TE HUNGA TAUWHIRO I TE KURA

He rangahau e pā ana ki Ngā Kaimahi Tauwhiro ki ngā kura kaupapa Māori, kura-a-iwi, me ngā kura auraki

SOCIAL WORKERS IN SCHOOLS

A synthesis of recent research into SWiS in kura kaupapa Māori, kura-a-iwi, and English-medium schools

ORANGA TAMARIKI
Ministry for Children

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EVIDENCE CENTRE
TE POKAPŪ TAUNAKITANGA

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TAUĀKĪ MATUA

Kei roto i tēnei rangahau ngā kitenga e pā ai ki Ngā Kaimahi Tauwhiro – he hōtaka pāpori kei roto i ngā kura tuatahi me ngā kura takawaenga. Kei roto ngā taipitopito mō ngā painga a Ngā Kaimahi Tauwhiro, otirā ki tā rātou whakatinana i ēnei painga, tae atu ki ngā piki me ngā heke kei roto i te hōtaka nei.

He kaupapa a Ngā Kaimahi Tauwhiro e whakaratohia ana e te kāwanatanga. Otirā he ratonga hapori e kite ana ki te nuinga o ngā kura tuatahi me ngā kura takawaenga ōtekau 1-3. Ka pā ngā mahi ki ngā kura Pākehā me ngā kura Māori. Ka whakarato anō rātou i ngā hōtaka mō ngā tūmomo rōpū, tamariki hoki. Kei ngā tamariki me ngā whānau te tikanga kia whai wāhi ki ēnei hōtaka i ngā kura me ngā kāhui kura. E $21.4 miriona ka whakapaua e te kāwanatanga ki te hōtaka i ia tau.

Ka aro te pūrongo ki ngā rangahau i ngā tūmomo kura kaupapa Māori, kura ā-iwi, me ngā kura auraki. I kitea ngā mea ōrite, me ngā mea rerekē i ngā rangahau nei. I tirohia anō ētahi atu rangahau i Aotearoa me te ao whānui; ētahi atu aromātai a Ngā Kaimahi Tauwhiro i Aotearoa nei; ā, nō muri rawa ka hui wānanga ki te taha o ngā kairangahau me te hunga whai pānga ki te wetewete haere i ngā kitenga.

Ko te aronga puta noa i te ao ko te tamaiti kotahi. Heoi i roto i ngā rangahau a te pūrongo (tae rawa ki ngā kura Māori) ka kitea me whānui te titiro ki te whānau me ngā take huhua e kitea ai ngā painga, engari ka nui kē atu ngā mahi, ngā tukanga me ngā whakaaetanga kirimana.

I kitea i ngā rangahau ngā tauiratanga e whakatinanahia ana e Ngā Kaimahi Tauwhiro ahakoa he ao kē, he kaupapa kē. Ko ētahi o ngā putanga ka pā ki te tauawhi a Ngā Kaimahi Tauwhiro i ngā whānau me ngā tamariki ki te tāroi i ngā kare ā-roto, me te tāwharau i ngā whanaungatanga tētahi ki tētahi. I runga i tērā ka tau ngā hua maha ki te tuakana me ngā teina, te whānau me ngā whanaungatanga i waenga i te kura. Hua rawa ake ka mauritau te tamaiti ki te kura me te kāinga. Otiia mena kei te ora a tamaroto ka mauritau te ako a te ākonga.

Ōtirā i kitea e ngā rangahau a ngā kura Māori me ngā kura auraki he uaua ngā koronga a ngā tamariki tērā i ngā pōhēhētanga o mua, ā, kīhai tēnei i whakaahuahia ki te hanganga o te hōtaka. Kātahi ka uaua ake ngā mahi i ngā kaupapa whīwhiwhi me te hiahia kia whāia ngā take whānui. Nā whai anō he nui te whakapau o te wā ki ngā take maha o ngā whānau, ngā kura me te tamaiti. He wā ka tūhono Ngā Kaimahi Tauwhiro ki ētahi atu ratonga, otirā kei waho atu ēnei mahi i ā rātou ake mahi.

I kōrerotia te kore āhei a Ngā Kaimahi Tauwhiro ki te tautoko i te whitinga atu o ngā tamariki ki te kura tuarua, te whitinga rānei mai i ngā kura kōhungahunga. Tāpiri atu, nātemea ka pā noa iho ngā mahi ki ngā kura ōtekau 1-3, ka tokomāpuna ake me pēhea te whakatatū i ngā hiahia a ngā tamariki kei ērā atu taumata ōtekau.

Ahakoa tōna whakamārama i ngā tūmomo horopaki mahi a Ngā Kaimahi Tauwhiro, kāore anō kia puta ētahi pārongo e pā ana ki ngā putanga roa mō ngā tamariki.

Ka taea pea te whakarato atu i ētahi rauemi me ētahi pūtea tautoko:

– Ki te whakakaha i Ngā Kaimahi Tauwhiro te whakauru ki ngā mahi whānui a ngā kura, ngā mahi ārai taha i ngā whānau me te tamaiti.

- Te whakatairanga i ngā mahi whānui me ngā pāhekohekotanga i waenga i ngā kura Māori me ngā kura auraki mā te whakarahi ake i ngā rauemi me ngā kaimahi pāpori.

- Te whakarahi ake i ngā kaimahi pāpori e mātau ana ki te reo me ngā tikanga Māori.

E tatū ai ēnei mahi, me kanohi kitea ngā kaimahi. Ki tā ngā rangahau, kāore te marea e pono ki a Oranga Tamariki, arā he whakamātautau nui tēnei mā te kaimahi. Otirā me whai hononga ki te hapori me te kura. He uaua tēnei nā te tokoiti o ngā kaimahi Māori, me te āhua o te hanga o ngā tukanga i waenga i ngā kaiwhakarato me ngā kura. Arā, me ū ērā hononga, haere ake nei.

I tua atu, he nui te āputa utu i waenga i ngā Ngā Kaimahi Tauwhiro me ngā kaimahi auraki o Oranga Tamariki.

- Ka pai ake te whai me te pupuri kaimahi mena ka taurite ngā utu ki ērā atu kaimahi pāpori, me te aro ki ngā tūmomo tauira mahi rerekē

Ka pai ake mena ka arotakehia a Ngā Kaimahi Tauwhiro mai te tirohanga ao Māori me te tirohanga whānui kia pai ake te whakamahi ki ngā kura Māori me ngā kura auraki. I te mea kāore a Ngā Kaimahi Tauwhiro e taka mai ki raro i ngā kirimana rōpū kāwanatanga, kei roto i ōna hōtaka ētahi painga kāore e kitea ki ngā mahi pāpori kura o tāwāhi. He tino rerekē ngā kaupapa e kitea ana i roto i ngā kura Māori, kura auraki hoki, ki te kaupapa kaimahi takitahi a Ngā Kaimahi Tauwhiro. He tauira tērā e kaha kite ana i ngā tuhinga me ngā mahi i tāwāhi.

- Me hanga pea e Oranga Tamariki tētahi rōpū ka ahu mai i te hapori, otirā e hāngai ana ki ngā kaupapa Māori. Ākene me hanga hou anō te hanganga o Ngā Kaimahi Tauwhiro kia hāngai ki te tirohanga Māori e taea ai hoki te whakamahi ki ngā kura auraki me ngā kura Māori. Nō konei ka tuwhera ki te kanorau o te taupori kura o Aotearoa.

- Me arotake anō te tauira ratonga e āhei ai te tirohanga whānui a ngā tauira auraki a Ngā Kaimahi Tauwhiro. Me whakauru anō tēnei i te wā kei te tuku kirimana me ngā kaiwhakarato i waho atu i te kāwanatanga.

- Me whakarahi ake ngā kaimahi pāpori ka taea te mahi ki ngā kura auraki me ngā kura Māori.

Kāore i te hāngai ngā rauemi aromatawai ō nāianei ki te horopaki Māori, tae rawa ake ki te Uiui mō Ngā Piki me Ngā Heke (SDQ)[1]. I roto i ngā kura Māori me ngā kura auraki, he pai ake ētahi o ngā rauemi aromatawai Māori (ngā mea mohoa me ērā e whanake ana).

- Mā te whakatairanga ake i ngā rauemi Māori pērā i 'Te Whare Tapa Whā' hei aromātai i ngā whānau, ngā kura me ngā hapori, me te tiritahi i ngā wheako a ngā kaimahi me ngā ratonga ka pai ake ngā aromatawai, ka piki ake hoki ngā whakaaetanga.

- Nātemea he rauemi te Uiui mō Ngā Piki me Ngā Heke hei whakatuwhera i ngā kūaha ki ngā ratonga, me arotake anō te wāhanga reo Māori o Ngā Uiui. E tutuki ai tēnei, me whakamāori anō ngā huatau, ā, me hanga hou ngā uiui kia hāngai ake ki ngā paerewa pūrongo.

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[1] Ko te Uiui mō ngā Piki me Ngā Heke (SDQ) tētahi utauta aromatawai e mōhiotia ana i te ao katoa, he mea whakawhanake i Piritene Nui, hei aromatawai i te whanonga tamariki me ngā pūkenga "ehara i te whakaaroaro" mō ngā rohe e rima ka whai ake nei; ngā tohu kare ā-roto, ngā raru ā-whanonga, te korenga e arotahi/te manawa-rere; ngā raru ki ngā hoa ā-reanga, me ngā whanonga tautoko i te pāpori. Tirohia whārangi 28 mō tētahi whkaamārama o te Uiui mō Ngā Piki me Ngā Heke (SDQ).

EXECUTIVE SUMMARY

This report provides findings from a synthesis of recent research into Social Workers in Schools (SWiS)—an Aotearoa New Zealand school-based social work programme in primary and intermediate schools. It details the benefits that SWiS brings to tamariki, how SWiS workers achieve these benefits, and what strengths and barriers there are in the SWiS programme.

Social Workers in Schools (SWiS) is a government-funded, community social work service, provided in most English- and Māori-medium decile 1-3 primary and intermediate schools to support individual children and their whānau. They may also provide programmes to selected groups of children and to schools. Children and their whānau take part voluntarily. One SWiS serves a school/kura or a cluster of schools and kura. The government spends $21.4 million annually on the programme.

The report looked at case studies of practice in a selection of kura kaupapa Māori, and kura-a-iwi, and mainstream English-medium schools. There were many similarities between the two approaches, but also some significant differences. It also reviewed international and national research, previous evaluations of SWiS in New Zealand, and held a post fieldwork hui wānanga with all the researchers and stakeholders.

Internationally the focus of social workers in a school setting tends to be the individual child. The studies synthesised in this report suggest that, particularly in kura, the approach in Aotearoa New Zealand is much more holistic and whānau-based which brings benefits but also has implications for workloads, processes, and contracting arrangements.

Overall, the studies found that both streams of research reflect a holistic and preventative SWiS practice despite viewing the practice with different kaupapa. Outcomes from the programme include that SWiS helps whānau and tamariki manage emotions and their whanaunga (relatives) relationships, which has a positive effect on sibling, whānau, and kura/school relationships. Tamariki also receive stability and continuity of both kura/school and home, and when social and emotional wellbeing is restored student learning will follow.

In addition to the more holistic approach, both the kura and mainstream school studies suggested that the needs of the tamariki were often more complex than previous assumptions and this was not reflected in the programme design. This had a significant impact on workloads as more complex cases need a more holistic approach and thus more time to be able work with whānau, school or kura and the child, sometimes linking to or brokering services that go beyond the remit of SWiS.

It was noted that SWiS has limited ability to support tamariki through the transition process to secondary education, or to work with them in early childhood education to prepare for the transition to school. In addition, as it only operates in decile 1-3 schools, there is a question over whether and how needs of tamariki in higher decile schools are met.

However, while these cases shed light on how SWiS functions in different settings, there is still no reliable information on the outcomes for the tamariki in the longer term.

Additional resources and funding could be applied to:

– Strengthening the model of practice, including the extent to which SWiS involve themselves in whole school work, preventative work with families, and individual child/whānau client work.

- Promoting a holistic and socio-ecological practice in both kura and English-medium schools, by providing more resources and social workers.

- Helping to provide more social workers with te reo and tikanga Māori skills.

In order to be effective, SWiS workers need to be 'seen' and need to break down barriers. The kura-based studies in particular highlighted a distrust of Oranga Tamariki, which needs to be overcome for the SWiS worker to be effective. They also need to be the right fit for the community and the kura/school, which is sometimes difficult because of the small pool of (particularly Māori) social workers, and the way the programme works with providers and schools. There also needs to be a continuity of relationships.

While not the only issue, pay disparity between SWiS workers and mainstream Oranga Tamariki social workers was raised as a problem.

- Recruitment and retention could be enhanced through improved pay parity between SWiS and social workers, taking into account their different operating models

Given the target group, reviewing SWiS from a kaupapa Māori perspective to produce a model and practice that also recognised existing innovation and could be applied in both mainstream schools and kura would be helpful. The NGO provider contracting model is a strength for SWiS and provides some of the benefits not seen in overseas school-based social work. What is found in kura, and some mainstream schools is very different from the 'independent SWiS worker' model which is prevalent in the literature and overseas practice.

