


2016

*Maka Houia*

# TE TAITIMU TRUST

WHAKAPONO,  
TŪMANAKO,  
AROHA

EVALUATION



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## Acknowledgement

*Waka Hourua*

Tuia a Ranginui e tū iho nei  
Tuia a Papatūānuku e takoto ake nei  
Herea te hiringa tangata hiringa wairua  
E koko ia rā  
Haumi e hui e tāiki e

On behalf of the Waka Hourua Māori and Pasifika Suicide Prevention Programme, Te Rau Matatini would like to acknowledge Te Taitimu Trust for their commitment to the wellbeing of the whānau (families), rangatahi (youth), and communities in the Hastings area and to increasing the awareness and prevention of suicide.

Nā māua noa,



Rachel McClintock & Vicki Martin-Smith and

Te Kīwai Rangahau (Research and Evaluation Team)  
Te Rau Matatini

## Key Messages

- Positive rangatahi (youth) focused wānanga with high needs and/or high risk Māori and Pasifika individuals, whānau, groups, and communities.
- Providing opportunities for rangatahi to participate in social, economic, environmental, cultural, and spiritual development.
- Rangatahi participating in variety of activities which facilitate confidence building, self-esteem, resilience, and experiencing nurturing relationships.
- Increasing suicide prevention knowledge in community members through suicide prevention training.
- Exposing rangatahi to examples of positive role models and leadership, as well as possible pathways for achieving their future aspirations.

## Background



Established in 2007, Te Taitimu Trust has a vision to turn the tide of negative Māori health disparities by motivating rangatahi and whānau to navigate their respective waka towards realising positive notions of Whānau Ora. The Trust does this through the organisation and planning of structured wānanga, facilitated activities, networking and whakawhanaungatanga.

The organisation currently hold services which co-ordinate and facilitate rangatahi focussed wānanga with high needs and/or high risk Māori and Pasifika individuals, whānau, groups, and communities from Flaxmere in Hastings and surrounding areas. Many of the trust's youth are whānau of gang members.

Te Taitimu Trust imparts knowledge, experiences, and skills to Māori rangatahi in order to help them build resilience, connectedness, confidence, and leadership ability.

Te Taitimu Trust's initiative aligns with all of the objectives of the Waka Hourua programme:

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

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

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

## Objectives

## *Waka Hourua*

The primary aims of this initiative are to facilitate opportunities for rangatahi to participate in social, economic, environmental, cultural, and spiritual development. As well as nurture whakawhanaungatanga, and heal the hearts and minds of Rangatahi.

Te Taitimu Trust has found that the natural environment has proven a successful method to engage young people in wānanga, noho marae, weekend rangatahi workshops, rangatahi weekend trips and rangatahi activities. In addition to learning tikanga and kawa to assist in building confidence, self-esteem, resilience, experiencing nurturing tuakana/teina relationships between rangatahi and kaitiaki; activities included gardening, food gathering, water safety, financial literacy, food preparation and cooking.

This report prepared by Te Kīwai Rangahau, Te Rau Matatini's Research and Evaluation team, provides a review of the Te Taitimu Trust's initiative. This review summarises the information gathered by Te Taitimu Trust during the initiative for the purpose of assessing their programme's effectiveness, in turn showing the development of the initiative, numbers of participants, achievements, benefits, as well as a future focus. The overall focus of this review therefore was to assess the effectiveness of Te Taitimu Trust to achieve its agreed Waka Hourua goals and to determine how the programmes implementation aligns to the overall intent, and design of the programme, and what actually happened during its implementation (how much, how well, and is anybody better off).



## Programme

### Te Taitimu Trust programme deliverables

Key Deliverable	Key performance standard	Status
Suicide Awareness and Prevention Training	Involving staff, mentors, helpers and volunteers	Achieved
		Kimiora
Five Day Marae Wānanga	Attendance of minimum 30 rangatahi. 90% participant rangatahi rate. 90% of working personnel will have completed the Te Taitimu Trust feedback and evaluation form.	Achieved
		Hikoi of leadership
Three Day Noho Marae	Attendance of minimum 30 rangatahi. 90% participant rangatahi rate. 90% of working personnel will have completed the Te Taitimu Trust feedback and evaluation form.	On-going
		Winter camp leadership
Three Day Noho Marae (also see deliverable the five day marae Wānanga)	Attendance of minimum 30 rangatahi. 90% participant rangatahi rate. 90% of working personnel will have completed the Te Taitimu Trust feedback and evaluation form.	Achieved
		Te Reo O Te Marae
Three Day Waka Hourua Wānanga	Attendance of minimum 30 rangatahi. 90% participant rangatahi rate. 90% of working personnel will have completed the Te Taitimu Trust feedback and evaluation form.	Achieved
		Waka Hourua Wānanga
Two three day Wai-Based Surfing (Raglan) and surf life-saving (Tolaga Bay) Wānanga Note: Tolaga Bay Wānanga had a change of venue to Pourerere Beach	Attendance of minimum 30 rangatahi. 90% participant rangatahi rate. 90% of working personnel will have completed the Te Taitimu Trust feedback and evaluation form.	Achieved
		Whaingaroa Surfing Wānanga & Pourerere Beach Wānanga
One Rangatahi Symposium Q2	Attendance of minimum 120 rangatahi. 90% participant rangatahi rate. 90% of working personnel will have completed the Te Taitimu Trust feedback and evaluation form.	Achieved
		leadership for life: Rangatahi Kei Mua symposium
One 5 Day Te Taitimu Trust Summer Camp Wānanga completed by 28 February 2015	Attendance of minimum 120 rangatahi. 90% participant rangatahi rate. 90% of working personnel will have completed the Te Taitimu Trust feedback and evaluation form.	Achieved
		Summer Camp Wānanga



## Participants

Mahia Rangatahi Toa engaged with six rangatahi from the Mahia community, many of whom had experience of suicide in their whanau. All of the rangatahi were of Rongomaiwahine whakapapa. As shown in figure 1, 66.7% were tāne (male) and 33.3% were wāhine (female).

