



THE UNIVERSITY OF
WAIKATO
Te Whare Wānanga o Waikato

Research Commons

<https://researchcommons.waikato.ac.nz/>

Research Commons at the University of Waikato

Copyright Statement:

The digital copy of this thesis is protected by the Copyright Act 1994 (New Zealand).

The thesis may be consulted by you, provided you comply with the provisions of the Act and the following conditions of use:

- Any use you make of these documents or images must be for research or private study purposes only, and you may not make them available to any other person.
- Authors control the copyright of their thesis. You will recognise the author's right to be identified as the author of the thesis, and due acknowledgement will be made to the author where appropriate.
- You will obtain the author's permission before publishing any material from the thesis.

A Community Psychology-based Evaluation of the You Good? You Good! program

delivered by Jade Speaks Up Educational Trust in Aotearoa

Empowering tamariki emotional literacy, supporting mental health and encouraging well-being

A thesis

submitted in partial fulfilment

of the requirements for the degree

of

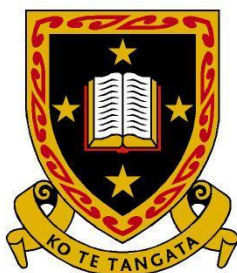
Master of Applied Psychology (Community)

at

Te Whare Wānanga o Waikato, The University of Waikato

by

Abigail Megan Webbon



THE UNIVERSITY OF
WAIKATO
Te Whare Wānanga o Waikato

2024

Abstract

This evaluation was completed for Jade Speaks Up (JSU) Educational Trust to provide feedback from school teachers and whānau who were involved in the You Good? You Good! (YG?YG!) program, delivered by JSU Educational Trust to schools across Aotearoa. The evaluation goal was to collate the narratives of participating school staff, whānau, and JSU Educational Trust trainers, contrasting experiences and perspectives to determine program effectiveness.

This program is for schools, management, and teachers who work with tamariki, to help teachers and students understand anxiety and develop skills and strategies to have self-agency. JSU Educational Trust developed YG?YG! in 2021, and in 2022 the YG?YG! pilot program was implemented.

This evaluation had three research objectives: 1) Identify and collate the experiences of school staff and other key stakeholders when implementing the YG?YG!, 2) Identify the strengths and barriers to inclusion for tamariki in schools where the program was delivered, and 3) Draw on the stakeholder narratives to assess the program's ability to achieve its goal: enable tamariki to be more agentic in responding to early signs of anxiety in themselves and others.

Information for this evaluation was collected from four sources: 1) Focus groups with JSU trainers, 2) Interviews with school staff, 3) Online surveys with school staff, 4) Archival supervision, and 5) Literature review. Data collected was interpreted through the use of thematic analysis, informed by Community Psychology principles, and the “Six C” framework, guided by He Awa Whiria.

Thematic analysis was completed by coding themes and categories from data sources. The findings from this empirical research engagement informed the analysis and discussion on program effectiveness.

The findings and analysis found that forming a program design and approach informed with respect for the community's needs and world-views can enable recognition, awareness and inclusion. A way for the program to begin to do so is to collaborate with communities.

Including researchers from a local community can enable empowerment, build social power, and create responses that promote the needs of the involved communities. The program can champion the field and those they work with by being accountable and enabling transparency.

The program can take an inclusive approach to sustaining its relationships, content relevance, and development for tamariki emotional well-being. The program can work on cultivating and empowering participants to be active partners, enabling the program to be shaped with equity in mind.

Key to program efficacy is acknowledging change and encompassing adaptation. The way to do this is to consider local health issues driven by who experience them, elevating the voice of the community.

Change and need cannot be determined without considering the voice of involved communities. By taking participants feedback, the program can create change for tamariki mental health, whilst acknowledging system and structural barriers, striving for community competence.

Importance lies within the work the program does to enable and support those affected by external factors. The program can acknowledge these challenges, and provide hope that community competence can be achieved.

To conclude, recommendations are presented for JSU Educational Trust to consider.

Acknowledgements

My well-being is bound to the roots of my existence, the four walls that hold me up, and the roof that protects me. The resilience and fabric of my physical, mental, social and spiritual health has my community to thank for. I endeavour to always illustrate the mana I have reaped from those around me; that is what has enabled me to be where I am now and to produce this thesis.

Firstly, I acknowledge the contribution of Dr Rebekah Graham, my supervisor. Your ability to remain calm, driven and humorous whilst supporting me, amidst juggling your own commitments, is admirable and inspirational. I have felt unwavering trust and dedication from you, both by challenging and enabling me to weave together my first piece of solo evaluative work. You believe in me and create a safe space for collaboration, all whilst being a respectful role model for aspiring Community Psychologists. Thank you for working with me on this thesis at all times of the day, and always being available for a chat. I am forever grateful to you for your ongoing support and willingness to help, and the great friendship we have formed.

I would also like to acknowledge the practical assistance I received in the form of scholarships: The University of Waikato Master's Research Scholarship and the Freemasons University Postgraduate Scholarship. Thank you for your financial contribution towards this piece of research.

My family's support was invaluable to me along this journey. Acknowledging the tools, strength, and encouragement that you have equipped me with is imperative to completing this thesis. To Connor, your stability and enduring passion for the pursuits I

endeavour upon enables me to fulfil my dreams of learning, creating and growing. Whenever I felt overwhelmed you were the first to remind me of the bigger picture, how far I had come, and to ground me in the reasons why I was there. Thank you for being my rock, for putting up with my typing in bed late at night, for conquering our many milestone ventures with me, and for keeping our waka afloat whilst I was needed elsewhere. To my Mum and Dad, Caroline and Richard, thank you for your everlasting love, commitment to supporting me towards my goals, and the morals, values and principles that you invested in me. These have led me to find my way of life in Community Psychology, and enabled me to pursue my dreams. Mum, thank you for the daily check in phone calls and endless commitment to me, and Dad, thank you for always valuing my utmost happiness at heart. I could not have done this without you both and I am so proud and forever grateful to have you, and Tom, as my family.

Thank you so much to my extended family and wider network of friends. I cherish your support and motivation to endure. I promise I will now have more time to spend with you all!

To my Community Psychology cohort, thank you for being alongside me every step of the way, showing undeniable faith in me, and for always extending a helping hand. In particular, to Coni, Caroline, and Erin, thank you for shaping the beginning of my journey here and for the friendships we have formed. It warms my heart to have met like-minded, courageous women who persevere to make the world a better place.

Lastly, to the founders of JSU Educational Trust, thank you for blessing me with the opportunity to evaluate your program. Your philosophies resonate with my core passion for

social change, and I look up to your unfaltering drive for tamariki mental health. And to each of the individuals who participated in this research, thank you for connecting with me, for sharing your experiences, and for working to support tamariki in this space. Without you, none of this would have been possible.

Contents

Table of Contents

Abstract.....	i
Acknowledgements	iv
Contents	vii
Glossary	viii
Introduction.....	1
Chapter One: Literature Review.....	7
Chapter Two: Methodology	45
Findings: Chapters Three - Eight.....	79
Chapter Three: Connect.....	81
Chapter Four: Collaborate	97
Chapter Five: Champion.....	107
Chapter Six: Cultivate.....	116
Chapter Seven: Consider	120
Chapter Eight: Create	126
Chapter Nine: Discussion	138
Chapter Ten: Recommendations.....	156
Bibliography	163
Appendices.....	173

Glossary

Glossary of Māori Words

This glossary lists the Māori words used throughout this thesis, and the definitions have been taken from Te Aka Māori Dictionary (Moorfield, 2011).

Aotearoa	the Māori name for New Zealand.
Hauora	be fit, well, healthy, vigorous, in good spirits.
Hinengaro	mind, thought, intellect, consciousness, awareness.
Indigenous	native, indigenous, aborigine, indigene.
Kaiako	teacher, instructor.
Kaupapa Māori	a philosophical doctrine, incorporating the knowledge, skills, attitudes and values of Māori society.
Kete	basket, kit.
Koha	gift, present, offering, donation, contribution - especially one maintaining social relationships and has connotations of reciprocity.
Kura	school, education, learning gathering.

Mana	prestige, authority, control, power, influence, status, spiritual power, charisma - <i>mana</i> is a supernatural force in a person, place or object.
Mātauranga Māori	the body of knowledge originating from Māori ancestors, including the Māori world view and perspectives, Māori creativity and cultural practices.
Mauri moe	to be unconscious.
Mauri oho	to jump into action, start suddenly, startle, astonish, astound, shock.
Tamariki	to be young, children.
Tamariki Māori	to be young and Māori.
Tāngata whenua	local people, hosts, Indigenous people of Aotearoa.
Te taha whānau	Taha whānau is about who makes you feel you belong, who you care about and who you share your life with.
Te taha tinana	Taha tinana is about how your body feels and how you care for it. Refuelling your body helps you to feel mentally well.

Te taha hinengaro	Your taha hinengaro/mental and emotional well-being needs to be taken care of. Taha hinengaro is your mind, heart, conscience, thoughts and feelings. It's about how you feel, as well as how you communicate and think.
Te aha wairua	Taha wairua explores your relationship with the environment, people and heritage in the past, present and future.
Te Reo Māori	Māori language
Tikanga	the customary system of Māori values and practices that have developed over time and are deeply embedded in the social context.
Wairua	attitude, quintessence, feel, mood, feeling, nature, essence, atmosphere.
Waka	canoe, vehicle, conveyance.
Whānau	extended family, family group, a familiar term of address to a number of people. In the modern context the term is sometimes used to include friends who may not have any kinship ties to other members

Introduction

Background

This thesis explores the potential of the YG?YG! program, founded by JSU Educational Trust, as a holistic initiative that may bring sustainable, effective, consistent change to tamariki mental health and well-being in schools across Aotearoa. This chapter provides key background information to the thesis and is divided into seven sections. The first section outlines the current evaluation as a means to bridging a gap identified by JSU Educational Trust. The second and third sections describe the evaluation team and key stakeholders. The evaluation rationale, aim and objectives are outlined in the fourth section. The fifth section details the elements of the YG?YG! Program. Key concepts and working definitions are listed in the sixth section, followed by a thesis overview in the seventh section.

Section One: The Current Evaluation

The idea of an evaluation by a Masters student of YG?YG! programme by JSU Educational Trust was first conceived in 2022. Dr Rebekah Graham, registered Community Psychologist and Lecturer at the University of Waikato, was contacted by the founders of JSU Educational Trust, Andrea O'Hagan and Elaine Dyer. The founders were reaching out for a Masters student to undertake an independent evaluation of the YG?YG! Programme.

The author became interested in being part of an evaluation when reading and hearing about the YG?YG! Programme. The author has an interest in child emotional and mental well-being, and links to inclusion and access. In her role, whilst completing this thesis, as an administrator and support worker for Conductive Education Waikato Trust, the author has

worked closely with tamariki and their whānau. She has witnessed the benefits of roots level intervention, aimed at enabling tamariki the skills and knowledge to move into the future. On November 14, 2022 a meeting took place over a zoom online call to discuss the possibility, and logistics, of evaluating the YG?YG! program. In attendance were Andrea O’Hagan (Co-founder of JSU Educational Trust) Elaine Dyer (Co-founder of JSU Educational Trust), and Abigail Webbon (the researcher and author of this thesis). At this meeting both founders expressed their interest in a formal evaluation of the YG?YG! programme. The key points that the author took from the meeting was that the YG?YG! programme is based on emotional literacy for tamariki and it has a core goal; enabling tamariki tools to be more agentic in responding to mental health and supporting those around them. A number of video calls, phone calls and emails followed the November 2022 meeting. Their purpose was to settle on an evaluation aim and plan the research process going forward.

Research into JSU Educational Trust’s original program, focused on family violence and awareness, to evaluate its progress and future steps has previously been undertaken. However, the effectiveness of the YG?YG! program is still required evaluating for JSU Educational Trust with regards to tamariki well-being within the education sector in Aotearoa.

Section Two: The Evaluation Team

The evaluation team comprised primarily of myself, Abigail Webbon, as principal researcher. I undertook this evaluation as partial fulfilment of the Master of Applied Psychology (Community) post-graduate qualification. I was supervised throughout this project by Dr Rebekah Graham.

Section Three: Key Stakeholders

There are seven key stakeholder groups; JSU Educational Trust, JSU Educational Trust staff trainers, tamariki, whānau of tamariki, school teaching staff, school management staff, and the Ministry of Education. Each has a vested interest in the outcome of the research. The key stakeholder groups involved were JSU Educational Trust, JSU Educational Trust staff trainers, school teaching staff, and school management staff.

Section Four: Evaluation Rationale, Aim and Objectives

Rationale. The YG?YG! Program, at the time of this research, is currently in the pilot phase. This presents an opportunity to assess the effects, applicability, and appropriateness of the program. This evaluation aims to identify the strengths and/or barriers the program has to inclusion, to assess the program's ability to achieve its goals, and identify the experiences of school staff in implementing the program. JSU Educational Trust requires an evaluation to understand these objectives and address any recommendations for the program when moving out of the pilot phase.

Aim. To assess and evaluate the effects of the YG?YG! Programme for JSU Educational Trust.

Research Objectives.

- Identify and collate the experiences of school staff (teachers, senior management, support staff) and other key stakeholders (whānau members and JSU Educational Trust staff trainers) when implementing the YG?YG! program.
- Identify the strengths and/or barriers to inclusion for tamariki in schools where the program was delivered.

- Draw on the stakeholder narratives to assess the program's ability to achieve its goal: tools for enabling tamariki in years five to eight to be more agentic in responding to early signs of anxiety in themselves and those around them.

Section Five: YG?YG! Program

The JSU Educational Trust is a not-for-profit organisation that provides a YG?YG! program and training for teachers and management staff within schools across Aotearoa, including Whakatane, Dunedin, Oamaru, and Invercargill. JSU Educational Trust facilitates this program with the aim to assist teachers and students to understand anxiety and to develop skills and strategies for tamariki to have self-agency over early signs of anxiety. YG?YG! aspires to do this by supporting teachers to enable tamariki to be more agentic in responding to early signs of anxiety in themselves and those around them. This in turn aims to increase the emotional literacy and mental health of tamariki and their community. The YG?YG! program, once gathering interest and recruiting school staff, holds a full training day to cover the contents, meaning, and application of the program. A physical handbook is given to all participants and acts as a step by step guide to implementing the program in their classroom and/or school. The day consists of running through the main modules with participants, both in theory and practicality. The three module programme blends kinaesthetic and drama-based activities with discussion opportunities to cultivate more age appropriate knowledge of how our thoughts, beliefs and words influence both personal and social well-being (Dyer & O'Hagan, 2023). Once the training day is complete, feedback is gathered from participants to inform future training. JSU Educational Trust trainers work alongside participants to organise check ins and supervision meetings.

This evaluation was completed in conjunction with the University of Waikato requirements for the Master of Applied Psychology (Community) and at the request of JSU Educational Trust and the YG?YG! program. YG?YG! is a new program in the pilot phase, at the time of this research; therefore, the purpose of this evaluation was to assess its effects for teachers, management staff, JSU Educational Trust staff trainers, whānau and tamariki. The information that informed this evaluation was collected from JSU Educational Trust archival survey data, the YG?YG! manual, a focus group with five JSU Educational Trust staff trainers, two interviews with school teaching staff, an online survey for teaching staff, and an online survey form for whānau. Thematic analysis was completed by coding themes and categories through a thorough collaborative process. Analysis showed that the YG?YG! program is delivering impactful, important emotional literacy content to teachers in a meaningful, memorable way. The approach taken is unique and provides a fresh perspective on how to approach tamariki mental health. Whānau input was missing from data collection and this was an interesting point to further discuss, as well as the low uptake to participation from teachers and leadership staff. The feedback gathered from teachers regarding the program vouched for the continuation of the program and commented on the need for it. Recommendations for improvement included shaping the training day to help teachers in tailoring it to their school and classroom environments, and focusing less on the content. The resource handbook was praised for its usability and usefulness in providing a clear, concise overview of content.

Section Six: Thesis Overview

This thesis comprises ten chapters and the preceding introduction. Chapter One provides a literature review which overviews the state of education and mental health well-being, both in Aotearoa and globally. This chapter defines emotional literacy and what this

means within an Aotearoa context, and explores Te Whare Tapa Whā and He Awa Whiria as frameworks. Chapter Two outlines the methodology undertaken for this research. The participants, research instruments, evaluation procedures, and analysis are explained. Chapter's Three - Eight present the research results in relation to the evaluation aims and research questions. The experiences of JSU Educational Trust staff, school staff, and whānau are explored in relation to the six core themes. Chapter Nine discusses the research findings and Chapter Ten provides recommendations. In a broader context, we explore YG?YG! in relation to the field of education and emotional literacy in Aotearoa New Zealand.

Chapter One: Literature Review

Chapter Overview

When addressing societal problems in the present it can be helpful to first look back to the past. This chapter is divided into five sections. The first section considers the concept of emotional literacy and how it has evolved. This literature is extensive and dates back many decades. The second section introduces Community Psychology as a relevant discipline. It defines the terms community collaboration, inclusion, and intervention which are key concepts in this thesis. This section also introduces Te Tiriti o Waitangi as an important leading document and speaks to the impact of the socio-political context in Aotearoa. The third section summarises current utilisation of emotional literacy concepts within childhood education settings in Aotearoa. This was to effectively locate the YG?YG! program within current practice in the education sector. The fourth section outlines the emotional literacy needs children have, the risks associated with having poor emotional literacy, the benefits with being agentic with your emotions, and how emotional literacy can be practically taught in a school setting. The fifth section discusses relevant frameworks and principles. Lastly, the literature review concludes by relating all sections, reviews, theories and concepts to the program evaluation.

Emotional Literacy

Literacy is a multidimensional construct that includes the ability to create meaning and apply that understanding to our own lives (Figuroa-Sánchez, 2008). Emotional literacy can be defined as relational values and competencies at meso, micro and macro levels, and is the basis of relational quality and social capital (Roffey, 2008). Having emotional literacy may display as noticing emotions, paying attention to them, giving them significance, thinking about and understanding them, and paying consideration to them when deciding how

to act (Perry et al., 2008). Recognising, understanding, handling, and expressing emotions enable cooperation as people learn to respond to their own emotions and others (Carnwell & Baker, 2007).

Definitions of ‘emotional ‘literacy’ and ‘emotional ‘intelligence’ have been contested and may differ depending on the source. This thesis found a definition of emotional intelligence: it may be defined as the capacity to process emotional information, including perceiving, assimilating, understanding, and managing emotions (Liau et al., 2003). Due to the qualitative nature of this research, and as emotional intelligence is a concept deemed to be measurable and suggests high or low levels of competence, this thesis will utilise the concept of emotional *literacy*. A strengths-based approach to literacy is preferred, as opposed to deficit: the notion of literacy suggests that there is a spectrum that children’s education levels exist on, instead of there being a right or wrong.

Globally, the link between schools and their connection to emotional literacy has been increasingly identified as significant for enhancing young people’s resilience, pro-social behaviours and learning outcomes (Roffey, 2008). The emphasis on individual resilience as something that can be given through training, or exposure to certain education does not explore opportunities for protecting mental health past the micro level, framing well-being issues as private troubles. Disregard for how the macro and meso levels of society also affect emotional well-being does not enable recognition of public issues, such as poverty, socio-economic status, and wealth. Hence, whilst schools may be well placed to encourage coping strategies and instil education for a child’s future, this must be accompanied by efforts across multiple levels of society, such as policy-makers and government agencies. Despite this, sole school intervention does deliver clear benefits to tamariki emotional literacy, including self-

development, community building, and connections between individuals that are built through working with their differences and similarities (Carnwell & Baker, 2007). Hence, mental health and well-being are intertwined in the prevention process that holding emotional literacy enables (Perry et al., 2008).

Emotional literacy supports well-being by promoting knowledge and understandings that underpin relational well-being; self-awareness, and personal skills in managing strong emotions. Holding empathy, empowering and valuing others are morals promoted, as well as effective communication, conflict management, a constructive approach, and building emotional resources (Roffey, 2008). Emotional literacy has been projected to make potential contributions to the education of tamariki and young people and has attracted considerable attention from educationalists (Park, 1999). Emotional literacy in education can help tamariki acquire the skills, attitudes, and dispositions to help them live well and enable them to flourish (Liau et al., 2003). Scholars, teaching professionals, education ministries and governments understand the importance of education and targeting mental health at a young age with prevention tactics; however, more work is needed to shift perspectives from well-being issues being an individual private trouble, to the effect that public issues have on youth.

Overview of Emotional Literacy Literature

Emotional literacy programs in schools internationally have taken different forms across centuries. As these programs have been widely used, there is extensive literature on this topic which is useful for this research. Before evidence on the effectiveness of mental health services can be synthesised and disseminated, such as the YG?YG! Program by JSU Educational Trust, there has to be a body of coherent work from which to

conclude. Throughout history, there has been significant change at an individual level regarding health perspectives on tamariki and mental health. To begin, a normative standard only included 'normally developing tamariki'; hence, health systems largely focused on the health of tamariki who were deemed 'normal' (Hoagwood & Erwin, 1997). Over time, the inclusion of the 'subaverage' and 'abnormal' child has been seen in the health sector, when considering tamariki mental health. In recent times when child mental health was becoming more widely recognised, such as in the 1950s to 1970s, tamariki became eligible for supportive services such as counselling or placement in residential treatment programs (Hoagwood & Erwin, 1997). Whilst this may have temporarily relieved the anxiety and/or depressive symptoms a child was experiencing; this method caught the tamariki at the bottom of the cliff and put a band aid over the real issue.

From the 1960s, it was recognised that professionals would never be able to supply the mental health care that tamariki required; therefore, emotional literacy programs were created. However, Haim Ginott, a teacher, therapist and writer from Palestine, wrote, in the 1960s, about how adults could attend to the emotional lives of tamariki and help those tamariki develop confidence and self-esteem (Killick, 2006). With the changing climate in education, emotional literacy was created in the 1970s within American humanist psychology (Park, 1999). In the 1990s, school-based mental health services included programs for tamariki at risk of 'school failure', such as care models that suggest inter-agency collaboration between parents and service providers (Hoagwood & Erwin, 1997). This sparked the preference for comprehensive interventions founded on a combination of techniques.

The past literature on emotional literacy, despite changing over time to less of an individual deficit perspective, has shown that work has been extensively done to relieve mental

health issues and equip tamariki with the skills to prevent future well-being struggles. However, this insinuates that the issue lies with the individual and that granting them emotional literacy is an appropriate solution. It is important to acknowledge this when evaluating emotional literacy interventions in schools and looking at recent work in the field. Such assumptions and preconceived beliefs that have labelled people to be the problem risk overlooking influential, systematic factors that may affect mental health. These factors include social status, wealth, ethnicity, and gender, as well as wider societal issues like poverty, homelessness and discriminatory inequities. Assessment and intervention of tamariki mental health cannot be undertaken without consideration of these factors; therefore, whilst it is important to consider past literature and work on emotional literacy, it is time to reinvent the wheel by focusing on present perspectives and working towards reaching emancipation for tamariki in Aotearoa and their mental health.

Past perspectives of learning have neglected emotional aspects to the curriculum in favour of a purely rationalist approach to education (Perry et al., 2008). In 2003, literature demanded change by declaring “We care more about how well school tamariki can read and write than whether they’ll be alive next week” (Liau et al., 2003, p. 3). Since the early 2000s, the development of emotional literacy initiatives in schools across the world has begun to challenge these perspectives (Perry et al., 2008). Emotional literacy models have grown to include social-cognitive, service-related, psychiatric, and family-school collaborations. In 2007, recognition for schools’ responsibilities in safeguarding tamariki, promoting their health and welfare, and addressing their emotional and behavioural needs came to light (Carnwell & Baker, 2007). This recognition anticipated that tamariki emotional literacy and social competence may be enhanced through such safeguarding practices.

Between 2005 to 2010, emotional literacy was increasingly a topic of interest, particularly in its application to learning and behaviour (Haddon et al., 2005). A consensus started to form between researchers and school staff that people's sense of connectedness and emotional health was a reflection of the quality of all the relationships within the school environment; therefore, the quality of inter- and intra-personal relationships was a key focus for school improvement, bringing tamariki emotional literacy to the forefront (Haddon et al., 2005). Valuing the emotional lives of tamariki and young people within the organisational climate of schools was increasingly seen to be important by teachers (Killick, 2006). Since, these ideas have encouraged a theoretical, practical and evidence base for considering how tamariki feel about themselves.

Recent literature on emotional literacy has taken a step in the right direction to frame mental health as an important integration into the education curriculum. Schools and teachers have recognised the crucial role they play in preventing tamariki from experiencing mental health issues, by equipping them with the skills to identify emotions within themselves and others. Research has found that programs for emotional literacy for tamariki produce positive results, often more immediate than sustainable. Incorporating actions and input from multiple levels of society and utilising a range of frameworks to promote inclusion for tamariki from differing backgrounds can build on the current education curriculums.

Explicit education on emotional literacy for tamariki in Aotearoa is scarce. As of 2019, tamariki who receive an education in Aotearoa were never explicitly taught about their emotional states, what to do when they experience unwanted feelings, or how to increase the number of positive emotions in their lives (Sutherland, 2019). There are potential negative consequences for tamariki who do not learn how to successfully manage their emotions.

These include significant mental distress and also, a higher risk of having feelings of deliberate self-harm (Sutherland, 2019). This is especially challenging for tamariki in Aotearoa growing up in the current societal climate. The tendency to oppress emotions, stigmatise emotive behaviour and frame speaking up for help as a weakness is a problematic constant in New Zealand culture (Barney et al, 2006). Psychologists have found that an action as simple as defining and recognising the feeling can reduce emotion intensity (Sutherland, 2019).

The currently limited curriculum for mental and emotional health, in Aotearoa schools, is insufficient for the emotional health of tamariki, with many left without the opportunity to learn how to define and recognise their feelings while they are young. The John Kirwan Foundation is making positive steps towards introducing mental health literacy to schools across Aotearoa and recognises the cross-sector thinking and collaboration that is needed if the mental and emotional health needs are going to be appropriately addressed (Sutherland, 2019). Similarly, there is some research comparing the effects of mindfulness-based programs with emotional literacy programs in Aotearoa. A pilot study from 2017, testing the effects of these programs, found that both led to significant increases in well-being outcomes, but significantly greater changes were observed for the mindfulness group (Devcich et al., 2017). The study report concludes by stating that further research should evaluate the potential long-term effects and delivery training for programs within schools, indicating that there is more work to be done to discover the risks, benefits, and need for tamariki in Aotearoa. This indicates it is time to begin teaching tamariki about emotional literacy, especially as to date, successive governments in Aotearoa have failed to undertake this challenge (Sutherland, 2019). Positive developments to the education system in Aotearoa started with the government's strategic focus on 'getting it right' for Indigenous Māori learners (Clarke et al., 2017). This can have a ripple effect on Māori

(and all learners) who will be part of the many numerous classroom interactions with foundations rooted with this strategic focus. However, there are limits to what this can achieve due to the over-reliance on teachers as deliverers of this plan.

Lessons for those advocating for tamariki emotional literacy can be learnt from educational psychologists, who focus on improving outcomes for tamariki and work to shift the emphasis from teachers and schools to the community and societal levels. As Sutherland (2019) stated, the recent ways of teaching and learning about emotional literacy are inadequate and over-reliance on teachers as deliverers, and tamariki as receivers, of this literacy is at stake. Teaching tamariki about emotional literacy may enhance their mental health and well-being, and holding activities within the classroom can enable their best lives at school. Despite this, external barriers in the form of poverty, stigmatisation, marginalisation, homelessness and so on may be affecting tamariki and the lives of their whānau outside the classroom walls. Work is required at a policy, and governmental level to implement equity for the entirety of tamariki lives. The focus must shift to the public issues that have an influence on mental health in Aotearoa, moving past the individual cause. In addition to this, a shift in the over-reliance of teachers is required to reach optimal implementation of emotional literacy programs in Aotearoa. Despite this, it is also important to consider the immediate risks that tamariki face when having low awareness for their well-being, and of those around them.

Intersectionality provides an understanding of how human beings are shaped by the interaction of different social locations including ethnicity, gender, class, sexuality, age, ability, and so on (Hankivsky, 2014). This term shows how the lives of tamariki and whānau are complex and each individual presents differently. They live within a context of connected systems and structures of power, and forms of privilege and oppression are created due to

racism, ableism, colonialism, imperialism, and patriarchy. When analysing social problems like tamariki mental health, individual experiences can be linked to broader structures and systems to reveal how power relations that perpetuate achievement and success are shaped and experienced (Hankivsky, 2014). Intersectionality helps to critique the monopoly of discourses in Aotearoa perpetuating emotion as an expression to be suppressed. Rejection of inclusivity and lack of a safe space to articulate is maintained by societal norms, putting younger generations at ongoing risk. Change must be sought by identifying the interactions that perpetuate this norm and challenge those that, consciously or unconsciously, preserve them. Community Psychology is a field that strives to be critical of systems and structures that maintain these social problems.

Community Psychology

Community Psychology is the study of people and their environments, with attention to cultural relativity and diversity, and a focus on social change (Riemer et al., 2020). Historically, psychology has been individualised and deficit-based. Largely, the consensus of Community Psychologists is that mainstream, Western, Eurocentric, industrialised, rich, democratic psychology is individualistic, rejects and excludes minority groups, and focuses on impairments and negative connotations (Goodley et al., 2017). Community Psychology presents a shift from this approach. It offers a framework for working with those marginalised by the social system, through pragmatic and reflexive ways of working, by emphasising a level of analysis and intervention other than the individual (Riemer et al., 2020). Values such as empowerment, inclusion, resilience, emancipation, holism and interdependence are strongly supported in the field.

Community Psychology focuses on guiding principles such as social justice and well-being. It incorporates individual, relational, community, and macro levels of analysis. A strengths-based approach is taken through framing in terms of social context and power, with emphasis on transformative social change, prevention, and promotion of collaboration. Specifically, research within Community Psychology is applied and action-oriented, guided by ethics focused on emancipatory values and self-determination (Riemer et al., 2020). Community Psychology is relevant to this project as emotional literacy programs, with a focus on Community Psychology, can aim to improve the environment for tamariki and enable the nurturing of emotional well-being. The principles of this field can be utilised to understand issues relating to stakeholders involved in child emotional literacy and well-being, therefore, providing this evaluation with theory to ground its work. There is potential for the beneficial outcomes of emotional literacy interventions to take a ripple effect throughout society. Not only can these interventions positively affect tamariki, as demonstrated through the literature presented in this section, but with recognition of the bigger picture, they can also enhance the lives of parents, extended families, communities, organisations, agencies, and even governments. Acknowledgement of the weight that emotional literacy holds within society can emphasise the importance it deserves.

Taking a Community Psychology perspective, emotional literacy refers to individual success and indicates that particular character attributes define a level of literacy with emotions. Whilst useful, this literature review will unpack the expectations this conveys and provide insight into how a strengths-based, systemic approach may better address issues such as tamariki mental health.

Socio-Political Context

Community Psychology works to address the social functions of society and understand the complex systems and structures that influence the everyday way people live. Consideration of the socio-political context and structures in which education systems function is needed when assessing the effectiveness and scope for helping tamariki mental health to thrive. There are sets of laws, regulations, practices, values and beliefs within a society relating to social and political life. These are often determined by government control, historical matters, ministry and council provisions, and socially constructed discourses, opinions and attitudes. Political structures, policy change and major discourses affect social policy in Aotearoa. It is policy like this that affects the education sector, such as teacher training and the curriculum. This is often dependent on the positioning of the governing body, as to whether they are a party positioned to the left, being progressive, centre, or right being conservative. Other streams of knowledge that influence practices, values and beliefs can come through social media and people in positions of power. Community Psychology applies an analytical approach to considering social issues, including critiquing power hierarchies and government control. Considering this, the changeable environment that surrounds schools, teachers, and tamariki must be acknowledged and advocacy for tamariki mental health can be a constant through raising awareness. The socio-political context of education systems is important to Community Psychology, and this thesis, as it enables a critical lens to identify how and why societal issues may occur, and provides a blueprint for where work, aimed at social change, can be targeted on a macro level.