- Oranga Tamariki could form a design group, community-led and kaupapa Māori informed, to redevelop the SWiS model and practice from a kaupapa Māori perspective that can be applied to both English-medium schools and kura, taking into account the diversity of the New Zealand school population.

- Review the funding model to enable the more holistic approach to be adopted by the mainstream SWiS model, and include that when contracting NGO providers

- Increase the pool of social workers who can work in both English-medium schools and kura.

The current assessment tools, particularly the Strengths and Difficulties Questionnaire (SDQ)[2], were raised as not being particularly appropriate, especially in a Māori context. Māori-based tools (both existing and specially developed) were being used in both mainstream and kura cases, and reported as more helpful and appropriate.

- Promoting Māori based tools such as 'Te Whare Tapa Whā' to assess the needs of whānau, kura, and the community, and sharing experience among SWiS workers and service providers could improve assessment and increase acceptance.

- As the SDQ is acknowledged as a tool that currently unlocks access to services, there should be a review of the te reo Māori version of SDQ, which may require a 'free translation covering the concepts' rather than the current literal version, and psychometric validation to gain further acceptance and also standardisation for reporting.

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[2] The SDQ is an internationally used assessment tool, developed in the United Kingdom, that assesses child behaviour and 'non-cognitive' skills on the following five domains: emotional symptoms; conduct problems; hyperactivity/inattention; peer relationship problems; and prosocial behaviours. See page 31 for a description of the SDQ.

KEY FINDINGS

What benefits does the SWiS service provide?

- Whānau and tamariki who use the SWiS service often face serious multiple disadvantages, and SWiS workers are dealing with increasingly complex cases. This pattern is similar overseas. These issues are increasing the workload pressure on SWiS workers.

- Whānau and tamariki who receive SWiS benefit from a holistic and flexible service as well as support from the SWiS workers, with whom they build a trusted relationship.

- SWiS helps tamariki connect to their identity, history, and place.

- Tamariki feel more settled and happier, and they learn new skills.

- Tamariki and whānau learn strategies to manage feelings and relationships at school and home.

- The help that tamariki receive from SWiS workers can also support positive learning outcomes.

- Kura kaupapa Māori/kura-a-iwi (referred to as 'kura') and English-medium schools (referred to as 'schools') also benefit from the SWiS service, which supports their students and school staff.

- There can be some difficulties in accessing or receiving SWiS, for example:

  o there is a lack of continuity of service for tamariki who transition from one school to another or transition to secondary school

  o there is some distrust of SWiS workers because social workers are associated with Oranga Tamariki

  o in kura, tamariki struggle with the service if the SWiS worker doesn't speak te reo Māori or understand the kaupapa and tikanga of the kura.

  o in schools, a lack of flexibility and availability of SWiS workers can create barriers.

What do SWiS workers do to achieve these benefits?

- The SWiS practice in Aotearoa New Zealand is unique when compared to overseas examples of school-based social work, because of its holistic practice and the independence SWiS workers have from schools.

- Both in kura and in schools, the SWiS practice is responsive, flexible, and holistic through being based on relationships, needs, and strengths of whānau and tamariki.

- In kura, the practice is based firmly in te ao Māori, with tikanga, te reo, whanaungatanga, and whakapapa at the heart of the service.

- In schools SWiS workers need to partner with their schools to increase their visibility.

- The conventional view of school-based social work, especially overseas, is more intervention-based than the approach adopted in kura.

- Flexibility is important in both kura and schools: however, in schools the flexibility SWiS workers have varies.

- The SWiS practice includes assessment, practical support for whānau and tamariki, various methods of intervention for tamariki, and connecting to other services. For kura, there is a stronger use of kaupapa Māori practice approaches.

- Te reo, tikanga, and kaupapa Māori approaches help build relationships with whānau Māori both in kura and in schools. However, in schools these practices are not as firmly embedded as they are in kura.

- SWiS workers are employed by contracted non-government social service providers (NGO), which is a key a strength for SWiS. NGOs provide some of the benefits not present in overseas school-based social work, such as independence from the schools and a connection to the community and other services.

- NGO providers enable support, advocacy, resource, and relationship management for SWiS workers. More time is needed to provide these services in kura than in schools.

What are the key enablers and barriers to the SWiS practice?

- In kura, te reo Māori, tikanga, and the connection to both the kura and the community are key enablers of an effective SWiS practice.

- More time is needed to practice SWiS in kura – it takes longer to build trusting relationships, SWiS workers work with whānau and tamariki for long periods, and the practice is different 'on the ground' to that prescribed in NGO provider contracts.

- In schools, SWiS workers need to be the 'right fit' for the tamariki and be visible and active in their communities and kura/schools.

- A lack of resource is a key barrier to the SWiS practice, which results in high workloads, caseloads, and stress.

- A lack of support from the wider system is contributing to SWiS workers workload.

- SWiS workers sometimes need to overcome distrust from whānau because they're often associated with Oranga Tamariki social workers.

- The concept of a prescribed intervention practice for school-based social work can act as a barrier to SWiS being responsive, flexible, and holistic.

- SWiS workers are highly valued by kura and schools, and their roles are perceived as less ambiguous than in overseas school-based social work.

INTRODUCTION

This report provides findings from a synthesis of recent research into Social Workers in Schools (SWiS)—an Aotearoa school-based social work programme in primary and intermediate schools. It details the benefits that SWiS brings to tamariki, how SWiS workers achieve these benefits, and what strengths and further barriers there are in the SWiS programme.

The report combines recent kaupapa Māori case studies of SWiS in kura kaupapa Māori and kura-a-iwi (referred to as 'kura') conducted by Te Wāhanga (the kaupapa Māori unit of the New Zealand Council for Education Research), and case studies in English-medium schools (referred to as 'schools') that were conducted by the evaluation team of the Education Review Office. We have also incorporated a literature review, conducted by the Oranga Tamariki Evidence Centre, of overseas and Aotearoa studies, including studies into Māori SWiS workers and Māori school-based social workers in rural areas. And finally, we also analysed a transcript of a post fieldwork hui wānanga with the researchers from ERO and Te Wāhanga, Oranga Tamariki Evidence Centre researchers, and stakeholders from Partnering for Outcomes (Oranga Tamariki).

BACKGROUND

Social Workers in Schools

Social Workers in Schools (SWiS) is a government-funded, community and school-based social work service, provided in most English- and Māori-medium decile 1-3 primary and intermediate kura and schools.

SWiS began in 1999 with a pilot, and was expanded in 2000 and 2001 into 170 schools, and again between 2005 and 2007 to school clusters where at least 60 percent of students were in decile 1-3 schools (taking the number to about 300 schools). In 2012 and 2013, SWiS was extended to all kura and schools that were decile 1-3 at the time, covering school years 1-8. This expansion increased the number of kura and schools served from 300 to 700[3].

SWiS workers work in school communities to support individual tamariki/children and their families/caregivers/whānau. They may also provide services and programmes to selected groups of tamariki/children and to kura/schools. Tamariki and their whānau take part voluntarily. One SWiS worker serves a kura/school or a cluster of kura/schools. Oranga Tamariki invests $21.4 million annually in the programme.

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[3] There are some schools in higher deciles that receive SWiS services. This is because they were in deciles 1-3 when the service was rolled out, and have continued to receive it.

Findings from previous studies

In 2017 two quantitative impact evaluations were jointly conducted by the Ministry of Social Development (MSD) and Auckland University of Technology (AUT) and partners, using a quasi-experimental analysis method. The first evaluation analysed data from the 'Integrated Child Dataset' (ICD)[4] and the second analysed data using the 'Integrated Data Infrastructure' (IDI)[5].

The results from both analyses were limited to impacts at the school-wide level as it is not currently possible to identify individual children who received a SWiS service through administrative databases.

The top-level findings from the ICD report showed statistically significant reductions in secondary school non-enrolment days[6] for children from SWiS primary/intermediate schools. We noted that these outcomes were tested for up to four years after students left their primary/intermediate schools, and there may have been other interventions that assisted in these outcomes. [1]

However, the finding from the IDI report was that the IDI did not have sufficient available data to show clear and statistically significant improvements in the tested outcomes at a school-level.

Aside from the school-level outcomes that were tested, further exploratory analysis indicated some encouraging potential impacts on outcomes for certain groups of students. Caution should be applied to these findings due to the exploratory nature of the analysis. The analysis suggested that there was a general pattern of lower relative rates of adverse outcomes for students in SWiS expansion schools after they received the service. Sixteen of twenty-one effects measured showed lower rates of occurrence, however only five of those were statistically significant at the five percent level. [2]

The suggested positive impacts on outcomes were strongest for:

– Police apprehensions for Māori and boys for kura/schools where the SWiS workers' office is based.

– Care and protection notifications for Pacific students.

– For kura, no evidence was found that the impact of the expansion of SWiS was different compared to schools. However, enrolment in kura is associated with potential improvements in stand downs and suspensions from schools, care and protection notifications and police apprehensions for alleged offending. [2]

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[4] The ICD was a link of administrative data from the Ministry of Social Development (MSD), Child, Youth, and Family (CYF), Corrections, and Ministry of Education (MoE) [1].

[5] The IDI is a data source held and maintained by Statistics New Zealand and is a collection of de-identified linked administrative and survey data made available for approved research. [3]

[6] Non-enrolment days was measured as the number of school days that the student is not registered with any school.

What we did and how we did it

The purpose of conducting research into SWiS

The main aim of this research was to increase the evidence base and support the previous quantitative impact evaluations on the SWiS service with qualitative context from case studies and comparison with overseas and Aotearoa literature. A key limitation of the previous impact evaluations is that they could not provide an 'on the ground' perspective of how the SWiS service is working, and what the perceived benefits were for individual tamariki and their whānau. Furthermore, previous studies didn't include research methods Māori perspectives, and hadn't explored the experiences of SWiS in kura.

This study therefore has three purposes:

1. To build on the two previous quantitative studies with in-depth qualitative perspectives.
2. To understand the benefits and outcomes of the SWiS service from the perspectives and 'voices' of tamariki and their whānau, and to understand what the practice looks like from the perspective of social workers, school staff, and NGO providers.
3. To understand the perspectives from Māori using a kaupapa Māori methodology of research.

The findings inform further development of the SWiS service and the Early Intervention function of Oranga Tamariki.

The research questions we answered

The case studies and the literature review were conducted to answer the following research questions:

1. What are the qualitative benefits and changes to behaviour for whānau and tamariki from SWiS as seen from their perspectives and voices?

2. How do SWiS workers achieve these benefits through their practice? What does their practice look like?

3. What are the enablers of the SWiS practice and school-based social work in general? What barriers and challenges are faced by SWiS workers, kura/schools, and the NGO provider model?

The case studies and their research methods

As the research required a kaupapa Māori research approach, relationship building with kura and researchers independent of Oranga Tamariki were needed. We contracted Te Wāhanga of the New Zealand Council for Educational Research (NZCER) to conduct case studies using kaupapa Māori methods. To ensure that the research questions were also answered from a broader perspective, we worked with the Education Review Office (ERO) to conduct case studies in English-medium schools.

The case studies were designed around one tamaiti and their whānau/parents who had completed at least six months of work with a SWiS social worker. Each case study included in-depth and semi-structured interviews with each tamaiti and their whānau together in a face-to-face interview with two researchers. Researchers sought to understand their perceptions of the benefits of SWiS for them and what difficulties, if any, they experienced in accessing SWiS help, in their own voice.

The case studies also included interviews with the SWiS worker for the tamaiti, the school leader or Tumuaki, other school professionals (if available), and the SWiS NGO provider (the SWiS worker's

manager). Questions for these interviews were semi-structured, and interviews were either conducted by telephone or face-to-face. The interviews gathered information on what services were provided to the tamariki, and also what perceptions there were about the benefits and challenges of the SWiS service.

Each case study site was selected as a purposive sample for geographic spread and to cover a range of demographics for English-medium schools. The sites were selected by Oranga Tamariki. The SWiS NGO providers and their SWiS workers from the selected sites, who both consented to participate, recruited whānau and tamariki with the following criteria:

- Tamariki were aged between 8 and 12 years, ideally with a split of tamariki aged between 8 and 10, and 11 to 12 years.
- Tamariki have participated in the programme for six months or more.
- One case each where whānau and tamariki **have** and **have not** experienced successful support from SWiS (if possible).
- The SWiS worker is qualified (to standardise the quality of service delivered).
- The whānau/primary caregivers consented to their tamaiti and themselves being interviewed.

In total, this research completed 10 case studies. Four case studies were completed using kaupapa Māori research methods[7] for tamariki from two kura kaupapa Māori and one kura-a-iwi, and six case studies were completed using culturally appropriate methods of research from five English-medium schools. Three of these schools had almost all Māori students on their roll, the other two were more culturally diverse. The tamariki in the study were Māori, Pākehā, Pasifika, and Asian. Each case study provided a rich and in-depth qualitative understanding of benefits, practices, and context surrounding a single tamaiti case.

