



Akaka Kōwhiriua

2016

TAU IHO I TE PO TRUST

EVALUATION



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Acknowledgement

He hōnore
He korōria
He maungārongo ki te whenua
He whakaaro pai ki ngā tāngata katoa

On behalf of the Waka Hourua Māori and Pasifika Suicide Prevention Programme, Te Rau Matatini would like to acknowledge Tau Iho I Te Po Trust for their commitment to the wellbeing of the community in the Northland area and to increasing the awareness and prevention of suicide.

Nāku noa,
Nā



Dr Kahu McClintock
Te Kīwai Rangahau (Research and Evaluation Team)
Te Rau Matatini

Key Messages

- Engaging at-risk rangatahi (youth) with whānau and community support.
- Assisting rangatahi to increase their awareness of and participation in positive experiences.
- Supporting rangatahi to participate in traditional Māori and contemporary activities which foster self-confidence and self-reflection.
- Promoting safe and supportive opportunities for rangatahi to practice leadership and teamwork.
- Fostering environments which allow reciprocal learning between rangatahi and service providers.

Background

Tau Iho I Te Po Trust identify that concern and anxiety remain for the tamariki (children) and rangatahi living in isolated settlements along the eastern coast of Northland in the Whaingāroa rohe, which registered the highest rate of youth suicide in Aotearoa in 2013. In addition to the isolation of these tamariki and rangatahi, there are also concerns about how best to help them with frustration, boredom, distrust and confusion; and their desire to see and learn about the world, and how to help rangatahi who do not have the resources and knowledge to keep themselves safe.

Te Tau Iho I Te Po Trust's project was designed to build resilience in whānau rangatahi by introducing them to new and unique experiences, people and challenges outside their province. These experiences were also to strengthen cultural identity and resilience while building confidence and knowledge of themselves. Critical to the project was the inclusion of rangatahi leaders and the Trust's ability to engage with high-risk rangatahi where others have failed. The Kīwai Rangahau, Te Rau Matatini research and evaluation team was commissioned to undertake a review of the Waka Hourua Fund. The focus of this specific review is to assess and determine how the Tau Iho I Te Po Trust's programme implementation aligns to the overall intent, and design of the Waka Hourua programme and what actually happened during its implementation (how much, how well, and is anybody better off).

Desired Outcomes

Waka Hourua goals identified by Tau Iho I Te Po Trust that align with their project encompasses the following;

- Community leaders empower people, foster resilience and bring people and resources together.
- Families, whānau and communities have stronger relationships and confidence to be able to talk about their difficulties.
- Families, whānau and communities are strongly connected to one another and people actively participate in the community
- People bereaved by suicide receive the support they need within their families and whānau.
- Families, whānau and communities have their own approaches and plans in place and are actively building resilience and reducing risks of suicide.

This initiative also aligns with Goal 3 of the Waka Hourua Outcome Framework: Strong, secure and engaged rangatahi specifically the pathways and indicators under Secondary Prevention: Targeting at-risk individuals:

Pathways	Indicators
<ul style="list-style-type: none"> • Support positive initiatives for rangatahi culture and learning 	<ul style="list-style-type: none"> • Access to cultural activities to foster positive engagement for rangatahi with learning

