

# EVALUATION OF THE PORIRUA WHĀNAU CENTRE

# KOWAIAU

## PROGRAMME 2016

Regional Public Health December 2017

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## ABOUT REGIONAL PUBLIC HEALTH

Regional Public Health is a sub-regional public health service, working with communities across the greater Wellington region through our three District Health Boards, Capital & Coast, Hutt Valley and Wairarapa. As a service we are a part of the Hutt Valley District Health Board. Our business is public health action – working to improve the health and wellbeing of our population and to reduce health disparities. We aim to work with others to promote and protect good health, prevent disease, and improve quality of life across the population. We are funded mainly by the Ministry of Health and we also have contracts with the District Health Boards and other agencies to deliver specific services. We have 130 staff with a diverse range of occupations, including medical officers, public health advisors, health protection officers, public health nurses, analysts and evaluators.

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## EXECUTIVE SUMMARY

In 2014, the Porirua Whānau Centre developed Ko wai au, a programme which aims to increase resilience among Year 4 to 8 tamariki (children) attending schools in the Porirua area. Ko wai au is delivered in 24, forty minute sessions covering three strands: physical; cultural; and social. Ko wai au is influenced by the Rock and Water Programme, teaching tamariki that they have a choice in how they approach any situation; either a *Rock approach* (non-negotiable stance), or a *Water approach* (a more flexible response). Either approach may be appropriate depending on the situation.

This report summarises the findings of the Regional Public Health evaluation of the 2016 Ko wai au programme. The purpose of the evaluation was to inform the Whānau Centre of what Ko wai au is achieving for tamariki and schools and how the programme could be strengthened. The evaluation included both teacher and tamariki experiences of Ko wai au. Teacher data was gathered through focus groups attended by 22 teachers, and one teacher interview. These teachers represented 9 of the ten schools\* involved in Ko wai au in 2016. The tamariki perspective used written feedback data the Whānau Centre had routinely collected from tamariki at the end of each Ko wai au programme. Data from a systematically selected group of 2016 feedback forms, from 463 tamariki representing nine schools was used.

The evaluation of the success of Ko wai au focused on three evaluation dimensions:

1. The quality of Ko wai au.
2. The impact of Ko wai au on tamariki and their teachers.
3. Ways Ko wai au could develop to make it more effective.

The teacher data was analysed to identify the key themes around quality, impact, and ways to increase effectiveness. Tamariki data was coded and analysed to assess levels of tamariki engagement and learning from Ko wai au. Standards were set for each evaluation dimension and the teacher and tamariki data was combined to produce an overall rating for each evaluation dimension. This rating provided an evaluation of how successfully Ko wai au had achieved each dimension.

### Quality of delivery

The evaluation found the quality of delivery of Ko wai au was excellent. The content was very appropriate and tamariki were highly engaged in the sessions. More than 90% of tamariki feedback showed positive engagement with Ko wai au. Teachers' comments about the content, delivery and level of engagement of tamariki were very positive. Teachers particularly emphasised how valuable the cultural content of Ko wai au was for their tamariki.

### Impact on knowledge

The impact on tamariki knowledge and awareness was excellent. Eighty percent of tamariki feedback showed tamariki had developed awareness of Ko wai au ideas and concepts, and learnt principles that would help resolve conflict. Teachers consistently agreed tamariki had developed awareness of the Ko wai au concepts and some teachers gave specific examples of this such as tamariki telling other each other that a "water" approach needs to be used in a tense situation, or explaining their own behaviour in terms of Rock and Water.

\*The original report stated that "...teachers represented 10 of the 11 schools involved in Ko wai au..." This has been corrected; there were ten schools involved in Ko wai au and teachers were from 9 of these ten schools.

## Impact on tamariki behaviour

The evaluation shows there was some impact on tamariki behaviour. Several teachers gave examples of behaviour change they linked to Ko wai au. This included significant behaviour improvement in tamariki (either individually or as a group or class), who had previously presented difficult behaviour in the classroom or playground. However, the impact on behaviour was not yet widespread.

## Teacher reinforcement of Ko wai au

The evaluation indicated that some teachers were proactively taking steps to reinforce the concepts tamariki had learnt in Ko wai au, but there were barriers to teachers being able to consistently reinforce Ko wai au learnings outside the actual sessions.

## Recommendations

Teacher feedback identified two key areas to strengthen Ko wai au.

1. Provide teachers with resources to support them to reinforce Ko wai au concepts. This would allow teachers to more effectively reinforce these concepts with their class or wider school, beyond the actual weekly session times.
2. Closer integration and development of a stronger connection between the school and the Ko wai au staff would support Ko wai au concepts to be strengthened and reinforced in the wider school environment. This could include the opportunity for teachers to regularly feedback to Ko wai au staff on the impact of the sessions on their classes.

Additionally, involvement of the whānau and wider community would increase the opportunity for Ko wai au to have an impact on behaviour beyond the school setting.



Photo Porirua Harbour wharf at Onepoto

## BACKGROUND

*“Anei he toka, ki a mau ki runga i tou tātou manawa, anei he wai, ki a mau ki runga i tou tātou toka, katahi ka mea atu, whakaaute.”*

*“This is our rock, we place it over our hearts, this is our water, we place it over our rock, we bow and say respect”* (Every Ko wai au session begins with this saying).

The Porirua Whānau Centre (Whānau Centre) in Cannons Creek, Porirua, is a Charitable Trust which provides education and social service programmes to enhance the health, social, educational and economic wellbeing of tamariki and whānau in the Cannons Creek community.

In 2015, in response to concern from parents and teachers about bullying in schools and anti-social behaviour in the community, the Whānau Centre developed the Ko wai au programme (Ko wai au), which aims to increase resilience among tamariki attending schools in the Porirua area by:

- teaching tamariki to respect each other by highlighting the importance of self control, self confidence and the ability to walk away from confrontation
- enabling tamariki to making better choices.

The programme is delivered free of charge to Year 4 to 8 tamariki in Porirua schools, by four trained facilitators and was trialled in a number of primary and intermediate schools in 2014 and 2015. In 2016, Ko wai au was delivered in ten\* Porirua schools and in 2017 is being delivered in 11 schools.

Ko wai au is delivered in a series of 24, forty minute sessions, either weekly over 24 weeks (February to September), or twice weekly over 12 weeks (September – December). The Ko wai au facilitators are from the local community, having grown up in Porirua and they are particularly chosen for their ability to be positive role models for the tamariki. The Whānau Centre chose to deliver Ko wai au in schools as this was seen as the best way to access a large number of tamariki.

## Funding

The Whānau Centre received a funding grant from the Ministry of Social Development as a one off payment to support the development of Ko wai au. The Whānau Centre is applying to other organisations for on-going funding.



Photo: Porirua Harbour

\*This is a correction from the original report, please see note at bottom of page 5.

## PROGRAMME STRUCTURE – HOLISTIC FOCUS

Ko wai au has a holistic approach similar to the *Te Whare Tapa Whā* model of health<sup>1</sup> which is based on the four cornerstones of health.

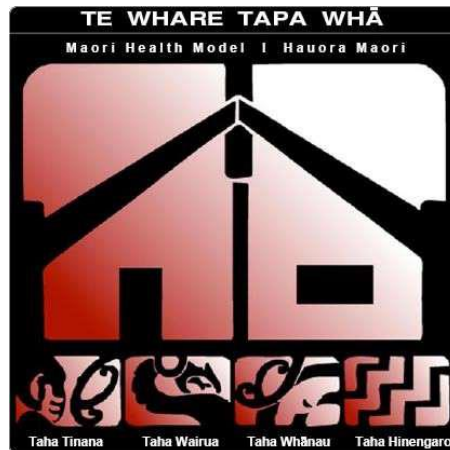


Figure 1 Te Whare Tapa Whā Māori model of Health. Source: Ministry of Health<sup>1</sup>.