Te Tiriti o Waitangi

At a macro level, Te Tiriti o Waitangi is an integral document that informs the actions and provisions of those in Aotearoa. It outlines a history of relationships between tangata whenua and the Crown and defines implementations of treaty responsibilities in Aotearoa. An

important part of the agenda of social justice within Aotearoa is having an understanding of the process of colonisation and its impact on Māori. Contemporary social issues can be connected to the injustice done in implementing Te Tiriti provisions. Te Tiriti has been consistently breached by a series of settler governments and Māori now experience significant health inequities compared with other New Zealanders (Came & Tudor, 2016). Consultation with Māori is appropriate for decision-making and authority structures. The health promotion community in Aotearoa has engaged with Te Tiriti, and frameworks have been developed for Māori to exercise control over their health. The consistent application of Te Tiriti o Waitangi to sectors in Aotearoa is referred to as bicultural praxis (Came & Tudor, 2016). Aspirations of indigenous people are at the heart of practice, with the right to equitable outcomes and involvement in decision-making around the design, delivery and evaluation of health services (Came & Tudor, 2016). Te Tiriti is to be honoured and it is imperative that a Community Psychologist practices in a manner consistent with Te Tiriti o Waitangi. A key principle of Community Psychology is working to develop social, political and economic processes that are consistent with the spirit and intentions of Te Tiriti o Waitangi. Community Psychology promotes self-determination for Māori and encourages non-Māori to better understand and practise treaty-based partnerships. This thesis is informed by the philosophy underlying Te Tiriti and works towards contributing to cultural justice initiatives. This knowledge should be utilised when assessing emotional literacy in Aotearoa, acknowledging that interventions in the education system may be regulated by systems and structures that work to uphold Te Tiriti o Waitangi provisions.

Community Psychology and Emotional Literacy

Community collaborators within the school emotional literacy environment are integral to the efficacy of implementing emotional literacy teaching with children.

Community, social networks, and community capacity are some of the interconnected concepts utilised in community psychology (Riemer et al., 2020). Connection within communities is fundamental for human development and provides a setting for which social change can be sought. The significance of community collaboration, recognising the collective and the individual, and courageous allies are distinguished themes of Community Psychology research. Within the context of emotional literacy programs in Aotearoa, there are multiple communities intertwined. Tamariki and their whānau are direct recipients of the outputs and outcomes of the program, whilst teachers are the ones relied on to deliver the program. Whānau are key to the success of a program such as this. Collaborating with parents may see stronger well-being foundations for a child (Bozkurt Yükçü & Demircioğlu, 2020). For example, training programs can be prepared to support parents' emotional literacy skills; this is an essential concept as an improving and protecting factor in terms of tamariki developmental processes (Bozkurt Yükçü & Demircioğlu, 2020). This aspect of child well-being may be crucial to investigate how parents' skills of emotional literacy can influence developmental childhood processes (Bozkurt Yükçü & Demircioğlu, 2020). Looking wider, school communities are key stakeholders, along with local communities and governing bodies. However, the need for emotional literacy programs is not just within individual, school, and community environments. The benefits of emotional literacy across the macro, meso and micro levels of society demonstrate that tamariki mental health is not a private trouble, it is a public issue. Government agencies across Aotearoa may be involved with establishing programs within schools and are also a key group to consult. Lastly, the founders of an emotional literacy program are key stakeholders who have a deep connection across all stages of implementation and are the driving force behind it. There are countless forces, dynamics and places that bring people together, and it is possible to belong to multiple communities simultaneously.

The vastness of the communities involved in emotional literacy programs alludes to the great potential for positive effects of community, such as social support, cohesion, a sense of belonging and working together. These Community Psychology concepts can be utilised to demonstrate to tamariki how these positive effects of community can become their strength. It can enable their need for affiliation in troubled times, their need for sharing in times of happiness and their need to be surrounded by people in other times. An example of how an emotional literacy program may enable a Community Psychology approach is through storytelling; an effective method to utilise when teaching tamariki, promoting a bottom-up approach to collective action (Kelly & McAuliff, 2021). People need more than caring therapists; they need meaningful relationships within their communities which can be enabled through methods such as storytelling (Riemer et al., 2020). This type of social support can highlight to tamariki the positive outcomes stemming from supportive relationships, including emotional support and guidance for well-being.

Community Psychology as a discipline recognises the potential negative aspects of community and connection, such as the requirement to conform to social norms and inflexible approaches to diversity. Similarity can be wrongly assumed within communities, concealing differences and ignoring complexity. Community members may be discriminated against by virtue of their characteristics, and their needs may not be catered to (Riemer et al., 2020). However, for tamariki, taking a Community Psychology-informed approach can promote the growth-enhancing aspects of the community, seeking ways to use their connections and community to promote creativity and reject negative potential. This calls for recognition and awareness of inclusion, which I explore further in the following paragraph.

A sense of community is important for tamariki when learning about emotional literacy. Empowerment of minority groups is an important aspect of inclusion. Work on the resilience of minority groups' contests and challenges normative ideas by introducing new and exciting ways to enable inclusivity (Runswick-Cole & Goodley, 2013). Utilising this knowledge, the implementation of an emotional literacy program within schools solely based on the perceived need for tamariki mental health support may not be inclusive of all tamariki within a school community. Inequality in relation to race, ethnicity, gender, socioeconomic background, and disability is prominent in Aotearoa across the macro, micro, and meso societal levels, indicating the presence of indifference in schools (Knowler & Frederickson, 2013). The principle of inclusion applies to a variety of groups that have been subjected to social exclusion, which can be conceptualised throughout communities and ecological levels of analysis (Riemer et al., 2020). Inclusion at the individual level promotes empowerment and positive identities, and at the relational level means welcoming communities and relationships. At the societal level, equity and access is highlighted through inclusion. When considering the intertwining of communities within the context of emotional literacy programs in Aotearoa, the effects of inclusion across communities and ecological levels demonstrate the importance of acknowledging differences. This enables space for tamariki to learn, develop and enable diversity. Inclusion is integral to the flourishing of all communities and for the education of the youngest generations in Aotearoa, as failure to promote inclusion may result in conflict and oppression (Riemer et al., 2020). Developing an understanding of what exclusion is, how to identify it and the action needed to address it can assist in deepening understanding of connectedness in and across communities (Riemer et al., 2020).

In taking a Community Psychology approach, a sense of community, empowerment, and citizen participation are all integral to fostering a sense of connection and belonging. The

importance of connection through intertwining it with the program is so it filters down to tamariki in a naturalistic fashion. Strength between community members creates a feeling that members have belonging, that members matter to one another and a commitment to be together is upheld (Townley et al., 2007). Membership within groups and communities is integral for feeling of cohesion and for members to feel they have a reciprocal influence over what happens in the group (Townley et al., 2007). Fulfilment of needs based on common goals and beliefs develops bonds between community members over time, strengthening connection and a sense of belonging. Sense of community has been linked to increased psychological well-being, perceptions of belonging and community connectedness (Townley et al., 2007). Hence, it is in the emotional literacy program's best interest to incorporate a strong sense of connection, woven into program content and delivery. This can achieve a high sense of belonging for those who become involved in the program and enhance program effectiveness.

Empowerment

Community Psychology provides a framework to seek collaborative solutions and community empowerment, benefitting both individuals and the broader community (Riemer et al., 2020). It demonstrates how social power can be built through empowerment processes. This can be actioned by tamariki participating in empowerment processes taking place within, or between groups (Riemer et al., 2020). Methods of delivering emotional literacy lessons to schools across Aotearoa can seek further immediate positive outcomes for tamariki through empowerment, including critical awareness and relationship skills.

Empowerment processes may also be actioned across other stakeholder groups, such as the school community and local governing bodies. Participating in empowering action to build

social power can encourage policies and systems to change, enabling responses that promote the needs of the involved communities (Riemer et al., 2020). In doing so, the community power structure becomes more balanced, extending from within the classroom, to the local community and even across the education sector in Aotearoa. There are direct impacts of social power through empowerment associated with well-being, such as the enhancement of health and well-being of tamariki as they experience less stress and isolation (Riemer et al., 2020). The benefits associated with the meso and macro levels of society is the progress in addressing systemic inequities, such as the risk opposed to tamariki and mental health, resulting in increased community well-being (Riemer et al., 2020). Overall, a rise in egalitarianism means less anxiety, stress, social insecurity and vulnerability, leading to greater trust and cohesion (Riemer et al., 2020).

Evaluation within Community Psychology

A Community Psychology approach to child mental health and emotional literacy can be utilised in research through evaluation work. This thesis takes the form of an evaluation as it intends to investigate the effectiveness of an emotional literacy program in Aotearoa, which is discussed further in the methodology section of Chapter Two. It is essential that evaluations build on previous research (Dahlberg & McCaig, 2010). The usefulness of an evaluation for analysing emotional literacy programs is the ability to address what has been done in the field, and what can be done, to make recommendations for improvement and growth and to apply research findings in other circumstances and settings (Dahlberg & McCaig, 2010). Evaluation is a form of applied research that uses research methods to identify the effectiveness of a practice that is well-suited and is the research approach to this thesis (Dahlberg & McCaig, 2010). Holding a Community Psychology lens over this evaluation enables an interpretation of program effectiveness to co-exist alongside acknowledgment of the impact of societal factors,

such as inequities, justice, and social change. The most important purpose of evaluation is to improve and that is the intention of this research: to improve emotional literacy programs in Aotearoa, which in turn, aims to enable the flourishing of tamariki mental health and well-being. This thesis places large emphasis on the integration of Community Psychology, evaluation, and school education systems.

Tamariki Emotional Literacy

Mental health services are sought through school systems by 75% of tamariki, as opposed to help through the medical health system (Hoagwood & Erwin, 1997). Despite the majority of tamariki relying on school systems for mental health support, it is often unclear what preventive measures and interventions at school might be effective (Schulte-Körne, 2016). This is problematic as mental health problems for tamariki increase multiple risks including dropping out of school and developing an internalising or externalising mental health problem (Schulte-Körne, 2016). If there are hindrances in a child making connections for their emotional literacy, tamariki anxieties may lead to problems in learning, social isolation and unhappiness (Killick, 2006). Being unable to recognise or tolerate emotions can lead to significant mental distress and is associated with many risk behaviours, such as deliberate self-harm (Sutherland, 2019). Tamariki hurting themselves and others, intense emotional dysregulation, worries and anxieties are early signs of mental health difficulties in tamariki and youth (McEwen, 2019). This is topical as, in Aotearoa, anxiety is increasing in tamariki and young people, depression is the leading cause of disability and modern living is inflicting increased stress levels for youth (Gaston, 2019).

Risk behaviours and detrimental effects on mental health have been made clear through research and studies into tamariki and the need for emotional literacy. However, taking steps

back to analyse the macro and meso levels of society, there are further risks to tamariki and their mental health including poverty, socioeconomic status, and wealth. Social inequalities with regard to tamariki mental health have been documented to have increased over time in the form of poverty, socioeconomic status, and wealth, to name a few (Melchior, 2021).

Tamariki experiencing poverty during their preschool and early school years have lower rates of school completion than individuals who experience poverty later in life, and many studies have documented the association between family poverty and tamariki health (Brooks-Gunn & Duncan, 1997). High levels of conduct disorder, behaviour problems, depression, and low levels of self-confidence and social adaptation are expressed by tamariki experiencing poverty (McLeod & Shanahan, 1993). Therefore, the timing of interventions for tamariki experiencing poverty during early childhood is imperative in reducing poverty's impact on tamariki (Brooks-Gunn & Duncan, 1997). This is also emphasised as the length of time spent in poverty increases, tamariki feelings of unhappiness, anxiety and dependence do too (McLeod & Shanahan, 1993).

Socioeconomic status, specifically inequalities in mental health, has been shown across populations in Aotearoa (Carter et al., 2009). Inequalities in mental health are dependent on wealth and socioeconomic status (Carter et al., 2009). Targeting child mental health at a young age can have positive health implications and help to reduce health inequalities (Carter et al., 2009). This is because childhood socioeconomic status has been identified as a risk factor for adolescent mental health (Lê-Scherban et al., 2016). Low socioeconomic status during childhood may increase exposure to stressors, such as family conflict and violence, which in turn may be an important predictor of mental health later in life (Lê-Scherban et al., 2016). Chronic and mental illnesses have been shown to have origins in early life circumstances if

experienced in adulthood (Lê-Scherban et al., 2016). Understanding this relationship can help interventions to be targeted to tamariki to minimise future health disparities based on current inequalities. These interventions can take the shape of policies aimed at reducing persistent wealth inequality and may play a role in reducing mental health disparities.

Wealth creates inequalities for tamariki mental health, as tamariki from poorer households experience worse health (Propper et al., 2007). Research has found that improving mental health can reduce the health gap between rich and poor tamariki (Propper et al., 2007). A birth cohort in the United Kingdom was analysed to gather this finding, founded on the growing literature showing an association between higher family income and better child health (Propper et al., 2007). This research demonstrates the importance of addressing social inequalities for tamariki as a way to improve their mental well-being.

To learn, to grow, and to change can be seen as the beneficial goal of teaching emotional literacy (Killick, 2006). Traditional, authoritative approaches to education are being viewed as increasingly unacceptable and ineffective; behaviours, values, attitudes, and morals must be caught not taught (Killick, 2006). These approaches are being replaced with modern perspectives that take a positive approach to behaviour management and are compatible with the goals of emotional literacy (Killick, 2006). Tamariki are enabled to exercise wisdom in choices with their kete of emotional skills, and when, within the school environment, teachers attend to and accept the feelings of tamariki this further encourages them to understand their own experiences and feel understood. They are then able to extend their experiences of self through finding an authentic language to express their feelings, all given to them in their emotional literacy kete. Tamariki are best able to meet their individual needs by working together to solve problems and creating shared goals with others (Killick, 2006). In addition to

this, emotional literacy has also been shown to decrease bullying behaviour among tamariki (Knowler & Frederickson, 2013). Therefore, the interpersonal skills of emotional literacy are further developed, their confidence grows and they become better learners. The earlier identification and intervention are considered in schools, the higher the chances of tamariki well-being being supported and in reducing the likelihood of mental health difficulties in the future (McEwen, 2019).

Promotion of tamariki mental health can be targeted within schools, as well as the early identification of tamariki facing mental health problems (Hornby & Atkinson, 2003). Evidence-based preventative programs within schools are necessary to reduce the risk of tamariki developing mental illness, and this need cannot be met by pedagogy alone (Schulte-Körne, 2016). Whilst it is agreed that considering the amount of time tamariki and young people spend in school, school staff have a key role in identifying and responding to emotional health difficulties (McEwen, 2019), the benefits of involving an intervention program cannot be ignored. A key aspect of an intervention program is improving and strengthening a child's social and emotional competencies combined with positive feedback. Research findings have found that emotional literacy activities make positive social and emotional changes for tamariki (Oksuz, 2016). Recommendations for future programs included embedding socio-emotional learning in the education curriculum and designing activities for this learning according to theoretical bases such as emotional literacy. Other studies have also found emotional and social competencies to be useful for an emotional curriculum, such as self-awareness, recognising and understanding emotions in others, management and regulation of emotions, and relationships (Cornwell & Bundy, 2009). Centralising visions, skills and resilience of school leaders, valuing each member of the school community, and developing positive discourse have been found to encourage positive changes in school culture (Roffey, 2008). Utilising these

foundations for a curriculum, combined with collaboration between teachers, management staff, school social workers, and local doctors, can help teachers identify stress factors and reduce risks for tamariki in the school setting (Schulte-Körne, 2016).

The benefits of emotional literacy extend past the immediate effects for tamariki. Establishing awareness of emotional literacy and discovering outcomes associated with this, such as this research evaluation, can provide theory and groundings for changes within the education sector in Aotearoa. The need for tamariki mental health support is prevalent; however, showing the effects of research findings can enable the first steps for further implementing initiatives, policies, and interventions across the meso, macro, and micro levels of society. Collaboration and partnership are key aspects of Community Psychology, and this has been shown to enhance social change and empower the lives of disadvantaged groups. Having this work to promote emotional literacy, mental health and well-being for tamariki projected across disciplines, agencies, and ministries could fulfil the need to address this public health issue.

Many current emotional literacy programs in schools are aimed at improving relationships between students; however, to avoid the risk of a short-lived effect, immediate projects such as these need to be integrated into a supportive culture to be successful (Roffey, 2008). Good practice is developed by voicing values, and expectations and building a relational discourse; to challenge current Westernised education practices which focus on negativity and blame (Roffey, 2008). It seems the education system sometimes mistakes schooling for education, information for learning and examination success for the true qualities our society needs to survive; such as creativity, resourcefulness and collaborativeness (Park, 1999). The literature identified that implementing mental health programs straight into the curriculum is

insufficient; qualified advanced teacher training on mental health problems and disorders in tamariki is recommended to reach the full potential of these programs (Schulte-Körne, 2016).

Studies exploring the role of teachers in promoting emotional literacy are far and few in between, despite the widely accepted view that teachers play a significant role in tamariki lives (Perry et al., 2008). For tamariki to be receptive to learning, teachers must create an open door for learning, enabling tamariki to feel comfortable enough to share their feelings and feel secure and content in their learning environment (Perry et al., 2008). Therefore, the role of teachers must be analysed and supported, as research has shown they are not only imperative to creating a safe learning environment, but they are also the ones who deliver the emotional literacy intervention program directly to tamariki. It is important teachers are equipped with the knowledge, tools, and support to identify and meet the needs of tamariki regarding their emotional, and mental health (McEwen, 2019). In addition to teaching training, acknowledgment of the many given and assumed subjective realities of the education system and curriculum is required to successfully implement emotional literacy programs founded on good practice, sustainability and longevity.

Starting in the year 2020, the Coronavirus disease pandemic (COVID-19) has had dramatic impacts across the world, including Aotearoa. Due to numerous lockdowns, people were restricted to their homes; therefore, tamariki and teachers did not attend school, moving to a virtual format (Pressley et al., 2021). Teachers became the first response for parents struggling with tamariki learning from home and faced new job expectations and classroom environments. The roles of social responsibility changed as people were less connected and reliant on online technology. Engagement from tamariki was problematic and teachers faced high absenteeism rates (Pressley et al., 2021). In addition to the already high rates of teacher

stress and anxiety before COVID-19 (Ferguson et al., 2012), teachers were exposed and felt the responsibility of their tamariki catching COVID-19 upon returning to classrooms. It is important to understand teacher stress, defined by unpleasant, negative emotions, resulting from some aspect of work as a teacher, as it can have a significant influence, including burnout or choosing to quit . Numerous factors may lead to teacher stress and anxiety, such as school environments, classroom environments and individual stress and anxiety. These effects on teachers are important considerations when evaluating tamariki well-being and mental health. Insight can be given to the reasoning for the effectiveness of emotional literacy programs in Aotearoa by analysing the experiences of teachers. Collaboration, relationship building, connection and partnership may be hindered when implementing a new program as the current state of teachers' mindsets and mental health may be under pressure. This leaves no capacity for sustainable, accurate implementation of a program on top of their current workload. Emphasising teachers as the sole deliverers, holding full responsibility for tamariki mental health, is problematic if their personal well-being is suffering. Hence, buy-in to program implementation may not be optimal.

The majority of secondary-level teachers are not trained to manage tamariki social-emotional development, instead, they are forced to apply easy and quick behavioural conditioning and punishment strategies that only manage behaviour (Dietrich, 2021). Therefore, when tamariki face adversities and react in certain ways, and their teacher has limited training to provide a solution, not only are tamariki labelled deviants, teachers are approached with feedback and professional development strategies as a result (Dietrich, 2021). Adding this expectation to their overworked, stressful teaching lives may further hinder the effectiveness of work on tamariki mental health, such as in the form of an emotional literacy program. Working together, through the formation of partnerships and sharing streams of

knowledge, may be an alternative to enhancing the mental health and well-being of both teachers and tamariki in the education sector. Relational pedagogy is a concept that may also be harnessed to improve the working lives of teachers when dealing with tamariki and well-being.

Global pandemics, such as COVID-19, have sparked research and discussion around the importance of providing emotional well-being support to those in the education sector. There are significant psychological impacts for tamariki associated with the recent COVID-19 pandemic (Imran et al., 2020). Many of these tamariki are already experiencing the troubles of social inequalities; hence, are facing heightened challenges. The abrupt withdrawal from school had a great impact on tamariki, as well as the risk of domestic violence growing (de Figueiredo et al., 2021). Having an understanding of their emotions and responses is essential, as is prioritising children's mental health (Imran et al., 2020). Suggested interventions include focusing on nurturing communication between tamariki and adults, encouraging physical activity and coping strategies (Imran et al., 2020). In addition to this, teachers are the immediate consult for many tamariki dealing with increased anxiety, stress and depression relating to COVID-19, and also require support. Research into these issues has encouraged a discussion between public health and government agents about the need to survey and care for tamariki, and school staff, whilst implementing effective interventions in the education sector (de Figueiredo et al., 2021).

Emotional Literacy School Programs

Social and emotional learning, teaching tamariki awareness of self and others positive attitudes and values; responsible decision-making; and social interaction skills, are strong frameworks to guide programs aimed at enhancing emotional literacy, and; therefore, address

mental health (Payton et al., 2000). School-based programmes with the aim of enhancing social competence and emotional literacy have been found to improve academic performance and behaviour (Carnwell & Baker, 2007). A study on a program developed for emotional literacy in schools, referred to as the emotionally responsive curriculum, demonstrates how a teacher can read common-ground emotional and social issues to tamariki and use symbols to modify an existing curriculum plan (Figueroa-Sánchez, 2008). This can promote tamariki to foster language and literacy skills because they can express their thoughts, rather than ignore their experiences in favour of the teacher's plan. The teacher can begin utilising this program by observing tamariki in their class to identify common-ground issues specific to the tamariki. By instructing themselves on how to read the signs of emotional distress, teachers can communicate to the school the environments they see fit to help to promote emotional well-being and address difficulties. Therefore, a community approach to learning is enabled, with classroom environments reflecting who the tamariki are, their families, and their communities. This program presents a way for schools and teachers to make small changes within the classroom environment to support and encourage tamariki self-expression. Many frameworks are available for schools to adopt and utilise for promoting mental health and emotional literacy. Another example, in the United Kingdom, proposes a whole-school approach by focusing on four levels of involvement; school ethos, whole-school organisation, pastoral provision, and classroom practice (Hornby & Atkinson, 2003). This model is proposed to provide schools with a useful framework to take action for tamariki with mental health problems and consider the issue of mental health promotion.

International emotional literacy programs take different forms depending on the context of the school environment. In England, dance movement therapy has been utilised across schools with an emphasis on spontaneous symbolisation of emotional and behavioural themes

throughout the ‘movement metaphor’ (Meekums, 2008). Movement activities may be similar to an educational dance lesson; for example, a child who chooses to dance alone may convey to teachers they are expressing ambivalence about their place in the group. This method provides alternatives for tamariki to exhibit their emotions, as opposed to language, and the opportunity for exploration into their desire to express their feelings. A study into this method of enabling tamariki to communicate their emotions found that dance movement therapy is an appropriate intervention for tamariki who need to develop emotional literacy, contributing to developing self-esteem, emotional expression and regulation, and social function (Meekums, 2008).

Support for emotional literacy programs in schools across Aotearoa has been guided by the Mental Health Foundation since 1993, which runs the annual Mental Health Awareness Week, marked in over 150 countries at different times of the year (Gaston, 2019). Placing a fence at the top of the mental health cliff rather than providing an ambulance at the bottom is a tagline that generally explains the aims of this foundation. An example of a program established in Aotearoa, developed with the Mental Health Foundation, is the Pause, Breathe, Smile program, which teaches students mindfulness as a tool to recognise their emotions (Gaston, 2019). This eight-week program, implemented in 200 schools across Aotearoa, focused on making sure students recognised how they were feeling, and aided them with the tools to deal with different situations. It aligns with the curriculum in Aotearoa and is run in schools by the Mindfulness Education group. Findings from studies into this program indicate that tamariki well-being is increased as they are more calm, focused, and self-aware, and have developed their social skills through participation. A 2017 pilot study in Aotearoa looked into two programs, either an eight-week mindfulness-based program or an eight-week emotional literacy program, that have been delivered to elementary school tamariki (Devcich et al., 2017).

Whilst this study found positive results, it largely focused on acceptance of the programs into schools and only indicated some sustainability of effects past eight weeks. Current programs, such as this, in Aotearoa, require research and resources to understand their impact and to make recommendations for future steps. Whilst short-term behaviour changes may result from sporadic interventions, long-term support is needed to sustain changes in tamariki emotional well-being and literacy (Carnwell & Baker, 2007).

School staff are uniquely placed to be powerful change-makers (Gaston, 2019). Understanding teacher's perspectives can provide important information to bridge research to practise for school-based mental health interventions (Reinke et al., 2011). Despite the emphasis teachers place on their role in implementing classroom-based interventions, they remain convinced that psychologists are better placed to teach social-emotional lessons (Reinke et al., 2011). Teachers have also reported a global lack of experience and training for supporting tamariki mental health needs (Reinke et al., 2011). While teachers can be taught to encourage tamariki to express what they feel, this can be difficult within a society that promotes academic success and achievement over mental health (Park, 1999). Tamariki need to be supported in navigating the mysteries in themselves and the world around them. JSU Educational Trust is working to address this gap by creating programs such as YG?YG! for teachers' support.

Mental health practices and interventions in schools require research to identify any gaps. This research evaluation aims to gather perspectives on the effects of a school program targeted to tamariki emotional literacy, through providing teacher and management training. The program, YG?YG! by JSU Educational Trust in Aotearoa, specifically works to implement emotional literacy within schools by educating and supervising management staff and teachers

to best deliver their proposed curriculum. It aspires to put child well-being at the heart of learning by supporting teachers to deliver a curriculum based on modules: collective resilience and growth, understanding the brain and being agentic in changing emotions and thoughts. Emphasis is placed on learning from the past, understanding, noticing and changing emotions, unpacking anxiety and bouncing forward, utilising knowledge and content based on emotional literacy to guide tamariki through the challenges of mental health, and well-being during their school years.

The JSU Educational Trust formed a collaboration with Māori and Pasifika educators and developed the YG?YG! program to fit with Te Ao Māori and Sir Mason Durie's Te Whare Tapa Whā model. The physical, spiritual, emotional and social strands of this model pose helpful strategies to learn mindfulness and help students and teachers from feeling high levels of stress and anxiety to a calmer place. The YG?YG! Program, at the time of this evaluation, is currently in the pilot phase; therefore, it poses an opportunity to assess the effects, applicability and appropriateness. This evaluation identified the strengths and/or barriers the program has to inclusion, assessed the program's ability to achieve its goals and identified the experiences of school staff in implementing the program. JSU Educational Trust required an evaluation to understand these objectives and address any recommendations for the program when moving out of the pilot phase.

Theoretical Frameworks

Te Whare Tapa Whā framework within the context of mātauranga Māori was utilised by the creators of the YG?YG! program as the core basis for the program. Additionally, the concept of relational pedagogy was drawn on to describe how teaching, including utilising these frameworks, can be embodied. He Awa Whiria framework is integrated into the

analysis and discussion in this thesis. Specifically, the “Six C” framework (Martel et al., 2022) is utilised when discussing the findings from this evaluation. These frameworks will be described in the following sections.

Te Whare Tapa Whā

Teachers' understanding of social-emotional well-being contributes to how they engage with tamariki to develop social-emotional skills (Denston et al., 2022). Indigenous models of well-being enhance the emotional literacy skills of students and enable teachers to develop their understanding of social-emotional competencies. The YG?YG! program aspires to incorporate mātauranga Māori values and principles in its approach. The mechanism for doing so is via the Te Whare Tapa Whā framework.

Te Whare Tapa Whā is a health framework developed by leading Māori health advocate Sir Mason Durie in 1984 (Durie, 1985) (see Appendix M). The model describes health and well-being as a meeting house with four walls. Developed in Aotearoa from a hui with Māori health professionals, the framework identifies health as a balance requiring well-being across the spiritual (wairua), mental (hinengaro), physical (tinana), and social (whānau) dimensions (Durie, 1985). Mental and emotional well-being speaks to how one feels, as well as how one communicates and thinks. Physical well-being is about how one's body feels and how they care for it. Family and social well-being is about who makes one feel they belong, who they care about and who they share their life with. Lastly, spiritual well-being explores one's relationship with the environment, people and heritage in the past, present and future. All four walls are formed with a connection with the land, as the roots. This is the place where one stands; a source of life, nourishment and well-being for everyone. Each of the four

walls represent a balance, and when they form a harmonious balance, people thrive. When one or more of the dimensions are out of balance, well-being is impacted.

This health framework is significant as it can be used as a tool for a holistic and unified theory of health (Rochford, 2004). It has led to gains in both health and community development. Te Whare Tapa Whā enables a path that reflects the historical, social and psychological aspects of mental health, as opposed to being confined to diagnoses and deficit-based assumptions for aetiology (Rochford, 2004). Hence, this framework has relevance for emotional literacy. It can be drawn upon when training teachers about emotional literacy and be provided to students as a digestible, inclusive tool to enable their understanding of wellness. Also, Te Whare Tapa Whā is useful for this thesis due to the holistic, intertwined approach to health it promotes, which is relevant to the models used in locating the findings and discussion for the YG?YG! program efficacy.

JSU Educational Trust embedded this framework into the development of this program as the four walls of Te Whare Tapa Whā indicate strong mental health. Taking a holistic approach to health through the use of Māori frameworks is appropriate to the context of tamariki living in Aotearoa. The YG?YG! program works to enable a teaching environment that promotes the strength of a child's four walls, in each aspect of their well-being. This framework as a tool for the YG?YG! program is explored in this research evaluation's analysis and discussion.

Relational Pedagogy

Pedagogy is a complex exchange between teachers and students within specific contexts, and emphasis is placed on the teacher to pay attention to relations. Rather than

teachers purely giving children educational resources and academic tools, with the sole aim of achieving a level of intellect, pedagogy suggests that teachers and children develop a shared connection and learn from each other. An educational relationship can develop from this friendship of mutuality (Bergum et al., 2003). Effective pedagogy consists of more than techniques focusing on behaviour management, often an expectation of teachers (O'Hagan, 2015). Relational pedagogy refers to embodiment, improvisation, and interdependence (Bergum et al., 2003). These three concepts focus on the power of relationships in enabling both teachers and students more than just grades and meeting standards. There is great potential for teachers and students alike to gain lifelong skills relating to relationship management.

The YG?YG! program focuses on the relationships with teachers and their role as agents of implementation within the classroom for their students. Building trust and eliminating power differences between teachers and students can result in the valuing of both parties as active partners in the classroom. Community Psychology principles demonstrate how relational pedagogy can enhance participation, collaboration, and connection for teachers and students. This same logic can be applied to stakeholders in the education sector. Collaboration and the combination of multiple streams of knowledge can shape the school curriculum by utilising combined techniques to advance understanding. This could enable less focus on student performance and over-reliance on teacher practices, and encourage more pragmatic and reflexive ways of working, aiming for social change for tamariki well-being.

He Awa Whiria: Braided Rivers

Bicultural research utilising a New Zealand European and Māori partnership can be created, underpinned by mixed methods research philosophy (Martel et al., 2022).

Traditionally, one way of knowing with a narrow focus on empirical research paradigms has been dictated by dominant western culture, failing to take into account the specific social and community context (Martel et al., 2022). Within Aotearoa, specific to the education system, it is inappropriate to seek solutions to mental health solely from within Western knowledge streams, as it is not representative of the groups affected. Therefore, drawing on an approach that intertwines different research paradigms to enable bicultural research can promote inclusivity and representation. When evaluating or implementing tamariki emotional literacy, bicultural research should be utilised.

He Awa Whiria: a braided rivers approach is an Indigenous and Western innovative framework. This framework draws from both Indigenous and Western streams of knowledge, whilst primarily upholding Indigenous Māori sovereignty (Macfarlane et al., 2015). He Awa Whiria acknowledges that Western knowledge and theory cannot be directly transferred into another culture and that all knowledge is culturally bound. The blending of Indigenous and Western bodies of knowledge produced an approach that is more powerful than either knowledge stream can produce unilaterally (Macfarlane et al., 2015). Working as equals addresses power, social justice, and control issues with the collective goal of beneficial change to the community (Martel et al., 2022). Harnessing the energy from two systems of understanding is one way to advance understanding and create new knowledge. Utilising this theory in practical implementation of research and solutions to societal issues can enable a collaborative, inclusive outcome, backed by multiple streams of knowledge. Appendix A presents a diagram of the He Awa Whiria: a braided rivers approach diagram that visually presents the recognition of Indigenous knowledge and a space for Kaupapa Māori research as a distinct stream. Utilising this visual as a theory for grounding research, critical issues can be explored. To the left, there are Western streams of knowledge, such as the science stream,

science programme, and science-grounded evaluation. To the right, there is the Te Ao Māori stream, Kaupapa Māori programme, and Kaupapa Māori grounded evaluation. Together, with the weaving of both sides across streams, a consensus on programme efficacy is found; therefore, creating a braided rivers approach.

