



Final Evaluation Report:

Mana Ake – Stronger for Tomorrow

March 2021



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Acknowledgments

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Malatest International

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Acronyms, abbreviations and meanings

Acronym/ abbreviations	Meaning
CAPA	The Choice and Partnership Approach (CAPA) is the foundation for Mana Ake.
CCN	<p>The Canterbury Clinical Network. CCN is New Zealand's largest district alliance with 12 partner organisations: the three primary health organisations, the three community services providers, Canterbury Community Pharmacy group, Pacific Radiology, Southern Community Laboratories, St John, NZ College of Midwives, Canterbury DHB.</p> <p>The purpose of the alliance is to provide leadership to the integration and transformation of the Canterbury regional health system, enabled by clinically-led service development and service improvement.</p>
CDHB	Canterbury District Health Board.
CORS	Child Outcome Rating Scale.
ECE	Early childhood education providers.
FTE	Full-time equivalent.
Leading Lights	The Leading Lights concept was based on HealthPathways that is well embedded across the Canterbury region and many other health systems in Aotearoa New Zealand and Australia.
MOE	Ministry of Education.
MOH	Ministry of Health.
NGO	Non-Government Organisation.
RFS	Request for support from Mana Ake.

School clusters/Kāhui Ako	School clusters, Communities of Learning and Kāhui Ako are groups of education and training providers that form around tamariki education pathways, working together to help tamariki achieve their full potential. The school representatives for school clusters/Kāhui Ako are typically the principal, deputy principal or SENCO.
SENCO	Special Educational Needs Co-ordinator.
SLA	Senior Leadership Alliance. The SLA is shared governance between Education and Health in partnership with other social sector and NGO partners.
Tamariki and tamaiti	Tamariki (plural) and tamaiti (singular) is used throughout the report to refer to all tamariki (not just Māori tamariki).

Executive summary

Mana Ake – Stronger for Tomorrow

In 2018, the Aotearoa New Zealand Government invested \$28 million over three years to provide 80 FTE workers to support the mental health and wellbeing of primary and intermediate aged tamariki (Years 0-8) in the Canterbury region.

It should be noted there are differences in the DHB and MOE boundaries in the Canterbury region. Mana Ake provides services in Kaikōura but it does not provide services in South Canterbury (Timaru, Mackenzie, Waitaki and Waimate districts).

The evaluation of Mana Ake – Stronger for Tomorrow

The Ministry of Health (MOH) has commissioned an independent external evaluation of Mana Ake. The purpose of the evaluation is to inform future decision making about the continuation of the pilot and to inform the larger body of work underway to improve access to, and choice in, mental wellbeing supports at the community level.

The evaluation drew on information from interviews with a broad range of key stakeholders, a survey of school staff, case studies of five schools (comprising interviews with Mana Ake staff, school staff, whānau and a small number of tamariki), a case study of the response to the Mosque attacks, and analysis of administrative data collected by the Mana Ake team to the end of December 2020.

Developing the Mana Ake concept

A small cross-sector group including senior officials from MOH, the Ministry of Education (MOE) and the Canterbury District Health Board (CDHB) led a co-design process with a breadth of local stakeholders including schools and communities.

Stakeholders all emphasised the importance of co-design to develop an initiative that met the needs of the Canterbury region schools and communities and fitted into the Canterbury region systems. There was widespread agreement that the co-design process was effective. The range of interviewed stakeholders considered their voices heard in the co-design process. Although Māori and Pacific NGOs and other stakeholders were part of the design of Mana Ake, there was insufficient time for robust iwi and

community consultation. However, consultation with Māori principals, the DHB Māori and Pacific manager and local iwi are ongoing to build and maintain robust partnerships complemented by Māori representation on the SLA.

The co-design process built cross-sector understanding of what was already in place and what Canterbury region schools needed. This shifted the focus of Mana Ake from individual interventions and clinical counselling support FTEs to a strengths-based, early intervention and more holistic wellbeing initiative, partly in recognition of the need to grow a suitable workforce. Leading Lights was added as an online resource to assist teachers to understand support needs. The concept was approved by Cabinet.

After funding was confirmed, an alliancing approach led by the Canterbury Clinical Network (CCN) progressed the initial, and ongoing, development and implementation of Mana Ake. A cross-sector Service Level Alliance (SLA) formed for Mana Ake led the development of five workstreams:

- Practice: Development of frameworks to guide practice, assessment and intervention and development of a kete of resources.
- Workforce: Commissioning NGO providers and employing frontline workforce of kaimahi and kaiārahi.
- Implementation: Developing a phased roll-out to all Canterbury region schools.
- Service alignment: Interfaces between Mana Ake and other services and organisations in the region.
- Evaluation: Setting up client management systems and processes for monitoring and data driven continuous improvement.

There were initially six workstreams but one was absorbed into the workforce workstream.

Mana Ake – Stronger for Tomorrow is a multi-layered initiative that has six core elements: working with school clusters/Kāhui Ako as the mechanism to identify and prioritise need, wrap around and early support for tamariki and whānau, improving access to wellbeing support, enhancing communication across sectors, improving knowledge of mental health presentations and reducing complexity across the system of support.

The Mana Ake team

A core project team of four coordinate all aspects of the Mana Ake initiative. Interviewed stakeholders considered a project team was essential for the collaborative and complex initiative to function.

The co-design process and existing networks within the Canterbury region provided the foundation for an NGO provider collaborative. Thirteen providers were commissioned to provide a mutually agreed FTE of kaimahi (frontline workers) and kaiārahi (senior workers) who work in virtual teams spread across the workforce. The mixed employment model contributed to provider collaboration, reduced competition and enabled a diverse workforce and role flexibility. Diversity in the workforce was considered a strength in matching kaimahi with the support needs of schools, tamariki and whānau.

The mixed employment model worked because of provider collaboration but there were challenges for providers and employers in aligning the kaupapa of their organisation with the Mana Ake kaupapa.

The kaiārahi: There are nine kaiārahi (currently 8.5 FTE) who each lead between 2-4 virtual teams of kaimahi. They are employed by seven NGOs. Most kaiārahi are from European/Pākehā ethnic groups and have backgrounds as social workers or teachers.

The kaimahi: At the end of December 2020, there were 79 kaimahi (72.8 FTE) down from 91 kaimahi (80 FTE) in August 2020. A further six kaimahi had been recruited for the start of the 2021 school year. Each kaimahi is a liaison for approximately 2-4 schools and is the school's main contact for Mana Ake. The kaimahi work in virtual teams based on school clusters/Kāhui Ako and likely have kaimahi in their team employed by multiple NGO providers. There was no required qualification for Mana Ake kaimahi (although employing NGOs may require certain qualifications and/or experience) and they come from a range of different professional and demographic backgrounds. New kaimahi receive training through a three-day induction process and ongoing professional development. Māori kaimahi noted the need for strengthened cultural training. Induction includes some in-person training and some self-completed training modules developed by Werry Workforce Whānau.

Kaimahi and kaiārahi roles are fixed-term as the funding for Mana Ake ends in June 2021. As the end of the contract neared, providers were having to

Online resources - Leading Lights and the Mana Ake website

A key element of Mana Ake was professional development and resourcing school staff to make decisions about how to support tamariki. The Leading Lights website was developed for school staff based on the Canterbury region's HealthPathways. Leading Lights helps to create consistent pathways for educators to follow to support tamariki and whānau. Professional development events held through Leading Lights were attended by people from a wide range of organisations and were not limited to the Mana Ake team.

The Mana Ake website developed for whānau is progressively updated with relevant information and resources. Other than website hits, there is not information about how the Mana Ake website is used or by whom, although one school we visited said they promoted the website to whānau.

Professional development

Mana Ake ran professional development events for school staff about the health and wellbeing of tamariki. Events were not limited to the Mana Ake team or teaching staff. These events were initially held in person but the last two have been held online, increasing attendance and accessibility. Events have covered topics including anxiety, trauma emotional regulation, vision, eczema, self-harm, autism, school transitions, and literacy learning difficulties.

Phased roll-out

Mana Ake was rolled-out to school clusters/Kāhui Ako in five phases over five consecutive school terms. Inclusion in each phase was determined by a process informed by schools and based on need and readiness. The first phase included school clusters/Kāhui Ako with a high proportion of Māori and Pacific tamariki. The Mana Ake workforce was progressively recruited to align with the phased roll-out.

The phased roll-out allowed continuous learning and development of Mana Ake processes and resources. The first phase started in Term 2 in 2018 and the final phase began in Term 2 2019. Mana Ake was fully implemented from July 2019 - the end of Term 2 2019.

The tight implementation timelines meant some schools in the early phases were not aware of Mana Ake prior to the roll-out. Well-known and respected

recruit to roles that were less than 12 months. Many resignations were to permanent roles, often within the same provider.

The practice, assessment and intervention frameworks

The Werry Workforce Whāraurau was tasked with developing credible evidence-based programmes that could be used and adapted as appropriate within the Canterbury region.

A Mana Ake practice framework was collaboratively developed as a guiding document within which all Mana Ake staff work. The practice framework includes the Mana Ake values and approach to be taken. A persona developed of a kōtiro (young girl) called Maia provided a focus for development. Every decision that was made was assessed next to the practice framework and by questioning how it would help Maia.

The assessment framework is described at three levels: the community, the school, and the tamaiti and their whānau. The Choice and Partnership Approach (CAPA) model provides a strengths-based framework for assessment and service delivery where the tamaiti, family and whānau are at the heart of the process. The CAPA approach describes specific components, promoting seamless service delivery offered at the right time and at the right place, with people with the right skills and knowledge.

The intervention framework was developed as a guide for the kaimahi scope of practice and way of working – to create a consistent approach that schools could recognise but that accommodated the skills and experience of the kaimahi.

A kete of resources

Kaimahi draw on their own professional skills and their Mana Ake training as well as a kete of resources. The kete includes group programmes, resources from these group programmes as well as online or hard copy resources from websites such as Leading Lights and Sparklers. The programmes that were selected or developed for Mana Ake were assessed for their appropriateness for inclusion against a matrix completed by the practice lead and kaiārahi. The matrix formed the basis of SLA decisions about whether to include programmes in Mana Ake. New programmes including cultural identity building programmes developed by kaimahi were assessed using the same criteria before their inclusion as a resource.

education sector champions provided an essential link to schools in promoting Mana Ake. Champions included a Principal on the SLA and the chair of the Canterbury Primary Principals Association. Mana Ake is now available to all primary and intermediate schools in the Canterbury region.

By the end of December 2020, 96% of 223 schools (where home schooled tamariki were one school) had made at least one request for support (RFS). Many schools (80%) had engaged at least 4% of their roll in individual support from Mana Ake while a small number (19%) had low or no engagement with individual support. Two-thirds of schools (66%) had engaged at least 4% of their rolls in group support. Some schools chose not to engage because they already felt well supported with their current systems and did not want to take resources away from schools with fewer resources.

Mana Ake provides multiple pathways to support tamariki wellbeing

School clusters/Kāhui Ako were either newly created or were developing in parallel with the implementation of Mana Ake. They provided the focus for identifying and allocating Mana Ake resources to schools. The project team and kaiārahi spent considerable time with school clusters/Kāhui Ako to develop their understanding of Mana Ake and their role in prioritising and allocating Mana Ake resources.

Mana Ake has influenced the ways schools work together. As Mana Ake data becomes available it is starting to inform reviews of the wellbeing support needs of different schools, allocation discussions and strategic thinking about wellbeing. For example, early childhood education providers (ECE) could discuss the support needs for their tamariki so primary schools could plan responses. Secondary schools could highlight the challenges for their rangatahi and discuss opportunities for early intervention while tamariki were at primary school. A transitions group programme from Mana Ake aims to help with the move to secondary school.

Each school has a liaison kaimahi. The liaison kaimahi coordinates activities in the school including drop-in support for whānau, information events, support for teachers and support for tamariki. Support for teachers includes professional development events, advice and discussion. A strong relationship between the school management and the liaison kaimahi enables positive engagement with Mana Ake. Conversely, when kaimahi leave, it is a setback for schools, especially kura and smaller schools who

prioritise building the relationship between their community and kaimahi. A structured transition process that allows time to build new relationships would help.

Schools work with a liaison kaimahi to develop requests for support (RFS) for tamariki. After RFS are received, kaiārahi work with school clusters/Kāhui Ako to allocate RFS to kaimahi. This was often the liaison kaimahi but the virtual team model enabled other kaimahi to provide support if their skills or experience were a better fit for the support needed. Some kaimahi move between school clusters/Kāhui Ako to deliver specific programmes. Kaimahi respond to the needs of schools and school clusters/Kāhui Ako. How this is done varies depending on the skills and specialties of each kaimahi and the needs and requests of the schools. This flexibility has enabled Mana Ake to fit into multiple different models of education and management. A practice lead provides oversight of the kaimahi and kaiārahi.

Māori and Pacific kaimahi identified that enabling community referrals would help reach tamariki whose whānau may not be engaged with their school. This was triggered by initial low levels of Māori and Pacific referrals to Mana Ake and the concern that these tamariki were missing out on support because their whānau/aiga were not engaged with the school or classroom teacher. This would require a community engagement approach within Mana Ake.

Noting data limitations resulting in an unknown overlap between individual and group support, individual support has been requested for 4,022 tamariki and group support for 4,346 tamariki of 55,532 primary- and intermediate-aged tamariki in the Canterbury region. Mana Ake data also recorded kaimahi facilitation of 132 whole class groups to an estimated 3,826 tamariki.

What difference has Mana Ake made for tamariki?

There are slightly more requests for individual support for males (59%) than females (41%), although the proportion of RFS for females increases with age. Support has been requested for a higher proportion of tamariki aged nine to ten years old and a lower proportion for tamariki aged five to six.

The outcome tools used by Mana Ake (Tū Tauira and the Child Outcomes Rating scale) both show significant improvements after tamariki participation in Mana Ake across all the domains they measure.

Based on the proportion of young people from different ethnic groups recorded on the Education Counts website, the participation rate in Mana Ake by ethnicity shows that fewer requests for individual support are received for Asian young people (population 12%, Mana Ake RFS 3%), compared to Pacific young people (population 5%, Mana Ake RFS 4%), tamariki Māori (population 16%, Mana Ake RFS 21%), Pākehā (population 64%, Mana Ake RFS 70%) and other ethnic groups (population 4%, Mana Ake RFS 3%). However, the relative proportions of 'did not engage' for tamariki Māori and tamariki from other ethnic groups may be more likely to not engage with Mana Ake than Pākehā.

Not all caregivers give their consent for their tamariki to be involved in Mana Ake. Possible reasons suggested by school staff, kaimahi and whānau included denial of a problem, embarrassment and stigma attached to asking for or accepting help, worry about involvement with services and the potential for Oranga Tamariki involvement, and distrust of school. Some whānau may already have support in place for their tamariki and may not feel the need to have Mana Ake engaged (even if the school think it might help).

What difference has Mana Ake made for whānau?

Kaimahi engage with all caregivers of tamariki for whom they provide one-on-one support. The level of engagement depends on tamariki needs but at a minimum involves obtaining consent, introducing the support plan for tamariki, giving advice and guidance for caregivers and keeping them informed, and providing a closure summary.

Whānau are also supported through drop-in sessions and discussions with kaimahi at the school gate. By December 2020, kaimahi had delivered 843 drop-in sessions at 139 of 222 schools. Drop-in sessions are often held once per term.

Interviews and focus groups with whānau in the school case studies indicate whānau were positive about being able to access Mana Ake support, getting resources and advice from kaimahi and potentially being referred to other services. Mana Ake was free to whānau and reduced the financial burden and waiting times for whānau who may otherwise have had to pay for services. Whānau described positive changes to their home environments that mainly revolved around the positive impact of changes in tamariki. Improved tamariki wellbeing reduced whānau stress.

What difference has Mana Ake made to systems in the Canterbury region that support tamariki and whānau?

Mana Ake has improved tamariki wellbeing by strengthening the system and services in place in the Canterbury region to support tamariki and whānau.

Changes to the system identified by stakeholders include:

- Improved networking between providers and government agencies.
- A strengthened and collaborative network of NGO providers.
- Creating a new NGO workforce and continuing to upskill the wider school workforce.
- More formalised links between schools and primary care, the education and health sectors.
- Increased consistency in approaches to wellbeing challenges that tamariki are facing.
- Improved access to wellbeing support for tamariki and whānau.

What are the key features/factors that have influenced the extent outcomes have been achieved by Mana Ake?

The key features influencing the extent Mana Ake outcomes have been achieved are:

- Cross-sector commitment to the need to increase wellbeing support for tamariki.
- Effective leadership and management that leveraged existing networks and ways of working.
- Co-design of Mana Ake to meet local needs.
- Partnerships between the health and education sectors which enriched the thinking of both sectors. Education involvement was essential to develop a wellbeing initiative that worked in school settings. Education endorsement was crucial in implementing Mana Ake in schools. Health sector involvement brought expertise in wellbeing interventions.
- A collaborative approach that was inclusive of NGO providers. Providers were commissioned to provide a mutually agreed FTE of kaimahi and kaiārahi, rather than contracted to deliver a certain number of interventions.
- School cluster/Kāhui Ako management of resources and data informed discussions helped Mana Ake resource schools with the

highest level of need and support tamariki as they moved from ECE through primary schools and onto secondary schools.

- Evidence-based frameworks and interventions provide confidence of a consistent approach to support tamariki wellbeing needs.
- A focus on capability building in schools through professional development events, Leading Lights pathways and resources and in building school staff ability to facilitate group activities all contributes to building school staff confidence and capability thereby extending the reach of Mana Ake.
- Mana Ake reduced barriers to access because it is free and based in schools. However, the flexibility to deliver support in other settings (such as in the home) was also important for some whānau.
- Continuous review and reflection internally and with schools informed by internal evaluation. However, data system limitations mean most reviews are focused on the support provided to tamariki and not on the breadth of Mana Ake activities.

Opportunities to strengthen Mana Ake

The evaluation findings consistently support the value of Mana Ake as a holistic and multi-layered initiative to support wellbeing. Leadership will be important as Mana Ake enters its next phase. The project team and portfolio leads have been key to a consistent and organised response. The diversity of membership on the SLA has underpinned a collaborative cross-sector approach and it is important that this is maintained.

Opportunities to strengthen Mana Ake suggested by the evaluation include:

- Using the evaluation findings to review the focus of each portfolio to ensure relevance and identify any changes as Mana Ake enters the next phase.
- Strengthening the workforce. The Mana Ake workforce are the essence of Mana Ake. Fixed-term contracts have contributed to challenges retaining the workforce. Reviewing in more detail reasons for kaimahi staff turnover would inform strategies to retain the workforce.
- An increased focus on equity can be achieved by increasing the number of Māori and Pacific kaimahi, privileging cultural knowledge and expertise, and continuing to improve the cultural competence of the Mana Ake workforce as a whole.

- Ongoing communication strategies to continue to raise awareness of Mana Ake and of professional development activities, and to remind school staff about Leading Lights.
- Reducing the impact of Mana Ake staff turnover on schools. For example, by reducing the reliance of a school on one kaimahi and/or structured kaimahi transition plans that recognise the need for relationship building with new kaimahi.
- Continuing data-informed strategic discussions with school clusters/Kāhui Ako about the support needs of incoming tamariki and how to intervene before tamariki reach secondary school.
- Examining why the young age groups are under-represented amongst tamariki supported by Mana Ake and discussing at SLA whether there needs to be education for schools about what younger tamariki could gain from Mana Ake. Tamariki who are not regular school attenders may also be missing out and further understanding of how to reach them is suggested.
- Using knowledge gained to determine the balance between the intended duration of individual support for tamariki and the numbers of tamariki who can be supported. Schools understood the prioritisation process but still expressed concerns about delays in accessing support.
- Discussing the role of Mana Ake in supporting tamariki from whānau with complex needs and whether additional professional development is needed for kaimahi or whether pathways to other services need to be strengthened.
- Increasing the numbers of whānau support activities and promoting the Mana Ake website may continue to provide an alternative avenue of support.
- Improving the data collected. Mana Ake has a much wider reach than individual and group support for tamariki but the current data collected was developed within time constraints and is focused on individual support. There is a gap in New Zealand specific ways to measure wellbeing that could be used to monitor school wide change and inform the wider impact of Mana Ake. Alignment with the Child and Youth Wellbeing Strategy measures would enable national comparisons.

- Investing in upgrading the administrative data systems and considering what needs to be collected would improve the data driven continuous improvement. Robust Mana Ake administrative data are essential to inform the effectiveness of Mana Ake.

Transferability of Mana Ake to other locations

The Mana Ake initiative was developed to meet tamariki wellbeing needs in the Canterbury region. It has developed as an integrated part of the wider Canterbury region systems. While some aspects of Mana Ake apply to other locations, other aspects will need to be co-designed to work within local systems, services and schools. Communities in other localities may have different needs and priorities to enhance tamariki wellbeing.

Collaborative and cross-sector co-design of the Mana Ake model was fundamental to effectiveness. Time and resourcing will be needed for the co-design and consultation phase. Ensuring adequate time for design and development enables robust partnership with iwi and community consultation to adequately include Māori priorities and contributes to ensuring equity of outcomes.

The evidence-based interventions and resources developed and used for Mana Ake have all been reviewed for their appropriateness for Aotearoa New Zealand. Kaimahi developed local cultural identity building programmes to fill an identified gap. Most resources would be applicable in other localities. Additional resources may be required to support a kaupapa Māori approach.

Although Mana Ake interventions were based on the CAPA approach, alternative strengths-based approaches, including kaupapa Māori initiatives, could be equally effective as long as they were able to be integrated within education and health contexts.

A core element of Mana Ake was the combination of education and health sector expertise and a focus on school clusters/Kāhui Ako to think strategically and allocate resources. The intentional inclusion of Māori within the partnership has the potential to strengthen the programme and enhance equity, especially in localities with a high proportion of Māori. Similarly, in localities such as South Auckland inclusion of a Pacific partner(s) would be essential to develop a multi-layered initiative.

Leading Lights includes resources that are applicable nationally. However, specific pathways will need to be developed for other localities. The

Intellectual Property rights for Leading Lights allows its use throughout Aotearoa New Zealand. The developer of Leading Lights has adapted it for international use, demonstrating its transferability.

The Mana Ake mixed employment model worked because of the Canterbury region's alliancing experience, existing networks and provider collaboration. Other employment models may be required in other localities. However, a diverse workforce is important and strengthening provider networks contributed to strengthening the Canterbury region's systems of support.

Mana Ake is limited to primary- and intermediate-aged tamariki. However, the age limit creates challenges for area schools and other schools such as kura that include tamariki across all school age groups. The benefits of early intervention are clear but if Mana Ake moves to other localities the role of Mana Ake in small and composite schools working across the age range will need to be considered.

1. **Mana Ake – Stronger for Tomorrow**

1.1. **Mana Ake – Stronger for Tomorrow**

In 2018, the Aotearoa New Zealand Government invested \$28 million over three-years to provide 80 FTE workers to support the mental health and wellbeing of primary aged tamariki (Years 0-8) in the Canterbury region. As noted previously, the Canterbury region includes Kaikōura but not South Canterbury (Timaru, Mackenzie, Waitaki and Waimate districts).

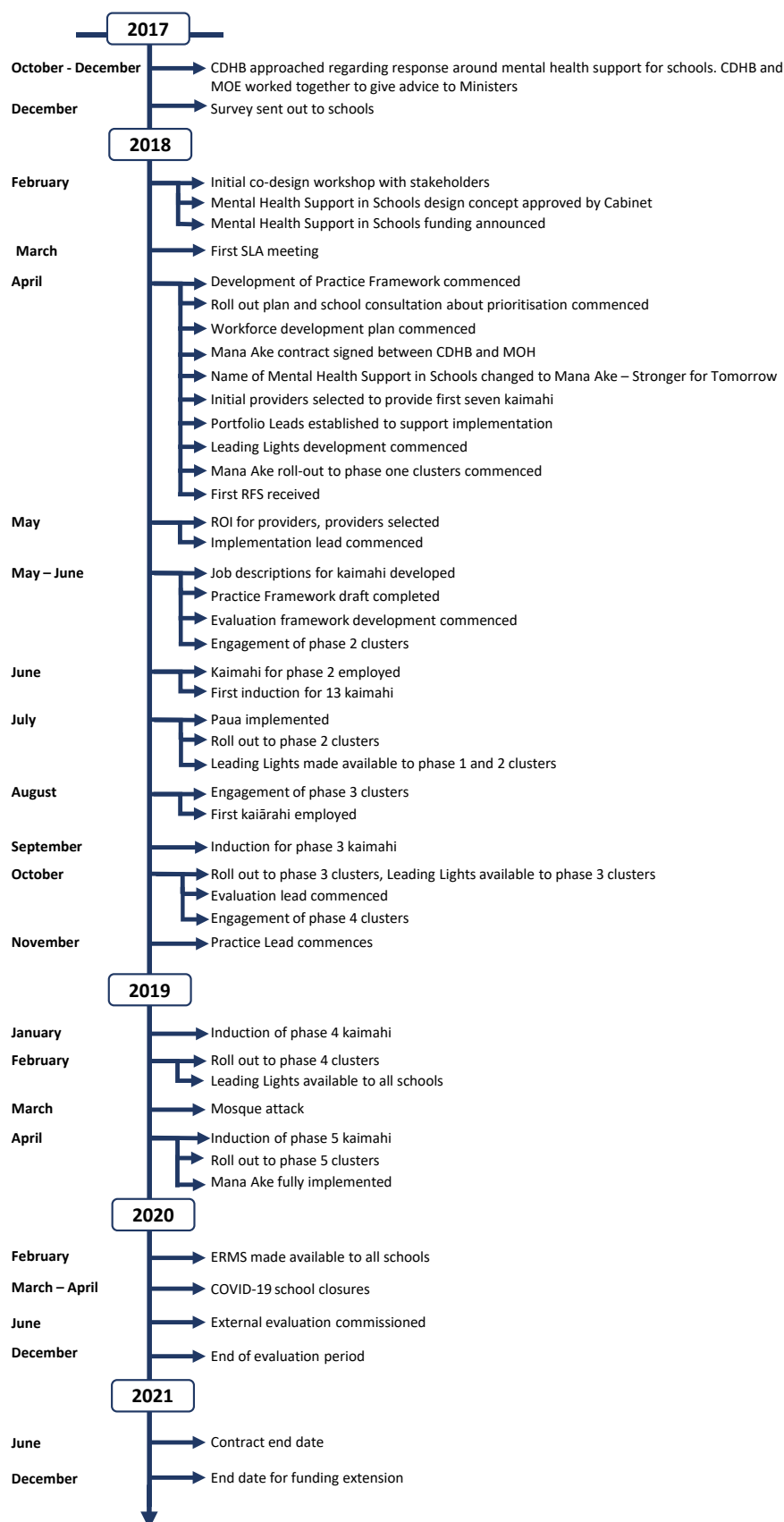
The resulting initiative, **Mana Ake – Stronger for Tomorrow**, is a holistic mental health and wellbeing initiative. Mana Ake aims to support tamariki to be resilient, and experience positive mental health and continued engagement in learning. The initiative views tamariki in the wider context of their family, whānau and community. The approach aims to provide both immediate assistance and a larger scale tailored and holistic response.

Mana Ake is now available to all primary and intermediate schools in the Canterbury region.



Figure 1. The Canterbury region of Aotearoa New Zealand.

1.2. Mana Ake timelines



1.3. Overview of Mana Ake support

Mana Ake Stronger for Tomorrow



Mana Ake works with local school communities to enhance wellbeing outcomes for tamariki.

It provides strengths-based, evidence-informed wellbeing and mental health support to children in the context of their school, whānau, community and natural networks of support.

By working in partnership with community agencies our aim is to provide:				
	Support for schools	Support for whānau/community	Support for tamariki	
Universal	<ul style="list-style-type: none"> Help to build connections with local agencies and services Supporting collaboration to enhance wellbeing for all students Workshops and training Working with teachers to implement whole class programmes 	<ul style="list-style-type: none"> Sharing wellbeing resources (Mana Ake website) Providing parent/caregiver workshops to support wellbeing Developing wellbeing guidance for schools to share with whānau 	<ul style="list-style-type: none"> School-wide and whole class strategies to promote wellbeing e.g. Pause Breathe Smile, Sparklers, I am Valued, Zones of Regulation 	Universal
Targeted	<ul style="list-style-type: none"> Clarifying pathways of support for wellbeing concerns (Leading Lights) Support for pastoral care systems and processes Sharing data to identify and respond to trends 	<ul style="list-style-type: none"> Community support groups e.g. Grandparents raising grandchildren Drop-in sessions (one off advice and guidance) Parenting programmes e.g. Building Awesome Whānau, Parenting Toolbox 	<ul style="list-style-type: none"> Small group programmes targeting: <ul style="list-style-type: none"> Resilience Emotional regulation Cultural identity Self-esteem Positive relationships Transitions 	Targeted
Individual	<ul style="list-style-type: none"> Sharing skills and strategies with teachers to support individual students 	<ul style="list-style-type: none"> Whānau-led support for addressing wellbeing for tamariki Connecting whānau with community supports that assist them to achieve their desired outcomes 	<ul style="list-style-type: none"> Targeted evidence-based individual interventions addressing wellbeing e.g. <ul style="list-style-type: none"> Motivational interviewing Solution-focused Cognitive Behaviour Therapy etc 	Individual
All interventions are tailored for the context in which they are delivered, taking into account the strengths, needs and available resources of the whānau, school and community				

Figure 2. An overview of Mana Ake support for schools, whānau/community and tamariki (Source: the Mana Ake project team).

2. The Mana Ake evaluation

2.1. Evaluation aims

The Ministry of Health (MOH) has commissioned this independent external evaluation of Mana Ake. The purpose of the evaluation is to inform future decision making about the continuation of the pilot and to inform the larger body of work underway to improve access to, and choice in, mental wellbeing supports at the community level.

Specifically, the evaluation aims to understand:

- What is Mana Ake in its current form?
- What difference has Mana Ake made?
- What are the key features/factors that have influenced the extent outcomes have been achieved?

This final evaluation report describes Mana Ake from design to 31 December 2020.

2.2. Evaluation approach

Evaluating initiatives such as Mana Ake is complex as system and population level impacts are difficult to measure. Mana Ake aims to reach all schools in the locality, but schools not participating may have alternate support in place. The unique Canterbury context also means that meaningful comparison with other regions is not possible. Evaluative judgement is instead based on developing a theoretical foundation comprising evidence from the literature, a logic model and an evaluation framework. Mana Ake activities, outputs and outcomes are assessed against that foundation.

The logic model for Mana Ake (Appendix 1) outlines the activities and outputs that were co-designed for Mana Ake to achieve the intended aim of positive mental health and wellbeing impacts. We developed an evaluation framework to identify the indicators and measures that informed the evaluative conclusions.

2.3. Information sources for the evaluation

We used a mixed methods approach to answer the overarching evaluation questions. Information came from sources summarised in Table 1 Table 2 and detailed in Appendix 2.

Table 1. Qualitative information sources for the evaluation (interviews or focus groups).

Type	Number of interviews or focus groups
Governance and management stakeholders	<ul style="list-style-type: none"> • MOH representatives (2) • MOE representatives (3) • Canterbury Clinical Network (CCN) (3) • Canterbury DHB (3) • SLA members not included in other categories (3) (MOH, MOE, CDHB and project team members also sat on the SLA)
Mana Ake project team and portfolio leads	<ul style="list-style-type: none"> • Project team (4) (plus ongoing communication) • All portfolio leads (5) (the portfolio leads are all included in other categories)
Provider staff	<ul style="list-style-type: none"> • Managers (12) • Kaimahi focus groups (5) • Kaiārahi focus group (1) • Leading Lights (4)
Principals	<ul style="list-style-type: none"> • Interviews with principals not involved in governance or case studies (6)
School case studies (5)	<ul style="list-style-type: none"> • Kaimahi (5) • Kaiārahi (1) • Senior management focus groups/interviews (5) • School staff focus groups (5) • Community workers (2) • Whānau interviews (7) • Whānau focus groups (2) • Tamariki focus groups (3)

Mosque attack case study	<ul style="list-style-type: none"> • Principals (4) • CAFS (1) • MOE (2) • Project team (3) • RTLB manager (1) • Public health nurse (1) • Wellbeing provider (1) • Kaiārahi focus group (1)
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Table 2. Quantitative information sources for the evaluation.

Quantitative data
<ul style="list-style-type: none"> • Mana Ake administrative data (From May 2018 to 31 December 2020) • Mana Ake run caregiver satisfaction survey completed by end of December 2020. • A February 2021 survey of schools completed by 1,085 staff (22%) from 173 schools (78%).

2.4. Ethics

We are a member of the Aotearoa New Zealand Evaluation Association and adhere to best practices in evaluation. The New Zealand Ethics Committee reviewed and approved our approach to interviews with whānau and tamariki.

For anonymity, specific schools are not referred to in this report. Identifying case study schools has the potential to enable interviewed whānau and tamariki to be identified. Similarly, quotes provided by the key stakeholders we identified are attributed generically such as to ‘provider’ or ‘agency executive’ to enable free and frank conversations.

2.5. Analysis

We used a thematic approach underpinned by the evaluation questions and measures in the evaluation framework to analyse qualitative information from interviews and open-ended responses to the school staff survey.

Quantitative data comprised of Mana Ake administrative data and responses to the school staff survey, were analysed in the Statistical Package for the Social Sciences (SPSS).

Mana Ake administrative data:

The Mana Ake team provided administrative data collected by frontline staff using the Paua client management system. The administrative data included in the evaluation were from the first roll-out starting May 2018 to 31 December 2020.

An initial dataset provided for the interim evaluation report identified some data issues including missing data and incorrect allocation of cases to 'not appropriate for service' and 'did not engage' categories. 'Not appropriate for service' included tamariki who were already engaged in other services, tamariki for which kaimahi felt that Mana Ake was not necessary or kaimahi felt a different service would be more appropriate. 'Did not engage' included kaimahi not being able to get consent, whānau not thinking Mana Ake was required or tamariki not wanting to engage.

Prior to finalising the data set used in the evaluation, the Mana Ake project team carried out a review of case notes to check the status of cases allocated as 'not appropriate' for service and 'did not engage'. It was not appropriate for the evaluation team to review case notes as they contained confidential information.

The case notes review informed reallocation or removal of cases as detailed in Appendix 2. The age, gender, ethnicity and school cluster/Kāhui Ako of the cases removed were similar to the overall sample left in the administrative data.

The final data set included information about:

- 4,022 tamariki who received individual support:
 - Information about outcomes using Tū Tauira for 2,630 tamariki with at least one score in a domain. For each domain, matched pre- and post-intervention scores were available for 2,267 tamariki for Presence, 2,557 tamariki for Engagement and Wellbeing and 2,385 tamariki for Learning and Achievement domains.

- Information about outcomes using the Child Outcome Rating Scale (CORS) was available for matched pre- and post-intervention groups of 1,445 tamariki and 931 parents.
- 4,346 tamariki who attended group support.
- 132 whole class groups attended by an estimated 3,826 tamariki.

2.6. Strengths and limitations of the evaluation

The evaluation was strengthened by:

- An evaluation logic model and framework developed as a theoretical foundation for the evaluation
- Triangulation of different information sources to inform the evaluation framework
- Collaboration with the Mana Ake team to share data and bring their knowledge and experience to the evaluation
- Participation in the evaluation from a breadth of stakeholder groups and schools, tamariki and whānau supported by Mana Ake
- Opportunities to check, validate and discuss aspects of the evaluation findings with MOH and the Mana Ake senior leaders.

Although information shared with the evaluation by the different stakeholder groups has provided a solid foundation of evidence for the evaluation, there are limitations:

- Perspectives about the approach and effectiveness of the approach have been drawn from participants' recollections of the process.
- Paua, the case management system used for Mana Ake is a client management system not designed specifically for Mana Ake. Paua was in place from July 2018. Information prior to July 2018 was back-entered into Paua and is potentially incomplete. The main limitations are:
 - The focus on individuals which means there is limited information about groups
 - The overlap between individuals, groups and class groups cannot be defined.
- Other data limitations relate to both Paua, Mana Ake processes and the way Paua is used by frontline staff:

- A wide range of administrative data have been collected by the Mana Ake team but as with any new initiative it takes time to fully set up these processes and there is variation in how staff complete their data entry.
- There are data gaps in outcome measures as it is not always feasible to collect post-intervention measures.
- Requests for support for Mana Ake entered into the case management system cannot be removed if they are subsequently considered to be 'not appropriate' for Mana Ake e.g. after kaiārahi review.
- The data system does not collect information that can inform quantitative assessment of the number of tamariki who have benefited as a result of teachers having access to Leading Lights, parents having attended information sessions, accessed the Mana Ake website or attended a drop-in session. Interviews complemented by a survey of school staff have provided information about the breadth of support and potential benefits.

Considerations for data collection if planning wider roll-out of Mana Ake are provided in Section 9.10.

3. Mana Ake design and development

Key messages:

The initial concept of the Mana Ake initiative was co-designed by a cross-sector group of stakeholders who understood the context of primary schools and the support networks for tamariki and whānau in the Canterbury region.

After the concept was approved by Cabinet and the funding announced, an alliancing approach led by the Canterbury Clinical Network (CCN) underpinned the initial and ongoing development and implementation of Mana Ake.

The Mana Ake initiative has six core elements: wrap around and early support for tamariki and whānau, improved access to supports, working with school clusters as the mechanism to identify and prioritise need, enhancing communication across sectors, improving knowledge of mental health presentations and reducing complexity across the system of support.

A Service Level Alliance (SLA) led the development of five workstreams:

- Practice : Development of frameworks to guide practice, assessment and intervention and development of a kete of resources.
- Workforce: Commissioning NGO providers and employing frontline workforce of kaimahi and kaiārahi.
- Implementation: Developing a phased roll-out to all Canterbury region schools.
- Service alignment: Interfaces between Mana Ake and other services and organisations in the region.
- Evaluation: Setting up client management systems and processes for monitoring and data driven continuous improvement.

Each workstream was the responsibility of a portfolio lead.

Government funding for Mana Ake aimed to increase the resources available to support the mental health and wellbeing of primary school aged tamariki and their whānau. The commitment was a response to the impact of the earthquakes in the region on tamariki and rangatahi wellbeing and

accumulation of evidence about the effectiveness of early intervention for mental health and wellbeing (Fox, et al., 2015).

The intention was to address needs identified by schools and service providers in the Canterbury region through a locally led approach, supported by CCN, MOH, CDHB and MOE.

3.1. Developing the Mana Ake concept

The initial concept of the Mana Ake initiative was co-designed through a series of stakeholder workshops. Existing networks and alliances provided the foundation for co-design. An estimated 65-90 participants came from a range of sectors including education (MOE and school staff), MOH, DHB, health and social sector providers, and community including tamariki. The process was led by a small cross-sector group who understood the context of primary schools and the support networks for tamariki and whānau in the Canterbury region. The CDHB contributed the operational perspective.

We were enabled to make something that was localised and appropriate and co-developed. So, it wasn't a service spec that said you need this, this and this. (CCN)

From the start, Mana Ake was a collaboration between CDHB, MOE and MOH.

I think that the triangulation [between MOH, MOE and CDHB] was important ... For my school community to have a service in education, but delivered by health shows them that actually we can work together... (Agency official)

Co-design was informed by information from a survey of schools to find out what they had in place to support wellbeing. A key finding from the survey was the lack of consistency in the way support was provided to tamariki in schools.

Stakeholders from a breadth of different organisations all emphasised the importance of co-design to develop an initiative that met the needs of Canterbury region schools and communities. There was widespread agreement that the co-design process was effective and the range of interviewed stakeholders considered their voices heard in the co-design process.

So we had a strong basis to come off with in terms of being able to work with multiple different agencies and providers. Most important was getting all of them into a room with principals and teachers to co-design it. We had 80-90ish people from police, education, principals, NGO's etc., working through what is the core and what is the essence that became [Mana Ake]. (DHB executive)

We even had focus groups with children from two schools, so it was co-design [with] the child from the get-go. (SLA member)

Many stakeholders reported teething issues when they started working with other agencies in the implementation phase. Stakeholders talked about how the language and worldviews used by different sectors (particularly health and education) sometimes made it challenging, but the more they worked together the more they found common ground.

We had some tense moments. You put in a clinical psychologist and an education psychologist together. You get into semantics, language, the views of the world, that was some of our bumpy starting things but actually, we couldn't have done this without any one of them. That's the journey as well. On top of that you're also bringing in the Kaupapa Māori and Pacific perspectives... (Agency official)

There was time pressure throughout the design, development and implementation. Feedback from Māori acknowledged that proper consultation with iwi and communities would have been better enabled by more realistic timeframes.

I think we've engaged with Māori and Pacifica but we rolled this out at a really fast pace. I think if we did it again, we'd engage a lot more widely with Māori and Pacifica communities. (CCN)

Co-design was enabled by a range of factors:

Strong leadership and experience that enabled all voices to be heard.

... Canterbury has had a long history of working collaboratively with multiple different providers. (DHB executive)

Commitment to the process.

There's been a lot of goodwill, much more of an investment of time than what people expected. People have wanted to do that to make sure that this has worked. (Stakeholder)

Partnership between health and education.

We had a good relationship with Education in Canterbury, Education didn't fight with us for money. They trusted Health to take the lead, trusted they would be engaged in the process. (SLA member)

Inclusion of the breadth of stakeholders from different sectors including participation of Māori and NGO providers.

The strength of the vision in Mana Ake, bringing people together, a lot of things we were told would happen, has happened. I think it's because the providers have been in the conversation from beginning, so could work alongside those parameters right the way through and it's given them some consistency in resource. (SLA Member)

3.1.1. The outcomes of the co-design phase

The co-design process determined the focus of Mana Ake, how it would be delivered and the way support would be provided. The outcomes of the co-design phase were concepts of what was needed and how to make it work.