- Taha Tinana - physical health
- Taha Hinegaro - mental health
- Taha Whānau - family health
- Taha Wairua - spiritual health

### Programme content

Ko wai au has three interrelated strands: social, cultural and physical. The three strands provide a framework to increase resilience of tamariki through physical activity, mental challenge, individual perseverance, interaction with others and team work. Ko wai au aims to support tamariki to understand who they are, where they come from and where they want to go.

### Social

The social strand is influenced by the *Rock and Water Programme*<sup>2</sup>, which was developed in the Netherlands and is used in 14 countries. The key concepts in *the Rock and Water Programme* are that an individual has a choice in the way they approach any situation they encounter. A Rock approach is a non-negotiable stance and a Water approach is a more flexible response. Either approach may be appropriate depending on the situation. *Rock and Water* focuses on teaching tamariki self control, self awareness, self confidence and social competency skills using physical activities, games and interactions.

*Rock and Water* was developed as a stand-alone programme run by facilitators who have completed specific training to deliver the programme using a comprehensive manual of lesson plans. A 1990 inquiry into school safety by the New Zealand Office of the Children's Commissioner<sup>3</sup> cited evidence of the effectiveness of the *Rock and Water* programme as an example of programmes which build a positive and nurturing school environment. In the context of Ko wai au, *Rock and Water* is integrated with sessions incorporating culture and physical activity.



## Cultural

The cultural strand focuses on identity, and creativity, with tamariki learning about their whenua (land), and the traditions of both Māori and Samoan cultures. This focus on culture aims to support tamariki to develop a stronger cultural identity, increase their knowledge about the cultural significance of their local community, and encourage a sense of belonging to their local community. The tamariki learn through mau rākau (knowledge of Māori use of weaponry), the commands that reflect the landscape of the Porirua area and the history of Ngāti Toa, including the mountains of Porirua (Whitireia and Rangituhi), and the two harbours Te Awarua o Porirua.

## Physical

The physical strand consists of a workout (from Cross Fit Level 1 training), Māori games and the Samoan cultural dance - sasa (where hand movements depict activities taken from everyday life such as fish swimming). Ko wai au teaches tamariki Māori games and activities such as Ki-o-rahi, poi and mau rākau and develops creativity through the haka and sasa. Teams of tamariki create their own sasa which can include their favourite dance moves. Ko wai au consists of 10 social, six physical, and six cultural sessions which are spread throughout the 24 session programme.

## EVALUATION METHOD

### Who carried out the evaluation?

The evaluation was conducted by Regional Public Health (RPH). RPH works with community organisations involved in supporting community health and wellbeing. In 2016, the Whānau Centre requested RPH support for an evaluation of Ko wai au. The purpose of the evaluation was to provide the Whānau Centre with information about what Ko wai au achieves for tamariki and schools, and any changes that could enhance the effectiveness of Ko wai au.

Figure 2 shows a logic model of how Ko wai au is designed to work. This logic model guided the evaluation. Because resources were limited, not every aspect of Ko wai au was covered in the evaluation. The evaluation focused on three areas:

1. The **Quality** of Ko wai au.
2. The **Impact** of Ko wai au on tamariki and their teachers.
3. **Ways Ko wai au could develop** to make it more effective.



Photo: Takapūwāhia Marae Porirua (Ngāti Toa)

## Porirua Whanau Centre Ko wai au Programme

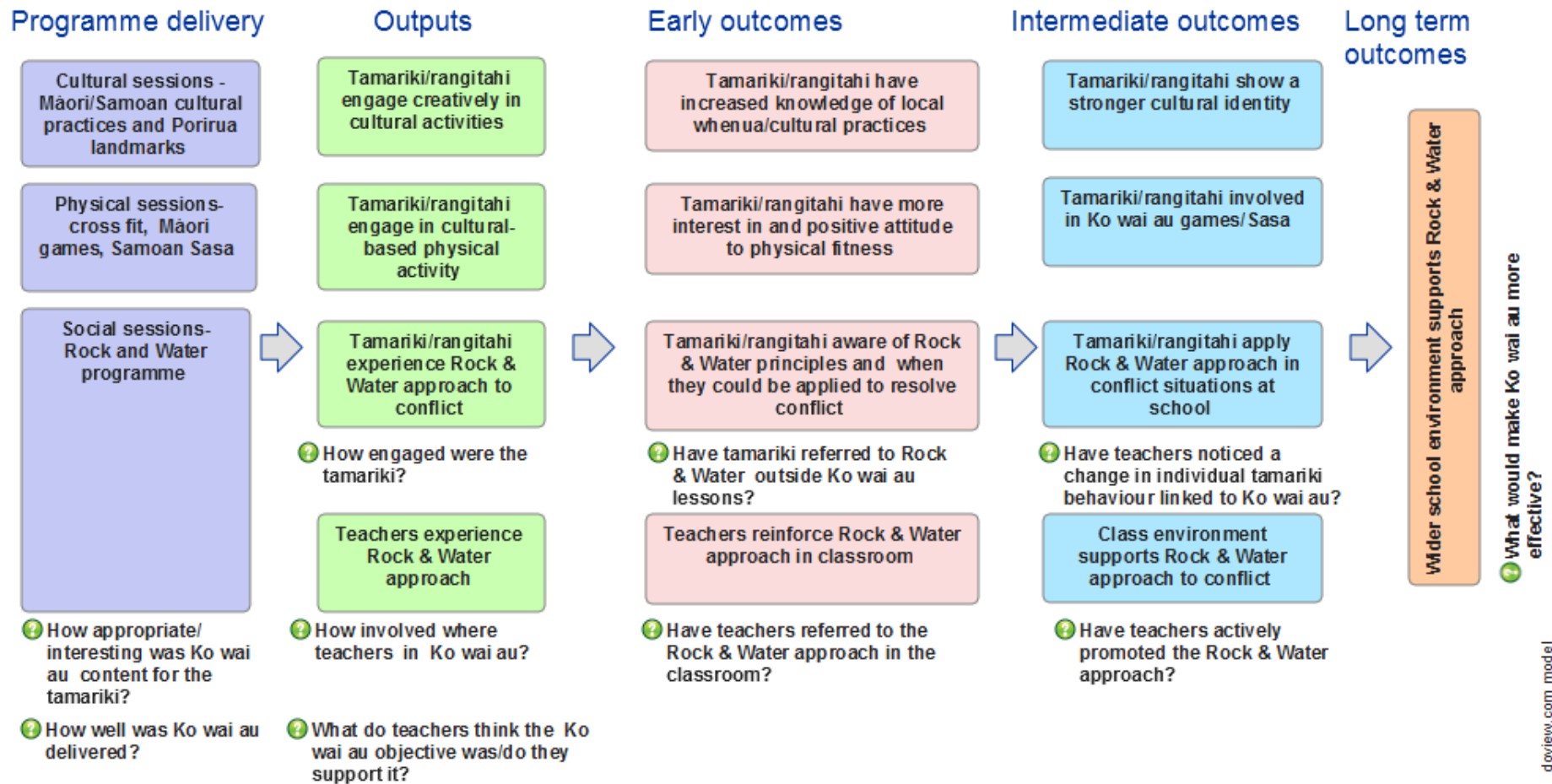


Figure 2 Ko wai au Logic Model

## What was the evaluation trying to find out about Ko wai au?

The evaluation focused on three main areas and six overall questions.