The braided rivers approach provides a theory for combining New Zealand European and Māori methods. The framework demonstrates how to come to a consensus on programme efficacy through using Western and Te Ao Māori streams, programs, and grounded evaluation together. Bicultural methodology holds Western and Māori paradigms on equal standing, integrating the strengths of the two worldviews and enhancing each other (Martel et al., 2022). Acknowledging the legitimacy of different theories and bringing them together is an appropriate approach for Indigenous-non-Indigenous research (Martel et al., 2022). Acknowledging the legitimacy of different worldviews and perspectives and bringing them together as a “workable whole”, is an appropriate approach for both Indigenous and non-Indigenous research (Martel et al., 2022).

Dawson (2022) utilised the braided rivers framework as an approach to integrate Māori knowledge and cultural values into health audiological research and mainstream audiology services. The need for a change from the ‘one-size-fits-all’ approach to health service design can be addressed by introducing braided rivers (Dawson, 2022). Dawson (2022) demonstrated how cultural values and knowledge can be integrated through a braided rivers lens.

A study utilising He Awa Whiria and extending its applicability was developed by Martel et al. (2022) labelled the “Six C” framework. Encompassing Kaupapa Māori methods

can enable a focus on areas of concern to Māori, identify local health issues and elevate community voice (Martel, 2022). This framework is one way of applying the theoretical framework of He Awa Whiria. It is suitable for research evaluations and grounding practical applications to societal issues in theory. The framework is applicable for both Indigenous and non-Indigenous research due to the ideal of bringing two different perspectives together to braid and flow harmoniously.

There are six levels to Martel's (2022) "Six C" framework: connect, collaborate, champion, cultivate, consider and create, and each will be briefly outlined in turn. At each level of this framework, mātauranga Māori is incorporated, enabling research to be culturally informed throughout. The first level is 'Connect': engage with community stakeholders and users in a manner that respects the community's needs, views and worldviews. Control is afforded to the community. The second level is 'Collaborate': use forums to enhance creativity through sharing. Ensure that research is undertaken by people with cultural skills and research in terms of this expertise, and that Māori knowledge is respected and controlled by Māori. A level of relatability is needed to be seen and heard, whilst teaching a program based on concepts and principles that align with why the recipients of the program are there. The third level is 'Champion': choose from the community one who can support others. Researchers must be accountable to participants and to the wider community, and be transparent about their research agenda(s). The fourth level is 'Cultivate': share knowledge, skills and experiences. Empower research participants and enable them to be active partners at all stages. Utilise community strengths within the learning environment. The fifth level is 'Consider': how to overcome challenges identified by stakeholders and users. The last level is 'Create': create an acceptable, workable model that can be scaled up for wider rollout. A

balance between research and action brings structural transformation, system development, and community competence.

Chapter Summary

Emotional literacy is a contested concept, which this thesis defines as the ability to recognise one's emotions, as well as others, giving them significance and paying consideration to them when deciding how to act (Perry et al., 2008). The link between schools and their connection to emotional literacy has globally been increasingly identified as significant for young people's mental well-being (Roffey, 2008). Over the years, mental health has developed from being deemed private troubles to being more recognised as a public issue. Emotional literacy within schools has been implemented with a preference for comprehensive interventions founded on a combination of techniques. Despite this, in Aotearoa, there is a limited curriculum and advocacy for mental and emotional health in schools and it is insufficient for the emotional health of tamariki. Work can be done within the classroom to enhance tamariki mental health and well-being, enabling their best lives at school. In addition to this, work is required at a policy and governmental level to implement equity for the entirety of tamariki lives.

Community Psychology is the study of people and their environments, with attention to cultural relativity and diversity, and a focus on social change (Riemer et al, 2020). Historically, psychology has been individualised and deficit-based and Community Psychology presents a shift from this approach. It offers a framework for working with the community, emphasising a level of analysis and intervention other than the individual (Riemer et al., 2020). The socio-political context is relevant to Community Psychology as it enables an understanding of the complex systems and structures that influence the everyday

way people live. Te Tiriti o Waitangi is a document that affects the population of Aotearoa on a macro level. A key principle of Community Psychology is working to develop social, political and economic processes that are consistent with the spirit and intentions of Te Tiriti O Waitangi.

Community Psychology is relevant to this thesis as emotional literacy programs, with a focus on Community Psychology, can aim to improve the environment for tamariki and enable the nurturing of emotional well-being. The principles of this field can be utilised to understand issues relating to stakeholders involved in child emotional literacy and well-being; therefore, providing this evaluation with theory to ground its work. There is potential for the beneficial outcomes of emotional literacy intervention to take a ripple effect throughout society. Acknowledgement of the weight that emotional literacy holds within society can emphasise the importance it deserves.

This thesis takes a holistic, mixed methods approach to emotional literacy in Aotearoa by looking at the wider education sector in order to unpack the effectiveness of the YG?YG! program. The subjective thinking it adopts highlights the importance of distinguishing private troubles and public issues, and the social constructionist approach it encompasses emphasises the role of culture and context in constructing meaning. The success of tamariki mental health and well-being is not dependent on individualised psychological interventions or attributed to personal success. Exploring the complexity of tamariki mental health, and evaluating the effectiveness of the YG?YG! program uncovers its potential for the well-being of tamariki. The most important purpose of evaluation is to improve and that is the intention of this research: to improve emotional literacy programs in Aotearoa, which in turn, aims to enable

the flourishing of tamariki mental health and well-being. This thesis places emphasis on the integration of Community Psychology, evaluation, and school education systems.

He Awa Whiria, Braided Rivers, enables this evaluation to research ways in which Western and Māori indigenous methods can work together for the purpose of a program, such as YG?YG!. He Awa Whiria is a useful framework for seeing the application of two or more perspectives integrating and interacting. This framework provides theory for weaving methods between each other and paves way for this thesis to ground the findings in theory and form recommendations for the future. In conclusion, emotional literacy is deeply connected to the public issue of mental health in Aotearoa. The levels of distress experienced by tamariki relates as much to levels of bullying in their school as it does to the socio-economic status of their whānau. In experiencing mental health and well-being struggles, tamariki are also projecting wider societal issues relevant across Aotearoa.

Chapter Two: Methodology

Chapter Overview

This chapter presents the methodology for the research approach undertaken. The methods were designed to ensure an ethical and participatory process, whilst still capturing the experiences of stakeholders with the YG?YG! program. The chapter outlines evaluation processes and addresses the research aims and objectives. Qualitative methodology and philosophical justification is discussed. Particular techniques and methods utilised within this methodology are discussed. Specific attention is given to social constructionism as a framework for understanding people's experiences. In addition to this, justification is given for utilising this philosophical underpinning for exploring the practices relevant to the program.

The following sections in this chapter give particular attention to providing a rationale for the use of interviews, focus groups, shadowing, archival data and surveys to collect stakeholder experiences. Ethical considerations are discussed, and a description of methods and data collection details how participants were recruited, informed consent obtained and sensitivity to issues of diversity were disclosed. Limitations of methods are noted, along with strengths and weaknesses of the research approach. The final section discusses the analysis process during which experiences of those involved with the YG?YG! program were interrogated and interpreted. A summary of findings is given as a segue to findings and discussion, finishing with a brief reflexive statement.

Addressing the Research Aim and Objectives

The research aimed to assess the effects of the YG?YG! Program for JSU Educational Trust. The approach of an evaluation, specialised within Community Psychology, was used.

The YG?YG! program was evaluated using three research objectives forming the basis of this thesis project. The JSU Educational Trust YG?YG! program aim, as identified in the third research objective, was integrated to inform this evaluation that would provide the outcome JSU Educational Trust desired. In order to collect findings to research the effectiveness, this evaluation utilised narratives by gathering the perspectives, opinions and feedback of school staff members, JSU Educational Trust trainers, whānau of tamariki, external ministry agencies, and I.

Epistemological Approach

Social constructionism provides the epistemological basis for this thesis. This constructionism epistemology states that truth comes into existence in and out of engagement with the realities in the world (Moon & Blackman, 2014). It provides an explanation of how social practices construct the world (Hodgetts et al., 2010). Social constructionism can be thought of as a theoretical orientation that insists we take a critical stance toward our taken-for-granted ways of understanding the world and ourselves (Burr, 2015). It cautions us to be ever suspicious of our assumptions about how the world appears to be, encouraging an analytic lens of societal phenomena. The idea that our knowledge is a direct perception of reality is denied, and, instead, as a culture or society we construct our own versions of reality between us.

Social constructionism argues that knowledge is constructed as human beings engage with and interpret the world. Abstractions and concepts are formed through the mind's impressions as knowledge is active. People, both past and present, construct our ways of understanding the world, rather than objective reality (Burr, 2015). Phenomena or objects are conveyed and constructed by different individuals in different ways; cultural, historical and social perspectives reflect how an individual engages with and understands their world

(Moon & Blackman, 2014). This is important to this thesis as the perspectives gathered from participants inform the findings and outcome of the evaluation; therefore, a critical lens can be applied to this by utilising social constructionism, searching for deeper meanings.

Social sciences hold a central concern for the nature of reality, and since the proliferation of social media, 'fake news', and deceptive advertising regarding political agendas, it has taken on greater significance in political action (Till, 2021). Political power informs discourses and the everyday actions and interactions of people, which in turn constructs particular notions of reality. The strategies imposed by agencies and actors who perpetuate this political power, such as social media and government authorities, mobilise the basic elements of sociality, and enables and directs flows of beliefs and desires (Till, 2021). Reflexive control occurs when direct messages in the form of policies, environmental factors, narratives and practices destabilise individuals filters; therefore, their ability to make judgments in their own interests. This is relevant to this thesis as social and political constructions of reality are embedded into the policies, environment, narratives, and practices in education systems. Contextualising the experiences of stakeholders in the education system, regarding emotional literacy programs, may introduce different understandings. Acknowledging the nature of reality and the external influences which may shape one's perspectives is integral to understanding participants thoughts, opinions and feedback. By doing so, analysis of YG?YG!'s effectiveness is enabled by contrasting interpretations of the impacts of social and political factors.

Phenomenology that is also informed by social constructionism informs the research orientation and influences the methods used. Social constructionism and phenomenology seek explanations of the making of reality as an activity of the individual mind and states that

the essence of human experience of phenomena is only understood when the researcher separates their own experiences (Moon & Blackman, 2014). In turn, it is assumed researchers and people in their everyday lives have an ongoing dialogue between reality and the ways in which they interpret reality (Berger & Luckmann, 1966). Interpretative phenomenological analysis is a qualitative approach to investigate individuals' lived experiences (Smith & Fieldsend, 2021). The particular experiences that individuals have and their meaning making that occurs in relation to those experiences is of interest to this approach. These experiences and experiential meanings are explored through the interpretative work between the researcher and the participant, as opposed to a theory-driven analysis. Social constructionism and phenomenology are appropriate philosophical underpinnings to utilise for this evaluation as the research and findings are interpreted with consideration to how participants and the researcher conceive reality and draw perspectives based on their perceptions. Other philosophical justifications, for example symbolic interactionism, are not best suited to this thesis as the findings gathered are used as tools for making connections to wider societal issues for mental health and education in Aotearoa, as opposed to being taken literally.

As a Community Psychology evaluation, this research took social constructionism and phenomenology and applied this knowledge to discover how effectively existing knowledge is used in practice. Empirically gathered inductive research such as this evaluation derives meaning from observations of reality, which in this thesis takes the form of analysing data derived from social actors (Dahlberg & McCaig, 2010).

Relativist Ontology

Ontology investigates the fundamental structures of the world and kinds of things that exist (O'Grady, 2002). Qualitative research is often based on a 'relativist' ontology, assuming

that there is no single reality apart from our perceptions of it (Dahlberg & McCaig, 2010). Reality is experienced at a different level for each individual, consequently, at an epistemological level, it is assumed that it is impossible to be objective and avoid bias. Assumptions are made, from this ontological perspective, that there is no single reality apart from our perceptions of it (Dahlberg & McCaig, 2010). Each individual experiences reality from their own point of view, meaning that all people experience a different reality. Anything is possible, but the things that exist for us are only there as we interact with them, one way or another (Rassokha, 2022). The aim of research is to ensure that different versions of the truth are accurately recorded and reported (Dahlberg & McCaig, 2010). Therefore, qualitative research is utilised in context in order to fully understand the interaction between individual stakeholders of the YG?YG! program, and their perceptions of the experiences they have.

Theoretical Justification

Research provides us with knowledge and contributes to the collection and analysis of information. Qualitative research methods involve general and detailed descriptions, understand meanings, generally take an inductive approach and knowledge gathered is subjective (Dahlberg & McCaig, 2010). Qualitative research enables participants to elaborate on topics that are relevant to them; therefore, resulting in a detailed study describing the topic. The value of qualitative data collection is participants are encouraged to talk more freely, enabling them to share ideas, including those not anticipated by the researcher. Qualitative research is valuable as it opens up understandings and interprets actions, opinions or experiences, as opposed to drawing conclusions about relationships between statistical variables. Although large sample sizes can be challenging for Qualitative Researchers, due to time constraints and expense, the aim is to provide rich and detailed descriptions of the topic, telling stories from the participants' point of view. The importance of undertaking qualitative

research is to enrich past findings with new stories, weaving together conclusions and building strong arguments. Streams of gathering qualitative data include narratives, which are utilised in this thesis.

The empirical collective of narrative data from individuals or groups enables in-depth knowledge to be gathered on the topic of interest (Adeoye-Olatunde & Olenik, 2021). Development work through evaluation research holds a great emphasis on the implementation of findings. Participants' experiences are a starting point for development work. Gathering perspectives from participant's in evaluation research is key for future development. Specifically to YG?YG!, effectiveness relies on the implementation, delivery and how it is received. The only way to discover this is to analyse the experiences of those directly involved in the program at each of these levels. The potential for future development falls on the feedback from participants, as practical improvements, rather than theory-based, are best placed to create positive change.

Sensitivity is respected in qualitative research as participants often need an approach that builds trust and confidence. Often participants are exposed to research that is driven by dominant epistemologies, research methodologies, and socio-cultural lenses that cause vulnerability (Wilson & Neville, 2009). Researchers should endeavour to review the way in which research is constructed, develop a culturally safe space and begin to incorporate tools and resources to foster connection. Incorporating whakawhanaungatanga, a Māori approach to relationship building: positioning, power sharing, dialogue and cultural practice is one way to enhance the experiences of participants and enable a safe space (Kukutai & Hohmann-Marriott, 2019). Putting relationships first and research second through a collaborative approach is integral to qualitative research (Hodgetts et al, 2020).

Qualitative Methodology

Qualitative methodologies commonly utilise evaluation research through semi-structured interviewing, focus groups, shadowing, surveys, and reviewing archival data (Dahlberg & McCaig, 2010). These methods allow for a deeper understanding of a research topic as they pose open-ended questions and study real-life experiences. This provides room for participants to structure their answers how they wish and demonstrate the topic in question practically with no interference.

Semi-structured interviews provide a mechanism for understanding individual perspectives (Adeoye-Olatunde & Olenik, 2021). A primary benefit of semi-structured interviews is that they are permitted to be focused, with the opportunity of researcher autonomy to further explore ideas that come to fruition in the course of the interview (Adeoye-Olatunde & Olenik, 2021). Despite participants being asked similar questions, the questions are worded to enable open-ended responses. This process facilitates the sharing of detailed information (Iii, 2010). A key strength is that the participant remains in control of the information shared, and can share as much or as little as they desire (Iii, 2010). Additionally, this form of interview creates opportunity for the researcher to ask probing questions and to follow through on comments of relevance and interest to the research (Iii, 2010). Taken together, semi-structured interviews support participant autonomy over their sharing while concurrently supporting researchers to investigate relevant aspects.

Focus groups are useful methods for social science qualitative research as they are self-contained and can be used as a supplementary source of data (Morgan, 1996). Utilising them as a chief source of data collection, as opposed to individual interview, reveals the

participants' practices and viewpoints that may not be accessed otherwise (Morgan, 1996). Holding a focus group enables participants to take the lead with guidance from questions, and to interact with those in the group to convey their perspectives. This brings a unique opportunity to study not only answers, but interactions. Taking a step back as a researcher in the focus groups allows for an informal, personal approach and encourages conversation with room for emotion. High-quality data can be collected through focus group interviews, helping to understand specifics from the viewpoint of the participants of research (Dilshad & Latif, 2013). They can be used as a building block if the researcher lacks substantial information about the subjects. This method of qualitative research is valuable as rich data can be collected with reasonable speed, interaction is encouraged between participants and a range of complex attitudes and beliefs can emerge (Dilshad & Latif, 2013).

Shadowing as a research methodology can be described as 'observation on the move', undertaken by the researcher who observes from a distance whilst participants carry out the action being researched (Bøe et al., 2017). Shadowing is a qualitative method used to investigate practices, in this case it was practically experiencing a YG?YG! school training day (Hognestad & Bøe, 2016). This method as a means of understanding practices gives valuable contribution to the existing conceptualisations of qualitative shadowing. The researcher can get access to detailed and rich data in a particular setting, through observations. There are three main strengths to shadowing: Shadowing as experiential learning, as a means of recording behaviour and as a means of understanding roles and perspectives. This method is valuable to qualitative research as it enables an additional layer of insight and demonstrates to the researcher how a topic is implemented in practice.

The qualitative survey aims to determine the diversity of some topic of interest within a given population as a way to establish the meaningful variation within that population (Jansen, 2010). They have much to offer qualitative researchers, especially the benefit of online delivery (Braun et al., 2021). Qualitative surveys consist of open-ended questions, crafted by a researcher, and are self-administered in a fixed, standard order for all participants. Rich and complex accounts of participants' subjective experiences, narratives, practices, positioning and discourses are relayed to the researcher. A strength to this method is it captures what is important to participants, enabling them to access their language and terminology. The self-administered essence of qualitative surveys create a safe space for participants to answer questions in their own time, allowing for a thought provoking process. This research utilised an inductive survey, as main categories such as strengths and weaknesses are defined beforehand and guided by structured protocol for observation (Jansen, 2010).

Archival data enables researchers to address previously unanswered questions, and offers unique perspectives on old and new research questions (Miller et al., 2021). Analysing data previously captured can apply a new perspective or a new conceptual focus, for example, through the use of logs, memos and notes (Fielding, 2004). Often, fieldwork cannot always adequately provide data as evidence for every potential analytic theme applicable to the data in primary data analysis; hence, secondary data analysis of archival work is an epistemologically distinct activity. Sensitivities of participants can also be protected by avoiding the likelihood of their being over-researched, due to the points that archival data previously provided. Timeliness is another benefit for analysing archival data, as it has already been transcribed and sorted for analysing, enabling the researcher more time to dedicate to the primary forms of data collection for research.

Evaluation is a form of applied qualitative research identifying the effectiveness of some sort of practice, with the aim to study how effectively existing knowledge is used in practice rather than to provide new knowledge (Dahlberg & McCaig, 2010). Commonly, evaluations are categorised dependent on the process or outcome. For this thesis, a process evaluation is utilised, by detecting the strengths and weaknesses, as it determines whether program activities have been implemented as intended and resulted in certain outputs. It has the purpose of interpreting and understanding experiences of those involved in this program, using a direct and contextualised approach to data collection. Enabling the exploration of people's experiences and processes through probing for richness and depth means this research goes beyond descriptive or predictive approaches (Brinkmann, 2014). In this instance, I am an external evaluator carrying out an evaluation on behalf of the service providing or funding organisation. The most important purpose of evaluation is not to prove, but to improve (Dahlberg & McCaig, 2010). It is best understood as entailing the conduct of evaluative research rather than a set of methodology separate from the wider research enterprise (Shaw, 1999).

Ethics

Patton (1997) states that "evaluators must represent the standards and principles of their profession as well as their own sense of morality and integrity, while attending to other primary users" (p 364). The Guidelines for the Ethical Conduct of Evaluations elaborate on this quote, explaining the importance of ethics: researchers must demonstrate the need for practising within competence, looking for risks or harms, reporting fairly, and maintaining confidentiality (Australasian Evaluation Society, 2013b). In addition to this, the Code of Ethics states the ethical responsibilities to the field of evaluation and to the public

(Australasian Evaluation Society, 2013a). This includes ethical conduct, public interest, competence, quality work, confidentiality, respect, integrity and truthfulness, accountability and acknowledgement, to name a few. These descriptions, codes, guidelines and responsibilities demonstrate how cultural values are included in evaluation practice. Ethical approval is required in University research involving human participants and sets standards for researchers professional conduct, as well as upholding and enhancing the University's, and their own, reputation. Ethical approval is granted when an ethics board is content the researcher will uphold guidelines listing items of protocol. Once approved, research involving human participants can commence.

This research was approved by the Division of Arts, Law, Psychology and Social Science Human Research Ethics Committee (DALPPS) at the University of Waikato (FS2023 - 03). This research was also conducted in accordance with the New Zealand Psychologists Board's Code of Ethics (2002) and the ANZEA Evaluator Competencies guidelines (Aotearoa New Zealand Evaluation Association, 2011). The Code and the Competencies provide ethical guidance for obtaining informed consent, upholding confidentiality, and ensuring privacy of participants.

Consideration and acknowledgement was consistently given to these codes and guidelines during each stage of this evaluation for carrying out ethical research. This was ensured by carrying out the following steps. All school staff who participated in an interview or survey in this research received detailed documents fully explaining what the research involved upon initial email communication (3.11 Informed and Voluntary Consent). All JSU Educational Trust trainers also received detailed information regarding their participation in the focus groups. Both school staff participants and focus group trainers were informed that

they had the right to withdraw from the research at any time and were given the opportunity to indicate consent to participate (3.11 Informed and Voluntary Consent). All participants were informed that no school or individual identification data would be displayed within the thesis and the only person to view the identifiable data was I, the researcher (3.12 Respect for Privacy and Confidentiality). All participants in the research were clearly informed about the nature of the study and the use for the data collected (3.11 Informed and Voluntary Consent). The informed consent forms for the interviews, focus groups and survey informed all participants that they did not have to answer any questions unless they were happy to talk about the topic, they could stop the process at any time, and for those in the interviews and focus groups, they could ask to have the audio recording device turned off at any time (3.11 Informed and Voluntary Consent). All participants were given the opportunity to request a transcript or copy of their answers, and they had a two week period upon receiving these to make changes. They also had this time to withdraw from the research if they wished (3.11 Informed and Voluntary Consent). They were also given the option of requesting a copy of the findings and completed research thesis (4.26 Formulation and Publication of Results). Transcripts and survey responses were securely stored and only accessible to myself. Information was only used for the intended purpose of the study and no personal information was disclosed to those outside the research. The final version of the thesis will be made available to participants, if requested, and they have been sincerely thanked in the acknowledgements. Respect, consideration and appreciation for the time and effort of all participants was expressed, and koha in the form of gift vouchers for school staff who were interviewed, and those who participated in the online survey went in the draw to win a gift hamper (3.9 Respect for Persons). The participants were informed that the findings of this research could enhance the efficacy of the YG?YG! Program by drawing findings around strengths, barriers and future improvements, and in turn, could promote emotional literacy

and mental health awareness for tamariki within the education sector in Aotearoa (3.16 Justice).

Consideration and acknowledgement was given to the ANZEA Evaluator Competencies guidelines (2011) during this research. I, as an evaluator, reflected on my strengths, gaps and identified my professional development needs. Supervision sessions were helpful to aid me progress with this. I consistently identified competencies that were important to my evaluation. I worked on the inclusivity of all peoples and cultures of Aotearoa when proposing, planning and implementing my research. In addition to this, I ensured the inclusion and participation of Indigenous perspectives and worldviews through the use of concepts, frameworks and cultural discussions. I reflected on my positionality and the interactions of being Pākehā. Centralising cultural competence to my evaluation was important and I did this by knowing myself as a cultural being, by recognising my personal responsibility and commitment to personal development and education about different cultures, and knowing it was as much about who we are, and where we position ourselves in relation to others, as it is about what we do. All throughout this evaluation I endeavoured to understand connections between people, place and relationships, think carefully and critically, manage the evaluation in a professional manner, and learn and contribute to the profession of evaluation.

Focus Group Ethical Reasoning

JSU Educational Trust staff trainers may benefit from participating in this evaluation as they were able to provide feedback, suggestions and improvements as an in-between body of people between the founders and teachers who implement the programme. They gave a different voice to both sides of the picture of development and implementation. These

trainers have a vested interest in the success of the program, as they are contracted to work and train school staff through training days. As each of the trainers indicated, they have a deep passion for tamariki emotional literacy and well-being and have experience in the education sector. Therefore, they see the need and identify the potential of the YG?YG! program. It was indicated to myself, as the researcher, that this evaluation can be of great help for its future and enable the founders to continue improving and encouraging the program to thrive.

Interviews and Online Survey Ethical Reasoning

School staff members may benefit from the completion of this evaluation on the YG?YG! program as they were given the opportunity to voice any feedback, suggestions, and improvements that they have. Through the dissemination of this thesis, their feedback is fed back to the program founders (JSU Educational Trust) and can be acted upon. It may have also enabled staff members to reflect on their experiences when teaching the program and identify potential personal growth. As the staff members have gone through some sort of educational process, and are aware of the researcher's position as a student, they also had the chance to contribute back towards the academic community. These school staff members have a vested interest in the efficacy of this program, as many were required by their school management to take this training as a form of professional development and implement it into their classroom. Therefore, this program may be having an impact on their students and with compulsory implementation, teachers are best placed to provide feedback that enables their work with the tamariki and aim for well-being improvements.

Whānau and Tamariki Voice

Whānau and tamariki, if I had participants from this group in this research, may have benefited from participating in the evaluation as they would have been able to provide feedback, suggestions, and improvements for the program. The program's efficacy directly affects tamariki who are being taught within the program; therefore, whānau are also deeply involved as a stakeholder in the program's process. Tamariki voices would have been valued as they are the direct recipients of the outputs from the program, and are the group that the push for emotional literacy in schools is intended for. Gathering tamariki perspectives, feelings, emotions and feedback on the program would have provided a different lens and a unique approach. Whilst teachers are able to implement the activities, content and aims of the program within the classroom, parents and tamariki, if well informed on the program, have the capacity to integrate their learnings into their home environment. It would have been interesting to gain insight into parents' perspectives on this. Importantly, whānau have lived experience of the lives these tamariki are being brought up in, and are directly exposed to the effects of the social determinants of health, such as economic stability, healthcare quality and community context. Gathering whānau and tamariki voices would have enabled this research to further expand on how these factors play a part in their child's well-being and affect their experience with the YG?YG! program on emotional literacy. This thesis does not include whānau voice due to the lack of interest in participation. Regarding tamariki voice, due to the limitation of scope for myself as a researcher to practise ethical research under the Human Research Ethics Committee at the University of Waikato, this was not pursued as an option for data collection. As an un-registered psychologist and with a high risk in potential child participant harm, the inclusion of child voice was too risky for this research. There were concerns associated with the health and well-being of any child participants that outweigh the potential influential outcomes from gathering their perspectives.

Positionality Statement

I acknowledge my position as a cis-gender, heterosexual female who comes from a middle class family, originally born in England and raised in Aotearoa. This research was conducted with cultural awareness and sensitivity toward participants. I have experience working with disadvantaged tamariki and whānau in the early childhood and education sector through my work at Conductive Education Waikato Trust. This has enabled me a unique lens on access to education and the role of emotional literacy for mental health. As a Masters student with a goal to become a registered Community Psychologist, I undergo ongoing personal and professional development and social reflection by applying reflexive practices to my research process.

Alignment with Community Psychology values and principles is important to me. Regarding my research, considering my positionality is important. Reflection on oppression, moral exclusion, and mechanisms of power using a critical lens of my actions and behaviour is key (Smith, 2015). I am aware that the maintenance of white power and privilege through victim-blaming and stigmatising discourses may be an implication for my research (Cooper & Santay, 2019). From what I have learnt, utilising my critical eye and knowledge to live aligned with Community Psychology, I recognise my experiences as Pākehā and integrate cultural knowledge to inform my research. I argue that respecting the mana of a person and not flaunting your knowledge (Cram, 2001) are lessons that everyone can endeavour to live by.

Empirical Research Engagements

Empirical research engagements occurred with previous, and current, school staff who had implemented YG?YG!, and JSU Educational Trust trainers. Each of the following

sections outline the recruitment process, followed by a summary of the empirical engagements taken. Following this, the engagement with archival data and shadowing in this research is commented on.

Empirical Research Engagements: School Staff

Recruitment

All six schools that had previously participated in the YG?YG! program of early 2023 were contacted by email via an employee of JSU Educational Trust. This email provided an open invitation to participate in this evaluation research, an information sheet (Appendix B), a short description of the research, and a research poster (Appendix C). This was dispersed within each of the six schools to management and teaching staff. The invitation included my contact details, as the principal researcher. I received replies from schools acknowledging the invitation; however, no school staff members initially expressed interest in participating. I met teachers from two involved schools face-to-face at a training day run by JSU Educational Trust. From here I was able to develop the research relationship and five school staff expressed interest in participating. I provided paper copies of the information sheet (Appendix B), the short description of the research, and the research poster (Appendix C). Following a face-to-face meeting with these five school staff members, four of them agreed to participate. From here, I contacted each participant to arrange a mutually agreeable time and place to begin the interview process. Two school staff opted for in person interviews and two opted to complete the online survey. All participants signed a consent form (Appendix D).

Semi-structured Interviews

Two school staff who had received the program training and were working toward implementation participated in an in-depth semi-structured interview. One was 45 minutes in length and the other 35 minutes. Both were held online via Zoom at a mutually agreed time and date. Both participants received a \$35 Countdown food voucher to thank them for their time. During the interview, I followed an interview protocol (Appendix J). The discussion questions focused on collecting information about the program, topics, frameworks and methods used to deliver the curriculum to students. In these one-on-one interviews, I guided the participant through a range of questions. These included strengths, weaknesses, outcomes, barriers, applicability and experiences with the YG?YG! program.

Holding a one-on-one interview enabled participants to express their thoughts and created space for emotion and expression. I wanted to gather perspectives past the surface level and this method of data collection gave me that opportunity. Neither participant requested a follow-up interview. Approximately three months after the initial interviews, I checked in with each participant via email. Written feedback was provided from each participant detailing their stage of implementing the program and interpretation of students' experiences. This enabled insight into perspectives of those who the program is delivered to and they are the target stakeholder in terms of outcomes. This feedback indicated a high level of trust with myself due to our previous research engagements.

Online Surveys

Two school staff completed the online survey. The survey took approximately 10 to 15 minutes to complete. I framed this survey to be an effective, time efficient way to provide feedback to the program. In my initial round of emails for survey participants, I did not have any uptake. It was from the in-person training day that I attended where I formed

relationships with school staff that staff agreed to participate. The online survey consisted of a range of questions similar in topic to the semi-structured interviews. I used Google Forms as the research tool. Questions included strengths, weaknesses, outcomes, barriers, applicability, and experiences with the YG?YG! program (see Appendix J for a full copy). Due to the nature of a survey being online and in the participants personal time it enabled the participant to ponder the questions in their own time and space of their choosing. A strength of offering this survey was that it provided school staff with limited time the opportunity to share their perspectives online. One participant requested a follow up interview, however, due to time constraints for data collection this interview did not occur.

Empirical Research Engagements: Whānau

Recruitment

All whānau that have tamariki who participated in the YG?YG! program, within the six schools, were contacted by email via their school administrator with an open invitation to participate in an online survey. The email included a link to the survey (Appendix E), which began with information on the research, as well as requesting informed consent prior to asking survey questions. The email also included a research information sheet (Appendix F) and a research poster (Appendix G). At the close of the survey, whānau would have been given the option to contact me to arrange a time to conduct a semi-structured interview to share further information. Whānau were to be given the opportunity to request a semi-structured interview with myself if they wished to further discuss the program past the limitations of an online form. This interview was to be a 30 to 45 minute interview and via Zoom online at a mutually agreed time and location. The interview contained the same questions as the survey form, with the benefits of a face-to-face conversation. Despite my best efforts at recruitment, which included calling and emailing the involved schools to ask

them to send out my email and gather interest, I had no interest expressed from whānau members. I followed up numerous times by checking in with the schools via email and phone-call. The survey was to take approximately 10 to 15 minutes to complete. Similar to the school staff survey, I had hoped that due to the nature of a survey being online and in the participants personal time, it would eliminate time pressures to complete caused by me as the researcher and could have enabled the participant to ponder the questions in their own safe space. The form had questions for whānau exploring the impact that the YG?YG! the program has had on their tamariki (Appendix K).