Deliverable	Date of completion	Expected No.	Actual No.	Tamariki & Rangatahi	Pākeke	Male	Female	No. Māori
Kimiora: Suicide Awareness and Prevention Training	31st of August		40	10	30	5	5	9
Hikoi of Leadership: Five Day Dunedin Wānanga	14th - 19th of July	30	15	15	12	8	7	14
Inspiring Leaders: Three day Day Noho Marae	5th - 9th of July 2014	30	16	16	0	10	6	16
Te Reo o Te Marae: Three day Noho Marae	Four weekends between 9th of May to 29 of June	30	8	9	27	4	4	7
			8	8	27	4	4	7
			9	9	27	5	4	8
			10	10	27	5	5	9
Waka Hourua Wānanga	3rd October - 2nd November 2014	30	23	23	0	13	10	20
Whaingaroa Surfing Wānanga	15th of April 2015	30	19	19	8	14	5	19
Pourerere Beach Wānanga	10th - 12th of October 2015	30	22	22	0	13	9	19
One Rangatahi Symposium	22nd August	120	96	96	72	54	42	73
Five day Summer Camp Wānanga	5th - 9th of January 2015	120	98	98	92	61	37	83

## Kimiora - Suicide Prevention First Aid Workshop

As part of Te Taitimu Trust’s Te Reo o Te Marae wānanga, Te Taitimu Trust’s Whakapono, Tūmanako, Aroha focus group participated in a suicide intervention workshop called Kimiora. This workshop took place at Pukehou Marae, on the 31st of August 2014. This focus group was composed of 21 people, including Te Taitimu Trust kaimahi (staff), kaitiaki (mentors), ringawera (helpers and volunteers), rangatahi (youth), and whānau (family) members. Ten of the participants were rangatahi; 90% of the rangatahi were Māori.

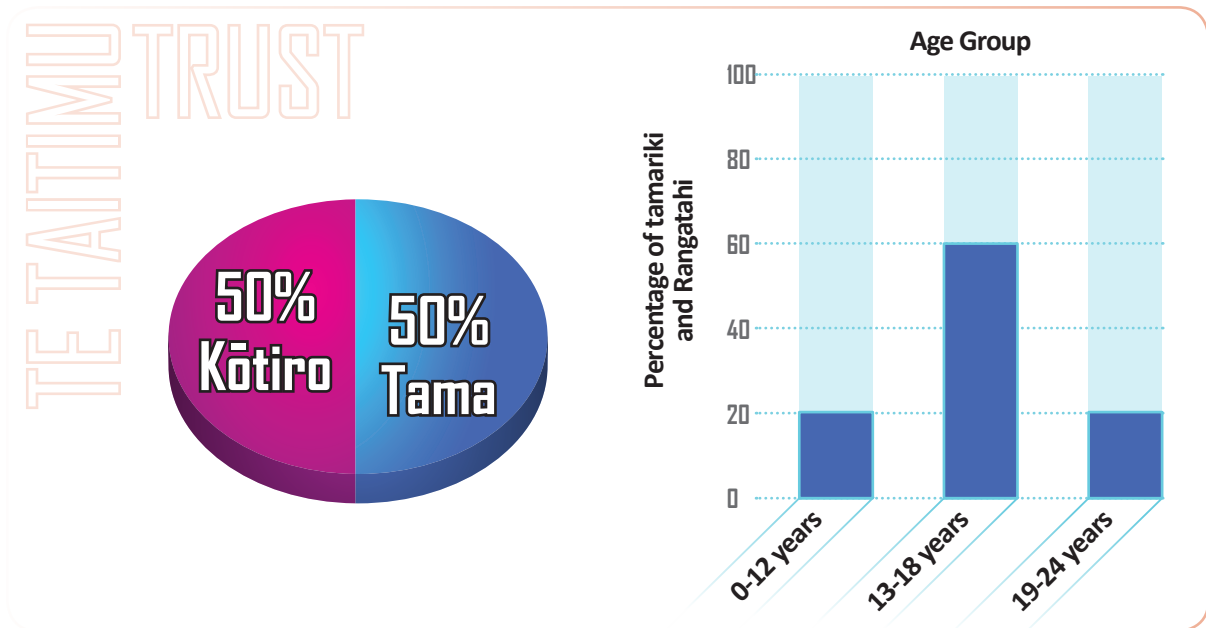


Figure 1. Gender of tamariki and rangatahi

Figure 2. Age of tamariki and rangatahi

As figure 1 shows, 50% of the tamariki and rangatahi were kōtiro and 50% were tama.

As figure 2 shows, 20% of the tamariki and rangatahi were aged between 0 – 12 years, 60% were aged between 13 – 18 years, and 20% were aged between 19 – 24 years.

This workshop was delivered by Kiritahi Firman from Kimiora Trust, who is a registered ASIST and Safetalk facilitator. Kimiora is a toolkit which helps families and friends identify signs and signals of someone at risk of suicide. It has a three strand philosophy of kōrerotia, māramatia, and awhinatia to help whānau keep everyone safe from suicide.

Those who participated were taught practical skills and participated in one on one role plays. They learnt to identify and recognise when someone may be planning to take their own life, how to create a safe plan to prevent that, linking with and involving whānau and wider social networks, as well as the importance of whānau ora and tikanga Māori.

Evaluations were completed by seven of the participants. 100% of the participants who completed the evaluation said yes in response to the following four questions:

### **1. Do you know how to identify signs and signals of intended suicide?**

Examples of participants' comments:

- *"People...at risk can become reclusive...use or increase in substance use and them not acting like themselves are also signals learned"*
- *"Someone staying in their room, drinking more, drugs, not eating, giving their prize possessions away. Language – don't care"*

### **2. Do you know how to create a safe plan to try and stop suicide taking place?**

Examples of participants' comments:

- *"By viewing signals and signs it gives me more of an image to get with that person, start a conversation and wait for answers that will help me find solutions"*
- *"Sit down and start talking to them, slowly, carefully listen to them"*

### **3. Do you know how to find help or who to contact for you or your whānau/friends to feel safe?**

Examples of participants' comments:

- *"We need to (if someone is at risk) consult an adult we trust and can talk to or a mental health professional that they feel comfortable [with]"*
- *"I've learned to understand that being able to tell someone you trust can help those that are suicidal. E.g. friends, family, a mentor or a person that has the patience to listen."*

### **4. Do you feel you could give First Aid to someone at risk of suicide?**

Examples of participants' comments:

- *"I do as we were effectively shown how to identify and consult those at risk by getting them to a stage where they can openly admit that they are contemplating suicide"*
- *"Engage with, watch mates/whānau members, talk to them, listen, ask the 'S' question, share with Whānau"*

Participants were also asked:

From this workshop – can you give an example of the importance of whānau ora and tikanga Māori?