**Table 1 Evaluation dimensions mapped to overall evaluation questions**

Evaluation Dimension	Overall Evaluation Question
Quality	1. How appropriate is the Ko wai au content and delivery? 2. How effectively is Ko wai au engaging tamariki and their teachers?
Impact	3. How well is Ko wai au providing tamariki with <b>knowledge and awareness of</b> ways to resolve conflict? 4. How much impact is Ko wai au having on tamariki <b>behaviour</b> ? 5. Have <b>teachers actively promoted</b> Ko wai au in their classroom?
Potential improvements	6. How could Ko wai au develop to make the programme more effective?

## What information was used to answer the evaluation questions?

The following information sources were used:

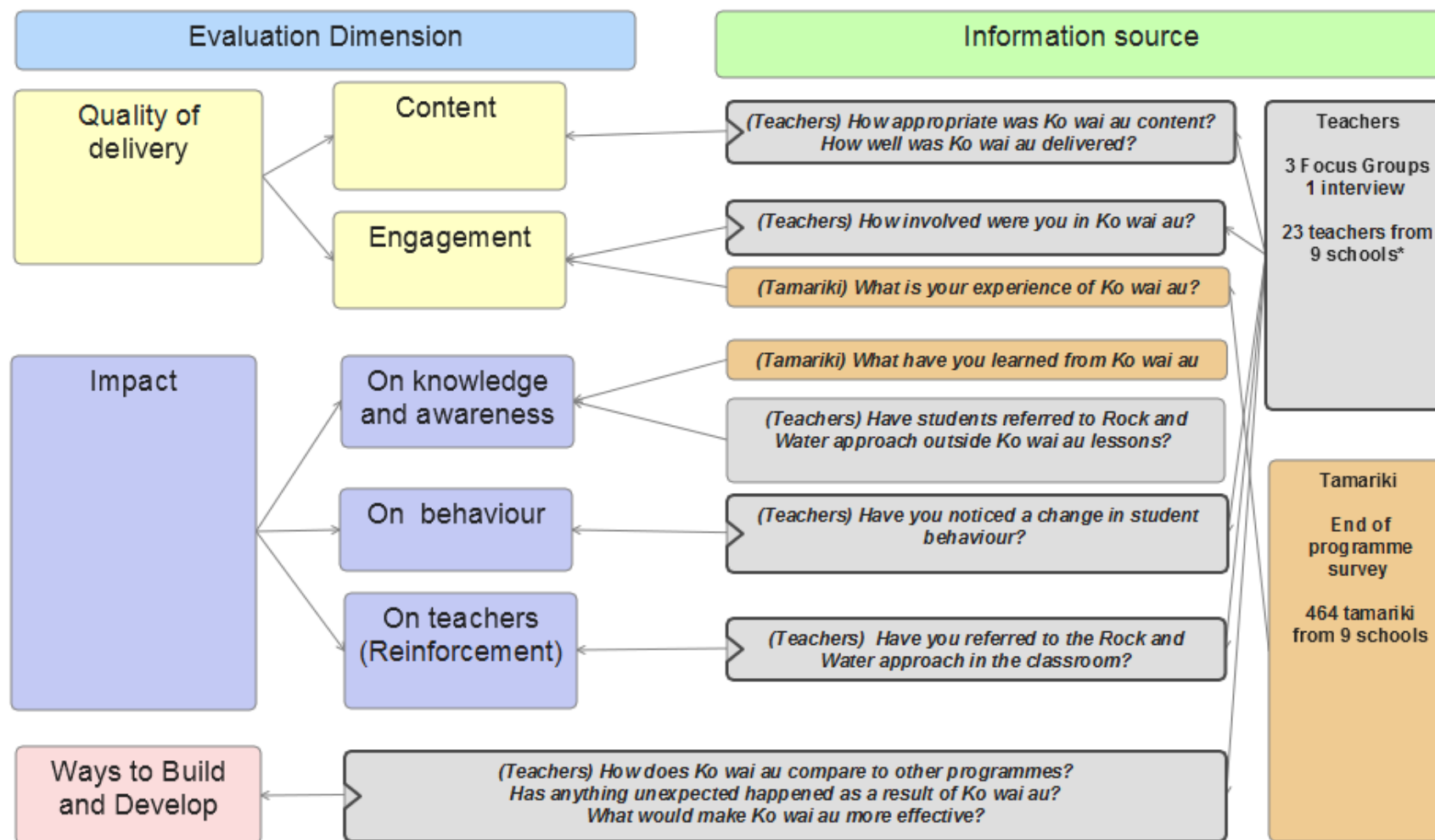
### *Tamariki feedback forms*

In 2015 and 2016, Ko wai au staff collected written feedback data from tamariki when they had completed the Ko wai au programme. Information from two of the questions on the 2016 tamariki feedback form was used in the evaluation. These questions asked tamariki about their experience of Ko wai au and what they had learned. (For a full list of questions and how the data was processed, see Appendix 2).

### *Teacher focus groups*

The 36 teachers whose classes had participated in 2016 were invited to take part in one of three focus groups to give feedback on their experiences of Ko wai au. Twenty two teachers participated in the focus groups and one teacher who was unable to attend was interviewed by telephone, meaning feedback was obtained from 23 (64%) of the teachers, whose classes received Ko wai au in 2016. These teachers represented 9 of the ten\* schools receiving Ko wai au in 2016. The focus groups captured teacher feedback around how the programme ran in their class, whether they had noticed changes in the behaviour of tamariki that they thought was linked to Ko wai au and what changes would enhance Ko wai au's impact. (See Appendix 3 for Focus Group questions). The evaluators also observed a Ko wai au session at a school. Figure 3 shows the questions used for each evaluation dimension and the information source used.

\*This is a correction from the original report, please see note at bottom of page 5.



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Figure 3 Ko wai au – Evaluation dimensions and information sources

\*This is a correction from the original report, please see note at bottom of page 5.

## Rating scales

Rating scales were developed for assessing the answers to the evaluation questions. At the end of the report the information collected was brought together with the rating scales to answer the evaluation questions.

**Table 2: Rating scales**

Evaluation question	Rating scale			
How appropriate is the Ko wai au <b>content and delivery</b> ?	<b>Not OK...</b> not doing the job we want it to yet	<b>Ok...</b> but room to develop	<b>Good</b>	<b>Excellent</b>
How effectively is Ko wai au <b>engaging</b> tamariki and their teachers?	<b>Not OK...</b> not achieving engagement yet	<b>Ok...</b> but needs some work to engage tamariki and teachers	<b>Good level of engagement</b>	<b>Excellent. High level of engagement</b>
How well is Ko wai au providing tamariki with <b>knowledge and skills</b> to resolve conflict?	<b>No impact.</b> Need to do something different	<b>Limited impact so far...</b> room to grow	<b>Good.</b> Probably some impact in this area	<b>Excellent.</b> A noticeable impact
How much impact is Ko wai au having on tamariki <b>behaviour</b> ?	<b>No impact</b>	<b>Limited impact so far...</b> room to grow	<b>Good.</b> Some impact in this area	<b>Excellent.</b> A noticeable impact
Have teachers actively promoted Ko wai au into their classroom?	<b>No impact</b>	<b>Limited impact so far...</b> room to grow	<b>Good.</b> Some impact in this area	<b>Excellent.</b> A noticeable impact



Photo: Ko wai au programme

## EVALUATION FINDINGS

### Quality of delivery

#### **Appropriateness**

The **teachers' focus groups** consistently reported that the Ko wai au content was appropriate for their tamariki, with no comments indicating the content was inappropriate. This was illustrated by comments such as *"It was definitely pitched at the right level "and "...it was appropriate because everyone, all of my students could relate to that [content] and give input..."*. Two teachers specifically highlighted the appropriateness of the cultural content. One commented *"its' about that cultural responsiveness, ....the children could make connection, multi-cultural, Māori, Pasifika so they were highly interested, and they take it back and they use it in their everyday learning."*

Overall, there were very positive comments about the Ko wai au content from the teachers.