Empirical Research Engagements: JSU Educational Trust Staff Trainers

Recruitment

The JSU Educational Trust trainers that had trained school teachers to implement the YG?YG! program were contacted by email via JSU Educational Trust founders. This email provided an open invitation to participate in the evaluation, an information sheet (Appendix H), and a short description of the research. The invitation provided my contact details, as the principal researcher. From here, the JSU Educational Trust administrator contacted all participants to organise a mutually agreeable time and place to hold the focus group. I gathered informed consent from all participants via a consent form (Appendix I).

Focus Groups

Two focus groups were held. The first was with the five JSU Educational Trust trainers who provided the YG?YG! training to school staff and was two hours in length. The second was with two JSU Educational Trust trainers who had to leave the initial session early and was 30 minutes in length. Both focus groups were held online via Zoom at mutually

agreed times and dates. This data collection was completed during the trainers work time. Additional koha in the form of vouchers was not provided.

The first focus group followed a structured process, whilst the second was more unstructured in that it provided time for the two who had to leave the first early to answer the remaining questions. The focus group protocol (Appendix L) contains questions covering categories: workability/ practicality of the program, strengths, barriers, outcomes, applicability and experiences with the program. The intention was to capture participant experiences and ideas.

Archival Data

Archival data was also gathered. This data took the form of de-identified supervision notes and training day feedback between JSU Educational Trust founders and school teachers in 2022. This data was in addition to feedback from school staff currently engaged with the YG?YG! program. The YG?YG! program had been running for a year prior to this evaluation commencing and the founders had gathered feedback from the school staff involved. Archival data also included the staff supervision notes from 2022 (n=4), and training day feedback from 2023 (n=1).

In addition, the YG?YG! Program has a manual outlining the necessary information delivered to schools. This material was also utilised in data collection as a reference and in guiding the discussion and recommendations.

Shadowing: JSU Educational Trust Training Day

In May, 2023 I attended a school staff training day in Auckland for the YG?YG! Program. This was a 5.5 hour day and followed the process that JSU Educational Trust founders and trainers take to teach school staff members the content and implementation of the program for them to take into their school. The training day was attended by two schools. The aim of my attendance was to develop an understanding of the practicality of the training day, form relationships with attendees, and analyse the resources given. Written feedback (n=1 collated sheet) from school staff members on the training day was also provided, alongside whiteboard brainstorm. The reasoning for attending was to enhance an understanding of the program in a practical sense, and create relationships with the founders and attending school teachers.

Analysis

The empirical research engagements information were analysed thematically and narratively alongside other sources of data and utilised to address the objectives. Drawing from various approaches enabled the construction of a cohesive whole. Human beings are shaped by the interaction of different social locations (Hankivsky, 2014); hence, multiple empirical research engagements informed this research analysis. This enabled me to draw on a wider range of data than what is logistically possible to gather within the evaluation timeframe. The YG?YG! Program also draws from multiple streams of knowledge; therefore, this research evaluation is suited to analysing findings and providing future recommendations for the program based on a framework set within a braided rivers lens. Martel et al. (2022) introduced a framework in their study appropriate for this.

He Awa Whiria is a framework that informed the “Six C” framework by Martel et al. (2022), which was utilised in this research to analyse the qualitative data gathered from

participants and locate the findings and recommendations within theory. This method of analysis and grounding for discussion was appropriate for applying the findings and creating a framework for discussion. The theory for this analysis is underpinned by mixed methods research philosophy (Martel et al., 2022), utilising the knowledge and power of bicultural research. Analysis of this research findings against the “Six C” framework enabled discussion and recommendations to be formed, whilst focusing on multiple streams of knowledge, culturally appropriate ways of doing, and a braided rivers approach that focuses on an educational approach.

Analysis of the YG?YG! program is grounded in the “Six C” framework developed by Martel et al. (2022), based on the He Awa Whiria: a braided rivers approach (Macfarlane et al., 2015). There are six levels that are utilised in this framework and each provides a template for analysing the findings from this evaluation. Each level is connected and can be utilised to weave and apply within context, such as for this evaluation. The levels are Connect, Collaborate, Champion, Cultivate, Consider, and Create. ‘Connect’ adheres to the engagement with community stakeholders and users. ‘Collaborate’ explains how creativity can be enhanced through sharing. Building rapport and working together can enhance the effectiveness of the program through enabling and incorporating the strengths of others. ‘Champion’ shares how strategically choosing ones from the community can help support others. Undertaking a program with people who have a passion and level of knowledge or willingness to learn is in the best interest of the community it seeks to serve. ‘Cultivate’ is the equity of knowledge, skills and experiences. Understanding that the program’s intention is not to teach and leave it up to schools, and instead creating opportunities for a co-learning environment acknowledging the recipients worldviews is integral to program effectiveness. ‘Consider’ states how to overcome challenges identified by

stakeholders and users. Actively listening to participants and working with them to improve the program can enable program effectiveness. Lastly, 'Create' provides the idea of an acceptable, workable model that can be scaled up for wider rollout. System development, structural transformation and community competence each affect the education system in Aotearoa, and must be considered when implementing a program on emotional literacy.

The six levels to this framework, in Martel et al. (2022) study, incorporates Māori values and tikanga, enabling mixed methods research to be formed and maintained throughout. This evaluation seeks to assess and evaluate the effects of the YG?YG! program; therefore, adapting the "Six C" framework provided by Martel et al. (2022) to tell a story for the research findings and analysis appears to be well suited for basing program justifications and recommendations moving forward.

Techniques

Thematic and narrative analysis was utilised to analyse the qualitative data gathered from participants. Thematic analysis was appropriate for coding feedback, reviewing archival data and analysing survey responses, followed by collating these into key themes and noting items of relevance to the research aims and objectives. Narrative analysis was appropriate for taking the experiences shared in the semi-structured interviews and focus groups, collating these and locating them in research aims and objectives. The theory for the findings was developed through building theory on observations of the research, whilst comparing and recording emerging patterns to generate categories (Dahlberg & McCaig, 2010). Analysis of the semi-structured interviews, focus group, survey and archival data enabled the identification of core themes, linking back to the literature review, locating them within a framework and forming a basis for discussion and recommendations.

This evaluation utilised qualitative data and thematic and narrative analysis to understand participant perspectives. The interviews were fully transcribed to capture the narrative, and the data was cleaned to remove conversation fillers ('um', 'ah' etc.). For the feedback, archival data and survey responses, the six-phase systematic approach to thematic analysis outlined in Braun & Clarke (2006) was followed. This process involved: familiarising with the data, generating initial codes, searching for themes, reviewing themes, defining and naming themes and producing the report. This involved initial independent analysis and coding of the data followed by rigorous analysis, coding, theme creation and reviewing. In the analysis, inductive and deductive coding were utilised while keeping in mind the evaluation aim and the needs of the stakeholders. The method of systematically moving through each of the six phases outlined by Braun & Clarke (2006), improved the depth of analysis. The analysis of data was then located within the "Six C" framework theory.

Reciprocity and Reflexive Practice

Reciprocity is considered appropriate when conducting research, and was relevant to this research as participants gave their time and shared their experiences with me. There was an intention to bring food as a gesture to all in-person interviews/focus groups; however, due to travel restrictions, all data collection was gathered online via Zoom or Google survey. I offered a food voucher to all school staff interview participants, and all survey participants went in the draw to win a gift hamper. In addition to ensuring an ethical approach and utilising reciprocity, I engaged in reflective practice, which is summarised in the paragraph below.

Reflections and reflexive practice is necessary for research in psychology, and is a useful tool for researchers to incorporate throughout their studies and working career. As a Community Psychology Masters student, I engaged in ongoing reflexive practice by documenting thoughts, learnings and insights throughout the thesis process. From beginning the thesis with an end goal of completion in mind, my mindset has shifted towards viewing the thesis as a learning process. In a society and education system that is largely focused on achievement and success, it was an adjustment for me to shift from aiming for a certain outcome, to seeing the journey of great importance. For example, there were initial struggles in recruiting participants and instead of concentrating on the number of interviews, I reflected and looked deeper to evaluate what this may mean for the program. Each perspective gathered during data collection was unique, important and significant to the research.

Upon reflection, I have learnt strategies and developed an understanding of research, as well as myself. Commitment, organisation and communication have been key strengths to my approach to this research. In reality, life does not always go to plan, and conducting real-life research also reflects this. Transitioning from theory to practical study was an adjustment for me, yet it was embraced. Creating reflections enabled me to see how progress was being made, both personally and practically. I consistently reflected on my positionality as a young, middle-class European female. During data collection, I approached the participants respectfully and held a safe space for them to exist and contribute the way they preferred. Having experienced intense anxiety throughout my school life, continuing into adulthood, I could feel the importance of working with a program designed to enhance tamariki well-being.

Methodology Reflections

There were multiple positive outcomes to the methodology, from undertaking a multi-method approach to my empirical research engagement process. The in-depth semi-structured interviews were effective for enabling school teachers the space to reflect, express and provide feedback for the program. Providing them an opportunity to share their experiences in a way they perhaps had not before, due to me being an independent evaluator, welcomed critical thought and did not pose a risk of bias. The focus groups with JSU Educational Trust trainers were effective for encouraging each person to bounce ideas and thoughts between the group, and also provided them a time for reflection all together. The online surveys for school staff were also effective as it enabled participation in my research that did not require their presence and was flexible with time. They also provided a safe space for teachers to ponder their answers in their own time. Utilising archival data in the form of supervision notes was useful for this research as it provided additional findings to interpret, from a school and time that I was not able to acquire myself. Attending an in-person training day for the YG?YG! program, led by JSU Educational Trust trainers, with participating school staff was an integral piece to my empirical research engagement. This allowed me to form a deeper understanding of the practicality of the program, view the reactions from school staff who were there and form important relationships for my data collection moving forward. Attendance to the YG?YG! program training day enabled me to gather insight into the content, organisation and resources. Gathering other forms of data via online resources, such as Google Forms and Zoom, was an important choice for this research. Having an online survey through Google Forms meant it was easily dispersed and collated, and the choice to hold all face-to-face interviews and focus groups via Zoom was due to the flexibility it enabled in terms of location and time.

Future changes for research in this field, utilising these forms of empirical research engagement, would include the following. I would have allowed more time for the interview process as an option for teachers to select the length of their interview, and then tailor the depth of the questions dependent on that. I found that some teachers had more time than others to provide feedback; however, as I had already sent out the information sheets and interview protocol, I limited myself to a pre-set time for all participants. Giving teachers choice and control over the length of their interview may have made it more appealing and sought deeper discussion from those who were willing to chat for longer. I would also have framed the interviews to be in compulsory sets of two, with the first interview being an initial feedback session regarding the training day, and the second relating to the implementation of the program at their school. I found that each teacher was at a different stage of implementation; hence, collaborating with them to find a suitable time for a second interview would have enabled further insight into the program and allowed the process to be tailored depending on each participant's situation. Regarding the focus groups, it was out of my control that two trainers had to leave the initial focus group early due to time constraints; however, this was favourable as holding a second focus group for those that left early provided them the space to share thoughts they did not disclose the first time. In hindsight, I would have hosted two focus groups and intentionally set one to be solely for contracted trainers to enable them a space to share without concern for the presence of the program founders. Regarding the online survey, I also would have encouraged the participation in a follow-up interview, or having a second survey for those with time constraints. Survey participants were often in early implementation and a follow-up form of data collection would have strengthened my understanding of their perception.

When reflecting upon the methods of recruitment, undertaking an evaluation within the limits of a Master's thesis can be a challenge. Focus groups were useful for this research as it enabled me to interpret the interactions between participants and analyse topics that I had not foreseen. This method enabled participants confidence to share, especially when around others they know. Upon reflection, I can see the usefulness of holding more focus groups, perhaps with the school teachers to encourage the in-depth discussion, feedback and the thought-provoking between participants that I saw with the trainers. Semi-structured, in-depth one on one interviews were also useful for this research as they provided insight into each individual's experience and enabled me to further develop relationships on a personal level. I would utilise this method again; however, with a follow-up interview as previously discussed. Holding online surveys as a way for participants to share information was a strong method for this research. Upon reflection, with a small group of participants, I would tailor the survey questions to each participant as I found that some questions were not applicable, and if worded differently to the participants' situation they would have been relevant. Archival data provided me with integral insight into the experiences of past YG?YG! participants, and I would encourage those in the evaluation field to source any archives when conducting research. This method is not limited by time, and often provides you with what the program founders endeavours to discover, if the archives are research or feedback gathered by them. Lastly, participating in the face-to-face program training day was imperative to this research. In the future, when conducting evaluation research I will aim to experience the project myself first as this develops relationships, deepens understanding, and enables appreciation. The main area to be improved for future research is around recruitment of teachers and whānau participants, as explained in the discussion.

Research Approach Strengths and Challenges

Social constructionism as a research approach to underpin this evaluation was a strength for this research. Education systems are a complex weaving of social structures, strategies and practices. Utilising this approach within the methodology enabled consideration for these factors, whilst examining and gathering information relevant to emotional literacy within the education sector in Aotearoa. Having an understanding that knowledge is constructed as how one interprets the world worked well when approaching data collection as I was able to hold a critical lens over people's perspectives and pose questions that were probed for systematic analysis. Incorporating knowledge of how cultural, historical and social factors shape an individual's perception and experience of the world into the questions and my thought processes provided me with grounds to bring a Community Psychology lens to the analysis, looking across and into levels of society (Moon & Blackman, 2014). A social constructionist approach also equipped me with the tools to look for constructions of reality that are embedded in a practical way in the education system, such as policies, environments and practices. Overall, I was able to apply my knowledge of public issues versus private troubles by utilising this approach. As a result of this, during the methodology stage of this evaluation I was able to actively listen to individual experiences and seek a deeper understanding of them in accordance with context. A challenge that arose from utilising social constructionism was that this evaluation was often interpreted by participants to be an opportunity to provide literal feedback on the resources or timeline of the training day. This was difficult to probe for meaningful discussion as at times it was a matter of what participants liked or did not. What I have learnt from this is that it would have been useful to emphasise the notion that I am searching for deeper meanings and whilst literal feedback is useful, I encourage participants to discuss their thoughts and experiences of the program relevant to their teaching practice and the wider education system.

Phenomenology as a research approach to guide this evaluation was also a strength. Utilising focus groups, interviews and surveys in the methodology enabled me to gather the lived experiences of participants and what their perceptions of the event were. Seeking explanations for why and how people interpreted specific events, relating to the program in reality, created an opportunity to understand what the program was really like for those who experienced it (Moon & Blackman, 2014). There are challenges that I met when utilising this approach in the form of time-consciousness. The time taken to do the focus groups and interviews, and with online limitations of a survey, was a weakness as it takes time to understand participants' experiences. As I had an agenda of questions to ask, I am unsure that the opportunity was given to participants to fully expand and share. What I have learnt from this is that a compulsory follow-up interview would have been useful, and this could have been achieved by framing participation to be an ongoing process with two data collections. More time could have been given to understanding phenomena.

Evaluation in the form of empirically gathered inductive research derives meaning from observations of reality. By gathering data from focus groups, interviews, archival data, and surveys I was able to understand participants' experiences of reality in relation to the program and apply frameworks, theory and analysis to the data collection. Utilising an evaluation on an original program through feedback from participants enables effectiveness to be analysed and recommendations to be sought. A challenge with evaluation is the need for participant buy-in; therefore, true effectiveness and diversity may not be reflected in the outcomes due to a low number of participants.

Analysis Reflections

There were positive outcomes to utilising thematic analysis and the “Six C” framework by Martel et al. (2022). Thematic and narrative analysis was effective for taking all the data and finding links, meanings and commonalities between them. When producing a report for program founders who require feedback and future recommendations for the benefit of their program, this was an efficient way to analyse the collected data and draw findings from it. This set me up well for the discussion of this evaluation as it enabled me to take the main strengths, improvements, challenges and applicability/practicality and make connections between these, past literature and my interpretations of program effectiveness. Upon reflection, I would have aligned my question themes with the “Six C” framework more closely which would have enabled specific relevant concepts to be discussed, feeding into the analysis. Despite this, the language and ideas behind the “Six C” framework were embedded into the approach I took towards this evaluation and analysis enabled these to be identified from the findings.

The “Six C” framework was useful in aligning with He Awa Whiria, and also enabling the YG?YG! program findings to be located within. The relevance that both of these frameworks hold to the efficacy of the program enabled for a clear representation of the findings within the theory they present, and set my writing up well to create discussions and recommendations. Producing a visual representation of the findings in connection with the “Six C” framework and He Awa Whiria was effective in articulating how I came to my conclusions and enabled a clear and concise way of presenting the information. Upon reflection, forming this visual earlier could have enhanced my understanding when writing the analysis; therefore, I would have begun to construct this as soon as I was into the brainstorm stage of my analysis and it could have then developed overtime.

During analysis, I had lived experience of being a child who would have benefitted from a program like YG?YG! in Aotearoa and this helped to enhance my understanding. Reflecting upon the analysis stage of this evaluation has shown me that I hold compassion, respect and a deep connection to the outcome of this program. I was invested in accurately and honestly articulating the findings from data collection to provide JSU Educational Trust founders a solid report to inform their next steps and provide theory and evidence for their current actions. To me, the success and efficacy of the program is in the way it makes people feel, and I was aware of this whilst writing my analysis.

Limitations

There were limitations to the methods utilised in this research. Qualitative methodology in evaluation requires a level of collaboration from the stakeholders involved. As the program was implemented for a year when the research began, this study largely relied on the pre-existing relationships formed between the program founders and participating schools. Due to COVID-19, the program had not developed these relationships to the desired level and this had an effect on the participation in this evaluation.

Another limitation of this methodology is that said relationships are best developed face to face to enable the flourishing of a trusting, respectful collaboration between myself and prospective participants. However, majority of these schools are based in the South Island, opposed to where I am situated in the North. Only one group of school staff were seen face to face, and it was from this group that participants volunteered. Therefore, this methodology relied on my location and ability to travel.

Limitations to drawing findings from conceptions is the risk the human beings face by taking for granted the ways their understanding of the world is influenced by history and culture (Heidegger, 1969). Predisposed assumptions shaped by personal experiences, upbringing, identities, and social issues can affect the way individuals perceive the world and environment. Therefore, the analysis of this thesis attempts to uncover the taken for granted meanings within participants' shared conceptions, and also mine as the researcher. I offer my thoughts, interpretations and conclusions as one possible understanding as I weave theory, perspectives and interpretations into a braided river.

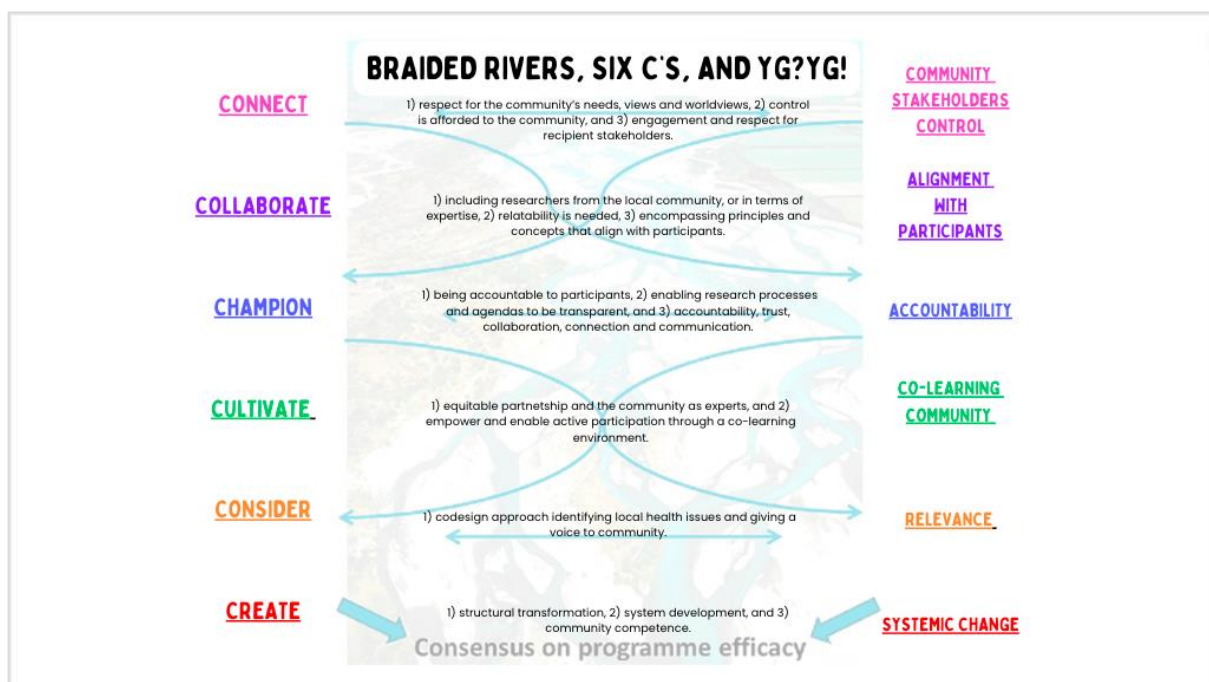
Limitations to employing an evaluative approach to this research was my time, resources, and capacity restrictions. External forces, such as global pandemics, have a significant impact on programs like You Good? You Good! and intensive research is required to unpack the true extent of impact. Structural issues within the education sector, such as over-reliance on teachers to provide outcomes, also have a large impact on this program and I was limited on incorporating this into the evaluation thoroughly. Hence, I provided recommendations for future research to further analyse these effects.

Findings: Chapters Three - Eight

The research findings are presented utilising the "Six C" framework. Each "c" forms the basis of a short chapter, connects theory with the YG?YG! program evaluation, and discusses key findings. These chapters locate the research findings across the entire research corpus. Figure 1 and 2 present the visual weaving Braided Rivers, the "Six C"'s, and the connection to the YG?YG! program and analysis. Each form of data collection was coded and grouped together, from which a thematic map was developed to visually present the links, connections and individual perspectives on the YG?YG! Program. Narratives from participants inform the strengths, barriers, outcomes, applicability, practicality and experiences, and these are woven into the thematic map. Participant pseudonyms are used throughout the findings chapters. There are identifiable distinctions between school staff, YG?YG! program founders, YG?YG! trainers, and archival supervision notes. This has been done intentionally to articulate differing views and enable analysis of diverse perspectives.

Figure 1

Braided Rivers, Six C's, and YG?YG!



Note. The figure demonstrates the braiding of frameworks with the program

Figure 2

Analysis



Note. The figure presents the connections with frameworks and this evaluations aim and objectives, and findings.

Chapter Three: Connect

Connect draws on co-design principles, and suggests utilising culturally appropriate frameworks that respect the community's needs, views and worldviews (Martel et al., 2022). Utilising a culturally appropriate framework that fits within the community being evaluated is a change from a 'one-size fits all' approach (Dawson, 2022). This is important and valuable to this research as it promotes empowerment for all involved and holds a strengths based perspective, one which YG?YG! promotes. This first "c" connects the community with the program being evaluated. This is important for demonstrating engagement and respect for the intended recipients of the program. Within this chapter, there are three subsections within which I locate the findings; 1) Respect. This incorporates respect for the identified community's needs, views and worldviews, 2) Control. How control is shared to the community, and 3) Engagement. The way in which research practices engage with stakeholders.

Respect

Community Psychology as a research discipline promotes respect for diversity, differences and complexities (Riemer et al., 2020). Growth-enhancing aspects of the community can be developed when respect for the members is enabled. Recognition and awareness of inclusion is another technique to promote respect for the community. This subsection references the principle of respect for the community within which the research is located. This includes respect for the community's stated needs, views, and requests, as well as their underlying worldview(s). These principles of respect have value to the program as they enable their target community to feel safe, supported and heard (Martel et al., 2022). This is important for the program efficacy and well-being of stakeholders. This subsection discusses the ways in which this principle applies to the YG?YG! program.

An immediate challenge to the principle of respect is that attendance at the YG?YG! program is not always voluntary. That is, where the senior leadership of participating schools have decided to provide the program, teaching staff may be required to attend compulsory training. There may be tension between the principle of respect for school staff and their ‘choice’ to attend, and the respect for the school leadership as determining the value of the program. Sam works at one such school, and as such was required to attend the YG?YG! as part of their professional development. They reflect on this in the below quote:

Would I have sought that [YG?YG! training] out as a PD? Probably not, in all honesty. I've done three PDs in the last three weeks, to be honest. And yeah, if I had to rate the three against each other, that would have been my lower priority one to attend if I had to pick between the three. – Sam

Professional development is an ongoing expectation for school staff, and is required for registered teachers to maintain professional standards (Teaching Council of Aotearoa New Zealand, 2024). At Sam’s school, attending the YG?YG! training is a compulsory part of their professional development. As we can see from Sam’s comment, attendees from this school may not have voluntarily opted into this training, and may not perceive the program to have the training they deem necessary. A similar comment was made by Sarah:

I didn’t personally seek it out at all. I was kind of just told because I teach health, so that’s why I was put on it - Sarah

Again, we can see this tension between respecting the choice of individuals and the need for senior school leadership to determine the specific needs of the school (and thus the specific training required). During the interview, Sarah did reflect that it may be difficult for teaching

staff to request or seek out this training if they were not aware of it, or had not seen it advertised:

I didn't know about it [YG?YG!] until I got told I was going on it ... do people have to hunt it [YG?YG!] out? Or is she [YG?YG! trainer] approaching all the schools and being like, look, we've got this program, we think it's going to be really beneficial?

Relationship building and word of mouth are noted as being an important part of YG?YG!. As YG?YG! is intended for communities, individual teaching staff may not necessarily understand why this program is important. Improved communication between senior school leadership and teaching staff regarding the value of YG?YG! for the school, and the value of the training for the school community, could assist in shifting the type of individualistic perspectives evident in the above quotes.

Undertaking a collaborative or communal process for determining professional development needs may also assist individual staff to feel respected and valued.

In contrast to the above participants, Poppy, who had completed JSU Educational Trust's prior training for a different program, specifically sought out the YG?YG! training. This indicates that participating schools were engaging in wider communication regarding the program, and that this had a positive flow-on effect for attendees feeling respected and valued. Poppy comments below on her reasoning for this.

This year I have younger students (Y5-6) so need a more tailored programme for this age level. I presume that YG?YG! will be just as good, so I signed up. In addition, the tamariki need an emotional intelligence learning programme that is about more than staying safe. - Poppy

Similarly, Rose evidenced her understanding of the value of the program through explaining why her school signed up for this program: “[they] thought the course content would fit with our school’s positive behaviour focus.” Rose went on to explain that it was the Head of Guidance at their school that had requested this training, and that the intention was to improve students' relationship skills. Both Rose and Poppy were able to articulate the value of the program to both themselves and the wider school community. Requiring compulsory attendance may mean that less time may be taken to explain the worth of the program.

Child mental health and well-being is topical and significant in Aotearoa, which likely indicates that there is already interest from teaching staff. Teaching staff can engage in preventative mental health work through focusing on the behaviour of adults towards tamariki, and through advocating for children’s mental health (Cline et al., 2023). Rates of anxiety and depression are increasing in tamariki and youth across Aotearoa (McEwen, 2019). This means that emotional literacy programs such as YG?YG! can take reassurance that there is genuine interest by teaching staff when they are made aware of the programme's aims and goals. Senior school leadership can also better support programmes like YG?YG! through explaining their aims to teaching staff. As Sam notes “The school's invested money and time into it, so now I'm just like, teach me what to do”. This means that YG?YG! staff can dedicate their time and energy to the how, more than the why. In doing so, the YG?YG! program founders can trust why the teachers are there and concentrate on content. This is expanded on in the next section, regarding the control afforded to the community.

Control

Power differentials between researchers and community groups means that, unless intentionally addressed, those in positions of power impose their ideals onto others

(Hankivsky, 2014). Working collaboratively as equals is one way to address power and control issues (Martel et al., 2022). Having a shared, collective goal such as beneficial change to the community, also assists in creating a collaborative and equitable situation (Martel et al., 2022). For teaching staff, having power, choice and control over what types of professional development they participate in, and when, has an impact on the effectiveness of the YG?YG! program. This subsection discusses how choice and control are important for teaching staff.

Several participants commented on the challenges of working with teaching staff who were instructed to attend the YG?YG! program. As noted in the previous section, feeling compelled to attend can be unhelpful to the aims of the training program. Participants noted that this flowed into the training session, and the attitudes of others. Rebecca comments below:

There were some teachers there that actually didn't want to be there. They were told they had to do the program and I think that's counterproductive. I think if you've not got that buy in from teachers right from the beginning, it's very hard to win it.– Rebecca

I think that's a big barrier ... [teachers] just saw it as another thing they had to do. So that is a barrier. - Rebecca

We can see from these comments that participants observed that some of those they were collaborating with were evidencing attitudes and behaviour that indicated they were not enthusiastic and interested in attending the YG?YG! training. This is important to the YG?YG! programs efficacy as a lack of choice and control over their professional development opportunities may lead to power indifference participants and stakeholders

pushing the initiative. This affects the participants' experience and mindset to their learning experience.

Attendees at the YG?YG! training program in 2023 were largely drawn from schools who had recognised the need for tamariki emotional literacy regarding the ongoing impact of the 2020-2021 COVID-19 lockdowns. As a result of these lockdowns, a number of teaching staff had shifted their practice to incorporate responding to parents who were struggling with tamariki at home (Pressley et al., 2021). This shift was not without challenges. Teaching staff noted well-being struggles of their own as a result (Ferguson et al, 2012). Being responsible for delivering a mental health program such as YG?YG! may have impacted on their capacity to commit to and/or implement the program. Thomas reflects in the below quote that the level of commitment that is expected from teachers can be difficult to achieve:

I think another couple of barriers from a teacher's perspective is time, and time with the training. You've got to do two training days, that's two days with a reliever in your classroom then you've got to go and do the work and unpack it yourself for your kids. Whilst two days might not seem a big amount of time, especially with the academic pressure that's on us, and especially with the fact that you've got dysregulated kids that if they have a reliever and things go belly up with the reliever, then you've got another two days coming back into your classroom to reinstate a sense of norm. So for every day you're out of the classroom, you're effectively maybe losing three, four days of your regular teaching time. Lots of people prefer not to do that right now. - Thomas

[If I were a teacher], I want to know that I've got enough information to go and get on with the job, and then I'd like to get on with the job and if I need

your help I'll let you know... Whether people just thought, oh, this is one more thing and it's off my list... And especially if this was a program they did last year, they've moved on. They don't want to keep revisiting this part of it because this part is administrative... I think we actually need to demand less of the schools in terms of contact and communication, because it starts to sound like we're wanting too much... Having that follow up but not making it so that it was a demand. - Thomas

The above quotes evidence the variety of challenges that teaching staff currently face. There is a great deal that is expected from teaching staff, and attending training and/or implementing a mental health program such as YG?YG! may be beyond what individuals have capacity for. While short-term behaviour changes may result from sporadic interventions, it is long-term support which sustains long-term changes in tamariki emotional well-being and literacy (Carnwell & Baker, 2007). This suggests a need for teaching staff to understand long-term support available for YG?YG!. It may also be useful to hold JSU modules and the YG?YG! program consecutively as a way for teaching staff to feel supported and reduce the strain that being away from the classroom can present. This suggestion is commented on by Kimberley below:

Up until now, the requirement for schools has been that they train and implement the first three modules of Jade Speaks Up before they go into You Good? You Good! ... Moving forward, we can see that in fact You Good? You Good! could be a standalone program and may or may not build on those modules one to three. - Kimberley

This comment from Kimberley indicates that thought is being given by JSU Educational Trust regarding how best to support teaching staff. The comments from participants indicate

it is worth considering how best to work alongside teaching staff to support their particular set of needs.

The resources provided at the YG?YG! training was indicated to be useful: “The book and everything that you get given, the resource stuff, that's really good. It's very straightforward in terms of that type of thing.” – Sarah. In particular, the provided training handbook was seen as a key resource, as can be seen in the below quote from Sam:

Well, look, you've got the resource book, so you can just read through the lesson plans ... as teachers, we're pretty flexible and adaptable ... I'd probably add a little bit and just flair it up a little bit with my own stuff. But I would feel confident in going in and going, okay, we're going to do. -

Sam

Sam mentions incorporating “flair...with my own stuff”. Feeling a sense of ownership of the program and making it their ‘own’ is essential for long-term sustainability of the YG?YG! program. Additionally, presenting a way for teachers to make small changes within the classroom environment can encourage tamariki self-expression (Figueuroa-Sánchez, 2008). Educating tamariki requires creativity and collaboration for tamariki to reach their full potential (Park, 1999). Encouraging teaching staff to implement the program in a manner that is creative, as well as incorporating a mindset to the training day in the form of real-life, engaging, applicable situations for teachers to utilise in their classroom would improve outcomes.