Objectives

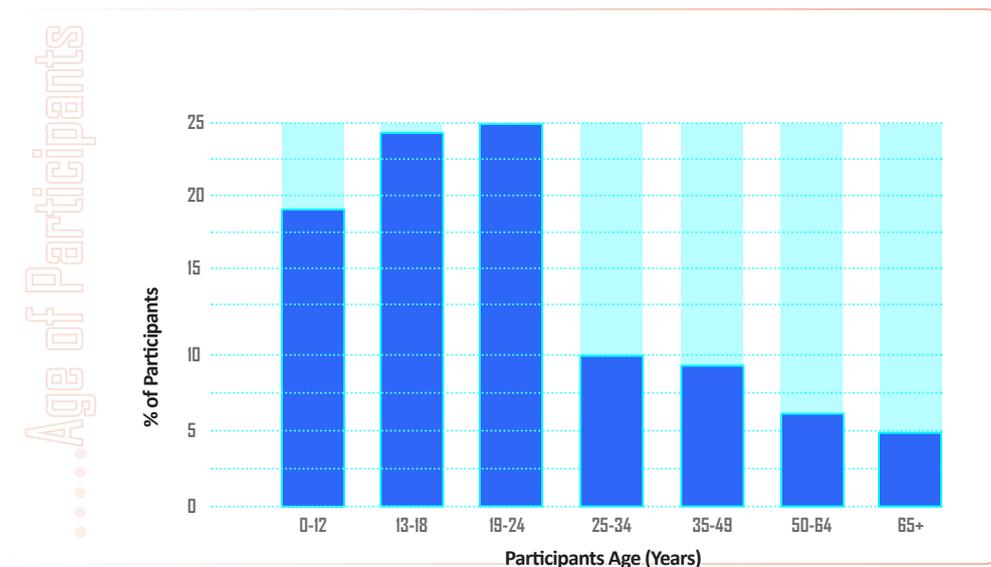
The project was in three stages:

Key Deliverable	Key performance standard	Status
1. Establishment	Engaging whānau and community to develop a results framework that informs the project, enlists community project partners that informs the project, and design itineraries of events that rangatahi can be involved in throughout the North Island as part of experiential leadership training.	Fully Achieved
2. Development and completion	Engaging rangatahi in comprehensive, coordinated events away from home over 20 days, requiring them to share these adventures and their learnings with each other and the Trust. PATH planning will be introduced to inform individual whānau rangatahi future planning. Ongoing support for whānau rangatahi from community partners and mentor and whānau rangatahi returning home to articulate the dynamics of whānaungatanga.	Fully Achieved

Participants

Tau Iho I Te Po Trust engaged with 222 community members. As figure 1 shows, over half (69%) of the participants were 24 years and under in age.

Figure 1. Participants Age



As shown in figure 2, 72% of the people who participated were wāhine (female) and 28% were tāne (male).

Participants Gender

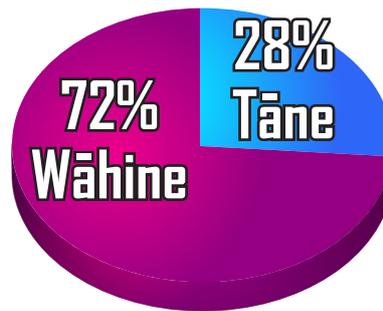


Figure 2. Participants Gender

Establishment

While the Whaingāroa communities are isolated, they are also strongly linked; through geography and whakapapa. For this project, parents and caregivers were the primary partners. As an introduction to the project, parents were invited to a hui; to discuss the project and its' intention to expose rangatahi to new experiences, some outside of the rohe. Though not attended by large numbers of parents, parents did opt to send their rangatahi to listen and make their own decision about participating. Other partners in the project included; Mountain To Sea Conservation Trust, Tata Morgan and Ihaka Lenden- Te Rūnanga o Whaingaroa Whānau Ora Coordinator, Youth Leadership Coordinator- Papatūānuku Marae, Mangere, Ngatirua and Te Aukiwa kuia, as well as other kaumātua and rangatahi.

Two rangatahi leads from whānau, that were known and trusted by the rangatahi, worked with Tau Iho I Te Po Trust to engage rangatahi and whānau to the project. Registration forms were distributed by the project leads, and any issues that were identified were addressed by the rangatahi leads directly, or through a telephone discussion with Tau Iho I Te Po Trust's Operations Manager. The Trust also developed five additional policies specifically for this Whānau Rangatahi Project; Tikanga for Behaviour Management, Programme Health and Safety, Programme Operations, Programme Environment, and a Child Abuse Policy.

In developing the itinerary for the Rangatahi noho, it was decided to base the theme on 'Origin'. Working with Papatuanuku Kokiri Youth Leaders based in Mangere, opportunities for rangatahi were provided to demonstrate leadership and also encourage them to try a range of activities that they would not otherwise have had exposure to. This included traditional and contemporary activities, opportunities for reflections of how the activities were for rangatahi were also provided.