The four kaupapa Māori research case studies in kura were conducted in te reo Māori, English, and a mix of both. Interviews were analysed using a 'pattern spotting tool'[8] to identify commonalities or key messages, exceptions or contradictions, and surprises or puzzles that emerged from across the data. Interview data were coded according to the research questions, and researchers identified points to emphasise and highlight. As this was kaupapa Māori research, the researchers looked for the strengths in SWiS, and opportunities that could result in positive transformational change for Māori engaged with SWiS now or in the future.

The English-medium school interviews were recorded with a digital voice recorder, to ensure fidelity in transcribing quotes. Qualitative data were analysed thematically.

The literature review method

The literature review was conducted by the Oranga Tamariki Evidence Centre, and was aimed to understand school-based social work, its practice and application, and key strengths and challenges in the delivery; both from overseas and in Aotearoa New Zealand literature. The literature sources include journal articles, government reports, academic theses, grey literature, books, and magazine

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[7] The kaupapa Māori case studies were conducted based on strengths guided by kaupapa tuku iho that include whanaungatanga, rangatiratanga, moemoeā, manaakitanga, and mataara. [4] The English-medium school case studies were conducted using an 'external participatory evaluation' method. [5]

[8] Based on CHAT (CULTURAL HISTORICAL ACTIVITY THEORY). Adapted from: http://www.bobwilliams.co.nz/Systems_Resources_files/activity.pdf

articles, where full-text articles were publicly available for downloading or in hard copy. The process of scanning literature excluded evaluations and research into effectiveness and impact of school-based social work, as the case studies were not evaluating effectiveness.

The He Awa Whiria method of synthesis of research

This report presents a 'combined understanding' of SWiS through a synthesis using He Awa Whiria or 'Braided Rivers' – a method originally developed by Professor Angus Macfarlane. The 'Braided Rivers' metaphor is based on the braided rivers found in the landscape of Te Waipounamu (South Island). These rivers are made of a complex system of shingle and gravel channels that are constantly shifting. In this metaphor, Māori and non-Māori (or other knowledge) research streams start at the same place and run beside each other in equal strength. The research findings from both streams come together and move apart, as do the rivers on the riverbed. The metaphor implies that when the streams converge the space created is one of learning, not assimilating. [6]

We thematically analysed the findings from all streams of research using the He Awa Whiria concept to preserve the kaupapa and integrity of each stream, therefore presenting each perspective separately before looking across them for the key findings and recommendations. We followed the Social Policy Evaluation and Research Unit (Superu) publication 'Bridging Cultural Perspectives'[9] as a guideline for applying He Awa Whiria to this synthesis and the overall design of the case study research. [6] We also incorporated the literature review of overseas and Aotearoa studies, conducted by the Oranga Tamariki Evidence Centre, which includes studies into Māori SWiS workers and school-based social work and in rural areas. Finally, we also analysed a transcript of a post fieldwork hui wānanga with all the researchers and stakeholders at Partnering for Outcomes (Oranga Tamariki), which was conducted in the spirit of the 'Negotiated Space'[10]. [6]

The research sources we used in our synthesis

Our method of synthesis was a thematic analysis and organisation of the text from the research sources, which were the final reports from each research stream. Each research source was thematically analysed inductively according to the research questions. The themes were then organised with evidence from each stream listed. That evidence was then used to look for commonalities or uniqueness to draw conclusions.

We used following sources for our analysis:

Case studies 2019

– Te Wāhanga (2020). *Social Workers in Schools: Tamariki and whānau experiences of the Social Workers in Schools (SWiS programme) in kura kaupapa Māori and kura-ā-iwi.* Wellington, New Zealand: Oranga Tamariki—Ministry for Children. [7]

– Education Review Office (2020). *Social Workers in Schools: Report to Oranga Tamariki.* Wellington, New Zealand: Oranga Tamariki—Ministry for Children. [5]

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[9] https://thehub.sia.govt.nz/resources/bridging-cultural-perspectives/

[10] The 'Negotiated Space' is a concept where Mātauranga Māori and Western Science meet in wānanga to share knowledge from their respective points of view. [6]

Hui Wānanga 2019

- Te Wāhanga (2019). *Kaupapa Māori researchers' perspectives. In SWiS He Awa Whiria hui wānanga 10 June 2019*. Oranga Tamariki: National Office Wellington (unpublished). [8]

- Education Review Office (2019). *English-medium school researchers' perspectives. In SWiS He Awa Whiria hui wānanga 10 June 2019*. Oranga Tamariki: National Office Wellington (unpublished). [9]

Literature 2020

- Oranga Tamariki Evidence Centre (2020). *SWiS Literature Scan: Examples of key strengths and challenges in the delivery of school-based social work support*. Wellington, New Zealand: Oranga Tamariki—Ministry for Children. [10]

Quasi-experimental impact evaluations 2017-18

- Jiang, N., Maloney, T., Staneva, A., Wilson, M., & Vaithianathan, R. (2017). *The impact of Social Workers in Schools: A preliminary investigation using linked administrative data*. Retrieved from www.orangatamariki.govt.nz/assets/Uploads/Research/SWiS/Estimating-the-impact-of-SWiS-February-2018.pdf [1]

- Wilson, M., Hyslop, D. R., Belgrave, M., Vette, M., & McMillen, P. (2018). Estimating the impact of Social Workers in schools using linked administrative data: Working paper. Retrieved from http://www.orangatamariki.govt.nz/assets/Uploads/Research/SWiS/Estimating-the-impact-of-SWiS-February-2018.pdf [2]

Limitations

While the case studies provide in-depth detail as well as a triangulation of perspectives, the number of cases achieved within the timeframes was limited. While the themes uncovered by the case studies will have transferability (ie, may be applicable to many other tamariki), that transferability largely applies only to its own stream of either kaupapa Māori research or English-medium school research. While the research uncovered issues common to many cases, the limitations of the scale and method mean that there are likely to be further benefits from and challenges for SWiS not uncovered by this research.

The literature review was a time-limited scan of available literature, and therefore is not exhaustive and may not cover all relevant findings. In addition, little is known about school-based social work for indigenous peoples in the overseas literature.

WHAT DID WE LEARN FROM BRAIDING THE KNOWLEDGE STREAMS?

This section is a reflection of the English-medium school and kaupapa Māori case studies along with the local and international literature, which are summarised in the following sections. Using the He Awa Whiria approach, we brought together the themes that emerged out of each research stream. The section addresses the research questions where commonalities and unique perspectives were found across the streams.

What benefits does SWiS provide?

Whānau and tamariki from both kura and schools benefit from SWiS

Social workers in schools deal with increasingly complex situations

Both international literature and case studies show an increasingly complex landscape of school-based social work, with growing prevalence of mental health and behavioural issues, growing concerns about school violence and bullying, as well as self-harm and suicidality. Case studies and literature show that some whānau face serious underlying issues such as poverty, poor quality or unstable housing, lack of transport, unemployment and long hours of work, health issues, and family breakdown. This increased complexity of issues has implications for the level and duration of interventions required by social workers, which creates pressure on their workload.

Practice approaches vary according to the issues that whānau and tamariki face

While there is much in common with the issues that tamariki faced across case studies, one key difference stood out: in kura, the difficulties that some tamariki experienced were seen as related to the wider context that their whānau and community faced. In comparison, in the English-medium school case studies and the literature focus more on the individual tamariki through the lens of 'child behavioural' issues in the context of school-based social work.

Whānau and tamariki receive a responsive service, and in kura this is done through whanaungatanga

The kaupapa Māori case studies demonstrated how SWiS workers helped the whānau, kura, and community so that they could be responsive to the needs of whānau and tamariki. While SWiS workers from the case studies are prepared to help with whānau needs and build relationships, the importance of providing whānau with practical and emotional support at any time and for the long term was more apparent from kura.

SWiS helps whānau and tamariki manage emotions and their whanaunga (relatives) relationships, which has a positive effect on sibling, whānau, and kura/school relationships

When emotions and behaviours for whānau, tamariki, and parents improve, there is a suggested spillover effect onto siblings, parents, other students, and kura/school. For example, in one case study a mother said that she was getting more contact and discussion with her child's teacher. In

other examples, sibling relationships had improved, and relationships between two students improved, and a mother-child relationship improved.

Tamariki receive stability and continuity of both kura/school and home, and when social and emotional wellbeing is restored student learning will follow

While the literature emphasises the importance of school-based social work contributing to student learnings to remain relevant as a profession, the case studies show improved social and emotional wellbeing for both tamariki and their whānau from SWiS, with increased stability at kura/schools and at home. Case studies didn't directly investigate the benefits of SWiS on student learning, however the stability that SWiS workers offer, in both kura and schools, could be viewed as part of the learning and educational outcomes of SWiS. When these outcomes also apply to parents and whānau, the outcomes for tamariki may be more sustainable.

What do SWiS workers do to achieve these benefits, and is it different from overseas?

The SWiS practice in Aotearoa is more holistic than overseas

Both case study streams reflect a holistic and preventative SWiS practice despite the practice being viewed with different kaupapa

Early intervention theory and the overseas literature have laid out the landscape for the SWiS theory of change model. The kaupapa Māori case studies show evidence of a strong holistic and preventative practice in place. Similar requirements are placed on SWiS in English-medium schools with perhaps more separation from school and community. The international literature goes further to describe that overseas, at least, school-based social work does more clinical intervention case-by-case. In Aotearoa, SWiS matches the suggested school-based social work theory much more closely with its more socio-ecological and holistic approach.

The conventional view of school-based social work, especially in the international literature, is more intervention-based than in kura

The kaupapa Māori case studies demonstrated that SWiS workers do 'what is needed' to help whānau and build the relationships necessary to earn the trust to work with tamariki from the kura and whānau. The view of school-based social work in the overseas literature doesn't fit with an ao Māori view. However, the English-medium school case studies show that their SWiS practice is closer to kura than the overseas models of school-based social work. Our interpretation is that SWiS workers need to do a lot of work with whānau before they can apply prescribed interventions, by which stage such interventions may or may not be required. However, there were examples in the case studies where SWiS workers identify specific needs for individual tamaiti once they've established a relationship with their whānau. They can then refer the whānau onto a specialist provider.

Te reo, tikanga, and kaupapa Māori approaches help build relationships with whānau Māori

The kaupapa Māori case studies and the local literature show the importance of the use of te reo Māori, tikanga, and kaupapa Māori approaches for breaking down barriers and building relationships with whānau and tamariki Māori. In kura, these are essential for building relationships, but also for easing everyday functioning as te reo Māori is the primary language of kura, and tikanga is embedded in their operation. These practices also help connect tamariki and whānau to their history,

identity, and place. Also, in some schools SWiS workers connect tamariki to their history, identity, and place by introducing them to their local marae, or helping them learn their pepeha for example. However, for schools te reo Māori, tikanga, and kaupapa Māori approaches are not as firmly embedded in their practice as they are in kura.

The NGO provider contracting model is a strength for SWiS and provides some of the benefits not seen in overseas school-based social work

Many of the features of school-based social work that the international literature describes as desirable are already a feature of SWiS in Aotearoa. For example, the SWiS service is holistic and socio-ecologically based, connects to community, SWiS workers are highly valued, and they are essential members of the team of school professionals. In part, the NGO model has much to do with this as they're community based, have expertise and connections, and understand the importance of relationship building. Also, they are independent of the schools, and SWiS workers are managed by them – not the schools. Furthermore, the Māori- and Pasifika- based NGO providers have helped ensure that SWiS is based on a holistic and socio-ecological framework.

What are the enablers and barriers to the SWiS practice and is it different from overseas?

Having a social worker who is the right fit for the community and kura/school is a key enabler of an effective SWiS service

SWiS workers need to be the right fit for the community and the kura/school

The case studies in English-medium schools show some similarities with the kaupapa Māori research with respect to the importance of the SWiS worker being the right fit for a tamaiti. However, these case studies highlighted that the importance of the personality match was between the SWiS worker and the tamaiti, whereas in kura it's between the SWiS worker and the kura and community.

SWiS workers need to be 'seen' and need to break down barriers

In kura, we find that concepts such as kanohi kitea ('to be seen in the community') and kanohi mōhiotia ('to be known in the community') as well as whanaungatanga and whakapapa are important for practicing SWiS in kura and building trust and relationships. From schools, we see that the SWiS practice aims to be an early intervention that is holistic, based on relationship building and trust, is informed by cultural practices, remains flexible, is strengths-based, and is non-judgemental. Many of these practices were found to be common to both case study streams even when the kaupapa Māori case studies had a different lens. Some of the SWiS workers in schools are Māori or are well-versed in cultural practices, which may be a contributing factor to the similarities between the practices in the two streams of research.

The practice in kura is different from the 'independent social worker' discussed in the literature

The case study streams diverge on the notion of SWiS workers' requiring independence from their kura/school. The research on this theme largely comes from the literature of previous studies with some examples in the English-medium school case studies. In the kaupapa Māori research, whānau, kura, and the community are all part of a larger whānau, and there's no suggestion of independence between SWiS worker and their kura, and advocacy on behalf of whānau with respect to the kura.