Similarly, Sam indicated spicing the program content up slightly to suit the tamariki in this context. They stated: “It’s a great concept and we are committed to teaching but I think we will pick and choose activities and ‘spice’ it up a bit.” This may speak to the changing times in the education sector, whilst this program was being rolled out, due to the advancement of

technology. Sam also said: “...to me, teaching now, technology is such a major part, so finding YouTube clips and finding posters and little things that kids can see and interact with, like role plays.” Students spent significant time at home over the COVID-19 pandemic lockdowns; hence, they were accelerated into the use of online learning and resources. Engagement from tamariki over the lockdown period was problematic and teachers faced new job expectations and classroom environments (Pressley et al., 2021). Taking the program and adapting it to their classroom was one way teachers were able to integrate the content in times where change was constant.

Participants noted that they learn from doing, which is a choice they would like to be made known, and suggested incorporating tangible examples of lessons into the training day to enable them control over their learning. Sarah explained that this required coordinating a plan moving forward. There is opportunity within the training program to reiterate the importance of tailoring the program to the school. As Sarah comments below, this requires time and capacity to create:

As long as we just had some time that we could sit together and actually start the program and all be on the same page and understand it, I think we would be perfectly fine ... I don't think we would need supervision or anything. I think we would be absolutely fine with getting it up and running. - Sarah

Participants requested more time for discussion regarding the YG?YG! program may look like day-to-day when implemented into their classroom. Interviews included comments such as, “How do we teach it?” – Sarah and “What does a one-hour tutorial actually look like?” – Sarah. Sarah noted that they needed more instruction regarding implementing it in the classroom: “if they had done a little bit

of a lesson plan for us and been like this is what you can start off with and this is the content and then this is what you bring it back to.” Similarly, Sarah commented that “I was hoping that we would see what an actual lesson would look like in an actual lesson in terms of our skill.” Rose backed this up by saying: “Jumping around between the activities. It would have been good to see how we move from one topic to the next.” Rose also noted that a barrier to implementing the program within their school is timetabling. To address this, Rose recommended collaboration with other participating schools: “Opportunities to discover how the program has been taught in other composite secondary schools.” Taken together, these quotes indicate a need for a more practical orientation to classroom implementation.

Similarly, Sam discussed the struggle within their school to create a future plan for implementation of the program: “It just takes time and it takes planning”. Teacher stress, pressure and lack of administration time is prominent across Aotearoa (Pressley et al., 2021). This may be impacting the capacity this school holds to sustainably develop a new program into their classroom. Sam outlined this in the below quote:

But in my head I'm still like, okay, well, what does this look like? We did this, what, two months ago, and we still haven't implemented it or we still haven't made any changes into our classes. I'm still waiting. It's a waiting game. - Sam

Additional suggested improvements included the provision of a program summary at the beginning of the training, ongoing support, and finding ways to manage feelings of overwhelm. We can see an example of teacher overwhelm and how this is managed in the following quote:

I do feel under pressure ... There is a need for structuring the resources a bit more, perhaps grouping them in folders on the drive? I do sometimes feel overwhelmed by a "having to absorb it all at once, and there's too much of it," type of a feeling. - Poppy

Acknowledgement of this feedback by YG?YG! founders can firstly reassure participants they wish to work on implementing these changes, and reduce feelings of overwhelm and pressure. Providing this is wrapping school staff and trainers in another bubble of support.

Positive feedback regarding the trainers who delivered the program emphasised their passion and high level of knowledge. Rose noted: "Subject knowledge and passion for the course was evident. Answered questions and encouragement to try the different activities offered." This is valuable to YG?YG! and recruiting future trainers with this same philosophy can enhance sustainability and longevity, enabling the trainers control over the program content. Rebecca commented on the support they endeavour to provide school staff: "And I think the thing is that to know that we're there if they need us. That if they want to clarify something or they've had a disclosure from a kid, that they had somewhere to go with that."

Engagement and Respect for Recipient Stakeholders

This subsection discusses the need for program values to be a reciprocal process across stakeholders. In the case of YG?YG!, this includes program founders, YG?YG! trainers, teaching staff, and school attendees. Below, I present research findings regarding how the YG?YG! program is implementing this process.

While there are shared values across stakeholders, COVID-19 and associated lockdowns have impacted on the ability of the YG?YG! team to engage face-to-face with school leadership. Subsequently, YG?YG! staff/trainers commented on communication challenges faced. Some communication from schools regarding the YG?YG! program was low overall: “We can only assume that in fact they even finished fully implementing [the YG?YG! program] ... all you get is a thanks but no thanks, we won’t run it again next year.” – Kimberley. Kimberley found this absence of communication frustrating, and the lack of clear knowledge sharing means it is not always clear to YG?YG! staff why school leadership may or may not choose to implement the program. Similarly, Kimberley commented that “We haven’t had the sit-down face-to-face conversations with [principals and management teams] that we did in the pilot years of Jade Speaks Up.” The need for ongoing conversation and engagement also came through in conversation with Kimberley in the below quote:

If we don’t build that relationship with [school leadership] and provide them with updates – they are the ones in each school who actually want stats and research and best practice underpinning what it is that their teachers are going to do. - Kimberley

Managing relationships with schools facing unprecedented challenges during COVID-19 responses and lockdowns is difficult. Finding ways to continue to engage with stakeholders in a post-COVID-19 response is a challenge that YG?YG!/JSU Educational Trust is facing. Collaboration and combining multiple streams of knowledge through sharing between the program founders and participating schools could advance understanding of participant experiences and encourage more pragmatic and reflexive ways of working. Maintaining this consistently is important for effective implementation (Martel et al, 2022).

One mechanism for improving engagement that was repeatedly mentioned by research participants was for the JSU Educational Trust staff to initiate post-YG?YG!

training and communication. Poppy commented: “I’d appreciate a newsletter once a term, with trainings, resources, articles on how people are using it and benefitting from [the program].” They also noted: “Being able to contact [name] for a chat is invaluable ... retain this practice of having check-in online chats with your trainer.” Building emotional literacy brings self-awareness for both teachers and tamariki, and a program that teaches this to teachers requires a level of effective communication, empathy and a goal of building one’s emotional resources to be effective (Roffey, 2008).

The trainers who participated in the research also commented on the challenges they faced regarding engagement. One challenge is the distance between training, as evidenced in this quote from Rebecca: “It’s so long ago now... the time, the distance between our training and anything to do with the program has been not what we expected.” Program teachers also need to be supported with program implementation through regular support (Perry et al, 2008). Equipping trainers with the knowledge, tools, and support to enhance and strengthen their program training skills is important and required to sustainably implement emotional literacy programs founded on good practice and longevity. As Rebecca notes, “there hasn’t been a build or a steady flow of working with schools ... You can’t train someone 12 months ago and expect that [they will remember] ... there’s something to be said for engaging with it regularly.” The length of time between trainings was also mentioned by Thomas: “It’s been a while since I’ve engaged with Jade Speaks Up so it was actually a bit challenging at times to dredge up.” Overall, these comments indicate that there is a need for ongoing purposeful meetings with the YG?YG! Trainers and participants of the YG?YG! program.

Another way to improve engagement with key stakeholders is to implement effective communication between JSU Educational Trust/YG?YG! trainers and the schools who implement the program. Below Thomas comments on what this might look like in practice:

Getting the process going faster would be a good thing, because if there's too long between drinks, we forget and we lose momentum ... a shorter period of time [is needed. With] online [delivery] you can still access people around the country, so geography shouldn't be a barrier - Thomas

Similarly, Thomas discussed the challenges they faced when the engagement with schools was lower than anticipated: “the expectation [was] that they would then have a follow up meeting and supervision and then we were ringing them for evaluation.” Consistent interaction between the program trainers and school staff can promote social networking, enable information to be solidified, and build social power through empowerment processes (Riemer et al., 2020). Considering alternative methods of communicating and checking in on participating schools could develop connections in the YG?YG! community.

Another core challenge was improving parent and whānau engagement with the YG?YG! program. Parental emotional literacy skills are essential for improving and protecting tamariki who are developing their own emotional literacy processes (Bozkurt Yükcü & Demircioğlu, 2020). Communication and parental engagement is important for emotional literacy programs. Collaboration with parents can also create stronger well-being foundations for tamariki. However, analysis of deeper societal barriers hindering parental engagement needs to be considered. This includes offering the program outside of school times and intentionally engaging with parents and whānau. As Thomas notes, “a resource that's made available to the teachers to be able to share with whānau [would help].”

Engaging with parents is an ongoing challenge for school staff. As Rebecca commented,

“There’s some good stuff in that program but ... the reality is that it will always be the same parents that will turn up to those things.” It is critical to examine how parents’ skills of emotional literacy can influence developmental childhood processes (Bozkurt Yükcü & Demircioğlu, 2020); hence, introducing these ideas and justification to parents may help encourage their involvement.

Chapter Summary

Connect as the first “c” sets the basis for how the YG?YG! program begins development and implementation. Forming a program design and approach that is informed with respect for and the community’s needs and worldviews at the forefront can enable recognition, awareness and inclusion. These principles are what makes a program effective into the future. Factors such as respect, control, engagement, communication, mutual agreements, relationship building, and trust are pivotal in creating a program that connects with the community.

Affording control to the community can enhance program effectiveness. Over-reliance on teaching staff to develop parent and child engagement risks over-burdening teaching staff and may result in reduced interest in the program. Equipping teaching staff with tools and knowledge may ease the stress associated with implementation, as well as improving ongoing human connection and communication. Long-term support can sustain long-term changes. Providing teachers with two consecutive programs could support confidence. In addition to this, utilising real-life, engaging, applicable situations for teachers to use in their classroom is imperative. A way this can be established is by presenting a way for teachers to make changes to the environment to encourage tamariki self-expression; hence, enabling the potential inclusion of all tamariki. Another is providing a summary upon

attending the program training, resources for gaining further support, and ways of collaborating with other participating schools.

Holding engagement and respect for those involved in the program, through effective collaboration and combination of multiple streams of knowledge, can enable program effectiveness. Streams of knowledge may include a follow-up training, a newsletter and the continuation of the current availability of being able to contact the program founders. This is also applicable for program trainers, in maintaining a consistent level of engagement and continued professional development. Future improvements with engagement looks to parent collaboration, and societal barriers that may be hindering parents involvement must be considered. This chapter has provided an overview of the current state of how the program is connecting with its stakeholders and indicates steps to be taken for its future progress. A way for the program to begin to do so is to collaborate with involved communities.

Chapter Four: Collaborate

Collaborate suggests that principles are controlled, respected, and undertaken with culture, cultural skills and research in terms of expertise in mind (Martel et al., 2022). Martel et al. (2022) concentrated on how Kaupapa Māori principles utilised are controlled by Māori, respect Māori culture, and are undertaken by people with cultural skills and research in terms of this expertise. Community, social networks, and community capacity are some Community Psychology concepts that relate to this level (Riemer et al., 2020). This “c” promotes collaboration as a fundamental base for human development, providing a setting for social change. This is important and valuable to this research as for those who deliver the program training to hold expertise in the particular skills needed to connect and collaborate with the other stakeholders involved. A level of relatability is needed to be seen and heard, whilst teaching a program based on concepts and principles that align with why the recipients of the program are there. Within this chapter, there are three headings to locate the findings within; 1) Including researchers from the local community, or in terms of expertise. This is a method of enabling empowerment. 2) Relatability is needed. The way in which participants and other stakeholders connect. 3) Encompassing principles and concepts that align with participants. How the community's needs are centred.

Including Researchers from the Local Community, or in terms of Expertise

Empowerment processes can be actioned across the different levels of stakeholders involved in the program, as this can build social power (Riemer et al, 2020). The action of including researchers from the local community enables responses that promote the need of the involved individuals. This relates to empowering individuals who are relatable within the space of the program. There is value for the program's efficacy and keeping the involved

communities best interests at heart. This subsection discusses the ways in which this principle applies to the YG?YG! program.

A valuable component that can enhance the YG?YG! program efficacy is the passion and dedication shown by the trainers. Thomas backed this up by speaking to the importance of trainers having a connection to the program upon recruitment: “I feel quite confident with the material largely because it’s in my wheelhouse.” Effective pedagogy is enhanced through the attention placed on relations and a friendship of mutuality (Bergum et al., 2003). Therefore, the trainers having a deep understanding and connection can provide ease to the training process. Thomas adhered to the underlying drive for why trainers join the YG?YG! community. They reflect on this in the below quote:

I think there does need to be a philosophical knit. I’ve worked in other organisations where, yes, the philosophy is one that many people would aspire to or ascribe to, but having a strong philosophical knit makes it easier to be a trainer and to be involved in it because you come from a place of congruency. - Thomas

Emphasis is placed on the compassion and emotive leadership that is required for trainers. Harry stated how the program founders recruit the trainers and shape the content dependent on material that is personally relevant for them. By doing so, multiple streams of knowledge can advance understanding and by centralising trainers' visions and skills, positive changes can be made (Roffey, 2008). Harry reflected this in the below quote:

We’re not just training teachers on what to do with the kids but we’re also touching material that’s personally relevant for the teachers as well, so having two sets of eyes and ears and responses is often a very helpful way of holding the whole space safe for the teachers that we are training as well... And I think we need greater numbers of participating Māori and Pacific and Asian schools, kura, we need a greater diversity

of trainers as well. There are so many things that are so much more powerful when they're presented by someone who's local or someone who looks like me or has a background that's similar to the groups that we're working with as well. - Harry

The inclusive nature of the program approach is a strength and should be encouraged.

Upon reflection, Kimberley noted how there is potential for the program to be shaped by the number of trainers. This is valuable to the future development of the program regarding capacity and sustainability and is worth pursuing. Kimberley notes:

We have been thinking that You Good? You Good! potentially could be run by one individual trainer. Also, the size of the group of participants has some bearing on that. We're in the process of working out if we have less than 10 participants, could we run You Good? You Good! with one trainer... We know it's great to have local people for local trainers for local schools, they're going to talk the local lingo and will find local support in mental health agencies and funding support better than we will.-

Kimberley

Consideration for the community can be enabled through working with local people and expertise.

Relatability is Needed

Emotional literacy is founded on relational values and quality (Roffey, 2008) and is important to program's implementing initiatives embedded in this, to enhance children's mental health. It only makes sense that this is reflected. For participants, there is value in learning content that is relatable, delivered by individuals who foster a sense of belonging. This translates to the experiences of tamariki and the ability to be agentic in identifying

mental health challenges. This subsection holds relevance for the program as it shows an effective approach to considering audiences.

Just as including researchers from the local community is beneficial for program participants, so is the program content, trainers and founders fostering a sense of relatability. When working in a space to enhance emotional literacy, this can include building self-awareness, recognition and an understanding of emotions in others (Cornwell & Bundy, 2009). In turn, teachers are supported to identify stress factors, both for tamariki and themselves (Cornwell & Bundy, 2009). Harry spoke to the relatability of the program for teachers and tamariki alike in the below quote:

And it's adaptable. Teachers are just as moved by participating in some of these exercises as what their students are. Even though it's been framed to go into this particular section of the school, actually, all of the processes are ones that all of us can learn something helpful from using, they're quite flexible. - Harry

This is an interesting point to consider when implementing the YG?YG! program in a school community. Practical implementation through weaving content across disciplines and collaborating to bring together knowledge is showing positive outcomes.

Several participants noted the importance of engaging with a range of stakeholders to increase relatability and enable the program to have a personal softness. Reaching lower management level stakeholders in schools has value to the YG?YG! program as these individuals hold some decision-making power, are often closer to the program and are knowledgeable of how it relates to their school. Incorporating their perspective can enable the program to suit their school curriculum and have increased relatability. Mental health is a

public issue; hence, stakeholders across the micro, macro and meso levels of society each play a part in addressing it. Kimberley expands on this in the below quote:

We've realised quite recently that we aren't making ourselves available through events like principal conferences and we've come to understand that there's also conferences for that next level down, DPs and management teams, and we haven't been actively seeking those out and becoming visible to those significant decision makers. - Kimberley

Integrating multiple stakeholders is one way to reject hierarchical status and enable relatability, regardless of job description or power.

Encompassing Concepts and Principles that Align with Participants

Relationship building is of utmost importance to creating a community that have trust, ongoing support and resilience. Utilising a combination of multiple streams of knowledge can advance understanding and enhance participation, collaboration and connection. This is of value to YG?YG! as longevity improves efficacy and fostering those three principles can enable this. This subsection speaks to the use of intentionally aligning knowledge with the community and how the program can work towards this.

Physical resources are a strength to utilise as they provide tangible support that participants are able to reflect on and keep with them. This is valuable to YG?YG! as it relieves pressure on the trainers and enables participants to fully immerse in the training day. Kimberley noted the biggest strength to the program is the resource manual and reflected on the use of Kaupapa Māori principles within this. 'The biggest resource that we work from and with the teachers on through is the actual manual itself.'

Te Whare Tapa Whā is an important model for this program as it encourages mindfulness and brings participating teachers and tamariki to a calmer place. There is an intention for the embedding of Kaupapa Māori principles to YG?YG!, adhered to by Kimberley in the below quote:

...it explained the terms mauri moe and mauri oho, and mauri moe was explained as your essence, your spirit, your whole wairua almost going to sleep... deal with what was happening in the world, and mauri oho was that same essence coming back to life and providing you with what you need to engage and be resilient in the world. That really spoke to me. I'm realising that that's not quite so evident even to Māori kaiako and so we're going to go, I think, for something a little bit more colloquial so we're in the process of finding something a little bit more in daily te reo Māori. - Kimberley

The development of cultural competency through utilising tikanga Māori in the education system in Aotearoa is being increasingly embedded in teacher training (Clarke et al., 2017). This is a strength as teachers are well equipped to enhance the emotional literacy skills of their students when they are informed by indigenous models of well-being (Denston et al., 2022). Kimberley states: 'It's [YG?YG!] truly aligning with Aotearoa and indigenous Aotearoa right from the get-go.'. Kimberley comments on Kaupapa Māori principle use in the program below:

We refer to Te Whare Tapa Whā but I'm realising it now, we do it with an assumption that it is already well known by teachers. We tend to refer to it in passing rather than bring it up and unpack it. - Kimberley

Interestingly, when asked about the use of Māori concepts, Sarah initially indicated that the use of Māori was not drawn to their attention in this program. This is an important point to make because, as stated in the previous quote, YG?YG! assumes teachers have an understanding of Māori principles; however, perhaps it should be made more explicit. Sarah

stated: “I didn't even realise that there was much of Māori ...”. The YG?YG! program aspires to utilise frameworks, values, and principles aligned with mātauranga Māori. Once reflecting on the use of Kaupapa Māori principles within the classroom environment, Sarah commented on this in the below quote:

Oh yeah. We do that a lot. We do that a lot at school anyway, and it's becoming more and more weaved into our curriculum, even with the new curriculum refreshes. It's a massive emphasis on bringing Māori or Pacific culture into your classroom. That type of level would not be an issue here because we're already practising that anyway and the kids already have a broad understanding of what that is. - Sarah

This is an interesting comment to consider as it adheres to a westernised education system, whereby tikanga is a standard to be set by a curriculum and a generalised understanding is sufficient. In order to fully immerse oneself into frameworks, values and principles aligned with culture, it must be an intentional act that is ongoing and consistent. Understanding this can enable YG?YG! a critical lens when approaching training days and informing teachers about their intentional use of Kaupapa Māori principles, aligned with mātauranga Māori and te reo Māori.

Within kura settings, there is work being done to weave the use of te reo Māori into the YG?YG! program content and activities. This is important for the program as it demonstrates its bicultural nature and ability to be adaptable. Ava's archival supervision notes commented on the use of material written in English and utilised within a kura: “Translating the material into te reo Māori is now happening by the bicultural team within the Kura.”. They made a useful suggestion for the integration of te reo Māori for the program manual: “...update the manual with a te reo Māori version and a te reo Pākehā version contained back to back in the same manual.” The program is informed by indigenous models

of well-being and this is a strength for teachers to utilise for enhancing emotional literacy skills of their students. Updating the manual is one way to encourage the intentional use of Kaupapa Māori and enable teachers to guide tamariki towards a deeper understanding.

Embodiment is a technique that enables participants to connect with the content as they wish, and fully immerse themselves in the process. This program does rely on individual teaching skills, abilities to adapt and learn and efficacy in implementing the program. It is flexible because of this. This is valuable to YG?YG! and is a tool they have been utilising. Kimberley speaks to the use of teachers as resource in the below quote:

Then, apart from that, the other resource that we're using is the teachers themselves. It's their bodies, it's their reactions, their life experience, it's their engagement that brings everything to life in the training days. - Kimberley

This embodied learning has strong links to emotional literacy as it encourages teachers and tamariki to feel deeply and connect with the emotions and feelings they are experiencing.

Thomas expands on the importance of this in the below quote:

For me, the embodied learning and having that being demonstrated and then taught through the program and seeing the effectiveness of that, I think is really important for teachers because it's showing them a new way to teach and engage with their students. As [name omitted] said, they're not necessarily taught that in undergrad and so that's really empowering. And the emotional literacy. Because I think that's an essential skill set that underpins resilience, it underpins their ability to be motivated and engaged in learning. It's just one of those really important pieces that I think is really empowering for everybody. - Thomas

Again, this quote reinforces the importance of engagement and the benefit of utilising participants' physical, social, emotional and spiritual selves to connect them with the

program's content and principles. Concepts and principles aligned with social and emotional learning have been found to enhance emotional literacy and address mental health struggles (Payton et al., 2000). Embodied learning for both teachers and students is an appropriate intervention for enabling tamariki to develop emotional literacy, as it contributes to self-esteem levels, emotional expression and regulation, and social function (Meekums, 2008). Thomas supports this approach by stating: “It’s the practical embodied learning I think is a real strength for this program.”

Chapter Summary

Collaborate is an integral piece of the "Six C" framework as it provides a way for the program to move forward with its goals and aims. Including researchers from a local community, or in terms of expertise, can enable empowerment, build social power and enable responses that promote the need of the involved communities. These principles can be utilised and worked on by the program to build effectiveness. Factors such as trainers having a philosophical knit to the program, a friendship of mutuality between those involved and relevance can enable positive changes and enhance understanding.

Holding relatability is an effective way for the program to consider their audience. Building self-awareness and an understanding of emotions for both teachers and tamariki supports the program in keeping relevance for the changing dynamics of health and education. It also enables the program to foster inclusion at the forefront. Including lower management level stakeholders can also increase relatability as these are often the people on the ground directly experiencing the program.

Encompassing concepts and principles that align with participants can increase effectiveness, as well as enabling inclusion. Social and emotional learning concepts and principles can enhance emotional literacy, at the core of this program's purpose. Effectiveness for the program from the use of relevant concepts and principles can be seen through the rise in self-esteem levels, emotional expression and regulation and social function of the tamariki who experience the program. The use of Kaupapa Māori principles aligned with mātauranga Māori is an effective method as it encourages a holistic approach and embodied learning. A strength is the existing knowledge of tikanga Māori for teachers, and the program can work with this to further enhance the intentional, sustainable use of Māori principles in classrooms across Aotearoa. It can also develop teachers' own understanding of social-emotional competencies.

This chapter has provided an overview of the current state of how the program is collaborating with stakeholders and indicates steps to be taken for its future progress. To enable the sustainability of these changes, and for the program to achieve its goals, the program can champion the field and those they work with by being accountable and enabling processes to be transparent.

Chapter Five: Champion

Champion inspires accountability to participants and the community by enabling research processes and agendas to be transparent (Martel et al., 2022). Martel et al. (2022) emphasised the importance of researchers being accountable to participants and to the general community, with a co-design principle of enabling research processes and agendas to be transparent. This is valuable to this research as accountability, trust, collaboration, connection and communication are key features that enable a community to be supported. This “c” builds on the importance of respect for the community. Taking these features into practice can support program effectiveness. Within this chapter, there are three subsections within which I locate the findings; 1) Being accountable to participants. This enables efficacy and purposefulness, 2) Enabling research processes and agendas to be transparent. The way the program can build relationships. and 3) Accountability, trust, collaboration, connection and communication. How outcomes can enable communities their best lives.

Being Accountable to Participants

Inclusion is key to promoting empowerment and positive identities, forming a sense of belonging and a safe space for everyone. Championing accountability and taking the time to understand how stakeholder perspectives and needs can be intertwined into the program content and implementation plan is important. Collaborative solutions move away from individual responsibility and blame, which is something that teachers experience within the westernised education sector in Aotearoa (Roffey, 2008). This subsection indicates the level of responsibility felt by participants, and also the appreciation and flexibility given to them by the program.

Key strengths of the YG?YG! program development was that principles of co-design were in mind for teachers. School staff have a key role in identifying emotional health difficulties (McEwen, 2019); however, they are also at risk of additional pressure and stress. The over-reliance on teachers as deliverers and receivers of emotional literacy is at stake (Sutherland, 2019). Placing tamariki mental health and well-being in the hands of teachers, on top of their already high workload, can cause additional stress and result in resistance (Pressley et al., 2021). In order for emotional literacy programs to be successful, they need to be integrated into a supportive culture (Roffey, 2008). Absence of this could create a barrier for implementation. This also comes down to the emphasis placed on research and theory, without considering key factors such as human connection, communication, and variables like attitudes and external pressures on tamariki and teachers (Sutherland, 2019). Luckily, studies have been done into the efficacy of emotional literacy programs that have the ability to modify an existing curriculum plan (Figueroa-Sánchez, 2008); therefore, there is potential for responsibility to be moved to the Ministry of Education and government agencies who set education curriculums, supported by research into emotional literacy programs efficacy, such as this. In the meantime, the development of YG?YG! was intended to directly correspond to existing structures and systems, enabling accountability to teachers, as Harry comments in the below quote:

When we were developing the program, in both sections of the work too, we do consciously align it to the health curriculum and to a lot of the things that teachers are meant to be doing anyway, so that if the teachers pick it up then they are ticking a lot of the boxes around the delivery of this material which really has been mandated or required by the curriculum anyway. - Harry

Again, intentions were set by YG?YG! to create flexible program content and enable teachers the ability to shape it to suit them. An empowering environment is enabled for teachers when

they can communicate in the environments they see fit to promote emotional well-being (Figueroa-Sánchez, 2008). It is important to remember that whilst this is a useful method to support teachers, there are underlying structural changes to be made to remove over-reliance.

Kimberley comments on the practicality of the program in the below quote:

The activities are designed as building blocks. You could do 15 minutes somewhere within your day and stop it there, if that's all that you can fit in, today's really busy. It has that flexibility of you can do a whole day of it, you can do 15 minutes, but the big thing is keep doing and keep following the sequence. - Kimberley

An example of how this is applied in a classroom was set out by archival supervision notes from both Edward and Danielle, who indicated that they are flexible and adaptable with their time frames. The notes record that both teachers take whatever time is needed to complete the activities. They are guided by the tamariki engagement rather than by any time frames provided within the manual.

Accountability is also made explicit in the program for tamariki. The cross curriculum notions encourage inclusion, key to promoting empowerment and belonging, and can create a safe space for all. Thomas spoke about the ability to be able to take pieces from the program and adapt it to the tamariki. A recommendation was put forward by this participant regarding ease of program delivery and highlighting the integral content: "it might be really good if there are parts of the program that ...are essential that they were somehow highlighted."

Another idea from Thomas was for the program to say: "If you were going to pick anything from this section, these would be the two activities that I would suggest you definitely do and then the rest is supportive." Thomas went on to explain the positive implications for tamariki in the below quote:

It fits with the key competencies and the values of the curriculum as well, so the front end of the curriculum as well, so the health learning area, and also there's a lot of cross curricular stuff in here so it ties into literacy. There's some science and social sciences and other things in here that are relevant. Certainly, a much needed area of focus in schools because what we're seeing from students coming through is telling us that they need more of this. - Thomas

Flexibility and adaptability are mentioned again in regards to being accountable to tamariki. This is valuable to the program as this supports tamariki to thrive; a key objective of YG?YG!. Thomas provides further support for this in the below quote:

... I think it's understanding that the program is designed in a linear fashion but then that they can then look at their own students and their needs and match them to the specific outcomes. - Thomas

Danielle backed this up by indicating the ability of the program to adapt to tamariki needs. A supportive culture is needed for emotional literacy programs to be successful (Roffey, 2008), and this program works to equip teachers with the knowledge, tools and support to identify and meet the needs of tamariki regarding their emotional and mental health (McEwen, 2019). Archival notes from Danielle's supervision stated: '...one quarter of their students now are Māori and teachers need to use programmes which meet the needs of the tamariki; therefore, the YG?YG! programme is a suitable fit with tamariki needs.' A co-learning environment introduced by the founders through program training, which is then translated into the teachers feeding this into their classrooms supports the adaptation of the curriculum to maximise empowerment for tamariki.

Accountability to participants is especially integral post receiving feedback as a response and action enables them to feel heard, supported and respected. Sarah stated that

feedback was given after the first interaction with JSU Educational Trust, from a separate module training day, regarding discussing the practical implementation of the program to a classroom setting: “...we had the first one and they said what feedback could you give us, and I was hoping that they would have done it in the second one.” This is important as YG?YG!’s relationship with their participants is a reciprocal process and must be maintained to support efficacy. Sarah also noted that the content felt rather similar to the JSU modules, which is an interesting finding and discussion point to be further explored.

Enabling Research Processes and Agendas to be Transparent

Community Psychology holds values such as emancipation, empowerment and holism close (Riemer et al., 2020) and this sets strong foundations for program efficacy. Demonstrating acknowledgment and appreciation for the program content and having a vested interest in the efficacy of it for those who deliver and receive it is key to program effectiveness. This is valuable to this research as transparent processes encourage participants to contribute and support feelings of connection to the program. Removing westernised notions of learning and taking the time to be open, honest and invested can have strong benefits for all. This subsection shows how it is important for participants to see the founders deep commitment to positive outcomes for the community.

One constant piece of feedback that all the participants had consensus on was the passion and commitment to the program from the founders and trainers. This is extremely valuable to the program efficacy as participants can experience their true intentions and collaborate based on a shared dedication to improving tamariki mental health and well-being. Connection is a human's strength and the program can continue to tap into this to foster growth. Thomas commented on this in the below quote:

One of the things that was nice to see, although not essential but it was lovely to see that the way that [name omitted] and [name omitted] share and demonstrate the values that they're putting forward here in the resource. The respect of each other, that active listening, the way that they interact is actually demonstrating what they're hoping people will take from this as well, I think, and what the expectation is about how we connect and communicate with others. - Thomas

As a trainer, Thomas felt that the openness and transparency shared by the program founders paved an inclusive environment for trainers and shared this in the below quote:

I actually think the support that we've got is really, really good. [name omitted] and [name omitted] are really good at mentoring us and working alongside us to make sure that we know what we're doing. I think that's really good... having that [founders backgrounds and philosophies] information to work through, really helpful for us to have the baseline and the understanding of where the material comes from, so those philosophical bases then will dictate how you share the material. - Thomas

Accountability, Trust, Collaboration, Connection and Communication

Community Psychology values include resilience, interdependence, empowerment and inclusion, as well as social justice and well-being (Riemer et al, 2020). This field is guided by ethics focused on emancipatory values, just as this evaluation research is. It is important for this research to be grounded in these values and this was sought from the program findings. Evaluating how the program champions participants through accountability, trust, collaboration, connection and communication is integral to my interpretation of the effectiveness of this program, as I am basing my discussion and recommendations on Community Psychology underpinnings. This subsection identifies the way these values are currently intertwined in the program.

Enabling resilience and interdependence to the community can be achieved by implementing programs such as this one. Specifically, advocating for the development of emotional literacy in classrooms across Aotearoa can have positive outcomes for teachers and tamariki. Despite teachers having an understanding of issues like mental health for tamariki, Sarah vouched for the ongoing development of teachers skills when working with a child experiencing struggles, through utilising accountability, collaboration, and communication. Teaching tamariki about emotional literacy may enhance their mental health and well-being, and holding activities within the classroom can enable their best lives at school (Sutherland, 2019). In turn, effective pedagogy can thrive. Carla's archival supervision notes indicated that this program enabled the teacher to open up more, both within themselves and to the tamariki in their class, increasing levels of trust. Schools and teachers have recognised the crucial role they play in preventing tamariki from experiencing mental health issues, by equipping them with the skills to identify emotions within themselves and others. Collaboration between those involved in the classroom can help reduce risks for tamariki in the school setting (Schulte-Körne, 2016).

