



Te Ūkaipō

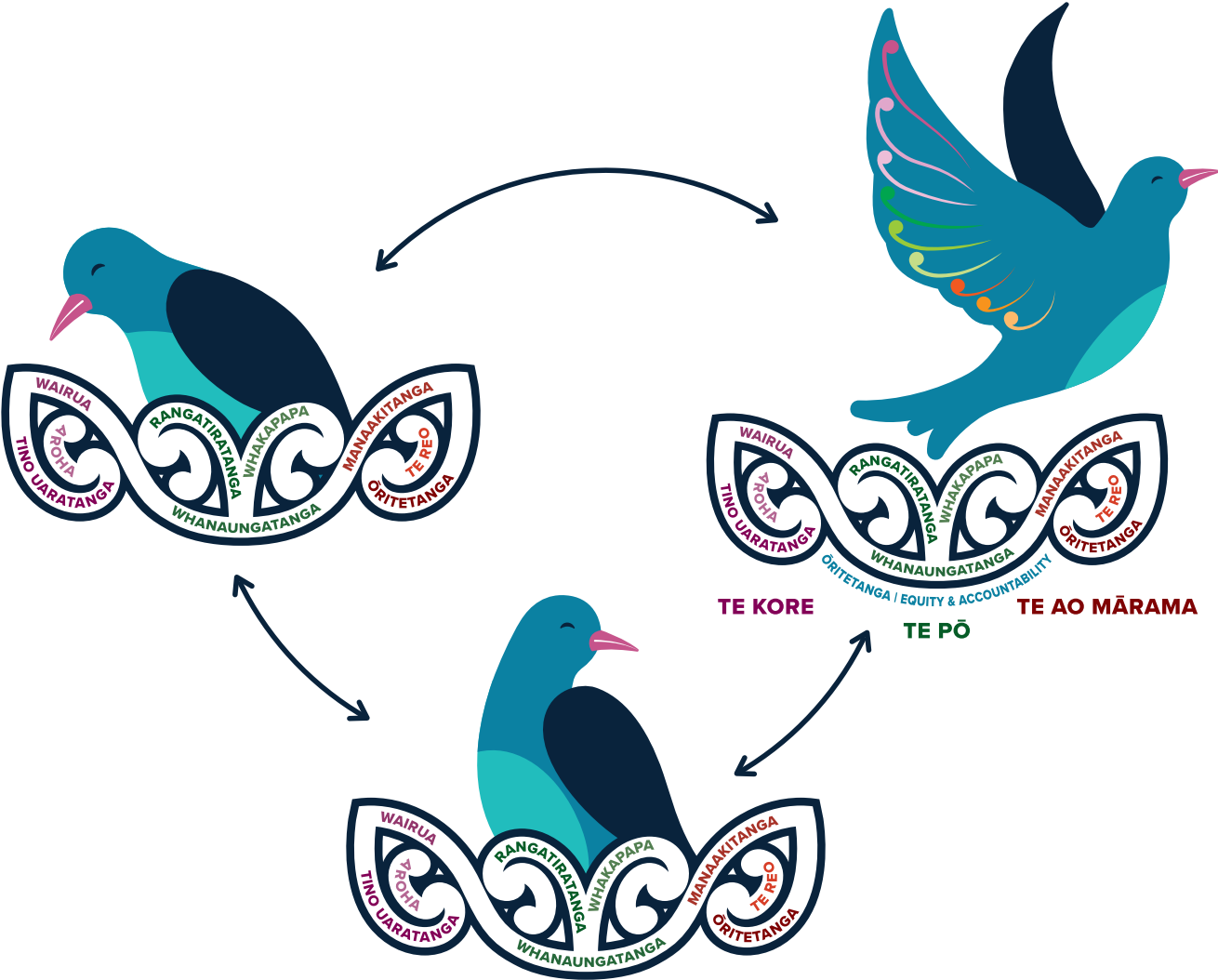
December 2023

**Te Ūkaipō: “Te hoki atu ki te wāhi i ahu
mai koe, te wāhi i whāngaitia e koe hei
oranga mōu mō te rerenga ki mua”**

To return to the place of your origin, the
place where you can be nourished to
sustain you for the journey ahead



Te Mataora Manu | Life Cycle Continuum



Ngā Ao Whanaketanga | States of Development



Te Kore

- The potential of SBHS
- Ideas, innovation
- We know it can be better and want it to change
- Young people unsure how SBHS works

Te Pō

- The space of preparation, gaining understanding and creating a common understanding
- Filling the gaps
- SBHS extension to create a better kōhanga

Te Ao Marama

- Extension of SBHS
- Te Ūkaipō implemented with values explicit in the model, workforce and services
- Equity focused
- Consistency





Te Kore, Te Pō, Te Ao Mārama are all states of development.

As a young person venturing on a journey of self-discovery from a child through to an adult, this is an exciting time to be nurtured through the continual evolving process of Te Kore, to Te Pō, then arriving at Te Ao Mārama, where the cyclical process may begin again and again.