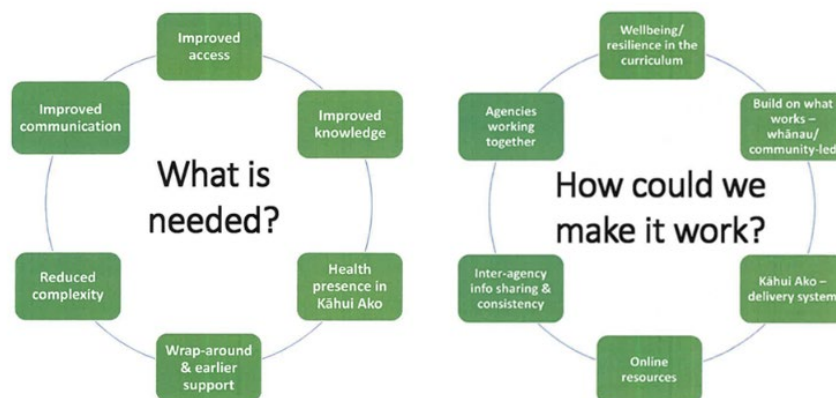


Figure 3. The key themes from the Mana Ake co-design workshops.

The co-design discussions shifted the focus of Mana Ake from individual interventions and clinical counselling support FTEs to a strengths-based, early intervention and more holistic wellbeing initiative, partly in recognition of the need to grow a suitable workforce. Leading Lights was added as an online resource to assist teachers to understand support needs.

The initial proposal was around clinical counselling support FTEs for children. So there was quite an individualistic focus. Part of the rhetoric or the argument was around the increasing demand for specialist mental health services and could you intervene earlier to prevent that. ... There was even a tendency initially for some of the conversations to be deficit or illness focused. Collaboratively, people reached the point that it was actually going to be a strength-based programme. That was the shift. (Agency official)

Because to stay with mental health, it wouldn't have worked and it would've been the wrong focus... (DHB executive)

Cabinet approval for the changes was required and received on 21 February and announced on 22 February 2018. The contract was signed 1 April 2018 with the CEO of CDHB with an end date of 30 June 2021. The first SLA meeting was on 25 March 2018 and there was an expectation that Mana Ake would be in schools by 25 April 2018.

3.2. Developing the Mana Ake operational structure

The development and implementation of Mana Ake was led by CCN because of its existing relationships and experience leading system change through an alliancing approach.

The Mana Ake SLA was established as a new SLA sitting under CCN to provide strategic planning, design, prioritisation criteria and oversight to the implementation of Mana Ake across the Canterbury region. Membership of the SLA included a range of perspectives and competencies from education (including schools and MOE), specialist and primary health (including CDHB and MOH leadership), Police, NGOs, Mana Whenua ki Waitaha, Pacific and consumer representation. The Mana Ake SLA and the governance and management is discussed in detail in section 9.

Following the co-design process, workstreams were established to design the different elements:

- Practice framework
- Service alignment
- Training and support
- Workforce development
- Data and outcomes.

Each workstream had a portfolio lead with expertise in the topic area. Each portfolio lead is a member of the SLA with expertise in their portfolio area. The portfolio leads are charged with ensuring their area is on track, discussing any challenges and leading solutions. They led the initial development and have an ongoing role in reviewing and improving their portfolios.

3.3. The Mana Ake frameworks

The Mana Ake practice, assessment and intervention frameworks were developed to provide consistent and coherent responses to identified needs using a kete of evidence-based interventions. The frameworks were created by a range of stakeholders including people from Werry Workforce Whāraurau, schools, MOE, providers, and the one member of the project team employed at the time.

Werry Workforce is funded by the Ministry of Health to deliver workforce development initiatives for the Infant, Child and Adolescent Mental Health and/or Alcohol and Other Drugs (ICAMH/AOD) sector. The Werry Centre is the key education provider supporting the development of the process documents such as the standardised practice framework, the more in-depth service guidelines and training for the Mana Ake workforce.

Maia is the persona of a kōtiro (girl) created by Mana Ake to be at the centre of decision making so the best ways to support her and her whānau could be

developed. Project team members talk about Maia like a real person and Maia may appear in some quotes in this report. Maia was used to help inform decisions the team had to make by thinking about: How does this help Maia? How will Maia access this? How will Maia's whānau be involved?

There was that real focus on who are we here for? And how do we make a difference? (Agency official)

The focus on Maia – this is putting the child at the centre. So, the creation of Maia and her whānau so that was central around making everyone on the same page. So, it's about outcomes for Maia, her whānau, her school. So continually looking at how it's making a difference. (CCN)

Kaimahi use all three frameworks together to help guide the values they display, how to approach working with the tamaiti and whānau and what information to collect and record.

3.3.1. The practice framework

The practice framework for Mana Ake is a guiding document within which all Mana Ake staff work. The practice framework includes the Mana Ake values and approach to be taken (Werry Workforce Whāraurau, 2019).

The values embedded in the practice framework and underpinning assessment are:

- Child and whānau focused
- Accessible
- Culturally able
- System-focused
- Relationship based and partnership focused
- Resilience/wellbeing focused and trauma informed
- Responsive and visible
- Trust
- Strengths-based and hope focused
- Flexible
- Empowering
- Evidence informed

Assessment and intervention frameworks were developed from the practice framework and describe the practical role of kaimahi in communities, schools and with tamariki and whānau.

3.3.2. The assessment framework

The assessment framework provides kaimahi with specific instructions about how to implement the Choice and Partnership Approach (CAPA). The CAPA approach describes specific components, promoting seamless service delivery offered at the right time, at the right place with people with the right skills and knowledge. The practice framework (described above) underpins the assessment framework to achieve the goals of the approach. The assessment framework is described at three levels: the community, the school, and the tamariki and their whānau.

The practice framework had already described the values, the principle, the broad competencies. The assessment framework was more about describing what kind of a focus would be required in terms of working. (SLA member)

The assessment framework is what the kaimahi used when they work in the practice... It is an extension of those ideas about choice and partnership and the assessment focus in the document is quite individual in that it looks at how a kaimahi approaches working with a child and whānau, and the areas of conversation that they need to have to give a good picture of the wellbeing of the child and whānau. (Stakeholder)

The assessment framework covers how to set the scene and engage with whānau, exploring strengths and concerns, safety/risk screening, exploring the whānau, school and social context of the tamaiti, and exploring solutions and creating a shared plan. It provides a strengths-based framework for service delivery where the tamaiti and family/whānau are at the heart of the process. The assessment framework is available online (Werry Workforce Whāraurau, 2019).

3.3.3. The intervention framework/plan

The intervention framework/plan is a set document for kaimahi to collect information on the following: reason for support, intended outcomes,

parent/tamaiti goals, school/teacher goals, Mana Ake support and any other relevant information.

The intervention framework was developed as a guide for the kaimahi scope of practice and way of working – to create a consistent approach that schools could recognise but that accommodated the skills and experience of the kaimahi. What is required in the intervention plan is described in Table 3.

Table 3. Mana Ake intervention plans for one-on-one support.

Areas of interest	Use
Reason for support	<ul style="list-style-type: none"> • What have schools requested? • What else comes to light during assessment and conversation with class teacher and whānau?
Intended outcomes	<ul style="list-style-type: none"> • What does the tamaiti/whānau/teacher want to be different?
Parent/tamaiti goals School/teacher goals	<ul style="list-style-type: none"> • What is the focus of work going to be here? • Agree on a goal to work on that is related to the 'Intended Outcomes' • Check the goal against something like the SMART acronym (Specific, Measurable, Achievable, Relevant, Timely)
Mana Ake support	<ul style="list-style-type: none"> • Kaimahi now know the why, what the aim is (intended outcome) and have set some goals including timeframe. • Kaimahi then outline their approach, this will reflect not only the uniqueness of the case but also kaimahi professional skills and experience. • What tools/approach the kaimahi will use and what resources the kaimahi will share with tamariki/whānau and the school.
Other information	<ul style="list-style-type: none"> • Other information provided during discussions.

3.4. The kete of evidence-based interventions

Stakeholders described early discussions of interventions that evolved over time to include programmes developed by Mana Ake kaimahi to address a wider range of issues and to engage a wider range of tamariki.

We've got kaimahi who come from professional backgrounds where they've had a sound training mostly, so they're well supported by their professional skill development, but then we have a kete of resources.
(Project team)

The kete of resources which kaimahi draw from includes group programmes, resources from these group programmes as well as online or hard copy resources from websites such as Sparklers. The Mana Ake team have a shared online folder filled with resources under specific areas of need to help kaimahi use approved resources and increase consistency of delivery. The programmes used in Mana Ake were selected or developed for Mana Ake and a matrix was completed by the practice lead and kaiārahi to assess appropriateness for Mana Ake. The matrix formed the basis of SLA decisions about whether to include programmes in Mana Ake. New programmes including programmes developed by kaimahi were assessed using the same criteria before their inclusion as a resource.

We were lucky enough to have kaimahi, kaiārahi, leaders from kaupapa Māori organisations to look at a programme and make sure it's appropriate for us. We've insisted that getting it reviewed is the process. Same with making sure programmes developed by kaimahi are reviewed also. And It's not a tokenistic thing, it is a real review.
(Stakeholder)

Criteria included in the matrix are:

- Fit for purpose
- Capacity to deliver
- Alignment with Mana Ake
- Evidence-based
- Capability of supplier
- Value for money
- Schedule requirements
- Due diligence
- Negotiation
- Sustainability.

Programmes were also reviewed for their appropriateness for Aotearoa New Zealand

Details of the group programmes are appended (Appendix 3). The content of group programmes includes but is not exclusive to:

- Understanding and managing emotion
- Solution focused approach
- Coping skills
- Recognising own and others' strengths
- Belonging and self esteem
- Building empathy
- Mindfulness
- Managing conflict
- Metacognition
- Motivational interviewing
- Cognitive Behaviour Therapy
- Problem solving
- Growth mindset.

Mana Ake staff reported that group programmes were often adjusted to meet the different needs identified by the school clusters/Kāhui Ako, schools and tamariki. Kaiārahi took leadership roles to help ensure consistency of approach and maintain focus on evidence informed practice.

Additional programmes have been developed by kaimahi to meet the need to strengthen tamariki cultural identity. Development was supported by the project team. As well as assessment against the matrix, assessment/evaluation was set up specifically by the evaluation lead – this included quantitative and qualitative data as well as frequent reviews. Programmes designed and delivered by Māori and Pacific kaimahi offered culturally relevant interventions that reached tamariki in a different way. This was evident in the increase in attendance and engagement of Māori and Pacific tamariki in Mana Ake initiatives.

Evidence-based interventions for Māori and Pacific:

As part of delivery, Māori and Pacific kaimahi identified the need to run culturally responsive and identity focused programmes and created programmes to suit. These programmes were run in groups and were premised on addressing identified needs through a cultural lens and acknowledging the importance of identity for tamariki. One of the challenges in developing an evidence-based foundation is the historical lack of investment in developing an evidence base for Māori and Pacific cultural interventions.

Purapura Whetu is a kaupapa Māori provider who host the majority of Māori kaimahi. They were able to provide the expertise needed to implement culturally appropriate programmes to engage tamariki. One of their programmes – Ko wai au? – focused on identity. It acknowledged the loss of identity within the whānau, and gave tamariki, whānau and schools an understanding of cultural elements such as mihimihi and pepeha. Other kaupapa Māori based programmes included Mau Rākau and Bone Carving.

3.5. Leading Lights

Leading Lights is a web-based resource which provides guidance for Canterbury region teachers and other school staff to help recognise and respond to the wellbeing needs of individual tamariki in Years 0-8 (Appendix 4). Leading Lights is based on HealthPathways. It contains locally agreed information on interventions and strategies to use at school, as well as when to seek further support, who can provide support, and how to make requests for support.

The information and pathways within Leading Lights were developed collaboratively by local educators, support agencies, general practitioners, hospital clinicians and a wide range of other education and health professionals working with specialist writers. The development of these pathways was another example of a co-design process and helped to facilitate networking between sectors.

3.6. The Mana Ake website

The Mana Ake website was designed to be a resource for whānau to explain Mana Ake and offer helpful resources to look after the wellbeing of their

tamariki. It was developed through learning what support and information families/whānau were seeking.

Resources for families/whānau are split into seven parts:

- Talking to your child about big events
- Looking after yourself
- Supporting your child's wellbeing
- Maintaining positive family relationships
- Grandparents raising grandchildren
- Challenges families face
- Building blocks for wellbeing.

Each section has its own specific topics and resources. For more information see the website: <https://manaake.health.nz/>.

3.7. Opportunities to strengthen Mana Ake

Review the focus of each portfolio:

Using the evaluation findings to review the focus of each portfolio to ensure relevance and identify any changes as Mana Ake enters the next phase.

4. Implementing Mana Ake

Key messages:

Thirteen NGO providers employ the frontline workforce of kaimahi. NGO providers are commissioned to provide a mutually agreed FTE of kaimahi and kaiārahi. Stakeholders, providers, kaiārahi and kaimahi agreed the model reduced competitiveness and allowed flexibility in the role. Kaiārahi and Kaimahi appreciated the authentic collaborative approach which made them feel valued and listened to.

The Mana Ake workforce was progressively recruited to align with the phased roll-out. The kaimahi come from a range of different professional and demographic backgrounds. Diversity in the workforce was considered a strength in matching kaimahi with the support needs of schools, tamariki and whānau.

Kaimahi work in virtual teams and support school clusters/Kāhui Ako. Kaiārahi lead 2-4 virtual teams and work with school clusters/Kāhui Ako to allocate RFS to kaimahi. The virtual teams allow kaimahi with different skill sets to collaborate, agencies to partner and schools to have access to a wide range of skills and knowledge. A practice lead provides oversight of the kaimahi and kaiārahi.

Mana Ake was rolled-out to school clusters/Kāhui Ako in five phases over five consecutive school terms. Inclusion in each phase was determined by a process informed by schools and based on need and readiness. The first phase included schools with a high proportion of Māori and Pacific tamariki.

The phased roll-out allowed continuous learning and development of Mana Ake processes and resources.

The first phase started in Term 2 2018 and the final phase began in Term 2 2019. Mana Ake was fully implemented by July 2019.

4.1. The NGO providers

Mana Ake interventions are delivered by a workforce of kaimahi and kaiārahi employed by thirteen NGO providers. Providers were selected through an ROI process for their ability to work with tamariki and whānau, and to work

together with other providers. A full list of providers can be seen in Table 4 in section 4.2.

The providers vary in size and kaupapa and include:

- National organisations who hold a wide variety of contracts: Barnardos, STAND
- Local organisations: Family Help Trust, Youth Alive, Wellbeing North Canterbury
- Health providers such as Te Hā o Te Ora Māori Kaikōura Healthcare
- Kaupapa Māori and Pacific providers: Purapura Whetu, Etu Pasifika
- Faith-based and community organisations: The Christchurch Methodist Mission, St John of God, Hornby Presbyterian.

Each provider brings their own experience and kaupapa to meet the needs of their communities. For example, Purapura Whetu is a kaupapa Māori provider and is well equipped to engage with Māori tamariki and their whānau. Similarly, Etu Pasifika is a Pacific provider and is well suited to work with Pacific tamariki and their whānau.

A commissioning rather than contracting approach was used where providers were asked how they would like to work together, what they could contribute and how many FTEs they could employ. A foundation of existing trust was described by CCN as underpinning the commissioning approach.

So, what has enabled that is the long history of the Canterbury health system ... Underpinning that is a framework that is built on trust.
(CCN)

It was a refreshing change from the usual RFP process where you have to fight for resources and it's really competitive. ... [the Mana Ake process] felt genuine. So that to me was collaboration as best as you could do. (Provider)

We heard from many stakeholders in different roles that the approach taken to commissioning rather than contracting the NGOs was core to facilitating collaboration amongst providers.

Taking 13 NGO providers that inherently are always competing for contracts to say, "let's put the contracts to one side, and what we need to do is ask how do you contribute?" We've got a range of NGOs that would've competed previously and are now collaborating

... there's a way of working that's now permeating into other areas into this being a way they'd prefer to work. (DHB executive)

Post-earthquake everyone had to work together and share resources, so Canterbury probably does this better than other areas of the country. There is still competition with contracts etc., but everybody comes together with [the] same focus and wanting the same outcome, and developed the values and visions together. No matter their background, [we] embrace the Mana Ake kaupapa. (Provider)

4.2. The Mana Ake workforce

Kaimahi work in virtual teams of kaimahi from a range of providers. There is a virtual team for each school cluster/Kāhui Ako. Each kaiārahi provides management and oversight of between 2-4 virtual teams. The virtual teams allowed kaimahi with different skill sets and backgrounds to collaborate, providers to partner and schools to have access to a wide range of skills and knowledge. The Mana Ake practice lead (from the project team) provides oversight of the kaimahi and kaiārahi and draws on the expertise of Werry Workforce Whāraurau. They are heavily involved in the selection and development of resources and Mana Ake processes.

Allocation of kaimahi to teams is decided by Mana Ake in collaboration with the provider network to try and find the best fit for the community (cultural fit, knowledge of the community).

Kaimahi and kaiārahi were recruited progressively. The first kaimahi was employed in March 2018 and the first kaiārahi was in August 2018. The practice lead was appointed in October 2018.

4.2.1. The employment model

The NGO providers who employ the kaimahi and kaiārahi are responsible for their overall management and support. Kaimahi are supervised and trained by the kaiārahi who manages them in their virtual teams.

The difference between kaiārahi and me is that I come from the employment perspective, but the kaiārahi are working on the relationships with the kaimahi and the schools. (Provider)

Most providers reported the dual management of the kaimahi (by the provider and the kaiārahi) is working well overall, although there are sometimes confusions and tensions, especially adjusting the employing

NGO's kaupapa with Mana Ake delivery. The main tensions that arose were around variations in provider management of kaimahi, the support they provided and mixed messages to kaimahi from Mana Ake and the providers. Kaimahi who worked part-time in their kaimahi role and part-time for the provider in another role found the mixed management model and the split roles more difficult.

For kaimahi they're part of an NGO team, and then they're part of a virtual Mana Ake team, which can bring its challenge at times, but also adds layers and layers of richness. (Kaimahi)

It is complicated, because they're our workers and we're responsible for their welfare, and then they have the team leader [kaiārahi] who sits in a different organisation. I think in terms of technical knowledge, that's great, but when things go wrong, they talk to us. They only talk to us when things are not right, otherwise it's good to build the relationships. But we are responsible and we have to do reviews. I don't think we have sorted this out yet. (Provider)

Other challenges included:

- Funding differences between clinical and non-clinical roles and a lower value placed on Māori and Pacific cultural knowledge and experience and other non-clinical qualifications and experience
- Lack of alignment of pay scales between organisations including between the DHB and NGOs for the same roles.
- The ability of kaiārahi to build relationships with the different providers and their internal managers and team leaders and establish effective relationships between provider kaimahi managers are essential for the mixed management employment model to work. Relationships may be more difficult to achieve with a larger number of providers or without a foundation of trust.

4.2.2. Kaimahi recruitment and retention

Time pressure to implement Mana Ake meant the first kaimahi were employed while some systems and processes were still developing. Over time the Mana Ake team's understanding of the skills and experience required from kaimahi and kaiārahi developed and later recruitment was more focused on the skills required for the role.

Kaimahi are recruited by the employing provider. The Mana Ake team encourage inclusion of the practice lead or a kaiārahi in recruitment interviews to facilitate consistency in the skills and experience of kaimahi.

We weren't required to forget about the brand of our services. We were able to recruit based on our agency and team fit and culture. It was okay if one provider thought one person wasn't right but the next provider was able to say they are right for us. (Provider)

The full capacity of 80 kaimahi FTE (91 individuals) was reached in April 2019 (Figure 4). Since the end of 2019, the number of kaimahi have steadily declined and 52 (45.5 FTE) have left their roles from the start to the end of 2020, with 29 leaving between September 2020 and the end of 2020. As of December 2020, 79 kaimahi (representing 72.8 FTE) were employed by NGOs to deliver Mana Ake in schools and communities. The numbers of kaimahi employed by each provider ranged from one to 10 (Table 4). The nine kaiārahi were employed by seven providers.

Kaimahi resignations often align with the end of the school year and recruitment aims to have replacement appointed by the start of the next school year. Six new kaimahi were recruited after 31 December 2020 for the start of the 2021 school year.

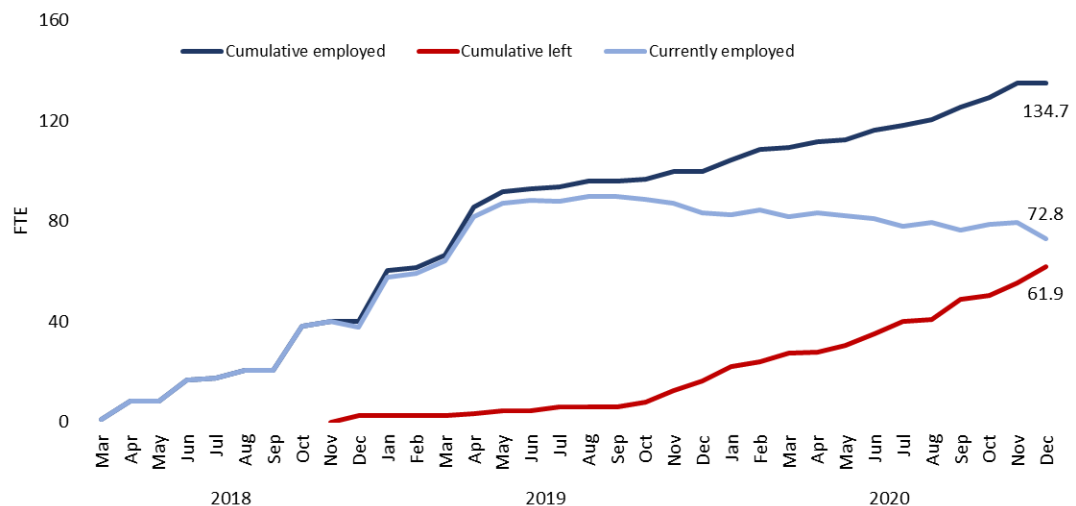


Figure 4. Kaimahi employment by FTE to 31 December 2020 (six additional kaimahi were recruited for the start of the 2021 school year).

Table 4. The NGO providers and the number of kaimahi and kaiārahi employed by each provider at 31 December 2020.

Provider	Kaimahi (%)	Kaiārahi (%)
Barnardos	10 (13%)	-
Purapura Whetu	10 (13%)	1 (11%)
Christchurch Methodist Mission	9 (11%)	2 (22%)
Family Works (PSUSI)	9 (11%)	-
STAND	8 (10%)	1 (11%)
Family Help Trust	6 (8%)	-
St John of God	6 (8%)	1 (11%)
Hornby Presbyterian	5 (6%)	-
Etu Pasifika	4 (5%)	-
He Waka Tapu	4 (5%)	1 (11%)
Youth Alive	4 (5%)	1 (11%)
Wellbeing North Canterbury	3 (4%)	2 (22%)
Kaikōura Healthcare	1 (1%)	-
Total (Total kaimahi FTEs 72.9)	79 (100%)	9 (100%)

Kaimahi and kaiārahi have fixed-term contracts, necessitated by fixed-term Mana Ake funding. There is competition for people with kaimahi skills and experience in general and with new Access and Choice initiatives being implemented in the Canterbury region. Since September 2020, seven kaimahi left for permanent contracts (Table 5). The motivation to find a permanent position increased as the end of the Mana Ake funding in June 2021 approached. Three kaimahi resigned to move to more senior kaiārahi roles and three to other roles within the same provider.

Table 5. Reasons for kaimahi resignations from Mana Ake from September 2020 to February 2021. (Source: Mana Ake project team)

Reason for resignation	Count (%)
New role - permanent position	7 (24.1%)
New role (not specified)	5 (17.2%)
Moved into kaiārahi role	3 (10.3%)
New role - within existing provider	3 (10.3%)
Maternity leave	3 (10.3%)
Left to undertake study	3 (10.3%)
Moved geographic locations	2 (6.9%)
Personal circumstances	2 (6.9%)
Mana Ake did not suit	1 (3.4%)

Kaimahi have a range of different professional backgrounds (Table 6Table 6). There is no required qualification for kaimahi. One-half (55%) of kaimahi were either social workers or youth workers with the remaining kaimahi coming from teaching, counselling and health professions. Many Mana Ake stakeholders saw the diversity in the kaimahi demographic and professional profiles as a strength of Mana Ake, enabling a better fit between kaimahi and tamariki and whānau needs.

One of the strengths of [Mana Ake] is that we have a wide range of disciplines to work with the children. Some are better at some things like group work or one-on-one, or certain things like anxiety might be strength of one, but they all have their strengths which is great.
(Provider)

Most kaimahi are female (84%). The kaimahi workforce is roughly representative of the ethnic profile of tamariki in Canterbury region schools:

- Sixteen percent of tamariki and 14% of kaimahi are Māori.
- Five percent of tamariki and 10% of kaimahi are Pacific.

Table 6. Kaimahi backgrounds updated to 31 December 2020 (n = 79).

Professional background	Number (%)
Social worker	26 (33%)
Youth worker	17 (22%)
Teachers (including ECE)	11 (14%)
Child and family worker	7 (9%)
Counsellor	6 (8%)
Nurse	4 (5%)

Table 7. Kaimahi sex updated to 31 December 2020 (n = 79).

Sex	Number (%)
Female	66 (84%)
Male	13 (16%)

Table 8. Kaimahi ethnicity updated to 31 December 2020 (n = 79). Only one ethnic group is recorded for kaimahi.

Ethnicity	Number (%)
Māori	11 (14%)
Pacific	8 (10%)
Asian	-
MELAA	1 (1%)
Pākehā	59 (75%)

4.2.3. Induction and training

New kaimahi receive training through a three-day induction process and ongoing professional development. Induction includes some in-person training and some self-completed training modules developed by Werry Workforce Whāraurau (Table 9). Some kaimahi are recruited from within the

NGO existing workforce. Kaimahi who are new to a provider also receive in-house training from their provider organisation to ensure they understand the provider's kaupapa and can work as a representative of the provider.

Table 9. Mana Ake induction for kaimahi. (Source: Mana Ake practice lead)

Training	Length
Foundations of mental health (this includes): <ul style="list-style-type: none"> • Common Mental Health Disorders • Child/Youth Development • Addiction • Assessment • Interventions (different modalities including Solution-Focused). 	2 full days
Motivational Interviewing	Half day
Trauma – Focused Intervention	Half day
Trauma – Focused Intervention (attachment based)	2 hours
CBT – Children Intervention focused	Half day
Sensory Modulation Training	Half day
School-based observations	9 - 3pm
Family Harm Training	3 hours

Kaimahi are also expected to complete and become familiar with a range of online resources from Werry Workforce Whānau. These include:

- Online trauma modules
- HEEADDSSS
- Motivational Interviewing
- Partnering with Māori Whānau/Engaging Pacific
- Key concepts for attachment
- Managing childhood anxiety
- Understanding disordered eating and eating disorders
- Sensory modulation
- Child protection and safety

- Family violence education.

Training and professional development is ongoing. Kaimahi are provided with ongoing professional development during school holidays. Examples of ongoing training include:

- Stop Sexualised Behaviour Training
- Laura Fergusson Trust (Brain Injury in children, Understanding community pathways)
- Oranga Tamariki Training (Care and Protection Training, Reflective Practice Skills, Collaboration)
- MOE (Inclusive practice, Collaboration, Response to Traumatic Incidents)
- Sport Canterbury - five ways of wellbeing (Physical engagement)
- Child, Youth Mental Health Service (Understanding secondary care, Collaboration)
- Presentations by: Right Service Right Time, Public Health Nurses, Partnership Community Workers, Supporting Families, Mental Health Education and Resource Centre, Social Workers in Schools.

Kaimahi also upskill their peers through sessions on specific topics where they have experience and expertise.

We have two kaupapa Māori services involved and Pasifika providers... Their cultural knowledge and culturally informed way of practice has developed. A lot of kaimahi with kaupapa Māori backgrounds have shared knowledge across all the providers, so the organisational structure of Mana Ake has allowed the sharing of these approaches. (Stakeholder)

Some of the Mana Ake training run during school holidays is available to provider staff who are not part of Mana Ake.

We put training to be a trainer and we opened it up to all 13 NGOs and it didn't matter if they were part of Mana Ake or not. So, then all 13 NGOs have trainers that have that foundation. So, they can carry on that workforce development. (Practice lead)

4.2.4. Kaimahi roles

The kaimahi role includes:

- Liaising with schools about their need and how Mana Ake can best meet this need (each kaimahi is the liaison for 2-4 schools and is their main point of contact for Mana Ake – this role is called the liaison kaimahi). In rural areas some kaimahi are the liaison for up to six small schools, however this is not common.
- Delivering individual interventions.
- Delivering group programmes (in pairs of kaimahi).
- Delivering class programmes (in pairs of kaimahi).
- Running whānau drop-in sessions.
- Supporting school pastoral care.
- Communicating/working with whānau and teachers about the work they are doing with tamariki.
- Linking whānau, tamariki and schools with other services.

It's what's needed at the time from the school and the whānau. We're responsive to what they need. We can be both reactive and proactive. Mana Ake kaimahi have a huge opportunity to invest in the broader community of schools. What I love about the role is we're not putting out little fires and dealing with individual cases. We're able to invest time in large amounts of kids, whether that's full school or full class or large groups, not just investing time in being reactive but proactive... We can work with individual tamariki to groups and also work with wider whānau. So, there's plenty of scope to work with a variety of stakeholders. It's a creative role. (Kaimahi)

Although the work is similar for all kaimahi it also varies based on their background, how large their school cluster/Kāhui Ako is and whether they are in a rural or urban area. For example, in rural areas:

- The additional travel time required working in the rural school clusters/Kāhui Ako changed the job significantly. As rural schools are often smaller, a rural kaimahi also has more schools to cover based on the population resource model being used.
- Distance from main centres and the long travel times resulted in kaimahi being less able to share the work at schools because it is not

as practical to have multiple kaimahi going into each school for different tamariki.

Table 10. Example of a week for a kaimahi (based on interviews with kaimahi).

Day	Example activities
Monday	<ul style="list-style-type: none"> • Based in their provider office • Supervision meetings, team meetings and provider specific professional development • Organising and booking their work for the week • Catching up on various admin tasks. • At school Z • Attend pastoral care meeting.
Tuesday	<ul style="list-style-type: none"> • At school X • Meeting with SENCO in the morning • Complete two one-on-one sessions with tamariki and complete required administration (includes emails or calls to the whānau of the tamariki, potentially some communication with the school, completing Paua data entry, searching for appropriate resources to use with tamariki and whānau, planning future sessions) • Visit the whānau of a new request for support at their home to introduce themselves and Mana Ake.
Wednesday	<ul style="list-style-type: none"> • At school Y • Complete one-on-one sessions with tamaiti and required administration • Attend school morning tea to network and promote Mana Ake. • At school Z • Complete one whole class session with fellow kaimahi • Complete one group session with fellow kaimahi.

Thursday	<ul style="list-style-type: none"> • At school W • Attend school staff meeting to network and promote Mana Ake • Complete one, one-on-one session with tamaiti • At school Z • Complete one group session with fellow kaimahi. • Another location • Attend school cluster/Kāhui Ako allocation meeting to discuss with the school representatives what resources will be allocated for schools and tamariki.
Friday	<ul style="list-style-type: none"> • At school Y • Run a whānau drop-in session • Complete one, one-on-one session with tamaiti. • Another location • Attend team meeting with kaiārahi to hear what is new, to debrief and plan • Complete remaining administration tasks for the week.

4.2.5. Kaimahi work loads

Estimates of the main kaimahi activities based on Paua data averaged across 2019 and 2020 are that kaimahi on average:

- Work with 21.8 individual tamariki per year
- Run 7.8 groups per year
- Deliver 1.6 class programmes
- Run 4.7 drop-in sessions.

We have combined activities from 2019 and 2020 then taken an average across the years. We combined years because there is no 'typical' full year. Mana Ake was still being implemented in 2019 and COVID-19 reduced the numbers for 2020.

Table 11. Estimated workload per kaimahi FTE per year.

Workload event	Workload per year for 1.0 FTE
Individual requests for support	24.4
Estimated tamariki supported	21.8
Group programmes run	7.8
Group sessions attended	46.5
Class groups run	1.6
Class groups attended	9.75
Drop-in sessions run	4.7

The following considerations were made in estimating workload per kaimahi FTE per year:

- Estimated tamariki support is based on 10.6% of individual requests becoming 'did not engage' or 'not appropriate for service. The number of contacts varies and has been recorded differently over the course of Mana Ake so we have not reported this.
- Group and class programmes are run in pairs of kaimahi which has been considered in the above workload analysis.
- Group sessions attended is based on most programmes having six sessions.

There are other workload events which have not been consistently or accurately recorded enough to report. These include:

- Weekly or fortnightly allocation meetings
- Supporting pastoral care teams
- Attending professional development
- Attending staff meetings
- Attending school events
- Liaising with other wellbeing professionals
- Management and supervision from provider
- Communicating with teachers about tamariki after each session

- Communicating with whānau after each individual session
- Administration around every case and group.

4.2.6. Kaiārahi

Kaiārahi have a complex role that includes:

- Being a conduit for information between Mana Ake and:
 - Other provider staff who are not kaimahi (e.g. team leaders)
 - Individual schools
 - School clusters/Kāhui Ako
- Promoting Mana Ake to schools, communicating the support Mana Ake provides and helping to manage the relationships between schools and kaimahi

[What is the role of the kaiārahi?] The other big part of the role is educating schools about the collaborative model. For some they get it, they already do it. All of us have experienced the other side of the coin, of just “come in here and do it, be the service”. That's been a big piece of the work, saying no we're not like that, we're your resource, let us be part of your table and pastoral landscape. Let us support your decisions around your children's needs, across the Kāhui Ako. That's been hard. (Kaiārahi)

- Attending the allocation meetings where decisions are made around allocation of RFS to kaimahi according to school cluster/Kāhui Ako priorities and kaimahi skill sets
- Facilitating the effective delivery of Mana Ake support by kaimahi including what interventions are used, case discussions, and consistency and quality of the support provided
- Sharing the management, supervision and development of kaimahi with the providers
- Managing virtual teams for different school clusters/Kāhui Ako.

I guess we have that responsibility for our own virtual teams made up from various different agencies. I've got three clusters of Kāhui Ako... with 14 kaimahi, all from different agencies. That's challenging to do that. We've done it with some success, built those relationships with individual agencies. (Kaiārahi)

The role at the interface between NGO providers, Mana Ake and schools could be challenging and adequate support is required for kaiārahi.

.... Sharing responsibility and ensuring providers as employers are stepping up to support kaimahi around training and consistent messaging. Making sure we can do that job of being the face of Mana Ake in the cluster environment and working with other people who work in schools So, it's like you're the meat in the sandwich. At best you're the conduit, at worst you feel squashed. (Kaiārahi)

There are nine kaiārahi (currently 8.5 FTE) who lead the virtual teams of kaimahi for each school cluster/Kāhui Ako. They are employed by seven NGOs. Most kaiārahi are from a European/Pākehā ethnic group and have backgrounds as social workers or teachers.

Table 12. Kaiārahi background (n = 9, FTE = 8.5).

Profession	Number (%)
Social worker	4 (44%)
Teacher	2 (22%)
Early childhood teacher	1 (11%)
Nurse	1 (11%)
Teacher/counsellor	1 (11%)

Table 13. Kaiārahi sex (n = 9, FTE = 8.5)

Sex	Number (%)
Female	7 (78%)
Male	2 (22%)

Table 14. Kaiārahi ethnicity (n = 9, FTE = 8.5)

Ethnicity	Number (%)
Māori	1 (11%)
Pacific	1 (11%)
Asian	-
MELAA	-
European/Pākehā	7 (78%)

4.2.7. Cultural responsibilities

Kaimahi from different ethnic groups are spread across various providers, and don't all sit under the leadership of one particular organisation or kaiārahi. The advantages are the opportunity to provide a breadth of cultural knowledge across multiple providers. However, Māori and Pacific kaimahi may feel isolated and feel a responsibility to uphold cultural competencies within their cluster. Demand for culturally specific programmes pulls them across different clusters not just within their 'home' cluster.

We feel a responsibility to educate other kaimahi on their cultural responsibilities. (Māori Kaimahi)

Pacific kaimahi felt it was important to create a Pacific cluster of kaimahi that was focused on serving Pacific communities, tamariki, schools and aiga. The aim was to respond to the lack of specific service provision for Pacific communities. This cluster of Pacific kaimahi is not a service provision cluster but instead is a group of Pacific kaimahi who meet and discuss the work they are doing.

In interviews and in response to the school survey, there were frequent comments about the value of Māori and Pacific kaimahi, especially men, in reaching Māori and Pacific tamariki. However, there is a general workforce shortage of Māori and Pacific men with the appropriate skills and background. Extension of recognised qualifications to include cultural knowledge may enable employment of more Māori and Pacific kaimahi.

Mana Ake has given my boys a Māori male role model to connect with that would not have otherwise been available. (Survey respondent)

One of the things that I think needs to change is the need for people to be qualified. Because often, it's the people that don't have the piece of paper that are really good in those positions. So, you know, I reckon the recruitment around people to work in Mana Ake needs to change. (School leader)

4.3. Phased roll-out

There are 223 schools (including one 'school' with home schooled tamariki) and 26 school clusters/Kāhui Ako in the Canterbury region. While private schools are included in Mana Ake, they are not considered their own cluster. Mana Ake was rolled out in five phases over five consecutive school terms starting from Term 2 in 2018.

- Phase 1: Term 2 April 2018
- Phase 2: Term 3 July 2018
- Phase 3: Term 4 October 2018
- Phase 4: Term 1 January 2019
- Phase 5: Term 2 April 2019.

Phased roll-out provided time to develop Mana Ake processes and hire/train staff as it was being implemented. It also helped to address challenges and issues as they arose. Mana Ake was fully implemented from the end of Term 2, July 2019.

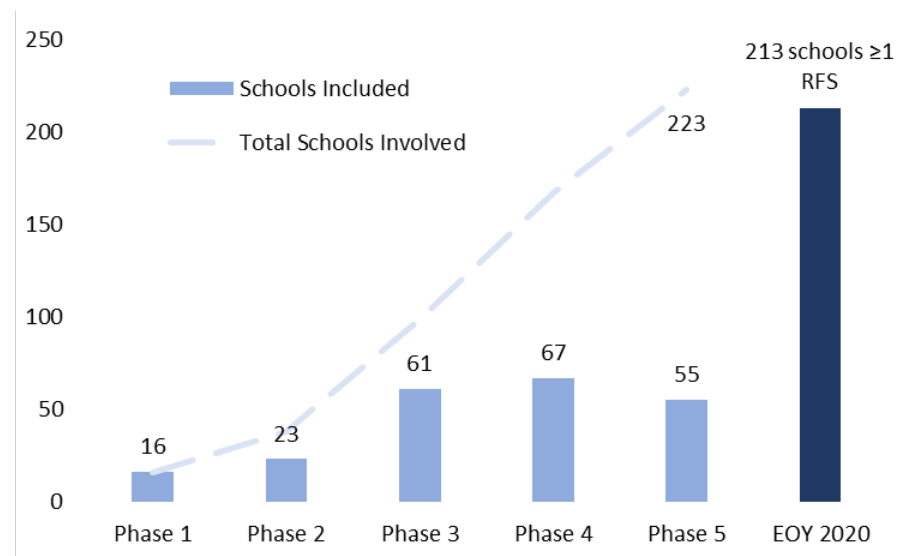


Figure 5. Timeline of school inclusion and requests for support (RFS) in Mana Ake for 223 schools.

4.4. Cluster selection and early roll-out

Priorities for the phased roll-out were co-designed and informed by a survey of schools about what considerations should be used in deciding which school cluster/Kāhui Ako would be included in each phase. Schools in the first phase of the roll-out were selected because the SLA and project team considered they had a higher need for Mana Ake. However, pragmatic considerations such as school cluster/Kāhui Ako readiness and what was already in place in schools also informed decisions. The first phase included schools with a high proportion of Māori and Pacific tamariki.

We took an equity lens around that so it went to our schools with the most need first. So that mapping of that and which tranche would get it that was something [MOE] provided. (SLA member)

An SLA member highlighted the importance of transparency about the roll-out process so school clusters/Kāhui Ako knew when they would be included in Mana Ake:

Everyone knew what the timing and phasing would be... people knowing each term how many more clusters would come on board had everyone informed and they understood that, which was important. (SLA member)

The phased roll-out approach meant the schools with a higher proportion of tamariki Māori and Pacific students were included in the first phases of the roll-out (Table 15).

Table 15. Roll-out of Mana Ake (excluding home schooled tamariki).

Phase	Schools per school cluster/Kāhui Ako	Number of schools	% Māori in Phase	% Pacific in Phase
1	Tamai (8), Uru Mānuka (8)	16	27%	13%
2	Te Ara Tuhuru (9), Katote (8), Totaranui (6)	23	19%	4%
3	Tipu Māia (12), Christchurch City (6), Ōtākaro (5), Waimairi-iri (12), Ngā Mātāpuna o te Waihora (4), Ngā Peka o Tauwharekākaho (14), Te Mana Raupō (8)	61	18%	4%
4	Opuke (9), South West Christchurch (8), Pūtaringamotu (5), Malvern (9), Hakatere (13), Puketeraki (16), Kahukura (7)	67	14%	5%
5	Ngā Mātāpuna (7), Aupaki (6), Christchurch Catholic Schools (13), North West Christchurch (4), Pito Mata Cluster (7), Christchurch Christian Schools (5), Kaikōura (5), Private schools (8)	55	10%	4%

There were minimal delays in the RFS received by the Mana Ake team after each roll-out phase.