Similarly, archival supervision notes for Carla stated that it has helped the teacher to open up a little more and share appropriately some of their experiences and feelings from the past. The teacher found this personally helpful when they realised there were some things they had shut down and packaged away inside. Revisiting them and naming some emotions has been helpful. It's also been helpful for their students because it has allowed them to see their teacher as more human and vulnerable with stories similar to their own from their childhood. These comments illustrate the program's ability to focus on collaboration, connection and trust, both for tamariki and their teachers.

Chapter Summary

Champion is an integral piece of the "Six C" framework as it provides the approach to be taken for the program to sustain its relationships, content relevance and development for tamariki emotional well-being. Being accountable to participants through enabling them appreciation and flexibility is a way the program can champion supporting its community. Co-designing the program in a way that enables teachers to take it and modify their existing curriculum plans is an effective approach. Empowerment is enabled when the program is accountable to participants by giving them the space to communicate in the environments they see fit to promote emotional well-being. Not having a strict structure to the program enables teachers to stay accountable to the tamariki they teach and promote inclusion.

Enabling research processes and agendas to be transparent by being open about the program's commitment and the passion of those within it can increase program effectiveness. These can be positive aspects for participants to see and enable reassurance that the program has been developed and is being taught by people who have a vested interest and hold program effectiveness close to their heart.

Values that enable this program to champion include accountability, trust, collaboration, connection and communication. Whilst teaching teachers and tamariki about emotional literacy, holding these values to importance can promote program effectiveness. They all work towards relationship building which is an integral step in reaching high levels of well-being. This chapter provided an overview of the current state of how the program champions sustainability and indicates steps to be taken for its future progress. To continue developing and adapting amongst changing environments, the program can work on

cultivating and empowering participants to be active partners at all stages, enabling the program to be shaped with equity in mind.

Chapter Six: Cultivate

Cultivate places emphasis on empowering participants, enabling them to be active partners at all stages through equitable partnership and placing the community as experts in a co-learning environment (Martel et al., 2022). Shifting the focus to implementing equity for tamariki lives, instead of blaming individuals, can enable the flourishing of teachers, and; therefore, the tamariki they teach. This is important to this research as it takes a strength based approach as opposed to deficit. Martel et al. (2022) focused on Kaupapa Māori principles that are utilised by empowering participants and enabling them to be active partners at all stages. The co-design principle to this suggests equitable partnership, and the community as experts. Community strengths can be used in a co-learning environment. This “c” encourages co-designing the program to empower teachers and enable active participation to enhance equitable partnership, putting community needs at the forefront. Within this chapter, there are two subsections within which I locate the findings; 1) Equitable partnership and the community as experts. How power is afforded and diversity celebrated, and 2) Empower and enable active participation through a co-learning environment. The way consultation with others is improved.

Equitable Partnership and the Community as Experts

Community Psychology values partnership as this has been shown to enhance social change and empower people’s lives (Riemer et al., 2020). Importance is placed on equity and ensuring discrimination is not present. This subsection is applicable to the program as the structure, content and methodology that underpin it all work towards enabling choice and control for stakeholders involved. Maintaining this partnership is integral to avoiding further pressure being added to teachers workloads, leaving no capacity for sustainable, accurate

implementation of the program. This subsection demonstrates how the program currently integrates partnership and places the community as experts in action.

Creativity was a strength mentioned regarding the program's delivery. Much of the content was not unique to participants as it was already utilised to an extent within the classroom's they teach. Sam started by saying: "We have so many of those little ABL, we call them adventure based learning games or little ignite games or little starter activities. So everything we did as teachers, we've already done. It wasn't new to us..." The program acknowledged the expertise and prior knowledge of teachers, and intended to introduce different ideas of presenting and delivering the content. This is important as the current emotional literacy curriculum in Aotearoa is limited and insufficient in explicitly teaching tamariki about their emotional states (Sutherland, 2019); therefore, this program is useful for providing a thoughtful alternative. Sam elaborates on their experience in the below quote:

Look, really valuable, but I just think ... as a person I think quite competent in health classes and delivering content, I would still probably go back and take the base of what the concepts are and the lessons, but I'd probably mix it up and make it a little bit more zingy and new age. - Sam

Although the program had best intentions to introduce new ways of implementing content, working with participants as experts can enable work to build on the practice already established.

Empower and Enable Active Participation through a Co-learning Environment

Relational pedagogy and Community Psychology principles complement each other in that they both acknowledge the power of participation for teachers and students through building trust. This is valuable to this research as it drives a holistic perspective first, before

academic achievement or status. By projecting this philosophy, power differences are eliminated to enable the valuing of both parties as active partners in the classroom. This is important to the program as it explains the importance of creating a co-learning environment, and to do so this approach must be intertwined into the program training. This subsection demonstrates how participants currently feel about active participation within the program space.

There is a unique point of difference for the program in regards to content as it advocates for a holistic, person centred approach. Thomas spoke about how there is capacity for the program to involve whānau, but this is not currently an essential part. This is interesting as to create social change there must be collaboration across and within communities, and in this program's case whānau are key stakeholders to the efficacy. Schools can only implement as far as their boundaries; whereas, whānau have the ability to carry the philosophies, values and principles of emotional literacy externally. Emotional literacy programs have the potential to have a ripple effect throughout society and this should be harnessed by YG?YG!. Thomas expands on the current way YG?YG! involve whānau in the below quote:

There are some suggestions in the book, in the resource, to go and engage with family, find out how your grandparents met, those sorts of things to understand your family stories. There are those sorts of things but I don't know how that's actually enacted. - Thomas

In addition to this, Thomas speaks to the empowering potential for enabling active participation from whānau in a co-learning environment in the below quote:

Personally, I think that families – understanding the emotional literacy and all that sort of stuff is actually really, really empowering for parents and for families.

However, I don't know whether that could either be offered as part of the package or that...- Thomas

The benefit to this uncertainty is that YG?YG! is, at the time of this research, still in the pilot phase so it has the ability to adapt and change to include the likes of parent emotional literacy involvement.

Chapter Summary

Cultivate is an integral piece of the "Six C" framework as it speaks to change over time and adaptation. This is relevant to the program, as although the program has purposefully created content, relevance changes over time, as do tamariki needs. Equitable partnership and enabling the community to be experts is a strong approach to hold for program development to be enabled and so that it continues to serve its purpose.

Acknowledging the expertise and grassroots experience of teachers is the first step to cultivating potential changes and improvements. The program itself is cultivating a new way forward in the current limited emotional literacy curriculum in Aotearoa.

A co-learning environment can empower and enable active participation, and the program currently does this well with trainers, teachers and schools. Involving whānau could be the next step to strengthening the program's empowerment. The reciprocal approach taken when teaching the program filters into the method teachers use in teaching tamariki, indicating how co-learning environments can be translated down. This chapter provided an overview of the current state of how the program cultivates and adapts to a changing environment, valuing empowerment and active participation to inform potential changes. The way to do this in action is to consider local health issues and actions that are pushed by those who experience them, elevating the voices of local communities.

Chapter Seven: Consider

Consider suggested methods that enable a focus on areas of concern by identifying local health issues and supporting community voice (Martel et al., 2022). This is important and valuable to this research as the needs of tamariki are at the forefront, as are the supports required by teachers. By identifying challenges that these stakeholders face, the YG?YG! program can be better placed to provide effective interventions. Previous literature has shown the challenges that tamariki in Aotearoa face, from poverty, to socioeconomic status and wealth (Melchior, 2021). By addressing these social inequalities, as well as identifying and providing solutions for the symptoms of them in the form of anxiety and stress, tamariki mental well-being can be improved. This subsection is integral to program efficacy as the need for emotional literacy and mental health programs for tamariki in Aotearoa has been identified; therefore, the program can focus on areas of concern through a co-design approach. This chapter contains one subsection within which I locate the findings; 1) Co-design approach identifying local health issues and community voice. The way in which needs are identified and interventions are implemented for involved communities to thrive.

Co-design Approach Identifying Local Health Issues and Community Voice

Actively listening to individuals' experiences of life challenges enables them to feel heard, appreciated and optimistic. By doing so, targeted help can be utilised by working with communities. Relevant to YG?G!, the timing of interventions for tamariki well-being, in accordance with whether they are experiencing inequities, is imperative in reducing the impact of anxiety, stress and depression. Targeting child mental health at a young age can have positive health implications and help to reduce health inequalities (Carter et al., 2009). Therefore, considering local health challenges and giving voice to communities are important to this research as this gathers how to address what the program seeks to do; enable tamariki

to be more agentic in responding to early signs of anxiety for themselves and those around them, for positive future change. This subsection indicates the current way the program is working towards achieving that.

Inclusivity has been a common theme, integral to YG?YG! efficacy, identified from this research. Kimberley provided an optimistic view for the future by suggesting program expansion to different age groups. Increasingly, anxiety and depression is being seen in tamariki and young people (McEwen, 2019). In addition to this, social inequalities in relation to tamariki mental health are increasing over time (Melchior, 2021). This shows the need for the program to be adaptable and inclusive of ages and individual situations with reducing social impacts in mind. Kimberley spoke to the ability of the program to include diversity in the below quote:

...also tamariki who had a learning disability or were gauged to be on the spectrum, the ADHD spectrum or the Asperger spectrum, these tamariki often engaged in these learning opportunities. - Kimberley

Interest has been expressed from school staff that the program may be relevant across multiple age groups, identifying a local health need. This is positive as it shows the ongoing reflections teachers are having regarding tamariki development. The YG?YG! program can encompass this feedback and suggestions for future improvements. It may require further resources to be developed; however, the long term outcomes it could provide for tamariki well-being should outweigh the risk. Kimberley detailed this interest and need for resources to change in the below quote:

We have had interest from teachers either side of that. We've had teachers in Year 4 giving it a go. We've had interest, can we take it up into Year 9, and we've hesitated,

because we know that we need other people in the development group with strengths in being able to relate to those age groups and the learning needs of those age groups, how would we – we'd have to adapt. We'd have to have another junior manual and then another more senior manual that teachers within the secondary school system could more easily implement within their timetables as well. - Kimberley.

Interestingly, there were differing perspectives on the applicability of the program across age groups. Rose stated: "Probably easier to implement in primary schools." This may be due to the local health challenges occurring around teachers and this might be different for everyone. The founders of YG?YG! should work with local communities to identify these needs and tailor interventions dependent on this.

Identifying local health challenges and barriers is imperative to providing intervention to community groups. The YG?YG! program was developed with prevention in mind. Harry talked about the potential for targeting vulnerable populations in advance of mental health issues arising. For example, inequalities in mental health have been shown to be dependent on wealth and socioeconomic status (Carter et al., 2009). Implementing an emotional literacy program for tamariki at a young age can have positive health implications and help to reduce health inequalities. During our conversations, Harry noted specific events that had occurred that may correlate to tamariki mental health and indicated responding to these may be within the scope of the program. They expand in the below quote:

One of the things that that group's really considering is what support do we need for places like Tairāwhiti and Hawkes Bay after the floods, because we know that after disasters, as happened in Christchurch, the increase in family harm incidences really rose under the stress and pressures that such events put on families and tamariki as well. There's a pretty high assumption, even though it hasn't been statistically proven

yet, that those areas that have been affected by the climate catastrophes will be going through elevated anxiety and some danger for everybody as well so there is some possibility that we might be asked to do some training in those areas as well.- Harry

Similarly, pandemics such as COVID-19 have been indicated to have had considerable effect on tamariki mental health, This is important for this research to consider as, irrespective of what societal events may be occurring, YG?YG! needs to have durability to sustain any challenge they face. Poppy indicated COVID-19 to be a factor extending the need for a program on mental health within this participants school, adhering again to the knock-on effect that the pandemic has had for tamariki mental health (Imran et al., 2020). They provided information relevant to their schools experience: “Post-Covid problems! High anxiety, lower socialisation in the students after two years of stop and start lockdowns etc.”

Previous research has given voice to the community by investigating teachers' experiences with tamariki emotional well-being within the classroom. The YG?YG! program has taken this research to inform their interventions. Thomas notes: “..there’s quite a lot of research out there that supports happy healthy teachers basically have happy healthier kids who thrive socially, emotionally and academically in classrooms. There’s a correlation, if nothing else.” Schools and teachers equip themselves with the skills to identify emotions within themselves and others, knowing their crucial role in preventing tamariki from experiencing mental health issues.

Elevating the voice of tamariki by equipping them with the tools to articulate their feelings has been positively received. Danielle’s supervision notes put it down to creating space for the telling of stories of a more personal nature for the tamariki. Once the

interpersonal skills of emotional literacy are developed, tamariki confidence grows and they become better learners (Knowler & Frederickson, 2013).

Chapter Summary

Consider is an integral piece of the “Six C” framework as change and need cannot be determined without considering the voice of involved communities. Tamariki emotional literacy and mental well-being can be improved by identifying the issues that are carefully considered and solutions are formed with those who will experience them. Implementing a co-design approach by identifying local health issues and listening to the voice to the community directly involves stakeholders who are affected by issues relating to mental health and who will benefit from an emotional literacy program. Feedback from this evaluation was that the program is inclusive across ages, and this can be further embraced. A preventative approach is taken with the idea to implement the program to teach tamariki about emotional literacy, enabling them with skills to utilise if mental health challenges do arise. Vulnerable groups are targeted and worked closely with. In addition to this, the use of technology and adaptations to online learning was noted by the research participants. It was a strength of the program that the content considers how teachers may want to be flexible with how and when they teach it.

The pandemic was commented on and tamariki mental health needs seem to have increased; it is important that the program is robust and flexible to sustain through any external pressures. Considering the context that each teacher faces in their school is also important when looking into the effectiveness of the program. Working with and providing the school support to implement can help to alleviate any teacher stress and pressure. Feedback from students overall was strengths-based and teachers had noticed positive

changes in their students' confidence levels and interpersonal skills. This chapter showed how the program is, and can, consider the needs and voice of those who are involved. By taking the feedback and working on the current strengths, the program can create change for tamariki mental health, whilst acknowledging system and structural barriers, striving for community competence.

Chapter Eight: Create

Creating opportunities for social change can occur by assessing research and utilising culturally appropriate methods that have a result in some positive outcomes for the target community. Of importance is the balance between research and action, structural transformation, system development and community competence. When analysing social challenges like tamariki mental health, individual experiences can be linked to broader structures and systems to reveal how the influence these have on power relations (Hankivsky, 2014). Martel et al. (2022) found in their study that by using Kaupapa Māori principles, research is assessed by culturally appropriate methods and has a result in some positive outcomes for Māori. The co-design principles suggest that research is evaluated by the community. This is important and valuable to this research as social change cannot be actioned without assessing and understanding the full extent of structures, systems and community competence. This subsection has relevance as stakeholders within the community may be consulted and worked alongside to find social change. This subsection has three subsections within which I locate the findings; 1) Structural transformation. The base that education systems have to build on, 2) System development. How change can be implemented and awareness can be raised, and 3) Community competence. The level of understanding and commitment needed.

Structural Transformation

Change begins with change, and those in power are often the most resistant. There is strength in numbers, and communities have the potential to activate social change. Taking a co-design approach to involve the perspectives and needs of all can enable those involved in the program to work as equals, addressing power, social justice and control issues with the collective goal of beneficial change to the community (Martel et al., 2022). Structural

transformation is relevant for the program to acknowledge as it may uncover any underlying issues, such as inequities or social issues, that the program has to work with. This subsection presents an overview of how the program operates with influential structures, and also presents participants long-term goals in terms of program sustainability and social change for the education system in Aotearoa.

Structures in society work to maintain the status quo, regulate the separation between those that fall within the norm and those that do not, and enable power hierarchies. Rebecca spoke about the underlying barriers that may result in tamariki not speaking up to ask for help. Social issues such as family poverty, low socioeconomic status, and low income create barriers for tamariki and their flourishing (Melchior, 2021). Experiences with a lack of choice and control, due to being disadvantaged by social issues, may result in hesitancy. Hindrances in a child making connections for their emotional literacy can lead to anxiety, social isolation and unhappiness (Killick, 2006). Rebecca spoke to this in the below quote:

I think this is also really difficult, is that even though we know that this program has positive outcomes for many tamariki, a lot of the tamariki that really need the program are the ones that still will be too scared to speak up... but it's the kids we want to reach, we still can't reach. They could be kids that are experiencing really severe problems at home that they're just in a state of fear and speaking up to them would mean something that was scary, I guess. - Rebecca

Optimistically, Thomas sheds light on the changes that program effectiveness can bring to structures in Aotearoa; by paving the way for emotional literacy which can have a positive knock on effect in the below quote:

I think it would be a reduction in the dysregulated and disruptive behaviour within classroom in school settings, so that the tamariki now have got tools and strategies that they can use that are more prosocial and proactive that can actually help manage that heightened emotion that then leads to problems, so then people can engage with their learning better. - Thomas

Thomas also spoke about the social and political barriers present in Aotearoa that create systemic issues for teachers, tamariki and school staff. The risk opposed to tamariki and mental health presents is a systemic inequity (Riemer et al., 2020). Social inequalities are prevalent for child mental health, as demonstrated in a birth cohort study in the United Kingdom that found an association between higher family income and better child health (Propper et al., 2007). Thomas stated in the below quote:

I think it's an interesting time to bring something like this into schools because schools, particularly last year, seem to be settling a little bit now maybe, I don't know, but certainly last year people were very fractious, very on edge. - Thomas

To sum up their experience with societal challenges and the embedded structural barriers hindering social change, Thomas comments in the below quote:

We're dealing with it all day, every day, and it feels like with everything actually that happens when the ministry or government hasn't got enough money, they go 'we'll put it into schools and they can deal with it.' We've got a ministry that's underfunded, we've got psych services that are underfunded... That can be really lonely because they're [teachers] not trained... - Thomas

Other participants vouched for YG?YG! as a sustainable, long-term solution to enabling tamariki knowledge of emotional literacy. This is important to this research as it shows the current practices of the program have potential to grow, and consultation with

participants has shown this. Kimberley shared their long-term dreams for the program in the below quote:

This is looking really long term... [this] little educational trust gains a reputation and a place in New Zealand for advocating for the mental well-being, the physical well-being of tamariki. Our by-line is, keeping the well-being of tamariki at the heart of learning... For the program, it's really heartening to have [people] say that some of my student teachers have seen Jade Speaks Up in action... I want tamariki to be acknowledged as having rights and having a very wise voice and having a voice that speaks to both the strengths and the deficits of society... I want this program to play a part in opening teachers up to best practice and to ensuring that tamariki spend their day in a place where they are recognised for who they are... Let's get closer to Te Ao Māori. - Kimberley

Of course, there are practical limitations to the implementation of YG?YG! and they require support from grants and funders to be able to progress with their work. Current emotional literacy programs in Aotearoa require research and resources to understand their impact, and long-term support is needed to sustain changes in tamariki emotional well-being and literacy (Carnwell & Baker, 2007). Kimberley acknowledges this in the below quote:

Certainly top of the list is more funding. More people being employed within the trust who align philosophically with the mahi that we're wanting to do. We desperately need resources and then teams of regional trainers. [name omitted] and I need more people in the development team. We need a stronger, more robust, diverse group of trustees for the governance board. We need to be building our relationships with university-level researchers and people of influence in the decision-making sectors. - Kimberley

Applications for funding can reference this research as a theoretical base for reasoning.

System Development

Interconnected systems and structures of power create privilege and oppression due to issues such as ableism. Creating system development is essential to this research and analysing the effectiveness as the stakeholders within the program may operate within a wider education system, and further than that, the government. Acknowledging the systems in which the program functions within can enable the focus to be on enhancing social change. Therefore, space can be made for implementing effective mental health and well-being programs into schools to strengthen the education system. This subsection presents participants perspectives on the impact of system development for the program.

A key strength to the program is the purposeful way it raises awareness and advocates for tamariki mental health. From a systems perspective, commitment to working together for mental health across disciplines is needed. Applicability to emotional literacy in Aotearoa is a point of difference for this program. The education system in Aotearoa lacks the explicit teaching of emotional states to tamariki (Sutherland, 2019). It is time to work together to begin teaching tamariki about emotional literacy (Sutherland, 2019). Harry declared: “...we’re stronger doing this together than just working in our little separate silos and saying, oh no, no, that’s a health issue.” Collaboration and partnerships are key concepts in Community Psychology; working for emotional literacy, mental health and well-being for tamariki across disciplines, agencies and ministries could fulfil the need for social change. Harry backs this up in the below quote:

We feel that it’s a very ripe window to be able to work with, that you start to review some of the things that you’ve just taken for granted as normal, because a lot of tamariki normalise the state of how having a stable life at home, for example, as

being, that's how it is for everybody. You see tamariki who really are surprised then we hear reports about it of tamariki thinking, gosh, I never knew that people didn't feel safe at home, for example. But they're starting to think about it and the ones that don't feel safe at home think, oh, so not everyone's dealing with this; maybe something's not quite right in our space as well. - Harry

Similarly, Poppy shared their perspective on the potential of the program to enable system development in the below quote:

It is much more in line with the new curriculum than other programmes out there that I have seen, particularly in its holistic hauora based perspective. It will be a useful tool for schools wishing to embody Te Tiriti in the "how", not just the "what" perspective. - Poppy

Actions can be taken across disciplines to advocate for emotional literacy education, taking a holistic, person-centred approach. Harry expands in the below quote:

I think for me, it's about opening up a safe place to talk about the things that aren't generally talked about and exploring the things, like our well-being, our experiences that are uncomfortable, things that we are fearful of or anxious about. Often those things don't get talked about and shared in a classroom. - Harry

Starting with language changes and encouragement of open communication can share awareness, filtering across disciplines and levels in society.

Systemic development is integral to the efficacy of the YG?YG! program. It is often dependent on language, support from others and encouragement to speak up. Small changes like this can eventuate in changes in systems. Regarding this, long-term goals for the program were discussed by Harry: "Because, in the end, that's what we want for our tamariki and our grand-tamariki and our great, great, great grand-tamariki, that they grow into safe and happy

and secure lives.” They speak to language and relationships working for change in the below quote:

...shifts in pedagogy of the teachers. We’ve talked around that too, of teachers feeling that they are expanding their strategies and their engagement with their kids, using more interactive ways of getting information across too. Having teachers talk up about the way that they’re in a more consultative relationship with their tamariki than what they might have been prior to this kind of work. It is quite exciting to hear... So we’re actually working with culture change as well around being open about what’s really happening for us, and tamariki often don’t have that total sense of freedom that they can just name things as well. - Harry

Harry continued to expand on their long-term goals for the development of system development, both relevant to the program and education sector in the below quote:

Big picture is that the program will be really robust... [there is a] little bit of overwhelm about the complexity of what we’ve started and the impossibility of sustaining it on our own. It’s so heartening getting a team of younger, really with-it people who are working with us and diversifying our trainer pool, bringing more people who are good strategic thinkers alongside us as advisers and champions as well... All of these things are happening and as we get more and more collective understanding of what’s going on within us individually, we also start to build more of a sense of what’s going on with us collectively and that we’ll put that into a living, robust way of being alongside one another. - Harry

Challenges opposing the program present as external barriers in the education system. Kimberley reiterates this by saying: “Until there’s a strong speaking up about education at the moment, it needs to be about well-being and the kids will academically pick up.” Roffey

(2008) identified the westernised education practices that focused on negativity and blame. This is still seen today and has relevance to the effectiveness of this program. Kimberley expands on this in the below quote:

I think this leads to another external barrier that comes both from the education system and, to me, it's the society norms and expectations, and that is the ongoing expectation of academic achievement. There hasn't been a leading body who has been strong enough to stand up and say the entire world has been through almost a psychic trauma, and academic achievement will get reinstated but what we need to do first is look after the well-being of everybody and especially the well-being of our vulnerable littlies who haven't got yet enough life experience... The Western view of education compared to the wananga, the indigenous view of wananga learning, which is learning about the world and in the world to deal with the world, that's my understanding of wananga learning and it's you learn by doing, you learn by being active and engaging and then understanding.- Kimberley

Casting a critical eye over the external barriers present is integral to working towards program efficacy. Working towards further integration with holistic well-being models can promote tamariki mental health.

Connection, holism, relatability and trust within the education system can safely support tamariki to thrive. Developing the system to encompass these principles is an important and valuable starting point for YG?YG! to advocate for. Poppy comments on these principles in practice in the below quote:

It is a holistic programme with a balance of cognitive, physical, and emotional activities and understandings. This means that it engages every student. It "speaks their language" whereas other programmes typically too "heady", information based

rather than emotional and feeling based. This programme has hinengaro!... Tamariki need this safe space to feel and express in relationship with others in order to become truly emotionally literate. - Poppy

This is a point of difference for YG?YG!, and gathering these positive outlooks can drive the program into the future.

Community Competence

Enhancing social competence for both teachers and students has been found to improve the lives and well-being of tamariki (Carnwell & Baker, 2007). Having a balance between research and action can bring community competence, and the notion of creating social change speaks to the importance of that. Not only is it important for teachers to teach community competence to enhance tamariki well-being, but it is also integral for the program to create a rhetoric and goal that enables teacher community competence, as well as the wider education system itself. This subsection provides an understanding of how community competence is put into practice within the program.

Nurturing the growth of future generations is a huge task. The YG?YG! program has the potential to affect all tamariki lives, no matter their personal experiences. Rebecca speaks to the power of the program in the below quote:

...the other thing that I think is very powerful about the program is that yes, not all kids need it because they're well supported, but what it does teach kids that don't actually need the program, that other kids do and that it builds empathy for kids that are not as lucky as they are. I think there's a real need for that in schools. Kids that come from great homes need to understand that they're privileged, that how lucky am I and how can I understand how it might be for somebody else. - Rebecca

Understanding this at a young age can set up the younger generations well for emotional community competence.

Connection within communities is fundamental for human development and provides a setting for which social change can be sought (Riemer et al., 2020). This is important in creating positive outcomes through encouraging community competence by teaching emotional literacy to tamariki. There is great value to this research in analysing community competence by evaluating connection. Community Psychology strives for communities to bond and work with each other, pursuing social change. Ava recognised the strength of the program in forming collaboration and connections in the below quote in their archival supervision notes:

Making connections with each other - Pepeha is the chosen way of these teachers to strengthen connections between the students by having them share their Pepeha in pairs. As the students work together in these collaborative activities with the teachers' involvement, the teachers are beginning to notice some of the tough kids are encouraging other tough kids to participate. - Ava

Chapter Summary

Create is an integral piece of the "Six C" framework that analyses and acknowledges the structures and systems that this program must function within and navigate. The importance lies within the work the program does to enable and support those that are affected by these external factors, which can often pose barriers.

Structural transformation is needed for the education system in Aotearoa, as tamariki and families who face social issues are not currently flourishing in education. There are

detrimental consequences of this. Having a program that identifies the systemic issues for teachers, tamariki and school staff and the risks they face is one step in the right direction for structural transformation. Specific to this program is the need for funding to be able to address this.

System development plays an integral part in the flourishing of programs such as this one. Awareness, commitment, collaboration and partnership are some of the techniques to be utilised in advocating for emotional literacy and mental health in the education system in Aotearoa. Lack of resources and long-term support from ministries and governments pose barriers. The strengthening of this program and research to back it can be presented to these ministries and the government for social changes to be made. Barriers such as language and discourse can make vast differences in how education practices are viewed, and the program has the capacity to help shed a positive light. The holistic perspective that is taken is a point of difference, as are the underlying themes, theory and approaches.

Community competence is something to strive for. Whilst there are significant changes to be made and barriers to be addressed in the systems and structures that the program must navigate, enhancing social competence can enhance overall well-being and encourage a rhetoric of community competence in the wider education system. Over-reliance on teachers is detrimental; therefore, creating opportunities for people to come together, working towards a shared goal is a way forward. Connection is a human's strength and the program can draw on this to provide a setting for emotional literacy and tamariki mental well-being to thrive. This chapter provides context to the external environment that surrounds this program, acknowledges the challenges they pose, and provides hope that together, community competence can be achieved.

The findings and analysis capture the feedback from participants, link it to past literature, and braid it with theory. There is great potential for the YG?YG! program and the past chapters reflect this, whilst providing a starting point for future work to be done. The next section speaks to the limitations of the methods utilised in this research, and of the findings and evaluative research.

Chapter Nine: Discussion

The discussion chapter draws upon the key theoretical concepts first introduced in Chapter One. The discussion further develops these ideas in relation to key issues from the findings chapters (Chapters Three to Eight). This process of conveying findings through a discussion demonstrates the woven complexities of the wider social environment that the YG?YG! program is situated within. It also demonstrates the intricate thoughtfulness of the content itself. This thesis concludes with a final chapter outlining recommendations for the YG?YG! program.

Connect

In Chapter Three, I demonstrated the role of connecting with the community and the value that this has for the YG?YG! program. Connect is an integral piece of the “Six C” framework as it sets the basis for how a program, such as YG?YG!, begins development and implementation. Having respect for the wider school community affords and prioritises connection with the community alongside the sharing of control results in ongoing engagement and contributes to the development of an effective emotional literacy program. This section develops these ideas further.

Factors such as communication (Imran et al., 2020), mutual agreements (Townley et al., 2007), relationship building (Kukutai & Hohmann-Marriott, 2019), and trust (Riemer et al., 2020) are pivotal in creating a program that connects with the school community. Affording control to the school community is an important part of creating long-term connections (Martel et al., 2022). Having respect for the community’s needs and worldviews enables recognition, awareness, and inclusion (Martel et al., 2022). These factors all contribute to a program’s future effectiveness (Martel et al., 2022). Having engagement and

respect for those involved in the program, through effective collaboration and combination of multiple streams of knowledge, supports program effectiveness (Macfarlane et al., 2015). The YG?YG! program currently strives to achieve this and embeds these principles in its philosophy.

This research evaluation found that the stress and fatigue experienced by teaching staff made it difficult for teachers to fully engage with the wider school community. Being able to take the time to connect was often reliant on the well-being of the teacher and their emotional availability. This research evaluation also found that teachers' feelings of stress and overwhelm contributed to the misrepresentation of program functioning. When too much responsibility is placed on teachers, this can create an over-reliance on teaching staff for the success of a program and reduce overall program buy-in by the wider school community. Relational well-being is underpinned by self-awareness and personal skills to manage strong emotions (Perry et al., 2008). Relationship skills and critical awareness are key areas for ensuring positive outcomes for emotional literacy programs (Riemer et al., 2020). Supporting teaching staff to have critical awareness of their emotional well-being is crucial for the success of the YG?YG! program. Reducing the stress and load carried by teaching staff is also important. Currently, teacher's receiving the YG?YG! program training are feeling the pressures of being time and resource poor.

Equipping teachers with tools and knowledge works to ease the stress associated with implementing a new program (McEwen, 2019). Emphasising human connection over performance also assists with reducing feelings of overwhelm experienced by teaching staff (Sutherland, 2019). Focusing less on student performance, reducing the over-reliance on teaching staff, and encouraging connection with the wider school community requires a more

pragmatic and reflexive way of working. It also requires an increased focus on sustainable, long-term social connection. Long-term support sustains the changes implemented by a program over time. Currently, the YG?YG! program is taught independently of other JSU Educational Trust developed modules. Providing teachers with two consecutive programs, in the form of JSU and YG?YG!, works to sustain implementation, supports teacher confidence, and encourages pragmatic ways of working. In addition to this, utilising real-life, engaging, applicable situations for teachers to use in their classrooms is imperative. One way to establish this is by presenting practical ways in which teachers can make changes to the classroom environment that encourage tamariki self-expression and inclusion. Recommendations for teacher wellbeing and how best to support this need to be included in any future program implementation practices. The YG?YG! program can improve engagement with teachers by proactively connecting and supporting existing relationships.

Collaborate

In Chapter Four, I demonstrated the role that collaboration plays in ensuring longevity and program effectiveness. Building an effective emotional literacy program means collaborating with the school community through working with local researchers, holding relatability, and encompassing socially relevant concepts and principles.

Working with researchers from the local community, or those who hold relevant expertise, can enable empowerment, build social power, and enable responses that promote the needs of the involved communities (Martel et al., 2022). Researchers are typically well-equipped to consider relevant policies and systems (Moon & Blackman, 2014). Acknowledging this wider context supports local schools to be well-informed and empowered for change processes (Riemer et al., 2020). The process of increasing

understanding is also an empowering action for directly affected stakeholders (Riemer et al., 2020). Building social power through an evidence base such as evaluation research assists with this (Brinkmann, 2014), and also provides an additional avenue for communities to share responses (Iii, 2010). Social power is also built through trainers having a philosophical knit to the program, a friendship of mutuality between those involved in program delivery, and relevance to local communities. Currently, at the time of this research, YG?YG! program founders are looking to recruit local trainers based on expertise; hence, they are on their way to enabling social power and empowerment.