Within Te Ūkaipō the elements of the Māori creation narrative have been shared to reflect the states of development. It reflects the learning journey that takes place when considering the 9 whanonga pono (values) and how these are understood and received, or translated into practice as a person moves through each state. It begins with awareness that leads to acquiring knowledge and ultimately understanding and leadership.





Te Kore

The realm of possibility, the infinite potential, the beginning of thought.

Te Kore is often translated as the great void of nothingness, but in fact all is contained within Te Kore.

Te Kore is the space of potentiality. When considering the journey of self-discovery, self-reflection takes place to understand and discover what it is I think and feel and how do I think and feel about my reflections. In Te Ūkaipō the space of potentiality in Te Kore is considered as the beginning.

While the young person is moving through the journey of self-discovery the kaimahi or practitioner is also moving through the continuum of reflecting on self and their practice.





Te Pō

A place devoid of light.

These are known as the night realms. This is the space of uncertainty, of self-reflection and inquiry, deepening understanding of the values and how these can influence engagement, and therapeutic rapport to support positive health and wellbeing outcomes.

During this time, assumptions are made, and learning and unlearning takes place. It is an exciting space to make connections through whakapapa or a common purpose. It is also a space to connect the past, present, and future.





Te Ao Mārama

The place of understanding and potential realisation.

Moving through Te Kore to Te Pō then to Te Ao Mārama, this is a time of celebration, of reflection and a realisation of a self-determined pathway to wellness. Te Ao Mārama celebrates the completion of this moment in the journey and encourages its continuation.

In this stage of the journey, we see deliberate and intentional integration of Te Ūkaipō values into everyday practice, taking a lead in supporting colleagues with integration of the values into their practice.





Te Hurihanga Mutunga Kore **The never-ending cycle of Te Ūkaipō.**

The progression through the phases of Te Kore, Te Pō and Te Ao Mārama occurs in a cyclical fashion rather than a typical linear progression. This method of acquiring knowledge can also create an opportunity to deepen an understanding of the learning processes involved in the progression through the phases.

It can occur for a young person, a clinician, a service provider and a physical SBHS site, and can continuously evolve in achieving quality improvements into the future, as changing trends and emerging technologies and health issues arise.



Whanonga Pono | Values

Tino Uaratanga – Potential – “I have potential”

We recognise the unique potential of each rangatahi.

Wairua – Spirituality – “I am essential”

We acknowledge wairua-based practices as a way to restore and enhance hauora.

Aroha – Love & Compassion – “I matter”

We lead with compassion and understanding and actively demonstrate this throughout our mahi.

Whanaungatanga – Connection to Others and Self – “I am connected”

We are passionate about our meaningful connection. Connection to each other, to te taiao, to our whānau, schools and most of all, connection with ourselves.

Rangatiratanga – Autonomy – “I have self determination”

We listen to the individual needs of rangatahi and empower them to make choices for themselves.

Whakapapa – Identity – “I belong”

We respect all whakapapa and value the power of knowing where we come from.

Te Reo – Language – “I have mana”

We love Te Reo Māori! No matter how little or how much we understand, we speak and write it as often as possible, and we ensure pronunciation is correct — always.

Manaakitanga – Nurturing – “I am valued”

We value the exchange of supporting and caring for others and the inner reward that it brings.

Ōritetanga – Equality – “I am equal”

We believe that all people are of equal worth and are entitled to equal respect.



Tirohanga Whānui | Overview

The purpose of this framework is to provide guidance on the use of Mātauranga Māori within the context of service delivery. The framework provides information that enables health practitioners to understand a Māori centric approach to service delivery and enhance the experience of rangatahi in School Based Health Services.

When we apply this in the context of service delivery, we consider the relationships with whānau and the partnerships between services. These are essential to the wellbeing of whānau and their ability to access and engage with services easily. Nine kaupapa Māori values with corresponding whakataukī have been gifted as guiding principles that will shape and influence practice.

Value	Rangatahi Intent	Whakataukī	Measures (hear, see, & feel) and outcomes (rangatahi & kaimahi)
Kaupapa Māori Fundamental	Describes the essence of the kaupapa Māori value and its intention for rangatahi	They are short pointed proverbial sayings that express a wise or clever observation of a general truth	Measured outcomes implementing the Framework

It is important to note that the examples provided in the following tables are not conclusive. They serve to start the service and individuals thinking about how they can better facilitate connections with whānau and other colleagues or services.



Whanonga Pono | Value

TINO UARATANGA

Te Whāinga | Intent

“I have POTENTIAL”

Whakatauki | Proverb

“He manu hou ahau, he pī ka rere”
 “I am a young bird, a chick just learning to fly”

Whanonga Pono | Value

Te Putanga | Outcomes

“I know I have POTENTIAL”