Instead, gaining trust of the whānau requires the SWiS worker to be 'seen' as part of the kura and community. This approach was similar in practice, if less marked, in the English-medium school case studies but there remained a perception that in some other schools this was not the case.

It is clear from the kaupapa Māori case studies that SWiS workers are often already a member of the wider whānau of the kura and community, assuring their connection to the kura and the whānau they work with. As described in the local literature, shared Māori descent and genealogical ties to the community are common for SWiS workers and are sometimes expected.

Some distrust, resource issues, and time limitations are key barriers for SWiS in Aotearoa

Distrust of Oranga Tamariki exists in Māori communities, which affects SWiS workers

SWiS workers both in kura and in schools have to work hard for long periods of time to overcome distrust from whānau, because they are sometimes associated with Oranga Tamariki social workers. Distrust of Oranga Tamariki was apparent in some Māori communities during this research, and researchers were made aware of this through some difficulties in recruiting kura and whānau for this study.[11]

The kaupapa Māori SWiS practice is different 'on the ground' from the prescribed way, and needs longer timeframes

From the perspective of the kaupapa Māori case studies, SWiS practices, engagement, assessment, and long-term relationship building, which are all needed in kura, differ from the perception of what is prescribed in the service guidelines. The perception is that the SWiS model is designed for schools, and that SWiS contracts and service specifications are framed in terms of time-limited interactions with tamariki on a caseload basis. This creates a potential conflict between the long-term relationships needed in a kura environment with te reo Māori, tikanga, and kaupapa influencing timeframes and caseloads. While SWiS workers deal with these constraints creatively, they talk about not being funded to operate the way they need to, and that the additional commitment, work and skills required, to build relationships is not recognised by the SWiS funding model.

The kaupapa Māori case studies found that SWiS workers in kura needed "better remuneration, increased rauemi [resources], funding, and recognition of the time required to work effectively in kura". [7, p.40]

SWiS would benefit from more resource

The case studies highlighted an urgent need for more resource for SWiS. There are a number of pressures on SWiS workers, for example:

– growing demand for their services
– increased complexity of issues that whānau and tamariki are facing
– holistic relationship-based practices
– kaupapa Māori practices in kura
– being responsive and flexible, and
– managing ongoing relationships with tamariki, whānau, community and kura/schools.

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[11] It should be noted that the research fieldwork was conducted before the media coverage of the placement of an infant into care from a Hawke's Bay hospital in May 2019.

Contributing factors are working across kura/schools, administrative burden, the limited number of social workers, and lack of support from other agencies and services. Demand for more social workers is high and providers would like to employ more people. There is an especially high demand for Māori social workers. The local and international literature reflects the resource and workload pressures.

SWiS are highly valued by kura and schools, and their role is less ambiguous than overseas school-based social work

While the literature shows that school-based social workers are often not valued or welcomed, and that their role might be misunderstood by other school professionals, the case studies present a different picture. SWiS workers are highly valued both in schools and kura, and seen as sincere and dependable adults, and an essential part of the school team. Other school professionals appreciate their ability to get to hard-to-reach whānau and get to the bottom of the issues tamariki and whānau are facing. And while the literature argues that school-based social work needs to prove that it improves student learning outcomes, school professionals in the case studies valued SWiS workers for their ability to improve overall wellbeing of tamariki.

WHAT WE FOUND IN KURA KAUPAPA MĀORI AND KURA-A-IWI

What benefits does SWiS provide, and what issues are whānau and tamariki facing?

Whānau and tamariki find stability, confidence, and connection to their culture and place through SWiS

Tamariki and their whānau who use the SWiS service often face serious multiple disadvantages

The case studies revealed that tamariki and their whānau faced issues like poverty and unemployment. Examples quoted included a lack of shoes and uniforms, or not having glasses or hearing aids if needed. Whānau and their tamariki in case studies were further marginalised by living long distances from services and having limited access to transport. This often meant a lack of access to essential services and entitlements, such as medicines. Some whānau were also engaged with multiple government agencies and social services.

Further issues such as family breakdown, ill health, job redundancy, unexpected death, and interactions with Oranga Tamariki were also highlighted by the case studies.

Whānau and tamariki benefit from the holistic support, which helps them to find stability, confidence, and connections with their culture and place

Whānau and tamariki are supported in a holistic way

In kura, tamariki are supported to seek help from SWiS workers at an early stage. Tamariki could talk openly and freely to their SWiS worker, who was a person they trusted. This is exemplified by the way that tamariki affectionately name SWiS workers 'Swissies' or whaea/aunties. SWiS workers aimed to be responsive across kura to try to deal with issues with tamariki and their whānau before they became difficult to manage.

Kura SWiS workers support the whānau as well as tamariki. There were examples of SWiS workers taking tamariki to appointments with health professionals or non-SWiS social workers, while connecting the whole whānau with other support services. SWiS workers obtained essentials for the whānau like food parcels, shoes, glasses, and medicines. As part of the holistic practice, SWiS workers also help whānau with strategies to better relate to each other in their whānau and whanaunga.

Whānau and tamariki benefit when the SWiS service is flexible to their needs

For whānau and tamariki to benefit from an early intervention from SWiS, the service needs to be flexible to meet their varied and sometimes complex needs. Examples of the flexible help uncovered in the case studies included practical support, such as transport and emergency help (especially for health services), kai, home visitations, and for both the whānau and tamariki being able to kōrero with a SWiS worker if they were unsettled and/or had problems.

Whānau and tamariki gain a trusted adult relationship with their SWiS worker

A long-term relationship with the SWiS worker, who is known and trusted in their kura and community, is hugely beneficial to whānau. Tamariki and their whānau have a trusted support person or 'adult' they can go to when they need help and they can ask their SWiS worker or the SWiS worker's network for help, even once they've reached secondary school age.

[H] is like an aunty to me. She's cool, she's just funny. She's not like the other social workers/counsellors, they're just weird.

Tamaiti[7, p.14]

In kura, tamariki are supported to connect to their whānau, identity, history, and place

The SWiS workers in kura extended their relationships not only to whānau and their tamariki but to their identity, history, and place. SWiS workers helped tamariki in their relationships with whanaunga and other key people in their lives. They helped build the connections between tamariki and whanaunga and between whānau and kura. This cultural aspect is a strong theme in SWiS and kura.

[S] I got my whānau around me – made some friends the past few years, getting to know everyone.

Tamaiti[7, p.16]

Tamariki find stability and confidence

A key positive outcome that SWiS working in kura bring to tamariki is helping them feel more settled and happier. A suggested potential impact is that tamariki stay with the same kura and the same home (ie not moving location) for longer – providing stability and continuity. Strategies that SWiS workers use help tamariki build confidence and feel less whakamā, while building their pūmanawa and helping them find and pursue their "strengths, passions, and dreams". [7, p.16]

SWiS workers in kura also help tamariki with their communication skills in both English and te reo Māori, and build their confidence to speak in a public space, for example by helping tamariki learn their pepeha. Learning te reo Māori is also key for tamariki in kura to develop stronger connections with their identity, whānau, history, and place.

Whānau and tamariki learn strategies to manage feelings and relationships

Examples showed that SWiS workers teach strategies to help tamariki manage their emotions and 'heal themselves', especially with respect to relationships with others. These strategies were also provided to whānau and parents to help them talk to their tamariki, spend time with them on activities, and, in one example, even repaint their bedroom to a more calming colour. Kura and home also benefitted from tamariki learning how to manage feelings and having a more caring parental and sibling relationships.

SWiS helps to improve student learning outcomes

In kura, whānau and tamariki sometimes receive support around the things that can affect student learning. Case studies revealed that learning issues in kura are often related to issues at home, for example having no shoes, no kai, needing money for school activities, and glasses for reading. These wellbeing aspects are addressed by SWiS workers and were seen to contribute to student learning.

In the hui wānanga, it was discussed that a kaiako saw many of her students suddenly wearing glasses for the first time, something that had been arranged by the SWiS worker. SWiS workers who help address these types of issues play a significant role in helping the kura prepare tamariki for learning.

You know the impact on children's learning of just having the ability to see is pretty enormous.

Kairangahau Te Wāhanga [8]

There are some difficulties experienced by whānau and tamariki when receiving SWiS

Whānau and tamariki struggle if the SWiS worker doesn't understand the kaupapa and tikanga of kura, or can't kōrero in te reo Māori

Whānau experienced some difficulties if the SWiS worker couldn't kōrero in te reo Māori, if that was their first language. In these situations, tamariki and whānau received a lesser service. If the language of the kura is te reo Māori, then barriers to relationships can emerge with non-reo Māori speakers. It also placed a burden on the kura, as they needed to provide support and interpretation for the SWiS worker, taking time from other activities.

A lack of continuity of SWiS service is a challenge for whānau and tamariki Māori

Reliability and continuity are especially important in kura for tamariki and whānau, and often that means having the same SWiS worker continue their work with the same whānau. NGO providers and SWiS workers both expressed concern over the gap created when tamariki moved to secondary school or from pre-school (transitioning). In some of the kaupapa Māori case studies, SWiS workers continued their services to tamariki beyond the age of 13 years. One SWiS worker was asked by a whānau if they would work in their kōhanga.

…Because you Swissies don't go into secondary, intermediate, college. So, what is going to happen to my child? So that's where they [Swissies] try to address the whānau and put meaningful tools in place.

NGO Provider Manager [7, p.38]

Oranga Tamariki faces distrust from many whānau, which affects how SWiS workers build relationships

Trust is a crucial aspect of the SWiS relationship. Some whānau had negative experiences with Oranga Tamariki such that it was difficult for the SWiS worker to build trust and to work with the tamariki and whānau. One anecdotal example cited was where three siblings went into the care of Oranga Tamariki, with a promise that they could return after certain conditions were met. However, the tamariki were not re-united with their whānau for over a year. Systemic processes in Oranga Tamariki were blamed for this because of a failure to assess that the conditions laid out had been met. The result was a breakdown of whānau bonds.

A lot of whānau think that when they get involved with SWiS… with me, that I'm going to be the one that reports them, takes their kids away.

SWiS worker[7, p.29]

Kura also receive benefit from having SWiS

Kura are part of the 'ecosystem' surrounding whānau and tamariki

Tamariki are at the centre of the socio-ecosystem in kura. This means it is difficult to talk about the benefits that SWiS provides to tamariki and the outcomes they achieve without considering the benefits to kura, whānau, and the community. While ultimately tamariki benefit, from a kaupapa Māori perspective it isn't solely or initially about the tamariki. This makes more sense in the context of kura where kaiako are often parents too, and all the whānau of the tamariki who attend the kura are involved with the kura – there is no board of trustees as there is in schools. This means that kura are whānau. It is therefore implicit in this research that SWiS benefits kura.

SWiS workers are highly valued in kura and are considered ngākau pono

SWiS workers in kura, especially those that speak te reo Māori and have knowledge of tikanga Māori, are highly valued, especially if they also understand the kaupapa of the kura and are the right fit for the community. They are also more able to support the kura and kaiako. The research participants often described these SWiS workers as ngākau pono (loyal, faithful, dependable, and sincere).

SWiS support kaiako as well

In kura, SWiS workers have a role in supporting kaiako. Kaiako in kura can also be the parents of tamariki receiving help from a SWiS worker. In such situations, SWiS workers help the kaiako form boundaries between parenting and teaching. SWiS workers also support kaiako in other more direct ways, by attending board meetings, suspension meetings, and helping with funding. They see themselves as having the perspective of 'social impact' (improving the wellbeing of the whānau and community), which, according to the case study participants, kaiako can't usually offer.

The SWiS worker taught the same strategies to the girl's teachers. "She got heaps of benefits, [H] taught her to first Stop, Think and then Do. [H] transferred it [Stop, Think, Do] into Māori so the teachers could use it here." The SWiS worker set up a system of coloured cards so that the tamaiti could signal to teachers when she needed time out.

Vignette from a mother[7, p.18]

SWiS support the mahi of kura when they support kura values and know the tikanga and te reo Māori

Te Aho Matua or Te Kiingitanga are two examples of kaupapa used in some kura curricula and tikanga. When the SWiS worker also understands the tikanga of the kura they can apply it to their mahi with whānau and tamariki. SWiS workers often showed the expertise and confidence to use kaupapa Māori and mātauranga Māori approaches in their practice. As previously mentioned, when SWiS also speak te reo Māori they can often help teach the language to tamariki and support the kaiako in the process.

However, it is difficult for the kura if their SWiS worker doesn't know te reo Māori or doesn't fully understand the tikanga or the kaupapa of the kura. In these situations, rather than the SWiS worker supporting kaiako and the kura, kaiako may have to work harder to assist the SWiS worker. This also applies to others who may be working with the kura. A shared Māori descent develops deep connections, which play a central role in te ao Māori SWiS. A key facilitator of the relationship building that SWiS workers do in ao Māori is by using Māori customs and protocols and speaking te reo.