Holding relatability (Martel et al., 2022) is an effective way for the program implementers to consider their audience. Building self-awareness and an understanding of emotions for both teachers and tamariki supports the program to remain relevant within the changing dynamics of health and education. It also enables the program to foster inclusion at the forefront and ensure positive identities for tamariki and the communities that surround them (Riemer et al., 2020). Holding relatability also promotes equity of access by including all members (not just senior managers). These are often the teachers in the classroom who are directly experiencing the realities of program delivery. Currently, teachers interviewed in this research voiced that decisions regarding program implementation are held at an upper management level; therefore, encouraging inclusion and moving away from power dynamics may enable reliability.

Encompassing concepts and principles that align with participants increases program effectiveness (Martel et al., 2022) and participant inclusion (Riemer et al., 2020). Within the YG?YG! program, using Kaupapa Māori principles and mātauranga Māori encourages a holistic approach and embodied learning. He Awa Whiria demonstrates how this can be done

by integrating cultural values and knowledge through a braided rivers lens (Dawson, 2022). Combining Kaupapa Māori principles with European social and emotional learning concepts works to enhance emotional literacy. This is evidenced through the quantifiable rise in surveyed self-esteem levels, emotional expression and regulation, and social function of the tamariki who have participated in the YG?YG! program. The existing knowledge of tikanga Māori in teaching staff further enhances the use of Māori principles in both YG?YG! and classrooms. This enables the potential for YG?YG! to develop teachers' understanding of social-emotional competencies. As YG?YG! integrates mental health into the pre-existing education curriculum, teachers and tamariki alike are equipped with the skills to identify emotions within themselves and others.

Champion

In Chapter Five, I discussed the role of championing a sustainable, relevant approach and the importance this has for the YG?YG! program effectiveness. Champion refers to the approaches undertaken to sustain program relationships, content relevance, and development for tamariki emotional well-being. Being accountable, enabling transparent research processes and agendas, and creating strong values build an effective emotional literacy program.

One way to be accountable to participants is through championing the local school community and providing multiple feedback mechanisms. This includes co-designing the program in a way that supports teaching staff to modify existing curriculum plans, space for tamariki and teaching staff to communicate environments that promote emotional well-being, and implementing flexible teaching strategies for promoting inclusion. Championing meaningful relationships is an effective mechanism for providing social support within local

communities (Riemer et al., 2020). Doing so contributes to positive outcomes for tamariki including emotional support and guidance for wellbeing (Riemer et al., 2020). Community Psychology strongly advocates for the values this portrays such as empowerment, inclusion, resilience, emancipation and holism. Empowerment through co-design builds social power (Riemer et al., 2020). There are direct impacts of social power through empowerment associated with well-being, such as enhancing health and well-being (Riemer et al., 2020). This is useful to consider for program efficacy. Currently, the YG?YG! program is delivered based on JSU Educational Trust research and founders discretion. Integrating feedback for content and practical implementation may enable accountability to participants.

Enabling research processes and agendas to be transparent occurs when program promoters are open about the program's commitment. The passion of those promoting the program supports effectiveness (Martel et al., 2022). These can be positive aspects for participants to see and enable reassurance that the program has been developed and is being taught by people who hold program effectiveness close to their hearts. Positive feedback regarding the trainers who delivered the program emphasised their passion and high level of knowledge. This is valuable to YG?YG! and recruiting future trainers with this same philosophy can enhance sustainability and longevity, enabling the trainers control over the program content.

The strong values that enable the YG?YG! program to champion includes accountability, trust, collaboration, connection and communication. When teaching emotional literacy, holding these values promotes program effectiveness (Sutherland, 2019). These values also contribute to strong relationship building, which is an integral step for well-being (Pressley et al., 2021). People's sense of connectedness alongside their emotional health

reflects the quality of relationships (Haddon et al., 2005). For YG?YG!, the quality of inter and intra-personal relationships is an area for program improvement. Doing so will also centre tamariki emotional literacy as central to the program.

Cultivate

In Chapter Six, I highlight the role of cultivating change and the importance this has for program effectiveness. Cultivate speaks to change over time and adaptation. For the YG?YG! program, while the program has purposeful and curated content, both relevance and the needs of tamariki change over time. Ensuring an equitable partnership and a co-learning environment will contribute to an effective emotional literacy program.

Equitable partnership requires engaging with the local school community in a manner that recognises their expertise. Doing so enables the YG?YG! program to continue to serve its purpose and to engage in ongoing development. Equitable partnership enhances social change and empowers people (Nelson et al., 2000). Acknowledging the expertise and experience of teaching staff is the first step to cultivating potential changes and improvements (Bergum et al., 2003). YG?YG! is cultivating new ideas and practices in the emotional literacy curriculum in Aotearoa. Explicit education on emotional literacy for tamariki in Aotearoa is scarce (Sutherland, 2017). There are potential negative consequences for tamariki who cannot successfully manage their emotions (Sutherland, 2017). When tamariki can identify, define and recognise their feelings this assists in reducing emotion intensity (Sutherland, 2017). Along with partnering with the local community, engaging with experts who have experience with tamariki, and with those who have experience and the ability to support tamariki in identifying their emotions, is also important. By continuing to

integrate embodied learning into the training day, YG?YG! can strive towards equipping schools with a program that enables a safe space for all to express their feelings.

A co-learning environment can empower and enable active participation. Currently, the YG?YG! program does this well with trainers, teachers and schools. The reciprocal approach taken when teaching the YG?YG! program filters into the method teachers use in teaching tamariki. This provides an example of the translation of co-learning environments into other areas. The next progression would be increased involvement of whānau of the tamariki participating in the YG?YG! program. Whānau are key to the success of the program (Bozkurt Yüksekü & Demircioğlu, 2020). Collaborating with parents strengthens the well-being foundations of tamariki (Bozkurt Yüksekü & Demircioğlu, 2020). Training programs can include supporting whānau emotional literacy skills as one mechanism for program effectiveness and success. The absence of whānau voice within the current YG?YG! implementation may be due to implementation occurring over the 2020 COVID-19 lockdown(s), which negatively impacted whānau involvement across the country (Imran et al., 2020). Emphasising relationship building with whānau in future program implementation is recommended.

Consider

In Chapter Seven, I presented the role of considering the voice of involved communities and the importance this has for program effectiveness. Change and need cannot be determined without considering the voices of involved communities. Similarly, improving the emotional literacy and mental well-being of tamariki requires that issues are carefully considered and solutions co-designed. Implementing a co-design approach, being inclusive,

and ensuring mechanisms for community voice is crucial to an effective emotional literacy program.

Co-design is a principle that suggests equitable partnership and the community as experts (Martel et al., 2022). Implementing an initiative based on this principle aligns with a Community Psychology approach, as citizen participation fosters a sense of connection and belonging (Townley et al., 2007). Co-design can be implemented by working with local communities to identify relevant issues and preparing a plan to address these. This process ensures that the community voice is heard by program developers and they share a space for people to be actively listened to and heard. It also results in increased stakeholder engagement, improving the outcomes of the emotional literacy program. Schools and teachers have recognised the crucial role they play in preventing tamariki from experiencing mental health issues, and this program provides a way for them to do so. Vulnerable groups are targeted and worked closely with. The YG?YG! program currently implements the program in a generalised sense, developing content that is applicable for any school. Despite this, teachers have voiced their support for YG?YG! working with them to develop a specialised plan. Considering the use of technology dependent on the need of the school may also be a way to enhance implementation efficacy.

School closures and the move to online learning during the COVID-19 pandemic impacted on the YG?YG! program implementation and ability of schools to include community voice. Research participants also commented on the impact of the COVID-19 pandemic on tamariki mental health needs. Decreased tamariki engagement in learning, high absenteeism rates (Pressley et al., 2021) and increased teacher stress were all reported as a result of dealing with a nation-wide, potentially deadly pandemic (Ferguson et al., 2012).

Subsequently, a key finding was the need for the YG?YG! program to be robust and flexible to be sustainable when external pressures (such as a pandemic) arise. The use of technology and adaptations to online learning was positively commented on by research participants. It was considered a strength of the YG?YG! program that the content was flexible enough to allow for the change to online teaching methods.

The YG?YG! program was in the pilot phase during COVID-19, and the research findings reflect these experiences. The flexibility of the program means it is well-placed to respond to future challenges and external barriers. The wider context within school communities is an important factor when looking into the effectiveness of the program. The increased stress and workload on teaching staff during the COVID-19 pandemic (Ferguson et al., 2012) meant there was decreased capacity for implementing YG?YG!. Working with and providing the school with implementation support may assist with reducing and alleviating future teacher stress. This has the flow-on impact of improving the experiences of tamariki and whānau. Feedback from tamariki was strengths-based, with teaching staff observing positive changes in tamariki such as increased confidence and improved interpersonal interactions.

Feedback from program founders and trainers indicated that the YG?YG! program is inclusive across ages of students in their schooling lives. This inclusiveness can be further embraced by considering expansion across year levels. Targeting tamariki mental health at a young age can have positive health implications and help to reduce health inequalities (Carter et al., 2009). Adult chronic and mental illnesses are less likely to be experienced if the individual has gained emotional literacy knowledge across their lifetime (Lê-Scherban et al., 2016). A preventative approach is taken with the idea to implement the program to teach

tamariki about emotional literacy, enabling them with skills to utilise if mental health challenges do arise. The acknowledgement of this by the program founders was prominent in this research findings.

Create

In Chapter Eight, I covered the role of creating an understanding of external factors and the importance this has for program effectiveness. Create analyses and acknowledges the structures and systems that the YG?YG! program must function within and navigate. The importance lies within the work of the YG?YG! program enables and supports those who are affected by these external factors, particularly those external factors that create barriers. Structural transformation, system development, and community competence all build an effective emotional literacy program.

Structural transformation is needed for the education system across Aotearoa (Sutherland, 2019). Tamariki and whānau are not all equitably flourishing within their educational journey (Knowler & Frederickson, 2013). The YG?YG! program identifies local systemic issues for teaching staff, tamariki, and the wider school communities. In addition to this, teachers also expressed their experiences working within a system that lacks support for emotional literacy and mental health. Acknowledging the risks to well-being that each is experiencing is the first step in enabling structural transformation (Sutherland, 2019).

When considering systemic issues relevant to the education and health field, ways to implement the articles of Te Tiriti o Waitangi is also a key building block. Te Tiriti o Waitangi is a key document that guides the Ministry of Education. The YG?YG! program must also include the articles of Te Tiriti o Waitangi. This can be done by aligning content

with the principles set out in these articles and base outcomes on these measures. There is a need for funding to assist YG?YG! program directors in achieving these recommendations.

System development plays an integral part in the flourishing of emotional literacy programs (Martel et al., 2022). Awareness, commitment, collaboration, and partnership are necessary when advocating for emotional literacy programs. Currently, there are minimal resources and ministries and governments are hesitant about providing long-term support. The socio-political context and structures within which the YG?YG! program functions impact the effectiveness of the program and reduce its scope for enabling tamariki to develop the types of emotional literacy necessary for thriving mental health.

Socio-political structures are influenced by laws, regulations, practices and values as these determine the social and political life of those living in Aotearoa. Government control, historical matters, ministry and council provisions, and socially constructed discourses, opinions and attitudes are some of the factors that determine these. Community Psychology understands that consideration of the socio-political context and structures in which education systems function is needed when assessing the effectiveness and scope for helping tamariki mental health to thrive. Policies affect the education sector and can differ depending on the government in power.

The YG?YG! program can work on strengthening its knowledge of how it is influenced by the socio-political context and structures in the education system. Understanding that challenges may be posed from external pressures enables the program a critical lens. Barriers such as language and discourse can make vast differences in how education practices are viewed, and the program has the capacity to help shed a positive light.

The holistic perspective to the program is a point of difference, as are the underlying themes, theory and approaches. Holding consideration for the changeable environment that surrounds schools, teachers and tamariki must be acknowledged to enable a sustainable plan for tamariki mental health action.

Community competence is the level of understanding and commitment needed to be competent in an area (Martel et al., 2022). Enhancing community competence enhances wellbeing (Martel et al., 2022). Encouraging rhetoric of community competence within education challenges the status quo and expands knowledge development. There is a need for the YG?YG! program to be less reliant on teaching staff for program delivery. This requires intentionally creating opportunities for the people in school communities to come together and work towards a shared goal. A sense of community empowerment and participation is integral to this. A sense of community works to improve wellbeing, as well as increase a sense of belonging and community connectedness (Townley et al., 2007). The strength between community members is integral to the success of the YG?YG! program. Recommendations for networking between schools were put forward by teachers in this research findings. Working together to advocate for emotional literacy and tamariki mental well-being can develop the type of community competency that supports a sense of community. Incorporating a strong sense of community connection and competency into YG?YG! content and philosophy will enhance program effectiveness.

“Six C” Connections

This research presents a discussion of the findings, relevant to each level of the “Six C” framework by Martel et al. (2022). Each level has commonalities in the findings, weaving together a story of YG?YG!. Connect is the first “c” which presents how the program is

currently engaging with community stakeholders and users. This level is functioning well, with a few improvements to be made around practical implementation and specialised intervention plans. These findings relate to the second “c”, Collaborate. This level spoke to how YG?YG! sparks creativity through sharing, with a large focus on relatability. Developing specialised interventions dependent on school contexts, as well as seeking trainers based on philosophical knit, are ways to improve program efficacy. Champion is the third “c” which presents how the program can strategically choose ones from the community to support others. A significant strength raised in the findings was the passion and commitment of program founders in fostering help for the community. This feedback supports the notion of seeking trainers who have a deep understanding and connection to the program, alleviating responsibility from program founders and continuing to champion relationships. Cultivate, the fourth “c”, analysed the programs equitable knowledge, skills and experiences. Extending the program to include whānau as an imperative stakeholder is one way to increase equitable outcomes. Again, connection, relationships, and communication are valued. Consider is the fifth “c” which enabled the research findings and discussion to comment on how challenges identified by stakeholders and users are overcome. Consideration for expanding across age groups was prevalent, and this aligns with the potential for the program to re-focus on equity and a strengths-based approach. Lastly, Create is the final “c” that links the program, this research findings and the wider education sector together. Each improvement, recommendation and analysis made in this thesis was constructed with system development, structural transformation and community competence front of mind. Spreading awareness, acknowledging underlying barriers and advocating for emotional literacy are all ways which this program, and others within the sector can push for social change.

Braiding the discussion together, there are connections to be made. The YG?YG! program has strengths and challenges across all of the “Six C” framework levels. Presenting them in a discussion and recommendations (Chapter Ten) can enable JSU Educational Trust to see where they are achieving efficacy, and where further work can be done. Overall, my interpretation of the YG?YG! program's effectiveness is that it is deeply committed to tamariki mental health and is functioning well across the six levels. The story that this discussion and analysis tells is that consistency is needed and there are areas that can be worked on to further increase program efficacy. Not only that, this may also be applicable to the wider education sector. In order for real social change to be enacted, people, systems, structures, values, and philosophies need to somewhat align. This research presents a way for this to function and be evaluated within a framework and can be a useful approach to adopt. There may be limitations to applying this framework into different settings and this should be considered. These may include larger stakeholder groups; therefore, difficulty may be met in consulting.

This thesis is calling for social change to improve tamariki mental health and awareness of emotional literacy. The findings, analysis and discussion weave a story together that overall, there is work to be done. The research findings and recommendations may present a way forward, articulating there is hope and there are people striving to create better outcomes for tamariki.

Research Contributions to the Field of Emotional Literacy

This research evaluation has contributed to the mental health and emotional literacy of tamariki within the education sector in Aotearoa. Current emotional literacy programs are lacking and the YG?YG! program provides a unique perspective and method to enabling

tamariki to become more agentic in identifying mental health within themselves and others. This research has identified and collated the experiences of school staff and other key stakeholders when implementing the YG?YG! program. It has identified the strengths and barriers to inclusion for tamariki in schools where the program has been delivered. And lastly, it has drawn on stakeholder narratives to assess the program's ability to achieve its goal: enabling tamariki to be more agentic in responding to early signs of anxiety and mental health in themselves and those around them. Previously, extensive research into the program such as this had not been done and in order for YG?YG! to progress effectively, with adequate funding, and sustainability, a research evaluation was required to assess the current effectiveness. From these research findings, conclusions have been drawn on how the program is currently operating and recommendations have been made for future changes to be made and efficacy to be increased.

Looking wider to the education sector in Aotearoa and the current state of tamariki mental health, this research has analysed a program model and presented recommendations for future efficacy. The findings from this research contributes to the field of mental health and emotional literacy in schools as it uncovers past understandings, critiques current practices and initiatives, and presents a framework for future work to be done. The field is better off for this work as it presents an interpretation of the current barriers and strengths to inclusion for tamariki in schools, identifies and collates the experiences of stakeholders in the sector, and addresses the ability to enable tamariki to be more agentic in responding to early signs of anxiety in themselves and those around them. Those working in this area can utilise this research to make changes and address points for future research. This work challenges past literature that holds a Westernised, individualistic view on emotional literacy and mental health. It critiques the current scarce availability for explicit education on emotional literacy

for tamariki in Aotearoa. It aligns with literature on Community Psychology, striving to focus on values such as empowerment, inclusion, resilience, emancipation, holism and interdependence. Support was given in previous literature for creating initiatives, programs, and holistic understandings of mental health and this research also contributes to these notions. The themes that the findings produced align with Martel et al. (2022)'s "Six C" framework. This can be utilised and adapted for those working in the emotional literacy space in Aotearoa, either in research, teaching spaces, and more.

Research Contributions to Community Psychology

This research has contributed to the field of Community Psychology through its unwavering support and effort to align with this field. The principles, values and philosophies are braided throughout this thesis and the analysis is largely informed by these. By drawing on this field, this thesis has contributed to the literature in Community Psychology and presented another way it can be applied to research. The integration of Community Psychology may share awareness and create new learnings of the field for people who read this. Community Psychology, I believe, is an under-estimated field in the Social Sciences and should be acknowledged.

Directions for Future Research

The experiences of whānau and tamariki were not included in the analysis. This research was unable to directly interview and gather perspectives from these groups. Challenges faced here are research timing – a longer research period than a Master's thesis will be required to develop relationships necessary for engagement, research fatigue within communities, and the lasting impact of a national pandemic. Future research for the YG?YG!

program could focus on gathering feedback from tamariki and whānau. This would add depth and shift the focus to tamariki experiences and outcomes.

Teacher fatigue was also apparent when gathering data. There was limited interest by teaching staff in participating in the research. The minimal uptake of participants conveyed that other challenges and impacts are occurring within school communities. There is a need for future research that investigates teacher fatigue, their experiences with expectations, capacity, and pressures. Findings from this research would assist with creating more effective program implementation practices.

Lastly, this research evaluation has gathered data and analysed the program solely, whilst taking into consideration the external systems and structures it must function within. Future research could take other programs for tamariki mental health in Aotearoa and analyse how agencies, organisations and groups working towards a collective goal can collaborate to develop a cohesive mental health prevention intervention for tamariki across schools.

Chapter Ten: Recommendations

Recommendations regarding the future efficacy of the YG?YG! program for JSU Trust are as follows. I have followed the prior format of outlining key recommendations for each “c” of the “Six C”’s.

Connect

Having respect for the wider school community and prioritising connection with the community, alongside the sharing of control, results in ongoing engagement and contributes to the development of an effective emotional literacy program.

When undertaking training with teaching staff, implement the following in the training program structure:

1. Prioritise content over program value.
3. Communicate the training day topics ahead of time. Provide options for teaching staff to select key learning areas/priorities for the training day.
4. Deliver YG?YG! alongside JSU modules.

Time is a resource, and teaching staff are often resource poor. Suggestions for maximising teacher time are as follows:

1. Record YG?YG! training in chapters
2. Offer a shortened version
3. Equip teaching staff with practical tools as part of the training
4. Include a program summary– what it covers, what needs it was designed to address, the reason for a holistic approach, and highlight the key parts to the program at the start of the training

5. Incorporate tangible teaching lessons, customised to each school.
6. Hold separate training days for each school
7. Provide schools with a specialised implementation plan

Foster respect for the wider community by including their perspectives and involvement

1. Create a resource for whānau about YG?YG! that teachers can then disseminate
2. Acknowledge the strength in collaborating with stakeholders, even if they are harder to reach

Prioritise connection with teachers by listening to their feedback and implementing the below:

1. Communicate directly to individual teachers, including sending a program flyer/advertisement
2. Update, organise and disseminate handbook and drive resources
3. Link school teachers with other schools after delivering the program training
4. Create and encourage a 'pen pal' mentality
5. Meet the need for purposeful ongoing professional development with JSU trainers.

For example, an online drive that is updated over time for trainers to access.

Connection with schools can be enhanced by letting them know you are available for ongoing support, such as:

1. Hold a follow up training once or twice a year, dependent on the school's needs.
2. Send out a termly newsletter with further professional development opportunities
3. Sharing control

4. Ask each school leadership team what their preferred methods of communication with teachers and with whānau are (and use them). Provide options for communication (e.g., email, printed posters, in person) and then implement these.

Collaborate

Building an effective emotional literacy program means collaborating with the school community through working with local researchers, holding relatability, and encompassing socially relevant concepts and principles.

Work with local researchers/stakeholders to develop connection and implement the below points:

1. Continue to seek trainers who have a philosophical knit to the program, a deep understanding and connection
2. Have the strength to make decisions on the number of trainers present during the program if funding is an issue, the consensus is quality over quantity

Hold relatability to those involved by collaborating with stakeholders, such as in the ways outlined below:

1. Continue to adopt a flexible, adaptable approach to the program implementation and content
2. Include lower management level stakeholders when making decisions and choose topics with them tailored to their school context – this will enable relatability

Encompass socially relevant concepts and principles in the program content and this can be done by:

1. Continue developing tikanga Māori throughout the program and the use of kaupapa Māori principles in the resource manual
2. Indicate that the use of tikanga and Mātauranga Māori is intentional, perhaps in a summary of the program at the beginning of the day
3. Continue to utilise practical embodied learning
4. Update the manual with a te reo Māori version and a Pakeha version contained back to back in the same manual
5. Integrate indigenous models of wellbeing can enable teachers to develop their own understanding of social-emotional competencies.

Champion

Champion refers to the approaches undertaken to sustain program relationships, content relevance, and development for tamariki emotional well-being. Being accountable, enabling transparent research processes and agendas, and creating strong values build an effective emotional literacy program.

Create accountability to those who receive or deliver the program:

1. Implement feedback regarding covering practical implementation of the program to a classroom setting on the training day
2. Consider delivering the program online so location is not a barrier

Enable transparent research processes and agendas and establish strong values:

1. Point out the essential parts of the program and others teachers can do without so they can prioritise

2. Continue to be open with your passion and commitment to the program as this is highly appreciated

Cultivate

Ensuring an equitable partnership and a co-learning environment will contribute to an effective emotional literacy program.

Equitable partnership can be harnessed by YG?YG! and implemented into practice by doing the following:

1. Continue to integrate embodied learning into the training day as this has been indicated to be a new imagined way to present and deliver the content
2. Offer a whānau package to be disseminated via teachers

A co-learning environment can be enabled for teachers to communicate their needs, as well as those of tamariki by:

1. Continue to equip teachers with the knowledge, skills and support to provide a program that is a suitable fit to their tamariki needs

Consider

Implementing a co-design approach, being inclusive, and ensuring mechanisms for community voice is crucial to an effective emotional literacy program.

Taking an inclusive approach to the program can increase program efficacy:

1. Expand the program to different age groups as anxiety and depression are being increasingly seen across ages and social inequalities are rising. This shows the need

for the program to be adaptable and inclusive of ages and individual situations with reducing social impacts in mind.

2. Develop a junior and senior manual to assist with this
3. Utilising online training could enable the program to reach areas quickly, reacting to emergency events such as floods or earthquakes

Implementing co-design with stakeholders can enable power sharing:

1. Introduce the use of technology methodology for activities teachers can use in the classroom, as an optional alternative to paper version
2. Dedicate time to working a specialised plan for each school, helping with timetabling the program in and so on

Ensuring mechanisms for community voice can be addressed by:

1. Continue to pursue a strengths-based approach, taken through framing in terms of social context and power, with emphasis on transformative social change, prevention, and promotion of collaboration

Create

Structural transformation, system development, and community competence all build an effective emotional literacy program.

Structural transformation is needed to enable advocacy for emotional literacy:

1. Acknowledge underlying barriers that may result in tamariki not speaking up for help and work with teachers to eliminate this
2. Integrate the article of Te Tiriti o Waitangi

Community competence can increase awareness and knowledge and the YG?YG! program can integrate methods such as:

1. Continue to spread awareness on the topic of emotional literacy
2. Stick by the program and advocate for its growth as it has the potential for gaining a reputation and a place in New Zealand for advocating for the mental wellbeing, the physical wellbeing of tamariki.
3. Continue to gather feedback from teachers to back the program, immediately post training and within the termly catch ups. This will also add strength to the future of the program
4. Have the courage to hold trust in others and place some of the program responsibility in their hands
5. Continue to ground the program in connection, collaboration and care

System development is integral for the future support of program such as YG?YG! who can do this by adopting the following recommendations:

1. Utilise this research evaluation and conduct further research to assist in funding applications for currently limited resources and teams of regional trainers
2. Keep addressing tamariki challenges by aligning with current statistics
3. Continue to seek diversity within your team
4. Have local people for local trainers for local schools, they're going to talk the local lingo and will find local support in mental health agencies and funding support.
5. Continue to create a safe space for tamariki to learn and speak their language with emotion and feeling

Bibliography

Adeoye-Olatunde, O. A., & Olenik, N. L. (2021). Research and scholarly methods: Semi-structured interviews. *JACCP Journal of the American College of Clinical Pharmacy*, 4(10), 1358–1367. <https://doi.org/10.1002/JAC5.1441>

Aotearoa New Zealand Evaluation Association. (2011). *Evaluator competencies*. http://www.anzea.org.nz/images/documents/110506_summary_of_anzea_competency_2010_cons

Australasian Evaluation Society. (2013a). *Code of ethics*.

Australasian Evaluation Society. (2013b). *Guidelines for the Ethical Conduct of Evaluations*.

Barney, L. J., Griffiths, K. M., Jorm, A. F., & Christensen, H. (2006). Stigma about depression and its impact on help-seeking intentions. *Australian & New Zealand Journal of Psychiatry*, 40(1), 51-54. <https://doi.org/10.1080/j.1440-1614.2006.01741.x>

Berger, P. L., & Luckmann, T. (1966). *The social construction of reality*. Penguin Books.

Bergum, V., Dossetor, J., & Ethic, H. (2003). Relational pedagogy. Embodiment, improvisation, and interdependence. *Nursing Philosophy*, 4, 121–128. <https://doi.org/10.1046/j.1466-769X.2003.00128.x>

Bøe, M., Hognestad, K., & Waniganayake, M. (2017). Qualitative shadowing as a research methodology for exploring early childhood leadership in practice. *Educational Management Administration and Leadership*, 45(4), 605–620. <https://doi-org.ezproxy.waikato.ac.nz/10.1177/1741143216636116>

Bozkurt Yükcü, Ş., & Demircioğlu, H. (2020). Examining the predictor effect of parents' emotional literacy level on the emotion regulation and social problem-solving skills of children. *Early Child Development and Care*, 191(16), 2516–2531. <https://doi.org/10.1080/03004430.2020.1720671>

- Braun, V., & Clarke, V. (2006). Using thematic analysis in psychology. *Qualitative Research in Psychology*, 3(2), 77–101. <https://doi.org/10.1191/1478088706qp063oa>
- Braun, V., Clarke, V., Boulton, E., Davey, L., & McEvoy, C. (2021) The online survey as a qualitative research tool, *International Journal of Social Research Methodology*, 24(6), 641-654, DOI: [10.1080/13645579.2020.1805550](https://doi.org/10.1080/13645579.2020.1805550)
- Brinkmann, S. (2014). Perils and Potentials in Qualitative Psychology. *Integrative Psychological and Behavioral Science*, 49, 162-173. <https://doi.org/10.1007/s12124-014-9293-z>
- Brooks-Gunn, J., & Duncan, G. J. (1997). The effects of poverty on children. *The Future of Children*, 7(2), 55–71. <https://doi.org/10.2307/1602387>
- Burr, V. (2015). *Social constructionism*. Routledge.
- Came, H., & Tudor, K. (2016). Bicultural praxis: the relevance of Te Tiriti o Waitangi to health promotion internationally. *International Journal of Health Promotion and Education*, 54(4), 184-192.
- Carnwell, R., & Baker, S. A. (2007). A qualitative evaluation of a project to enhance pupils' emotional literacy through a student assistance programme. *Pastoral Care in Education*, 25(1), 33–41. <https://doi.org/10.1111/J.1468-0122.2007.00398.X>
- Carter, K. N., Blakely, T., Collings, S., Gunasekara, F. I., & Richardson, K. (2009). What is the association between wealth and mental health? *Journal of Epidemiology & Community Health*, 63(3), 221–226. <https://doi.org/10.1136/JECH.2008.079483>
- Clarke, T. H., Macfarlane, S., & Macfarlane, A. (2017). Integrating indigenous māori frameworks to ignite understandings within initial teacher education-and beyond. *Promising Practices in Indigenous Teacher Education*, 71–85. https://doi.org/10.1007/978-981-10-6400-5_6/FIGURES/1
- Cline, T., Gulliford, A., & Birch, S. (2023). *Educational Psychology* (3rd ed.). Routledge.

- Cooper, U., & Santay, D. (2019). White Fragility: Why It's So Hard for White People to Talk About Racism. *Journal of Black Studies and Research*.
<https://doi.org/10.1080/00064246.2019.1655383>
- Cornwell, S., & Bundy, J. (2009). *The emotional curriculum: A journey towards emotional literacy. 1. publ.* SAGE Publications Limited.
- Cram, F. (2001). The validity and integrity of Māori research. *Research Ethics in Aotearoa New Zealand*, 35–51.
- Dahlberg, L., & McCaig, C. (2010). *Practical Research and Evaluation: A Start-to-Finish Guide for Practitioners*. SAGE Publications .
- Dawson, J. (2022). *Integrating Māori knowledge and cultural values into audiological research and hearing health services: an approach inspired by He Awa Whiria—a braided rivers framework*. <http://dx.doi.org/10.26021/13214>
- de Figueiredo, C. S., Sandre, P. C., Portugal, L. C. L., Mázala-de-Oliveira, T., da Silva Chagas, L., Raony, Í., Ferreira, E. S., Giestal-de-Araujo, E., dos Santos, A. A., & Bomfim, P. O. S. (2021). COVID-19 pandemic impact on children and adolescents' mental health: Biological, environmental, and social factors. *Progress in Neuro-Psychopharmacology and Biological Psychiatry*, 106, 110171. <https://doi.org/10.1016/J.PNPBP.2020.110171>
- Denston, A., Martin, R., Fickel, L., & O'Toole, V. (2022). Teachers' perspectives of social-emotional learning: Informing the development of a linguistically and culturally responsive framework for social-emotional wellbeing in Aotearoa New Zealand. *Teaching and Teacher Education*, 117, 103813. <https://doi.org/10.1016/J.TATE.2022.103813>
- Devcich, D. A., Rix, G., Bernay, R., & Graham, E. (2017). Effectiveness of a Mindfulness-Based Program on School Children's Self-Reported Well-Being: A Pilot Study Comparing Effects With An Emotional Literacy Program. *Journal of Applied School Psychology*, 33(4), 309–330. <https://doi.org/10.1080/15377903.2017.1316333>

- Dietrich, L. (2021). Higher expectations of teachers are not sufficient: How to take the next big step in social-emotional teacher training. *International Journal of Applied Psychoanalytic Studies*, 18(3), 319–329. <https://doi.org/10.1002/APS.1724>
- Dilshad, R. M. & Latif, M, I. (2013). Focus Group Interview as a Tool for Qualitative Research: An Analysis. *Pakistan Journal of Social Sciences*, 33(1).
- Durie, M. (1985). A Māori perspective of health. *Social Science & Medicine*.
[https://doi.org/10.1016/0277-9536\(85\)90363-6](https://doi.org/10.1016/0277-9536(85)90363-6)
- Dyer, E., & O’Hagan, A. (2023). *You Good? You Good! E pai ana koe? E pai ana! A teacher’s manual for - An opportunity to unpack anxiety and stress* (3rd ed.).
- Ferguson, K., Frost, L., & Hall, D. (2012). *Predicting Teacher Anxiety, Depression, and Job Satisfaction*. <https://doi.org/10.22329/jtl.v8i1.2896>
- Fielding, N. (2004). Getting the most from archived qualitative data: epistemological, practical and professional obstacles, *International Journal of Social Research Methodology*, 7(1), 97-104, DOI: [10.1080/13645570310001640699](https://doi.org/10.1080/13645570310001640699)
- Figuroa-Sánchez, M. (2008). Building Emotional Literacy: Groundwork to Early Learning. *Childhood Education*, 84(5), 301–304. <https://doi.org/10.1080/00094056.2008.10523030>
- Gaston, N. (2019). Explore your way to mental wellbeing in your school. *National Library of New Zealand*.
- Goodley, D., Lawthom, R., Liddiard, K., & Cole, K. (2017). Critical disability studies. *The Palgrave handbook of critical social psychology*, 491-505. Palgrave Macmillan.
https://doi.org/10.1057/978-1-137-51018-1_24
- Haddon, A., Goodman, H., Park, J., & Crick, R. D. (2005). Evaluating Emotional Literacy in Schools: The Development of the School Emotional Environment for Learning Survey. *Pastoral Care in Education*, 23(4), 5–16. <https://doi.org/10.1111/j.1468-0122.2005.00346.x>
- Hankivsky, O. (2014). *Intersectionality 101*. The Institute for Intersectionality Research & Policy.