	Ngā Wawata Intent Statements	Tūpou Oranga Wellbeing Measures	Tūpou Hauora Health Measures
Rangatahi	<p>Hopes and Aspirations:</p> <ul style="list-style-type: none"> Are you aware of your passions, strengths, and skills? Has this service responded to your needs, aspirations, hope, goals, dreams? Has this service impacted positively on your future pathway? Has this service responded to your expectations? Have you felt supported in your health journey with (organisation/person)? 	<p>Examples:</p> <ul style="list-style-type: none"> Measure of self-esteem and self-confidence of rangatahi. Measure rangatahi participation at a strategic level – inclusive of facilitation of service (virtual and on-site), health promotion (virtual and on-site), and peer support. I am able to feedback through service evaluations on referrals and pathways. 	<p>Examples:</p> <ul style="list-style-type: none"> Rangatahi involvement at strategic level, facilitation of service (virtual and on-site), health promotion (virtual and on-site), peer support. Are you aware of your passions, strengths, and skills? Has this service responded to your needs, aspirations, hope, goals, and dreams? Has this service impacted positively on your future pathway? Has this service responded to your expectations? How confident and safe do I feel to talk about my health and wellbeing? Scale 1-10.
Kaimahi	<p>Hopes and Aspirations:</p> <ul style="list-style-type: none"> Are you aware of your rangatahi passions, strengths, and skills? Does the service record your rangatahi needs, aspirations, hope, goals, and dreams? Do you have a Professional Development Plan that supports potential development in the values of Te Ūkaipō? Would you rate yourself a competent thinker / speaker in both Māori and English (particularly if working in Kura Kaupapa / Kura ā iwi)? 	<p>Examples:</p> <ul style="list-style-type: none"> Rangatahi involvement in local facilitation of service (virtual and on-site), health promotion (virtual and on-site), and peer support. Robust relationships between health and education sector (shared health curriculum, school health calendar etc). Are you aware of your passions, strengths, and skills? How many care plans include social, cultural, educational, and wellness goals? Where do you rate your self-confidence as a youth health provider on a scale of 1-10? Would you rate yourself a competent thinker / speaker in both Māori and English (particularly if working in Kura Kaupapa / Kura ā iwi)? 	<p>Examples:</p> <ul style="list-style-type: none"> Involvement at every layer - rangatahi at a strategic level nationally, regionally, via localities and locally via schools – inclusive of facilitation of service (virtual and on-site), health promotion (virtual and on-site), and peer support. Service Interconnection - robust relationships between health and education sector (eg shared health curriculum, school health calendar). Clear plans, referrals, and connections with organisations. Creating an environment that encourages other languages as acceptable.



Whanonga Pono | Value

WAIKUA

Te Whāinga | Intent
“I am ESSENTIAL”

Whakataukī | Proverb
“Tukua te wairua kia rere ki ngā taumata”
 “Allow one’s spirit to exercise its potential”

Whanonga Pono | Value

Te Putanga | Outcomes

“I feel an essential part of all things”

	Ngā Wawata Intent Statements	Tūpou Oranga Wellbeing Measures	Tūpou Hauora Health Measures
Rangatahi	<p>Restore and Enhance:</p> <ul style="list-style-type: none"> Do you have an understanding or experience of the importance of Mātauranga Māori eg pōwhiri process, harirū, tangihanga? Do you feel safe to engage in wairua based practices in healthcare? Do you feel that your health team understand your important cultural and spiritual needs? Do you feel respected in regard to your spiritual uniqueness? Do you have an established belief system that you would like us to support? Are you safe to engage in wairua based practices of wellbeing eg karakia /waiata/ rongoā, without being shamed or judged? Are you connected or feel connected to whānau, whenua, maunga, moana, tūpuna, and hāhi? Do you feel nurtured of body and soul in a caring environment? Do you practice karakia or would like to experience karakia within a SBHS consultation? 	<p>Examples:</p> <ul style="list-style-type: none"> Has this service offered the possibility of wairua based practices including: <ul style="list-style-type: none"> — Karakia. — Waiata. — Kai. — Hākinakina. — Te Taiao. — Rongoā. Have an understanding of importance of pōwhiri, whakatau, harirū, tangihana, and wānanga. You feel engaged, or you’re on a journey to connecting with your whānau, whenua, maunga, moana, urupā, tūpuna, and hāhi. You feel that your spiritual uniqueness is upheld. You feel nurtured in a caring environment by the SBHS team. 	<p>Examples:</p> <ul style="list-style-type: none"> Rangatahi feel safe and supported by health services, in particular SBHS. Rangatahi experience less mental distress and disorders and are supported in times of need eg DAO rates of referral for 10-19yo. Child and Adolescent Mental Health Services Real time survey results for 10-19yo. Reducing rates of mental health crisis referrals for 10-19yo. Self-harm hospitalisations and short stay ED presentation for <24yo. Does not experience racism, ridicule, or shame because of spiritual beliefs. Return to SBHS. Bring friends to SBHS.
Kaimahi	<p>Restore and Enhance:</p> <ul style="list-style-type: none"> Are you aware of any established belief systems of rangatahi to help guide your practice? Are you aware of wairua based practices that can be used throughout a consultation or in care plans for rangatahi eg karakia/waiata/rongoā/hākinakina? Do you allow for the practice of karakia as a means of settling the spirit, clearing the mind, and releasing tension to focus on what’s ahead? Does rangatahi feel connected to whānau, whenua, maunga, moana, tūpuna, and hāhi? Are you nurturing the rangatahi in body and soul in a caring environment? 	<p>Examples:</p> <ul style="list-style-type: none"> Rangatahi are offered the possibility of wairua based practices including: <ul style="list-style-type: none"> — Karakia. — Waiata. — Kai. — Hākinakina. — Te Taiao. — Rongoā. Can rangatahi bring friends/whānau to SBHS as support? Understands importance of pōwhiri, whakatau, harirū , tangihana, and wānanga. Understands implications of colonisation and past experiences of healthcare. Engaging rangatahi who are disconnected to their whānau, whenua, maunga, moana, urupā, tūpuna, and hāhi and assessing their level of comfort. 	<p>Examples:</p> <ul style="list-style-type: none"> Number of rangatahi who report feeling safe and supported by SBHS. Number of rangatahi who return for follow-up care. Number of rangatahi feedback. Rangatahi experience less mental distress and disorders and are supported in times of need from a holistic perspective. Child and Adolescent Mental Health Services Real time survey results for 10-19yo. Self-harm hospitalisations and short stay ED presentation for <24yo. Do not experience racism, discrimination, or shame.