#### **Tamariki engagement**

Feedback from the **tamariki survey** showed a very high level of engagement and enthusiasm for Ko wai au. Words like *exciting, amazing, inspiring, awesome* and *epic* featured in the tamariki feedback. More than **90%** of tamariki feedback showed **positive engagement**.

In the **focus groups**, teachers consistently reported that Ko wai au staff engaged very positively with tamariki. Teachers mentioned the following observations about the way Ko wai au staff related to the tamariki: the respect they showed for tamariki; the rapport they established; and how well they dealt with tamariki who were difficult or reluctant to join in. One teacher mentioned the value of having four staff (allowing attention to be given to tamariki who were not participating). Several teachers mentioned the value of Ko wai au staff being from the local community.

Several teachers described the positive impact on the Ko wai au staff – tamariki relationships, as a result of the staff attending activities in the school that were unrelated to the Ko wai au programme for example school concerts.

*"I think the kids found them [the Ko wai au staff] relatable and they knew a lot about their area and the community and they were able to hook them in through that...because they were local, ...Some of kids know them before the programme...and they come to our concerts ...they will show up, [they are] very interested in the children's learning".*

Several teachers found it took several sessions for the tamariki to *"get into the swing of things"*. In contrast, several other teachers reported their tamariki were into the programme very quickly.

The value of role modeling was brought out by several teachers with comments such as; *"I think delivered by those strong men, those role models... has been the difference for a lot of these kids, these boys"*. The value of a female staff member was mentioned, specifically the way that role modeling was not restricted to gender stereotypes as the female presenter was strong and male presenters showed a softer side.

The value of the Ko wai au focus on team building, including the expectation that tamariki would work together, was highlighted by one teacher.

*“...they really held high expectations for all ...so when they would be doing things in a group they all had to work as a team, they all had to finish at the same time, they all had to support one another, like no-one was kind of given an easy out”.*

### **Need for more information**

The need for more information about the Ko wai au programme was a strong theme identified by four teachers. Most teachers indicated that they did not have a formal outline of the Ko wai au sessions which meant they did not know in advance what each session was specifically going to cover. This was particularly relevant for one teacher who described a situation where the session involved boxing between children. Some children were paired up with those they had previously been in fights with. The teacher would have been able to prepare the vulnerable tamariki to cope with this if she had known this activity was included in the programme. One teacher reported that she had asked for and received a programme outline; others were surprised about this and indicated they would like more detailed information too.

Overall, there were very positive comments about the level of tamariki engagement and the teachers were enthusiastic about the delivery of Ko wai au.

### **Teacher engagement**

The teachers were asked about their participation in the Ko wai au sessions. Most teachers reported that they stayed with the class during the Ko wai au sessions. Some teachers indicated this was school policy and taken for granted in their school, for others it was a choice. Several teachers indicated they were present for some, but not all of the sessions. This was either because the Ko wai au time was scheduled as the teacher’s own professional development release time, or more than one class was doing the Ko wai au session together and the other teacher attended. A majority of teachers indicated they participated in the activities during the Ko wai au sessions, while some either observed but did not participate, or participated only some of the time. While most teachers were consistently involved in Ko wai au sessions, which indicates support for the programme, it must be acknowledged that some teachers were required to be present as it was school policy.

Teachers were asked what they saw as the objectives of the Ko wai au programme. Teachers varied in the way they described the objectives with many indicating the objectives were broadly around the theme of tamariki learning how to relate to others. Several teachers talked broadly about tamariki learning how to influence the outcome of a situation with comments such as:

*“The programme actually helps them identify how they think. They [the Ko wai au staff] put responsibility back on the child saying “...at the end of the day you decide how the situation is going to pan out and with these tools... no one sways you, you do it yourself but it is really up to you to see things”.*

Several teachers reflected on the cultural content, seeing the objectives of Ko wai au as broad, encompassing a *holistic perspective of wellbeing* (related to the *Te Whare Tapa Whā* Māori model of

Health<sup>1</sup>, rather than a specific objective such as anti-bullying. “...Mason Durie’s *Te Whare Tapa Whā*, because it’s a way of being,... it’s not focussing on just one aspect of life and it’s not about bullying or ... conflict resolution it’s about being, ...”. Several teachers mentioned an objective around developing self-esteem or a sense of self.

The teachers did not appear to have in-depth information about Ko wai au and the objective of assisting tamariki in making better choices<sup>4</sup>. However, the teachers’ view of the objectives were consistent with the Ko wai au programme objective, especially the emphasis on tamariki learning knowledge/skills in relating to others, and being empowered to influence the outcome of situations through choosing their reactions.

Overall, the teachers were enthusiastic about Ko wai au and most attended the sessions with their class.



Photo Ko wai au programme



## Impact on tamariki

### *Tamariki knowledge and understanding of Rock and Water concepts*

Four out of five (80%) **feedback comments from tamariki** suggests that they had learned principles or concepts that would help them deal with conflict.

**Teachers** were asked whether they had noticed tamariki **referring to the *Rock and Water* concepts** outside of the Ko wai au sessions. Many reported that tamariki had referred to both Ko wai au and the *Rock and Water* concepts outside of the Ko wai au sessions, while some teachers said they could not recall examples of this. Teachers who had observed references to Ko wai au gave a range of examples including: tamariki talking about *Rock and Water* to explain their actions; tamariki using the concepts to promote behaviour change, for example, saying to one another “...*that’s a rock attitude, you have got to use a water attitude*’; a tamaiti (child) describing to the teacher an incident at home where “...*he felt like fighting but then what came into his mind was the rock and water terms and he just calmed down.*”

One teacher reported that tamariki wanted to do Ko wai au activities in the classroom such as the sign of respect that is part of the Ko wai au session; others reported tamariki had written about Ko wai au in their regular reflections journal.

While not all teachers indicated that they had observed tamariki referring to the Ko wai au programme/concepts, the detailed description from a number of teachers suggests that in regard to awareness of these concepts, Ko wai au is having an impact on some tamariki.

### *Impact on tamariki behavior*

**Teachers** were asked whether they had **noticed any change in behaviour of tamariki** that they thought was linked to Ko wai au.

A number of teachers described positive behaviour change and gave specific examples they linked to the Ko wai au programme as shown in the quotes from two teachers below:

*“One of those boys who I was having difficulty with in the classroom he has just, he’s disappeared nearly as a problem in the playground...he still gets upset but he walks himself to somewhere staff [are], or he will go and talk to an adult about it. A completely different kid, you know the staff have noticed... I have got another 3 or 4 kids that are behavioural issues but that has reduced dramatically”.*

*“...one child who was quite prone to violent outbursts at the beginning of the year... literally yesterday he had an outburst but he,... found his centre and you could see him, he was breathing and he was in control and I hadn’t seen that all year and I do put it down to...he has learnt these tools and techniques to deal alongside others obviously but I think absolutely it [Ko wai au] has had an effect on some of our children”.*

Several teachers talked about a change in the behaviour of their tamariki as a group. One teacher described a shift from tamariki *“lashing out”* to *“stop and think”*. Another teacher talked about originally having *“a lot of rocks in my class”*, but the class has *“mellowed out”*, describing how the Ko wai au male staff had provided alpha male role models that were quieter so the boys could see it was not necessary to be *“a rock”*, with the result that the boys are quieter now. Another teacher described how the level of anger in the playground has reduced since they have participated in Ko wai au. When discussing the objective of Ko wai au, one teacher recounted seeing *“whole attitudes and everything change”* over the year and the response by tamariki to things became very different. One teacher commented that Ko wai au had more impact *“...on the good kids. They will never forget... but for the kids that were of concern it was like back to normal until they went [to Ko wai au again] ...they loved it... but it was too hard for them to maintain.”* Several teachers pointed out that it was difficult to attribute any changes in tamariki behaviour specifically to the Ko wai au programme as there were so many influences on behaviour.