Mēnā ka hara mai tētahi kaiako hou, he kaimahi kore reo Māori. He tino take. Ka kore pea e Māori… te tautoko atu. Me mōhio ki te reo Māori me ētahi āhuatanga manaaki. Te Aho Matua. Ki a au nei, i runga i te kore mōhio ki te kōrero Māori… nā te mea kei te tino ngākaunui mātou ki te kōrero Māori ngā kaimahi i konei.

[If a new teacher or staff member arrives, one that doesn't speak Māori. It's an issue. Māori may not…provide support. Must be able to speak Māori and show care/kindness. Te Aho Matua. In my opinion, not being able to speak Māori… because staff are committed to speaking Māori.]

Pastoral caregiver [7, p.25]

It was also pointed out that it is not just the language but the way of speaking that is important. Some native English speakers can be very direct and thus perceived as impolite.

What do SWiS workers do to achieve these benefits?

The SWiS practice is firmly based in te ao Māori

Te ao Māori guides the SWiS practice in kura

The SWiS practice in kura is firmly based in **te ao Māori** with kaupapa Māori approaches and the importance of **tikanga** and **te reo Māori**. SWiS workers converse in reo Māori with tamariki, which supports their learning. It is also the medium through which SWiS workers can help tamariki develop their connections to whānau, history, identity, and place. Te reo Māori and the tikanga of the kura especially helps those tamariki who may need to develop stronger connections to their identity.

Whanaungatanga is a key part of the practice, which is demonstrated by building long-term relationships with whānau, tamariki, and the community, often underpinned by whakapapa connections. SWiS workers understand that trust is essential for working effectively with whānau and tamariki in kura.

Whakapapa is important, which means some SWiS workers cannot be separated from their wider obligations to whānau, hapū and iwi. Practicing within their own community with a vested interest through whakapapa, adds to SWiS workers' commitment, obligations, and accountability. [11,12] Through whakapapa and whanaungatanga, whānau and tamariki know who the SWiS worker is. However, SWiS workers with whakapapa ties to the kura and community must work to find a balance between the 'professional' and 'personal'. [13]

SWiS workers have **kanohi kitea** and **kanohi mōhiotia**; they are known and seen in the community. This often means the SWiS workers go to the marae and community events, contribute to the community, and are generally part of the community.

> Me mōhio te whānau ki te SWiS worker. E mōhio ana te kanohi o Whaea T. ki te nuinga o ēnei tamariki ināianei me ō rātou whānau. I runga anō i te take he kaha nōna ki te puta haere ki ngā hui a te iwi, ā, ka kite ai i te poukai, haere ki te marae. Nō reira ahakoa konei tana tūranga mahi, he kaha nōna ki te whakamōhio, ki te whakarata atu i ngā tamariki.
>
> *[Whānau need to know the SWiS worker. Whaea T is known amongst the majority these children and families now. And that's because she makes a point of going to tribal meetings, poukai (King movement gatherings), marae. So, although, this is her position (SWiS) she makes a point of getting to know the children.]*
>
> *Pastoral caregivers* [7, p.22]

Every kura has its own tikanga. For example, kura in the Waikato base their curriculum on Te Kiingitanga. Te Aho Matua[12] is a common foundation in kura and is used by SWiS workers who make an effort to learn about tikanga of their kura.

They [teachers] talk, eat, sleep Te Aho Matua. They're so passionate these teachers. But a lot of these principles align with what I've studied at wānanga: kaitiakitanga, manaakitanga, all the 'tangas'.

SWiS worker[7, p.25]

The SWiS practice is responsive and holistic

A relationship-based practice is built on trust

SWiS workers in kura have long-term relationships with tamariki and their whānau, which are critical to the success of SWiS. They are trusted adults who, while members of the kura and whānau, are also confidantes for whānau and tamariki. This is an important aspect of engagement. SWiS workers are positioned slightly 'outside' other whānau members. While kura make the referrals for tamariki to SWiS workers, SWiS workers in kura communities must build up the engagement with whānau before trust can be established. The trust that is built is often strong, which is needed to sustain long-term relationships.

This is a long-term relationship. Whakataukī: "He hononga tangata e kore e mutu, ka pā he taura waka e mutu". The bonds of relationships are never broken, they go on and on and on.

Kairangahau Te Wāhanga (based on previous research learnings) [8]

The SWiS practice is holistic and views the tamaiti as a member of the whānau, hapū, and iwi

The SWiS practice in kura goes beyond the 'contract'. The practice is based on the needs of a tamaiti but not just centred on the tamaiti; it encompasses the wellbeing of the whānau, the kaiako, the kura, and the community to try to overcome the barriers and difficulties they're experiencing.

We need to go back to Pūao te Ata Tū that John Rangihau talked about[13], you know, you can't just view a child in isolation. They are a member of a whānau, a hapū and an iwi, the community.

SWiS worker[7, p.22]

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[12] Te Aho Matua is the foundation document and driving force for Kura Kaupapa Māori. It lays down the principles by which Kura Kaupapa Māori identify themselves as a unified group committed to a unique schooling system which they regard as being vital to the education of their children.

[13] The SWiS worker referred to a ministerial report published in 1988 for the Department of Social Welfare, written by a 'Māori perspective Advisory Committee', for which John Te Rangi-Aniwaniwa Rangihau was the chairperson. The report makes recommendations to the Department of Social Welfare on Māori perspectives. The report is online in the Ministry of Social Development archives: www.msd.govt.nz/documents/about-msd-and-our-work/publications-resources/archive/1988-puaoteatatu.pdf

More time is needed to practice SWiS in a flexible and responsive way

SWiS workers typically spend a lot of time outside normal working hours in kura and their communities. While we haven't directly compared case studies, the kaupapa Māori case studies suggest that SWiS workers in kura are likely to have more demands placed on their time. They showed that SWiS workers in kura do three key things to follow kaupapa Māori practices:

– They're available "24/7" to support whānau and tamariki with anything from being a listening ear to helping with food and transport.

– They're also a valued member of the community and are involved in community events, their kura, and spend time maintaining relationships with whānau.

– When a referral is new, SWiS workers from kura need to work hard to earn the trust of the whānau before they can start work with their tamariki. The process of earning trust can take a long time and often doesn't fit within any prescribed time-limit for an intervention.

She made sure the whānau knew when and how to contact her, and she worked at the "pace of the whānau, not within the pace of a week".

Source: [7, p.30]

SWiS workers mahi for long hours and for a long time with each tamariki to fulfil their role. Furthermore, whānau have high expectations of SWiS workers. SWiS workers are significant and dependable adults in the life of their tamariki. SWiS workers are responsive to issues and are flexible around hours and solutions.

Kaupapa Māori approaches are important for SWiS in kura

Needs are assessed through long-term engagement with whānau and the use of various tools and frameworks

SWiS needs assessments of whānau and tamariki require long-term engagement, and some SWiS workers have specific ways of finding out what these needs are. Needs assessment concepts can include ako pedagogy (of teaching and learning – reciprocal learning relationships) and Te Aho Matua.

Oranga Tamariki contracts recommend use of the Strengths and Difficulties Questionnaire (SDQ) as an assessment and reporting tool. However, SWiS workers found it hard to work with, and the te reo Māori version does not resonate with whānau as it uses unfamiliar terms. SWiS workers were developing and using alternative frameworks that had more relevance to te ao Māori. However, there was some recognition that the SDQ was useful in unlocking access to services.

SWiS workers use various practice approaches and tools, and kaupapa Māori approaches are important in kura

SWiS workers use a range of different tools and strategies when working with tamariki. The practices are designed around wellbeing, feelings, and relationships. Managing emotions is a large part of SWiS practice.

Card games and board games are often used as tools. Games like Yahtzee, for example, also help with learning. Communication and language are also supported by SWiS workers. Case studies showed how teaching a tamaiti to recite their pepeha enhances their language skills and confidence in speaking publicly, as well as improving their learning skills. These interventions continued with lessons in reo Māori, English, art, music, and dance, and participation on the marae doing restorative carving. SWiS workers help tamariki build confidence and pursue their strengths, passions and dreams.

> *I believe that all our children have pūmanawa, and that I believe it's our job to help them identify their pūmanawa. That's sort of the philosophy behind all the programmes that I delivered, getting to know the child, what their pūmanawa were, what was emerging, what their passion or their dreams were, and building a programme around that.*
>
> *SWiS worker [7, p.17]*

Kaupapa Māori approaches were important in kura. For example, a SWiS worker described the practice as 'mana enhancement' through mahi ā-wairua and mahi ā-tinana (spiritual work and physical activity). This practice focuses on building the foundations that make a tamaiti stronger.

Values and beliefs are an important part of this process – how they look after themselves and how they look after others, knowing and understanding their own emotional state.

Some SWiS workers used Atua to help tamariki identify emotions and feelings, and place them 'outside of themselves' and with an Atua. For example, Atua such as volcanoes were used to represent anger and tamariki learn to identify their angry emotions as a volcano.

SWiS workers connect whānau to services and professionals to provide a 'wrap around' service

SWiS workers also collaborate with other professionals servicing kura, for example, SENCO[14], pastoral carers, CAMHS[15], public nurses, and RTBL[16]. SWiS workers will call on outside expertise when needed, either based on the needs of the whānau and tamariki or by referral from the kaiako. To achieve these connections, SWiS workers broker relationships with related professionals and services offered in the community. They enable other professionals to work together to provide a 'wraparound' service for tamariki, which is a key part of their advocacy role on behalf of the whānau and tamaiti.

NGO providers are the 'whānau for the social workers'

NGO providers enable support, advocacy, and resource management for SWiS workers, but need more time to work with kura

NGO providers advocate for their SWiS workers in the community, manage their workloads, and sometimes prioritise resources (especially when resources can't meet demand). They often facilitate relationships between their organisations and kura. In one case study a SWiS worker said, "providers are the whānau for the social workers" (SWiS worker). [7, p.34] As NGO providers, their role with kura, especially around relationship building, is seen as more intensive than working with schools. However, they don't receive any additional funding to work this way.

NGO providers try to find a good social worker fit for kura

Many of the NGO providers are Māori-based and are located in the communities they serve. NGO providers often have a few social workers in their employment and can help provide the right SWiS worker for kura and/or the situation. This usually means SWiS workers are known in the community and trust is easier to build.

However, NGO providers are not always resourced to have a pool of social workers to choose from or able to match to the needs of each kura, and many SWiS workers work across more than one kura. Oranga Tamariki assigns the NGO provider to the kura, so the best match is not always possible. Those NGO providers who facilitate good relationships and are able to match the SWiS workers effectively to kura, provide the right support for SWiS workers to be successful.

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[14] SENCO: 'Special Education Needs Coordinator' – a teacher with qualifications in special education needs who coordinates the provision for children with special education needs or disabilities in school.

[15] CAMHS: 'Child and Adolescent Mental Health Services' – the team of mental health professionals that works with children and young people. For more information, see: http://www.mhaids.health.nz/our-services/child-and-adolescent-mental-health-services

[16] RTBL: 'Resource Teachers: Learning and Behaviour' – experts who are funded to work with teachers and schools with students who are having particular learning difficulties and who support teachers to work with those students, see: https://rtlb.tki.org.nz/The-RTLB-service

What are the key enablers and barriers to SWiS practice in kura?

Te reo Māori, tikanga, and connection to the community are key enablers

SWiS workers need to be the right fit for the community and the kura

The SWiS model provides the structure, but NGO providers and kura need to find the right social workers for the kura and the community. Ideally, the provider builds the relationship with the kura to find the right person but SWiS workers also need to develop a good relationship with the kura, and that depends on their personality and their place and role within their community.

Te reo Māori and tikanga skills are key enablers for an effective SWiS in kura

SWiS workers who have good te reo Māori skills and knowledge of tikanga operate more easily in kura. These skills ease acceptance and reduce the burden on the kura. For many whānau and tamariki their first language is te reo, and te reo can be perceived as a less direct way to communicate than English. One case study participant felt that te reo Māori conveyed 'caring' in a way that English did not.

Distrust and lack of resource and support from the wider system are key barriers

Key barriers are high workloads, stress, and a limited number of social workers

There are several workload and resource barriers faced by both SWiS workers and NGO providers. The caseloads are too high and there is demand for more SWiS workers. While the specifications for SWiS work suggest a caseload maximum of 16 tamariki, NGO managers suggest that caseloads vary between 10 and 25, which is difficult to manage.

This sometimes led to SWiS workers putting the needs of whānau ahead of their own needs.

> *We sort of lead more by the ngākau, so that has its pros and cons as well. And it's really about manaaki i te iwi. And about how we were brought up and about how we look after the needs of our whānau.*
>
> *NGO manager [7, p.37]*

NGO providers said that they would like to be able to employ more social workers for SWiS, to meet the demand in their communities and to continue the service beyond primary/intermediate school (Year 8).

The SWiS practice in kura requires more time than specified

The contracts with NGO providers assume that SWiS operates the same way in kura as it does in schools. However, the idea of a time-limited intervention clashes with the long-term relationships with whānau and tamariki in kura.