Whanonga Pono | Value

AROHA

Te Whāinga | Intent
“I MATTER”

Whakatauki | Proverb

“Kia ū ki te whakapono, kia aroha tētahi ki tētahi”
 “Hold strong to your beliefs and love one another”

Whanonga Pono | Value

Te Putanga | Outcomes

“Aroha matters to me and those that care for me”
“Aroha matters to Rangatahi and is felt from those that care for Rangatahi”

	Ngā Wawata Intent Statements	Tūpou Oranga Wellbeing Measures	Tūpou Hauora Health Measures
Rangatahi	<p>Replenish and Share:</p> <ul style="list-style-type: none"> Can I see, hear, and feel aroha in my surroundings and clinical interactions? Can I see aroha in the interactions between SBHS team members? Am I empowered to grow aroha for myself? Am I empowered to show aroha to others around me? Do I see self-care in those that care for me? Do I feel aroha when I am transitioned from child to adult services? 	<p>Examples:</p> <ul style="list-style-type: none"> Active: Hongi, Kihī, Mirimiri, Rongoā. Passive: Actions (doing something and stepping back to give youth space to grow aroha for themselves and others). Allowing space for pause within consultation. Allowing youth to find their own solutions. Youth making positive choices for self and others. Respecting their body and whenua. Normalising the process: teaching self compassion, strengthening their talents kapa haka, music, art, sports. 	<p>Examples:</p> <ul style="list-style-type: none"> Rangatahi are aware of who they will be seeing in clinics. Smooth transition from Paediatrics to adults services equals processes that occur to avoid feeling lost within complex system. Early involvement of whānau supports. Youth become more confident of self-management of their condition. Self-report that they feel cared for and important. Attendance/follow-up appointments.
Kaitiaki	<p>Ngā Wawata Intent Statements</p> <p>Replenish and Share:</p> <ul style="list-style-type: none"> Does rangatahi see, hear, and feel aroha in their surroundings and clinical interactions? Is aroha able to be seen in the interactions between SBHS team members? Are we empowering the health service to allow rangatahi to grow aroha for themselves? Are we empowering the health service to allow rangatahi to grow aroha for others? Do rangatahi feel aroha when they are transitioned from child to adult services? 	<p>Examples:</p> <ul style="list-style-type: none"> Active: Hongi, Kihī, Mirimiri, Rongoā. Passive: Actions (doing something and stepping back to give youth space to grow aroha for themselves and others). Allowing space for pause within consultation. Allowing youth to find their own solutions. Youth making positive choices for self and others i.e. adapting some for Ōritetanga. Allowing non-contact clinical time to enable accessible peer support. Respecting their body and whenua. Normalising the process: teaching self-compassion, strengthening their talents eg kapa haka, music, art, sports etc. 	<p>Examples:</p> <ul style="list-style-type: none"> External clinical supervision – self-care plans for clinicians agreed (how often workforce group to advise). Early involvement of whānau supports/documentated whānau interactions. Improvement in transitioning from Paediatrics to adults services equals processes that occur to avoid feeling lost within complex systems. Enabling virtual MDT's to occur for youth with complex health needs. Key communication required by primary and secondary services. Enabling youth to become more confident of self-management of their condition i.e. can be addressed within the MDT.



Whanonga Pono | Value

WHANAUNGATANGA

Te Whāinga | Intent
“I am CONNECTED”

Whakatauki | Proverb
“Waiho i te toipoto, kua i te toiroa”
 “Let us keep close together, not wide apart”

Whanonga Pono | Value

Te Putanga | Outcomes

“I see, hear, and feel CONNECTED to my health and wellbeing supports”