Development Activities

The following are a range of the activities offered to the rangatahi. To engender a sense of adventure, the leads did not disclose where the group was going or what activities that would take place.



Cirque De Soliel

The first adventure was to the Cirque de Soliel. The theme of the theatre was the 'history of man'.

Learning

It was noted that during the Cirque De Soliel outing the rangatahi had a high degree of sophistication. While the rangatahi mainly interacted with people they already knew within the rōpū (maintaining their pre-existing peer groupings), they embraced new opportunities. They were fascinated with the skill and strength of the performers, and were equally interested in how and who was managing lighting, props and the stages. The rangatahi were highly aware of the use of technology, and particularly the tāne spent time discussing how elevation and stage movement was achieved. They listened, they were engaged, they were grateful and they took care of the kui.

Noho Marae



A week-long stay was arranged at Kōkiri Papatūānuku marae. Rangatahi were placed into rōpū with a lead. Each rōpū was allocated tasks to maintain the marae spaces and also to complete activities; such as planning and cooking meals, cleaning vehicles, marae and outside spaces. The activities were organised to encourage teamwork and also promote leadership. Rangatahi who were introverted and who had not had the opportunity to demonstrate leadership skills previously were chosen as leaders.

Rangatahi were split from their comfortable whānau groupings and placed with rangatahi that they did not know, or had not yet established a relationship with. In the early stages, rangatahi leads and teams were at odds with each other, and there was a natural gravitation for rangatahi to return to their own established groupings. For example, rangatahi ignoring their teammates and hanging out with their cousins; as well as boys and girls establishing their own cliques. However, as the week progressed, teams became fluid and coherent through the planned activities. Levels of trust amongst the entire rōpū were established and potential barriers which had initially been highly visible were overcome.

It was noted that how much sleep rangatahi had impacted their participation in activities. Home patterns of late night to bed and late morning rising affected rangatahi body-clocks; The travel, physical activities, emotional challenges and early mornings caught up with rangatahi by day four. Creating space to allow a level of comfort for rangatahi, away from their home environment, meant considering alternative solutions to conventional health promotion approaches. For instance, most of the rangatahi were addicted to tobacco. Where parents advised that their rangatahi 'smoked cigarettes', rangatahi were allowed to smoke. Primarily because exposing them and non-smokers to rangatahi who were tobacco deprived would have been challenging. Discussions with rangatahi occurred in regards to why they smoked and their responsibility in ensuring that other rangatahi were not encouraged to smoke because they, as their peers, were smoking. Rangatahi were offered support to quit, in most instances, rangatahi declined quitting.

Tau Iho I Te Po considered it unfortunate that some rangatahi made 'smoking look cool' to other rangatahi. Over the course of the stay in Auckland, strategies were utilised to minimise harm to non-smoking rangatahi; sometimes with unexpected consequences. This included, set times for smoking; resulting in rangatahi using smoking time as an opportunity to socialise; teams allocating smoking times; resulting in non-smokers socialising with smokers. Limiting smoking times was considered a successful strategy. However, activities were impacted as smokers anticipated going for a smoke and would disengage from activities. It was noted that the rangatahi who smoked said it was their way of relaxing; once the activities were completed, they said they felt a need to smoke.



During the noho a challenge of a smokefree day was set, with an end reward. Every rangatahi, unencouraged, remained smokefree for the entire day. As a result, a number of rangatahi reconsidered whether they needed to continue smoking, and discussions were had with them about support to stop smoking. It is important to note, that in every activity or scenario that was a challenge to the rangatahi, they exceeded expectations.

This noho also provided opportunities to discuss behaviours and thinking about alcohol and drugs with the rangatahi. Some of the rangatahi talked about how not having access to alcohol or drugs at the noho had made them notice how much time they had and how long the days were. Though they were busy, they could not believe that *"the week was taking so long"*. It was discussed with the rangatahi, that when under the influence of alcohol or drugs people are sedated and the importance of being present to life and being 'checked in'. In some instances, rangatahi talked *"about how they realised that they were only 'checked in' to life four hours of a whole day"*. The power of being present 24/7 was discussed, and how tūpuna were present and everything around them was so connected to wairua, tangata, whenua and moana.