Table 16. Requests for support (RFS) by roll-out phase (n = 4,022).

	Phase 1 schools	Phase 2 schools	Phase 3 schools	Phase 4 schools	Phase 5 schools
2018 Term 2	3	0	0	0	0
2018 Term 3	59	104	0	0	0
2018 Term 4	30	94	158	1	1
2019 Term 1	55	82	160	186	2
2019 Term 2	61	115	188	186	154
2019 Term 3	37	116	135	144	142
2019 Term 4	18	40	76	57	73
2020 Term 1	35	71	140	116	81
2020 Term 2	24	94	140	112	98
2020 Term 3	44	52	88	89	107
2020 Term 4	20	33	67	78	56

4.5. Opportunities to strengthen Mana Ake

Strengthening the workforce:

The Mana Ake workforce are the essence of Mana Ake. Fixed-term contracts have contributed to challenges retaining the workforce. Reviewing in more detail reasons for kaimahi staff turnover would inform strategies to retain the workforce.

An increased focus on equity can be achieved by increasing the number of Māori and Pacific kaimahi, privileging cultural knowledge and expertise, and continuing to improve the cultural competence of the Mana Ake workforce as a whole.

Strategic discussions about how to develop the Māori and Pacific workforce might include prioritising tikanga and Te Ao Māori knowledge and expertise in recruitment.

5. Mana Ake in schools

Key messages:

Mana Ake engages schools at school cluster/Kāhui Ako meetings, and through ongoing contact between schools and their kaimahi and the kaiārahi. Each school has a liaison kaimahi as their main point of contact.

Mana Ake was implemented as a resource for schools to draw on with priorities for the use of that resource determined collaboratively by school clusters/Kāhui Ako. Mana Ake was offered in a different way to many other services which offer a defined resource to schools. The Mana Ake team and education sector champions invested time in communicating the Mana Ake model to schools and encouraging strategic thinking by the school clusters/Kāhui Ako.

The first RFS was received in May 2018 (first RFS was entered in Paua in June 2018). By the end of December 2020, 213 of 223 schools (96%) (where one school includes home schooled tamariki) had made at least one request for individual or group support.

RFS align with school terms, with RFS peaking in the middle of each term and decreasing towards the end of term. Administrative data have not been recorded for a 'typical' full year as Mana Ake was not fully implemented in 2019 and the COVID-19 shut down of schools affected RFS in March/April 2020.

Mana Ake supports schools with their wellbeing needs through:

- Support for school clusters/Kāhui Ako
- Support for school pastoral care teams
- Advice and guidance to teachers about specific tamariki
- Online resources and professional development (Leading Lights)
- Direct support for tamariki and whānau.

Responses to our survey of school staff highlighted the value and positive impact Mana Ake had on schools and the benefits of the different ways Mana Ake supported schools and their tamariki.

Positive relationships between the liaison kaimahi and the school underpin the effectiveness of Mana Ake. Effective relationships are built on the school's perception that the kaimahi is the right fit for their community and

needs and on the kaimahi investing time to build a relationship with the school and their community.

Staff turnover of kaimahi was very challenging for the relationships with schools. Schools, especially small schools and kura need a structured transition process to manage staff changes and re-establish relationships.

5.1. School engagement with Mana Ake

Different schools engaged with Mana Ake at different speeds. The speed of Mana Ake roll-out and development meant some schools in the early phases were not aware of the initiative. Engagement was influenced by the relationships built between the Mana Ake team and the individual schools. Principals who had been part of the development and governance of Mana Ake were champions of the service and took up the resource and promoted it within their school cluster/Kāhui Ako.

It took time to build trust and understanding between the schools and kaimahi about who it was suitable to request support for and what to expect. Some principals described trying RFS for one or two tamariki to see how well it worked.

It did take a while to get to know who is appropriate to refer what level of support they can offer But once we got to know our kaimahi and talk it through we were all go. (Principal)

Kaimahi had an important role in building trust and engagement with schools. Some schools were hesitant to engage with Mana Ake, however as kaimahi continued to be present, schools started to gain trust and take more interest in the initiative. Schools noted that having an ongoing relationship with their liaison was important and helped them trust Mana Ake.

It's taken time as well to build those relationships and trust. I was in a different cluster originally so a lot of schools didn't send requests for support through. But now there's group requests, they've become really flexible, they know what they want. So it's been good, positive changes. (Kaimahi)

... Relationships are the foundation. When we're talking, we're talking about [our kaiārahi] and our kaimahi and we mentioned to [a Ministry representative] they are all people we know and trust. (School staff)

Kaimahi also highlighted the importance of being responsive to staff and school needs. Being present in the classroom and assisting the teacher with useful resources were catalysts for mutual trust between kaimahi and school staff.

I had another teacher saying do you want to come into my class for a few hours a week. I've got this difficult child come in and have a look and see what I'm doing and see what you can suggest. That all started momentum and it means the teachers will trust me. (Kaimahi)

The following box is an example of a school where changes in kaimahi were a disappointment to the school due to lack of service and having to rebuild connections between the school/community and Mana Ake.

Case study example: Change in kaimahi

At one of the small rural case study schools there had been a change in kaimahi. Due to travel times in the locality their original kaimahi had been the person doing nearly all the work in the school. They had built strong relationships with school staff, tamariki and whānau in the community. Unfortunately, this kaimahi left their role and it took a term before the school had another liaison kaimahi. The work that was happening with tamariki was put on hold in this time which left a gap for the school.

I have a high turnover of staff. Which, you want to build that relationship and then all of a sudden then they move on. And again, I get it, but at the same time what are Mana Ake doing to retain those great people they've got? How can they hold on to them for into the future? (School management/teachers)

The old person was great but now we have a new person. And they are great too. They have been involved and I've seen her around she was at the athletics day and joined in. (Whānau focus group)

My child was very attached to the old one, but they are giving the new one a go now and I think it's working out. (Whānau focus group)

So, across the schools I've been at, all the kaimahi I've had have been great and they've worked out well but they keep changing.

Like here it took maybe two terms to get a new kaimahi. That was a real gap for us here. (School management/teachers)

Once the new kaimahi started, Mana Ake support returned and relationships with the new kaimahi have been positive.

5.1.1. Inclusion of tamariki Māori in Mana Ake

There are four primary schools within the Canterbury region that offer forms of Māori immersion learning. Two of these schools are Kura Kaupapa Māori, one offers both Māori medium (L1) and English medium options, and the other is a special character school focused on restoring culture, connection and identity.

The roll-out of Mana Ake within these kura have varied. Some were early adopters of Mana Ake and worked with school staff to ensure a cultural fit was achieved through implementation within their school. They were strong advocates for having Māori practitioners in the Mana Ake space, and prioritised the development of relationships within the school and its community before the implementation of any Mana Ake programmes or services.

For the first six months it wasn't about work, it was about growing relationships. (School leadership)

Barriers for kura not engaging with Mana Ake included not being affiliated to a school cluster/Kāhui Ako, capacity issues with being a teaching principal and the time required to identify tamariki to send RFS, kaimahi linguistic skills and cultural fit not suitable to Māori medium pathways, as well as having resources already available within their school (such as Social Workers in Schools) with existing relationships with tamariki and whānau. Kura found however that Mana Ake was open to identifying and employing the right kaimahi to be able to meet the needs of kura and Māori tamariki.

It wasn't just 'Give us a Māori person because we're Māori', it might be the non-Māori person knows more about Māori than the Māori, so we were more keen on someone who could work and look through a Māori lens and worldview ... They were really open to trying to find that person which is a real challenge. And we already have well established agencies that are working in the Kura. They already know

our whānau and we don't want to overwhelm our whānau, so they tried hard to find the right people. (School leadership)

5.2. School participation in Mana Ake

What is a school cluster/Kāhui Ako?

A school cluster/Kāhui Ako usually comprises the main primary schools that feed tamariki into one specific secondary school. School cluster/Kāhui Ako are usually but not always based around the location of schools. A few schools may be more attached to other schools outside their region or not see themselves as part of any group. School clusters/Kāhui Ako are not always the same and may be managed and run differently. For the purposes of this report we consider them to be the same basic concept.

School clusters/Kāhui Ako are encouraged to think about the challenges in their own community and schools and how Mana Ake staff could work with them to meet that need. The allocation of resource is a collaboration between the school cluster/Kāhui Ako, Mana Ake team and the schools involved.

We could use the experience of Ministry of Education and clusters and Kāhui Ako, to think about delivery in a different way than what we perhaps might have in the past. So that was a circumstance of our region with so many schools and ECE being in Kāhui Ako and clusters, that it was naturally part of the thinking. (Agency official)

So one of the challenges of Mana Ake is even though they have worked very hard to get schools to think collaboratively as clusters about how they take up resource, some schools just want to know that they have this much kaimahi and that's that... But overall, I think it's working well for most schools. (Provider)

Participation in Mana Ake is voluntary. A total of 222 schools over 26 school clusters/Kāhui Ako and home schooled tamariki (noted as the 223rd school in the data) are included in Mana Ake. Private schools are not in a school cluster/Kāhui Ako but were grouped together for data analysis as the 27th school cluster/Kāhui Ako. Schools varied in the extent they engaged with Mana Ake, as assessed by the proportion of tamariki at each school who had a request for support made to Mana Ake for either group or individual sessions. No data are available about other forms of Mana Ake engagement

with schools. The most common level of engagement for schools was requests for individual support for 4-9% of their school roll (Figure 6).

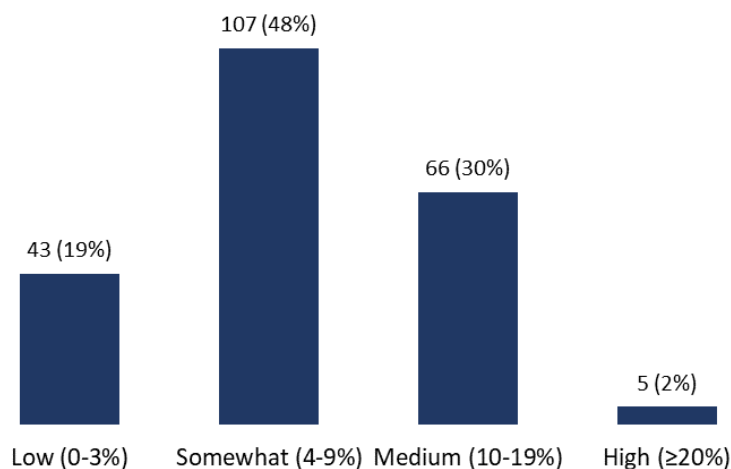


Figure 6. School population engagement with Mana Ake for first entry individual requests for support (n = 221). The n does not equal 223 due to n = 2 being excluded as school rolls were not available for ‘Home Schooled (Official Exemption)’ and ‘ECE Centres Hakatere’.

A smaller proportion of schools had requested group support with 34% of schools requesting group support for 0-3% of their roll (Figure 7). However, 36% of schools had requested support for over 10% of their roll.

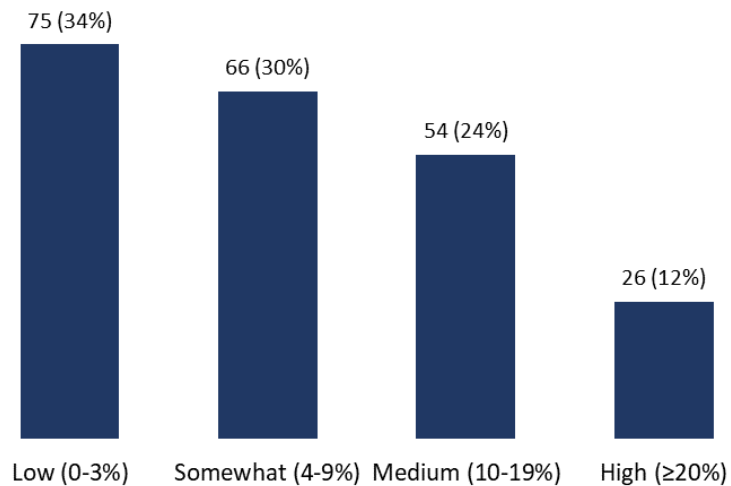


Figure 7. School population engagement with Mana Ake for first entry group requests for support (n = 221). The n does not equal 223 for the same reason as in Figure 6.

Whole class groups were implemented later than other forms of support and while most schools had low engagement (Figure 8), 16% had high engagement.

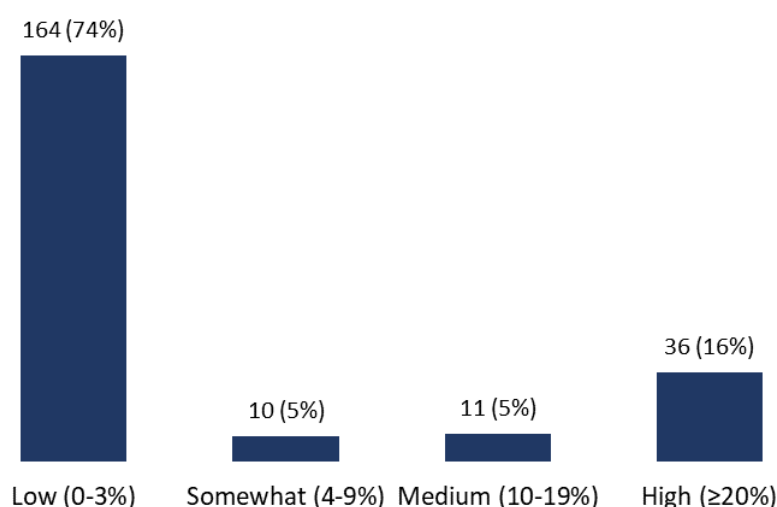


Figure 8. School population engagement with Mana Ake for whole class group programmes (n = 221). The n does not equal 223 for the same reason as in Figure 6 and 7.

We interviewed staff from four schools who had low engagement with Mana Ake. The schools varied in demographics, locality, decile and roll size. Their understanding of Mana Ake varied. Schools that did not belong to a school cluster/Kāhui Ako often knew less about Mana Ake and its functions. However, these schools knew how to access Mana Ake support if needed.

To be honest, which is why we haven't really engaged with it, is because we don't sit in a cluster as such so there is politics around that. So, the ones who didn't have the Kāhui Ako as such, we were chucked in the too hard basket and we met with all of these other kura that were probably too hard to place because of their special character. (School management)

All four of the low usage schools we spoke to said they were already well resourced internally. They had forms of support ranging from Social Workers in Schools, public health nurses, community workers, and privately funded counsellors. These schools felt well supported by their existing services and did not see the need to bring a new service or person into their schools.

... on site we have our own nurse as well as our own two counsellors, psychologists that we refer to. They are our first port of call if we have

tamariki that we are concerned about or have wonderings about in terms of mental health or physical wellbeing. They give us a lot of expert advice and paths to go and programmes. (School management)

We are one of those well-resourced schools. We're only small but we do have other external agencies that were quite established ... (School management)

...I'm of the opinion that if we don't need it and someone else does, I don't want to monopolise my share just because I can. (School management)

Other reasons for low usage included (but were not limited to):

- Small numbers of tamariki who were eligible for the service and sought support elsewhere
- Lack of two-way engagement between kaimahi and school representatives (particularly when the school representative was a teaching principal)

The kaimahi stuff started to happen and he got bogged down with stuff and I didn't keep Mana Ake accountable. But within that too I thought why should I? That's actually not my job, I'm busy, I'm teaching. It was like maybe come in and ask 'do you need anything?, What's going on? You need to utilise us'. Because I have other agencies who actually do that, they come in. (School management)

- Burden of requesting support and paperwork for staff who were already time pressured

It was rolled out to all of the [principals] and it was pretty vague. So myself, I know what the very basic scope of Mana Ake is and how to get the support but I thought it was a bit too much work and the criteria, we are a small school and I'm a teaching principal. I don't have time to actually sit there and fill out forms. (School management)

- Religious schools and communities that sought support from religious support groups

They [the religious whānau at our school] are a great linked community who stick together. So they have their own support networks they work through for things like this. (School management)

Although some schools had low engagement with Mana Ake, some accessed and continued to utilise Leading Lights. They said they found the website useful, timely and that it assisted them with next steps for support.

We wondered about a Year 4 tamaiti and we went online to have a look at [the Leading Lights] website and all of the key things we need to look out for in terms of sign posts and what we can do what we can do in terms of programmes and contacting parents. It was a really useful easy system for us to get some clarity around what we were thinking and what we were doing. (School management)

5.3. Awareness of Mana Ake in schools

Nearly all senior school staff and SENCO/Hauora staff who responded to the survey knew about Mana Ake and had had some engagement (Figure 9).

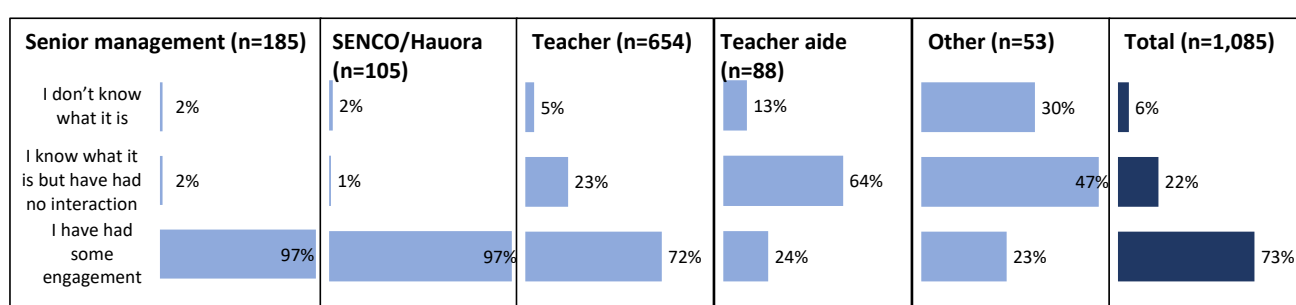


Figure 9. Knowledge about and engagement with Mana Ake (Source: School staff survey).

While many teacher aides and other staff who responded to the survey were aware of Mana Ake, direct engagement with Mana Ake was not their role. Other reasons survey respondents provided for not engaging with Mana Ake included not yet having the need in their classroom, not being the full-time teacher of the tamariki or being a new teacher/just arrived at the school.

School staff who responded to the survey were asked to indicate the aspects of Mana Ake they had been involved with from a list provided (Figure 10).

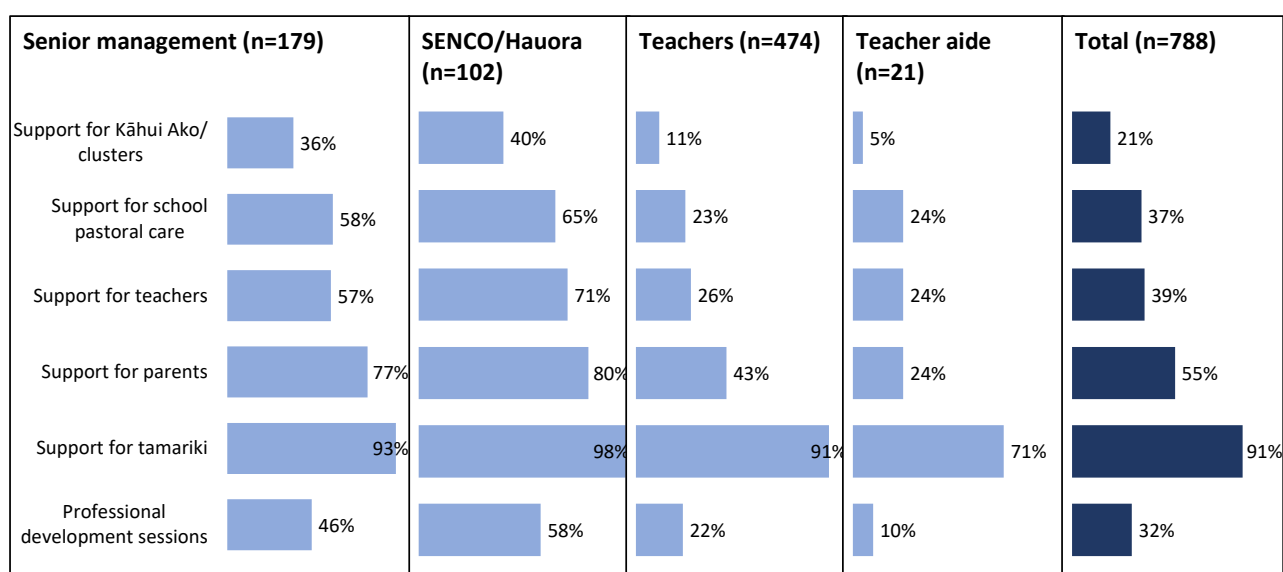


Figure 10. Respondents' involvement in different aspects of Mana Ake. Total includes 'other' role which is not reported separately due to the small number of responses. (Source: School staff survey).

5.4. Requests for support (RFS)

RFS can happen in a range of ways. Commonly, the school's main contact for Mana Ake (usually the SENCO) contacts whānau about their tamaiti working with Mana Ake. If whānau agree, then a request to Mana Ake is made. This process can often include discussing the tamaiti with the liaison kaimahi. The general approach is outlined below but varies by school (Figure 11).

Whilst most RFS are made through school systems, whānau and other service providers are also able to request support directly using the Mana Ake email address if there are real or perceived barriers to access through school. Mana Ake works with those requests to reconnect to them through the school system.

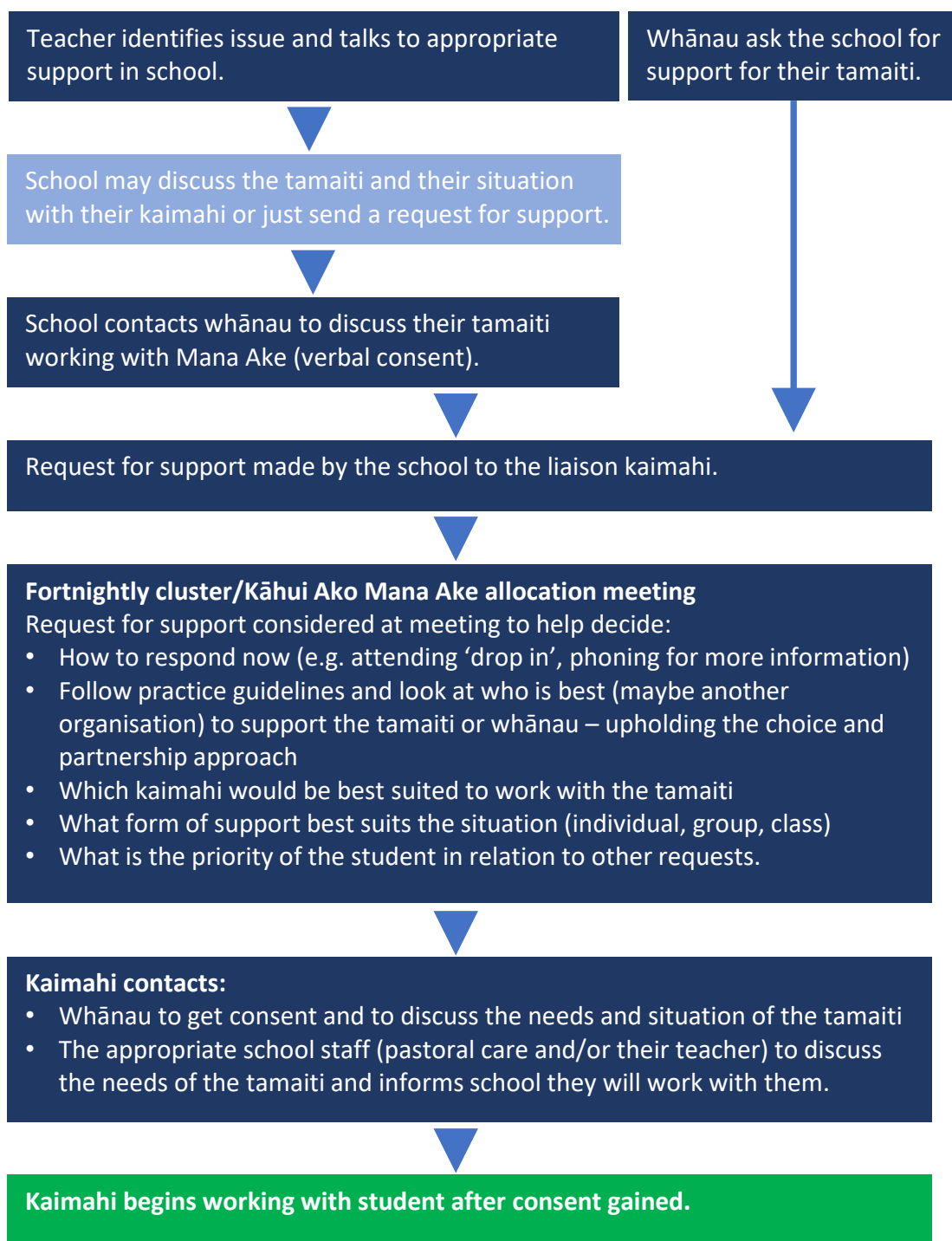


Figure 11. Request for support process.

RFS align with school terms, with RFS peaking in the middle of each term and decreasing towards the end of each term (Figure 12).

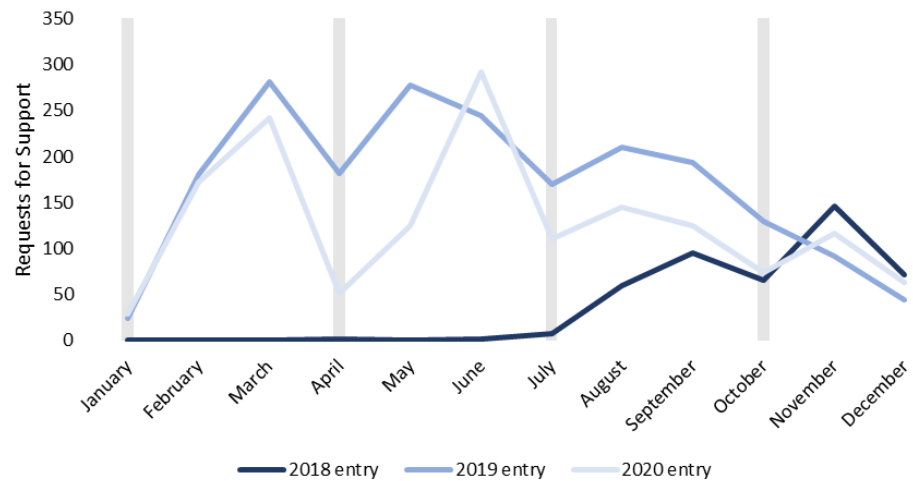


Figure 12. Individual first requests for support to 31 December 2020 (grey bars denote school terms). Five RFS have been made for home schooled tamariki.

Administrative data have not been recorded for a 'typical' full year as Mana Ake was not fully implemented until July 2019 and the COVID-19 shut down of schools affected RFS in March/April 2020 (Figure 14). However, a typical pattern appears to be a steady decrease in RFS over the second part of the year and an increase in exits prior to the December school break (Figure 13).

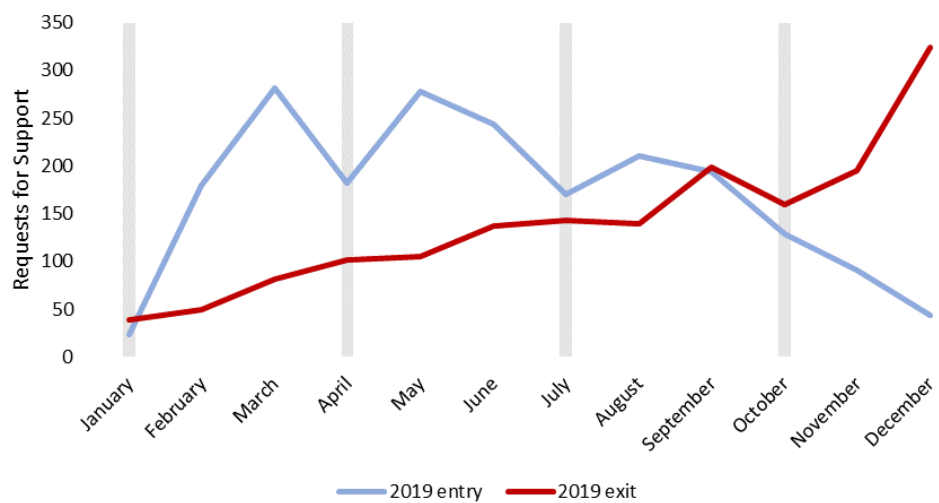


Figure 13. Individual first requests for support entry and exits for 2019 (grey bars denote school terms).



Figure 14. Individual first requests for support entry and exits for 2020 (grey bars denote school terms).

5.5. The value of Mana Ake to school staff

Three-quarters of respondents to the school staff survey reported the various types of Mana Ake support they were involved in or had requested were useful or very useful (Figure 15). Feedback did not vary substantially by role. While there was some variation across school clusters/Kāhui Ako about the value of different aspects of support, there was no consistent pattern.

How valuable did you find the following support from Mana Ake?

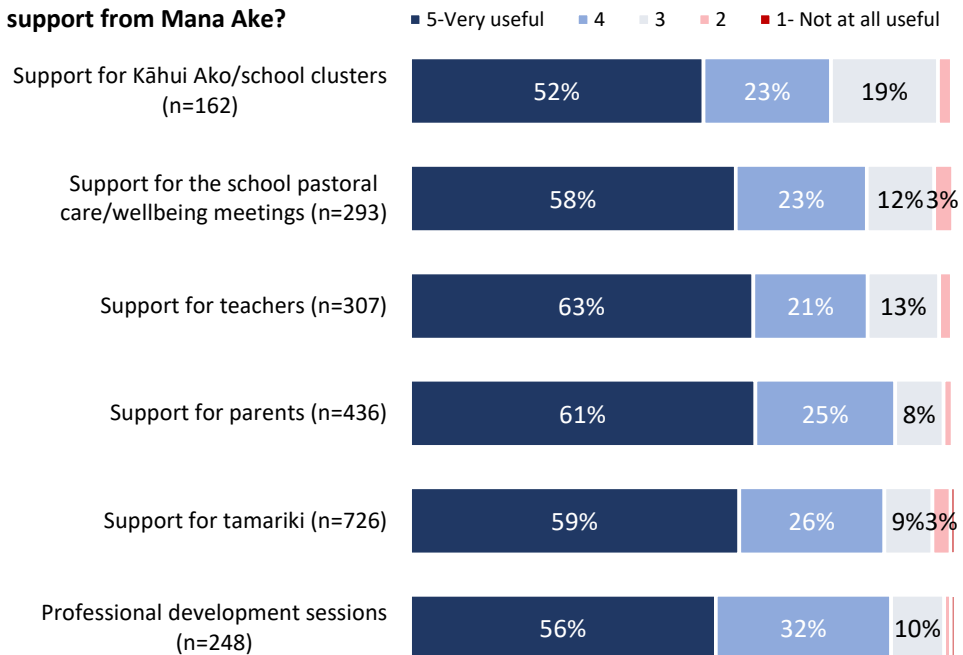


Figure 15. How useful respondents found different aspects of Mana Ake. Respondents who selected 'Not sure' were included in the proportions. (Source: School staff survey).

Although most comments provided in response to the survey were positive (282 comments), a small proportion of comments (44) were negative.

The positive comments focused on how helpful respondents had found Mana Ake and that they wanted Mana Ake to continue.

It is a great programme to draw people's attention on children's wellbeing. It will be awesome if it is available for teachers as well.
(Teacher)

Please don't take them away, please don't turn it into another paper war, please don't make it hard to access and be honest with them.
(School senior management)

I have been very impressed with the Mana Ake service in Mid-Canterbury. It would be very disappointing if the service was discontinued or modified to the point where it was nowhere near as useful. We are at the stage where pastoral care and other emotional and social issues at school are higher than ever before and this service (as well as Guidance Counsellor support) are critical moving forward.
(School senior management)

We had an extremely positive experience with [our kaimahi] who ran workshops... This was absolutely brilliant judging from the feedback. Our main issue is our isolation and the travel time to get to us as this comes out of the allocation given to our cluster of schools. (School senior management)

The main reasons for negative comments were:

Theme	Example
High turnover of kaimahi	Consistency and commitment of the kaimahi in the school. We have had three already this year working - not much traction. (Learning support coordinator)
Fit, experience and skills of the kaimahi for the school	Finding kaimahi with the level of expertise to engage with our tamariki and whānau can be difficult. (SENCO) [Our first kaimahi] was amazing and he worked with two very different boys. I had one other guy the previous year and he was not much use. (Teacher)
Intervention not making any difference	I did not find it particularly useful, except for giving the child a rest from the classroom once a week. (Teacher)
Service is too short	It would be good if the kaimahi had more knowledge about where to access support after their involvement is finished - the short term nature of the help needs to be assessed before beginning as it can be hard on the vulnerable tamariki to have such a short relationship. (School management)
Teachers wanting more involvement and knowledge about what was being worked on	We have found it difficult to know what the Mana Ake worker has been targetting during time away from the classroom so we are not able to follow up. More time for workers to email teachers to tell us more would allow greater communication. (Teacher)

Wait times longer than preferred

Our biggest frustration is the turn-around time from applying for support to receiving it. There was a group of children that needed friendship support in Term 1 and they were ready to help us in early Term 4. (Teacher)

It is a great resource that is stretched, leading to waiting lists of children who do need support. There is a definite need. (Teacher)

5.6. Leading Lights

Leading Lights is part of the Mana Ake initiative. It aims to provide schools with reliable, consistent information about supporting tamariki with wellbeing needs and more certainty about where and how to refer tamariki. Nearly all senior school staff and SENCO/Hauora staff who responded to the survey knew what Leading Lights was and most of them had used it (Figure 16).

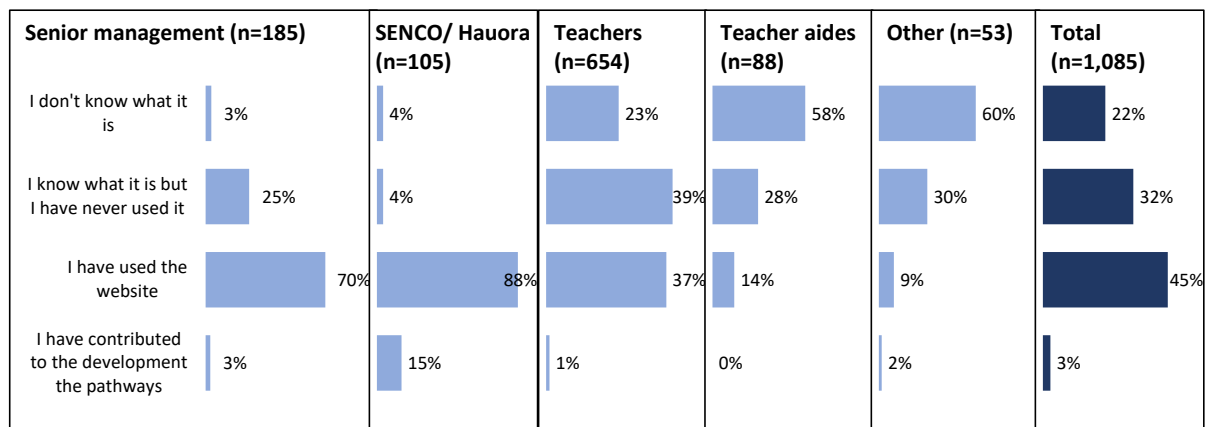


Figure 16. Awareness of Leading Lights (Source: School staff survey).

Of respondents who had used Leading Lights, people in SENCO/Hauora roles used it most often (Figure 17) with one-quarter using it fortnightly or more frequently.

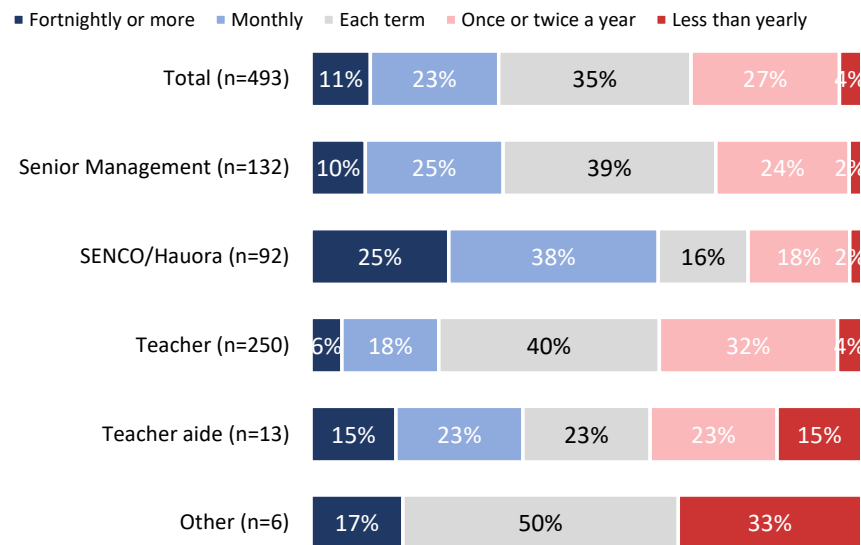


Figure 17. Frequency of use of Leading Lights by role. Only includes respondents who reported they had used Leading Lights. (Source: School staff survey).

Over two-thirds of respondents agreed or strongly agreed with statements about aspects of the value of Leading Lights including that increased their knowledge helping to support tamariki and as providing valuable resources for them and whānau. Mean responses were similar for senior managers, SENCO/Hauora roles and teachers.

[Leading Lights] I really like it, it's great. It's all the things you could need and takes you where you need to. And it's a legitimate source of information too. (School management)

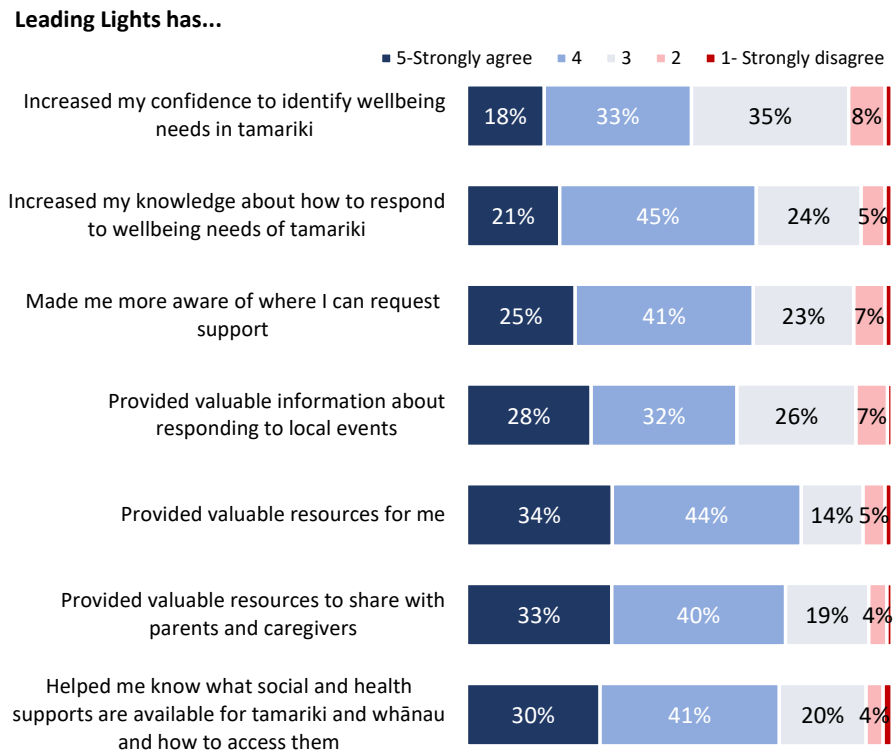


Figure 18. Views on how valuable Leading Lights has been. (n = 490-491). Only includes respondents who reported they had used Leading Lights. (Source: School staff survey).

5.7. Electronic Referral Management Systems (ERMS)

ERMS was made available for all schools involved with Mana Ake in Term 1 2020, however the COVID-19 lockdown interrupted the implementation strategy. Implementation was restarted in Term 2 2020.

ERMS allows schools and health professionals to share information safely and securely online and potentially to refer tamariki to primary care. Each school can have one designated ERMS user who has signed up for the service. GPs were already using ERMS in their work to share information with other health professionals and to make electronic referrals. If information is being shared between a GP and a school, the school must have consent from whānau.

By the end of 2020, there have been 127 referrals from schools to GPs and 66 communications between GPs and schools; 42 schools have sent 127 referrals to 54 GP practices and 31 GP practices have sent referrals to 39 schools.

Table 17. School to GP ERMS communication to 31 December 2020.

School to GP communication	Count
Referrals	127
Count of initiating schools	42
Count of receipting GPs	54

Table 18. GP to School ERMS communication to 30 December 2020

GP to School communication	Count
Referrals	66
Count of initiating GPs	31
Count of receipting schools	39

The count of receipting schools could be between 39 and 52 as the school name was not listed for 13 ERMS entries.

5.8. Professional development for schools and others working with tamariki

Mana Ake run professional development events for teachers and other professionals involved with tamariki. The events are promoted through Leading Lights and the provider network. Videos of presentations are subsequently made available on Leading Lights. The topics are based around – and refer to – Leading Lights pathways. Presenters are subject matter experts who discuss specific topics. Presentations are pitched at school staff and cover the areas outlined in the Leading Lights pathway on the topic (specifically how to recognise, how to respond, and practical ideas about responses).

[What were the presentations like?] Very concise presentation that included a lot of relevant and valuable information. (Provider)

We promote the webinars, the professional development [to our staff]. (School management)

The professional development sessions are free and are attended by primary and intermediate school staff (57%) as well as a range of other services and

organisations including secondary schools, CDHB staff, Mana Ake providers, preschools and other youth focused organisations.

Table 19. Organisations attending professional development sessions to 31 December 2020. Data accuracy is limited where organisation names are not clearly recorded.