Examples of participants' comments:

- *“Consulting close family members and getting others involved is important as it shows them that they aren't alone”*
- *“An example is to just share the aroha with and support them through what they are going through”*
- *“Just walk up to the suicidal person, start talking to them, asking them how they are feeling”*
- *“Aroha, Manaakitanga, Tūmanako”*
- *“Being Maori will help us to help each other which is what Whānau Ora is about. Being aware but supporting them also”*

All participants who participated in the evaluation learned something from this workshop. Key messages were recognising signs and signals, the importance of talking to people and asking them if they feel suicidal, as well as seeking wider support/help from others.

Participant comment:

*“This workshop has given me some new skills but also to be aware of those at risk and also not to be afraid to ask them cause it could in fact save their lives”*

After the workshop was completed, Te Taitimu Trust took Kiritahi to visit and support whānau at Kahuranaki marae. There they met with whānau whom were grieving the loss of a whānau member a month prior through suicide. This was part of Te Taitimu Trust's commitment to connecting and support whānau with regards to suicide; an aspect of their kaupapa which they regard as very important and unique to the way they mahi.

## Hikoi Of Leadership - Five Day Wananga

*Waka Hourua*

This wānanga, which took place from 14th to the 19th of July 2014, was a means of inspiring tamariki and rangatahi to consider furthering their education after secondary school and to start planning their future career paths now. Through this wānanga, tamariki and rangatahi had the opportunity to travel to Te Waipounamu (South Island). Te Taitimu Trust drew upon and built on existing networks and relationships with whānau, hapū, iwi, marae and the University of Otago to give the tamariki and rangatahi exposure to new experiences and activities. Te Taitimu Trust have whānau based in Dunedin who are affiliated to Otago University and Puketeraki Marae.

Te Taitimu Trust took 15 rangatahi and five pākeke down to Te Waipounamu, 93% of the rangatahi were Māori.

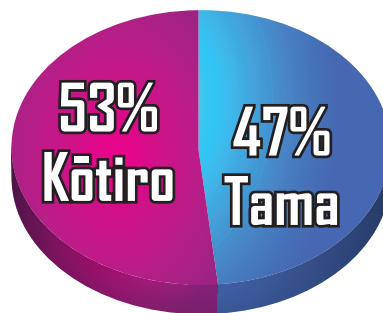


Figure 3. Gender of Rangatahi

As Figure 3 shows, 47% of the tamariki and rangatahi were kōtiro and 53% were tama.

Key activities of the wānanga included:

- Visiting the University of Otago, specifically the Archaeology department and Arana College (student accommodation).
- Participating in a Tamariki Ora holiday programme at Puketeraki marae (Karitane), which was also attended by 40 other local rangatahi.
- Visiting the Forsythe Barr Stadium and the High Performance Sport Centre of Excellence, which is used by top New Zealand Sports teams and professional athletes.
- Visiting the New Zealand Police College in Wellington, where tamariki and rangatahi spoke with people training to become police officers.
- As well as other fun sightseeing and physical activities.

Evaluations were completed by 10 of Te Taitimu tamariki/rangatahi:

Figure 4. Enjoyment of the wānanga activities

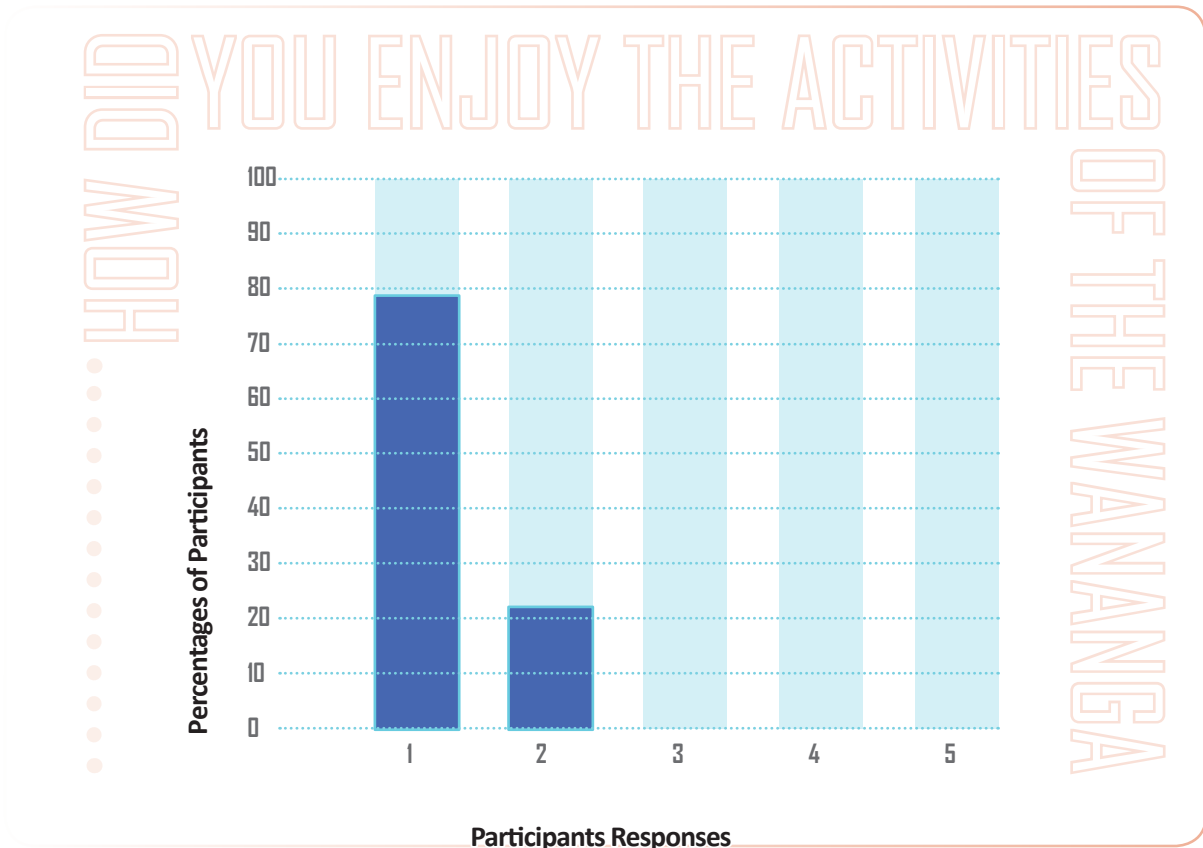


Figure 4 shows, the level to which the tamariki and rangatahi who were a part of the wānanga enjoyed the activities offered. They were asked to rate the activities from 1 to 5, where 1 meant tino pai (excellent), 3 meant āhua pai (okay), and 5 meant kāore (poor). In response to this question 78% of the rangatahi rated the activities 1, meaning they thought they were tino pai. 22% rated them as 2, which meant they felt they were between tino pai and āhua pai. This shows that 100% of the tamariki and rangatahi who completed the evaluation form thought the activities they participated in were better than āhua pai.