When issues arose where a member was unhappy, a solution was discussed as a rōpū. When these issues arose some of the rangatahi reverted to behaviours that made them comfortable. For example, one of the rangatahi became upset with the untidiness of the whare. As rangatahi spent a majority of their downtime there, there was an expectation that it would be cleaned every morning and tidied before dinner. Unfortunately, the untidiness was causing undue stress for one of the hine, and she spent all of her time trying to get people to keep the whare tidy.

A hui was called, and this rangatahi expressed to the rōpū that she wanted them to be clean, that her nana had taught her to respect the Whare Tūpuna and ensure it was always well kept and tidy. After some resistance, it was discussed how the hine's need for the whare to be clean, was similar to wanting a cigarette. When the whare was untidy she experienced anxiety and stress, and that by the whānau respecting her need to keep the whare tidy they would be contributing to her wellbeing. It was discussed how an individual's behaviour impacts on others and that everyone needs to be cognizant of the tapu and mana of a person; that it is an individual choice not to take an action that diminishes the tapu and mana of themselves or other people. This was the main value of the *Dynamics of Whanaungatanga* that was adopted throughout this noho.

During the noho, rangatahi also had the opportunity to experience the moana. The outcomes of which were the rangatahi being connected and intimate with Atua. Partnerships were made with Experiencing Marine Reserves that informed a discussion about their role as kaitiaki. Kaumātua and kuia were also part of this experience, with a nana of 80 years snorkelling with her mokopuna, for the first time seeing what it is like under the sea. Rangatahi were taught how to be safe in the ocean and how to maintain the safety of others. This activity was to inform safety around mahinga kai.

Learning

Physical and intellectual challenges were key motivators for these rangatahi. They tended to work better in teams, however, they needed time to familiarise themselves with each other and develop a level of trust before being given a challenge to undertake.

Interviews

During the course of the week, leads interviewed each of the rangatahi, asking a range of questions. This provided an opportunity for the rangatahi to express themselves and aligned with the theme of working outside of their comfort zone. All of the rangatahi answered the questions and engaged in the exercise. Their responses were candid and in some instances considered. The responses indicated that for many of the rangatahi, their relationships with an immediate sibling, their nan and mother are the most important relationships to them. Many of the tāne expressed that they felt responsible for their families "*want a home for my family, take care of my nan, take care of my mum.*"

The rangatahi were extremely comfortable in front of the camera, primarily due to their affinity and resonance with new media.

Learning

These young people's biggest critics are themselves.

Leadership

The leadership team hosted an Amazing Race. The rangatahi participated in their established teams. There was a discussion on how teams would work, and how to collectively identify all the strengths as a team to work together to overcome any challenges. All rangatahi participated and completed the challenges. All the activities were monitored and safety was paramount in the race.



Skills demonstrated during this activity included using a map, catching a bus, decoding codes, physical challenges (mountain climbing/swimming), food challenges, a silent haka in a public mall, an approachability challenge which involved rangatahi asking people at PaknSave if they could help carry their groceries to the car, and performing a song in a shopping center. The shared experience of this week and these activities bonded this group of rangatahi together. At the review of the week, some of the rangatahi feedback that this was the best time of their lives.

The small successes contributed to their feeling of self-worth, and knowing their whānau and sharing their learning experiences for some of them, opened them to the possibility of new opportunities. Many did not want to return home and talked about not wanting to go back to 'normal'. However, this was buoyed with rangatahi returning to their parents and families and the familiarity of home.

Learning

Rangatahi achieve best when they are challenged. If they are surrounded by belief in their ability, they are positive, supportive, creative and lateral thinking. In some instances, rangatahi did not want to highlight their intelligence, which was surprising, as a number who had previously failed at school were extremely insightful and were able to intellectualise to broad discussions about society, their place in the world and why things do not work for them. The Trust needs to consider further development for rangatahi to express their thoughts and know that their contribution can build a better place for them and their whānau, and know that they are valued.