- Heidegger, M. (1969). *Being and Time*. Harper Collins.
- Hoagwood, K., & Erwin, H. D. (1997). Effectiveness of school-based mental health services for children: A 10-year research review. *Journal of Child and Family Studies*, 6(4), 435–451. <https://doi.org/10.1023/A:1025045412689/METRICS>
- Hodgetts, D., Drew, N., Sonn, C., Stolte, O., & Waimarie Nikora, L. (2010). *Social Psychology and Everyday Life*. Palgrave. <https://doi.org/10.1007/978-1-137-01420-7>
- Hodgetts, D., Rua, M., Groot, S., Hopner, V., Drew, N., King, P., Blake, D. (2020). Relational ethics meets principled practice in community research engagements to understand and address homelessness. *Journal of Community Psychology: Wiley*. DOI: 10.1002/jcop.22586
- Hognestad, K., & Bøe, M. (2016). Studying practices of leading - qualitative shadowing in early childhood research. *European Early Childhood Education Research Journal*, 24(4), 592–601. <https://doi.org/10.1080/1350293X.2016.1189725>
- Hornby, G., & Atkinson, M. (2003). A Framework for Promoting Mental Health in School. *Pastoral Care in Education*, 21(2), 3–9. <https://doi.org/10.1111/1468-0122.00256>
- Iii, D. W. T. (2010). Qualitative Interview Design: A Practical Guide for Novice Investigators. *The Qualitative Report*, 15(3), 754. <https://doi.org/10.46743/2160-3715/2010.1178>
- Imran, N., Zeshan, M., & Pervaiz, Z. (2020). Mental health considerations for children & adolescents in COVID-19 Pandemic. *Pakistan Journal of Medical Sciences*, 36(COVID19-S4), S67. <https://doi.org/10.12669/PJMS.36.COVID19-S4.2759>
- Jansen, H. (2010). *The Logic of Qualitative Survey Research and its Position in the Field of Social Research Methods*. Forum: Qualitative Social Research. (Vol. 11, No. 2).
- Kelly, A. & McAuliff, K. (2021). Dare2Dialogue: Promoting Inclusion Through Storytelling and Dialogue. *Case Studies in Community Psychology Practice: A Global Lens*.

- Killick, S. (2006). Emotional Literacy at the Heart of the School Ethos. In *Emotional Literacy at the Heart of the School Ethos*. SAGE Publications Ltd.
<https://doi.org/10.4135/9781446212615>
- Knowler, C. & Frederickson, N. (2013). Effects of an emotional literacy intervention for students identified with bullying behaviour. *Educational psychology*, 33(7), 862-883.
<https://doi.org/10.1080/01443410.2013.785052>
- Kukutai, T. & Hohmann-Marriott, B. (2019). Capturing the Diversity Dividend? Diversity Matters in Aotearoa/New Zealand. *New Zealand Population Review*.
- Lê-Scherban, F., Brenner, A. B., & Schoeni, R. F. (2016). Childhood family wealth and mental health in a national cohort of young adults. *SSM - Population Health*, 2, 798–806.
<https://doi.org/10.1016/J.SSMPH.2016.10.008>
- Liau, A. K., Liau, A. W. L., Teoh, G. B. S., & Liau, M. T. L. (2003). The Case for Emotional Literacy: The influence of emotional intelligence on problem behaviours in Malaysian secondary school students. *Journal of Moral Education*, 32(1), 51–66.
<https://doi.org/10.1080/0305724022000073338>
- Macfarlane, A. H., Macfarlane, S., & Webber, M. (2015). *Sociocultural Realities: Exploring New Horizons*. 224.
- Martel, R., Shepherd, M., & Goodyear-Smith, F. (2022). He awa whiria-A ‘Braided River’: An Indigenous Māori Approach to Mixed Methods Research. *Journal of Mixed Methods Research*, 16(1), 17–33. <https://doi.org/10.1177/1558689820984028>
- McEwen, S. (2019). The Emotional Literacy Support Assistant (ELSA) programme: ELSAs’ and children’s experiences, 35(3), 289–306. <https://doi.org/10.1080/02667363.2019.1585332>
- McLeod, J. D., & Shanahan, M. J. (1993). Poverty, Parenting, and Children’s Mental Health. *American Sociological Review*, 58(3), 351. <https://doi.org/10.2307/2095905>

- Meekums, B. (2008). Developing emotional literacy through individual Dance Movement Therapy: a pilot study, *13*(2), 95–110. <https://doi.org/10.1080/13632750802027614>
- Melchior, M. (2021). Social inequalities in children’s mental health: isn’t it time for action? *European Child and Adolescent Psychiatry*, *30*(9), 1317–1318. <https://doi.org/10.1007/S00787-021-01855-X>/METRICS
- Miller, J., Davis-Sramek, B., Fugate, B. S., Pagell, M., & Flynn, B. B. (2021). Editorial Commentary: Addressing Confusion in the Diffusion of Archival Data Research. *Journal of Supply Chain Management*, *57*(3), 130–146. <https://doi.org/10.1111/JSCM.12236>
- Moon, K., & Blackman, D. (2014). A Guide to Understanding Social Science Research for Natural Scientists. *Conservation Biology*, *28*(5), 1167–1177. <https://doi.org/10.1111/COBI.12326>
- Moorfield, J. (2011). *Te Aka Māori Dictionary*. Longman/Pearson Education New Zealand.
- Morgan, D. (1996). *Focus Groups as Qualitative Research*. Sage Publications.
- Nelson, G., Amio, J., Prilleltensky, I., & Nickels, P. (2000). Partnerships for implementing school and community prevention programs. *Journal of Educational and Psychological Consultation*, *11*(1), 121-145. https://doi.org/10.1207/s1532768Xjepc1101_07
- New Zealand Psychologists Board. (2002). Code of Ethics. For Psychologists Working in Aotearoa/New Zealand. *New Zealand College of Clinical Psychologists*.
- O’Grady, P. (2002). *Relativism*. Taylor & Francis Group.
- O’Hagan, A. (2015). *In the words of one teacher: A partial case-study of teacher-talk using NLP as an analysis tool*. (Doctoral dissertation, The University of Waikato).
- Oksuz, Y. (2016). Evaluation of Emotional Literacy Activities: A Phenomenological Study. *Journal of Education and Practice*, *7*(36), 34–39. International Knowledge Sharing Platform.
- Park, J. (1999). Emotional Literacy: Education for Meaning. *International Journal of Children’s Spirituality*, *4*(1), 19–28. <https://doi.org/10.1080/1364436990040103>

- Patton, M. Q. (1997). *Utilisation-focused evaluation: the new century text* (3rd ed.). Sage. Chapter 14. Power, politics and ethics, pp 341-369.
- Payton, J. W., Wardlaw, D. M., Graczyk, P. A., Bloodworth, M. R., Tompsett, C. J., & Weissberg, R. P. (2000). Social and Emotional Learning: A Framework for Promoting Mental Health and Reducing Risk Behavior in Children and Youth. *Journal of School Health*, 70(5), 179–185. <https://doi.org/10.1111/J.1746-1561.2000.TB06468.X>
- Perry, L., Lennie, C., & Humphrey, N. (2008). Emotional literacy in the primary classroom: teacher perceptions and practices. *Education 3-13*, 36(1), 27–37. <https://doi.org/10.1080/03004270701576851>
- Pressley, T., Ha, C., & Learn, E. (2021). Teacher Stress and Anxiety During COVID-19: An Empirical Study. *School psychology*, 36(5), 367–376. <https://doi.org/10.1037/spq0000468>
- Propper, C., Rigg, J., & Burgess, S. (2007). Child health: evidence on the roles of family income and maternal mental health from a UK birth cohort. *Health Economics*, 16(11), 1245–1269. <https://doi.org/10.1002/HEC.1221>
- Rassokha, I. M. (2022). Relativism as an Ontological System. *Axiomathes*, 32, 1433-1449. <https://doi-org.ezproxy.waikato.ac.nz/10.1007/s10516-021-09589-w>
- Reinke, W. M., Stormont, M., Herman, K. C., Puri, R., & Goel, N. (2011). Supporting children’s mental health in schools: Teacher perceptions of needs, roles, and barriers. *School Psychology Quarterly*, 26(1), 1–13. <https://doi.org/10.1037/a0022714>
- Rochford, T. (2004). Whare Tapa Wha: A Māori model of a unified theory of health. *Journal of primary prevention*, 25(1), 41-57. <https://doi.org/10.1023/B:JOPP.0000039938.39574.9e>
- Riemer, M., Reich, S. M., Evans, S. D., Nelson, G., & Prilleltensky, I. (Eds.). (2020). *Community psychology: In pursuit of liberation and wellbeing*. Bloomsbury Publishing.
- Roffey, S. (2008). Emotional literacy and the ecology of school wellbeing. *Educational and child psychology*, 25(2), 29-39.

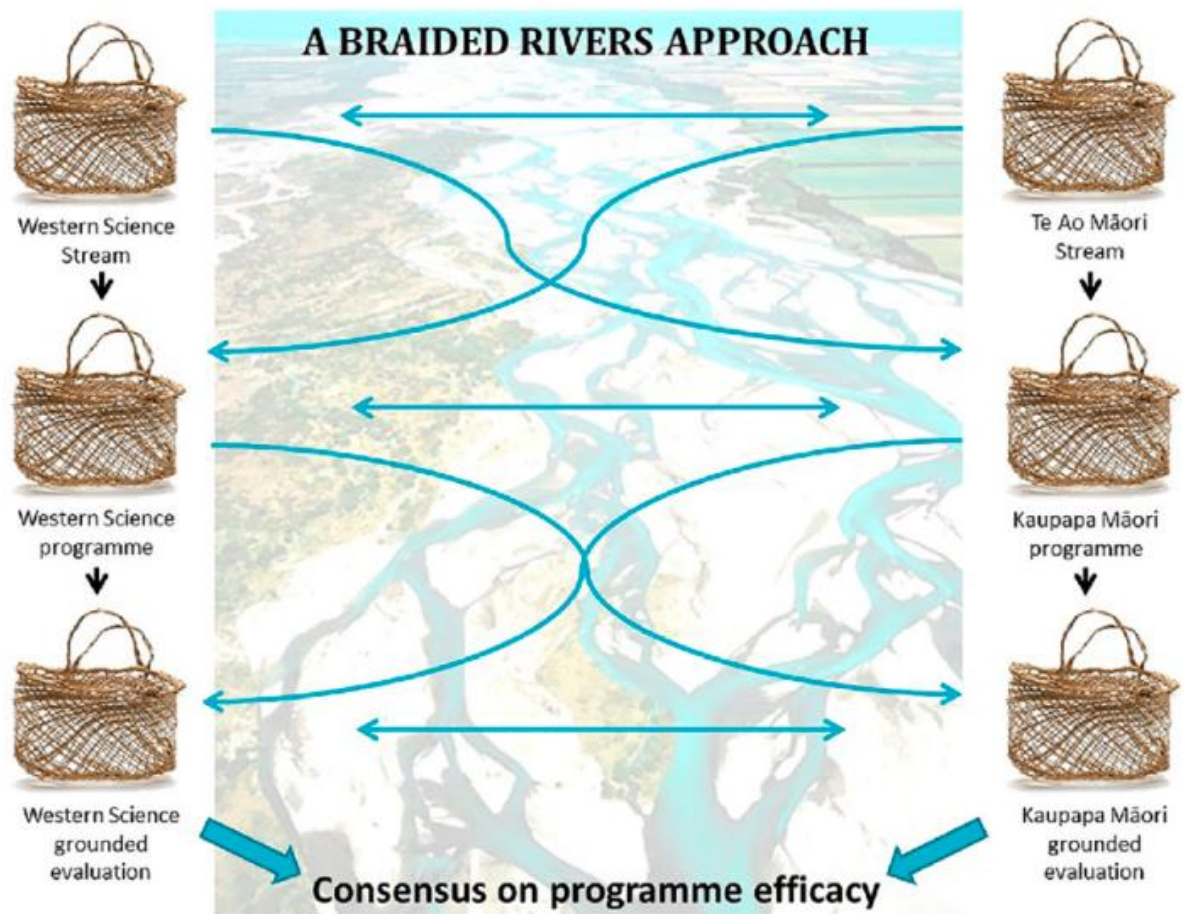
- Runswick-Cole, K., & Goodley, D. (2013). Resilience: A Disability Studies and Community Psychology Approach. *Social and Personality Psychology Compass*, 7(2), 67–78.
<https://doi.org/10.1111/SPC3.12012>
- Schulte-Körne, G. (2016). Mental Health Problems in a School Setting in Children and Adolescents. *Deutsches Ärzteblatt International*. <https://doi.org/10.3238/arztebl.2016.0183>
- Shaw, I. (1999). Encountering qualitative evaluation. In *Qualitative Evaluation* (pp. 2-18). SAGE Publications Ltd, <https://doi.org/10.4135/9781849209618>
- Smith, J. A., & Fieldsend, M. (2021). Interpretative phenomenological analysis. In P. M. Camic (Ed.), *Qualitative research in psychology: Expanding perspectives in methodology and design* (2nd ed., pp. 147–166). American Psychological Association. <https://doi.org/10.1037/0000252-008>
- Smith, K. (2015). Transforming my white identity from an agent of oppression to an agent of change through education in contemporary Australian society. *The Australian Community Psychologist*, 27(2), 45-58.
- Sutherland, D. (2019). *We learn reading and writing at school. Why not educate kids about mental wellbeing too?* <https://www.wgtn.ac.nz/news/2019/07/dougal-sutherland-emotional-awareness-in-schools>
- Teaching Council of Aotearoa New Zealand. (2024). Renewing a practising certificate. Registration and Certification. <https://teachingcouncil.nz/getting-certificated/for-teachers/renewing-a-practising-certificate/>
- Till, C. (2021). Propaganda through ‘reflexive control’ and the mediated construction of reality. *New Media & Society*, 23(6), 1362-1378. <https://doi.org/10.1177/1461444820902446>
- Townley, G., Kloos, B., Green, E. P., & Franco, M. M. (2007). Reconcilable Differences? Human Diversity, Cultural Relativity, and Sense of Community. *Nelson and Prillitensky*. <https://doi.org/10.1007/s10464-010-9379-9>

Wilson, D., & Neville, S. (2009). Culturally safe research with vulnerable populations.

Contemporary Nurse, 33(1), 69–79. <https://doi.org/10.5172/CONU.33.1.69>

Appendices

Appendix A



He Awa Whiria: a braided rivers approach (Macfarlane, Macfarlane & Gillon, 2015).

Appendix B
UNIVERSITY OF WAIKATO
DIVISION of ARTS, LAW, PSYCHOLOGY & SOCIAL SCIENCES

Research Information Sheet - Wānanga

A completed copy of this form will be retained by both the researcher and the participant
You Good? You Good! program evaluation for Jade Speaks Up Educational Trust

Tēnā koe,

My name is Abby and I am a master's student in Community Psychology at the University of Waikato. I am conducting research on the You Good? You Good! program for Jade Speaks Up Educational Trust. The aim of this research project is to assess and evaluate the effects of this program relating to key objectives.

As part of my research, I am conducting a Wānanga with key informants. I would like to invite you to participate in a Wānanga to share and discuss your thoughts on You Good? You Good!.

Wānanga sessions will be audio-taped with your consent and will be transcribed for research purposes. This session will not last more than 45 minutes. Once completing the interview, you will have the opportunity to request a follow-up interview. I am offering a \$30 countdown voucher per 45-minute interview. You have the right to among other things to:

- refuse to answer any particular question.
- ask any further questions about the study that occurs to you during your participation.
- withdraw from the Wānanga and withdraw your information any time up to two weeks following the Wānanga.
- request to change and comment on the summary transcript of the Wānanga session.
- be given access to a summary of the findings from the study, when it is concluded.

I expect the major outcome of this research to be a full and complete evaluation report. A summary of the research findings will be sent out to you.

Thank you very much for your time and help in making this study possible. If you have any queries or wish to know more please email me at aw.evaluationresearch@gmail.com

Abigail (Abby) Webbon
Division of Arts, Law, Psychology and Social Sciences
The University of Waikato
Private Bag 3105
Hamilton, New Zealand
Email: aw.evaluationresearch@gmail.com

For any queries regarding ethical concerns please contact my supervisor:

Te Kura Whatu Oho Mauri - School of Psychology

Supervisor: Dr Rebekah Graham

Email: rebekah.graham@waikato.ac.nz

Appendix C

LOOKING FOR PARTICIPANTS
TO SHARE THEIR EXPERIENCES

YOU GOOD? YOU GOOD! PROGRAMME EVALUATION

Do you have a spare 30 minutes to be
interviewed on your thoughts of the
programme?

My name is Abby Webbon and I
am a community psychology
masters student at the
University of Waikato
completing my thesis. I seek to
independently evaluate Jade
Speaks Up Educational Trust's
You Good? You Good!
programme for tamariki mental
health and wellbeing.



If you are interested in being involved
please contact me via my email

aw.evaluationresearch@gmail.com

Research approved by the University of Waikato's
Human Research Ethics Committee

Appendix D
 UNIVERSITY OF WAIKATO
 DIVISION of ARTS, LAW, PSYCHOLOGY & SOCIAL SCIENCES

INTERVIEW PARTICIPANT CONSENT FORM

[A completed copy of this form should be retained by both the researcher and the participant]

Name of person interviewed: _____

I have received a copy of the Information Sheet describing the research project. Any questions that I have, relating to the research, have been answered to my satisfaction. I understand that I can ask further questions about the research at any time during my participation and that I can withdraw my participation up to two weeks after the interview.

During the interview, I understand that I do not have to answer questions unless I am happy to talk about the topic. I can stop the interview at any time, and I can ask to have the recording device turned off at any time.

When I sign this consent form, I will retain ownership of my data, but I give consent for the researcher to use the data for the purposes of the research outlined in the Information Sheet.

[I understand that my identity will remain confidential in the presentation of the research findings]

Please complete the following checklist. Tick [✓] the appropriate box for each point.	YES	NO
I wish to view the transcript of the interview.	<input type="checkbox"/>	<input type="checkbox"/>
I wish to receive a copy of the findings.	<input type="checkbox"/>	<input type="checkbox"/>

Participant : _____ Researcher : _____

Signature : _____ Signature : _____

Date : _____ Date : _____

Contact Details : _____ Contact Details : _____

Appendix E

https://docs.google.com/forms/d/e/1FAIpQLScG5iewLWYOOEK6W2fkPI05u0vaMoXWVpT4Xeozm74sLf8bDQ/viewform?usp=sf_link

Appendix F

UNIVERSITY OF WAIKATO
DIVISION of ARTS, LAW, PSYCHOLOGY & SOCIAL SCIENCES

Research Information Sheet - Online Survey Form

A completed copy of this form will be retained by both the researcher and the participant
You Good? You Good! program evaluation for Jade Speaks Up Educational Trust

Tēnā koe,

My name is Abby and I am a master's student in Community Psychology at the University of Waikato. I am conducting research on the You Good? You Good! program for Jade Speaks Up Educational Trust. The aim of this research project is to assess and evaluate the effects of this program relating to key objectives.

As part of my research, I am disseminating a survey form for key informants. I would like to invite you to complete this form to share and discuss your thoughts on You Good? You Good!. Once completing this form, you will also be given the opportunity to request a 30-45 minute interview with the researcher to further discuss your experiences.

Evaluation form answers will be recorded for research purposes. This form will take approximately 10 to 15 minutes to complete. You have the right to among other things to:

- refuse to answer any particular question.
- ask any further questions about the study that occurs to you during your participation.
- withdraw from the Wānanga and withdraw your information any time up to two weeks following the Wānanga.
- request to change and comment on the summary of the evaluation form.
- be given access to a summary of the findings from the study, when it is concluded.

I expect the major outcome of this research to be a full and complete evaluation report. A summary of the research findings will be sent out to you.

Thank you very much for your time and help in making this study possible. If you have any queries or wish to know more please email me at aw.evaluationresearch@gmail.com

Abigail (Abby) Webbon
Division of Arts, Law, Psychology and Social Sciences
The University of Waikato
Private Bag 3105
Hamilton, New Zealand
Email: aw.evaluationresearch@gmail.com

For any queries regarding ethical concerns please contact my supervisor:

Te Kura Whatu Oho Mauri - School of Psychology

Supervisor: Dr Rebekah Graham

Email: rebekah.graham@waikato.ac.nz

Appendix G

LOOKING FOR PARTICIPANTS
TO SHARE THEIR EXPERIENCES

YOU GOOD? YOU GOOD! PROGRAMME EVALUATION

Do you have a spare 10 minutes to complete
an online survey form on your thoughts of the
programme?

My name is Abby Webbon and I
am a community psychology
masters student at the
University of Waikato
completing my thesis. I seek to
independently evaluate Jade
Speaks Up Educational Trust's
You Good? You Good!
programme for tamariki mental
health and wellbeing.



If you are interested in being involved
please see the attached information
sheet and click the link in the email

aw.evaluationresearch@gmail.com

Research approved by the University of Waikato's
Human Research Ethics Committee

Appendix H

UNIVERSITY OF WAIKATO
DIVISION of ARTS, LAW, PSYCHOLOGY & SOCIAL SCIENCES

Research Information Sheet - Wānanga

A completed copy of this form will be retained by both the researcher and the participant
You Good? You Good! program evaluation for Jade Speaks Up Educational Trust

Tēnā koe,

My name is Abby and I am a master's student in Community Psychology at the University of Waikato. I am conducting research on the You Good? You Good! program for Jade Speaks Up Educational Trust. The aim of this research project is to assess and evaluate the effects of this program relating to key objectives.

As part of my research, I am conducting a Wānanga with key informants. I would like to invite you to participate in a Wānanga to share and discuss your thoughts on You Good? You Good!. This will take the form of a focus group with JSU Educational Trust staff trainers.

Wānanga sessions will be audio-taped with your consent and will be transcribed for research purposes. This session will not last more than two hours. You have the right to among other things to:

- refuse to answer any particular question.
- ask any further questions about the study that occurs to you during your participation.
- withdraw from the Wānanga and withdraw your information any time up to two weeks following the Wānanga.
- request to change and comment on the summary transcript of the Wānanga session.
- be given access to a summary of the findings from the study, when it is concluded.

I expect the major outcome of this research to be a full and complete evaluation report. A summary of the research findings will be sent out to you.

Thank you very much for your time and help in making this study possible. If you have any queries or wish to know more please email me at aw.evaluationresearch@gmail.com

Abigail (Abby) Webbon
Division of Arts, Law, Psychology and Social Sciences
The University of Waikato
Private Bag 3105
Hamilton, New Zealand
Email: aw.evaluationresearch@gmail.com

For any queries regarding ethical concerns please contact my supervisor:

Te Kura Whatu Oho Mauri - School of Psychology

Supervisor: Dr Rebekah Graham

Email: rebekah.graham@waikato.ac.nz

Appendix I
 UNIVERSITY OF WAIKATO
 DIVISION of ARTS, LAW, PSYCHOLOGY & SOCIAL SCIENCES

FOCUS GROUP PARTICIPANT CONSENT FORM

[A completed copy of this form should be retained by both the researcher and the participant]

Name of person interviewed: _____

I have received a copy of the Information Sheet describing the research project. Any questions that I have, relating to the research, have been answered to my satisfaction. I understand that I can ask further questions about the research at any time during my participation and that I can withdraw my participation up to two weeks after the focus group..

During the interview, I understand that I do not have to answer questions unless I am happy to talk about the topic. I can stop the focus group at any time, and I can ask to have the recording device turned off at any time.

When I sign this consent form, I will retain ownership of my data, but I give consent for the researcher to use the data for the purposes of the research outlined in the Information Sheet.

[I understand that my identity will remain confidential in the presentation of the research findings]

Please complete the following checklist. Tick [✓] the appropriate box for each point.	YES	NO
I wish to view the transcript of the interview.	<input type="checkbox"/>	<input type="checkbox"/>
I wish to receive a copy of the findings.	<input type="checkbox"/>	<input type="checkbox"/>

Participant : _____ Researcher : _____

Signature : _____ Signature : _____

Date : _____ Date : _____

Contact Details : _____ Contact Details : _____

Appendix J

School Staff Interview Questions

Key research questions to be asked *Italic=prompts*

Beginning questions:

- Why did you take this programme? Did you seek this content out yourself? Why? If yes/no, what is going on in the sector/field that may have led you/ did lead you to take the training for this programme?
- Have you encountered this programme content from any other avenues or is it unique to your experience with the YG?YG! program? *Wider field discussion?*

Strengths (inclusion)

When considering the inclusivity of the program, what are the present strengths?

- *For you what was the learning or experience that you took from the program, what stood out for you? Were there any particular stand outs or highlights ?*
- *What knowledge/skills/understandings have you gained from the program?*
- *Can you tell me about your experience of the program? Is there anything you felt they did really well?*
- *Would you do this programme again or recommend it to someone else that you know?*

Barriers (inclusion)

When considering the inclusivity of the program, what are the present barriers? (external and internal)

- *Is there anything the training needs to improve on?*
- *Was there anything you didn't like?*

Outcomes of the program

In regard to the effects of the program, what outcomes have you seen/ experienced/ expect?

Applicability

How applicable is this program to your classroom/ school context?

How applicable is this program to the education sector in Aotearoa, based on your experience?

- *Have you done anything / will do anything different in your classroom/ school as a result of participating in this program?*
- Experiences with the frameworks used by the YG?YG! program

What are your experiences when working with modules aligned with Māori concepts?

Beyond your individual experience of the programme, did you/ do you feel able to implement your learnt knowledge in your workplace? *Barriers/enablers?*

Ending questions:

How often do you think you need to do a follow-up program to solidify the information you have learned?

- What other support would you like to have? Are there supports that the programme could provide for you? e.g. resources, support for your practice and mental health. Do you feel under pressure?
- Are there any resources you would have found useful or wish you had following the training?
- How would/ will you have liked Jade Speaks Up Educational Trust to communicate with you following the program? How often?
- Do you think this program has helped you to endorse emotional literacy and promote tamariki's mental health?
- Overall, was this a positive experience for you? How would you rate this experience out of 10?

Online survey form:

https://docs.google.com/forms/d/e/1FAIpQLScQ5m_t3oFkk_DolxFupZAFJaAPBBxr2HoUW2hEW-MqZPT4aQ/viewform?usp=sf_link

Appendix K

Online Survey - Whānau

Page 1: Information on the survey

Page 2: Confirmation of consent

Page 3: Survey begins

Questions 1-4. These questions are about how you, as a whānau member, felt in the You Good? You Good! program when it was carried out at your child's school. We are interested in how included you did or did not feel by the school, and also your child's experiences of inclusion or exclusion.

Question 1: When your child was undertaking the You Good? You Good! program at school, were you aware that your child was taking part in this program? Yes/No

If yes, how did the school tell you this? If no, how would you like the school to let you know?

Question 2: Did you feel included in your child's learning about their emotional wellbeing during and/or after the You Good? You Good! program? Yes/No. Why did you answer this way?

Question 3: What can your child's school do better so that whānau feel included in their child's learning about emotional well-being when taking part in the You Good? You Good! program?

Question 4: Do you believe the program promoted a safe, accepting and diverse space for your child to learn in? e.g. if your child has learning difficulties, is the program tailored to provide an inclusive learning environment for all? Yes/No. Why did you answer this way?

Questions 5-8. These questions are about what you, as a whānau member noticed during and after your child completed the You Good? You Good! program at their school.

Question 5: What (if anything) did you notice about your child's emotional wellbeing during and/or after the You Good? You Good! program?

Question 6: What do you remember about the conversations (if any) that you had with your child while they were undertaking the You Good? You Good! program?

Question 7: Did the school talk with you about what your child was learning during the You Good? You Good! program? Yes/No

If yes, how did the school talk with you? If no, how would you like the school to talk to you?

Question 8: Comment on the importance of this program to your child and your school community.

Appendix L

Opening question

I would like to start with quick questions about the programme:

How many schools are partaking in the programme currently? What stage are the Auckland schools at?

What is the story behind the name?

Do you all attend each school to train the staff? How do you allocate it?

Transition 1: Thanks for that information, I think now we are ready to move on to our first section which is the workability/ practicality of the programme implementation.

Key research questions to be asked *Italic=prompts*

Workability

Is this program practical to implement? (easy to combine with the school's curriculum)

- *Can you briefly describe the process taken to train staff/ implement the program in a school?*
- *What are the main topics you intend for the programme to cover?*
- *What resources are you currently using to train schools in this programme? Material or frameworks. (are they sufficient? Programme outline? 'How to' or a 101.)*

How are teachers responding to being taught the program? What age groups do you believe this program is applicable to? How are whānau responding?

Transition 2: Thank you for sharing this valuable information. Is there anything else that anyone would like to ask about this topic? Next, we will talk about the programmes strengths, and barriers.

Strengths

When considering the implementation of the program into schools, what do you believe the strengths are? *Can you give me examples?* Do you believe that this program teaches school teachers to enables safety, acceptance and promotes diversity for tamariki? Inclusion? how?

- *What does programme effectiveness look like to you?*

Barriers

When considering the implementation of the program into schools, what are the present barriers? (external (education system, ministries, societal norms) and internal (teacher pushback, westernised ways of doing, denying Māori frameworks)). Do you see any struggles experienced by teachers when learning about/ putting this program in place?

- *How do you support teachers/ parents knowing that mental health is a public issue, yet it is often framed as a private trouble? Do they know they are a piece of the puzzle to a solution? Or is it all on their shoulders?*

- *What support do you need to make the programme more effective? Mentoring, supervision, debriefing, resources, personnel? Collaboration? research?*

Transition 3: Thank you. Now would be a good time to take a short break, if you need to check your phone, grab a tea or use the toilet. We will be back at (...). Thanks

The second half of the focus group today will cover the outcomes of the program, applicability, and experiences with the program.

Outcomes of the program

In regard to the effects of the program, what outcomes have you seen/ experienced/ expect? (ask these each)

- *Can you describe to me what it is you are trying to address and why? From your perspective and experience, why is there a need for a programme like YG?YG!?*
- *Are there key outcomes you are hoping to achieve? How does this relate to the education sector in Aotearoa?*
- *What do you hope teachers take from this programme? What about management staff? (prompt for in depth discussion here - differing perspectives?) what about tamariki? whānau?*

Applicability

How applicable is this program to the school contexts you are training within? *Socio-economic context (tamariki may be struggling due to issues within the home. Do you adapt the program depending on the group?)* What about the education sector in Aotearoa?

- *Do you have long term goals for the programme? what are your dreams/ aspirations? Funding? Nationwide? Do you have documents used for submissions for funding? What are you looking for from an evaluation like this?*
- *What about different ages? Inclusion, braided rivers approach (framework I am using for my report to align recommendations with. Combine western and Māori ways of doing - already can see this from what I know but can it be utilised more?), intersectionality.*

Experiences with the program

Have you had any feedback from teachers regarding the modules in this program? If so, what was it? What do you believe perceptions of the program might be?

- *What about whānau perceptions? Historical 'she'll be right'. Are parents involved?*
- *Has the programme evolved overtime? What changes have you made?*
- *How do you think you could improve the programme? (are there external barriers to the programme - funding, systems, government, societal constructs)*

Last question, is the program functioning how it is intended? Are there any burning changes you wish to make or need support to make (individually or for the program as a whole?). Overall, are you happy with how the program is going?

Appendix M