Organisation type	Number of schools/organisations (%)
Primary/intermediate school	171 (57%)
Secondary school	22 (7%)
CDHB services	13 (4%)
Mana Ake services	12 (4%)
Preschool	9 (3%)
Other services (incl. youth organisations, RTLBs, disability services, MOE units, Police, universities and school clusters/Kāhui Ako)	67 (23%)
Total organisations attended	294

The count for Mana Ake services is reported above as 12 but it may be all 13 providers as the organisation name was often ambiguous.

Initially professional development sessions were face-to-face but webinars started during COVID-19 lockdowns. Leading Lights staff felt webinars:

- Increased the number of people that could attend – some school staff attended as a group
- Reduced the time and travel burden for attendees and presenters
- Reduced the administrative burden of organising multiple workshops about the same topics
- Aligned with teacher work schedules – now held for one hour from 3:30pm.

Since April 2019, eleven events have been held (more were planned but COVID-19 delayed some sessions). Sessions have been well attended with

over 100 people coming to events held in Christchurch and 30-50 in rural areas.

The online sessions held in August 2020 (331 logins) and October 2020 (212 logins) had the most attendance. Each login may represent a group of people and Leading Lights staff estimated attendance was probably 50-100 people higher than the number of logins. Sessions are now recorded and can be watched at other times for staff professional development events. To 31 December 2020 there were 14 presentation topics with 51 videos on Leading Lights. These 51 videos had a play count of 820 plays.

Table 20. Professional development events and attendance to 31 December 2020.

Event	Topics covered	Delivery	Attendees
April 2019 – Christchurch urban	Anxiety, eczema, literacy learning difficulties	In person	69
June 2019 – Christchurch urban	Anxiety	In person	280
Aug 2019 – Christchurch Urban	Vision, trauma, emotional regulation	In person	221
Sept 2020 – Ashburton	Eczema, anxiety, emotional regulation	In person	125
Sept 2019 – North Canterbury	Eczema, anxiety, emotional regulation	In person	54
Oct 2019 – small group Christchurch	Sunshine circles	In person	42
Nov 2019 – Christchurch urban	Self-harm, gender identity and gender diversity, consent to request support and share information	In person	127

March 2020 – North Canterbury	Gender identity and gender diversity, self-harm, ERMS online	In person	31
March 2020 – Christchurch urban	Sleep matters, supporting wellbeing around the March 15 anniversary and trial	In person	124
Aug 2020 - Webinar	Autism	Webinar	331 individual logins
Oct 2020 - Webinar	School Transitions	Webinar	212 individual logins

Leading Lights also hosts podcasts that anyone with a Leading Lights login can request permission to access. The podcasts are presented by Leading Lights staff or local principals with a local guest specialist on a topic. Specialists have included psychologists, nurses, therapists and attendance services. As of 31 December 2020, there were two topic areas covered in the podcast series including school attendance (one episode) and toileting (one episode). Since then, there have been a further three episodes released on eating disorders. Podcast episodes are 15-30 minutes long and Leading Lights staff felt they were a more accessible way for teachers to take in information rather than having to read through a lot of text.

Although Leading Lights staff were positive about the potential of podcasts it is unclear how many times podcasts have been listened to on the Leading Lights website. This information could not be accessed by the Leading Lights team with their web interface at the time of the report. There have been, however, 21 downloads. There is the potential for more promotion of the podcasts as well as making it easier to access them by making the podcasts available to the public on iOS and Android.

Of survey respondents who said they had received professional development from Mana Ake, 70-80% agreed that the professional development increased their ability to identify the wellbeing needs of their tamariki, knowledge

about how to respond to wellbeing needs and made them more aware of where to request support from. Responses did not vary consistently by role or school cluster/Kāhui Ako.

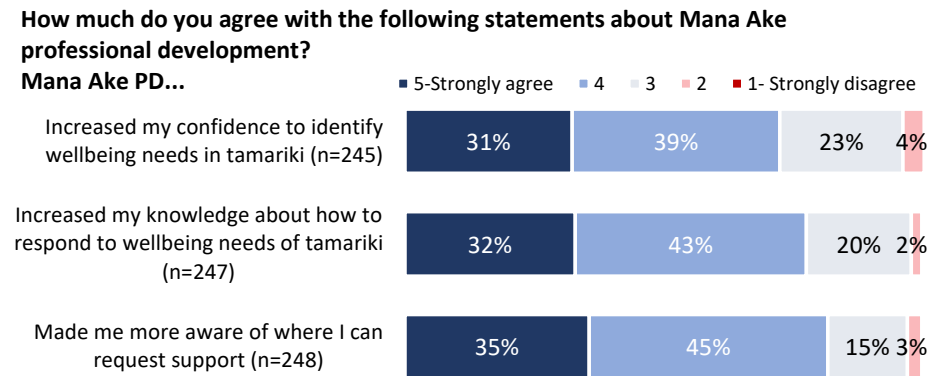


Figure 19. How useful respondents found Mana Ake professional development sessions (Source: School staff survey).

5.9. Opportunities to strengthen Mana Ake

Ongoing communication strategies:

Continuing to raise awareness of Mana Ake and of professional development activities, and to remind school staff about Leading Lights.

Reducing the impact of Mana Ake staff turnover on schools:

For example by reducing the reliance of a school on one kaimahi and/or structured kaimahi transition plans that recognise the need for relationship building with new kaimahi.

6. Mana Ake support for tamariki

Key messages:

Mana Ake kaimahi directly support tamariki through individual one-on-one support, small groups or whole class groups. Tamariki are supported in the context of their family or whānau.

By the end of December 2020, there had been 4,022 requests for individual support and group support has been requested for 4,346 tamariki. In addition, there have been 132 whole class programmes delivered at 59 schools, supporting 3,826 tamariki.

Individual support: More RFS have been made for male tamariki than female. The number of RFS for females increases with age. The most common age of tamariki for whom individual support was requested was 9-10 years old. Seven out of ten of tamariki presented to Mana Ake with an issue related to managing their emotions and just under four out of ten tamariki presented with an issue related to building resilience.

Based on the proportion of young people from different ethnic groups recorded on Education Counts, the participation rate in Mana Ake by ethnicity shows that RFS for Pacific young people, tamariki Māori, Pākehā and other ethnic groups are reflect their proportion in the school population. However, RFS are received for a lower proportion of Asian tamariki.

Mana Ake aims to deliver mainly interventions that last for 16 weeks. Each tamariki who has been supported for over 16 weeks is reviewed with the kaiārahi to discuss the ongoing need for support.

Groups: The most common age for participation in groups was 9-10 years old. For each age group there were slightly more males than females. The most common presenting issue for tamariki receiving group support was social relationships followed by building resilience.

Mana Ake kaimahi directly support tamariki through individual one-on-one support, groups or whole class groups. Tamariki are supported in the context of their family or whānau.

Table 21. Status of unique tamariki for first entry individual and group requests for support to 31 December 2020.

Support Type	Pending	Unallocated	Not Appropriate	Did Not Engage	Active	Exited
Individual (n = 4,022)	51	91	77	349	418	3,036
Group (n = 4,346)	95	58	0	3	89	4,101

6.1. Consent

There are different levels of consent required for the different Mana Ake interventions. Individual support requires written informed consent from parents/caregivers.

For groups, written informed consent is aimed for and required if individual personal data are recorded for the proprietary group programmes. A letter is sent to parents/caregivers with a permission slip. If the permission slip is not received back the school will contact the parents. Verbal consent is sufficient for group support provided by Mana Ake where individual data are not collected.

Whole class wellbeing programmes are considered to sit within the school's wellbeing programme and the school's usual process for informing parents/caregivers is followed. Specific consent is not sought from parents/caregivers.

6.2. Mana Ake individual support

The CAPA (described in 3.3.2) provides the foundation for one-on-one support for tamariki. Kaimahi initially engage with whānau to gain their consent and to discuss the needs and context around their tamaiti. Possible solutions are explored with families and whānau to develop a shared understanding of the situation and agree a menu of options that will best suit the tamaiti and whānau. Once this is completed the kaimahi will develop an intervention plan. Whānau can review the intervention plan throughout the intervention but the decisions around what tools, resources and interventions to use are primarily made by the kaimahi (with input from the kaiārahi if needed).

Kaimahi continue to engage with whānau to keep them informed about what is covered in each session (without breaking confidentiality) and provide resources and advice that might be helpful for whānau. If parents are separated, kaimahi communicate with each parent.

Kaimahi also work with the school to keep them informed and provide advice and resources that might be helpful. The kaimahi engages with school staff about each session, especially at the start and end of the intervention, however schools reported variable engagement.

So, kaimahi are supposed to cc me in with the teacher around what happened through a session. Not giving us everything, but given us an overall picture of what's happened and moving forward. And that's done at the end of every session. Some kaimahi are really good at doing that. (Senior school staff)

All the conversations I've had with her at this moment have been informal. (Teacher)

If the kaimahi feels they are not the best person or that Mana Ake is not the best service for the tamaiti they can discuss the case with their kaiārahi and if appropriate refer the tamaiti to another service. Referrals to other services may happen at any stage throughout the intervention, and the intervention may be cut short or continued depending on the situation.

Figure 20 provides a guide of the steps in engagement and intervention timeframes used to support new kaimahi. However, this can look different for different tamariki and may be shorter or longer if appropriate.

[It's] been very clear from the project team that we [Mana Ake] are a short, sharp intervention. If we can manage it with a short intervention then good, but if it's a bigger issue then we become a facilitator to connect them to other services. (Provider)

One-on-one intervention for students	
Weeks 1-2	<ul style="list-style-type: none"> • Receive request with verbal consent from parent • Request recorded and allocated to kaimahi at fortnightly allocation meeting • Kaimahi - gather clear information from school / SENCO / requester • Kaimahi communicate with whānau to introduce Mana Ake
Weeks 3-4	<ul style="list-style-type: none"> • Contact whānau to start initial assessment process • Informed consent finalised and loaded into system
Weeks 3-11+	<ul style="list-style-type: none"> • Engagement and assessment of student • Intervention implementation: duration six weeks (start no later than end of week four) • Goal focused (timeframe focused, structured, holistic, attainable) • Continuous assessment • Beginning of implementation weekly appointments approx. 45 minutes measuring (goals completed, plan review)
Final weeks	<ul style="list-style-type: none"> • Review intervention plan with kaiārahi, start closing out plan • Visits drop to minimum fortnightly visits • Closure and review (referred or re-referred to Mana Ake if needed) • Closure letter sent to whānau and school • Exited from Mana Ake

Figure 20. Summary of individual work done with tamariki.

6.2.1. Tamariki reached by individual support

Kaimahi collect information about tamariki for whom individual or group support is requested. By 31 December 2020, there had been 4,022 requests for support for individual first entry tamariki: 3,036 tamariki had exited Mana Ake, just under 142 tamariki were yet to start Mana Ake and 418 were currently active.

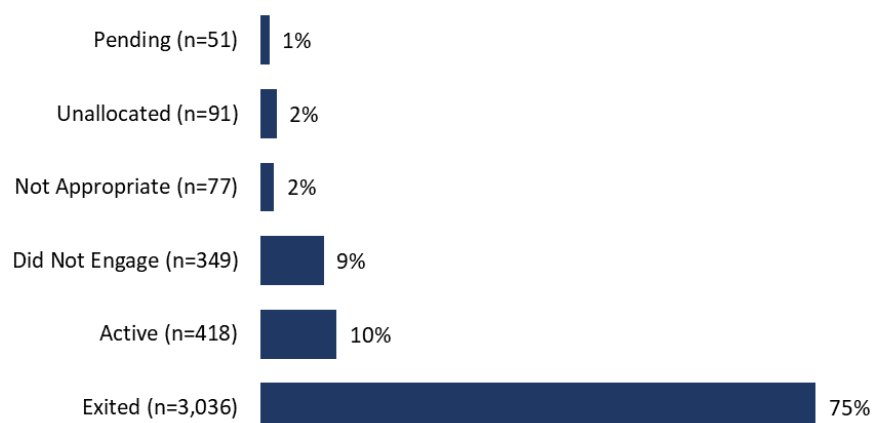


Figure 21. Status of tamariki for first entry individual requests for support to 31 December 2020 (n = 4,022).

Overall, individual support was requested for a higher proportion of male than female tamariki (59% and 41% respectively). The most common age of tamariki for whom individual support was requested was 9-10 years old. Requests for support for male tamariki exceeded those for female tamariki in the younger year groups. The proportion of female tamariki for whom support was requested increased as tamariki aged (Figure 22).

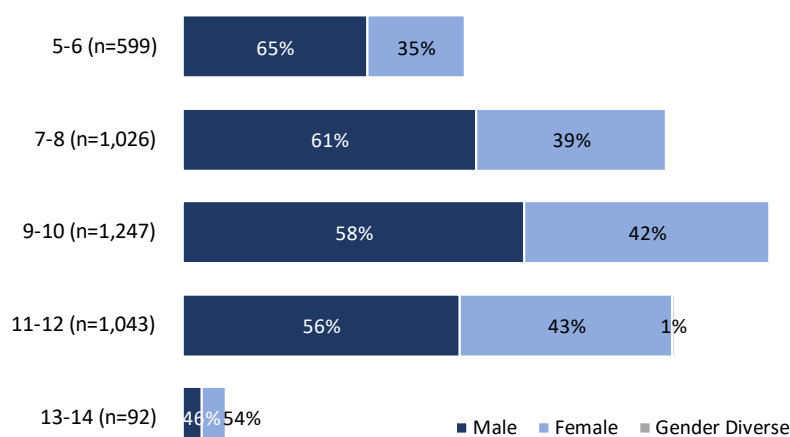


Figure 22. Age and gender of tamariki for all first entry individual requests for support across statuses (n = 4,007), which excludes 14 tamariki who had no age recorded and one 15-year-old.

Around one-fifth of individual requests for support were for Māori (21%), followed by Pacific Peoples (5%) and other ethnic groups including Middle Eastern, Latin American and African (MELAA) (3%). The largest group was European/Pākehā (78%) (Figure 23).

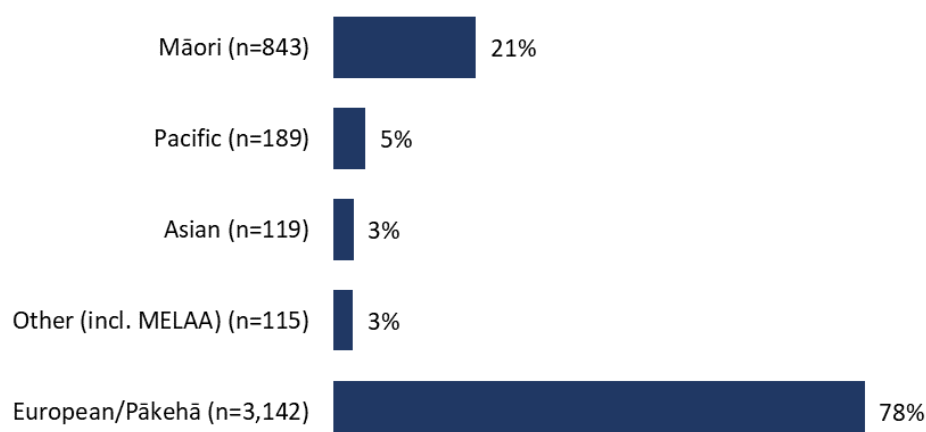


Figure 23. Total count ethnicity of tamariki for all first entry individual requests for support across statuses (n = 4,022).

Compared to the region school population, Māori and European/Pākehā were over-represented in Mana Ake individual RFS whereas Asian tamariki were under-represented (Table 22).

Table 22. Participation rate of Mana Ake by prioritised ethnicity for all first entry individual requests for support (n = 4,022).

Ethnicity	Mana Ake RFS for each ethnic group (Total Count)	Mana Ake RFS for each ethnic group (Prioritised)	Ethnic proportions of the Canterbury (Yr1-8) school population	Mana Ake RFS as a proportion of school roll
Māori	21%	21%	16%	10%
Pacific	5%	4%	5%	5%
Asian	3%	3%	12%	2%
Other (incl. MELAA)	3%	3%	4%	6%
European/Pākehā	78%	70%	64%	8%

The following should be noted about the table above:

- Additional tamariki are engaged in group activities but the overlap between individual and group participation is not recorded so we are unable to know the exact participation rates.
- Mana Ake RFS as a proportion of school roll should not equal a total of 100%. Utilisation rate is calculated as count of tamariki in Mana Ake within a prioritised ethnic group divided by the total count of tamariki within said prioritised ethnic group in the Canterbury region based on the Education Counts website.

The participation rates as a proportion of ethnic group representation on the school roll demonstrated higher rates for Māori and lower rates for Asian tamariki. For example, 10% of the total Māori school roll population within

the Canterbury region are or were involved with individual support in Mana Ake.

RFS for tamariki who did not become 'active' were defined as 'not appropriate for service' or 'did not engage'. Analysis of de-identified case notes for twenty random tamariki for each group was used to describe the reasons why tamariki may be defined as 'not engaged' or 'not appropriate' (Table 23).

Table 23. Descriptions of 'Not appropriate for service' and 'Did not engage' groups.

Group	Description
Not appropriate for Mana Ake	<p>The main reasons for being in this group included:</p> <ul style="list-style-type: none"> • Tamariki were already engaged with other services such as counselling or mentoring. • Kaimahi did not feel Mana Ake was necessary. • Kaimahi felt a different service would be more appropriate and made a referral (often it was either a service more suited to provide support for the whole whānau or a service more suited to the need that could offer more specialised intensive, longer term support).
Did not engage	<p>This group included:</p> <ul style="list-style-type: none"> • Kaimahi and the school are not able to reach the whānau to get consent. • Either the whānau or the tamaiti do not consent to Mana Ake.

There may be demographic differences in the proportions of tamariki recorded as 'not engaged' or 'not appropriate' for service. Due to the small numbers in each category (fewer than 50 tamariki in multiple categories) statistical testing was not used. However, the relative proportions suggest tamariki Māori and tamariki from other ethnic groups may be more likely to not engage with Mana Ake than Pākehā.

Table 24. Age of tamariki for whom support was requested for first entry individual requests for support, which excludes 14 tamariki with no age recorded and one tamariki aged 15 years old.

Age	Did not engage (n = 346)	Not appropriate for Mana Ake (n = 77)	All other tamariki (n = 3,584)
5-6 (n = 599)	9%	3%	88%
7-8 (n = 1,026)	8%	1%	91%
9-10 (n = 1,247)	9%	2%	89%
11-12 (n = 1,043)	8%	2%	90%
13-14 (n = 92)	10%	4%	86%
All ages (n = 4,007)	9%	2%	89%

Table 25. Total count ethnicity of tamariki for whom support was requested for first entry individual requests for support.

Ethnicity (total count)	Did not engage (n = 349)	Not appropriate for Mana Ake (n = 77)	All other tamariki (n = 3,596)
Māori (n = 843)	12%	1%	87%
Pacific (n = 189)	10%	2%	88%
Pākehā (n = 3,142)	7%	2%	91%
Asian (n = 119)	13%	3%	85%
Other (incl. MELAA) (n = 115)	9%	3%	88%
All ethnicities (n = 4,022)	9%	2%	89%

In the tables above, all other tamariki includes unallocated, pending, active and exited status tamariki.

6.2.2. Presenting issues

Kaimahi recorded the presenting issues for tamariki from a defined list (provided in Appendix 5) (Figure 24). Seven out of ten of tamariki presented to Mana Ake with an issue related to managing their emotions and just under four out of ten tamariki presented with an issue related to building resilience (37%). Thirty-nine percent of young people had one presenting issue recorded, 33% had two, 29% had three or more presenting issues recorded.

Tamariki presented with a range of issues falling under different categories but were only counted once for each type of presenting issue. For example, a tamaiti with anxiety, anger and low mood was only counted once under the 'Managing Emotions' presenting issue.

The decision about what kind of support (individual, group or class) was best suited for each tamaiti was made through discussion between the kaimahi and the school. The school brought knowledge about which tamariki would be able/suited to individual or group work and the kaimahi brought the knowledge of what the groups and individual work involved and what might be most suitable for the tamariki support needs.

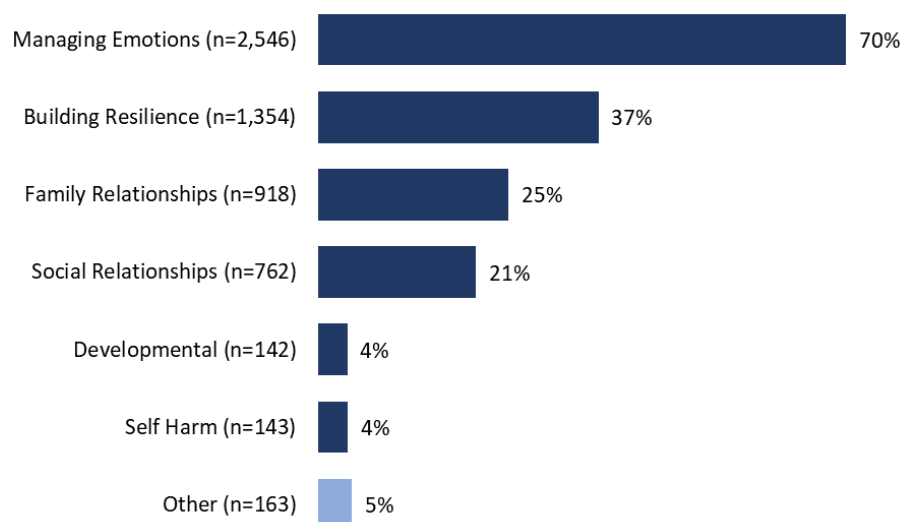


Figure 24. Presenting issues of requests for support for first entry individual requests for support, based on 3,615 with at least one presenting issue recorded.

Table 26. Examples of presenting issues within each category.

Category	Presenting Issues
Managing Emotions	Low mood, anxiety, mental health diagnosis
Social Relationships	Social skills, bullying
Building Resilience	Self-esteem, trauma, cultural identity
Family Relationships	Family relationships, parental mental illness, parent wellbeing
Developmental	Developmental learning, self-care, health/hygiene
Self-Harm	Self-harm, suicidal ideation
Other	Sexualised behaviour, Conduct (e.g. stealing), COVID-19

There was some variation in presenting issues of individual RFS looking across demographics. This was not tested statistically due to the variation in recording but may be indicative (Table 27).

- **Gender:** Building resilience was a presenting issue for a higher proportion of females and managing emotions for a higher proportion of males.
- **Ethnicity:** Higher proportions of Pacific young people were referred for issues related to building resilience.

Table 27. Variance in presenting issues by demographics of first entry individual RFS (numbers below 5 are not reported for privacy reasons).

	Building Resilience	Develop-mental	Family Relation-ships	Managi ng Emotion s	Self-Harm	Social Relation ships	Other
Male (n = 3,521)	709 (20%)	84 (2%)	509 (14%)	1,596 (45%)	68 (2%)	456 (3%)	99 (3%)
Female (n = 2,497)	641 (26%)	58 (2%)	408 (16%)	948 (38%)	75 (3%)	304 (3%)	63 (3%)
5-6 (n = 881)	196 (22%)	27 (3%)	159 (18%)	374 (42%)	6 (1%)	87 (4%)	32 (4%)
7-8 (n = 1,495)	311 (21%)	37 (2%)	218 (15%)	671 (45%)	16 (1%)	196 (3%)	46 (3%)
9-10 (n = 1,876)	442 (24%)	46 (2%)	271 (14%)	786 (42%)	35 (2%)	256 (2%)	40 (2%)
11-12 (n = 1,631)	374 (23%)	30 (2%)	245 (15%)	654 (40%)	79 (5%)	207 (3%)	42 (3%)
13-14 (n = 127)	27 (21%)	-	22 (17%)	52 (41%)	7 (6%)	16 (1%)	-
Māori (n = 1,251)	301 (24%)	24 (2%)	202 (16%)	515 (41%)	28 (2%)	143 (3%)	38 (3%)
Pacific (n = 266)	73 (27%)	5 (2%)	32 (12%)	114 (43%)	10 (4%)	29 (1%)	-
Asian (n = 169)	33 (20%)	7 (4%)	33 (20%)	62 (37%)	10 (6%)	20 (2%)	121 (2%)
Other (incl. MELAA) (n = 168)	48 (29%)	6 (4%)	23 (14%)	56 (33%)	-	22 (7%)	-
European/Pākehā (n = 4,770)	1,054 (22%)	114 (2%)	718 (15%)	2034 (43%)	107 (13%)	622 (3%)	12 (3%)

6.2.3. Time between start and activation dates

Prioritisation of RFS sits with school clusters/Kāhui Ako. Kaimahi and school staff have spoken about the flexibility of Mana Ake to respond to urgent need.

Based on information recorded in Paua, consent was received for one-half (54%) of tamariki to participate in individual support within two weeks of the tamariki entry into Paua (Table 28). The mean time was 3.84 weeks (Figure 25). Some tamariki may have received other types of support such as whole class groups or groups run by teachers or teacher aides during the time between the request for support and the activation date for individual support.

So part of our mitigation for that is to say, let's upskill your teacher aide so they can run groups so you don't get need Mana Ake to do it. Let's upskill your teachers. (Project team)

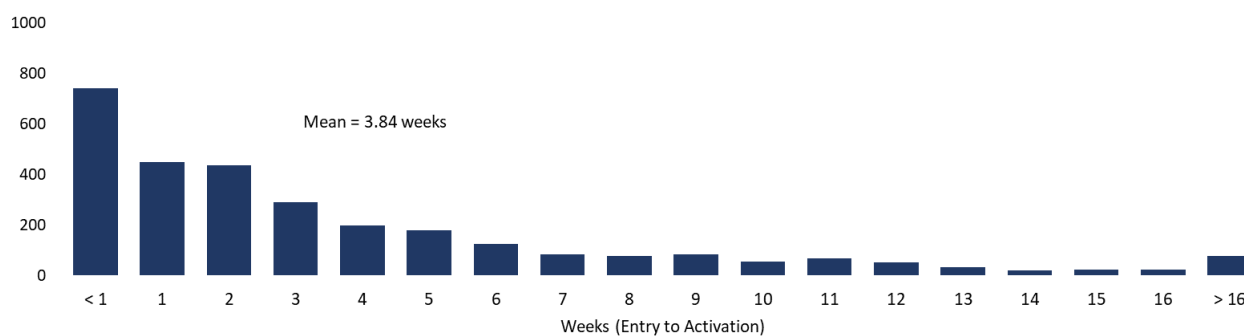


Figure 25. Weeks between entry (of a RFS in Paua) to activation (consent received) for first entry individual support tamariki with an entry and activation date (n = 3,014).

Table 28. Time from RFS (entry date) to activation (full consent received to begin intervention) for exited first entry individual RFS with an entry and activation date (n = 3,014), which excludes 21 tamariki with an activation date before their entry date.

Time from entry to activation date	Percent
0 – 2 weeks	54%
3 – 4 weeks	16%
5 – 6 weeks	10%
> 6 weeks	20%

In response to the survey, a common theme amongst the small proportion of respondents who expressed dissatisfaction with Mana Ake was about waiting times. However, some comments illustrated a lack of understanding of Mana Ake prioritisation processes.

It concerns me that there is a greater demand for your services than can be met. Also, Tamariki have long waiting times to access your services at times. (Mana Ake feedback survey - Teacher)

The Mana Ake that we were first promised (an organisation to deal with the low-level concerns of school and whānau) transmuted into an organisation with waiting times and a fair deal of bureaucracy... Sadly they have become another organisation with another waiting list. (Mana Ake feedback survey – senior management)

6.2.4. Duration of support

Mana Ake is set up with a programme expectation of a 16-week intervention. This was shorter than the usual approach for some NGO providers and kaimahi. When activation (consent was received) to last contact was considered, 44% of tamariki were exited within 16 weeks (Figure 26).

The practice lead has provided ongoing support and Mana Ake team capability building around the value of shorter-term interventions. Each tamaiti who has been supported for over 16-weeks is reviewed with the kaiārahi to discuss the ongoing need for support.

The mean number of weeks between consent being received to provide individual support and the last contact a tamaiti had with their kaimahi was 20.72 weeks.

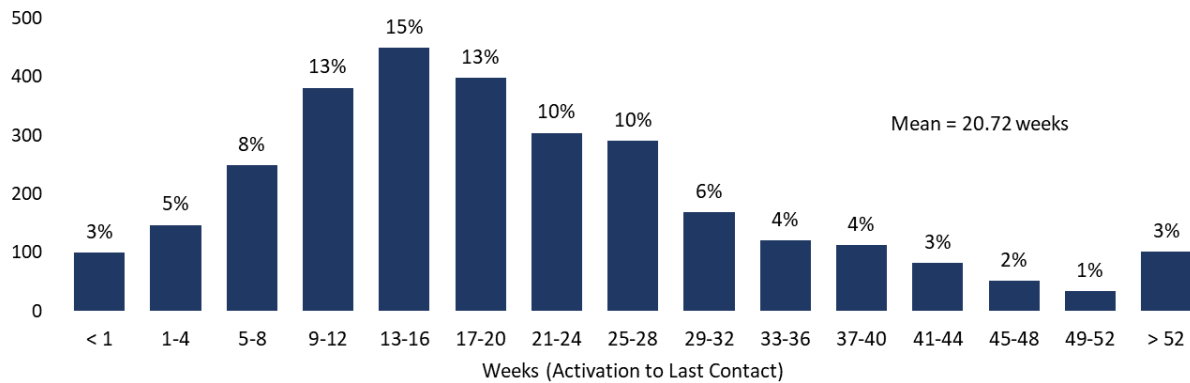


Figure 26. Weeks between activation (consent received) to last contact for first entry individual support tamariki with an activation and last contact date (n = 2,987).

Exceptions were seen in Term 4 of 2019 where the number of weeks increased to 25.01 and in 2020 for terms 1 and 2 where the average amount of weeks decreased.

Table 29. Weeks between activation (consent received) to last contact by entry school term for first entry exited individual support tamariki (n = 2,886), excluding 2018 Term 1 and Term 2 and 2020 Term 3 and Term 4.

Entry Term	Mean (weeks)	0-16 weeks	17-24 weeks	25+ weeks
2018 Term 3	21.39	44%	12%	44%
2018 Term 4	22.64	40%	24%	36%
2019 Term 1	21.47	42%	23%	34%
2019 Term 2	22.59	41%	28%	32%
2019 Term 3	22.86	40%	22%	38%
2019 Term 4	25.01	30%	16%	53%
2020 Term 1	18.53	44%	24%	31%
2020 Term 2	14.46	57%	33%	10%

Shorter duration of support was associated with older age (13-14 years). Although these tamariki are outside of the standard age range for Mana Ake and have much smaller numbers, other demographic differences were minor (Table 30, Table 31 and Table 32).

Table 30. Presenting issues duration of support by age for tamariki receiving individual support.

Age	0 – 16 weeks	17 – 24 weeks	25+ weeks
5-6 (n = 572)	308 (54%)	96 (17%)	168 (29%)
7-8 (n = 976)	487 (50%)	210 (22%)	279 (29%)
9-10 (n = 1,200)	634 (53%)	230 (19%)	336 (28%)
11-12 (n = 1,009)	561 (56%)	221 (22%)	227 (22%)
13-14 (n = 89)	67 (75%)	15 (17%)	7 (8%)

Table 31. Presenting issues duration of support by ethnicity for tamariki receiving individual support.

Ethnicity	0 – 16 weeks	17 – 24 weeks	25+ weeks
Māori (n = 815)	476 (58%)	128 (16%)	211 (26%)
Pacific (n = 180)	99 (55%)	34 (19%)	47 (26%)
Asian (n = 112)	61 (54%)	24 (21%)	27 (24%)
Other (incl. MELAA) (n = 110)	67 (61%)	19 (17%)	24 (22%)
European/Pākehā (n = 3,009)	1,555 (52%)	638 (21%)	816 (27%)

Table 32. Presenting issues duration of support by gender for tamariki receiving individual support.

Gender	0 – 16 weeks	17 – 24 weeks	25+ weeks
Male (n = 2,271)	1,197 (53%)	455 (20%)	619 (27%)
Female (n = 1,584)	869 (55%)	317 (20%)	398 (25%)
Gender diverse (n = 5)	2 (40%)	0 (0%)	3 (60%)

6.2.5. Referral

Depending on need, tamariki may be referred to a range of services in their community and/or to specialist services. Referral to NGO services is facilitated by the NGO partnerships within Mana Ake.

We have a range of service within our own service. So, Mana Ake is part of our wider clinical team, so they can refer in house to social workers and counselling. So that happens seamlessly for us. It's a real benefit for us and other services. (Provider)

6.2.6. Repeat RFS from Mana Ake

Repeat RFS were received for 341 tamariki. Repeat RFS could be for individual or group support. Tamariki who received individual support and were re-referred at least once were similar to those with only one RFS with the exception of a slightly smaller proportion of 11-12 year olds and a slightly higher proportion of males (Table 33, Table 34Table 35).

Table 33. Age comparison of first individual RFS and repeat RFS.

Age	One RFS (n = 3,666-3,681)	More than one RFS (n = 341)
5-6	540 (15%)	59 (17%)
7-8	926 (25%)	100 (29%)
9-10	1,130 (31%)	117 (34%)
11-12	980 (27%)	63 (18%)
13-14	90 (2%)	2 (1%)

Table 34. Ethnicity comparison of first individual RFS and repeat RFS.

Ethnicity	One RFS (n = 3,666-3,681)	More than one RFS (n = 341)
Māori	770 (21%)	73 (21%)
Pacific	170 (5%)	19 (6%)
Asian	110 (3%)	9 (3%)
Other (incl. MELAA)	109 (3%)	6 (2%)
European/Pākehā	2,872 (78%)	270 (79%)

Table 35. Gender comparison of first individual RFS and repeat RFS.

Gender	One RFS (n = 3,666-3,681)	More than one RFS (n = 341)
Male	2,160 (59%)	219 (64%)
Female	1,516 (41%)	122 (36%)
Gender diverse	5 (<1%)	0 (0%)

6.3. Group support for tamariki

Groups are developed to respond to common presentations or underlying issues identified by a school. School staff come to an allocation meeting and describe the needs, context and what has already been put in place. Group programmes may be run with small groups of six to eight tamariki.

Kaimahi provide descriptions for school staff of the programmes available. Other forms of support may be developed as needs are identified. For example, social activities to support transitions.

Over the summer holidays, particularly the rural clusters, really identified transition back to school as a difficult time. So Mana Ake held community picnics, just before schools went back. They were really well received. Schools were saying we'll do them ourselves next year because they went so well. (Project team)

School pastoral care staff and kaimahi decide through discussion what type of groups might be helpful for the situation at the school. The selected group might be a proprietary programme that Mana Ake is licensed and trained to run (e.g. WISEUP, Seasons for Growth, Sunshine Circles) or the kaimahi might customise one of the existing programmes. To ensure fidelity to the programme design, proprietary programmes have less flexibility. Kaiārahi oversee the group process and provide guidance about what can be adapted.

Full written consent is required from parents/caregivers for participation in proprietary programmes run as small group programmes as personal information is collected about participants. Verbal consent or consent provided via the school is sufficient for tamariki to participate in other small group programmes.

Example:

We use [Mana Ake] group referrals. For example, last year, we had a horrid group of year 6 girls who were nasty and just couldn't get on. Three young women [from Mana Ake] came and delivered a 6-10 week program. A social programme they had developed... They first had discussion with the girls, and could work out from the dynamics there was more than relationships, more about other stuff happening with them. The young women were able to pinpoint what they wanted. It didn't fully meet the needs of all the girls 100%, but they had about an 85% success rate, about the girls understanding their feelings and what was happening and what social context to learn through, etc. That programme is a group referral for a need, that is perfect. (School management)

Groups are frequently planned in advance and might be scheduled to start at the beginning of a school term.

By the end of 2020, most tamariki (94%) had exited Mana Ake group support. A very small percentage (2%) were still active and are likely data entry errors (Figure 27).

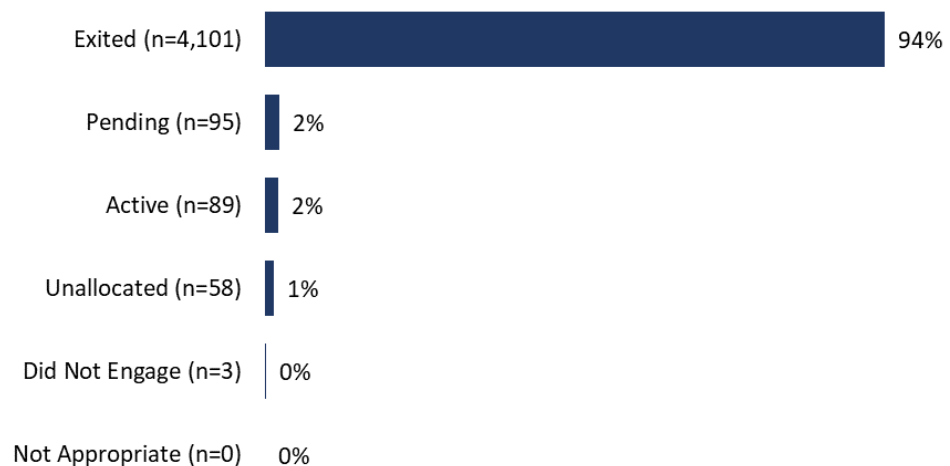


Figure 27. Tamariki status for all first entry group requests for support (n = 4,346).

The group topics, RFS and number of groups are summarised in Table 36.

The following should be noted about Table 36:

- Number of groups is based on the count of unique group names within their respective categories. Some groups had the same name

e.g. 'Boys Friendship Group' and were only counted once, potentially resulting in undercounting.

- Of the 4,346 of tamariki involved in group support, 290 tamariki were not assigned a group programme name. These tamariki were either exited, unallocated, pending, or 'not engaged'.

Table 36. RFS from groups to 31 December 2020.

Group programme	Intended number of sessions	Number of requests for support	Number of groups
Girls Friendship Group (incl. Kōtiro Maia)	6	982	146
Boys Friendship Group	6	909	162
Mixed Friendship Group	6	324	48
Feeling Brave	5	326	54
Mana Whakatipu	10	295	19
Resilience Group	6	212	34
Leadership (Mana Tangata)	2	182	28
Ko Wai Au	7	156	15
Transitions	3	140	17
Cultural Identity - Pacific	9	130	15
Zones of Regulation	7	43	8
"I am valued" - Wellbeing Programme	6	32	7
Pause, Breathe, Smile	6	17	3
Proprietary programme: Sunshine Circles	6	63	12
Proprietary programme: Seasons for Growth	8	147	39
Proprietary programme: Wiseup	10	98	16
Total		4,056	623

6.3.1. Tamariki reached by group support

Around one in five (22%) tamariki in groups was Māori and one in ten (9%) were Pacific. Just over two-thirds (67%) of tamariki in groups were European/Pākehā (Figure 28).

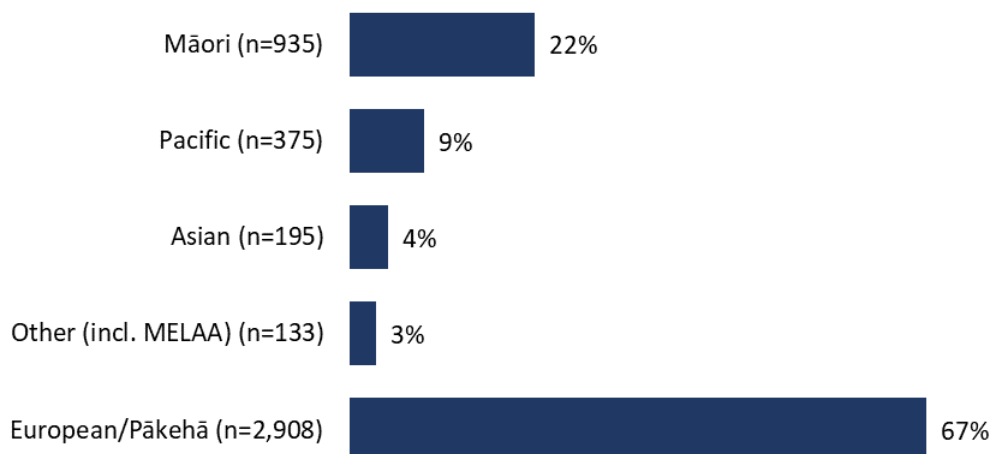


Figure 28. Total count ethnicity of tamariki for all first entry group requests for support across statuses (n = 4,346).

The most common age for participation in groups was 9-10 years old. For each age group there were slightly more males than females (Figure 29).

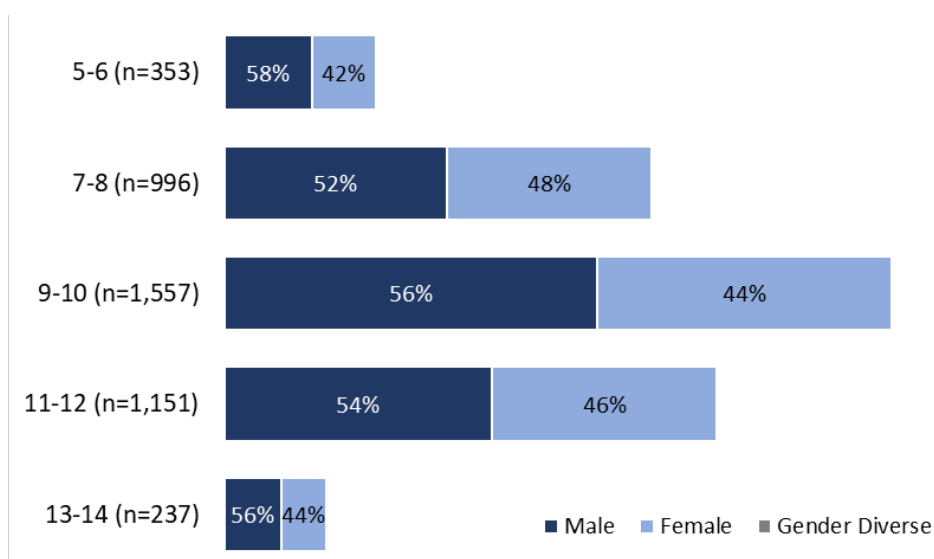


Figure 29. Age and gender of tamariki for all first entry group requests for support (n = 4,294), which excludes 45 tamariki with no age recorded and seven above 15 years old.