Examples of participants' comments:

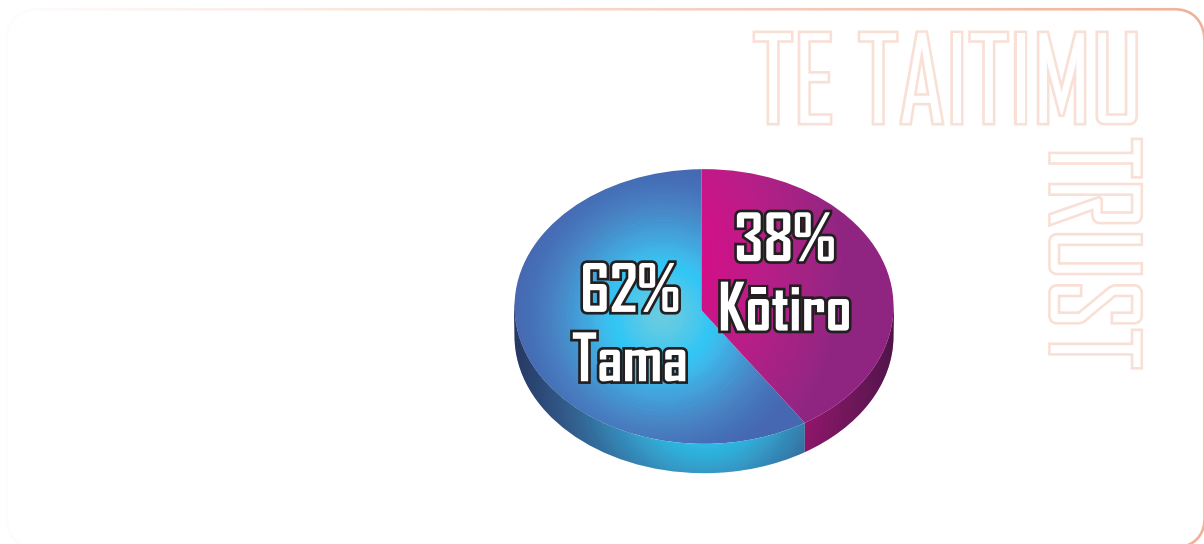
- *“Otago uni was great, amazing. I would definitely go back. I had a smile on my face that whole day, it was a pleasure to learn what I have to do to become a physiotherapist”*
- *“I saw a lot of things that buzzed me out. I saw how big the classes are and how the campus actually is”*

## Inspiring Leaders/Winter Camp Leadership

*Waka Hourua*

This noho marae took place at Pukehou Marae, from the 5th to the 9th of July 2014. It was a means of giving tamariki and rangatahi the opportunity to see examples of leadership; how to approach leadership and lead others. The three days of the noho consisted of leadership skills, exercise, whakapapa, teamwork, and guest speakers. Presentations were given by Te Hamua Nikora, Sergeant Ross Gilberts (New Zealand Police Force) and Rangiwihua Hewitt (New Zealand Army), all of whom are examples of positive role models. This wānanga was attended by 16 rangatahi, all 19 years and younger, 100% were Māori. This number allowed for one on one development.

Figure 5. Gender of rangatahi



As Figure 5 shows, 38% of the tamariki and rangatahi were kōtiro (girls) and 62% were tama (boys).

### Day One:

Te Hamua Nikora gave a presentation which shared messages about the value of life, the importance of resilience, perseverance, never giving up on your dream, and the significance of not judging or being judged. Te Hamua also spoke to the rangatahi about politics; such as the role of parliament, the different parties, leadership role of politicians, debating, and representing your people. This kōrero caused some of the rangatahi to consider a career in politics in order to help Māori.

Examples of participants' comments:

- *“Te Hamua talked to [us] about how we are the future of this earth, we are the rangatahi and ones who can change this world and make it a better place. I take this very seriously as a message to us all and it will be in my heart forever”*
- *“Today a man came and changed my life because he changed his life for us, so we can learn better”*

**Day Two:**

Police Sergeant Ross Gilbert gave a presentation with a specific focus on Leadership; what makes a leader, and what qualities and skills are required. Several of the exercises and activities the tamariki and rangatahi participated in demonstrated aspects of leadership such as communication, trust, and teamwork.