	Ngā Wawata Intent Statements	Tūpou Oranga Wellbeing Measures	Tūpou Hauora Health Measures
Rangatahi	<p>Hopes and Aspirations:</p> <ul style="list-style-type: none"> Do you feel connected to your youth health clinician/Kaimahi/service? Has this service responded to your needs, and worked in partnership with you towards achieving positive health outcomes? Has this service supported you to connect with other health and wellbeing services appropriate to your need? Has this service helped nurture confidence to connect with your whānau for support? Has this service responded to your expectations? Have you felt supported in your health journey with (organisation/person)? Would you like to provide feedback/advice on how the service can improve in this area? 	<p>Examples:</p> <ul style="list-style-type: none"> Rangatahi involvement at strategic level, service facilitation, health promotion, peer support. Would you return to access health support from this clinic/clinician/kaimahi/service when you need to? Would you refer this service to your friends/whānau/family/others? Has this service responded to your expectations? Have you felt supported in your health journey with this clinician/kaimahi/service? 	<p>Examples:</p> <ul style="list-style-type: none"> Rangatahi experience less distress and are supported in times of need. Self-harm hospitalisations and short stay ED presentation for <24yo. Unplanned pregnancy and STI rates monitoring – based on access to youth friendly, confidential and non-judgemental health support. I am able to feedback through service evaluations on referrals and pathways.
Kaimahi	<p>Hopes and Aspirations:</p> <ul style="list-style-type: none"> How do you grow whanaungatanga with rangatahi? It is a reciprocal process – how do you know when this is being engaged in the right way with rangatahi? Do you know what connections are important with rangatahi? eg. friends/whānau/cultural groups/Church/interest groups etc. How do you support rangatahi to engage confidently with their whānau supports? How do you support rangatahi to connect with appropriate and relevant health and wellbeing support services? Do you have a Professional Development Plan that supports potential development in practicing whanaungatanga and the other practice values of Te Ūkaipō? Have you connected and found something in common? 	<p>Examples:</p> <ul style="list-style-type: none"> Annual Service Promotion Calendar - promotion of service at 2-3 school and community events ie local Festivals, School Assembly, school events. Also a prime opportunity to whanaungatanga with other health service providers as a collaboration eg: Youth Mental Health and Addictions Service, Youth Workers in Schools, Health Promoters, Youth Advisory Collaboration. Monitor Referral In/Out data – informs the service of platforms and areas where rangatahi have heard about the service, and informs on support services needed and utilised by rangatahi. Robust relationships between health and education sector (MOU, clear communication pathways, shared health curriculum, school health calendar etc). 6 monthly Health Data reporting shared with schools. PMS system has clear electronic referral pathways. Regular Service Consumer Feedback – informing you of how rangatahi feel connected with their youth health clinician/kaimahi/service. Regular Clinical/Cultural Supervision with Peer/Clinical Supervisor (supports reflective practice). Cultural Best Practice PD – Bi annually to support intentional cultural best practice. 	<p>Examples:</p> <ul style="list-style-type: none"> Rangatahi experience less distress and are supported in times of need. Self-harm hospitalisations and short stay ED presentation for <24yo. Unplanned pregnancy and STI rates monitoring – based on access to youth friendly, confidential, and non-judgemental health support. Service interconnection - robust relationships between health and education sector (eg MOU, shared health curriculum, school health calendar). Clear referrals and connections with organisations. Monitor Proactive vs Reactive Health presentations.



Whanonga Pono | Value

RANGATIRATANGA

Te Whāinga | Intent

“I have SELF-DETERMINATION”

Whakataukī | Proverb

“Māku anō e hanga tōku nei whare”
“I will build my own house”

Whanonga Pono | Value

Te Putanga | Outcomes

“My choices are nurtured and respected”

	Ngā Wawata Intent Statements	Tūpou Oranga Wellbeing Measures	Tūpou Hauora Health Measures
Rangatahi	<p>Acknowledge and Enhance:</p> <ul style="list-style-type: none"> Do you feel as if your needs are being heard by our services? Do you feel as if you have some control over which direction you would like to head in your life? Can you speak to your health service about other things that are important to you without any assumptions? 	<p>Examples:</p> <ul style="list-style-type: none"> Numbers of rangatahi involved in youth activism and social justice. Determining what oranga means to me – what do I need to experience oranga? Understanding Maramataka and Matariki on how they influence behaviour interactions. 	<p>Examples:</p> <ul style="list-style-type: none"> I can control and choose how to take control of my oranga. I am offered the opportunity to feedback about the health service – to support their ability to respond to youth health needs and priorities in this community.
Kaimahi	<p>Acknowledge and Enhance:</p> <ul style="list-style-type: none"> How do we acknowledge/celebrate crucial phases for rangatahi and whānau (Ikura, School Achievement, Graduation, Karanga, Whaikōrero, Karakia, Mahi Marae etc)? How do we encourage growth within areas that they are interested in? How do we provide the right mentors to align with their needs? How do I advocate for rangatahi preferences and rights? How do we support rangatahi voice, activism within health, schools, and communities? How do we acknowledge/celebrate these as kaimahi/services? 	<p>Examples:</p> <ul style="list-style-type: none"> Document rites of passage/celebration points: These may include <ul style="list-style-type: none"> ikura. school achievements/graduations. Active participation in tikanga, whānau, hapori, hapū and iwi. Advocating for rangatahi preferences and rights. Meaningful reciprocal relationship is established and maintained with rangatahi and whānau. Helping them find mentors who support them to identify their hopes and aspirations. PD training on Maramataka and Matariki and developing plans utilising this knowledge. Develops an understanding of the environment and the relationship to cultural knowledge able to identify how this impacts on holistic wellbeing. Recognition and acknowledgement of rangatahi celebration points. Understands how honouring what’s important to rangatahi fosters trust and can be seen by the increase of engagement into service. Provide options for rangatahi to choose what is right for them. 	<p>Examples:</p> <ul style="list-style-type: none"> Care plans that support rangatahi aspirations for oranga. Support rangatahi participation at a health strategic level nationally, regionally, and locally via schools.