## Impact beyond the Ko wai au sessions

### *Teacher/school reinforcement of Ko wai au*

Teachers were asked whether they had referred to Ko wai au or the *Rock and Water* concepts in their classes outside of the Ko wai au sessions. Many teachers enthusiastically indicated they had made reference to the Ko wai au programme. Some teachers had engaged tamariki in writing about Ko wai au, one described using the *Rock and Water* concepts to help tamariki resolve issues, another talked about reinforcing the Ko wai au principles of respect and team building, and another described how the tamariki practice scenarios from the Ko wai au lessons in role plays.

*“Yes, so whatever topic they are going...to act in front of the class, they will incorporate some rock and water comments ... They are usually starting off as someone bullying someone else and then someone will step up and say how they are going to solve that”.*

Other examples included: blogging about Ko wai au; playing the Ko wai au games; and practicing the reflection exercise learnt at Ko wai au.

Overall, eleven teachers indicated they had reinforced Ko wai au by making reference in a variety of ways to Ko wai au during their class teaching time. In contrast, several teachers said that they do not specifically refer to Ko wai au or the *Rock and Water* concepts as they already have their own concepts such as mana (authority) and manaakitanga (showing respect), which are used to reinforce behaviour management in their school.

### *Unexpected consequences*

Teachers were asked whether anything unexpected (both positive and negative) had happened as a result of Ko wai au. The main unexpected positive outcome was the strong focus on culture in Ko wai au sessions. Many teachers enthusiastically described Ko wai au’s cultural focus as a strength with comments such as *“...long overdue programme for schools. Culturally sensitive one, adaptable for everybody”*.

*“...the high level of delivery ...of Māori concepts ... it was like living/breathing because sometimes people say this is what we do but you don't really get that... that spirit that comes... that was really important because that is one of the goals that we set for our school, that we would raise just that mana of children. So that was really important”.*

Several teachers specifically mentioned the value of the Te Reo Māori content and the teaching of the Māori game Ki o Rahi was particularly positive for teachers whose tamariki were in an interschool Ki o Rahi tournament. One teacher commented on the value of the detailed lesson on Māori landmarks of the Porirua area, another commented on the value of the history and background provided into Māori legends. Overall, eleven teachers specifically mentioned the cultural component at some stage in the focus groups or interview.



Photo Ko wai au programme



Photo: Ko wai au programme

## What would make Ko wai au more effective?

Teachers had the following suggestions for ways Ko wai au could be improved:

- **More information/resources to reinforce the learning**

A key theme for improvement was around providing increased information about Ko wai au. Teachers were very positive about Ko wai au, but many were hungry for more information, specifically about what was to be covered in the sessions, so they could be prepared if there were likely to be any issues for their tamariki. Teachers were motivated to back up and reinforce the Ko wai au learnings in the classroom, but lacked the resources to do so. Several teachers wanted resources (such as a class set of equipment), so the tamariki could play the games outside of the Ko wai au sessions, or a list of the Te Reo words used in Ko wai au so they could reinforce these in the classroom. One teacher outlined a similar programme overseas that included a half day teacher workshop so that teachers have an understanding of the programme before it is run, and the schools were involved in deciding what issues the programme would focus on.

- **Strengthened connection with the school/feedback from teachers**

A key theme was around the need for increased connection between schools and the Ko wai au staff. Teachers appeared to be slightly removed from the Ko wai au programme delivery. Ko wai au staff delivered the sessions with teachers not having to be present (although most were). There was no formal opportunity for feedback from teachers about how the programme was impacting their tamariki, and therefore no opportunity to adapt the programme content to the teacher's perception of the needs of their class. This suggests that more connection between the school, teachers and Ko wai au staff would be useful. A related suggestion was that Ko wai au staff engage with teachers casually in the staffroom. A further suggestion was for scheduled review meetings with teachers after a period of time to assess how Ko wai au is working for their class. This would allow teachers to give feedback on the impact on their class and the focus of the sessions could be adapted as needed if there are issues.

*"I have quite often offered for the team to come to the staff room, just to come and mingle ...it would be nice to have that conversation with them, away from the group and the rush, rush and bustle".*

- **Integration with the school culture**

Several teachers talked about the challenge of integrating Ko wai au into their school as their schools have their own motto and values. In addition because they also have other external programmes being run in the school, the learnings from Ko wai au can get lost. One teacher specifically talked about the need for Ko wai au to be integrated with the culture of the school so that the concepts can be reinforced by the teachers.

*"...there has to be some way of being consistent with having it flow on into classrooms. If we want something to work, especially a programme like Ko wai au, we have to be well invested, not just on that day, ...so then those programmes are successful when we do come together and the kids, ...I would love posters up on the wall".*

- **More Te Reo and Pacific Island languages**  
Many teachers were very positive about the cultural component of Ko wai au and consistently wanted more Te Reo and Pacific Island languages.
- **Involvement of whānau**  
There was a suggestion that the whānau of the tamariki could be invited to be involved in Ko wai au. A specific suggestion was for a collective day for a cluster of the schools involved in Ko wai au to get together to play the games. Tamariki could teach their parents what they had learnt.
- **Timing of Ko wai au**  
Some teachers, who had the more condensed twice weekly programme starting in September, said they would prefer to have Ko wai au at the beginning of the year as it would set up a positive atmosphere early in the school year.

### *How does Ko wai au compare to other programmes?*

A strength of Ko wai au, highlighted by many teachers, was the flexibility of the Ko wai au staff to alter the session time and days to fit with other school commitments. This was particularly important as other programmes are much less flexible and only available at a prearranged times. Teachers resoundingly said they would choose Ko wai au above other programmes because of factors including: the strength of the cultural component; the local connections of the Ko wai au staff; the role modeling; the extended period of time Ko wai au runs compared other programmes of two-three days; the strength of the active teaching methods; and the connection the Ko wai au staff develop with the tamariki.

The main limitation of Ko wai au compared to other programmes was the lack of resources for teachers. Teachers specifically mentioned the Kids Can programme and indicated that Kids Can provides good resources for follow-up by teachers.