Whanaungatanga

The noho provided an opportunity to continue the kōrero of the elements within the Dynamics of Whanaungatanga. Prior to the noho, two assumptions were made; firstly, that the rangatahi understood tikanga and were culturally adept in their Whaingaroatanga, and secondly, that the elements within the *Dynamics of Whanaungatanga* were normalised in their upbringing. From the perspective of staff, it quickly became apparent that some of the rangatahi, though raised in Māori homes and environments, had an inherent resistance to things associated with Māori. For the duration of the noho, the focus was on Mana and Tapu.

Learning

The *Dynamics of Whanaungatanga* is an integral part of the ongoing work with whānau and rangatahi. Better ways of introducing this kaupapa to rangatahi were discussed. Tau Iho I Te Po Trust believe that noho have to align with the *Dynamics of Whanaungatanga* and that they must find ways to embed this kaupapa in the way they work with whānau. This work is ongoing, and the Trust is committed to providing access to the Dynamics of Whanaungatanga to whānau as part of their ongoing work programme.

Pathways

Initially, time was spent individually with each of the rangatahi to develop a PATH plan. It became apparent that their lack of life experience hindered their ability to think 'BIG', to consider what could be possible. The last day of the noho was spent exploring what their life goals would be and the support mechanisms for them achieving success. The strongest opposition to the idea of rangatahi achieving their goals came from their immediate desire to make money and have a job. Transport and real employment opportunities continue to be an issue for the rangatahi.

The rangatahi were able to determine their life goals. These goals will inform the activity of Tau Iho I Te Po Trust in its' future planning to support rangatahi development.

Learning

Intensive support needs to be provided to rangatahi to build confidence and support short term and medium term goals. The PATH developed needs to be a long-term commitment, by agencies, community and the Trust to the future of the rangatahi. Developing the PATH for a rangatahi without ongoing resourcing or support sets them up for failure. The Trust needs to consider the infrastructure to support ongoing PATH development including people, networks and resourcing.

Future Focus

The community Tau Iho I Te Po work with is a youthful one, which they see only growing with whānau increasingly moving home and others sending their rangatahi to live with their grandparents, aunts and uncles in the rohe; wanting to remove their rangatahi from urban influences. For Tau Iho I Te Po, the most significant value in this work was the knowledge and understanding of rangatahi that was demonstrated by the leads throughout the project. Their insight and ability to gauge the nuance of each of the rangatahi was a significant contributor to the success of this project. The Tau Iho I Te Po Trust will continue with this work and all the new learning so far from this successful Waka Hourua project.

Conclusion

This rangatahi focused Tau Iho I Te Po Trust Project, funded by the Waka Hourua Māori and Pasifika Suicide Prevention programme, engaged with 222 community members. The many rangatahi who participated in the project were exposed to a variety of new positive experiences. These activities provided rangatahi opportunities to learn new skills, build self-confidence and start to consider a path to achieve their future aspirations. This project was also a means of Tau Iho I Te Po Trust learning more about the rangatahi they work with and ways of strengthening their approaches with them.

Naka Hourua

Tau Iho i Te Po Trust

Rangatahi Whānau Project



.....
 A community based, rangatahi focused initiative which used noho to strengthen the cultural identity, build resilience, and confidence among rangatahi as a means of suicide prevention.

.....
 Through consultation with whānau and the wider community, rangatahi noho were established, developed, and implemented. The noho offered rangatahi a variety of fun challenges and opportunity to work on PATH plans which outline their goals for the future.



.....
 Over 200 People participated, approx:
 100% Māori
 72.3% Wāhine
 27.7% Tāne
 68.8% under 25 years

.....
 Key aspects of the marae based noho were whakawhanaungatanga, learning about Māori culture, as well as rangatahi demonstrating leadership skills and teamwork. The trust also worked with rangatahi to gain drivers licences, first aid certificates, and for two to gain experience with the United Nations youth council.



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