6.3.2. Presenting issues

The most common presenting issue for tamariki receiving group support was social relationships (Figure 30), which was recorded for just under one-half (45%) of tamariki with at least one issue recorded. Most tamariki (92%) receiving group support had only one presenting issue, 8% had two issues.

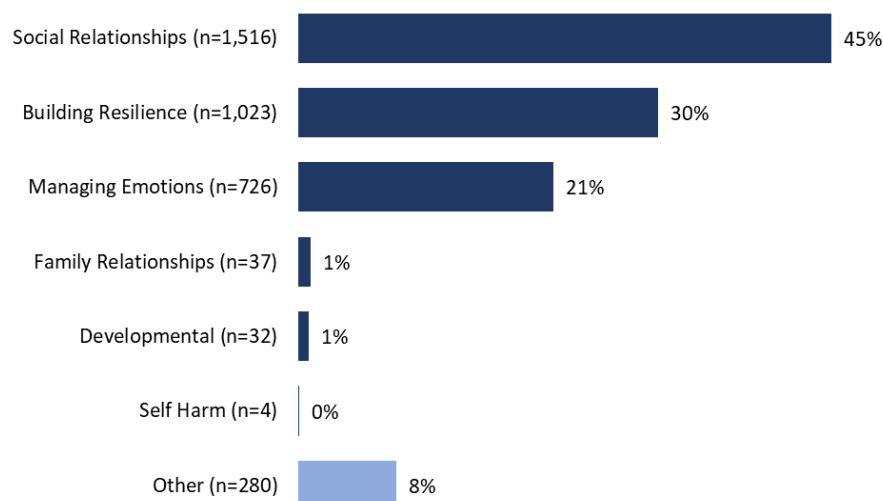


Figure 30. Presenting issues of tamariki for first entry group requests with at least one issue recorded (n = 3,382).

There was some variation in presenting issues looking across demographics. This was not tested statistically due to the variation in recording but may be indicative (Table 37).

- **Gender:** Females had higher proportion of social relationships for presenting issues.
- **Age:** 5 – 6-year-olds had lower proportion of building resilience and 11-12-year-olds had higher proportion for presenting issues. 5 – 8-year-olds had a higher proportion of managing emotions.
- **Ethnicity:** Māori and Pacific had higher proportions for building resilience and lower for managing emotions and social relationships. This is likely due to the running of the cultural programmes for Māori and Pacific which fall under building resilience.

Table 37. Variance in presenting issues by demographics of first entry group RFS
(numbers below 5 are not reported for privacy reasons).

Demographics	Building Resilience	Developmental	Family Relationships	Managing Emotions	Self Harm	Social Relationships	Other
Male (n = 1,984)	561 (28%)	24 (1%)	26 (1%)	446 (22%)	-	757 (38%)	169 (9%)
Female (n = 1,631)	461 (28%)	8 (0%)	11 (1%)	279 (17%)	-	758 (46%)	111 (7%)
Gender Diverse (n = 3)	-	-	-	-	-	-	-
5-6 (n = 302)	36 (12%)	-	7 (2%)	133 (44%)	-	105 (35%)	21 (7%)
7-8 (n = 792)	184 (23%)	-	9 (1%)	193 (24%)	-	370 (47%)	32 (4%)
9-10 (n = 1,256)	339 (27%)	9 (1%)	13 (1%)	192 (15%)	-	580 (46%)	121 (10%)
11-12 (n = 996)	369 (37%)	8 (1%)	5 (1%)	164 (16%)	-	366 (37%)	82 (8%)
13-14 (n = 225)	90 (40%)	7 (3%)	-	34 (15%)	-	68 (30%)	24 (11%)
Māori (n = 798)	340 (43%)	10 (1%)	10 (1%)	120 (15%)	-	223 (28%)	92 (12%)
Pacific (n = 344)	181 (53%)	4 (1%)	-	50 (15%)	-	87 (25%)	19 (6%)
Asian (n = 183)	35 (19%)	7 (4%)	-	45 (25%)	-	76 (42%)	18 (10%)
Other (incl. MELAA) (n = 131)	21 (16%)	-	-	26 (20%)	-	69 (53%)	12 (9%)
European/Pākehā (n = 2,351)	504 (21%)	14 (1%)	21 (1%)	517 (22%)	-	1,137 (48%)	18 (7%)

6.3.3. Duration of support

Table 36 above outlines the number of sessions intended for each group programme (between two and 10 with most lasting six sessions). Usually there was one session per week. Mana Ake staff reported group programmes usually ran for the intended number of sessions. However, reasons groups might take longer to complete include:

- The groups happening either side of school holidays
- School events (e.g. sports days, schools trips, important assessments taking place) getting in the way of holding the sessions
- A reprioritisation of need in the school due other circumstances such as on the day behavioural issues, a death in the community or a natural disaster.

The administrative data about how long group programmes lasted varied widely and did not provide an accurate view of the duration of group programmes. Reasons for this include kaimahi setting up groups in Paua over a wide timeframe (long before the group took place to the day of the group e.g. when the group was first arranged), and some kaimahi not closing group programmes on Paua.

6.3.4. Additional requests for support

NSN numbers for group support were not collected so repeat RFS are not able to be assessed. Only 43 tamariki who initially received group support were able to be identified as repeat RFS into Mana Ake either to individual or group support. Due to the small number of identifiable tamariki with a second RFS after being in a group no further analysis was done.

6.4. Whole class activities

Whole class interventions support schools to build a culture of wellbeing and help teachers to be confident to implement activities in their classrooms. They are evidence informed and promote resilience and wellbeing. Whole class activities are based on more generic needs of tamariki within a school and are not targeted at individuals. The class groups are run in a scheduled way in agreement with the school. Consent for proprietary programmes run with the whole class e.g. Sunshine Circles do not require full written consent from parents/caregivers as there is a teacher present and it is considered part of the school programme.

6.4.1. Reach of whole class programmes

Class activities have become more common as Mana Ake has progressed with the majority 101 of 132 whole class activities being delivered in 2020. One whole class programme did not have a recorded start date. By the end of December 2020, Mana Ake has recorded delivering whole class activities to 59 schools with 132 programmes (Table 38 and Table 39).

Table 38. Clusters and schools running whole class programmes.

Clusters or schools	Number running whole class programmes
Clusters	23 (88%)
Schools	59 (27%)

Table 39. Whole class sessions delivered as of end of year 2020.

Programme type	Number of groups delivered	Normal number of sessions	Number of total sessions delivered	Estimated tamariki involved
'I am valued'- Wellbeing Program	32	6	192	1,005
Sunshine Circles	27	6	162	606
Anti-Bullying Programme	25	3	75	763
Pause, Breathe, Smile	20	6	120	491
Zones of Regulation	15	7	105	411
Transitions	3	3	9	129
Leadership (Mana Tangata)	3	2	6	77
Resilience Group	2	6	12	106
Feeling Brave	1	5	5	16
Grief and Loss	1	2	2	150
Cultural Identity - Pacific	1	8	8	19
Not specified	2	-		53
Grand Total	132		696	3,826

Estimated tamariki involved is based on estimates by kaimahi for each programme. It should also be noted that the number of sessions delivered will be slightly lower than 696 as some programmes were still active at the time of data collection and still had some sessions to deliver. However it is expected that this number will be more accurate by the end of the 2020 school year.

Whole class activities are nearly always run with one class of tamariki (an average of 29 tamariki) but a small number have been run in larger groups of up to an estimated 150 tamariki. Whole class activities have reached an estimated 3,826 however tamariki may have been involved in more than one programme. Whole class activities are recorded differently by Mana Ake and the demographic and needs profile of participating tamariki are not recorded.

6.5. Opportunities to strengthen Mana Ake

Continue data informed strategic discussions:

Continuing data informed strategic discussions with school clusters/Kāhui Ako about the support needs of incoming tamariki and how to intervene before tamariki reach secondary school.

Young age groups and tamariki who are not regular school attenders:

Examining why the young age groups are under-represented amongst tamariki supported by Mana Ake and discussing at the SLA whether there needs to be education for schools about what younger tamariki could gain from Mana Ake. Tamariki who are not regular school attenders may also be missing out and further understanding of how to reach them is suggested.

Balance of duration of support and number of tamariki requiring support:

Using knowledge gained to determine the balance between the intended duration of individual support for tamariki and the numbers of tamariki who can be supported. Schools understood the prioritisation process but still expressed concerns about delays in accessing support.

Support for tamariki from whānau with complex needs:

Discussing the role of Mana Ake in supporting tamariki from whānau with complex needs and whether additional professional development is needed for kaimahi or whether pathways to other services need to be strengthened.

7. Mana Ake support for whānau

Key messages:

One of the aims of Mana Ake was to enhance the wellbeing of whānau.

Mana Ake support for whānau includes:

- Providing support, advice and resources for caregivers and whānau of tamariki the kaimahi are supporting
- Drop-in sessions: As of 31 December 2020, kaimahi have held 843 drop-in sessions at 139 schools
- Information and community events
- Resources on the Mana Ake website
- Leading Lights resources provided to whānau by kaimahi.

Kaimahi engage with all caregivers/parents of tamariki for whom they provide one-on-one support. The level of engagement depends on tamariki needs but at a minimum involves obtaining consent, introducing the support plan for tamariki, giving advice and guidance for caregivers and keeping them informed.

Most whānau were positive about being able to access Mana Ake support. The differences for whānau have mainly revolved around the positive impact on the whānau from changes in the wellbeing and behaviour of their tamaiti, improved wellbeing of tamaiti reduced whānau stress.

Mana Ake removed some barriers to access through the different ways of supporting whānau, that support is free to whānau and available in the school. Flexibility for support in other settings was also available.

However, some barriers to access remain. Not all caregivers give their consent for their tamaiti to be involved in Mana Ake. Possible reasons described by interviewed Mana Ake staff, school staff and whānau included denial of a problem, embarrassment and stigma attached to asking for help, worry about involvement with services and the potential for Oranga Tamariki involvement and distrust of school. Some whānau may already have support in place for their tamaiti and may not feel the need to have Mana Ake engaged (even if the school think it might help).

Māori and Pacific stakeholders discussed possible structural barriers such as tamariki potentially being disadvantaged if whānau did not engage with

schools. Some of the barriers to access may be over-represented amongst Māori and Pacific whānau and aiga.

7.1. Working with whānau and tamariki

Before working with tamariki on a one-on-one basis, kaimahi engage with the whānau to:

- Get full and informed consent
- Talk about the challenges underpinning tamaiti needs for support
- Discuss the wider context around the tamaiti
- Explain what they can do
- Work out a jointly agreed plan for working with the tamaiti.

Once a plan is in place and the kaimahi has begun working with the tamaiti they continue to stay in touch with the whānau to discuss the progress and content of each session (while maintaining appropriate confidentiality) and to give whānau resources, ideas and advice about what they might be able to do to help support their tamaiti. These initial sessions and the ongoing engagement with whānau are an opportunity for kaimahi to share resources and advice with whānau and to better understand the tamaiti context.

What I liked was she asked us how we were as a family, not just about my son. So, she checked in with all of us not just for our son.
(Whānau)

There are sometimes lots of mental health challenges going on with parents too, even though your focus is on the child, you are aware of and are trying to support the wider family too, giving them all suggestions and ideas. (Kaimahi)

[The kaimahi] are working quite successfully with families who have gone through separation or bereavement and things like that. So yeah ... we have the children at school for six hours, and then they go back to the home environment, so things need to change there too you know. (Principal)

If kaimahi are working with a whānau and there is a communication breakdown between whānau and the school, the kaimahi can be an intermediary. They can help negotiate tensions that might arise from challenging behaviour.

7.2. Drop-in sessions

Kaimahi also provide drop-in sessions and information events. Drop-in sessions vary between schools depending on what the school and kaimahi think will be most useful. Sometimes it is the kaimahi being available before or after school on set days to introduce themselves at the school gate and talk with whānau. Drop-in sessions are most commonly one to two hours long where the kaimahi is at the school and whānau can book in times to speak with the kaimahi. These sessions have been held in-person and over Zoom. Most drop-in sessions (90%) were held in 2019 and 2020.

Drop-in sessions can provide whānau with advice, guidance and reassurance around the challenges tamariki are facing. These sessions are sometimes an entry for tamariki into Mana Ake and official requests for support may be made after the parent has had a discussion with the kaimahi or the whānau and kaimahi may decide Mana Ake is not needed after some advice.

We did something like 24 [parents at the] drop-ins, and they were largely parents that really thought they needed Mana Ake. And then only like resulted in I think, three requests for support. So, you know, that's quite interesting. Hopefully, it shows that what we're doing is really good with those drop-ins. (Kaiārahi)

By 31 December 2020, kaimahi had delivered 843 drop-in sessions at 139 schools. Nearly one-third of schools had more than four drop-in sessions in 2020 (Figure 31).

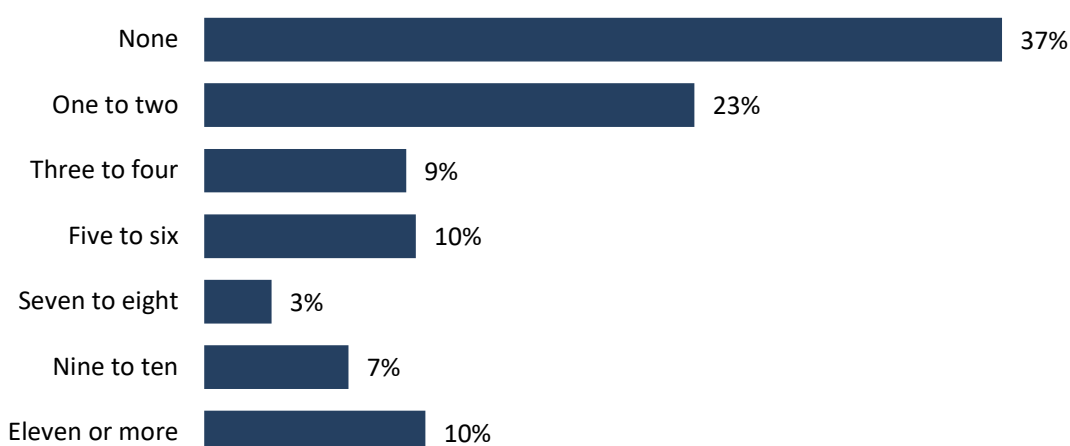


Figure 31. Number of drop-in sessions by school to 31 December 2020 (n = 222), which excludes home school tamariki (Source: Mana Ake administration data).

7.2.1. Information events

Some schools have arranged information events for whānau. There is limited data on how many schools have participated or how many events have been held. Topics can be responsive to the identified need in the community. Examples include parenting tips and tricks, anxiety workshops and managing transitions.

Although whānau reported the information sessions were helpful some asked for more depth in coverage of topics.

I think it was good for general information but I suspect that a lot of parents who are being referred or asking to go to those classes or evenings have probably quite deep concerns. And I didn't feel that the evening, just doing one evening addresses those concerns. ... I think it was a little bit superficial. (Whānau)

7.2.2. Engaging with community

Some kaimahi engage with the school communities they work in by attending events like school and whānau picnics or sports days, so they become recognised by the community. Community events provide an opportunity for whānau to meet the kaimahi in a casual setting to start building trust. It is not clear how often or at how many schools this is happening.

[The kaimahi] ran an athletics race with us ... It's about being seen as well to actually to build the reputation in the community. Who you are, what are you because ... to get into the community, you've got to break down those barriers to be able to get there. And at the moment seeing [kaimahi] come out here talking to not just one child, but several children, talking to parents on an athletics day. I think that's so important to relationship building. Because all of a sudden, you've got that connection if you need it. (School management/teachers)

7.2.3. Resources

Online resources are available on the Mana Ake website, and the school or kaimahi provide whānau with resources from Leading Lights.

Leading Lights pages often have links to helpful webpages and resources that can be downloaded and shared with whānau. For example, a teacher may look at the pathway for 'Behavioural Issues' on Leading Lights and find in the 'Strategies and resources for supporting children' section a range of resources

they can share with whānau. In this example, there were two websites with information on understanding school age behaviour, a link to a 'Circle of security' video and three links to websites and documents with strategies to try at home. There was also a link for more parenting resources and three additional links for resources on how a whānau can take care of themselves.

So, I print that stuff [from Leading Lights] out for them [parents] to take home. It's great. It's good I can give them something, you know.
(School management)

7.3. Whānau satisfaction

A small number of whānau/caregivers have completed a Mana Ake exit survey for caregivers. Those who completed the survey are very satisfied or satisfied with the support they received.

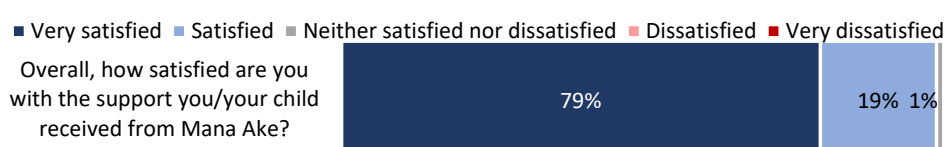


Figure 32. Caregiver satisfaction survey to 31 December 2020 (Source: Mana Ake exit satisfaction survey, n = 245).

We received positive feedback from whānau we interviewed as part of school case studies.

When we were with our [kaimahi] that was amazing, that's where you get that extra support. That's where I think it was specific and targeted and really working with my son and with me. As a parent that was really nice because there is nowhere else to go to get that support. (Whānau focus group)

[My tamaiti] got in so quickly after support from the school. [The kaimahi] has been so helpful to [tamaiti]. Communication from [the kaimahi] has been great. (Whānau - Mana Ake exit satisfaction survey)

Whānau described their experiences of Mana Ake and noted the benefits for them as:

Benefits for whānau	Context
A shift in their tamaiti behaviour and confidence: Whānau observed positive changes in their tamariki and saw them implement and practice strategies learnt through Mana Ake.	I think that that mindfulness programme they did really helped, because my daughter, when she's stressed, she closes her eyes and sees this candle flickering. Yeah, that's something she was taught in the mindfulness programme. So she stays very calm. (Whānau focus group)
Helping the wellbeing of the whānau: Parents who had noticed a positive change in their tamariki described a positive impact on their whole whānau. Having a tamaiti that was happier reduced the stress in their house.	It's made our life and family much better because it was all about trying to make sure [our tamaiti] was happy and it was putting a bit of a strain on everyone. (Whānau)
Getting resources and advice: Some parents were given resources and talked through activities they could do with their tamaiti, or different approaches they might take when certain things happened.	It's always working towards getting the parent upskilled or involved because otherwise the younger the child is, the more our work is going to be lost. (Kaimahi)
Connecting with other services: Some whānau struggled with more than just the wellbeing of their tamariki and Mana Ake was able to connect them with other forms of support, sometimes from their own organisation or others.	So, it's about Mana Ake working with the child and maybe the family but we as an organisation can help too. We have services for, or other providers have services for like help with food or addiction or a whole range of other services that might help whānau so kaimahi can connect whānau up. (Provider)

When whānau were dissatisfied with Mana Ake it seemed to be related to their expectation of more specialised services.

We went to the Mana Ake anxiety course and we got general stuff, we didn't get any particular help in the end to be honest so in the end I had to formally pay for a child psychologist to try and sort it out.
(Whānau focus group)

7.4. Mana Ake reduced some barriers to access

Mana Ake removed barriers for whānau to access support for their tamariki by being in an accessible location (available at school and potentially at home) and by providing a free service.

I'm trying to get her some counselling, but it's hard to get her into somewhere but at the moment Mana Ake is doing just fine. Because there isn't anything else that you don't have a six-month waiting list that we know of and that you can afford. Like I can't afford \$60 an hour. I don't think anyone can afford that. So, it's free and it's at school. (Whānau)

Cost of transport, time away from work or other commitments and understanding what services are available were all described by whānau as barriers to accessing wellbeing support prior to Mana Ake.

Parents are usually both working there is no time to drive kids anywhere. You've got young families that just can't afford to travel to places so that limits people. (Whānau focus group)

Having to travel for some of these families is not an option so if it's not local then they can't go. (School management)

However, access to specialist services if required remained difficult.

The resource for CAFS (Child Adolescent and Family mental health services) is just not enough we are finding that our thresholds are needing to go higher because of the high demand. So that pushes back to people like Mana Ake or ... other community providers.
(Project team)

7.5. The potential to improve access

Not all whānau are able to be reached by kaimahi or choose to engage with Mana Ake. In interviews, Mana Ake staff, school staff and whānau explained some of the reasons why some people may not want to engage:

- Denial – not thinking their tamaiti needs support
- Embarrassment/stigma – being embarrassed that their tamaiti may need help which could be seen as a reflection of their parenting

I think, also for our community, it's a lot about the way they look or the way they present in the community, or what other people think. (School management)

- Worry about involvement with any services – some people have a lot of distrust in services especially government funded ones and may worry about more scrutiny on their whānau with the potential for Oranga Tamariki involvement

I think some people just don't trust things like the school or the government. They might think it's like CYFS and will take their kid away you know. (Whānau focus group)

- Distrust of schools – Mana Ake and school staff described parents who had negative experiences with the school being less likely to trust them.

But if the parent doesn't want the school to know, for example, they come for a drop-in.... The other thing that we do is the parent information sessions, which often aren't at a school. They might be in this in the local library, or the local community hall, or wherever, so any parent, and that can be a parent of a pre-schooler or parents of a secondary school. (Project team)

The Pacific group of kaimahi felt that the system for requesting support presented barriers to access in that requests for support to participate in programmes were influenced by classroom teachers. They felt that some tamariki were missing out if their aiga wasn't engaged with the teacher. Similarly, Māori kaimahi felt that the programmes they delivered may be seen as a privilege and not a right of the tamariki and therefore tamariki who were deemed naughty were not allowed to participate in the programmes. This may exclude tamariki who would have benefited from the delivery.

One principal who was interviewed felt Mana Ake was not a good fit for working with their whānau because of the timeframes for interventions and the age cut off. They felt a service for their whānau should not have a timeframe and be able to work with the whole whānau including tamariki who were older than year 8.

For me the criteria is challenging. It's only for a certain age group. So, in an area school like us you can't be bound by age group. Like to work with a whānau, what if you have someone in year 5 that's under Mana Ake but then they might have siblings in year 9, 10, 11 you know. But they can't be worked with. We know things work better when it's not in isolation ... The other programmes we have here they are succeeding because there is no timeframe. When you start seeing sustainable changes that's when you ween the whānau off but there can't be a timeline for that. (Principal)

7.6. Opportunities to strengthen Mana Ake

Increasing the numbers of whānau support activities and promoting the Mana Ake website:

Feedback from whānau about Mana Ake was very positive. Whānau interviewed were glad they were engaged as part of the care for their tamaiti. The drop-in support and whānau education evenings were well received and are potentially reducing the numbers of RFS by providing helpful advice and other avenues of support.

8. Mana Ake outcomes for tamariki wellbeing in the Canterbury region

Key messages:

Mana Ake has improved tamariki wellbeing by strengthening the system and services in place in the Canterbury region to support tamariki and whānau, by upskilling school staff and through direct support for tamariki and whānau.

Changes to the system identified by stakeholders include:

- Improved networking between providers and government agencies.
- A strengthened and collaborative network of NGO providers.
- Creating a new NGO workforce and continuing to upskill the wider school workforce.
- More formalised links between schools and primary care, the education and health sectors.
- Increased consistency in approaches to wellbeing challenges that tamariki are facing.
- Improved access to wellbeing support for tamariki and whānau.

Changes reported by schools included:

- Increased confidence and capability to respond to tamariki wellbeing challenges.
- Access to professional development, resources and support.
- More time available to focus on teaching.

Outcomes for tamariki and whānau include:

- Increased whānau knowledge and understanding about how to support tamariki.
- Improved outcomes for tamariki after support by Mana Ake kaimahi. Comparison between pre- and post-intervention Tū Tauira and CORS scores demonstrated significant positive changes for most tamariki who received individual support.

Improved whānau wellbeing because of improved outcomes for tamariki.

8.1. Outcomes for region systems to support tamariki wellbeing

A systems focus was embedded in Mana Ake and has improved tamariki wellbeing by strengthening the system and services in place in the Canterbury region to support tamariki and whānau, by upskilling school staff and through direct support for tamariki and whānau.

[Kaimahi understood] they weren't just working with a child and whānau, that they were working at a systems level, community and school level. (SLA member)

We've built the capability of the system. This hasn't just been putting 80 people in schools, it's been about investing in the infrastructure and the workforce capability ... so that's been a core part of the programme that's been working really well ... (CCN)

Mana Ake impacts on Canterbury region systems:

Improved networking between providers and government agencies:

Mana Ake built on the Canterbury region's existing networks and alliancing approaches and expanded the relationships between NGO providers and between providers and government agencies.

NGO providers were partners in co-designing Mana Ake and were included in discussions about funding the workforce. The collaborative approach has helped build trust between the providers and the government sector.

Without a doubt yes, it's had a huge influence in terms of our relationship building. We have truly operated across systems. Recently Oranga Tamariki have come in. We didn't start with them but the last 12 months has been good. So, connecting the systems has been a core part of this and we have made considerable inroads. (CCN)

A strengthened and collaborative network of NGO providers: Mana Ake has increased the connections and collaboration between providers as they have active working relationships, better understanding of each other and the services each provides. Continued engagement with each other maintains this collaborative approach (virtual teams with multiple providers and regular meetings between managers).

So, I think there are 13 agencies, they have been very tight and have been complementary. The project lead is very well thought of. It's quite a good empowerment model. There is a lot of trust in how we all operate. (Provider)

Creating a new NGO workforce and continuing to upskill the wider school workforce: Mana Ake has created a wellbeing workforce for primary aged tamariki. Mana Ake increased NGO provider capacity through funding for 80 new FTE positions. The development of evidence-based interventions has provided consistency in the way tamariki are supported across different providers while including flexibility to match interventions with tamariki needs and to develop new interventions such as cultural classes to respond to identified needs.

Professional development opportunities have extended beyond the Mana Ake workforce.

Mana Ake NGO partners include two kaupapa Māori providers and one Pacific provider. Kaimahi reported that the cultural competency of their workforce has improved through having kaupapa Māori and Pacific involvement at multiple levels (SLA, kaiārahi, and kaimahi). The virtual teams allow the wider kaimahi workforce to interact with kaupapa Māori and Pacific workers and with cultural practices and knowledge.

Because kaimahi are working in different clusters and not in the same [teams] as their agencies so [they can] tap into support that their agency may not have. The collaboration is amazing for their knowledge and skillset. (Provider)

More formalised links between schools and primary care, the education and health sectors:

- Continued development of cross sector engagement through ongoing involvement of MOE and CDHB in the implementation of Mana Ake.
- More formalised links between primary care and schools and the potential for smoother transition to care through education sector use of ERMS.

The challenge is that previously there wasn't collaboration at the top. With MOH and MOE and MSD, these three don't have collaboration they have silos ... But lately with Mana Ake I've seen a change in this. There is more ability to work collaboratively... So Mana Ake tried to bring all the services in a

way together to enable support to the families plus the child at school. That requires a lot of work and we are not there yet, but it is going well. (Provider)

Some stakeholders spoke about GPs becoming more aware of what Mana Ake was and how to get Mana Ake support for their patients.

I think what I'm seeing is from GPs I've talked to is they are interested in finding out who the Man Ake fold are who work in their community. I've had people ask me where the kaimahi are based. What the referral process is. How to access this. So, the fact questions are being asked means there is the presence and they want to be able to work with this. (Primary care)

Increased consistency in the approach to wellbeing challenges for tamariki: Professional development for providers and the education sector are contributing to more consistent and evidence-based interventions for tamariki and whānau wellbeing. Collaboration to develop pathways in Leading Lights has provided a robust mechanism to facilitate consistent responses.

Improved access to wellbeing support for tamariki and whānau: Wellbeing support located in schools and provided free of charge to whānau has removed some barriers to access.

Impact on specialist services: Mana Ake has the potential to reduce pressure on specialist services. As there are waiting lists any reduction in pressure is difficult to measure and the under 12 age group is a relatively small group waiting for specialist services. However, we heard that there may be a reduction in inappropriate referrals which will reduce pressure on specialist services.

The numbers that they have tended to share with us is that about 60% of the requests for support for that age group were always redirected, because they didn't meet criteria. (Project team)

The following case study outlines how Mana Ake coordinated a multi-agency response to the Mosque attacks. It is expanded in Appendix 11. The Mana Ake project team and other stakeholders interviewed for this case study felt the response would not have been as effective or as timely if there had not

been good working relationships between the agencies in the Canterbury region.

Case study example: System-wide response to the Mosque attacks (detailed in Appendix 11)

Mana Ake created a foundation that enabled different sectors and providers to work together. The effectiveness of that foundation was demonstrated by a coherent cross-sector response to the Mosque attacks.

Mana Ake coordinated a multi-agency response for the wellbeing needs of Canterbury region schools. No single agency had capacity to support every school in the Canterbury region. The response included all ECE, primary and secondary schools in the Canterbury region but was focused on the schools which were directly impacted by the attack. This response was designed support tamariki wellbeing while the MOE traumatic incident team helped schools get back to running.

Every school had a main contact person (usually the kaimahi for primary schools). Their role was to support and help guide the school in their response and provide resources. Kaimahi delivered an information pack developed by Mana Ake and MOE so every school had reliable information about supporting tamariki. Kaimahi also gathered standardised information about the support needs of every school. This information was collated by the Mana Ake team so information for the response was in one location.

Wellbeing support was prioritised to the schools that requested help, usually the schools who had whānau members involved in the attack. The response to every school was based on the school's needs. Kaimahi were in the schools, attending school events, walking around during break periods and talking to classes and holding drop-in sessions. They also joined the schools for home visits or talked with whānau at school. Other forms of support included: individual work with whānau and tamariki, small group work, referring and escalating when needed and supporting school staff.

Most of the schools interviewed for this evaluation were impressed by the response from Mana Ake and felt it:

- Gave them the guidance they were looking for
- Reaffirmed what they were doing
- Helped provide stable support people for their tamariki and whānau

- Kept them up to date about what was happening
- Provided an accessible presence in their schools that could be approached for support
- Provided clear trustworthy resources and advice.

One school spoken to felt they could have been supported more. This school had had several different kaimahi and did not feel they had a strong relationship with their current kaimahi. Although the principal felt they could have been given more guidance on what to do and what they could access, they felt it was appropriate the response prioritised schools that needed more support.

8.2. Outcomes for schools

Most respondents to the school feedback survey were positive about the differences that Mana Ake had made. Four-fifths of respondents agreed that Mana Ake had enhanced the wellbeing of tamariki (80%) and made a positive difference to their school (79%).

How much do you agree with the following statements about Mana Ake?

Mana Ake...

■ 5-Strongly agree ■ 4 ■ 3 ■ 2 ■ 1- Strongly disagree

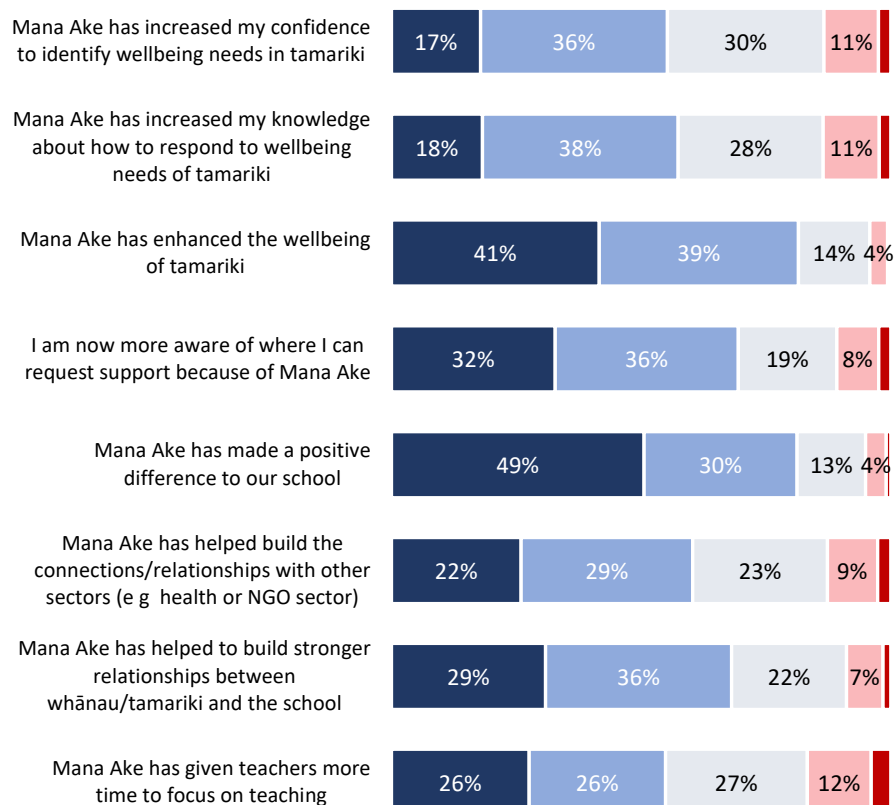


Figure 33. Respondents' perspectives of the impact of Mana Ake (n = 790).

Respondents who selected 'Not sure' were included in the proportions.

Respondents were asked to 'provide examples or more details about the differences Mana Ake has made for you or your school community?'. Many respondents concentrated on what Mana Ake was delivering and felt that in general having Mana Ake support for tamariki and whānau was helpful. Comments highlighted counselling, advice, one-on-one support, group work, parenting support and staff professional development.

Many (95 people responding to the survey) provided general comments about how Mana Ake helped improve the wellbeing of their tamariki.

Mana Ake has successfully run several social groups across different year groups to support our tamariki in their social interactions. Mana Ake has provided excellent support for individual tamariki, particularly around anxiety. Mana Ake has provided excellent support for parents to assist them to support their child(ren). Mana Ake has supported teachers at this school in their efforts with tamaiti wellbeing. Mana Ake has run a group for children who have suffered loss and grief. (Teacher)

Other benefits included improved relationships between tamariki (54 respondents), relieving the burden on teachers (38 respondents), tamariki understanding their emotions better (29 respondents), improving general classroom behaviour (28 respondents) and removing barriers to access support such as cost and approachability (29 respondents).

[Mana Ake] has enabled more tamariki to receive support that is needed and in a more timely manner. Whānau have felt supported - have had 'somewhere' to go (who perhaps may not have had the means/confidence/knowledge to seek help independently). (Teacher)

8.2.1. Changes in the way schools work together

Mana Ake has tried to change the way schools work together in school clusters/Kāhui Ako by asking them to think about how they can work together to address the needs in their community. Rather than having a set allocation of places for each school Mana Ake uses school clusters/Kāhui Ako as platforms for schools to share and move the resource around as needed.

I think getting the clusters to decide how to use this resource has been a core way of working. (CCN)

In our cluster we have a really strong philosophy. Every time we stand up in front of the community we talk about the cluster responsibility to every child. There's not one better school, we are all here to do the best for our kids. (Principal)

I was interested in the number of people that said there were benefits to the Kāhui Ako clusters around improving their access and understanding of data and understanding what was happening in their clusters. That's again, totally not measurable in terms of outcomes, other than it's maybe shifting school wellbeing. (Agency official)

As Mana Ake data becomes available it is starting to inform reviews of the needs of different schools, allocation discussions, and strategic thinking about wellbeing. For example, early childhood education providers (ECE) can use the data to discuss the support needs for their tamariki so primary schools could plan responses. Secondary schools could highlight the challenges for rangatahi and discuss opportunities for early intervention while tamariki were at primary school. Programmes to support transitions such as the transitions group programme from Mana Ake aim to help the move to secondary school.

Source of advice: Mana Ake is providing school staff with somewhere to go when they need advice. Having a kaimahi perspective with a wellbeing focus was considered helpful.

[The kaimahi] is a really good presence and very good at just coming in and chatting about different pathways children can take. And they are separate to education, so they have a different perspective and expertise. (School management)

Over half of senior managers and SENCO/Hauora staff who responded to the Mana Ake school staff survey reported they had received support for their school pastoral care and support for teachers, and over three-quarters had requested support for whānau from their school.

Access to reliable support with no assessment thresholds to meet: Some school staff talked about the challenges of getting tamariki into other services such as accessing MOE psychologists, RTLBs or specialist mental health care. Mana Ake is for tamariki who do not necessarily meet these requirements but still need support.

Mana Ake works because I know who to go to... and I trust them to get me... For me, this is the big overarching thing. I have a direct access... I can call my liaison who I know will take it to the leader who'll be able to access all these resources from all other kaimahi who are there, plus external agencies. The big thing is the relationships you build between schools and therefore external agencies. (School management)

Engaged with how tamariki are going: Regular communication with schools means school staff know whether tamariki they were concerned about are being supported and have not fallen through a gap.

So, I catch up with the liaison each week. And so, it's really good to touch base. You know, often there's not a lot to talk about, it's just okay how are these tamariki going. (School management)

Better classroom and school environment: Teachers commented on a reduction in problematic behaviour which has improved the learning environment of their classrooms.

Today a girl started crying because someone was being bossy. Now, two weeks ago, that would have erupted into this huge drama between these six children. Today, they both came over to speak to me. One explained she was sensitive because of what was going on at home. The other explained, she probably wasn't being bossy, but she was being quite intense. And as a result of that, they just had this conversation in front of me. And it was solved. Fantastic. Yeah. And this has been a super big, big problems for myself for weeks and weeks now. And I believe this is a complete result of this work with this group. [The kaimahi] has given them these tools and the skills. (Teacher)

In person professional development and promotion of services: In some schools kaimahi have run professional development sessions around certain issues, presentations about what Mana Ake is and/or about Leading Lights and how to best utilise it.

8.3. Improved tamariki wellbeing

8.3.1. Improved access to support

We heard from many including schools and whānau that Mana Ake had improved access to wellbeing support for many tamariki. Schools now have somewhere to request support from for tamariki who might not meet the requirements for specialist interventions from the health and education sectors. Mana Ake is easy to access and it is delivered within their community.

We already have systems we offer, but this was able to fill a gap we weren't filling. We were only working with a small percentage of kids but this works at a broader level. (SLA member)

Mana Ake and school staff spoke about Mana Ake being the fence at the top of the cliff rather than the ambulance at the bottom of the hill. They

considered improved access to wellbeing support for tamariki with mild to moderate issues contributed to preventing more severe issues.

So, prior to Mana Ake it felt like we were always dealing with the ambulance at the bottom, but now parents are identifying issues and behaviours and we are able to work with the parents and Mana Ake and it feels like its nipping them in the bud so it doesn't move to a traumatic scenario. (Principal)

8.3.2. Outcomes for tamariki

Tamariki outcomes were assessed by kaimahi using the Tū Tauira assessment tool (Appendix 7) and by tamariki using the Child Outcomes Rating Scale (CORS) (Appendix 8) which was introduced in late 2019. The use of both outcome measures has increased over time and completeness is audited by the practice leads. However, outcomes tools are still not being consistently used for all tamariki.

Kaimahi complete the Tū Tauira pre-assessment prior to beginning individual support. Tū Tauira includes three domains: Presence; 'Engagement and Wellbeing'; and 'Learning and Achievement'. The score chosen for each domain on a scale from 1 to 9 reflects the information obtained from talking with whānau, teachers, other professionals and services working with the child. Tū Tauira is completed again when support for the tamaiti has been completed (post-score).

Pre-assessment, of the 2,630 tamariki with at least one Tū Tauira score, 577 (22%) had at least one area of significant concern (14% one area, 6.5% two areas and 1.5% three areas, total is 22%). In total 2,585 tamariki had a pre- and post-score for at least one domain in the Tū Tauira.

Approximately, eight out of ten (83%) tamariki had either significant cause for concern or somewhat cause for concern in the engagement and wellbeing domain (Figure 34). It is noted that this proportion is different to the graph due to rounding differences. 'Presence' was the domain with the highest proportion of tamariki recorded as no cause for concern upon entry.

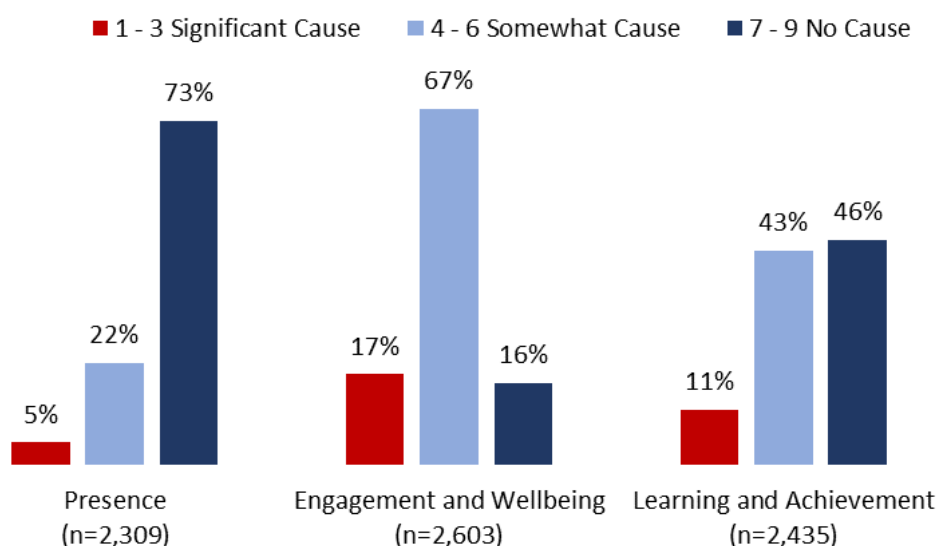


Figure 34. Distribution of pre-scores for each domain of the Tū Tauira for all requests for support. The n is different for each domain as some kaimahi recorded scores only for the domain they planned to focus on with the tamariki.