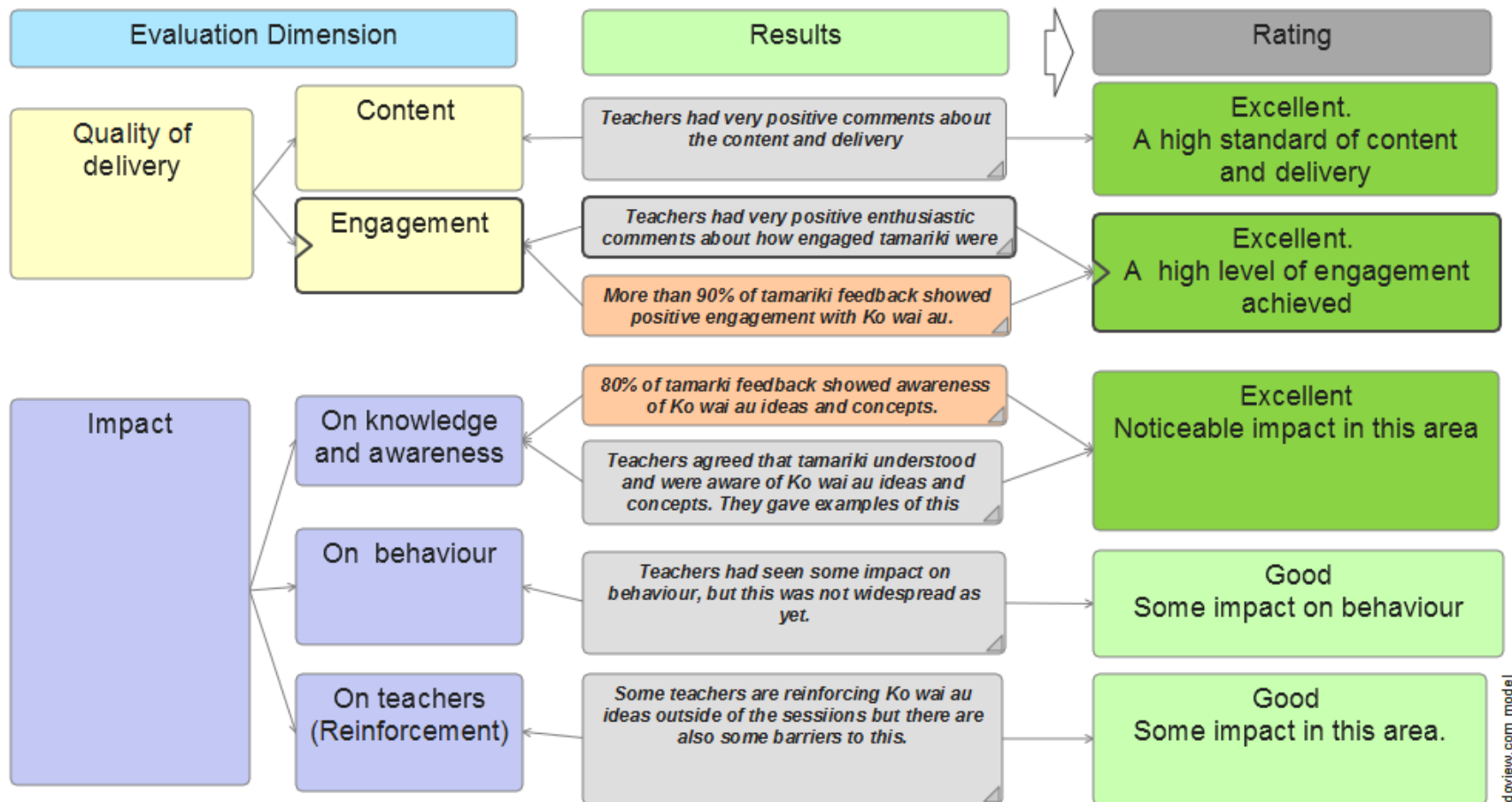
Photo: Ko wai au programme

## OVERALL RATINGS

A set of standards were created using the findings from tamariki and teachers, to answer the evaluation questions and produce a rating for each question, shown in Table 3 below. (Details about the standards and how the information was analysed to rate them are provided in Appendix 4)

**Table 3 The overall evaluation ratings for each evaluation question**

Question	Answer/Rating	Evidence
How appropriate is the Ko wai au <b>content and delivery</b> ?	<b>Excellent - high level of content and delivery</b>	There were very positive comments from teachers about the Ko wai au content and delivery.
How effectively is Ko wai au <b>engaging</b> tamariki and their teachers?	<b>Excellent - high level of engagement achieved</b>	More than 90% of tamariki feedback showed positive engagement with Ko wai au. Teacher's comments reinforced this. Engagement was high.
How well is Ko wai au providing tamariki with <b>knowledge and awareness of ways</b> to resolve conflict?	<b>Excellent - a noticeable impact in this area</b>	Ko wai au has had an impact on knowledge and awareness.  There was evidence that 80% of tamariki had learned principles that would help resolve conflict.  Teachers had observed awareness and use of these concepts by tamariki.
How much impact is Ko wai au having on tamariki <b>behaviour</b> ?	<b>Good - Some impact in this area</b>	Teachers had seen some impact on behaviour, but this was not widespread as yet.
Have teachers <b>actively promoted</b> Ko wai au in their classroom?	<b>Good - Some impact in this area</b>	There were some signs of the teachers/schools picking up and using Ko wai au ideas outside of lessons, but also some barriers to this.



doview.com model

**Figure 4 Evaluation results and ratings for each dimension**

Figure 4 shows the combined results of the analysis of the tamariki and teacher data and the subsequent rating, for each evaluation dimension.

## DISCUSSION

This evaluation shows that in 2016 Ko wai au was very positively received by both tamariki and teachers. Teachers were particularly impressed with the amount of cultural content, which was in contrast to other similar programmes offered to their schools. Teachers indicated they would choose Ko wai au over other similar programmes.

The evaluation shows that Ko wai au content is both highly appropriate and engaging to tamariki. The evaluation indicates that most tamariki learn some of the key principles that Ko wai au focuses on, meaning they have a greater understanding of the options available when dealing with conflict situations. There is an indication that Ko wai au is having an impact on the behaviour of some tamariki with some teachers describing specific examples of behaviour change in tamariki with a pattern of difficult behaviour, either in the classroom or the playground.

There is less evidence at this stage that Ko wai au is producing positive change in the wider school environment. This may be due to a variety of factors. The teachers' suggestions of ways to make Ko wai au more effective provide key information on future developments to strengthen Ko wai au.

There are two main areas that could be addressed:

1. **Resources:** teachers particularly suggested that to reinforce the Ko wai au learnings they need easy access to relevant resources. Comprehensive resources were not part of the Ko wai au programme at the time the evaluation was conducted.
2. **Increased integration with the school:** teachers identified the need for closer links and a degree of integration of Ko wai au content with the school culture. Teachers' enthusiasm for Ko wai au was evident in the focus groups.

Now that a number of schools are familiar with what Ko wai au has to offer, there may be an opportunity to work more closely with each school as a whole to complement the existing focus on working with individual class groups. If the whole school was committed to a *Rock and Water* approach this would support positive behaviour change in the wider school environment.

Research on violence prevention in schools suggests that to be most effective and to influence behaviour beyond the school, programmes need to involve whānau and the wider community<sup>5</sup>. This could be another area to develop for Ko wai au.



## CONCLUSIONS AND RECOMMENDATIONS

The Ko wai au model has many strengths including: the engaging presenters who relate well to the tamariki and foster connections with the schools beyond their role as Ko wai au presenters; the strong cultural component which teachers identified as being particularly valuable; and the *Rock and Water* programme which uses evidence based teaching methods. Clearly tamariki are engaged and learning new ways to manage conflict situations and there are signs this is resulting in positive changes in behaviour.

A stronger connection with the school as a whole and more resources to support teachers to reinforce the learning from Ko wai au are key areas to develop. These changes would increase the likelihood of Ko wai au having a bigger impact on the overall school environment.

### Strengths and limitations of the evaluation

The strengths of this evaluation are that it is an independent evaluation carried out by an external organisation; the evaluation included feedback from both tamariki and teachers; and the teachers providing feedback represented 9 of the ten\* schools receiving Ko wai au in 2016.