Figure 6. Police workshops

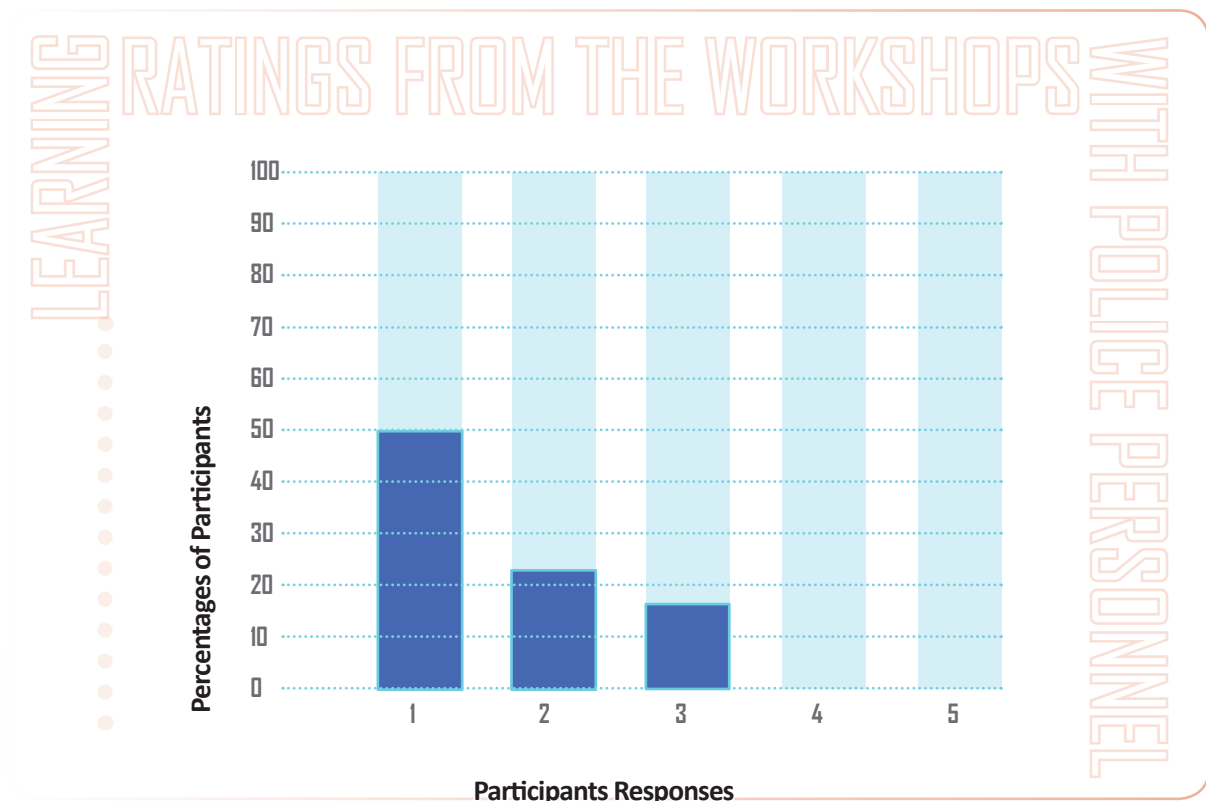


Figure 6 shows the tamariki and rangatahi’s learning ratings from the workshops with the police personnel. They were asked to rate their learning from 1 to 5, where 1 meant tino pai (excellent), 3 meant āhua pai (okay), and 5 meant kāore (poor). In response to this question 50% of the rangatahi rated the activities 1, meaning they thought they were tino pai. 23% rated the activities as 2, meaning they felt they were between tino pai and āhua pai, and the remaining 17% rated their learning as āhua pai. This shows that 100% of the rangatahi rated their learning as āhua pai or better.

Examples of participants’ comments:

- *“Never quit on your team”*
- *“I learned new leadership qualities and that you need a lot of qualities to be a leader”*

Also during day two the tamariki and rangatahi had a session on career aspirations/goal setting. The tamariki and rangatahi created career maps which showed how their goals could be achieved and what steps need to be taken to achieve them.

Examples of participants’ comments:

- *“I enjoyed my career map and I could understand it all”*



## Day Three:

Rangiwhiua Hewitt gave a presentation about her role and experience in the Army. Her presentation included explanations of the various ranks in the army, roles of command, and the leadership qualities required. This session built on and reinforced learning from the previous day. The tamariki and rangatahi also participated in army skill exercises aimed at building confidence and team work, such as being in a maze, building a bridge, gathering firewood, preparing a hāngi and a blind fold challenge.

Figure 7. Army workshops

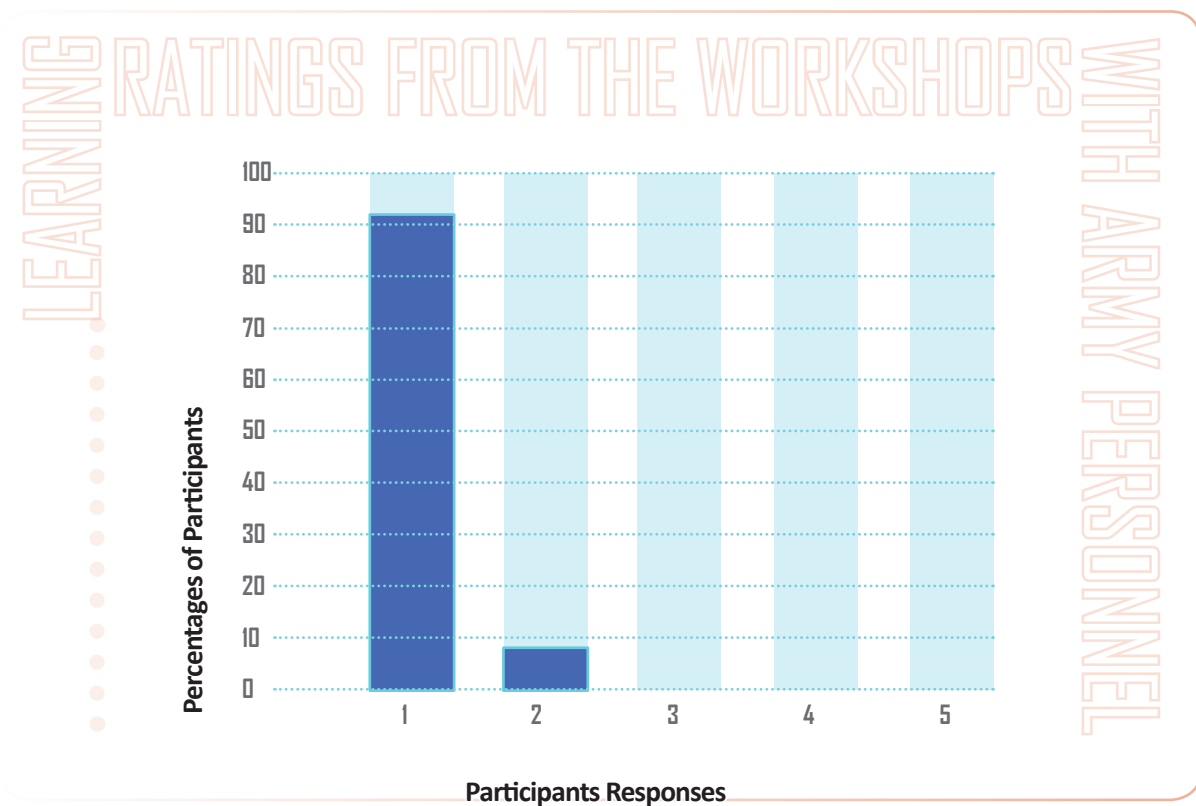


Figure 7 shows the tamariki and rangatahi’s learning ratings from the workshops with the Army personnel. They were asked to rate their learning from 1 to 5, where 1 meant tino pai (excellent), 3 meant āhua pai (okay), and 5 meant kāore (poor). In response to this question 91% of the rangatahi rated the activities 1, meaning they thought they were tino pai and 9% rated them as 2, which meant they felt they were between tino pai and āhua pai. This shows that 100% of the rangatahi rated their learning as above āhua pai.