Whanonga Pono | Value

WHAKAPAPA

Te Whāinga | Intent
“I BELONG”

Whakatauki | Proverb
“E kore au e ngaro, he kākano i ruia mai i Rangīātea”
 “I will never be lost, for I am a seed sown from Rangīātea”

Whanonga Pono | Value

Te Putanga | Outcomes

“I feel I belong”

	Ngā Wawata Intent Statements	Tūpou Oranga Wellbeing Measures	Tūpou Hauora Health Measures
Rangatahi	<p>Acknowledge and Connect:</p> <ul style="list-style-type: none"> Do you feel as if your whakapapa is acknowledged? Do you feel that knowledge passed down through your whānau is respected? eg. rongoā and hauora. Do you still feel connected? 	<p>Examples:</p> <ul style="list-style-type: none"> Sense of belonging <ul style="list-style-type: none"> Percentage of rangatahi who feel a sense of belonging to whānau/iwi/hapū etc. Who are their top 5 (e.g. whānau, mates, kaiako): <ul style="list-style-type: none"> Connections. Communication skills. Building of trust. Remembering of special details – check in points. Other significant adults – if things get tough. Rangatahi Feedback: rangatahi feel like their whakapapa is acknowledged? Rangatahi Feedback: do you feel that knowledge passed down through the whānau is respected? I feel comfortable to share about my health experience with trusted safe whānau supports. How comfortable do you feel going back to your home/marae/tikanga practices? I am engaging with friends/self about whakapapa connections unknown to me. 	<p>Examples:</p> <ul style="list-style-type: none"> Number of rangatahi referred by self/whānau. Number of whānau who try to engage with the service to support rangatahi health journey. >90 Percent of rangatahi iwi/hapū connections are recorded/documentated in PMS. I have been given the opportunity to document my pronouns. This is reflected in how I am addressed in my SBHS experience.
Kaimahi	<p>Acknowledge and Connect:</p> <ul style="list-style-type: none"> Whakawhanaungatanga. Whakapapa screening term (accurate and correct recording of outcomes). Who supports this rangatahi (top 5)? Remembering/recording special events for rangatahi Māori (Whaikōrero, Karanga, Karakia, Ta Moko etc). Acknowledgement that some may be disconnected to their hapū/iwi – geographically. Connect on some shared interests/people you know. 	<p>Examples:</p> <ul style="list-style-type: none"> Can identify their whakapapa (documented). Rongoā – passing on of local health practices/knowledge. Disconnection to hapū/iwi – possible facilitation via clinical interactions: <ul style="list-style-type: none"> sharing within a safe space. setting the scene re: confidentiality/conversing in this space. Sense of knowing: <ul style="list-style-type: none"> Percentage of rangatahi who know their whakapapa. Sense of belonging: <ul style="list-style-type: none"> Percentage of rangatahi who feel a sense of belonging to whānau/hapū/iwi. Sense of connection: <ul style="list-style-type: none"> Percentage of rangatahi who interact with their whānau/hapū/iwi. PD – engage whakapapa connections discussion as a part of youth check assessments. Youth engage with trusted safe whānau supports around their health and wellbeing needs. 	<p>Examples:</p> <ul style="list-style-type: none"> Safe Families Inquiries engaged. Number of assessments completed – screen for all youth specific health risks to whakapapa (eg stomach cancer, familial cardiomyopathy). >90 Percent of Rangatahi iwi/hapū connections are recorded/documentated in PMS. The pronoun of rangatahi has been documented and utilised accurately in any health correspondence. Number of rangatahi engaged with contraception – Tiakina tō Whakapapa. Number of rangatahi engaged with STI testing – Tiakina tō Whakapapa (protecting your whakapapa by taking care of your reproductive system).



Whanonga Pono | Value

TE REO

Te Whāinga | Intent
“I have MANA”

Whakataukī | Proverb
“Ko tōku reo, tōku ohooho, ko tōku reo, tōku māpihi maurea”
 “My language is the window to my soul”

Whanonga Pono | Value

Te Putanga | Outcomes

“Te Reo has the mana of an official language of Aotearoa”