Tū Tauira tool assessments and interviews with kaimahi suggest that although Mana Ake has been designed as an early intervention it is also reaching tamariki with complex support needs. While some tamariki with complex needs will be referred to other services, in most rural areas Mana Ake is the only accessible support. In Christchurch city where there are specialist services there are often long wait times or very specific entry requirements. If there are no other services Mana Ake sometimes hold the tamariki (provide assistance) until they can access somewhere more appropriate.

There isn't any other places to go for help and needing to travel for other services is tough for anyone when you are this far away. It's time off work and school, it's the cost of travel, it's that the person isn't a local so won't get us. It's all that. (School management)

8.3.3. Post-intervention changes in Tū Tauira assessment scores

A paired-sample t-test comparison between pre- and post-intervention Tū Tauira scores demonstrated significant positive increases for each of three domains of Tū Tauira (Presence, Engagement and Wellbeing, and Learning and Achievement). The largest increase was the Engagement and Wellbeing domain with an average increase of 1.85 (on a 1-9 scale).

Presence scores were higher at post ($M = 7.91$, $SD = 1.44$) than at pre ($M = 7.32$, $SD = 1.83$), a statistically significant increase of 0.59 (95% CI, .53 to .65),

$t(2266) = 18.98, p < 0.001, d = 0.40$. Engagement and Wellbeing scores were higher at post ($M = 6.79, SD = 1.51$) than at pre ($M = 4.95, SD = 1.56$), a statistically significant increase of 1.85 (95% CI, 1.79 to 1.91), $t(2556) = 58.19, p < 0.001, d = 1.15$. Learning and Achievement scores were higher at post ($M = 6.87, SD = 1.74$) than at pre ($M = 6.05, SD = 1.94$), a statistically significant increase of 0.82 (95% CI, .76 to .88), $t(2384) = 27.82, p < 0.001, d = 0.57$.

A very small proportion of tamariki had worse post-intervention scores in one domain of the Tū Taura (3% of Presence scores, 2% of Engagement and Wellbeing scores, 4% of Learning and Achievement scores).

Presence

The Presence domain relates to tamariki attendance and barriers to enrolment at school. The proportion of tamariki with somewhat cause for concern in the Presence domain of the Tū Taura decreased from pre- to post-intervention (22% to 10%) and the proportion of tamariki with no cause for concern increased from 74% to 87% (Figure 35). There was a significant mean increase of 0.59 from pre- to post-scores in the Presence domain.

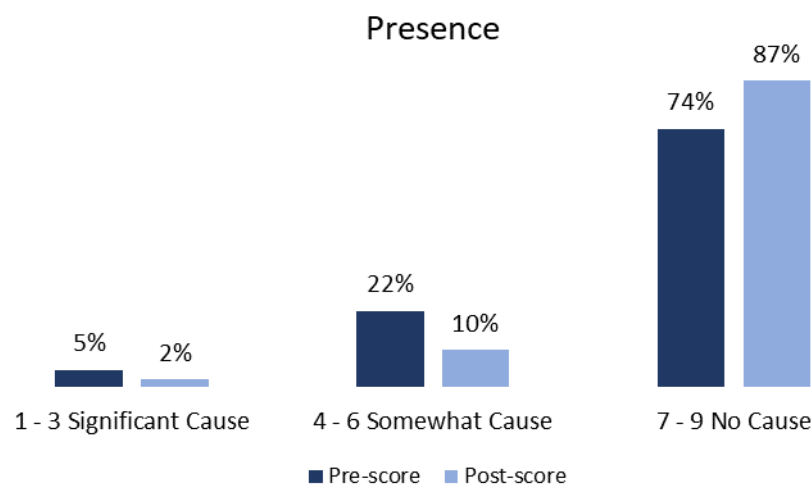


Figure 35. Matched sample Presence domain pre- and post-scores for Tū Taura (n = 2,267).

Of tamariki with pre-intervention scores of somewhat cause for concern in the Presence domain ($n = 489, 22\%$ of total), one-third ($n = 163, 33.4\%$) remained in the same category and two-thirds ($n = 315, 64.4\%$) improved to the no cause for concern category (Table 40Table 40).

Table 40. Matched sample presence pre- and post-scores for Tū Tauira (n = 2,267).

Pre category of concern	Post category of concern
No cause (n = 1,671; 74%)	<ul style="list-style-type: none"> No cause (n = 1616; 96.7%) Somewhat cause (n = 43; 2.6%) Significant cause (n = 12; 0.7%)
Somewhat cause (n = 489; 22%)	<ul style="list-style-type: none"> No cause (n = 315; 64.4%) Somewhat cause (n = 163; 33.4%) Significant cause (n = 11; 2.2%)
Significant cause (n = 107; 5%)	<ul style="list-style-type: none"> No cause (n = 51; 47.6%) Somewhat cause (n = 32; 29.9%) Significant cause (n = 24; 22.4%)

Engagement and wellbeing

The proportion of tamariki with somewhat and significant cause for concern in the Engagement and Wellbeing domains of the Tū Tauira decreased from 17% and 68% respectively to 4% and 31% (Figure 36). Engagement and Wellbeing scores had a significant mean increase of 1.85 from pre- to post-scores.

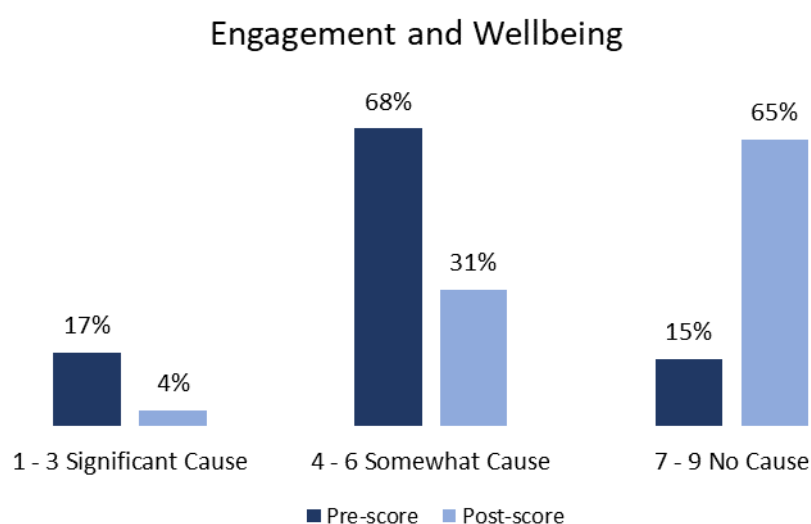


Figure 36. Matched sample Engagement and Wellbeing domain pre- and post-scores for Tū Tauira (n = 2,557).

Of tamariki with pre-intervention scores in the significant cause for concern category for the Engagement and Wellbeing domain (n = 432, 17% of total),

just under half (n = 204, 47.2%) improved to somewhat cause for concern and around two in five (n = 168, 38.8%) improved to no cause for concern (Table 41). There was also a large increase from somewhat cause for concern to no cause for concern.

Table 41. Matched sample Engagement and Wellbeing domain pre- and post-scores for Tū Taurā (n = 2,557).

Pre category of concern	Post category of concern
No cause (n = 393; 15%)	<ul style="list-style-type: none"> • No cause (n = 359; 91.3%) • Somewhat cause (n = 29; 7.4%) • Significant cause (n = 5; 1.3%)
Somewhat cause (n = 1,732; 68%)	<ul style="list-style-type: none"> • No cause (n = 1,142; 66.1%) • Somewhat cause (n = 562; 32.4%) • Significant cause (n = 28; 1.6%)
Significant cause (n = 432; 17%)	<ul style="list-style-type: none"> • No cause (n = 168; 38.8%) • Somewhat cause (n = 204; 47.2%) • Significant cause (n = 60; 13.8%)

Learning and achievement

The proportion of tamariki in the significant cause for concern and somewhat cause for concern categories in the Learning and Achievement domain decreased after Mana Ake support (Figure 37). The proportion of scores within the no cause for concern category also increased from just under a half (46%) to around two-thirds (66%). Learning and Achievement scores had a significant mean increase of 0.82 from pre- to post-scores.

Learning and Achievement

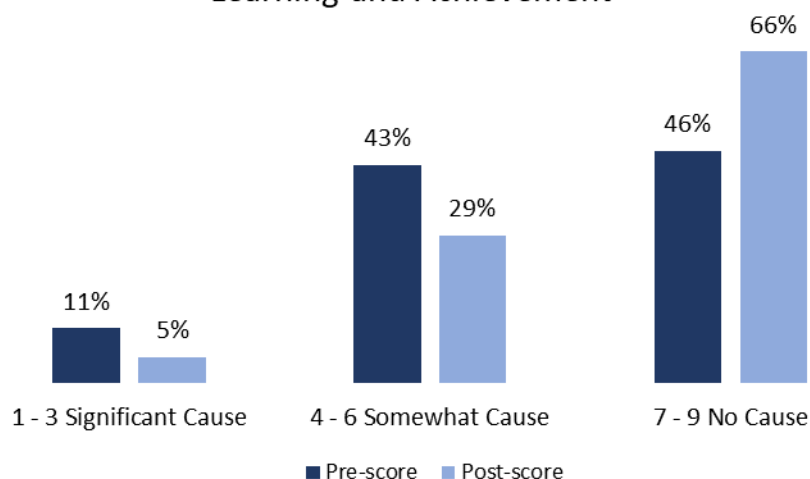


Figure 37. Matched sample engagement and wellbeing pre- and post-scores for Tū Tauira (n = 2,385).

Of tamariki with significant cause for concern in the Learning and Achievement domain (n = 258) in the pre-intervention assessment, around half (52%) improved to the somewhat cause for concern category, 29% remained in the significant cause for concern category and 19% reduced to no cause for concern. There was also a large increase from somewhat cause for concern to no cause for concern (Table 42).

Table 42. Matched sample Engagement and Wellbeing domain pre- and post-scores for Tū Tauira (n = 2,385).

Pre category of concern	Post category of concern
No cause (n = 1,098; 46%)	<ul style="list-style-type: none"> No cause (n = 1,036; 94%) Somewhat cause (n = 52; 5%) Significant cause (n = 10; 1%)
Somewhat cause (n = 1,029; 43%)	<ul style="list-style-type: none"> No cause (n = 482; 47%) Somewhat cause (n = 510; 50%) Significant cause (n = 37; 4%)
Significant cause (n = 258; 11%)	<ul style="list-style-type: none"> No cause (n = 49; 19%) Somewhat cause (n = 135; 52%) Significant cause (n = 74; 29%)

8.3.4. Tamariki whose Tū Tauira score was worse post-intervention in at least one domain

There may be slightly higher proportions of the 13-14 age group, males, tamariki Māori and tamariki from MELAA ethnic groups with a reduced score in at least one domain of the Tū Tauira (n = 168) after Mana Ake support. However, numbers were very small (Table 43Table 43).

Table 43. Profile of tamariki with reduced post-intervention scores in at least one domain.

Demographics	Worse Tū Tauira (n = 168)	Improved or no change in Tū Tauira (n = 2,413-2,416)
Male	119 (8%)	1,403 (92%)
Female	49 (5%)	1,009 (95%)
Gender Diverse	0 (0%)	4 (100%)
5-6	19 (6%)	323 (94%)
7-8	35 (5%)	628 (95%)
9-10	61 (7%)	753 (93%)
11-12	46 (7%)	654 (93%)
13-14	7 (11%)	54 (89%)
Māori	48 (10%)	457 (90%)
Pacific	6 (5%)	108 (95%)
Asian	3 (4%)	67 (96%)
Other	8 (11%)	63 (89%)
European/Pākehā	123 (6%)	1,938 (94%)

It should be noted that the sample size for improved or no change in Tū Tauira was between 2,413 and 2,416 because some tamariki had at least one pre- and post-score but incomplete demographics were recorded.

8.3.5. Child Outcome Rating Scale (CORS)

The Child Outcome Rating Scale (CORS) allows tamariki to assess different aspects of their life on a scale from 1 to 9. The CORS consists of four domains: Me, Family, School and Everything. A smaller sample of tamariki completed the CORS pre- and post-intervention (n = 1,445) compared to the Tū Tauira (2,585 with at least one domain with a pre- and post-score) (Table 44Table 44).

Table 44. Number of tamaiti CORS scores.

Tamaiti entries	Individual	Group	Individual and Group
Number of tamaiti CORS entries	994 (69%)	451 (31%)	1445 (100%)

We found a positive moderate to strong ($r = 0.331$ - 0.549) statistically significant correlation for all pre- and post-intervention comparisons (tamaiti CORS with parent/caregiver CORS).

The correlations are as follows:

- Pre-intervention Pearson correlation ($r = 0.380$) $p < 0.005$
- Post-intervention Pearson correlation ($r = 0.549$) $p < 0.005$
- Change in scores Pearson correlation ($r = 0.331$) $p < 0.005$.

We examined the Pearson correlations between the tamariki CORS and the Parent and caregivers CORS scores at both pre- and post-intervention as well as the correlation between the changes in scores pre- to post-intervention

She is a more confident girl, she is going to school. She was having problems with the other girls and it was a headache to get her to school and she was so upset. She was crying every time I picked her up after school and seeing [the kaimahi] gave her the confidence to go to school and be herself. She's made some great friends now and she's doing really well. (Parent)

Tamariki CORS

The authors of CORS specify an increase or decrease equal to five or more points from pre- to post total score is considered a 'change' (Miller, Duncan, Brown, Sparks, & Claud, 2003). Using these criteria, almost half (48%) of

tamariki that received individual support and a quarter (25%) of tamariki that received group support recorded a positive change. Only 5% and 16% of tamariki who received individual and group support respectively had a more negative post-intervention CORS (Table 45Table 45).

Table 45. Change in tamaiti CORS scores.

Change in CORS score	Individual	Group	Individual and Group
Positive change (≥ 5)	476 (48%)	111 (25%)	587 (40%)
No change (-4 to 4)	472 (47%)	267 (59%)	739 (51%)
Worsening change (≤ -5)	46 (5%)	73 (16%)	119 (8%)
Total	994 (100%)	451 (100%)	1,445 (100%)

Positive changes were statistically significant. A significant positive mean increase of 3.38 in tamariki CORS score across individual and group support using a paired samples t-test. As based on Miller et al. (2003) and modified for a 9-point scale, removing tamariki with a pre-score of 29 (80% of 36) and above, the difference between pre- and post-scores was also significant with a mean increase of 5.12.

Removing tamariki with a pre-score of 29 and above was done to remove the tamariki that rate themselves as doing reasonably well on the CORS at pre- to concentrate on the tamariki that are able to move on the scale more. CORS scores were higher at post ($M = 28.53$, $SD = 5.79$) than at pre ($M = 25.15$, $SD = 6.20$), a statistically significant increase of 3.38 (95% CI, 3.06 to 3.71), $t(1444) = 20.34$, $p < 0.001$, $d = 0.53$. With removing pre-scores of 29 and above, CORS scores were higher at post ($M = 27.14$, $SD = 5.92$) than at pre ($M = 22.02$, $SD = 4.81$), a statistically significant increase of 5.12 (95% CI, 4.72 to 5.52), $t(985) = 25.28$, $p < 0.001$, $d = 0.81$.

This analysis technique is also used by the Mana Ake project team.

Parent and Caregiver CORS

A sample of parents and caregivers ($n = 931$) also completed the CORS for tamariki who received individual support. Using the same criteria for change as for the tamariki CORS scores, six out of ten (60%) caregivers rated their tamaiti change as more than or equal to five points (Table 46Table 46).

Table 46. Change in parent/caregiver CORS scores.

Change in CORS score	Individual
Positive change (≥ 5)	556 (60%)
No change (-4 to 4)	353 (38%)
Worsening (change ≤ -5)	22 (2%)
Total	931 (100%)

A paired samples t-test revealed a significant positive mean increase of 6.13 in parent/caregiver CORS total score. As based on Miller et al. (2003) and modified for a 9-point scale, removing parent/caregiver CORS scores with a pre-score of 29 (80% of 36) and above (as above), the difference between pre- and post-scores was also significant with a mean increase of 6.88.

Caregiver CORS scores were higher at post ($M = 28.46$, $SD = 4.76$) than at pre ($M = 22.33$, $SD = 5.41$), a statistically significant increase of 6.13 (95% CI, 5.78 to 6.50), $t(930) = 33.12$, $p < 0.001$, $d = 1.09$. With removing pre-scores of 29 and above, Caregiver CORS scores were higher at post ($M = 28.02$, $SD = 4.74$) than at pre ($M = 21.14$, $SD = 4.68$), a statistically significant increase of 6.88 (95% CI, 6.50 to 7.26), $t(813) = 35.68$, $p < 0.001$, $d = 1.25$.

8.3.6. Opportunities to strengthen Mana Ake

Improving the data collected:

Mana Ake has a much wider reach than individual and group support for tamariki but the current data collected was developed within time constraints and is focused on individual support. Tū Tauira and CORS have provided a foundation of information about changes for tamariki after individual support. There is a gap in a wellbeing measures that could be used to monitor school wide change and inform the wider impact of Mana Ake. Alignment with the Child and Youth Wellbeing Strategy measures would enable national comparisons.

9. Mana Ake leadership, governance, management and infrastructure

Key messages:

The CCN was charged by the Minister of Health with the design and oversight of Mana Ake. A Mana Ake Service Level Alliance (SLA) was established to provide strategic planning, design, prioritisation and oversight to the Mana Ake implementation across the Canterbury region.

The SLA made decisions about all key features of Mana Ake from the vision and mission, the evidence base to the branding and communications. The breadth of perspectives included in the SLA were important to ensure Mana Ake worked for the different stakeholder groups and sat across the education and health sectors. Five portfolio leads drive the development of their portfolio area and have ongoing responsibility.

The governance function changed over the design and implementation of Mana Ake. The design phase was led by a small governance group. This was replaced by the SLA and a sponsors group. The sponsors group was described as having an enablement function. As the funding term neared an end, an Executive Leadership Group (ELG) was developed with a governance function and a focus on future planning.

A core project team of dedicated staff was established to implement the roll-out of Mana Ake with the help of the SLA and other stakeholders and provide day to day management. The project team are responsible for tasks including professional development, practice frameworks contracting, and the internal data management and tracking.

The provider network involves all 13 Mana Ake NGO provider managers or Mana Ake leads who meet on a regular basis with members of the project team to discuss Mana Ake progress, the challenges and how they can be addressed.

The Mana Ake internal evaluation team produce data dashboards. Data driven continuous improvement is used internally by the project team, the SLA and by school clusters/Kāhui Ako to understand the numbers of tamariki being reached in individual and group settings, their demographics

and presenting issues. The strategic use of Mana Ake data is still developing in different school clusters/Kāhui Ako.

9.1. The Canterbury Clinical Network (CCN)

CCN is an alliance of 12 partner organisations (Figure 38). The purpose of the alliance is to provide leadership to the integration and transformation of the Canterbury regional health system, enabled by clinically-led service development and service improvement.

This work is delivered through a number of clinically-led workstreams, the SLA and service development groups that are responsible for exploring, identifying and recommending new and improved service delivery approaches to the Alliance Leadership Team. The participants in the workstreams, service level alliances and service development groups extend beyond the partners in the district alliance and include mana whenua, communities, the broader NGO sector, consumers and other government agencies. This information was provided by CCN.

As New Zealand's largest district alliance, CCN was well placed to provide the foundation required for a new initiative.

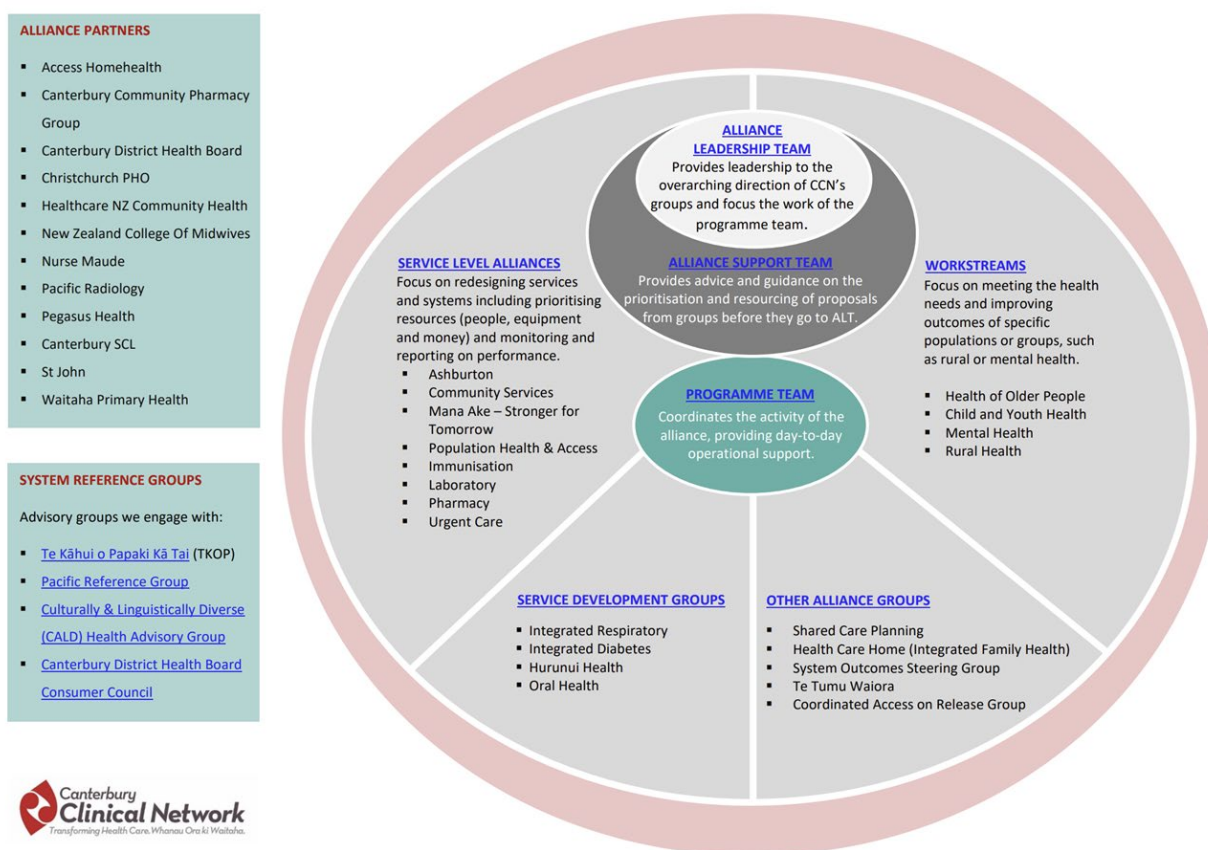


Figure 38. The structure of the Canterbury Clinical Network (Source: CCN website).

9.2. The Service level Alliance (SLA)

The Mana Ake Service Level Alliance (SLA) was established to provide strategic planning, design, prioritisation and oversight to the Mana Ake implementation across the Canterbury region. Positions on the SLA were advertised at the start of Mana Ake. Members of the SLA were selected to provide a range of perspectives and competencies required to achieve the function of the SLA. For Mana Ake these perspectives included education, schools, NGO, consumer/whānau, Police, Māori and Pacific representation, specialist and primary health, general practice, Oranga Tamariki, planning and funding, DHB.

The SLA made decisions about all key features of Mana Ake from the vision and mission, the evidence base to the branding and communications. The different perspectives included in the SLA were important to ensure Mana Ake worked for the different stakeholder groups and sat across the education and health sectors. MOE and their workgroups have provided the expertise for consultation and helped Mana Ake connect with the education sector.

Local MOE representatives with links with all schools and the Canterbury Primary Principals Association helped to connect Mana Ake with schools.

The structure is governed by the SLA and it was from the inception, the main decisions from vision and mission and strategic direction were well and truly dialogued at the SLA table, like the branding for instance. (SLA member)

The SLA has slightly reduced in size as Mana Ake was established and now comprises 10-15 representatives. Details are provided in Appendix 9. Several stakeholders highlighted the importance of a strong chair for a large cross-sectoral group to enable robust discussion and manage the group effectively.

Funding decisions do not sit with the SLA and are made by CDHB who hold the contract and budget.

Schools came out in different tranches, some of them were put together because we had to have a cluster of schools which is problematic in itself. It was hard for the SLA to understand the political context in which schools sat in as well as the constructive way that clusters and Kāhui Ako operate. It was a difficult time trying to get schools to actually work together, listen to each other and see something from someone else's point of view. (SLA member)

9.3. Governance and leadership

The governance function changed over the design and implementation of Mana Ake.

During the design phase: Governance and leadership was provided by a small group of 6-12 members that included MOH, MOE and CDHB.

During implementation: After funding was approved, the SLA provided management and operational support.

We started an executive leadership group that has MOH, education and the DHB at the table. So it is a really good open forum of people with leadership responsibility of Mana Ake. (CCN)

There was a smaller group described by interviewed stakeholders as a sponsors group or an ELG that replaced the design phase governance group. The group was comprised of senior DHB officials, the CCN chair and a senior official and included project team representation. The function was described as enablement rather than governance but held the responsibility of

reporting to Ministers. It was comprised of key leaders from Canterbury DHB, MOE, MOH and CCN who met regularly to ensure collective support and enablement of Mana Ake and collectively reported to Ministers on progress.

In the original group, although we went into either SLA or into governance, it dissolved, because it wasn't necessary any longer because we were now into implementation. (Agency official)

I think that's a good thing when you have multiple providers, to have at that local level some sort of service level alliance where everybody comes together, they share information and they make decisions around operating stuff. I think it is an important part going forward when you have a collaborative, but it is not the governance group. (Agency official)

The ELG, this was never set up as a decision maker. Their role was remove any barriers and to ensure that ministers were well informed. The was the purpose of the sponsors meeting. (Project team)

After roll-out: Mana Ake entered a business as usual phase and the governance function reduced. The project team and workstream leads reported to the SLA. The SLA meetings extended to six-weekly and then two-monthly. Discussions tended to have an operational rather than governance focus. The ELG remained as an enablement group.

We've been underway six months, how are we tracking? What's the feedback from SLA? What are we hearing from those receiving the service? Are we tracking in regards to employing people? How have you prioritised where the next Mana Ake roll-out is ... So there was quite a bit of a governance point of view that we didn't actually need to know who, but there were a lot of moving parts to make sure that they were on track and going to be delivered. (Agency official)

Because what we were starting to have oversight and governance of, you didn't need to be monitoring monthly that that was actually happening. Then the sixth weekly did go out. I think we then got to every second month. The focus started to change at that point, ... So governance turned its head into that space. ... Ministry of Health Wellington colleagues become more visible, because they were then getting into the [discussion about] what is the next stage of Mana Ake. (Agency official)

Planning for the next phase: In the second half of 2020 a small ELG was reconstructed and comprised senior officials from MOH, MOE, CDHB with CCN participation as required. The focus was described by a member as discussing sustainability and planning for the future of Mana Ake after the contract ended in June 2021.

The operational function needs to continue with the business of providing the service. ... it does need an executive type group to start saying, what's transformation in to the next space going to look like? What can be dove-tailed into existing and what's self-sustaining, what's the point of difference Mana Ake would continue to contribute. And the money decision has to be answered which is one aspect. The other decision is thinking that if there is no funding, what does life after Mana Ake look like. (Agency executive)

9.4. Management

9.4.1. Mana Ake project team

A core project team of dedicated staff was established to implement the roll-out of Mana Ake with the help of the SLA and other stakeholders. The project team include the project lead, practice lead, evaluation lead and data lead. They provide day-to-day management and are responsible for tasks including professional development, practice frameworks contracting, and the internal data management and tracking.

So it's very much been governance by the SLA, you're able to discuss disputes, sort out ideas and come to some consensus, and supporting that are the project management team... and it's been a major success Mana Ake, with the full funding and the backbone project management team. They are the glue really. They decided they'd do this in collaboration and a considered way. So, they are the bedrock of this collective. (SLA member)

9.5. The Portfolio leads

Mana Ake has five portfolios, although a sixth portfolio (training and support) was disestablished early on and merged with workforce:

- Practice development
- Workforce
- Evaluation

- Implementation
- Service alignment.

Each portfolio lead is a member of the SLA with expertise in their portfolio area. The portfolio leads are charged with ensuring their area is on track, discussing any challenges and leading solutions.

The portfolio leads sit alongside the project team. They're the more operational element of the SLA, who basically help pull this stuff together that we need to. (SLA)

9.6. The provider network

The provider network involves all 13 Mana Ake provider managers or Mana Ake leads who meet on a regular basis with members of the project team to discuss Mana Ake, progress, the challenges and how they can be addressed.

We also have the provider network which has been useful. Having 13 NGOs come together and hold each other responsible around the implementation of Mana Ake. (CCN)

9.7. Evaluation and monitoring

An internal evaluation team sits within the project team. They are tasked with providing the information to inform continuous improvement and to meet contractual reporting requirements.

Mana Ake administrative data entered by Kaimahi into a client management tool, Paua, is one of the main sources of quantitative information.

9.7.1. Selection of Paua as the client management system

Paua is a web-based client management database developed and hosted in Aotearoa New Zealand, specifically designed for social work agencies. Paua was selected as Mana Ake implementation timeframes did not allow the development of a purpose-built tool. Paua was in place from July 2018. Some information prior to July 2018 was subsequently entered into Paua. Limitations such as the focus on individuals and inability to track other activities associated with Paua became evident as Mana Ake was implemented.

It's a local database that was very familiar to NGOs, developed for NGOs, largely developed for individual case work and where you would have informed consent. It's been great for all of that but it

hasn't been good for our lower level informed consent and it has been hopeless for the drop-ins and information sessions (Project team)

One of the other reasons that we selected that database was that it allows people to share, so it allows multiple users. So, each cluster has access to that cluster information. ... The NGOs only have access to their kaimahi case information and the Kaimahi only have access to their cluster's case information. So, it allows us to cut and dice our teams with that privacy stuff built in. (Project team)

9.7.2. The tools used to track progress (Tū Tauira and Child Outcomes Rating Scale)

The two main tools Mana Ake uses to track the outcomes of tamariki, the Tū Tauira and the Child Outcomes Rating Scale (CORS), were chosen as they were existing tools used in education settings. However, there are limitations to the information collected by the tools and a focus on wellbeing measures would strengthen Mana Ake data.

Kaimahi are requested to complete Tū Tauira at the start of an intervention and again at the end of the intervention for each tamaiti they work with individually. They are also asked to have the tamaiti complete the CORS at the start and the end as well as their whānau. In more recent months, use of CORS and Tu Tuaira for individuals has been audited by the kaiārahi for their own virtual teams. Ongoing problems or challenges are raised to the practice lead.

Tū Tauira: Tū Tauira is a tool that was initially utilised in the Ministry of Education – Learning Support. It is not a standardised assessment tool so there is very little information available about it. Mana Ake decided it was a good fit for them as the three domains (Attendance, Engagement and Learning) included are appropriate for the Mana Ake context. The data would also potentially allow comparison with other MOE data (not in scope for this evaluation). Mana Ake is using Tū Tauira to provide a consistent approach, allowing them to collect information about individuals in a way that can be collated and reported at a service level.

When engaging with tamariki, kaimahi should ask teachers and whānau what area(s) they believe the identified wellbeing concern is impacting most on the tamaiti life, and to what extent. Kaimahi make the final judgement from these discussions about what rating to record.

The work Mana Ake do to support the tamaiti may be at home with the whānau. For example, if a tamaiti is too anxious to engage with their peers or adults at school, kaimahi may find that supporting positive whānau relationships is the most effective way to enhance the confidence of their tamariki. So, while the impact will be noticed in the school environment, the work done to support the outcome may not be focused on the school environment.

When kaimahi are ready to close their involvement with the tamaiti, they should check in again with the teacher and whānau to gather their perceptions of what change has occurred to help them complete the Tū Tauira. An example of Tū Tauira is provided in Appendix 7.

Child Outcomes Rating scale (CORS): The Child Outcome Rating Scale – CORS is an assessment tool that can be utilised to monitor progress in tamariki, rangatahi and their caregivers (Duncan, et al., 2003). The Mana Ake team determined the CORS to be most appropriate for the Mana Ake cohort due to the age appropriateness, brevity of administration, and degree of reliability and validity demonstrated for the tool. It provides a reliable measure of pre- and post-intervention functioning for tamariki in four domains: Me, Family, School, and Everything, which can then be summed to provide an overall score. An example of the CORS is provided in Appendix 8.

9.7.3. Improving outcome measures

It is essential to develop a consistent way to assess changes in tamariki outcomes as a result of interventions. The Child and Youth Wellbeing Strategy framework provides a foundation. Some measures have been developed to align with the framework and work is ongoing across government to develop a core set of measures. Deciding which measures are important in school settings and including these would be invaluable in understanding what works and how to focus resources. The outcomes measures would need to be built into the client management system.

9.8. Continuous improvement

9.8.1. Data informed reviews

The administrative data is used constantly by the project team to track the implementation of Mana Ake. Data are presented on dashboard for the SLA on a monthly basis.

So, the team produce the monthly dashboard, that's to the SLA and the alliance leadership team. So, this data comes to the SLA and we ask are their areas for greater focus so that helps. Also, the champions of the different sectors telling us what is important in the data. (CCN)

Kaiārahi present data back to school clusters/Kāhui Ako with dashboards once a term to show the numbers of tamariki being reached in individual and group settings, their demographics and presenting issues. These dashboards help school clusters/Kāhui Ako to discuss the need in their schools and if the data align with what each school observes. Some staff interviewed described how data were used to help guide what support was being requested from which schools and how to allocate Mana Ake resource.

We get a lot of data [from Mana Ake]. And the data is telling us how many cases that have been and referrals from the schools and individuals and groups. And how many have been off taken off [exited]. (Senior school staff)

The strategic use of Mana Ake data is still developing in different school clusters/Kāhui Ako.

So, in my last cluster, [the data] was shared amazingly. So, they had all the data from ages to, Māori, Pasifika, Muslim. All that stuff was set out percentage wise There was the bigger picture of where is the most need at the moment? Where are we servicing? What groups and what individuals are working? What are we doing when those groups ...[But in my new Kāhui Ako] this doesn't happen. (Senior school staff)

9.8.2. Audits

If an individual case has been open for more than 16 weeks there is an electronic flag raised for kaiārahi to speak with the kaimahi working with the tamaiti. They discuss the tamaiti with the practice lead or kaiārahi and joint decisions are made about how to continue to support the tamaiti either within Mana Ake or by an external referral.

9.9. Resourcing, funding and value for money

The Mana Ake contract is held by CDHB. All interviewed stakeholders considered this was appropriate. Three-year funding provided some certainty but as the end of the funded period neared, funding uncertainty started to impact on recruitment and retention of staff. However, there was some

discussion about the need for improved transparency of funding for the SLA to better inform decisions.

Mana Ake has had a substantial budget. From the start, the project team and SLA had sustainability in mind and how to continue if funding was reduced or ended. However, there was consensus amongst interviewed stakeholders about the need for core project team to continue to coordinate the Mana Ake networks and manage communications with schools.

There is an accumulation of evidence about the positive return on investment achieved from early intervention initiatives. Return on investment is difficult to assess for Mana Ake as the potential benefits of improved wellbeing and improved participation in education will likely not be visible for a decade. There are also potential lifelong and intergenerational benefits.

Mana Ake is reaching tamariki Māori and the equity benefits must also be considered in any funding decisions.

9.10. Opportunities to strengthen Mana Ake

Improving administrative data systems and data collection:

Investing in upgrading the administrative data systems and considering what needs to be collected would improve the data driven continuous improvement. Robust Mana Ake administrative data are essential to inform the effectiveness of Mana Ake and to inform ongoing continuous improvement.

Paua, the system selected for Mana Ake was chosen because it was already built and time constraints did not permit development of a purpose built system. The Paua provider is flexible about adapting the system.

A client management system fit for Mana Ake should have the:

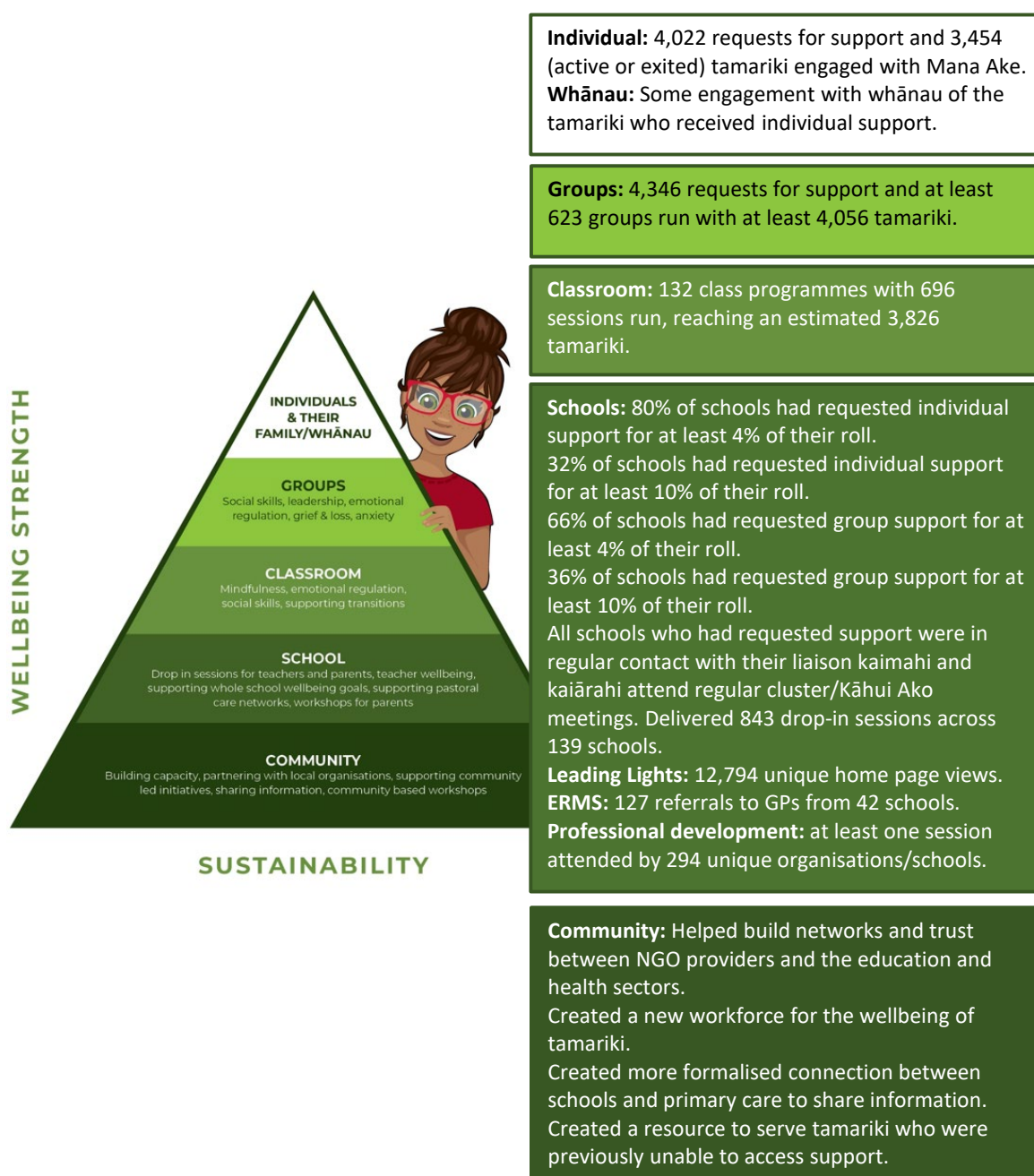
- Expected privacy and security standards
- Capability to record tamariki and whānau interventions
- Capability to record the breadth of Mana Ake support including group and individual work
- Ability to link tamariki across different types of support
- Ability to record multiple key dates especially for group support (e.g. activation date currently is when the group was created in the system rather than the date of consent received or when the first group session was)
- Inclusion of outcomes measurement tools
- Capability to allow multiple users from different organisations have access to appropriate levels of access depending on their role
- Include unique identifiers that may be the National Student Number (NSN) but enable tamariki to be linked with their NSN or National Health Index (NHI).

Ability to record different types of contacts (e.g. contact by email, contact face-to-face).

10. Conclusions

Mana Ake has been established as a new resource for schools in the Canterbury region. It is fully rolled out following a short co-design and development. Tamariki are being supported through Mana Ake. Every school and Mana Ake staff member interviewed has said how glad they are that they can access Mana Ake.

The following diagram summarises the reach and achievements of Mana Ake.



10.1. The key features/factors that have influenced Mana Ake outcomes

The key features influencing the extent Mana Ake outcomes have been achieved are:

- Cross-sector commitment to the need to increase wellbeing support for tamariki.

I think people have truly believed in the importance of doing this [Mana Ake], so I think the case for the why has been really strong and we have had this feedback from schools and whānau and the ongoing importance of this to make sure it can be effective. (CCN)

- Effective leadership and management that leveraged existing networks and ways of working. The CCN and SLA model for management, existing provider networks and school clusters/Kāhui Ako were built on to develop and deliver Mana Ake.

I have seen repeatedly in different forums, and I absolutely believe that of all cross- sector initiatives that I've been involved in over the years, this would be one that has truly worked. There has been that absolute buy-in from a broad range of people, right from the start, and across different agencies and sectors to make this work. (SLA member)

- Co-design of Mana Ake to meet local needs.