Kura could benefit from more resource for SWiS workers

SWiS workers are in demand because of the mahi that parents and kaiako see them do to support whānau and tamariki. The SWiS workers' managers (ie, the NGO provider who employs them) provide support and advocate for their SWiS workers but they would like more resourcing for SWiS workers in kura.

A lack of support from the 'wider system' is often a barrier to SWiS in kura

Some SWiS workers felt that the wider system of government agencies didn't support SWiS well. One SWiS worker talked about having to negotiate and barter with other agencies and working around the 'system' to make progress. SWiS workers felt that whānau and tamariki weren't getting the full range of support that they needed from other agencies. Access to other agencies and services, especially in rural areas, was restricted meaning that SWiS workers in these areas had to fulfil other roles.

Building trust with whānau Māori takes longer due to SWiS workers being associated with Oranga Tamariki

Some whānau have trust issues with government agencies, and SWiS workers have to deal with the negative perceptions of Oranga Tamariki and discuss the role of a SWiS worker. Building trust and relationships takes longer in these situations, despite the NGO provider model and the independence from Oranga Tamariki that it creates.

A lot of whānau think that when they get involved with SWiS… with me, that I'm going to be the one that reports them, takes their kids away

SWiS worker [7, p.29]

SWiS workers endeavour to remain independent from kura and unattached to clients, but it is more difficult in kura

To be effective in kura, SWiS workers need to be recognised as part of the community. It is important to observe the kura, whānau, and the community as a 'whole' rather than separate components. This can often make it challenging for SWiS workers to keep their professional impartiality or independence.

The concept of a prescribed intervention practice can act as a barrier to SWiS workers practicing with kaupapa Māori methods

Holistic SWiS practice is commonplace in kura, but factors such as having to use the SDQ assessment tool for reporting is perceived to be more applicable to schools, rather than kura. The SDQ assessment is not always the right tool, and is not the only assessment tool used in kura, as discussed in the following paragraph.

There are doubts about the applicability of the SDQ in kura, but it can improve access to other services

Despite the wide use of the SDQ nationally and internationally, it received varying opinions from the kaupapa Māori case studies on its usefulness, ranging from being fully embraced to doubts about its applicability to kura, Te Aho Matua, and ao Māori. Some of the participants in the case studies

believed that the SDQ is not holistic and may not accurately describe the strengths and challenges of whānau and tamariki or support them to develop an intervention plan. Some participants also commented that the vocabulary of the reo Māori version wasn't accessible to all whānau. In some cases, the SDQ was only a part of the assessment as it didn't measure or value ways of 'being' for whānau and tamariki Māori.

Providers commented that it has some uses for making diagnoses easier to understand, and for prioritising and getting funding and access to services, but remained largely ambivalent about the tool.

When we changed to SDQ, man it was awesome, because we saw that the ones receiving the referral could understand this tool. And they actually got into the service quicker. Now in saying that I believe we traded in that taha wairua for some Pākehā values and framework, which boxed them. But that is what we needed to do, for them to receive that specialist funding.

Manager, NGO provider [7, p.36]

WHAT WE FOUND IN ENGLISH-MEDIUM SCHOOLS

What benefits does SWiS provide? What are the challenges for tamariki and whanau?

Whānau and tamariki benefit from having SWiS, as does the school, but there are challenges

The home contexts are often difficult and tamariki present with various issues

Some tamariki from the English-medium school case studies faced issues of no food in the household and being home alone, often unable to get to school because the parents worked shifts at odd times. Family breakdown was also noted from the case studies, with parents separated and poor sibling relationships. In general, the home contexts for these tamariki were complex and difficult. Furthermore, some tamariki also had issues such as autism and intellectual disabilities.

School leaders named poor anger management as the most visible issue and the most common reason for a referral to a SWiS worker. Anger management is also the most disruptive to other tamariki in the classroom and school. Other externalising behaviours included self-harm and suicidality from tamariki. Internalising behaviours included low self-esteem and confidence, and low resilience, and negative self-talk. Some tamariki who were new to their school found it difficult to adjust to the school culture and values.

Whānau and tamariki benefit from having a trusted adult on their side who supports them holistically

Whānau also receive holistic support from SWiS

SWiS workers help whānau to help tamariki in a holistic way. An essential part of the SWiS service is to support the parents emotionally and provide them with a trusted adult to speak to, which is especially important given the complex and difficult household situations whānau were often in.

SWiS workers provide both parents and tamariki with strategies and information about services. Sometimes very practical help such as food, transport, or accompanying on visits to agencies was also provided.

Whānau and tamariki in schools are supported with a flexible SWiS service

Whānau and tamariki experience a degree of flexibility in the SWiS service to meet their needs. The case studies showed whānau could contact SWiS workers at any time, such as through text messages. Sometimes whānau received help and services from SWiS to meet their pressing needs first.

SWiS workers talked about being flexible around the goals for tamariki so that they could be more responsive to any other issues that the tamariki or their whānau had at the time.

> *Sometimes [you] need to put goals to the side as something has come up.*
> *SWiS worker[5, p.17]*

SWiS workers are trusted 'adults' in the school

Knowing that there was a trusted adult in the school (the SWiS worker) helped parents greatly. Parents often didn't have a safe and trusted adult from the school they could turn to for help. Parents in the case studies talked about the SWiS worker as the person at school who had the time to listen and care.

> *It's like a relief for me, when she comes around. We talk, 'cos, I need someone to talk to. She's really helpful. She's always there when I need her – need someone to talk to.*
>
> *Parent[5, p.14]*

Tamariki Māori in schools are also supported to connect to their identity

SWiS workers supported whānau to help tamariki Māori understand their Māori identity and history. In one case study example, a SWiS worker invited all their tamariki to a wānanga on the marae. The whānau also appreciated that SWiS workers were helping their tamariki and this also helped the SWiS workers build a rapport with the whānau.

SWiS focuses on social and emotional wellbeing of tamariki, which helps them to be more settled and confident

The case studies demonstrated how SWiS improved and stabilised the mood of tamariki, and taught them how to better communicate their mood and feelings. Parents reported how much happier their tamariki are.

School leaders see SWiS as complementary to the work of the school by assisting with social and emotional aspects of their students. SWiS workers gain a deeper understanding of the students' lives without which schools might miss when students are struggling. It is perceived that SWiS helps students stay with the same school, which in turn helps them continue to work on issues that may be left unresolved if they changed schools.

SWiS workers helped tamariki find aspirations and hope for their future.

> *[The SWiS worker] gives me a paper to write what I wanna be, when I grow up…Doctor… to help my family.*
>
> *Tamaiti[5, p.10]*

Whānau and tamariki learn strategies to manage feelings and relationships, which helps with school engagement

SWiS workers use strategies to help tamariki manage emotions and behaviours, such as feeling angry in class or managing grief. They can also provide a safe place for 'time out' to calm down. In some cases, the help that SWiS workers provide tamariki passes onto siblings. Other examples include SWiS workers helping tamariki to appreciate their whānau, siblings, and parents more. One case study highlighted how these benefits also translated to increased engagement in school, with the tamariki in question being able to attend school trips because of their improved anger management.

> *[D] is now setting a good example for his younger sibling and settling to learning in school. Teachers have noticed the improvement: That's not the kid he was last year.… Now [D] is not missing out on trips because he can manage himself better.*
>
> *Teacher[5, p.7]*

SWiS improves student learning outcomes by attending to the wellbeing of tamariki and their whānau

The view from both the literature and the case studies is that there should be some student learning outcomes from school-based social work. It is suggested that while wellbeing can be an end in itself, there is also a link between establishing wellbeing and stability and improved learning outcomes.

Some participants of the case studies said that while schools promote learning and education, school leaders and teachers are not equipped or best-placed to attend to all of the needs of their students. School leaders know that some of their students have complex and difficult issues, and that some of those issues are at home.

> *You'll get academics when you've got the wellbeing right.*
>
> *Principal[5, p.23]*

There are some difficulties experienced by whānau and tamariki with receiving SWiS

Whānau and tamariki in schools also struggle with a lack of continuity of service

Similar difficulties around continuity of service were presented in the both the kaupapa Māori and English-medium school research. One SWiS worker suggested that having SWiS in early learning settings would mean that some tamariki would need less intervention and support when they started primary school. School leaders suggested that SWiS workers could help new students, especially older students, integrate better with their school culture and values.

A lack of flexibility around the choice of SWiS worker and their availability can create barriers

The right personality is important to make a connection with tamariki. In one case study, the tamaiti couldn't bond with the usual social worker and didn't feel that they had a good relationship. The

tamaiti, who was dealing with anger management issues, wasn't making progress with the SWiS worker.

In another case study, a SWiS worker's time was constrained through tight scheduling. This meant that students couldn't see their SWiS worker when they felt they needed to; it had to fall within appointment times. Some processes also confused whānau and parents, especially around how their tamariki are 'exited' from a SWiS programme. However, as with the kaupapa Māori case studies, SWiS workers believed that they're there for the tamariki for the long-term. Parents were confused about when the SWiS worker would stop engaging, but SWiS workers said that the end of the initial referral didn't mean the end of their service.

We have our families for life! … Exits happen when the initial referral has been completed, but that doesn't mean it's the end of our service.

SWiS worker[5, p.20]

Schools also receive benefits from SWiS

SWiS workers are highly valued in schools

SWiS is passionately supported in schools with some school leaders stating that they would resign from their job if they didn't have SWiS, as discussed in the hui wānanga. SWiS was seen as an essential service that can 'get to the bottom of the issues', connect whānau and school together, and provide wrap-around support to address whānau needs while considering the wider and longer-term perspectives.

SWiS workers are one of the 'cogs in the wheel' of schools

The research found that SWiS is viewed as vital: *"SWiS were one of the cogs in the wheel that has the school moving."* [5, p.12] SWiS workers know how to have the difficult conversations and can understand what is at the heart of issues, and then can share the context around issues tamariki were facing with teachers and school leaders.

SWiS are bridging school and home together

Schools had found that the SWiS worker can reach those 'hard-to-reach' whānau where the school could not. They also take the time to have deeper conversations with whānau in their homes. It was recognised that the long-term connections that SWiS have with tamariki and whānau give them better leverage for helping tamariki, especially compared to the more typical single visits from people outside of the school and community. SWiS help connect tamariki with other community resources, which is something that is often too difficult for school staff. School leaders reported that without SWiS workers, they'd lose more tamariki and whānau from their schools.

The beauty of the SWiS is that they get to hard-to-reach whānau that schools can't.

Principal[5, p.12]

What do SWiS workers do to achieve these benefits?

SWiS is a holistic, responsive, and flexible service in schools, but it can have challenges

SWiS workers need to partner with schools to increase their visibility

SWiS workers aim to be 'seen' as part of their school as it helps break down barriers to accessing the service and increases teacher involvement, both of which contributes to their effectiveness. Being physically visible was important and helped with referrals so SWiS workers involve themselves in prize giving, sports events, and other school events. Having a designated office space at the school helped both teachers and students know where to find them.

The SWiS practice in schools is also holistic, but flexibility varies

The SWiS practice in schools is also built on trust

SWiS workers develop connections and trust with whānau first before engaging with their tamariki. When whānau and families trust the SWiS worker, then the SWiS worker can be an effective advocate between them and the school.

> *Relationship to whānau and the approach is probably the key thing. Without nurturing this relationship, none of the work can occur, as families can be too proud to ask for help.*
>
> *SWiS worker[5, p.11]*

The SWiS practice in schools is also holistic and looks at the 'big picture'

SWiS workers take a holistic approach to their practice. While a teacher might sometimes see a tamaiti as 'a difficult child' from a behavioural point-of-view, SWiS workers often had a much broader understanding of the issues that a tamaiti was facing. While all SWiS workers had different approaches, they tailored their work to their own personality and the needs of each whānau and tamaiti. SWiS workers looked at the 'big picture', made regular contact with the whānau/families, and provided support to the whānau as well as the teachers and school leaders. Often, teachers and school leaders relied on the SWiS workers' knowledge of the broader issues that some of their students faced.

SWiS workers focus on strengths, and are non-judgemental

SWiS workers aim to increase the resilience of tamariki and their whānau by strengthening their 'protective factors', and encourage aspects of hope and aspiration in tamariki. SWiS workers take a non-judgemental approach to achieve this – thinking about the best way to support the community and individual whānau and tamariki by listening to them and trying to understand their needs. SWiS workers avoid stereotyping and making judgements as this is detrimental to the essential relationship building they do. While whānau and tamariki have situations and practices that seem unusual or unacceptable to some, SWiS workers try hard to understand the realities of the situations these whānau are in. SWiS workers also understand how to perceive their own biases and work to

ensure they don't get in the way, especially when they go to the home of their whānau and tamariki clients.

I try not to focus too much on what the raru [difficulty] is…their strengths are what helps them try to overcome whatever their challenge is.