Examples of participants’ comments:

- *“I learned you work hard but also have a lot of fun and make awesome friends”*
- *“I learned that in a lot of tasks and roles in the army, there holds a lot of responsibilities. For example confidence, communication, and being a positive role model are key qualities for leadership”*

Also on day three Dr James Graham and matua Ngavi'i Pekepo spoke about tikanga and local history.

Figure 8. Māori traditions and culture sessions

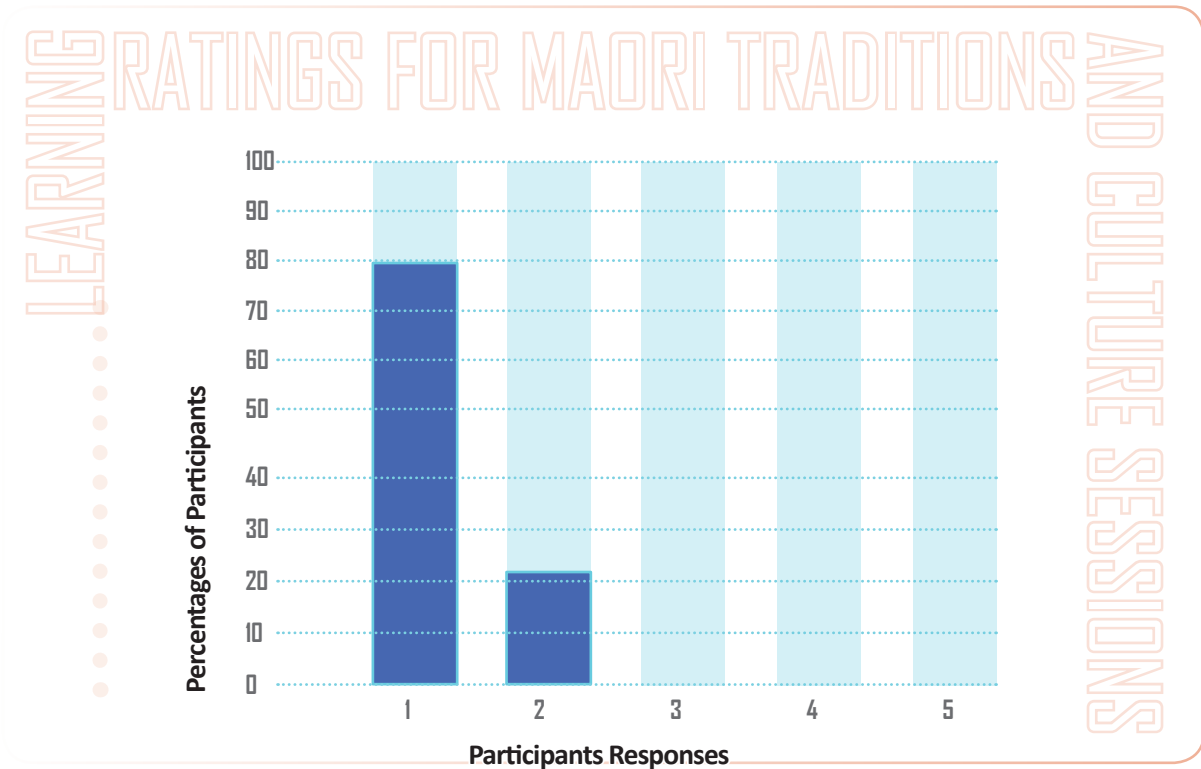


Figure 8 shows, the tamariki and rangatahi's learning ratings for the Māori traditions and culture sessions. They were asked to rate their learning from 1 to 5, where 1 meant tino pai (excellent), 3 meant āhua pai (okay), and 5 meant kāore (poor). In response to this question 79% of the rangatahi rated the activities 1, meaning they thought they were tino pai and 21% rated them as 2, which meant they felt they were between tino pai and āhua pai. This shows that 100% of the rangatahi rated their learning as above āhua pai.

Examples of participants' comments:

- *"I feel connected because I know a lot more legends than I did before this wānanga. It will help me in the future to be more confident by me knowing more of our Māori culture"*
- *"I learned heaps out of this part because Māori is my passion and I love to learn things about our whenua that I didn't know. It's cool to learn new things about our people"*