A limitation was that because of the limited resources available for evaluation, the tamariki feedback was restricted to data collected by the Whānau Centre prior to the evaluation process, rather than collecting data from tamariki specifically tailored to this evaluation. It is also important to note that the evaluation does not address the question of whether Ko wai au is the most effective programme available. While teachers clearly said they would chose Ko wai au above other school based programmes they had experienced, it was beyond the scope of this evaluation to actually compare the outcomes of Ko wai au with the results of other school based programmes with similar objectives.



Photo: Ko wai au programme

\*This is a correction from the original report, please see note at bottom of page 5.

## REFERENCES

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## GLOSSARY

Haka	Posture dance performance, cultural
Kī-o-rahi	A traditional Māori ball game
Mau rākau	To wield weapons, knowledge of Māori use of weaponry
Mana	Authority, status
Manaakitanga	The process of showing respect, generosity and care for others
Ngāti Toa	Iwi that holds mana over the Porirua (Pari-ā-Rua) area
Poi	A light ball on a string of varying length which is swung or twirled rhythmically to sung accompaniment
Sasa	Samoan dance where hand movements depict activities taken from everyday life such as fish swimming
Tamaiti	Child
Tamariki	Child, children
Taha Tinana	Physical health-wellbeing
Taha Hinegaro	Mental health-wellbeing
Taha Whānau	Family health-wellbeing
Taha Wairua	Spiritual health-wellbeing
Te Awarua o Porirua	Two harbours of Porirua (Pari-ā-Rua)
Te Whare Tapa Whā	A Māori model of health based on the four aspects of health

Appendix 1 Porirua Whānau Centre Ko wai au brochure



**KOWAIAU**  
Youth Programme



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# KOWAIAU

Ko Wai Au (Who am I?) is a resilience programme for Year 5 – 9 tamariki. Introduced to local schools in Porirua in 2014, the programme has been driven by the community to address issues involving bullying, truancy, obesity and anti-social behaviours.

The Programme teaches students to respect each other by highlighting the importance of self-control, self-confidence and the ability to walk away from confrontation. These tools allow the students to feel safe and provide an environment conducive for learning.

The programme uses a holistic approach using three focus areas as a framework. These are

## Social Physical Cultural

**Social Principle** lessons are influenced by the existing Rock and Water Programme and focus on the children using 'Water Attitude' (a consideration for others) in daily activity.

The **Social Self Confidence** lessons teach the students to stand strong and be calm in confrontation.

The **Physical** Sessions include a crossfit workout, followed by the learning and playing of a traditional Maori game.

The **Cultural** Sessions combine Maurakau movements that depict Porirua land marks and the learning of the haka, 'Te Ara o Tawhaki'

## Social Principles

- **Attitudes**  
Evaluations, Salute, River analogy, Rock and Water Attitude, Who is Rock?, That's my Chair
- **Conversation**  
Compliments, This is my ball, Role plays, Smart rock
- **Confrontation**  
Tag, Rock and Water Castle, Role Plays, Sticky hands
- **Walking away strong**  
Confrontation Freeze, Centre calm vs Centre Power, Too much Rock/Water/Walking away strong, Tolerance
- **Cyber Bullying**  
Three groups workshop, Social Media skit, Wool networks
- **Body Language**  
Emojis, Walking styles, Walking the Goutlet

## Social Self-Confidence

- **Attitudes (Korowai)**  
Get off my chair, recap exercises, Korowai
- **Standing Strong**  
Grounding, Centre, Focus, Chinese Boxing
- **Self-Control**  
Centre of Calm /Power, Shadow Boxing, Striker/Coach/Puncher/Pad holder
- **Trust**  
Help tagger, Wool Networks, Bystander Communication, Tick tock trust game, fall back trust, well pulling
- **Calm over Power**  
Tolerance activity, SPACE to review needed principles
- **Smashing Goals**  
Evaluations, Kowaiu Salute, Walking with eyes closed, Smash Goals

## Physical

- Workout 1 – Ti Uru
- Workout 2 – Tapu Ae
- Tic Tac Toe – Horohopu
- Ika – Tahae Namu
- Workout 1 – Pani
- Workout 2 – Ki o Rahi



## Cultural

- Maurakau Basic Commands
- Maurakau Te Ara o Tawhaki
- Commands and Haka
- Whano Whano and Haka
- Ika and Haka
- Story of Ki o Rahi



## Appendix 2: Detail about the data and analysis

### The tamariki feedback surveys

In 2015 and 2016 Ko wai au staff collected written feedback data from tamariki and teachers when they had completed the Ko wai au programme. There were two different versions of the tamariki survey.

We used feedback from the survey that was used in 2016. In this version tamariki stated their age and responded to three free text questions of which we used two – *How has your experience with the Ko wai au team been?* and *Explain two things you have learnt*. These questions were answered with a variety of detail depending on the age of the tamariki. Younger tamariki gave one or two word answers and older tamariki gave longer answers. We used all feedback regardless of age because we believed it was important to include this direct feedback from tamariki themselves.

In all there were 700 completed forms available from nine schools, representing 10 different groups (as one school had two different year groups doing the programme). As our resources were limited and to ensure an even spread from both small and large schools we did not use all the forms. We used the following method to choose the forms for the evaluation.

- a. If there were less than 50 forms from a school, all were entered
- b. If there were more than 50 forms, a random sample of half the forms was entered or for the largest school, one in three forms were entered<sup>1</sup>. This meant about 50 forms were entered for each of the groups.
- c. Forms were entered into the software package Epi Info 7 software.

**Table 4 Original number of forms and final sample number for each year group for the nine schools**

School	Year Group	Original Number	Final Sample
1	7-8	133	44
2	5-6	33	33
3	7-8	51	51
4	5-8	108	54
5	7-8	101	50
6	7-8	51	51
7	7-8	27	27
8	7-8	94	51
9	5-6	50	50
	7-8	52	52
<b>Total</b>		<b>700</b>	<b>463</b>

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<sup>1</sup> Forms were numbered and random numbers were generated using Microsoft Excel to select which forms to enter.

### Converting the free text survey data to use with the ratings scales.

1. We read through all the tamariki feedback to the questions:
  - a. For Engagement: *“How has your experience with the Ko wai au team been?”*
  - b. For Learning: *“Explain two things you have learned”*
2. We found words or phrases that represented the kind of responses we were looking for.
3. For engagement we looked for words or phrases suggesting tamariki had really engaged with or enjoyed the programme (see Table 5 below for the words we looked for).
4. For learning we looked for words or phrases that suggested learning of principles or skills aligned to the *Rock and Water* principles or techniques for self-control, self-awareness, self-confidence and how to deal with conflict.
5. We checked the full answers to make sure the coding had been done correctly.
6. We calculated the percentage of all 463 tamariki who were coded *Yes* for engagement and called this the level of tamariki engagement.
7. We then calculated the percentage of all 463 tamariki who were coded *yes* for learning and called this the level of learning.

**Table 5 Examples of words or phrases that represented engagement and learning**

Engagement		Learning	
Amazing	Awesome	Rock	Water
Best	Cool	Calm	Grounded
Enjoyed	Epic	Skills	Focus
Exciting	Fabulous	Boundaries	Confidence
Fantastic	Good	Core	Control
Great	Helpful	Standing up	Team
I liked	Inspiring	Strong	Listen
Life Changing	Loved	Walk past	Walk away
[it was] Mean	Me confident	Keep safe	Stop fighting
Phenomenal	Really Liked	Don't fight	Communication
Very Well	Wonderful	Keep safe	How to act

### Appendix 3: Focus groups

Teachers were invited to one of the three focus groups run at three of the larger schools with teachers from that school and surrounding schools invited to attend. The focus groups were run for one hour after school (3.30-4.30pm). The Ko wai au facilitators arranged the school venues and sent invitations to the appropriate teachers. To acknowledge the teacher's time involved in the focus groups and encourage participation a \$40.00 PAK'nSAVE supermarket voucher was given to each teacher who participated in a focus group.