I'm not aware of any of the agencies or sectors that haven't had strong representation. And people haven't been backward in terms of stating their voice very clearly. (Stakeholder)

- Partnerships between the Health and Education sectors which enriched the thinking of both sectors. Education involvement was essential to develop a wellbeing initiative that worked in school settings. Education endorsement was crucial in implementing Mana Ake in schools. Health sector involvement brought expertise in wellbeing interventions.

The schools provide the education knowledge and wisdom. Mana Ake coming in, provides that health ... there's a richness in this, because it sits within health. But to do that you have to build a team that are going to be prepared to challenge and get over who has the contract, because it's collective decision making. (Agency executive)

- A collaborative approach that was inclusive of NGO providers and commissioning rather than contracting. Providers were commissioned to provide a mutually agreed FTE of kaimahi and kaiārahi, not to deliver a certain number of interventions. Although there was a level of collaboration prior to Mana Ake, this model has further nurtured and normalised working together and working across agencies.

I've learnt from other providers and built trust with them and transparency. (Provider)

It was operationalised well because it was modelled at the leadership level so wasn't hard to put into place at provider level. Then the providers could see that, so it was more natural. So usually these providers are competitors. But this approach made them work more together. (SLA member)

- School cluster/Kāhui Ako prioritisation of resources and data informed discussions about how to support tamariki as they moved from ECE through primary schools and onto secondary schools.

We are not a resource, you are an enabler for children, families, schools, to learn how to do their own work. That's the partnership process. (Provider)

This isn't a service, we're giving a resource. This shifted the way people thought about their right to access it and thinking more broadly about how you could use it... (Project team)

- Evidence-based frameworks and interventions provide confidence of a consistent approach to support tamariki wellbeing needs. The content of the interventions was also evidence-based while allowing flexibility to respond to identified needs such as cultural programmes. The focus of interventions provided by Mana Ake are consistent with the evidence about what works in the primary school years (Fox, et al., 2015):
 - **Primary years:** Parenting skill development, school-based nutrition, physical activity and obesity prevention, engagement in learning, school-based social and emotional wellbeing promotion, participation in sport and community activities, parent engagement in learning and schooling.

- **Middle years:** Parenting skill development, promoting engagement with school and preventing disengagement, learning support, behavioural issues, school-based health and wellbeing, preventing substance misuse, transition to high-school.
- The flexibility to develop new programmes to meet needs identified by schools. School staff, kaimahi and tamariki described, from both a Māori and Pacific perspective, the real difference developing cultural programmes made for Māori and Pacific tamariki.
- A focus on capability building in schools through professional development events, Leading Lights pathways and resources and in building school staff ability to facilitate group sessions all contribute to building school staff confidence and capability, thereby extending the reach of Mana Ake.

We went through it time and time again and [you] use [Leading Lights] as your Bible basically, we save it on shortcuts... just to go in and it helps me say that I was making the right decision about where we were going or give you new ideas. (School management)

- Mana Ake removed barriers to access because it is free and based in schools. However, the flexibility to deliver support in other settings was also important for some whānau.

So, for my daughter being at school [doing Mana Ake] is not helpful because my daughter will not cope with people watching her going to this and being taken out of class for this. So, we do it at home. But at home she is happy to do this, so it's good there is an option. (Whānau focus group)

- Continuous review and reflection internally and with schools informed by internal evaluation. However, data system limitations mean most reviews are focused on the support provided to tamariki and not on the breadth of Mana Ake.

I use the dashboards to report to my staff. Its big picture stuff though. We've moved away from our own data base because there's no point in collecting two lots of data. So we've defaulted to the Mana Ake data in our own cluster. (Senior school staff)

10.2. Contribution to equity

Mana Ake is available to all tamariki attending primary school in the Canterbury region. Access to wellbeing support has been improved because it is a free service that delivers interventions based on tamariki needs. The project team and SLA consider equity of access in all activities and have developed partnerships with iwi and seek advice from Māori experts. There is Māori representation on the SLA and equity questions are raised in meetings.

The first clusters to have access to Mana Ake included schools with the highest proportions of Māori. Tamariki Māori are being reached by Mana Ake at rates that are higher than their representation within the school rolls. However, the reach does not provide any indication of the relative level of need for Mana Ake support.

However, compared to the ethnic profile of tamariki in Canterbury region schools, Māori kaimahi are under-represented (14% kaimahi, 16% tamariki), and Pacific kaimahi over-represented (10% kaimahi, 5% tamariki) and there are no Asian kaimahi compared to 12% of tamariki. Most kaimahi are female (84%), although three of the Māori kaimahi are male.

Structural elements of Mana Ake may disadvantage Māori:

- A core element of Mana Ake is working with school clusters/Kāhui Ako as mechanisms to identify and prioritise need. This was a barrier to engagement for some kura as they were not always part of a school/Kāhui Ako. Where kura and Māori immersion schools are part of school clusters/Kāhui Ako data needs to inform the relative needs of tamariki Māori and other ethnic groups.
- Small schools and kura include tamariki across all age groups and not just up to year 8. Kaupapa Māori services focus on whānau and support tamariki within the context of whānau. It is challenging for them to participate in an initiative that is only available for some age groups.
- There are relatively few Māori school staff, especially principals and other senior staff. The consultation burden falls on these staff and may limit their ability to engage with school clusters/Kāhui Ako in strategic and allocation discussions for Mana Ake.

- Māori kaimahi discussed a potential barrier for participation of tamariki Māori being associated with school expectations that Mana Ake programmes were a privilege not a right.

Māori kids get put in the naughty bracket and are often kept from the programmes because they [school staff] see it as a privilege not a right. (Kaimahi)

Māori and Pacific kaimahi told us how important it was for tamariki to see themselves reflected in the people there to support them. Programmes designed and delivered by Māori and Pacific kaimahi offered culturally relevant interventions that reached tamariki in a different way. This was evident in the participation and engagement of Māori and Pacific tamariki in Mana Ake initiatives.

Racism in communities is still an issue. Tamariki enjoy having someone in their school that they identify with. It provides a positive role model to our young people. (Kaimahi)

[What has changed due to Mana Ake?] Sense of identity for our Māori learners who completed the carving course. (Mana Ake feedback survey – teacher)

[What has changed due to Mana Ake?] This year there will be a focus on group support specifically tailored to our Pasifika and Māori tamariki. Developing confidence and self-esteem in individual children has been identified. (Mana Ake feedback survey – SENCO/Hauora staff)

[Any other feedback?] The Friendship Circle was a big tick from me. Our children also loved the carving programme. (Mana Ake feedback survey – teacher)

[Any other feedback?] I would love to have [the kaimahi] work with my boys again. We need support for our tama Māori! (Mana Ake feedback survey – teacher)

Capacity was identified as an issue for both Māori and Pacific kaimahi. Their lived experiences and cultural backgrounds drew them towards creating and enabling solutions that supported Māori and Pacific tamariki. This was on top of their standard workload.

Cluster work is working with specific schools, drop-ins, pastoral care meetings, group work. Home visits with whānau, comms with teachers. On top of Pasifika group mahi. (Kaimahi)

The value of Māori and Pacific kaimahi, especially males was emphasised by all stakeholders. There is competition to recruit Māori and Pacific people suitable for kaimahi roles. Workforce strategies need to be developed to build the workforce and secure long term funding for roles.

Opportunities for development

Visibility of Māori and Pacific mahi needs to be more evident in Mana Ake. Kaimahi identified that the development and delivery of culturally specific programmes filled a need identified by schools and this should be acknowledged, celebrated and resourced to enable access by a wider proportion of Mana Ake schools. They also identified that Mana Ake pamphlets did not reference the culturally responsive strands of the initiative.

Whānau and community engagement was another area of improvement. Māori and Pacific kaimahi identified that enabling community referrals would benefit in reaching the tamariki whose whānau may not be engaged with their school.

[Kaimahi] need to be in the community, accessing community referrals not just relying on schools to refer. Attending community events, and places where our people hang out, where they are present and start building relationships. (Kaimahi)

Increased focus on equity and cultural interventions will be paramount in communities with high Māori and Pacific communities to ensure effectiveness and equity.

It's about understanding the background and histories of our tamariki. The conflicting world views – school world vs home world – Mana Ake provides a safe space for tamariki to have a voice, because currently there is a lack of acknowledgement in intergenerational trauma. (Kaimahi)

10.3. Return on investment

Mana Ake is providing schools with support for tamariki that is easy to access, support and advice for school staff about general approaches and specific ideas for individual or groups of tamariki, a better classroom and school

environment through improved wellbeing of individual tamariki, professional development and access to a reliable trustworthy online wellbeing resource (Leading Lights).

The evaluation findings consistently support the value of Mana Ake as a holistic and multi-layered initiative to support wellbeing. The support provided is based on evidence about the type of interventions that improve longer-term wellbeing outcomes for tamariki. The evidence in the literature is conclusive about the long-term benefits of early intervention and the positive financial return on investment. The potential benefits flow through to educational engagement, workforce participation and reduction in the health impacts of adverse childhood experiences.

The impact of Mana Ake in the primary school years may reduce the need for some wellbeing support at secondary schools. Schools, however, acknowledged the benefit in having Mana Ake within their school to share ideas and strategies with school staff that enabled them to implement their own programmes without relying on the kaimahi.

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Appendix 1: Mana Ake evaluation logic model

Mana Ake evaluation logic model



Figure 39. The Mana Ake evaluation logic model.

Appendix 2: Mana Ake information sources

The school staff survey

In early Term 1 of 2021 we conducted a Canterbury region Mana Ake feedback survey for all school staff to complete. We emailed all Mana Ake school contacts (details provided by Mana Ake project team) and asked them to forward an open link to their staff to complete the survey. Staff were able to enter a draw to win one of two \$100 supermarket vouchers. A further two emails were sent to each school contact asking to send reminder invitations for the survey. The survey opened on February 1 and closed on February 21 2021.

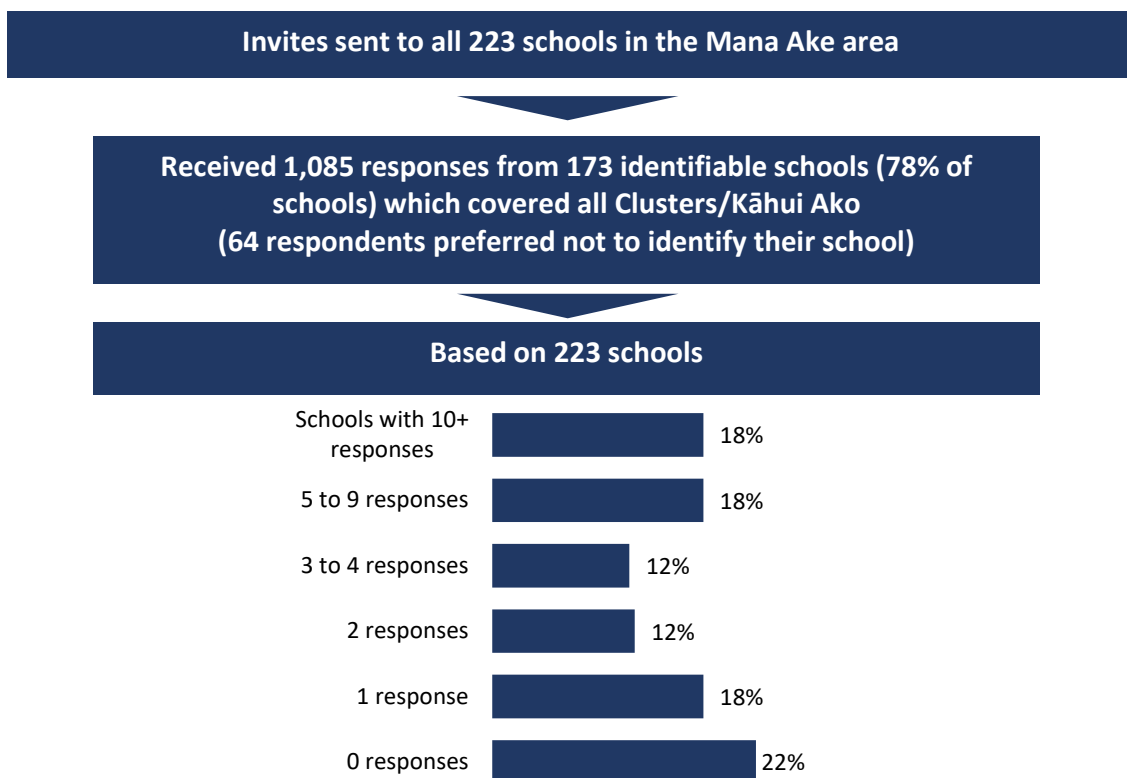


Figure 40. Survey response rate.

The 1,085 responses to this survey represent 22% of staff from the schools invited to participate. Information from Education Counts shows that in 2019 the schools involved in Mana Ake/schools invited to take part in the survey had a total headcount of 4,978 staff. All Clusters/Kāhui Ako were represented in the survey. Responses per school cluster/Kāhui Ako varied from two to 95 with the minimum school cluster/Kāhui Ako (mean 37, median 37). Smaller schools were more likely to have fewer responses.

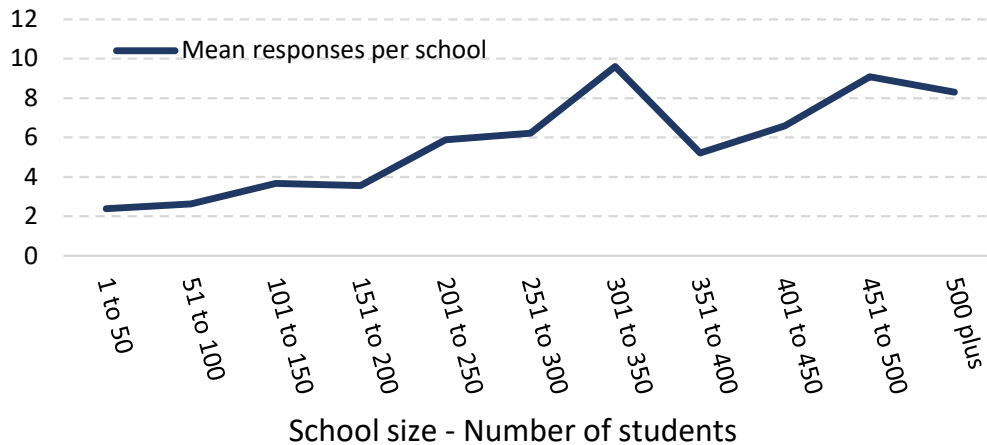


Figure 41. Mean responses from different school sizes based on responding schools.

The roles of respondents has been prioritised and grouped into five categories (Figure 42). The 143 respondents who selected more than one role were prioritised so each respondent had only one role. The order of prioritisation was SENCO/counsellor/LSC/Hauora, senior management, teacher, teacher aide and other. The most common duplication of roles was teachers who also reported having other roles such as being a specific type of teacher, not working full-time or also being a team leader.

Most responses were received from teachers. The role of SENCO/Hauora staff included: SENCOs, counsellors, psychologists and Head of Hauora. The 'other' category was predominantly administration staff.

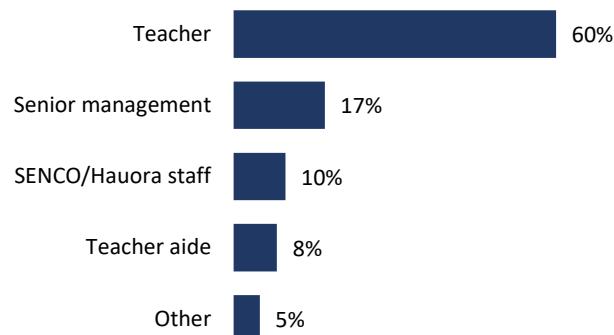


Figure 42. Roles of respondents – prioritised (n = 1,085).

Administrative data collected for Mana Ake

The administrative data provided for Mana Ake covered requests for support up to 31 December 2020. The use of a Client Management System (Paua) began in July 2018 but there were several implementation challenges and changes in processes throughout the

first six months. Data capture was therefore more consistently in use from the beginning of 2019.

Changes in data recording:

- Information collected for presenting issues and RFS was not initially mandatory
- Client status did not initially include a category for 'not engaged'.

Data audits

The following changes were made to the Mana Ake administrative data provided:

- Incorrect re-RFS (e.g. only one entry but marked as a re-RFS or multiple first entries for one tamaiti) were amended to become second or third
- Exited individuals with 0 contacts removed or changed to group requests after consultation with the Mana Ake team
- Group requests with Tū Taurua outcomes data were changed to individual requests after consultation with the Mana Ake team consulted case notes for these individuals
- Removed ages for those who were 0-1 years old or above 100 years old
- Removed entry or exit date if entry date was after exit date and vice versa
- Removed incorrect first contact dates (e.g. first contact in 2009, 2010 or 2013)
- Removed incorrect last contact dates (e.g. last contact in 2010 or 2109)
- Removed duplicate outcomes data for Tū Taurua.

Data cleaning by Mana Ake

Removal of cases: The Mana Ake team completed case reviews of tamariki allocated as 'not appropriate for service' or 'not engaged' and identified changes in client status outlined in Table 47 and Table 48. We then amended our data to align with their cleaning. The age, gender, ethnicity and school cluster/Kāhui Ako of cases removed appeared similar to the overall sample left in the administrative data.

Table 47. 'Not appropriate for service' initial status case note review.

New client status	Number changed: Reason
'Exited'	133: Changed due to kaimahi incorrectly assigning 'Not appropriate for service' these tamariki were worked with case notes showing multiple sessions.
'Deleted'	174: Changed due to case notes saying the client was now involved in a group programme so was not being worked with individually. This removed some potential double ups in the data.
'Did not engage'	17: Changed due to case notes indicating that the whānau could not be engaged.

Table 48. 'Did not engage' initial status case note review.

New client status	Number changed: Reason
'Deleted'	46: Changed due to case notes showing the group programme was cancelled or the school decided it was no longer appropriate for the individual.
'Exited'	24: Changed due to case notes indicating that the tamariki were worked with and had multiple detailed sessions recorded.
'Not appropriate for service'	1: Case notes indicated that Mana Ake was not the appropriate service for this person

This case notes review led to recategorizing 175 and removing 220 tamariki from the administrative data.

Data limitations and impact on the evaluation

Due to limitations with the Client Management System and the different ways tamariki could become involved with Mana Ake (e.g., participation in a group first before having an individual one on one session with a kaimahi), the number of tamariki involved with Mana Ake cannot be estimated with certainty beyond those tamariki receiving individual requests for support.

The limitations with the Client Management System and administrative data include:

- Group entries not being identifiable – if a tamariki first participated in a group and then underwent an individual intervention they would have been counted twice. First as a group request for support and then as an individual request for support as the initial request as part of a group was not identifiable. Only a very small proportion of group entries were able to be identified as a re-RFS as a kaimahi recorded their NSN number.
- Only being able to record one client type – if a tamariki was first seen one on one as an individual and then participated in a group before being exited as an individual they remained as an individual client type leading to an undercount.
- Tamariki exiting and repeat RFS made – if the individual intervention with a tamariki finished and another RFS made they were double counted unless they had a NSN number recorded and were able to be identified as a re-RFS.
- NSN numbers were recorded for most individual RFS. The Mana Ake team used these to identify re-RFS however due to limitations of Paua this had to be completed manually and may not have captured all tamariki accurately.

Appendix 3: Description of the group programmes delivered by kaimahi

Group programmes delivered by kaimahi:

Boys/Girls/Mixed Social Skills/Wellbeing Group (Developed by Mana Ake)

The sessions include recognising and self-regulating emotions, kindness, individual strengths, bullying and self-esteem.

Structure: Suitable for Years 3-8 (but can be tailored to suit all ages), Six sessions – 45 minutes (approx.).

Size: Small groups of up to eight participants with an opportunity to increase group size if teaching staff can co-facilitate.

Content: Is evidence informed and taken from resources developed in New Zealand (e.g. Sparklers, Bullyfree NZ). Facilitators also incorporate and reinforce content relevant for the school/classroom. Relaxed environment with group interaction, providing games and art activities relating to the theme of the session.

Resilience Group and transitions (variation on the Wellbeing Group)

The sessions include risk taking, growth mindset, healthy thinking habits, social skills, risk taking and strengths in practice and a whānau session.

Leadership (Mana Tangata) (variation on the Wellbeing Group)

The aims of the group are to help tamariki:

- Understand themselves and the impact of their own actions
- Recognise the qualities of effective leadership and the importance of empathy and respect
- Reinforce the school values
- Build on their individual strengths and promote self-awareness.

This programme draws on evidence from:

- Group Work Theory (promoting tamariki to share their experiences and opinions in a respectful and safe place)
- Sparklers
- Therapist Aid.

Cultural Identity Connection Groups (Developed by Mana Ake) including: Mana Whakatipu, Ko wai au and Building Pasifika fanau

The aim is to supporting tamariki to address self-esteem, communication and cultural identity by providing them with:

- Practical skills to connect tamariki to their culture (Mau Rakau, Taonga Tākaro, Te Reo, Whakairo, tikanga)
- Mindfulness, patience and resilience
- Reflective practices as well as appropriate group communication.

Outcomes: ‘Mana resulting from strength of character’ - Improvement of Māori/Pacific tamariki in making a stronger connection with their culture and community, self-identity, self-responsibility as well as leadership skills.

Identity groups:

- **Mana Whakatipu:** Ten-week programme (90 min) which is facilitated learning through mau rakau and bone carving. Tamariki will engage in mau rakau, carving, discussions, reflections and mindfulness to promote Māori language, tikanga and connection.
- **Ko wai au:** Seven-week programme (45 min) in a small group format for tamariki/rangatahi who may struggle with confidence, self-esteem, connection or may want to further their leadership skills. The rōpū (group) explore their pepeha (visit maunga/awa), Māori kaupapa and kawa through mau rākau underpinned by the principles of Te Whare Tapa Whā.
- **Building Pasifika fanau:** Nine-week programme (60 minute sessions) facilitated in a relaxed and conversational small group setting. Tamariki will engage in discussions, activities and learn strategies to promote positive Pacific thinking. Pacific kaimahi will be able to draw from experiences, Pacific language and cultural activities to support fanau in a relaxed and interactive environment.

Anxiety Groups: ‘Wise-Up’ and ‘Feel Brave’ Programmes

The sessions aim to address anxiety and fears, self-confidence, self-awareness, bullying, change, grief and loss, and coping with worries.

- **Feeling Brave:** A small group programme (six sessions) for tamariki in years 1-4. This can also be run by the classroom teacher. During each session, a book is read, then discussions are held around the theme to see what tamariki have grasped. Different physical and art activities from the feel brave teaching guide are utilised to re-enforce

themes of self-confidence, reducing worries and fears. Resources for sessions can be carried through to in-class curriculum. Find out more: <https://www.feelbrave.com/>

- **WISEUP:** A 10 session (75minutes) small group programme for tamariki in years 4-6, including involvement of whānau in two information sessions. WISEUP supports tamariki to recognise feelings and emotions and explore ways of dealing with these. Tamariki learn about themselves and what makes them special, as well as building confidence while focusing on personal strengths. Workshops will also be offered to support and inform caregivers of the tamariki attending the programme. Find out more: <https://www.mmsi.org.nz/children-and-adults/children-group-programmes/wise-up>

Whole Class Wellbeing Programme: Emotional Regulation/ Mindfulness/Resilience includes: 'Pause Breathe Smile', 'I am Valued' and 'Zones of regulation'

- **Pause Breathe Smile (developed by Mindfulness Aotearoa):** Includes recognising and self-regulating emotions, kindness, reducing anxiety, and mind-body integration through mindfulness. This is an eight-week programme suitable for all ages and is delivered to a small group or whole classroom. Researched school-based mindfulness programme. Breath and body-based practices are used for exploring the interplay between physical sensations, thoughts, emotions, relationships with others and interconnectedness in the natural world. Find out more: <https://mindfulnesseducation.nz/pause-breathe-smile/> or <https://mindfulnesseducation.nz/lending-my-support-to-providing-pause-breathe-smile-in-all-nz-schools/> - (Nigel Latta- July 2018)
- **'I am Valued' (developed by Te Whare Awhero):** This programme has been developed by qualified counsellors to build resilience and further develop personal awareness and a real value of self and of others. This six-week group or whole class programme is suitable for tamariki in years 5-6 It supports in identifying and applying "looking after self" and "looking after others." Attentiveness- communication, boundary work. Identifying individuality and acceptance of difference, concern- rumours, bullying and anger and care- embracing "it's what's on the inside that counts."
- **Zones of Regulation:** Recognising and self-regulating emotions; managing difficult emotions; problem solving. Curriculum based activities to support emotional regulation using concepts and numerous visuals to teach tamariki to identify their feelings/level of alertness, understand how their behaviour impacts those around them, and learn what tools they can use to manage their feelings and states. Find out more: <https://www.zonesofregulation.com/learn-more-about-the-zones.html> and

<https://www.stuff.co.nz/nelson-mail/news/104821161/schools-help-kids-deal-with-emotions-through-new-programme>.

Grief/ Loss/ Change Programme: 'Seasons for Growth' (Good grief) Attachment Trauma based programme: 'Sunshine Circles' (Theraplay)

Seasons for Growth: Seasons for Growth is an innovative, evidence-based change, loss and grief education (small group) programme that draws on the metaphor of the seasons to understand the experience of grief. It builds the knowledge and skills necessary to strengthen social and emotional wellbeing following loss by:

- Exploring the impact of change and loss (i.e. natural disaster, friends come and go, parents separate, our family's work life changes)
- Learning about effective ways to respond and adapt.

Participants (ages 6-13 years) attend eight sessions and learn that they are not alone in their experience of change, loss and grief, and are able to build their communication, decision making and problem-solving skills within the context of a safe and supportive peer group learning environment. Find out more: <https://www.goodgrief.org.au/seasons-for-growth>.

Sunshine Circles: Sunshine Circles® is a directed and structured small group/ whole class programme, but rather than talking, the facilitator leads playful, cooperative and nurturing activities. Sunshine Circles are 99% interactive and create an atmosphere of fun, caring, acceptance and encouragement.

- **Outcomes:** Better social, emotional and even cognitive development and overcoming the effects of trauma. Find out more: www.theraplay.org.

Appendix 4: Leading Lights



HealthPathways is an online resource and the main source of assessment, management and referral information about Canterbury region health services for general practice teams and other community healthcare providers. Health professionals can login to HealthPathways, search for the medical condition and see the recommended pathway of care for any common condition. HealthPathways has over 800 pathways for health professionals to read.

Leading Lights is based on HealthPathways and has been designed, run and hosted by the same provider as HealthPathways. Leading Lights has a wellbeing focus and was developed for education staff to recognise and respond to what is happening for tamariki. Leading Lights expects to have around 125 pathways, and currently has over 74 subsections. Leading Lights was being planned before Mana Ake. Mana Ake provided an opportunity to link Leading Lights in with a large programme.

Leading Lights provides advice and guidance for teachers

Leading Lights provides pathways for many wellbeing challenges that tamariki may face. Each topic is presented in a consistent way starting with a description of who the pathway is for, a description of the issue (e.g. bullying or anxiety), how to recognise the issue (notice, document, discuss and plan) and how to respond (at once, with the tamaiti, with the class, with the whānau and with support). Each pathway is different and may recommend contacting other professionals and how and when to do so.

Every pathway is laid out the same way. There is real consistency. With HealthPathways, if you're my patient then the patient has twisted their ankle I just check on HealthPathways. It says pain killer for five days. So, it's a quick in and out, but in education its different. It's a holistic package around an interaction. (Leading Lights staff)

Leading Lights aims to provide information concisely to not overwhelm readers. Links are provided for readers who want more information and further ideas. Common links are HealthInfo, Sparklers, Public Health Nursing and various links for specific conditions.

What pathways does Leading Lights have?

Leading Lights content is set out into seven main sections, each of which contain multiple topics. The main sections are Behaviour, Child protection, Development, Health, Learning, Wellbeing/ Belonging and Our Health and Education Systems.

Table 49. Leading Lights content.

Section	Subsections
Behaviour	<ul style="list-style-type: none"> • Behaviour • Bullying • Sexualised Behaviour • Behaviour Support
Child protection	<ul style="list-style-type: none"> • Care and Protection • Care and Protection Support
Development	<ul style="list-style-type: none"> • Emotional Regulation • Gifted Children's Behaviour and Social Skills • Motor Skills • Social Skills • Speech and Language • Development Support
Health	<ul style="list-style-type: none"> • ADHD • Allergies • Asthma • Autism • Cancer • COVID-19 (Coronavirus) • Dental Care • Diabetes • Eczema • Epilepsy • Fetal Alcohol Spectrum Disorder • Head Lice • Healthy Children • Hearing • Infection Prevention and Control • Managing Conditions at School • Motor Tics • Personal Hygiene • Physical Wellbeing Concerns

	<ul style="list-style-type: none"> • School Health Plans • Sensory Sensitivities • Toileting • Vision • Health Support
Learning	<ul style="list-style-type: none"> • Auditory Processing Disorder • Dyscalculia • Dyslexia • Dyspraxia • English Language Learners • Executive Function • Goal Setting • Learning • Learning Support
Wellbeing and Belonging	<ul style="list-style-type: none"> • Anxiety • Children with Family on Deployment • Christchurch Mosque attacks • Crisis Management • Emotional Wellbeing • Family/Whānau Wellbeing • Gender Identity and Gender Diversity • Grief, Loss, and Change • Māori Wellbeing • Parenting • School Attendance • School Transitions • Screen Time and Gaming • Self-harm • Settling Back into School • Sleep • Suicidal Ideation • Teacher and School Staff Wellbeing • Trauma • Wellbeing while Learning from Home

	<ul style="list-style-type: none"> • Wellbeing and Belonging Support
Our Health and Education Systems	<ul style="list-style-type: none"> • B4 School Checks • Health Promoting Schools • Information Sharing • Professional Development and Learning • Pastoral Care • Social Stories • Support Coordination • Support Directories

How does Leading Lights help?

Provides information tailored for education staff: Prior to Mana Ake, education stakeholders identified information needs for school staff about where they could go and how they could access more help if they needed it. Leading Lights was developed in response to provide information about supporting tamariki. It also gives school staff a bank of resources they can share with caregivers.

So they can say [to parents] well actually, I think we have some pretty awesome resources. I'll give you some resources. And so, they can go through and print off some resources and give them to them. (School management)

The information comes from credible, reliable and up to date sources: The Canterbury region education staff helped to create the pathways, so people know it is appropriate for their context.

So, before you go anywhere [you] go on to the Leading Lights and you trust it you know (School management)

Cross-sector consistency: Linking HealthPathways to Leading Lights has helped inform health professionals about the information education staff should have read and the potential strategies they may have tried and at what stage they are referring. Leading Lights helps provide health professionals, teachers and Mana Ake staff with consistent information.

Leading Lights is to reduce the variability so everyone is doing best practice and we can make it more visible on Leading Lights. (Leading Lights staff)

Cross-sector networking: Local subject matter experts and work groups assist with the development and maintenance of the pathways in Leading Lights. The working groups bring

local professional staff together, build relationships and provide multiple perspectives about the complexities of working with tamariki. Workshops usually include education and health sector staff and NGOs.

With the work groups these are people who don't usually get in a room together. We are all so busy in our silos... You can't put people in the room and say we need to talk more. But if we all get in the room and look at a problem, then you realise you like these people and the next time [you need to know something] you pick up the phone. (Leading Lights staff)

Provides a clear route into services: As well as providing advice and guidance on what teachers can do, the pathways outline where tamariki can be referred.

Responds to relevant and changing needs in the Canterbury region: The Pathways Leading Lights have developed were initially decided through large cross-sector meetings discussing the biggest needs and creating a list of priorities. The Leading Lights team have continued to refine the list of priorities based on need and feedback from education staff and the wider Mana Ake team.

Two examples of how Leading Lights responded to changing need include:

- Response pathways following the Mosque attacks. Information to support schools to respond to the Mosque Attack was made available. A trauma pathway was later developed and made visible on Leading Lights. This pathway includes links to the 'grief, loss and change' and the 'trauma' pathways as well as having a pathway for working with tamariki, class, whānau and the school staff and other organisations.

So when the mosque shooting happened we put wellbeing further up. (Leading Lights staff)

- COVID-19.

Helps to promote the Leading Lights professional development and the professional development helps promote Leading Lights: Monthly updates from Leading Lights include upcoming professional development events.

How many people are viewing Leading Lights?

Between 1 August 2018 and 31 December 2020, the home page has been viewed 16,791 times, with 12,794 unique views. The most often viewed page was the behaviour page with 4,271 unique views (Table 50Table 50).

Table 50. Leading Lights page views (between 1 August 2018 to 31 December 2020).

Page	Unique views
Home page	12,794
Behaviour	4,271
Anxiety	3,087
Leading lights	2,329
Wellbeing and Belonging	2,093
Mana Ake Professional Development and Learning	2,250
Health	1,630
About Leading lights	1,622
Learning	1,632
Behaviour Support	1,395
Total views of unique pages (not limited to above pages)	78,264

Areas for further development

Development of Leading Lights is ongoing and the number of pathways is increasing. Continued promotion to teaching staff and kaimahi is required as some kaimahi and school staff reported not using it as much as they should. Some school staff are asking kaimahi for information instead of using Leading Lights. A Leading Lights staff member presenting in person to schools about Leading Lights and how to use it has worked well at some schools.

[The Leading Lights, PD sessions were] very good... providing take away resources or thinking to take back to their own learning spaces... So we write down one word that you see in your team. And it might be behaviour, it could be sleep. Right? So, before you go anywhere, write down a word. And then they go on to the Leading Lights. And she [the presenter] says. "Now put your reader into the seat and see what you find." And they go, "wow." (School management)

Some teachers talked about being too busy to remember to go to Leading Lights. Embedding Leading Lights in the regular professional development of staff helps communicate it to staff.

If I was a teacher nowadays in the classroom, I feel quite overwhelmed. And I think that teachers fold back to what they always know. And, when life is moving pretty fast you do revert back to what you've always known. I don't think it's a comment on Leading Lights. I think it's a comment that teachers are just overwhelmed and they're just being asked to learn this new thing and this new thing and this new thing. I think Leading Lights would help them greatly. But it's just having the capacity for that new learning. (Principal)

Appendix 5: Presenting issues list

Presenting issue	Individual	Group
Emotional Regulation	1,092	427
Anxiety	1,089	222
Anger	650	38
Social skills	643	1495
Self-esteem	533	226
Family relationships	522	29
Coping with change	393	104
Grief	242	113
Parenting support	210	2
Low mood	183	29
Resilience	155	214
Bullying	147	28
Parent wellbeing	143	2
Trauma	133	3
Family harm	105	3
Self-harm	101	4
Other	80	278
Parental separation	79	2
Mental health diagnosis	74	5
Attendance	69	24
Sleep	62	4
Family conflict	56	0

Attachment	55	0
Suicidal ideation	49	1
Covid-19	48	0
Developmental learning	48	10
ADHD	39	0
Selfcare	36	20
Family routines	34	1
Sexualised behaviour	25	1
Health hygiene	23	1
Transitions	23	41
Medical issues	18	1
Parental mental illness	18	1
Toileting	18	1
ASD	17	0
Conduct	16	1
Eating concerns	12	0
Abuse	10	0
Cultural identity	9	361
Isolation	9	0
Earthquake related	8	0
Education	6	0
Gender identity	1	1
Housing	1	0
Parenting inactive	1	0

First entry individual n = 3,615 with at least one issue recorded. First entry group n = 3,382 with at least one issue recorded.

Appendix 6: School clusters/ Kāhui Ako and phased roll-out

Mana Ake roll-out by school cluster/Kāhui Ako.

School cluster/Kāhui Ako (number of schools)	Mana Ake Phase	Schools
Tamai (7)	1	Avonside, Bromley, Ensors, Ferrymead, Phillipstown, Woolston South, Woolston West
Uru Manuka (8)	1	Hornby North, Hornby South, Islington, Templeton, Wigram, Yaldhurst
Katote (8)	2	Clarkville, Kaiapoi North East, Kaiapoi South, Pegasus, Styx, Tuahiwi, Woodend
Te Ara Tuhura (9)	2	Belfast, Mairehau, North Beach, Parklands, Prestons, Rawhiti, Shirley West, South Brighton, Waimairi Beach
Totaranui (6)	2	Bishopdale North, Casebrook, Redwood North, Redwood South, Styx Mill
Akaroa/Bays Schools (4)	3	Akaroa, Akaroa Harbour, Banks Peninsula Eastern Bays, Little River
Christchurch City (6)	3	Avon Loop, Barrington South, Cathedral Square, Linwood North, Opawa, Wainoni
Ellesmere - Ngā Mātāpuna o te Waihora (4)	3	Dunsandel, Leeston, Southbridge
Ōtākaro (5)	3	Avondale, Dallington, Richmond North, Shirley West, Travis Wetland
Rolleston - Ngā Peka o Tauwharekākaho (10)	3	Burnham Military Camp, Rolleston North East, Rolleston South East, Rolleston South West, Springston, West Melton

Te Mana Raupō (8)	3	Beckenham, Diamond Harbour, Governors Bay, Opawa, St Martins, Waltham
Tipu Māia CoL (12)	3	Amuri, Cheviot, Culverden, Hanmer Springs, Hurunui, Oxford, Southbrook, Waiau
Waimairi-iri (12)	3	Aorangi, Bryndwr, Fendalton, Harewood, Jellie Park, Russley, Strowan
Hakatere (Ashburton) (12)	4	Allenton East, Ashburton Central East, Ashburton Central West, Ashburton East, Chertsey, Fairton, Hampstead, Hinds, Netherby, Tinwald
Kahukura (7)	4	Addington, Barrington North, Cashmere East, Cashmere West, Somerfield, Spreydon
Opuke (10)	4	Chertsey, Hinds, Methven, Mt Somers, Rakaia
Puketeraki CoL (Rangiora) (17)	4	Ashley, Ashley Gorge, Cust, Fernside, Leithfield, Loburn, Mandeville, Ohoka, Rangiora Central, Rangiora North, Sefton, Southbrook, West Eyreton
Pūtaringamotu (Riccarton) (5)	4	Fendalton, Riccarton, Sockburn, Sumner, Upper Riccarton
South West Christchurch (8)	4	Aidanfield, Halswell South, Halswell West, Hillmorton, Hoon Hay, Oaklands East
Te Hū o Kākāpōtahi Malvern (9)	4	Darfield, Kirwee, Malvern
Aupaki (6)	5	Heathcote Valley, Lyttelton, Mt Pleasant, Sumner
Christchurch Catholic Schools (13)	5	Aranui, Avon Loop, Beckenham, Cathedral Square, Ferrymead, Hoon Hay, Mona Vale, Northcote, Rangiora East, Rutland, Sockburn, Upper Riccarton
Christchurch Christian Schools (5)	5	Aidanfield, Papanui, Sawyers Arms, St Martins, Wharenui

Kaikōura (5)	5	Kaikōura Rural, Kaikōura Township
Ngā Mātāpuna o Ngā Pakihi (7)	5	Lincoln, Prebbleton, Springston, Taitapu, Trents-Ladbrooks, West Melton
North West Christchurch (4)	5	Avonhead West, Merrin, Westburn
Pito Mata Cluster (7)	5	Merivale, Papanui, St Albans East, Strowan
Private Schools (8)	-	Cathedral Square, Fendalton, Hagley Park, Halswell West, Merivale, New Brighton, Richmond South

Appendix 7: Tū Taura

Tū Taura data is recorded in Paua and has three domains. Each domain has a rating of 1-9, supported by a 'comments' field. Below is an image of the Tū Taura rubric.

	SIGNIFICANT CAUSE FOR CONCERN			SOMEWHAT CAUSE FOR CONCERN			NO CAUSE FOR CONCERN		
	1*	2	3	4	5*	6	7	8	9*
Presence Indicators	*Not enrolled/not attending Barriers to enrolment/attendance have not been addressed.			*Enrolled in school of choice Attendance is less than expected.			*Child/learner is enrolled and attending full time.		
Engagement & Wellbeing Indicators	*The child/ young person is not participating in the learning environment.			*The child's/young person's participation is supported in some contexts/with some people.			*The child/ young person is participating successfully in the learning environment.		
Learning & Achievement Indicators	*The child/young person is not engaged in learning and is not making measurable progress.			*The child/young person is engaged to some extent in learning. There is some evidence of progress against individual learning goals.			*The child/young person is highly engaged in learning and is making progress as expected.		

Appendix 8: Child Outcome Rating Scale

CORS was developed for children aged 6-12 years and based on the Outcome Rating Scale – ORS (Miller et al., 2003). Below is an image of the CORS.

Child Outcome Rating Scale (CORS)

NAME: _____

AGE: _____ GENDER: _____ SESSION # _____ DATE: _____

WHO IS FILLING OUT THIS FORM? (PLEASE TICK): CHILD: ☐ CAREGIVER: ☐ TEACHER: ☐

How are you doing? How are things going in your life? Please circle a number to let us know. The closer to the smiley face, the better things are. The closer to the frowny face, things are not so good.

If you are a parent/caregiver or teacher filling out this form, please complete for how you think the child is doing.

Me / Ko au

(How am I doing? / Kei te pehea au?)



1 2 3 4 5 6 7 8 9



Family / Whānau

(How are things in my family? / Kei te pehea ngā mea o te whānau)



1 2 3 4 5 6 7 8 9



School / Kura

(How am I doing at school? / Me pehea taku mahi ki te kura)



1 2 3 4 5 6 7 8 9



Everything / Mea katoa

(How is everything going? / Kei te haere ngā mea katoa)



1 2 3 4 5 6 7 8 9



Mana Ake made some minor adjustments to CORS. In its original format it displays a 10cm line upon which the tamaiti (or caregiver – completing about the tamaiti) is asked to mark how they are feeling and between the frowny and smiley faces. The pre-measure should be

administered at the beginning of the first session and the post-measure at the end of the last intervention. The tool can, however, be utilised during each session to gauge progress and check-in with the tamaiti. The line is measured with a ruler from the left-hand side base-mark to the point at which the tamaiti has marked. This is measured to the nearest millimetre for each domain and a total score is obtained by summing the domain scores.