Overall rating of the wānanga

Figure 9. Overall rating of the wānanga

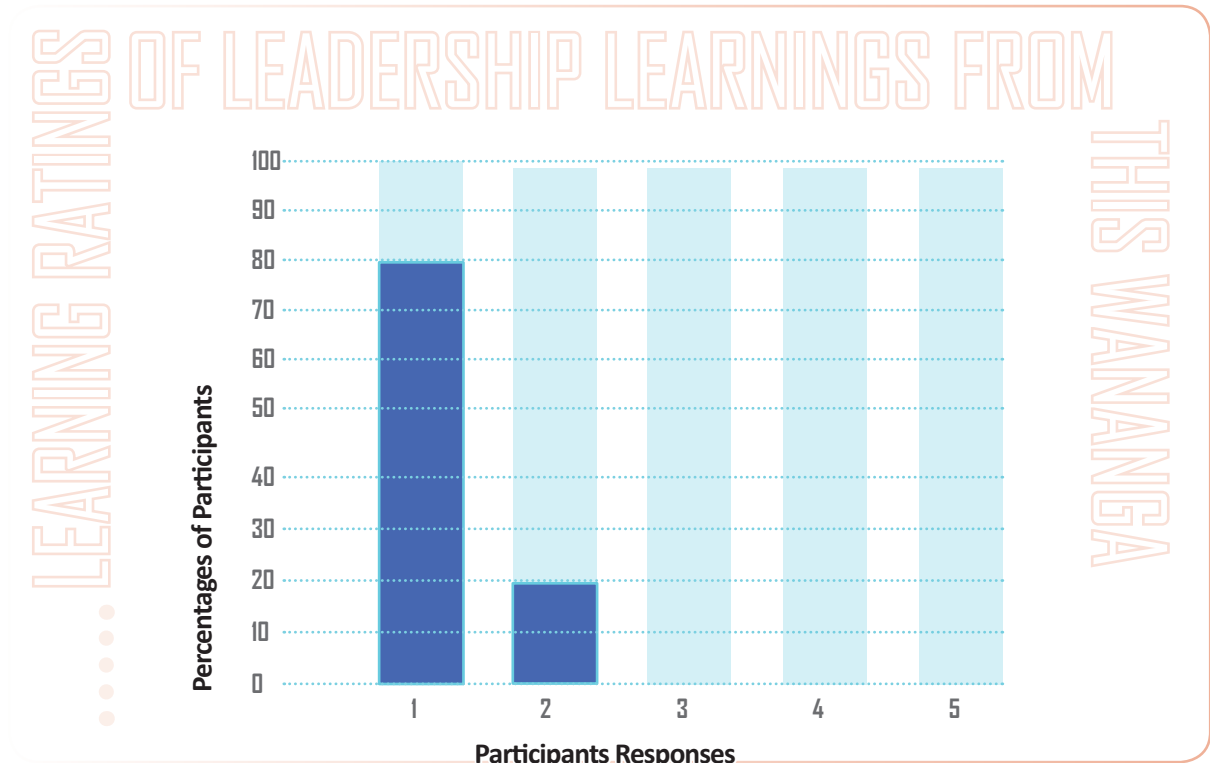


Figure 9 shows the tamariki and rangatahi’s learning ratings for the leadership learnings from this wānanga. They were asked to rate their learning from 1 to 5, where 1 meant tino pai (excellent), 3 meant āhua pai (okay), and 5 meant kāore (poor). In response to this question 79% of the rangatahi rated the activities 1, meaning they thought they were tino pai and 21% rated them as 2, which meant they felt they were between tino pai and āhua pai. This shows that 100% of the rangatahi rated their learning as above āhua pai.

Overall, the teaching in leadership presented at this wānanga was well received and the physical activities offered were also popular.

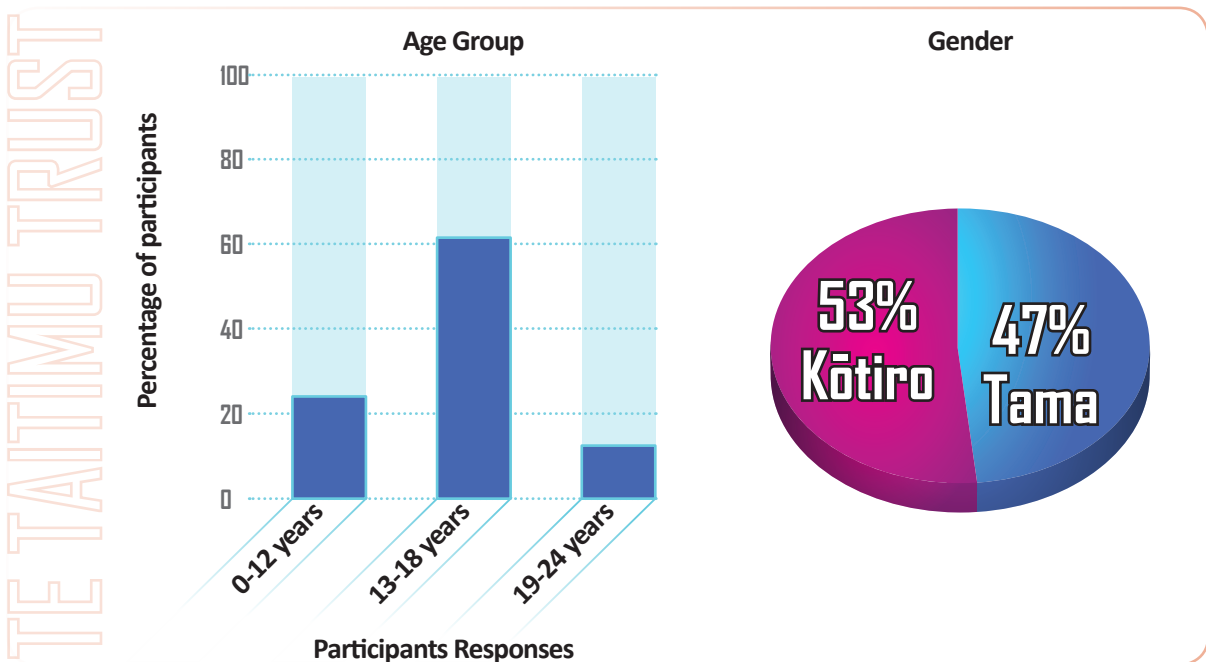


## Te Reo O Te Marae - Three Day Noho Marae

This wānanga took place over four weekends between the 9th of May to the 29th of June, across Pukehou marae, Kahurānaki marae, and Te Aute College. Rangatahi had the opportunity to participate in a range of activities and absorb new knowledge. Topics covered included te reo o te hapū, te reo o ngā taonga, tū kōrero, pepeha, whakapapa, mihi, karakia, waiata, ngā whenua rāhui, the ngāhere, and the marae. Between seven and nine rangatahi, and 27 pākeke participated in each of the wānanga. Across all of the wānanga, on average, 88.5% of the rangatahi were Māori.

Figure 10. Age of rangatahi

Figure 11. Gender of Rangatahi



As Figure 10 shows, 25% of the young participants were aged 5-9 years, 63% were aged between 13-18 years and 13% were aged 19-24 years.

As Figure 11 shows, on average across the wānanga, 53% of the tamariki and rangatahi were kōtiro (girls) and 47% were tama (boys).

**Weekend one:**

This wānanga was an opportunity for whakawhanaungatanga and connectedness. The tamariki and rangatahi participated in activities at Pourerere beach, went to Choices gym in Hastings, swam at Waipukurau pools, learned about collecting watercress, and respectfully attended the tangi of a whanaunga of some of the rangatahi.

**Weekend two:**

The second weekend was held at Kahuranaki marae. Through this wānanga the tamariki and rangatahi had the opportunity to learn about and get a deeper understanding of marae. Hawira Hape supported by John-Barry Smith, shared their knowledge of whakapapa, their life experiences, wisdom, and local history. This helped the rangatahi to make links between themselves and the marae.

There were also sessions with other mentors including Lil smith, Aunty Nana, and Robin Hape; who taught the rangatahi about the different parts of marae buildings and their significance, as well as te kawa o te marae (marae protocol). With acknowledgement that there are differences between marae, the knowledge shared around kawa covered the different roles on marae such as kaikaranga and kaikōrero, order of speeches, functions of each speaker, gender roles, pōhiri, manuhiri, tangata whenua, harirū, waiata, hākari, mihimihi, and poroporoaki. In addition Robin Hape spoke to the rangatahi about Tangaroa and kai moana. Specifically the three K's; kai, kawa, and kaupapa. Whaea Georgina and Diane also taught the tamariki and rangatahi how to clean and prepare watercress, which was kai for dinner.