	Ngā Wawata Intent Statements	Tūpou Oranga Wellbeing Measures	Tūpou Hauora Health Measures
Rangatahi	<p>Hopes and Aspirations:</p> <ul style="list-style-type: none"> Rangatahi feel respected and their mana maintained by having their names pronounced correctly. Rangatahi see, hear, and feel Te Reo Māori in their surroundings and clinical environment and interactions. My name and whānau name and place where I come from is pronounced correctly in every engagement. If a clinician/kaimahi is unsure - they respectfully ask so that they are given appropriate direction. Rangatahi hear Te Reo Māori being used in the clinical interaction. 	<p>Examples:</p> <ul style="list-style-type: none"> All health language is in Te Reo Māori for Kura kaupapa/Kura ā Iwi. Te Ūkaipō aligns to whānau hui for feedback in Kura Kaupapa/Kura ā Iwi. Regular Service Consumer Feedback – informing you of how rangatahi feel connected with their youth health clinician/kaimahi/service? Hear Te Reo Māori and can have consultation in Te Reo Māori. Feels Te Reo Māori valued in health setting. Seeing bilingual names in clinical settings. 	<p>Examples:</p> <ul style="list-style-type: none"> Support rangatahi participation at a health strategic level nationally, regionally, and locally via schools. Te Reo Māori is supported and recognised as a component of healing. Engagement is mana enhancing; Rangatahi Feedback Tool – do you feel manaaki? Service feels a part of me – empowered.
Kaimahi	<p>Hopes and Aspirations:</p> <ul style="list-style-type: none"> Bilingual signage Te Reo Māori/English are used in clinic areas. Are there opportunities that allow rangatahi to use Te Reo Māori. Te Reo Māori is utilised respectfully and appropriately with rangatahi/whānau/Kura-School/wider community. Clinicians/kaimahi make a genuine attempt at using Te Reo Māori (relevant to the needs of the rangatahi client) you are supporting rangatahi to stand in their Mana eg correct pronunciation of rangatahi names, correct pronunciation of whānau names, correct pronunciation of place names etc. Are waiata and karakia used as a part of the care plan? Do you have a PDP that supports potential development in practicing Te Reo Māori and the other practice values of Te Ūkaipō? Do you have a PDP that supports potential development in practicing whanaungatanga and the other practice values of Te Ūkaipō? 	<p>Examples:</p> <ul style="list-style-type: none"> Services/Organisations support staff PD in Te Reo Māori. Services will engage Māori Language supports to nurture the workspace to learn and utilise Te Reo Māori throughout their environment, design and delivery, and support staff to actively engage Te Reo Māori in regular practice. Language Tutors for the area can support learning the local and regional dialect. Annual Service Health Promotion Plan: Youth Health clinic spaces promote use of Te Reo Māori, English, other languages health promotion resources (relevant to the local population). Clinics will actively support Māori Language week each year. Clinicians can access the following Te Reo Māori language support resources i.e Te Aka (Māori Dictionary) - these have written and audio prompts to support language acquisition and confidence. Within Kura Kaupapa environments – Clinicians/kaimahi will actively respect the kaupapa of the schools in those areas where Te Reo Māori only is required. Regular Clinical/Cultural Supervision with Peer/Clinical Supervisor (supports reflective practice). Cultural Best Practice PD – Bi annually to support intentional cultural best practice. Clinicians make a genuine attempt at using Te Reo Māori (relevant to the needs of the rangatahi). You are supporting rangatahi to stand in their Mana eg: correct pronunciation of rangatahi names, correct pronunciation of whānau names, correct pronunciation of place names etc. 	<p>Examples:</p> <ul style="list-style-type: none"> Rangatahi experience less distress and are supported in times of need. Self-harm hospitalisations and short stay ED presentation for <24yo. Unplanned pregnancy and STI rates monitoring – based on access to youth friendly, confidential and non-judgemental health support. Service Interconnection - robust relationships between health and education sector (eg MOU, shared health curriculum, school health calendar). Clear referrals and connections with organisations. Monitor proactive vs reactive health presentations.



MANAAKITANGA

Te Whāinga | Intent
“I am VALUED”

“Ehara taku toa i te toa takitahi, engari kē he toa takitini”
 “My success should not be bestowed on me alone, it is not individual success but the success of the collective”

Whanonga Pono | Value

“Rangatahi are and feel valued”