The focus groups were conducted by two RPH senior public health analysts. Teachers were given an information sheet and asked to sign a consent form. The focus groups were audio recorded and one analyst took notes. Two focus groups were held in November and December 2016, the third group planned for December 2016, was held in March 2017 (due to school holidays). The three focus groups had 11, 8 and 3 participants respectively. Teachers attending the focus groups came from 9 of the ten\* schools involved in Ko wai au in 2016.

One teacher who could not attend a focus group was interviewed by telephone as no other teachers from that school had attended a focus group and it was important to include teachers from as many of the schools as possible.

The focus group questions included looking for any unintended consequences of Ko wai au.

**Table 6 Class groups taught by teachers attending the focus groups**

Age group taught	Number of teachers
7,8	11
Seniors	1
4,5,6	3
4,5,6,7,8 (Immersion unit)	1
5,6	2
6,7	1
Unknown	3
3,4	1
<b>Total</b>	<b>23</b>

\*This is a correction from the original report, please see note at bottom of page 5.



### *Focus group questions*

1. How appropriate/interesting was Ko wai au content for the tamariki? (Appropriate for age group, interesting etc.)
2. How well was Ko wai au delivered? (Style of presentation, connection with tamariki).
3. How involved were teachers in Ko wai au? (Sitting in observing versus actively participating).
4. What was the objective of Ko wai au and do you support this objective? (Was objective realistic, appropriate etc.)
5. Have tamariki referred to Rock & Water approach outside Ko wai au lessons? (Talking in playground etc.)
6. Have teachers referred to the Rock & Water approach in the classroom? Have they actively promoted the Rock & Water approach? (In class discussion, used *Rock and Water* language)
7. Have teachers noticed a change in individual tamariki behaviour linked to Ko wai au? (Cultural, physical, conflict situations).
8. Has anything unexpected (negative or positive) happened as a result of Ko wai au?
9. What would make Ko wai au more effective? (Different timeframe, homework, different content, wider school involvement).
10. How does Ko wai au compare to other programmes that have run in your classrooms?
11. If you could choose only one programme would it be this one or another?

**How the focus group data was analysed**

Audio recordings were transcribed and the data analysed to identify key themes that related to the evaluation questions and the rating scales. The focus group format was unstructured, in that the facilitator asked the group questions and participants were free to respond spontaneously rather than each participant being expected to answer every question. Sometimes participants would nod agreement, with what had been said by other group members, or briefly indicate their agreement for instance saying "...yes me too".

Participants were particularly encouraged to contribute any ideas that were different from what had already been said by other participants. These different views are included in the analysis. Using phrases as such as "teachers consistently", "many teachers", "several teachers", two teachers etc., gives an indication of the intensity of teachers' agreement with particular themes.

To use the focus group feedback for the rating scales we looked at the comments overall, thinking about the dimension we were rating. We looked at:

- a. whether comments were mostly positive or negative
- b. the intensity or strength of the comments, combining the data to make final rating.

**How the data was used to make final ratings and 'claims'**

To make our final ratings and 'claims' we used the standards we had set for each evaluation dimension. The figure below shows an example of how we combined data from our information sources (the tamariki surveys and teacher groups) to make a rating and claim about Engagement.

Tamariki feedback		Teacher groups		Rating
90% + showed evidence of engagement	+	<p><b>Nearly all positive comments about the level of tamariki engagement.</b></p> <p>Very enthusiastic</p>	➔	<p><b>Excellent.</b></p> <p><b>High level of engagement</b></p>
<p><b>Evaluation claim:</b> Ko wai au did an excellent job on engagement; more that 90% of tamariki feedback showed positive engagement and nearly all teachers comments about tamariki engagement were positive</p>				

Figure 5: How data from information sources (tamariki surveys and teacher focus groups), was combined to rate engagement

## Appendix 4: Standards and rating scales

Table 7 Quality 1: Appropriate Content and Delivery

Teacher groups	Rating
<b>Very positive</b> comments about the content and delivery	<b>Excellent</b>
<b>Mostly positive</b> comments. A few neutral comments about the content and delivery	<b>Good</b>
<b>Mostly neutral</b> , no negative comments about the content and delivery	<b>Ok...but room to develop</b>
<b>Negative comments</b>	Not doing the job we want it to yet

Table 8 Quality 2: Engagement

Tamariki surveys	Teacher groups	Judgement
<b>&gt; 90% of</b> feedback showed evidence of engagement	<b>Nearly all positive comments about the level of</b> tamariki had engagement. Very enthusiastic	<b>Excellent. High level of engagement</b>
<b>&gt; 70-90%</b> feedback showed evidence of engagement	<b>Mostly positive comments</b>	<b>Good level of engagement</b>
<b>50-70%</b> feedback showed evidence of engagement	Not a lot of comments but <b>no disagreement</b>	<b>Ok...but needs some work to engage tamariki</b>
<b>&lt; 50%</b> feedback showed evidence of engagement	<b>Did not agree</b>	Not achieving engagement with tamariki

**Table 9 Impact 1: Knowledge and awareness**

<b>Tamariki surveys</b>	<b>Teacher Groups</b>	<b>Judgement</b>
<b>Nearly all</b> had developed knowledge and awareness of ways to resolve conflict.	<b>Very strong agreement</b> that tamariki had developed knowledge and awareness of ways to resolve conflict	<b>Excellent.</b> Has had a significant impact in this area
<b>More than half</b> had developed knowledge and awareness of ways to resolve conflict	<b>Some agreement</b> that tamariki had developed knowledge and awareness of ways to resolve conflict	<b>Good.</b> Has made an important difference
<b>About half</b> had developed knowledge and awareness of ways to resolve conflict	Not many examples but <b>no disagreement</b>	<b>Ok,</b> but room to develop
<b>Hardly any</b> of the feedback showed tamariki had developed knowledge and awareness of ways to resolve conflict.	<b>Did not agree</b> that tamariki had developed knowledge and awareness of ways to resolve conflict	<b>Not OK</b> Not doing the job we want it to yet

**Table 10 Impact 2: Behaviour**

<b>Teacher groups</b>	<b>Judgement</b>
<b>Strong agreement</b> there has been noticeable changes in behaviour of individual tamaiti. A number of examples given	<b>Excellent.</b> A noticeable impact in this area
<b>Some agreement</b> and examples of changes in behaviour	<b>Good.</b> Probably some impact in this area
Not many examples but <b>no disagreement</b>	<b>Limited impact so far...</b> room to grow
<b>Did not agree</b> there had been any impact on behaviour	Not doing the job we want it to yet

**Table 11 Impact 3: Teachers actively promoted Ko wai au into their classroom**

Teacher Groups	Judgement
Examples of teachers actively promoting Ko wai au in their classroom?	<b>Excellent.</b> A noticeable impact in this area
Some examples of teachers actively promoting Ko wai au in their classroom?	<b>Good.</b> Probably some impact in this area
Not many examples of any teachers actively promoting Ko wai au in their classroom?	<b>Limited impact so far...</b> room to grow
No examples or negative impacts	<b>Not Ok</b> Not doing the job we want it to yet