SWiS Worker [5, p.18]

The flexibility allowed to SWiS workers varies between schools

The flexibility in SWiS workers' practice varies between schools. Some SWiS workers can have informal and unscheduled time with students, allowing some tamariki to have 'one-on-one' time with their SWiS worker. Between 'formal' weekly sessions, SWiS workers try to remain available, such as in their office and in the school playgrounds, which was described as critical to maintain relationships with tamariki.

However, there were also some examples of a more scheduled and structured SWiS practice. One SWiS provider took a very structured approach to entry and assessment of tamariki, and had time limits between referral, initial contact with the tamaiti, and completion of assessments. For SWiS workers who worked across multiple schools, informal appointments were not always possible. In another example, the school had more stringent rules around how their students were 'released' to spend time with their SWiS worker.

Each SWiS worker had their own style of practice that reflected the way they built and maintained their relationships with the school, whānau, and tamariki.

They were all really effective, but they had to find the way that worked for them. You can't write a recipe for it.

Evaluator ERO [9]

The case studies suggest that flexibility comes at the cost of regular hours and days of work. Many SWiS workers talked about the ongoing informal contact they have with whānau and tamariki.

The SWiS practice includes assessment, various interventions, and connection to other services

Needs are assessed through an engagement with whānau and the application of a range of tools

Once a referral is made, SWiS workers get in touch with the parents to establish a relationship and get the consent to work with their tamaiti. Once the relationship has been established, SWiS workers can undertake the assessment. The assessment includes collecting background information through an engagement with the whānau and using various assessment tools. The assessments

may include any of the following: their housing situation, 'Te Whare Tapa Whā'[17], drug use, wellbeing, wairua (spirit), health, safety, and social skills, as well as the recommended SDQ tool.

SWiS workers use various practice approaches and tools

SWiS workers help tamariki through talk, art therapy (colouring in books, etc), book reading, playing card games (especially for anger issues), and teaching ways to 'find a space' or taking time out to calm down (emotional management). Breathing and mindfulness exercises are also taught as a way to help them think about certain situations and to learn to control emotions. Teaching tamariki how to talk with siblings, parents, and family members was also part of the SWiS workers' toolkit.

The SWiS practice in schools is often informed by cultural knowledge, but there is a demand for more Māori SWiS workers

Case studies observed a high level of cultural competence from SWiS workers, who were respected by Māori and non-Māori clients even when they were of Pākehā origin. Most of the tamariki in the English-medium school case studies were Māori, which reflects the school populations where SWiS operates. Much of the emphasis on culture is supported by the SWiS NGO providers who employ and support the SWiS workers. This is also found in the literature from studies in Aotearoa, where Māori and Pasifika providers have had substantial involvement in the development of SWiS. [12,13 as cited in 5] However, even though many SWiS workers were culturally competent, study participants expressed the need for more Māori SWiS workers.

SWiS workers connect whānau to services and professionals

SWiS workers have a variety of interventions and social services at their disposal, which they can connect tamariki and their parents to. Examples from the case studies include RTLB, 'Seasons for Growth'[18] (grief education), and 'Train of Thought'[19] (helping tamariki focus their thoughts).

Advocacy extends to helping parents connect with government agencies, such as Work and Income, to receive entitlements, or to sort out finances and bills. SWiS workers help parents and whānau with referrals to various services and agencies to help with issues like giving up smoking, living with disabilities, suicide awareness, and accessing health services.

NGO providers support their SWiS workers

NGO providers support their SWiS workers when needed but also provide autonomy

SWiS workers valued their NGO providers and the support they offered. They provided advice from experts, capability, culture, and some degree of training, on top of regular supervision. They also manage several tasks, such as assessment, referrals, and the associated paperwork. Some SWiS workers talked about how they operated on a high trust model, where the provider granted them a high degree of autonomy. However, there is some variation in the way providers work and some were more structured especially around 'turn-around' times between referral, assessment, and engagement.

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[17] Te Whare Tapa Whā is a model for health from an ao Māori perspective. For more information, see: http://www.health.govt.nz/our-work/populations/Māori-health/Māori-health-models/Māori-health-models-te-whare-tapa-wha

[18] https://seasonsforgrowth.co.uk/

[19] www.thekidscoach.co.nz/train-of-thought.html

The NGO providers also have good links with other services in the community. Some providers, for example, had an 0800 number for their SWiS workers to use when they needed help and support.

NGO providers try to find a good fit between SWiS worker and school

Sometimes NGO providers can fit the personality of the social worker to the school. And that can even be extended to the personality match between SWiS worker and tamaiti. In one case study, a provider was able to find a different SWiS worker than the one assigned to the school because the relationship between the school SWiS worker and a tamaiti wasn't developing. However, as with kura, NGO provider resources and options are limited and sometimes schools had to accept the SWiS worker that was assigned to them.

What are key enablers and barriers to SWiS practice in schools?

SWiS connect to tamariki in schools, but face a lack of resource, high workloads, and a reduced flexibility

The key enabler is the connection to tamariki

SWiS workers need to be the right fit for the tamariki

The case studies highlighted the importance of the personality match between the SWiS worker and the tamaiti. The case studies showed that this is not always the right match and that it is very important that there is a good fit for engagement and for successful outcomes.

Distrust, lack of resources, and reduced flexibility are key barriers

Schools could benefit from more resource for SWiS workers

Schools see that there is a SWiS demand and supply mismatch. The case studies showed that schools that have a SWiS worker based there had a large advantage over other schools. However, the demand for SWiS workers was universal across all the research case studies. Participants mentioned that even when they had access to a SWiS worker they needed more of their time than was available.

SWiS is more effective as prevention and early intervention, but an increasing workload of intensive cases is a key barrier

The case studies highlighted that there has been a shift away from prevention and early intervention and a move towards more acute cases that require more intensive work. Participants of the case studies talked about how changes to the way Oranga Tamariki specifies the SWiS service in contracts with NGO providers meant that SWiS workers were dealing with more acute cases that need more intensive work. Two SWiS workers suggested that there needs to be interventions available to whānau and tamariki before they start primary school. The SWiS workload is being measured by the number of cases and not the severity of the case, yet the severity of cases varies a great deal. A SWiS worker and school leader talked about the very high demand for social work and that the referrals are typically for cases that are very complex, which require support for longer periods of time.

> *The original kaupapa for me was early intervention, so that before an issue got to the point where a whānau was heading towards a CYFS or Oranga Tamariki kind of way, that we could get into things early, and get in early when the kids were younger. That was the key thing for me.*
>
> *SWiS Worker [5, p.13]*

In addition, the Oranga Tamariki contracts suggest a time-limited intervention, but some tamariki came back on re-referrals. If they come back three times, then the SWiS worker would refer them onto a higher-level intervention. As discussed in the hui wānanga, there is some ambiguity around the point when informal help becomes a formal intervention and what exactly a 'referral' means in the context of going support.

To gain trust, SWiS workers present themselves as another adult in the school to avoid being associated with Oranga Tamariki

There was suggestion that schools tried to promote SWiS workers and their role to counteract any negative connotations with Oranga Tamariki. In these case studies, these efforts resulted in whānau and tamariki seeing SWiS workers as one of the school professionals.

> *[SWiS are] seen as another adult in the school, rather than an agency. [They're] very much seen as a person, rather than a position. Not linked to being a social worker. Same with whānau – 'social worker' freaks them out, once they see her, it's fine. 'Social workers' [are] linked to Oranga Tamariki, they've often not had good experiences, so scares families off. Can make the initial contact difficult unless they know the SWiS.*
>
> *SWiS worker[5, p.20]*

Schools struggle with increased bureaucracy and reduced flexibility with SWiS

School leaders talked about the reduced powers of the school as a more top-down approach is taken around the use of SWiS resources. Some schools commented on how they saw the decisions around SWiS resources being decided by government processes rather than being based on the needs of tamariki and whānau. Participants commented on how the bureaucracy around funding had increased over time, which had led to reduced flexibility around how SWiS resources can be used.

> *We accept that spending should be on and for kids, but should be more creative and flexible about where the money is spent to get the impact for kids for the 'big picture'.*
>
> *SWiS worker[5, p.22]*

SDQ can be a barrier to practice through administrative burden and not being suitable or accessible for whānau, but it can help with accessing other services

There were varied opinions on the SDQ, from being a useful tool to aid getting support for tamariki to it being an administrative burden. A key theme from these case studies was that the SDQ was only one of several tools used in assessing tamariki, others being social skills, housing, drugs, wellbeing, wairua, health and safely, whānau, etc. Criticisms included that it was too long, wasn't suitable for younger tamariki, the language wasn't accessible to some parents, and requires too many people to complete it – such as teachers and parents. One SWiS worker suggested alternatives to the SDQ, such as Te Whare Tapa Whā, Three Houses Model, or a whānau ora tool that their provider uses.[20]

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[20] See [5, p.16]

WHAT THE LITERATURE TELLS US ABOUT SCHOOL-BASED SOCIAL WORK PRACTICE

Internationally, social work support has been a feature of the education landscape for over a century, and schools are increasingly recognised as a valuable site for delivering these services. In an Aotearoa New Zealand context, the SWiS service has been offered in selected schools and kura since 1999, following a successful pilot and subsequent national expansion.

A separate time-limited literature review was undertaken by the Oranga Tamariki Evidence Centre as part of this SWiS research, which looked across both international and Aotearoa New Zealand literature on school-based social work. [10] The purpose of the literature review was to understand the context of school-based social work more broadly than Aotearoa New Zealand, to better understand the theory, strengths, and challenges of school-based social work and how that compares to SWiS. This literature review was used as a source for thematic analysis in this synthesis report. The international literature is largely from North America and our search did not find any overseas literature on school-based social work for indigenous peoples. Literature from Aotearoa New Zealand on Māori social workers in schools is based on the books by Rachel Selby, Awhina Hollis-English, and Hayley Bell.

This section discusses the literature in relation to the themes found in the case studies, as well as introducing some new insights. The literature review is published in full alongside this synthesis. All the original citations from the literature review are included, and can be found in the references section.

What benefits does school-based social work provide?

Children and families are facing increasingly complex circumstances, and there are calls for a more holistic school-based social work

Local and international literature shows a similar picture of increasingly complex circumstances for children and their families

International literature highlights an increasing prevalence of mental health and behavioural problems in the school environment, along with growing concerns over school violence and bullying. [15-17] The literature discusses some of the underlying family issues that are reflected in both the kaupapa Māori and English-medium school case studies. In the school setting, tamariki are experiencing increasingly complex risks at individual tamaiti, kura/school, whānau, and community levels, which school-based social workers are expected to address. [17-18] Internationally there are parallels with the case studies in terms of the whānau and community challenges, such as poverty, housing, and health needs. [15, 17-19]

The literature argues that school-based social work needs to improve student learning outcomes

School-based social work should lead to improved student learning outcomes. The value of school-based social work with respect to student learning should be promoted, especially for the ongoing

survival of the practice. [15-16, 20-23] One recent impact evaluation on SWiS found fewer days of non-enrolment in SWiS-based schools over similar schools that didn't have SWiS, [11] which suggests a possible link between SWiS and increased school attendance.

Internationally there are calls for an expansion of social work practice, from individual interventions to more holistic and socio-ecological practices

The case study research highlighted a socio-ecological model in practice in SWiS, which sees the benefits impact more than tamariki and include the parents/whānau, school/kura and community. The view of a socio-ecological model for school-based social work is supported in the literature. Internationally, school-based social work is increasingly advocating for an expansion in the scope of their practice away from treating the individual student towards wider interventions with parents, schools, and communities. [17, 19, 22, 24-25] Furthermore, this socio-ecological approach matches the original intent of school-based social work, and the need to revisit the original model has been debated in the literature for at least 40 years. [26]

School-based social work bridges gaps between school and home

As reflected in the case studies, SWiS workers can reach people that schools cannot. This 'bridging' ability is also recognised in the literature where there are examples of school social workers facilitating partnerships between schools and parents, and acting as advocates for schools, teachers, and parents. [22, 25, 27-30]

Both local literature and the case studies demonstrate the advocacy role SWiS workers have. SWiS workers first build trust and relationships with families/whānau which allows them to facilitate the advocacy role, and then to mediate between the home environment and school environment for the child. [28-30]

What do school-based social workers do to achieve those benefits?