A pilot was undertaken within Mana Ake utilising CORS in its original format and a tool that retained all features but with numerical values instead of a line scale. At the conclusion of the pilot the data were analysed by the Mana Ake team with multiple aspects examined, including a comparison between the two versions of the CORS forms. The numbered version of the form was determined to be consistent with the original version, and more transferable into the Client Management Tool currently utilised (Paua). The utilisation of the modified version allowed easier administration (by a large and diverse workforce), scoring, and data entry using the existing systems. The main headings for domains were also translated and provided in both English and Te Reo Māori.

It is noted that modification of the tool is not recommended by the original authors due to the unknown impact on reliability and validity. However, the modifications were relatively minor. The Mana Ake team felt the benefits of implementing the modified version outweighed the potential impact upon the scoring and analyses. Ensuring that the voice of tamariki was captured was at the heart of implementing this tool.

Appendix 9: SLA membership

Agencies and DHB

Perspective	Representatives	Attendance
Ministry of Education	Principal Advisor (Portfolio Lead) also represents the Learning Support manager	Regular ongoing: Person changed at end of 2019
Ministry of Health	Director and Chief Advisor Mental Health	Regular ongoing (role and person changed in 2020)
CDHB - Planning and Funding	Team leader	Regular ongoing
CDHB – Planning and Funding	Executive Director	To February 2020 (left role)
Police	Community/social service	Ongoing until Mosque attacks - reduced during 2020
Child Protection	Manager (2020)	Irregular - ongoing

Schools

Perspective	Representatives	Attendance
School cluster/Kāhui Ako Lead	Principal	Regular to mid 2020: Person changed at end of 2018 (new role) Replacement left mid 2020 (new role) and not replaced
Cluster - Primary	Principal	Regular ongoing
Intermediate/Secondary	Principal	Regular ongoing to early 2020 then unavailable due to other school priorities

Community

Perspective	Representatives	Attendance
Mana Whenua	Mana Whenua ki Waitaha	Regular ongoing
Pacific service	Manager	To end of 2019
Social service support for schools	NGO Manager	Regular ongoing
Māori Mental Health social service	NGO Manager (Portfolio Lead)	Regular ongoing

Health services

Perspective	Representatives	Attendance
Specialist Mental Health	Clinical Leader (Portfolio Lead)	Regular ongoing
Specialist Mental Health local service	Clinical Leader	To mid 2020 (not replaced)
School Based Mental Health Team	Manager	To mid 2019 – (Clinical Leader took over the sole representation)
Primary Health	Manager	Regular ongoing
General practice and community	Manager	Regular ongoing

Appendix 10: School case studies

Ti kōuka School case study

About Ti kōuka School

- **School type:** Full Primary School (Year 1-8)
- **Decile:** 1-3
- **Authority:** State
- **Gender:** Co-educational
- **Location:** Semi-rural
- **Size:** Small

This case study draws on interviews with Mana Ake staff, school staff and whānau.

Ti kōuka School is a small, low decile school based in a semi-rural area in the Canterbury region. Ti kōuka considers they have a significant number of tamariki with additional needs and therefore has been active in engaging with Mana Ake support, and ensuring that it has a cultural fit to meet the needs of its school population, community and medium of delivery.

How are tamariki and whānau supported?

Current Mana Ake services

- Individual sessions
- Groups (particularly groups focusing on social skills)
- School drop-ins for whānau.

Ti kōuka School used a multi-pronged approach. Individual students were referred for counselling support regarding specific issues. Mana Ake has also been engaged to share ideas with staff to create group sessions that are delivered by school staff. Drop-ins were also offered to whānau and each week focused on specific topics of conversation.

Expansion plans

- Strengthening relationships in school to build trust among whānau
- Increase participation in drop-in sessions for whānau.

I saw us [kaiako] as general practitioners and Mana Ake as specialists in their field that could help us without having to wait for the Ministry to come to the party. (School leadership)

For nearly a term they came in once a week and did playground games with the tamariki because we were having a real issue with fighting in the playground. (Learning Support Coordinator)

Mana Ake processes

School processes

- The school prioritised relationship building with the kaimahi that would work in their school. They expected the kaimahi would build relationships with staff, students and whānau to enable better working relationships and build trust.
- For the first six months of Mana Ake within the school, the school's expectation of the kaimahi was to build and grow relationships within the school and community. It wasn't about delivering services.
- Kaimahi were advised of engagement opportunities within the school and encouraged to participate in activities such as breakfast club, whānau hui, haka practices, marae events etc.
- Referrals were not initiated until whānau were more familiar with kaimahi.
- Hauora mapping sessions were held fortnightly to discuss tamariki needs, what is available and who is best suited to receive the support.
- The Learning Support Coordinator (LSC) oversaw Mana Ake referrals. If teachers notice a need, they speak to the LSC who submits a RPS to be triaged by the Kāhui Ako.
- LSC met regularly with Mana Ake liaison kaimahi, as well as with teachers to identify tamariki and/or whānau that needed support.

In my dream situation we would have someone in our school all that time that could run those playtime group sessions because as teachers we just don't have the time to continually focus on this. (Teacher)

Even though I was in a hurry to get their support, I needed it to be in a structured way led by us, not by Mana Ake. (School leadership)

Our core business is teaching and learning. Through Mana Ake they are able to support tamariki and whānau to enable the learning to happen. (School leadership)

What difference has Mana Ake made to Tī kōuka School, whānau and tamariki?

Differences made to Tī kōuka School

- Mana Ake is a tailored delivery model that is aimed at meeting the needs of the school, and the tamariki and whānau within their community.
- The Mana Ake team consisted of a counsellor, a psychologist, a social worker and a whānau ora navigator. This diverse team enables wrap-around support that benefits both tamariki and whānau, as well as supporting schools to deliver on their teaching and learning.
- Learning and strategies were shared by Mana Ake team members with staff to enable staff to deliver group sessions as required to meet the needs of tamariki.

Differences made to whānau and tamariki

- Mana Ake provided counselling support which enabled whānau to receive support in a more timely fashion.
- Mana Ake supported tamariki and whānau before they reached a crisis point
- Mana Ake enabled a collaborative approach where the experiences and needs of tamariki are at the centre of support delivery.
- Through Mana Ake interventions, tools and skills are being taught to better enable children to self regulate. This had a positive impact on classroom behaviour, influencing tamariki learning and ability to connect with their peers.

Perspectives on Mana Ake

My girl was sorted before she went off to high school because she had Mana Ake. (Whānau)

Biggest impact for me [as a teacher] has been around their emotional regulation, being able to use the techniques they [tamariki] are being taught. (Teacher)

As a parent, I found the six weeks too short. It's why I insisted on much longer. (Whānau)

It meant I didn't have to try and find someone outside of school, and have to compete because I had looked at getting a counsellor [for my child] outside of school and it was about an eight month waitlist. Because Mana Ake was just starting in schools, I was able to get my daughter in quicker. (Whānau)

Challenges with Mana Ake

- Frustration was felt when Mana Ake advised there is no more capacity to receive referrals. This has happened frequently in the last 12 months.
- There was some initial anxiety by Mana Ake staff to engage with kura with strong Māori values and practices. The principal held fast to ensuring kaimahi were appropriately welcomed into school in accordance with tikanga and were competent in reciprocating the values and practices within the school.
- Whānau were not always ready and willing to receive help and this could be a barrier to tamariki participating in Mana Ake.
- Whānau and tamariki felt supported by Mana Ake, however some found the six week intervention timeframe too short.

We receive notifications telling us that they have a hold and cannot take referrals and so it kind of leaves people hanging a bit. (Learning Support Coordinator)

Lack of whānau engagement can be a barrier to tamariki engaging as whānau don't want kids sharing too much. (School leadership)

Overview

Mana Ake has been introduced into Tī kōuka School in a way that meets the needs of the school, tamariki and whānau. The school has been proactive in advising and informing Mana Ake staff on how best to engage with their students and whānau, and how best to support the needs within the school. The development of relationships has been a key focus and priority for the school. The benefits of Mana Ake and the sustainability of some of the practices has been as a result of this focus. Mana Ake staff also benefitted from this relationship and experience as some are now involved in te reo Māori classes offered by the school and have attended events and classes at the marae as well. The school and Mana Ake implemented a collaborative approach that is about ensuring the right supports are provided at the right time and in the right way for whānau and tamariki. For Tī kōuka School, it's about early intervention, not waiting until crisis point.

Kahikatea School case study

About Kahikatea School

- **School type:** Contributing School (Year 1-8)
 - **Decile:** 1-3
 - **Authority:** State
 - **Gender:** Co-educational
 - **Location:** Urban
 - **Size:** Small
- This case study draws on interviews with Mana Ake staff, school staff and tamariki.
- Kahikatea School is a small, low decile school based in a suburban area in the Canterbury region. Kahikatea School had a new senior leadership team come on board within the last year. A focus for the school is making their Mana Ake programme culturally relevant for their high proportion of Māori and Pacific tamariki.

How are tamariki and whānau supported?

Current Mana Ake services

- One-on-one sessions
- Groups (particularly groups focusing on Māori cultural leadership, Pacific culture, resilience for girls and respect for boys)
- Class work.

Kahikatea School senior staff prefer to utilise Mana Ake group work as more tamariki can be reached through groups than one-on-one sessions. Small groups with up to ten students allowed a more concentrated focus on cultural identity development for tamariki.

Expansion plans

- Drop-in sessions for whānau
- Professional development for teachers.

It was around embracing Pasifika culture... And I think that was one thing they were really missing for Mana Ake. The Pasifika programmes and the Māori programmes as well. So we brought all that into [Kahikatea]. One of the issues that we all sort of agreed on when we saw what was going on was the [tamariki] identity and self-esteem, embracing your culture... And we got a lot of Pasifika kaimahi to come in as well. And so it was by Pasifika for Pasifika. And as well as by Māori for Māori. (Kaimahi)

Mana Ake processes

Kāhui Ako processes

- As a newly set up Kāhui Ako, the processes and relationships are still developing.
- Kahikatea School staff see their tamariki as having different needs to the rest of their Kāhui Ako. For example, they are low decile school with a high Māori and Pacific population while the other schools in their cluster are high decile.
- The Kāhui Ako meet fortnightly at a Mana Ake allocation meeting to triage requests for support. The process is led by the kaiārahi.
- Within the Kāhui Ako, Kahikatea School requested prioritisation of Mana Ake support because they were in the process of rebuilding their school culture. The other schools in the Kāhui Ako have agreed this is a priority.

We're re-establishing our school and building our foundation for our kids. I said, I ask that yes, some of my things take priority because while we're doing this, I need a bit of support. And that's not me personally, my kids need support... And I only asked for it for the rest of this year. Because while we're rebuilding, I want the right people and the right services, the right programmes to support [us]. (School leadership)

School processes

- Senior leadership maintain close correspondence with Mana Ake staff, utilising existing relationships from previous schools between senior staff and kaimahi. The SENCO uses this connection to bring in kaimahi who she sees as best fit to fulfil the needs of the tamariki.
- The SENCO oversees Mana Ake referrals. If teachers notice a need, they speak to the SENCO who submits a referral to be triaged by the Kāhui Ako. If she sees the need as urgent, the SENCO will speak to the school's kaimahi. Otherwise, she will attend the allocation meeting.
- Kahikatea School holds weekly pastoral care discussions with staff. Kaimahi are present at those meetings to hear about tamariki in need of support and to have more in-depth discussions about tamariki with their teachers.

When they're running sessions, they meet with the teacher before they run their one-on-ones as well... But I always push for the kaimahi to come in and either meet with me or the teachers that are involved. (School leadership)

What difference has Mana Ake made to Kahikatea School, whānau and tamariki?

Differences made to school

- Mana Ake is viewed in Kahikatea School as one of the tools they employ to support their tamariki with high needs. Staff make sure Mana Ake kaimahi and other supports collaborate to provide wrap-around support for tamariki.
- Senior leadership feel Mana Ake has allowed more time in the school day for teachers to be focused on learning rather than attending to individual tamariki.
- School leadership believe that Mana Ake contributed to decreased truancy.
- Staff at Kahikatea School described a key benefit of being a part of Mana Ake class groups as developing wellbeing skills. Students also benefitted from having teachers involved as it created stronger links between teacher, tamariki and kaimahi.

Differences made to whānau and tamariki

- Tamariki viewed the groups as fun and a safe space to talk about feelings and troubles. Tamariki also saw one-on-one sessions as a way to discuss their feelings and have an adult listen to them.
- Mana Ake provided accessible and immediate support to tamariki with home difficulties.
- Work between kaimahi and tamariki allowed teachers and senior leadership to kōrero with kaimahi about extra support that could be put in place for tamariki with high needs.
- For Kahikatea School, having Māori and Pacific cultural role models for tamariki was important. School staff and tamariki felt the school benefitted from groups that focussed on mana and improving the cultural knowledge of tamariki.

Tamariki perspectives on Mana Ake

We learned about being honest, we learnt about a legacy we want to leave here when we go to high school.

I'm kinder in home and in public. More respectful.

I kept calling myself ugly sometimes. They helped me with that.

They made us believe in ourselves.

[The Samoan kaimahi] was good because you could relate to them... We learnt about our own culture.

So [name] ... had a one-on-one [session] with a Māori kaimahi and it worked really well... He became actually way more open by the end, which is great. There was things I found out about ... and all these other things that were happening. I put things in place straight away. (School leadership)

Challenges with Mana Ake

- There was a lack of engagement with Mana Ake by whānau and community. School leadership attributed this to a loss of trust in the school by whānau due to a rapid turnover of school staff.
- School staff do not have the time and capacity to engage with Mana Ake resources such as Leading Lights and ERMS.
- Leading Lights was viewed as not culturally appropriate for their school. Kahikatea School had to translate resources so they could be used by some whānau.
- Senior leadership viewed the length of the programmes as too short for the tamariki that need support.
- Kahikatea School had difficulty with a kaimahi who they saw as not properly engaging with their role. Senior leadership felt there was a lack of leadership and support for this kaimahi.
- After their liaison kaimahi left, the school were disappointed their new kaimahi was not Māori or Pacific which they felt was better for their community.

There's the stigma because as a family you are supposed to sort it within the whānau, the family unit. So the stigma with that, we don't want to have that. So it's really going to take that barrier down. So we can, as the professionals in the school, go... this is a good thing. It's not a bad thing. (School leadership)

You can't print off something [from Leading Lights] translated in Samoan. We're getting it all translated ourselves. This is a big document to try and translate if you're dealing with wetting the bed or anxiety. (School leadership)

Overview

Mana Ake has been a useful resource at Kahikatea School to sit alongside the work of the new leadership and other services that exist within the school. The Kāhui Ako is also still developing which has led to some fitting-in processes. For the school, having strong relationships between the Mana Ake staff, the school staff, their Kāhui Ako, whānau and tamariki was key to a successful service. Going into 2021, there has been a change in kaimahi, with the school hoping their new kaimahi will prioritise delivering a culturally appropriate programme to their tamariki. Students at Kahikatea School really enjoyed the programmes, especially the space it gave them to discuss issues that were bothering them, to learn new skills, and to build their mana.

Pohutukawa School case study

About Pohutukawa School

- **School type:** Contributing School (Year 1-6)
- **Decile:** 3-4
- **Authority:** State
- **Gender:** Co-educational
- **Location:** Minor urban area
- **Size:** Small

This case study draws on interviews with the liaison kaimahi, school staff and whānau of students and community workers.

This community became isolated by multiple earthquakes and although the roads are now open, the distance is still a barrier to reach many services. All people interviewed felt that Mana Ake was a much needed service.

How are students and whānau supported?

Current Mana Ake services

- One-on-one sessions
- Groups
- Regular whānau drop-in sessions.

What was the need?

- Anxiety was a major issue in the community, which stemmed from the earthquakes and the resulting economic issues, including insurance claims and job losses.
- COVID-19 added another layer of stress for businesses, individuals and whānau. People felt the stress and anxiety experienced by parents and caregivers during these events impacted on tamariki both directly and indirectly.

There is definitely a need [for Mana Ake] especially in an area like this where we are isolated...we've just got us and now we've got [our kaimahi]. (School staff)

I'd say probably, anxiety seems to be the main thing that people present with. You know, this is a community that's been through two major earthquakes and COVID pandemic... So, yeah, there's a lot of anxiety out there. (Community worker)

Mana Ake processes

Solo school by school approach

- Only one kaimahi works in this community so they deliver all the individual interventions themselves and run the group sessions with help from other community workers or the teachers. The kaimahi is embedded within the community wellbeing team of the local health provider rather than a community NGO like other Mana Ake kaimahi.
- The kaimahi had a school-by-school approach when delivering Mana Ake rather than working with the entire Kāhui Ako. Senior management felt they knew what was going on at other schools and did not feel there was a need to change how it was running. They appreciated the simple approach of just working with the kaimahi to address the need in their school.
- The kaimahi made an effort to be at Pohutukawa School every week to keep the school aware of the work they were doing and to be available for advice and support as needed.
- The kaimahi emphasised the need to work with whānau as well as the student.

Requesting support

- Mana Ake was promoted in school newsletters, which prompted some whānau to approach the school for support.
- The school management spoke to the kaimahi to request support for either individuals or group work.
- Pohutukawa school staff and whānau felt it was easy to request support from Mana Ake and that their kaimahi was helpful in suggesting what else might be helpful, such as other resources or information.

[The kaimahi is] a person you know and has that relationship with the school, and is a trusted and reliable person... to work with the child. That extra layer to turn to if needed. (School staff)

This is a real programme that has delivered for us. It's really made a difference for the children and we've been glad to offer it. (School management)

[How do you work with the kaimahi?] It's just conversations and catch ups. [The kaimahi] talked through what she could offer. Parent drop-in sessions at the beginning was good way to get into it. Now she's here quite a bit, always reachable. Chats about how we can support what she's doing with children, practical stuff. It's very flexible for us. (School management)

[How easy was it to get support for your child?] It was really easy and fast. (Whānau)

What difference has Mana Ake made to Pohutukawa School, whānau and students?

Differences made to Pohutukawa School

- The school cluster/Kāhui Ako has always worked well together.
- Pohutukawa staff felt well supported by the kaimahi and appreciated having someone who was available and approachable to help support them with the challenges they were seeing in the classroom and to help assess the needs of the students.
- Mana Ake gave school staff someone to whom they could refer whānau. School staff felt let down with the previous responses to wellbeing challenges in the community and felt the reason Mana Ake was working was that it was long-term, local and worked directly with students.
- Provided an online trusted resource (Leading Lights).

Differences made to whānau and students

- Provided resources for whānau to understand and work with their tamariki in a positive way.
- Being a bridge between whānau and the school when there were tensions.
- Improved student behaviour and social relationships.
- Increased wellbeing, confidence and emotional regulation of students.
- People felt Mana Ake was able to address issues before they got out of hand.

The fact that [the kaimahi] can work with the children... In the past, we've had people come and say... I'm going to work with you [the teacher]. Well, that's great and lovely, and the PD is fabulous and all that but... you're not the psychiatrists or the social worker or the whatever, it's great that [the kaimahi] can take that time with a child and look at it from a lens not in education. (School staff)

I use it almost every day; an activity out of Sparkle Box in my planning and in Leading Lights I've used some of their resources for children who have some challenging behaviours or different behaviours that I'm not used to. So it's great to go in there and dip in and dip out on information. (School staff)

The teachers and the school banded together and really supported us. But it was a real turning point when [the principal] recommended we talk to [the kaimahi]. So in the holidays [the kaimahi] came to our house and spent over an hour with us and researched all of the background of being so nervous. That was so awesome. (Whānau interview)

She is a more confident girl. She is going to school. She was having problems with the other girls and it was a headache to get her to school and she was so upset. [Now the kaimahi] gave her the confidence to go to school and be herself... and she's doing really well. (Whānau interview)

It's made our life and family much better because it was all about trying to make sure [our daughter] was happy and it was putting a bit of a strain on everyone. (Whānau interview)

I know quite a bit of [the kaimahi] work is not just with the child but the parents and teachers as well. (Community wellbeing workers)

Challenges with Mana Ake

- The main challenge highlighted by school staff and the kaimahi was the amount of need in the community and the limited Mana Ake resource.
- The kaimahi felt stretched by the number of people they needed to work with in relation to one child (meeting with both teachers and whānau increases the number of meetings per student to three). Despite this, the kaimahi found it an intelligent way to work to help teachers and whānau be involved in the intervention and change.
- The kaimahi felt there was a lot of paperwork involved in the role, which took up a lot of their time.

This term I've got all the work with children and schools and then parents. And no, that does not fit into 40 hours a week. There is way more work here than [what the FTE covers]. And then I've got to try and find time for paperwork and meetings and stuff as well. (Mana Ake staff)

Overview

The school staff and whānau interviewed for this case study were extremely thankful they had Mana Ake resources. They felt having someone based in their community who could regularly interact with the schools, students and whānau gave them more trust in the kaimahi because they were a local who understood their community. The biggest challenge for the kaimahi and the community was addressing the need with the limited time the kaimahi had available.

Kowhai School case study

About Kowhai School

- **School type:** Contributing School (Year 1-8)
 - **Decile:** 8-10
 - **Authority:** State
 - **Gender:** Co-educational
 - **Location:** Semi-rural
 - **Size:** Large
- This case study draws on interviews with the liaison kaimahi, kaiārahi, school staff and whānau of students.
- Kowhai School is a large, high-decile school based in a semi-rural area. The services they can access are often limited by their locality. Before Mana Ake, the school identified a need for wellbeing support for their students and hired a counsellor on a fixed-term until Mana Ake was implemented.

How are students and whānau supported?

Current Mana Ake services

- One-on-one sessions
- Groups
- Regular whānau drop-in sessions and some information evenings.

Kowhai School staff found whānau preferred individual support for their tamariki over group programmes. They plan to continue to utilise Mana Ake in the same way they have been to date.

What was the need?

- Anxiety was identified as a main concern for whānau. Mana Ake hosted multiple workshops specifically for whānau around how to manage anxiety and how to support tamariki who experience anxiety. The uptake in the workshops exceeded expectation so more were arranged.

We have our kaimahi working in the school with the students and that's a one-on-one with students and families. We also have had some group work, but we tend to, in this community, prefer the one-on-one. (School management)

We ran quite a series of parent education evenings around anxiety... We advertised to do one session, and we had like, 70 people sign up for the first one. So, we ended up doing maybe four [sessions]. (Kaiārahi)

Mana Ake processes

Being part of the school community

- School staff were very positive about the effort their kaimahi has made in being visible, available and approachable at their school. Staff particularly liked the less formal discussions around the staffroom and school. This helped create ongoing dialogue about how tamariki are going, which was easy for them to access.

Team approach

- The school utilises the whole team of kaiārahi to work with their students and they work hard to find the best fit, both personally and professionally for students and whānau.

Requesting support

- The first port of call for any issues was Leading Lights, which was promoted regularly in emails, and the staff had a professional development session on Leading Lights.
- The school has regular pastoral care meetings, which the liaison kaimahi attends to discuss how students are going, who needs support and what that support would look like. After talking through the students at the meetings, the school or kaimahi then makes a request for support from Mana Ake.
- The online drop-in sessions worked well to have the whānau talk to kaimahi about the challenges to get everyone on same page in a confidential way.
- Senior school staff felt there was a very good relationship with the cluster/Kāhui Ako and the kaiārahi that manages it. There has been no problems with how the allocation of Mana Ake resources was working.

They [kaimahi]... they're taking professional development, Zoom sessions, parent workshops so it's about once a fortnight that they are very visible in our school [outside of the individual sessions they do]. (School management)

Our kaimahi all have specific skill sets, which has been amazing for us and they've been very approachable. When they're in the school they're really open to having a conversation and saying 'where would I go to for this' and they'll often send through a list of organisations. (School management)

For our community, it's a lot about the way they look or the way they present in the community, or what other people [think] and by doing it [drop-ins] by Zoom nobody even knows that they've had a meeting. (School management)

What difference has Mana Ake made to Kowhai School, whānau and students?

Differences made to school

- Increased resources available to school staff, including Leading Lights and the availability of the kaimahi for discussions.
- Staff feeling more supported to work with students struggling with their wellbeing.
- Increased professional development about wellbeing for school staff.

Differences made to whānau and students

- Decreased the waiting times for students who need support (other services had much longer wait times).
- Improved wellbeing and engagement from students.
- Increased the confidence and ability of whānau to work positively with their tamariki.
- Provided someone whānau could engage with who was not part of the school but was based at the school (somewhere accessible and easy to get to) and provided free support.
- Increased the capability of whānau to work with their tamariki by providing advice, support and resources.

We did an anxiety [session] navigating through their website where we can find resources to support us and parents, that's the Leading Lights website. They gave us some tips in class to work more on ourselves plus work with the children to support them. (School staff)

The waiting game has been minimised. So therefore, it's a positive impact on every student that's actually seen in a timely manner. [Before Mana Ake] we had some kids in serious crisis situations and we were trying to get them into some mental health support. (School management)

When we were with [Mana Ake] and we had our [kaimahi] I felt supported, I finally didn't feel alone. I had somebody that was sharing my concerns and that would work not just with my son but with me. (Whānau focus group)

When we were with our [kaimahi] that was amazing, that's where you get that extra support. As a parent that was really nice because there is nowhere else to go to get that support. (Whānau focus group)

[The] mindfulness programme, they did really help, because my daughter... when she's stressed, she closes her eyes and sees this candle flickering. That's something she was taught in the mindfulness programme. So, she stays very calm. (Whānau focus group)

Challenges with Mana Ake

- The biggest challenge raised by the school and whānau was the limited Mana Ake resource resulting in wait times for students.
- It took some time to learn what type of delivery worked for their community with some group programmes not running as smoothly as planned, which resulted in more individual support.
- School staff felt that whānau were not always receptive to their child needing support from Mana Ake.
- There were strong feelings of stigma attached to seeking help in the community.
- When the kaimahi (particularly the liaison kaimahi) changed, this required a lot of work to build new relationships between the school and the new kaimahi. However, the school found that there was never a gap and there were effective handovers.
- Although Leading Lights was heavily promoted and all staff knew about it, the kaimahi still felt it was under-utilised.
- Some whānau felt that a longer-term intervention would be more suited for their children and were disappointed that Mana Ake provided shorter-term support.

The hardest thing is that there is a need and sometimes Mana Ake are only so big, but if there is a definite need there is no hesitation in trying to find some avenue or support for us. (School management)

[The parents] have said to me... [they] don't want their children to be seen as different or needing help or support in this way so they didn't want them to be seen to be having to go to a [Mana Ake group]. (Kaimahi)

A continual struggle is getting teachers to use Leading Lights. Because so many of their answers can be in there. (Kaimahi)

Overview

Mana Ake has delivered a range of services to Kowhai School, which have been a big help to the students, staff and whānau. Staff and whānau appreciated how approachable the kaimahi have been and found they were able to connect with them easily. Kowhai School see the need every day for a service like Mana Ake and think it is important to keep it available to have people in schools working with tamariki. *Keep rolling it out. Absolutely. Throughout New Zealand, they all need it. (School management)*

Totara School case study

About Totara School

- **School type:** Contributing School (Year 1-6)
- **Decile:** 8-10
- **Authority:** State
- **Gender:** Co-educational
- **Location:** Rural
- **Size:** Small

This case study draws on interviews with the liaison kaimahi, school staff and whānau of students.

Totara School is in a small town with fewer than 1,000 people and the town has very few shops or amenities. It has a “school, a pool and a domain and a few sports groups... So everybody knows everybody”. Totara School had recently had a new principal and a new kaimahi start.

How are students and whānau supported?

Current Mana Ake services

- One-on-one sessions.
- Groups.
- Plans to hold an information evening and whānau drop-ins soon.

What was the need?

- Since the earthquakes, more low-income and transitory families have moved there. As a result, greater need for support has emerged.
- Totara School staff felt access to any services was a challenge because people would need to drive to Christchurch for anything, which takes time and money making services available to everyone.
- The main needs highlighted by school staff include low self-esteem, struggling with emotional regulation and complex environmental factors.

As soon as you go outside your main centres, there's very, very little support... not just where we are [here], but across New Zealand... as soon as you're 40 or 50 kilometres away, you might as well be 600 kilometres away. (School management)

Those are some very needy kids, but that goes back a long way. That stems from the environmental factors. (School management)

Mana Ake processes

Being part of the school community

- The new kaimahi has made a real effort to be visible every week in all the schools where they are the liaison, and to attend school events like picnics and sports days to help engage with the community.

Solo approach

- The large distances/travel times between schools in the school cluster/Kāhui Ako, meant the liaison kaimahi was the person doing most of the work with Totara School. However, the kaimahi still did group work in pairs.

Requesting support

- The school cluster/Kāhui Ako meetings did not cover how Mana Ake is being used. Decisions about how the resource of Mana Ake gets used were predominantly made through the liaison kaimahi, who receives FPS for students from different schools.
- To request support, the school completed the request form and talked with the kaimahi either over the phone or in person. The school then trusted the kaimahi to triage the need in the community to decide who was seen next and where to use the Mana Ake resource.
- Making requests for group programmes for students was less formal and the schools and kaimahi discussed their availability and when it might be possible to run group programmes.

Actually, we were missing out [on the Mana Ake resource]. So yes, we have children now coming through the pipelines and other schools actually decreasing. (School management/teachers)

I think having the regular times when I'm at the school makes it easier for the schools and parents so they can kind of book things out. So I'm trying to share my time kind of equally between the schools. (Kaimahi)

We put the referral through and then cross your fingers and wait. (School management/teachers)

After they are referred... it becomes my decision about which children are being seen [prioritising them]. It's supposed to be the cluster decision. But I take half the schools in the cluster as I am the main contact and with travel it just makes sense and means I can see more children. (Kaimahi)

What difference has Mana Ake made to Totara School, whānau and students?

Differences made to school

- Having people who could work face-to-face with students was hugely appreciated as there is no other service that can do this locally.
- Staff feeling more supported.
- Staff knowing where to go for help.
- Leading Lights was a heavily used resource.
- Highlighted the importance of wellbeing within the Totara School community.

I think it has been helpful, because it is someone who's right on our doorstep ready to go in. It's a referral form that's as easy to fill in as a quick phone call. (School staff)

It was incredibly helpful to have that support as a teacher... we don't have a lot of the skills and just to have those people who can actually have informed discussions with families. That takes a little bit of pressure off you as the teacher... It was incredibly supportive. (School staff)

With one of the parents that have just come on to Mana Ake just recently for their children. [Leading Lights staff] was my first port of call and we sat with the parent and we went through what is anxiety? What does it look like?... [Leading Lights] was my shining light... Just nice, lovely cartoons, easy words for mums and dads to look at and read as well. (School staff)

Differences made to whānau and students

- Increased tamariki wellbeing.
- Tamariki learnt about tools and coping strategies.
- Supporting whānau with the wider context of what they are going through and being a sounding board and giving advice.
- Providing an accessible support system.

What I liked was she asked us how we were as a family, not just about my son. So, she checked in with all of us. (Whānau)

I'm trying to get her some counselling, but it's hard to get her into somewhere but at the moment Mana Ake is doing just fine. Because there isn't anything else that you don't have a six-month waiting list that we know of and that you can afford. Like I can't afford \$60 an hour. I don't think anyone can afford that. So it's free and it's at school. (Whānau)

Challenges with Mana Ake

- Previous school management felt Totara School was not getting enough of the Mana Ake resource and were missing out compared to other schools. Since the change in school management and the new kaimahi arriving, this has stopped being an issue.
- Although Totara School felt Mana Ake was more accessible than other services, they still felt the wait times for Mana Ake were too long and they had more tamariki that needed support than Mana Ake could handle.
- There has been a change in kaimahi, which resulted in losing the relationships that had been built up. There was a long time between kaimahi with at least a term with no one to fill the gap.
- School staff and whānau felt there was stigma around asking for help for wellbeing challenges and some whānau refused to let their children take part.
- Some staff wanted to know more about what was being delivered in the one-on-one and group sessions so they could help support changes too.

There's something I have seen is a high turnover and staff... You want to build that relationship and then all of a sudden they move on. (School staff)

So it was about five or six students that were working with the kaimahi, but I'm not entirely sure what the programme looks like. So as a teacher, I'd like some more feedback about what's happening in these groups. And what we can do to back it up in the classroom to support... How can I get the whole class on the same page (School staff)

Overview

The interviewed school staff and whānau were extremely supportive of Mana Ake and what it was achieving. One of their biggest "complaints" was there should be more of the same. The key features about Mana Ake that people thought made it work well were: being regular (there every week), being a consistent person who got to know the community and the community knows them, offering a wide range of support options (individual support, groups, whānau drop-ins, information evenings, support for school pastoral care and teachers, Leading Lights), being external to the school, being provided at school, and Mana Ake being a no cost service.

Appendix 11: Response to mosque attack

Mana Ake response to the 2019 mosque attack

About the event

On Friday March 15th 2019, a gunman opened fire at the Al-Noor Mosque and again at the Linwood Islamic Centre in Christchurch. This tragic event cost the lives of 51 people and injured approximately a further 40 people. The attack began at 1:40pm and the gunman was arrested 19 minutes later. The unknown risk of further potential attacks led Police and the MOE to contact all schools in the Christchurch area to go into lockdown and not let their students leave their classrooms. The lockdown lasted from approximately 2:20pm to 6:00pm but varied by school. This case study outlines how Mana Ake responded to the attack over the following month and draws on interviews with the Mana Ake project team, kaiārahi, MOE, RTLBs, child adolescent and family mental health services, public health nurses and principals from effected schools.

Process of the response

Friday March 15th	Mana Ake contacted MOE to meet on Saturday to discuss the response
First weekend March 16-17	Mana Ake led the development of an information pack for schools and a school check-in form with the help of the MOE Traumatic Incident team and Werry Workforce. The response was to include both primary and secondary schools.
	Mana Ake contacted all the managers of the Mana Ake providers as well as Social Workers in Schools, Public Health nurses, School based mental health service and Nurses in schools to arrange for anyone who was available to come to the Design Lab on the coming Monday.
	Early meeting with managers of all the services to discuss and establish the plan for responding.
Monday March 18th	Large meeting with everyone involved in the response to present the information pack that had been developed and the school check-in form that needed to be completed. Schools were then assigned to the most appropriate person who was present (based on the relationship with the school). Mana Ake staff primarily worked with Primary schools.
	Frontline response staff contacted their assigned schools and started visiting them in person to deliver the information pack and get the school check-in form completed to start assessing need.
	When a need was identified at a school the information was passed back to the Mana Ake coordination team at the Design Lab and the most appropriate response was coordinated.
The rest of March	Frontline response staff continued to regularly check in with their assigned schools and continued to update the coordination team at the Design Lab if there were any changes in need. The schools with the most need were prioritised and the response team helped out at the schools as needed. This was through being a presence in the school, someone for staff, whānau and tamariki to ask for advice, meeting with and supporting the whānau directly involved and referring and connecting people to agencies that could meet their needs.

How did Mana Ake and the MOE work together to deliver this response?

- It was jointly decided the plan would include a response for all primary and secondary schools in Canterbury as well as early childhood centres (ECE). The Mana Ake project team already knew the regional MOE management and traumatic incident team well, as they had worked together since the start of Mana Ake.
- This joint response continued with the first schools who had contacted either Mana Ake or the MOE. These were some of the schools that had been more directly affected by the attack. Mana Ake and the MOE staff attended meetings with these school's senior management together to be able to deliver a clear message and know who was doing what to support the schools from the start.
- It was jointly decided that the MOE would continue its role as it normally would in traumatic incidents and would focus on supporting schools in getting back to normal and helping them to leverage their own support in their own communities. This left Mana Ake and the multi-agency team created on the Monday to respond directly to students and whānau.

The leadership from Mana Ake is really familiar with how the MOE works, we know each other, we worked together on many different projects.... We do have experience when stepping into situations there are no rules for. (MOE - Stakeholder)

[When a traumatic incident happens at a school] usually they want someone to come in and fix it for them but we don't do that... [We] make sure they have reflected on their own supports... assess, if they are managing or not... Make sure schools are running like normal. Incidents like the mosque shooting have much broader impacts but we use the same approach. (MOE - Stakeholder)

What was the information pack and how was it created?

- The initial information pack was developed over the weekend after the attack. It was developed/pulled together by the Mana Ake project team, Mana Ake kaiārahi, Werry Workforce and the MOE traumatic incident team. The resources were not developed from scratch – instead they drew on international resources that followed a psychological first aid approach.
- The information pack delivered to schools included the following documents:
 - Advice for caregivers (in Arabic, English, Farsi, Malay, Māori, Samoan, Tongan and Urdu), Mana Ake resources for schools, cultural awareness for working with Muslim communities and parents' guide to traumatic events.
- Stakeholders from other agencies spoke about how helpful it was to have consistent resources that they could trust to provide to schools and whānau.

The info pack was peer-reviewed with the MOE team and we stayed connected with them in terms of how we framed it. (Mana Ake project team)

I'm in the health sector so I'm getting bombarded from lots of people so it was good to have a filter and a coordinated approach, which in the past has been challenging. Just knowing what's worth it, what's credible. (Stakeholder)

What did support for schools look like?

- The support was prioritised to the schools that put their hands up and requested help. These were usually the schools who had whānau members involved in the attack. The response was fastest for these schools but the response to every school looked different based on their needs.
- Every school had a main contact person (usually Mana Ake kaimahi for primary schools). Their role was to support and help guide the school in their own response and provide resources where they could.
- **Being in the schools:** The kaimahi were a presence in the school and accessible for tamariki, staff and whānau to approach. This often involved the kaimahi attending school events, walking around the playground during break periods and talking to classes. They also made sure to join the schools for home visits to families or talked with the families at school.
- **Drop-in sessions:** Some schools arranged drop-in sessions for kaimahi to be at a school and be available for parents and caregivers to drop in during that time to have a chat.
- **Other forms of support included:** individual work with whānau and students, small group work, referring and escalating when needed and supporting school staff.

So, from Monday the Mana Ake team came in. They were honestly fantastic. Just advising how to allow the rest of our community to grieve. (Primary principal)

So, she [our usual kaimahi liaison] contacted us and it was all go. So, from the following school day we had support in the school and people and parents could access it. (Primary principal)

So, Mana Ake was involved and we had some teachers [also helping]. We identified some who had heavier stuff, then Mana Ake booked timeslots that were more confidential to support them. (Primary principal)

How was the multi-agency team approach managed?

- Mana Ake had already built up relationships and trust with the other agencies which allowed the other agencies to quickly get involved in the coordinated response. Mana Ake led the response for general need in schools but it also included:
 - All 13 Mana Ake providers, Social Workers in Schools (SWiS), Public health nurses, Nurses in schools, School based mental health service, Child adolescent and family mental health services (CAFS) and MOE.
- Although these other agencies were being managed by their usual managers, they were reporting back all the data about their schools to the Mana Ake team at the Design Lab. Having all the same resources delivered by the different agencies and reporting back to the same place allowed for timely and consistent collection of data, which helped to drive the response to where it was most needed.
- The main goal of working with these other agencies was to quickly create a response team that had relationships with schools that could deliver the same information to all schools and help support the schools most in need.

So, it felt we were pulled together as a group of interested parties and were given clear instructions about how we can support the schools, and we were able to escalate any particular concerns we came across. This was very different to the earthquake response. So it was Mana Ake in this instance, they had some resources and had the connections established, they were able to pull this together in the short timeframe. (Health Stakeholder)

What difference did it make for schools?

- Most of the schools spoken to for this evaluation were impressed by the response from Mana Ake and felt it:
 - Gave them the guidance they were looking for
 - Reaffirmed what they were doing
 - Helped provide stable support people to their tamariki and whānau
 - Kept them up to date about what was happening
 - Provided an accessible presence in their schools that could be approached for support
 - Provided clear trustworthy resources and advice.
- One school spoken to felt they could have been supported more. They had their kaimahi at the school as described but did not feel they were as forthcoming with ideas to help support the school as much as they could have been. This school had been through a number of different kaimahi and did not feel they had a strong relationship with them. Although this principal felt they could have been given more guidance on what to do and what they could access they felt it was appropriate the response prioritised schools that needed more support.

[Mana Ake] came in and were kept well briefed through their network. Each Mana Ake group has a leader and so our person in that role was very informative and all of those agencies and groups of people I didn't need to ask but I knew I could have rung any of them up for more info. (Primary principal)

We appreciate the richness and the options given. We just picked out what was good for us, but we shaped our response from what we saw so that was from conversations with Mana Ake and the school team that continuously did stuff. But it was all informed by that avalanche of info that came out. And also talking to other schools. (Primary principal)

Our key Mana Ake worker at the time was... very connected in a lot of ways. And in her personal life as well. She was just amazing. So helpful. (Primary principal)

Overview

- Mana Ake pulled together the main agencies involved with working in schools and coordinated the widespread response for schools after the attack. This was done in collaboration with the MOE and their response to ensure there would not be a duplication of service.
- The Mana Ake project team had strong relationships with the other agencies in schools as well as other NGOs through working with them during the implementation of Mana Ake. These relationships enabled Mana Ake and the other agencies to work together in a trusting and collaborative way to design and implement the response to the Mosque attack.
- The coordination role that Mana Ake played enabled all the information about school needs to be gathered in a consistent way across all schools quickly. Resources from Mana Ake and the other agencies involved could then be allocated to where they were needed most.
- The stakeholders interviewed felt this response was possible because of the strong relationships established in the sector through Mana Ake working with them when delivering Mana Ake and or designing pathways for the wellbeing care of tamariki.
- The response did not just utilise the relationships between agencies, it also focussed on utilising the relationships that the response team already had with schools. Principals and stakeholders talked about how important that was to make the response work.