	Ngā Wawata Intent Statements	Tūpou Oranga Wellbeing Measures	Tūpou Hauora Health Measures
Rangatahi	<p>Value Tikanga and Consistency:</p> <ul style="list-style-type: none"> Did you feel comfortable with the clinician/service? Did you feel respected, special, and unique? Did you feel you got support, information, and awahi that met your need for today? Did you have a say in what support you needed? Did the service/clinicians nurtures respectful engagement practices eg. manaaki, whakawhanaunga. Are you able to feedback how you feel in timely way? Do you have confidence in accessing the service? 	<p>Examples:</p> <ul style="list-style-type: none"> Sense of support within consult ie. friend or support person present. Consumer Feedback: Rangatahi stakeholders hui (verbal) and or service feedback (electronic/written) asking: <ul style="list-style-type: none"> Did you feel comfortable with the kaimahi/service? Did you feel respected, special, and unique? Did you feel you got support, information, awahi that met your need for today? Did you have a say in what support you needed? 	<p>Examples:</p> <ul style="list-style-type: none"> Number of health screening engaged: <ul style="list-style-type: none"> youth health screening/YouthCHAT/Kura Kōrero. important that the service/clinicians nurtures respectful engagement practices eg. manaaki, whakawhanaunga etc then rangatahi are more likely to participate in meaningful health and wellbeing discussions. Real time feedback from rangatahi consumers. Number of rangatahi returning to clinic. Percentage and number of rangatahi that have engaged with youth health screening tool(s) and how many have subsequently had external referrals and post follow up intervention outcomes are measured. Repeat access data (confidence in accessing services in an ongoing way). Need to have a conversation about how this kind of data is meaningful or not.
Kaimahi	<p>Value Tikanga and Consistency:</p> <ul style="list-style-type: none"> How is tikanga respected in physical surroundings and consultation? How are rangatahi involved with the implementation, development, delivery, and evaluation of service? Do you feel staff are valued and value each other? Professional development for staff is provided such as: best clinical practice, cultural awareness, Te Reo, and youth development. Rangatahi and whānau are actively hosted when accessing clinic. 	<p>Examples:</p> <ul style="list-style-type: none"> Consumer Feedback: Rangatahi stakeholders hui (verbal) and/or service feedback (electronic/written). SBHS/Kura/Stakeholders Feedback. Opening the door for rangatahi on arriving and leaving consultation. Respecting tikanga within clinic ie. not sitting on pillow on examination bed, and asking permission to touch someone's head and other parts of body. How is the clinic room set up re: physical examination ie. plinth not facing door, privacy/windows in room/location of clinic space - not located close to disciplinary aspect of school, accessibility to bathroom. Youth friendly environment (eg. nature/may include Taiao features). Rangatahi and whānau report feeling comfortable and safe in the space. 	<p>Examples:</p> <ul style="list-style-type: none"> Number of health screening engaged: Youth wellbeing screen/YouthCHAT/Kura Kōrero. Important that the service/kaimahi nurtures respectful engagement practices eg. manaaki, whakawhanaunga etc then rangatahi are more likely to participate in meaningful health and wellbeing discussions. Staff Retention/Staff Satisfaction/Annual Performance Appraisals template – inclusive of equity priorities. Real time feedback from rangatahi consumers. Percentage and number of rangatahi that have engaged with Youth wellbeing screen / YouthCHAT /Kura Kōrero and how many have subsequently had external referrals and post follow up intervention outcomes are measured. Number of MDT meetings held per year.



Whanonga Pono | Value

ŌRITETANGA

Te Whāinga | Intent
“I am EQUAL”

Whakatauki | Proverb

“Kaua e rangiruatia te hoe o te waka; e kore e tae ki uta”
 “Everyone must paddle in unison with equal effort in order to reach land otherwise it is destined to circle in the bay”

Whanonga Pono | Value

Te Putanga | Outcomes

“All rangatahi have accessible and equitable care”

	Ngā Wawata Intent Statements	Tūpou Oranga Wellbeing Measures	Tūpou Hauora Health Measures
Rangatahi	<p>Addressing Equity:</p> <ul style="list-style-type: none"> - Do you feel like you are treated with respect and dignity? - Do you think all students are treated with respect and able to access your SBHS? - Are your health needs taken seriously? - Are your specific physical health, cultural, spiritual, and emotional needs met? - Is your culture valued in your SBHS? - Does the SBHS involve your whānau when appropriate? - Has the SBHS met your expectations? - Everyone can access SBHS and have their needs met. 	<p>Examples:</p> <ul style="list-style-type: none"> - Rangatahi voice is heard and changes are made when feedback is given. - I feel like SBHS meets my needs and my friend's needs. - I feel like the SBHS is connected to the rest of the school but my privacy is maintained. - My whānau are connected to the SBHS and trust them. - All students know they can access services and what is available. 	<p>Examples:</p> <ul style="list-style-type: none"> - All students can and do access SBHS when they need support. - All students report they are satisfied with their SBHS. - I am able to provide feedback through service evaluations on referrals and pathways. - All students report they have equitable access to care. - All students feel their health concerns are taken seriously and addressed with respect.
Kaimahi	<p>Addressing Equity:</p> <ul style="list-style-type: none"> - Who currently accesses care in your service? Who doesn't? - Does your SBHS team understand what equity means? - How is Te Tiriti o Waitangi reflected in your service? - How can you prioritise the needs of students not currently met (i.e. Māori, Rainbow, those with disabilities)? - Do you have a plan to address equity in your school? - Do you emphasise the strengths of students? - How does your service link to the needs of the wider school community (i.e. senior school management)? - Does your service have good relationships with whānau/families and their tamariki? - Is innovation and developing local solutions funded and celebrated? - Do all students feel welcome in your service? 	<p>Examples:</p> <ul style="list-style-type: none"> - Rangatahi voice and involvement in service development. - Whānau involvement in service development. - Attendance statistics demonstrate that your service is meeting needs of diverse student needs (i.e. Māori student access to service is proportionate to school composition). - How many care plans include social, cultural, educational and wellness goals? - Staffing ethnic mix reflects our school population. 	<p>Examples:</p> <ul style="list-style-type: none"> - Students report that they feel welcome in your service. - Students report that their cultural and specific health needs are met. - Whānau know SBHS teams and trust them. - Māori have equitable health outcomes (i.e. attendance, referrals, treatment).