Overseas, social workers partner with schools and try to achieve a holistic practices, however kura and the NGO providers achieve that in Aotearoa

Partnerships with schools and the visibility of social workers are essential enablers

Effective school-based social work is enabled by good partnerships with teachers and other school staff. This may include participating in school exercises, providing training, or being part of school planning. [16, 22, 31-32] Visibility in the school was found to be very important in the case study research. The literature suggests that school-based social workers must do these things to connect to their school in order to demonstrate their relevance. [23]

Internationally, social workers struggle to implement a holistic practice

Internationally, efforts to reform school social work acknowledge that effective practice with students should recognise the influence of their surrounding context and intervene across multiple levels. [15, 17, 22, 25, 31] Rather than seeing student academic, behavioural or emotional challenges as individual issues, the literature favours a holistic approach, and puts forward various frameworks to enable this. [17, 19, 22, 24-25]

However, there is limited implementation of a holistic practice overseas, suggesting that social workers continue to take a case management approach focusing on interventions with individuals. [16, 21-22, 25, 33]

Te reo, tikanga, kaupapa Māori approaches, and whakapapa are more important for Māori

Being of Māori descent, and using practice models drawn from te ao Māori, supports practitioners to build relationships and support whānau. The research recognises the importance of using appropriate Māori customs and protocols when engaging and cite the central role of te reo as an enabler of quick rapport, which supports the ability to break down barriers between whānau and social workers. [11]

School-based social work should be allowed to be flexible and autonomous

The literature reinforces the importance of school-based social workers having autonomy and having a flexible and creative approach. Previous research from Aotearoa placed emphasis on 'non-prescriptive' approaches being particularly important to remain culturally approach and able to reflect local communities. [29-30] From a North American perspective, Agresta (2008) writes that school-based social workers should be given the greatest amount of professional autonomy. [34]

School-based social workers support and advocate for families with schools

The school-based social worker is seen as the central person within a multi-disciplinary team at the school. In that role, they can more efficiently meet needs and find effective interventions and services. [28, 30, 32, 35] This also facilitates the social workers to build their advocacy role between home and school, which is a role that teachers find difficult to achieve. [28-30]

Internationally, social workers are employed by schools while SWiS employs social workers through NGO providers

In contrast to the North American model, SWiS social workers are employed by NGO providers as opposed to being employed by the schools. For SWiS, the NGO employment model reflects a decision to view schools as the "site for social work intervention", [28, p. 34] rather than implement an approach where social workers serve schools directly.

Under this model, the 'client' for SWiS is the tamaiti within their whānau. The independence from schools was designed to aid better advocacy for tamariki and whānau to build trusting relationships and mediate conflict and communication with schools – which is key for effective social work practice. [27-30]

The NGO model also facilitates the relationship between SWiS worker and their community. It can better enable communities to deliver locally responsive services, which meet the needs of tamariki and whānau within their area. [28] Because SWiS workers are local community members, they also have greater knowledge of what services and supports are available to whānau, can tailor their practice to reflect local conditions, and are able to facilitate stronger connections between communities and schools. [28-30]

Internationally, there is a demand for more preventative and socio-ecological practices, however it is difficult to achieve

The literature discusses that school-based social work should focus on prevention and the practice should be grounded in socio-ecological theory. [16, 24] A prevention-focused model uses school-wide interventions and then targets groups of students who don't respond to school-wide

interventions, and then further focuses on intensive interventions for individuals who may need specialised attention.

However, most school-based social work doesn't operate with a preventative and socio-ecological framework, but instead focuses on a clinical case-by-case approach where individual students are provided with interventions, or small groups or families, targeting specific change. [22]

What are key enablers and barriers to social work practice in schools?

A lack of resource, high workloads, and a 'guest' status in schools are key barriers – social work in schools needs to be promoted

Lack of resource, high workloads, and having to work across multiple schools are key barriers

High caseloads reduce the intensity of the intervention that the SWiS worker provides, especially when having to work with several crisis situations at the same time. But social workers need to be reactive to crises. [15, 22, 27, 36, 38] Furthermore, the literature shows that a high number of crisis interventions is a barrier to social workers being able to implement more socio-ecological and holistic practices, [15, 22] and under resourcing is also a significant barrier to a socio-ecological practice. [21-22, 24, 26, 32]

Case studies found that demand for SWiS workers exceeded the supply, which is this further complicated by the fact that many SWiS workers operate across multiple schools. This disadvantage is also highlighted in the literature. Dupper et al. (2014) suggests that working across multiple schools reduces the focus of 'macro-level' practices. [21] This makes sense in the context of longer travel times, difficulties in building relationships, and having to adapt to different school cultures. [15, 27, 29-30, 32, 37-38]

The amount of time spent on administrative work is also identified as an issue limiting social workers' capacity to undertake other important tasks. For example, a survey conducted by Kelly et al., (2010) found that social workers spend 30 per cent of their time on administration. [26]

Māori SWiS workers balance a dual role as community members and social workers

Māori literature in Aotearoa New Zealand found that Māori SWiS workers balance a dual role as community members and SWiS workers to be able to practice holistically and form trusted relationships. Their role cannot be separated from their wider obligations to whānau, hapū and iwi. Māori SWiS workers practicing within their own community have a vested interest through kinship relationships, which drives a commitment to their work, and to meeting obligations of accountability. While this means they have extensive personal and professional networks they can leverage to provide support, it also requires a complex balancing act which can be professionally and personally challenging. [11,13]

The international literature advocates for evidence-based approaches, but recognises that these can be difficult to implement

The international literature highlights the importance of school social workers using an evidence-based approach, which is seen as a key enabler for effective interventions and improving outcomes for students. Garrett (2006), for instance, states that it is an 'ethical mandate' to use evidence-based practice in school-based social work. [23] Evidence-based practice in social work is defined as a method of selecting, delivering, and evaluating individual and social interventions that either prevent

or reduce personal or social issues/conditions. Being 'evidence-based' means that there is robust evidence behind the efficacy of the interventions chosen.

While the international literature advocates for evidence-based approaches for school-based social work, it also recognises that 'on the ground' it is difficult to implement and there has been limited success. [17, 20, 24, 26, 36] For example, evidence-based practice is complex and requires social workers to be skilled at accessing the evidence behind the interventions they choose. [39]

Internationally, the role and value of school-based social work is contested and needs to be promoted

Several reasons are highlighted as to why school-based social work is often misunderstood. SWiS workers in Aotearoa New Zealand may face barriers in the school environment that can affect their visibility and relationships with whānau and tamariki. Yet school-based social work is unique among school professionals. The literature proposes a solution of identifying and communicating that unique 'point-of-difference' and where the support helps student learning outcomes. [15-16, 20-23] The literature further suggests that demonstrating and promoting how school-based social work benefits schools is key to the survival of the profession. [18, 20, 22]

Social workers are not always welcomed, or seen as a valuable addition to the school environment

In the literature, the position of social workers in schools is often characterised as 'guests' practicing within a 'host setting', where education is the dominant focus, as suggested by Beddoe (2017). [32] While engagement between social workers and others in the school environment is often mutually respectful, this relationship can also be strained. Some literature highlights examples of hostility between social-based practitioners and other staff, and a poor reception to the presence and contribution of social workers. Some schools may feel that having a social worker in their environment wasn't optional for the school and there may be some resentment that the school needs a social worker, especially if the school wants to be seen as successful. [32, 37]

These issues could lead to tension, hostility, and power dynamics in some schools between school staff and school-based social workers. SWiS workers in Aotearoa New Zealand can experience these tensions, which are a barrier to their ability to practice social work. [29, 32, 38]. However, while this may be felt by individual staff, SWiS is voluntary to schools and schools can 'opt-out' of SWiS.

OPPORTUNITIES AND RECOMMENDATIONS

SWiS practice in Aotearoa New Zealand is unique compared to overseas examples of school-based social work

The overseas literature describes a different picture of school-based social work compared to the implementation of SWiS in Aotearoa New Zealand. This is reflected in the English-medium school and kaupapa Māori case studies as well as the Aotearoa literature. School-based social workers overseas typically undertake tasks with individual children, including assessment, counselling, much more than they engage with teachers, parents, and the wider school. In North America, school-based social workers focus on special education, mental health, and crisis interventions.

The New Zealand model is by design generally more holistic, both in kura and schools with a focus on building trust with the whānau/family before intervening with the child. This model is most pronounced when the SWiS worker is an integral part of the community, which was the case for the kaupapa Māori case studies, when the line between work and community can be quite blurred.

The case studies and local literature suggest that this is a beneficial model, but it does have implications on the ground, particularly for the funding model and caseloads which do not recognise the time needed to develop necessary relationships.

It was noted that SWiS has limited ability to support tamariki through the transition process to secondary education, or to work with then in early childhood education to prepare for the transition to school. In addition, as it only operates in decile 1-3 schools, there is a question over whether and how needs of tamariki in higher decile schools are met.

The complexity of cases was also raised as an issue which again, had a significant impact on workloads – it seems that as many cases are more complex, so they need a more holistic approach and thus more time to be able work with the whānau, school or kura and the child, sometimes linking to or brokering services that go beyond the remit of SWiS.

Additional resources and funding could be applied to:

1. Strengthening the model of practice, including the extent to which SWiS involve themselves in whole school work, preventative work with families and individual child/whānau client work.
2. Promoting a holistic and socio-ecological practice in both kura and schools, by providing more resources and social workers.
3. Helping to provide more social workers with te reo and tikanga Māori skills.

Continuity and maintenance of relationships was seen as a crucial aspect of the service. However, there is a shortage of SWiS workers, particularly with te reo Māori skills and knowledge of local tikanga. While not the only issue, pay disparity between SWiS workers and mainstream social workers was raised as a problem.

4. Recruitment and retention could be enhanced through improved pay-parity between SWiS and social workers, taking into account their different operating models.

The current assessment tools, particularly SDQ, were raised as not being particularly appropriate, especially in a Māori context. The te reo version was not, on the whole, helpful as a straight

translation using vocabulary and concepts unfamiliar to whānau. Major reported drawbacks of the SDQ were that it potentially shifted "blame" onto the tamariki, is not holistic and requires other assessments and tools as well, and thus becomes a burden if its main purpose is administration and recording rather than assessment. However, where it was used it was reported as an effective tool for accessing additional services.

Both in the kaupapa Māori and English-medium school research, Māori based tools and frameworks (both existing and specially developed) were being used, and reported as more helpful and appropriate.

5. Promoting Māori based tools/frameworks such as 'Te Whare Tapa Whā' to assess the needs of whānau, kura, and the community, and sharing experience among SWiS workers and Service providers could improve assessment and increase acceptance.

6. Review the reo Māori version of the SDQ, which may require a 'free translation covering the concepts' rather than the current literal version, and psychometric validation to gain further acceptance and also standardisation for reporting.

The studies both highlight that the SWiS workers are dealing with tamariki with more complex needs, and these seem to be increasing. This means that the scope of interventions and time needed do not necessarily fit with the original design and funding model. Given the target group, reviewing SWiS from a kaupapa Māori perspective to produce a model and practice that also recognised existing innovation and could be applied in both schools and kura would be helpful.

7. Oranga Tamariki could form a design group, community-led and kaupapa Māori informed, redevelop the SWiS model and practice from a kaupapa Māori perspective that can be applied to both schools and kura.

8. Review the funding model to enable the more holistic approach to be adopted by the SWiS model, and include that when contracting NGO providers.

9. Increase the pool of social workers who can work in both schools and kura.

In the light of the work carried out to date, further evaluation is not needed until substantial changes are made to the SWiS programme – after which we recommend kaupapa Māori methods of evaluation, and developmental and process evaluations initially.

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HE KUPA TAKA – TERMS

In this report we use terms as follows. Note that these terms may have a much wider range of meanings in contexts other than this report.

kai	food
kaiako	teacher
kairangahau	researcher
kaupapa	topic, policy, matter for discussion, plan, purpose, scheme, proposal, agenda, subject, programme, theme, issue, initiative
kaupapa Māori	Māori approach, Māori topic, Māori customary practices, Māori institution, Māori philosophy – a philosophical doctrine, incorporating the knowledge, skills, attitudes and values of Māori society
kaupapa tuku iho	values gifted by tūpuna Māori
Kiingitanga/Kīngitanga	the Māori King movement
kōhanga	language nest, Māori medium early childhood education setting
kōrero	speak, talk
kura	within the context of this report, this term encompasses both kura kaupapa Māori and kura ā-iwi
mahi	work
mana	integrity, authority, control, power, status, prestige
manaakitanga	hospitality, kindness, generosity, support—the process of showing respect, generosity, and care for others
marae	Courtyard – the open area in front of the wharenui (Meeting house), where formal greetings and discussions take place. Often used to include the complex of buildings around the marae.
Oranga Tamariki	Ministry for Children
Pākehā	New Zealander of European descent
pepeha	tribal saying, tribal motto, proverb (especially about a tribe)
pōwhiri	welcome
pūmanawa	talent or ability
rangatiratanga	agency of whānau
rauemi	resource, material
tamaiti/tamariki	child/children
Te Aho Matua	a philosophical base and the principles by which kura kaupapa Māori identify themselves as a unified group committed to a unique schooling system which they regard as being vital to the education of their children.
te ao Māori	Māori world view
te reo Māori	Māori language

Tikanga	correct procedure, custom, habit, lore, method, manner, rule, way, code, meaning, plan, practice, convention, protocol—the customary system of values and practices that have developed over time and are deeply embedded in the social context
tumuaki	principal
whakamā	ashamed, shy, bashful, embarrassed
whakapapa	genealogy, genealogical table, lineage, descent
whanaunga	relative, relation, kin, blood relation
whanaungatanga	Relationship, kinship, sense of family connection—a relationship through shared experiences and working together which provides people with a sense of belonging. It develops as a result of kinship rights and obligations, which also serve to strengthen each member of the kin group. It also extends to others to whom one develops a close familial, friendship, or reciprocal relationship.