Other activities during the weekend included going to the Waipukurau pools and a taha tinana workshop at Choices gymnasium in preparation for Iron Māori.

**Weekend three:**

Through this wānanga the tamariki and rangatahi learned about rongoā Māori. They walked through native bush at Elsthorpe (Central Hawkes Bay) with Robert McGowan. He spoke to them about how the ngahere is a source of kai, rongoā, and wellbeing for Māori. He also spoke about the role Māori play as kaitiaki (guardians) of the ngahere, their relationship with Tāne-mahuta, and survival skills.

In the afternoon the tamariki and rangatahi went to Pandora ponds in Napier to participate in waka ama. This workshop was delivered by Manaia Canterbury (NZ Waka ama representative). The session covered handling the waka, safety in the water, using life jackets and paddling techniques.

**Weekend four:**

This wānanga was held at Te Aute college on the first night and Pukehou marae for the remainder. It was an opportunity for the rangatahi to celebrate Matariki and be nurtured to become leaders in their communities. On the first night there were performances by musicians Troy Kingi and Tony Huata, as well as performances by Respect Dance Academy, Central Hawke's Bay College Kapa Haka, and Te Aute College. There was a large number of people in attendance.

The next morning a Kimiora suicide prevention workshop was delivered by Kiritahi Firman from Kimiora Trust (please refer to page 10).

### Rangatahi profiles

At the beginning and end of the Te Reo O te Marae wānanga, Te Taitimu trust noted key aspects of the rangatahi participating in the wānanga to create rangatahi profiles. An analysis of the profiles follows.



#### Beginning of the wānanga

At the beginning, Te Taitimu trust noted information around the length of time the rangatahi had been engaged with the trust, highlights of the rangatahi involvement, their engagement with te ao Māori (Māori world/culture), their education status and careers aspirations, as well as relevant whānau support.

The length of the time the rangatahi had been engaging with Te Taitimu trust ranged from the Te Reo o Te Marae wānanga being their first wānanga with the trust, through to having been involved with the trust for three to four years.

Highlights of being part of Te Taitimu trust for the rangatahi included participating in a suicide prevention symposium in Wellington, water safety activities, interacting with others, and being awarded a prize for leadership. For the rangatahi who attended the symposium, it increased their awareness of suicide statistics and the impact on whānau.

In terms of engagement with te ao Māori, there was a mixture of rangatahi who knew most of their pepeha and those who needed to learn more. In terms of speaking and understanding te reo Māori, several were successfully learning level one te reo Māori, while others had very little knowledge.

With regard to education, Te Taitimu trust noted what schools the rangatahi went to and any academic achievements. For instance, two rangatahi were top students at their schools. The trust also noted career aspirations of the rangatahi, for example one wanted to be a psychologist, one wanted to be fireman, and another one wanted to be a personal trainer.

For the rangatahi who were newer to the trust, the trust noted down some of the whānau support available, for example one was close to their sister and another was living with their grandmother.

## *End of the wānanga*

At the end of the wānanga Te Taitimu trust noted information about the rangatahi under four interconnected categories; connections, confidence, leadership, and resilience. Some themes are found in more than one of the categories.

In terms of connections, the three major areas Te Taitimu trust noted were connection to te ao Māori, connections to Kahuranaki marae, and connections to other people. Te Taitimu trust noted that through the wānanga the rangatahi were gaining a deeper understanding of te ao Māori, te reo Māori, and tikanaga of the marae. In regards to connection to Kahuranaki marae, Te Taitimu trust noted that many of the rangatahi had learnt their whakapapa to the marae, while others gained a better understanding of how to behave on the marae. When discussing connections with other people, Te Taitimu trust noted that each of the rangatahi improved their connections with others. The rangatahi improved their relationships with a variety of people. Some rangatahi connected with people who were younger than them, some with people who were older, and some with whānau, hapū, and marae.

With regard to confidence, the two main areas identified were around tikanga Māori and relationships with others. In terms of tikanaga, Te Taitimu trust noted that the rangatahi increased knowledge in a variety of areas, including whaikōrero, karanga, pepeha, te reo Māori, and mahi kai. With relationships with others, Te Taitimu Trust noted that some rangatahi were becoming better at taking on roles of responsibility, while another was becoming more confident at talking with their peers.

When discussing leadership, Te Taitimu trust spoke about te reo and relationships with others again. In terms of the different levels of knowledge of te reo Māori among the rangatahi, Te Taitimu trust discussed how that there were rangatahi who have a strong passion for te reo Māori and there are those beginning their journey. With regard to relationships with others, there were rangatahi who were building their relationships with others and those who were able to mentor those who were younger than themselves (tuakana/teina relationships).

With resilience, Te Taitimu trust noted improvements in the relationships between the rangatahi and others at the wānanga, as well as personal traits. In terms of their relationships with others there were rangatahi who were noted as having improved rapport, having grown closer to others, and others becoming more helpful to others. In terms of personal traits, Te Taitimu trust noted that some rangatahi showed resilience through humour, others through their organisation skills, ability to focus, perseverance, and their increased comfort around the marae and the people at the wānanga.

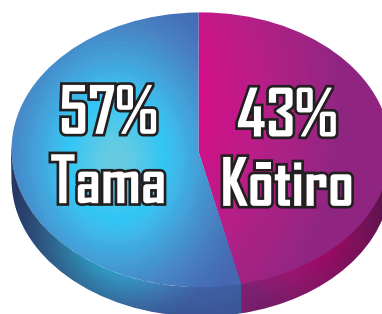
## Waka Hourua Wananga



This wānanga, which took place from the 3rd of October – 2nd of November 2014, was a means of the tamariki and rangatahi gaining knowledge and a better understanding of their relationships with each other. The wānanga also allowed the tamariki and rangatahi the opportunity to maintain their connections with Tangaroa. The tamariki and rangatahi had the opportunity to experience sailing on a waka hourua and learn about traditional Māori navigational values. Tasks learned included learning how to tie certain knots, how to track the wind, bringing up the sails, boat and water safety, and maintenance of the waka itself.

For this wānanga Te Taitimu Trust worked collaboratively with an organisation called Waka Hourua based in Ahuriri. 23 tamariki and rangatahi took part in this wānanga, including Te Taitimu Trust staff and volunteers; 87% were Māori.

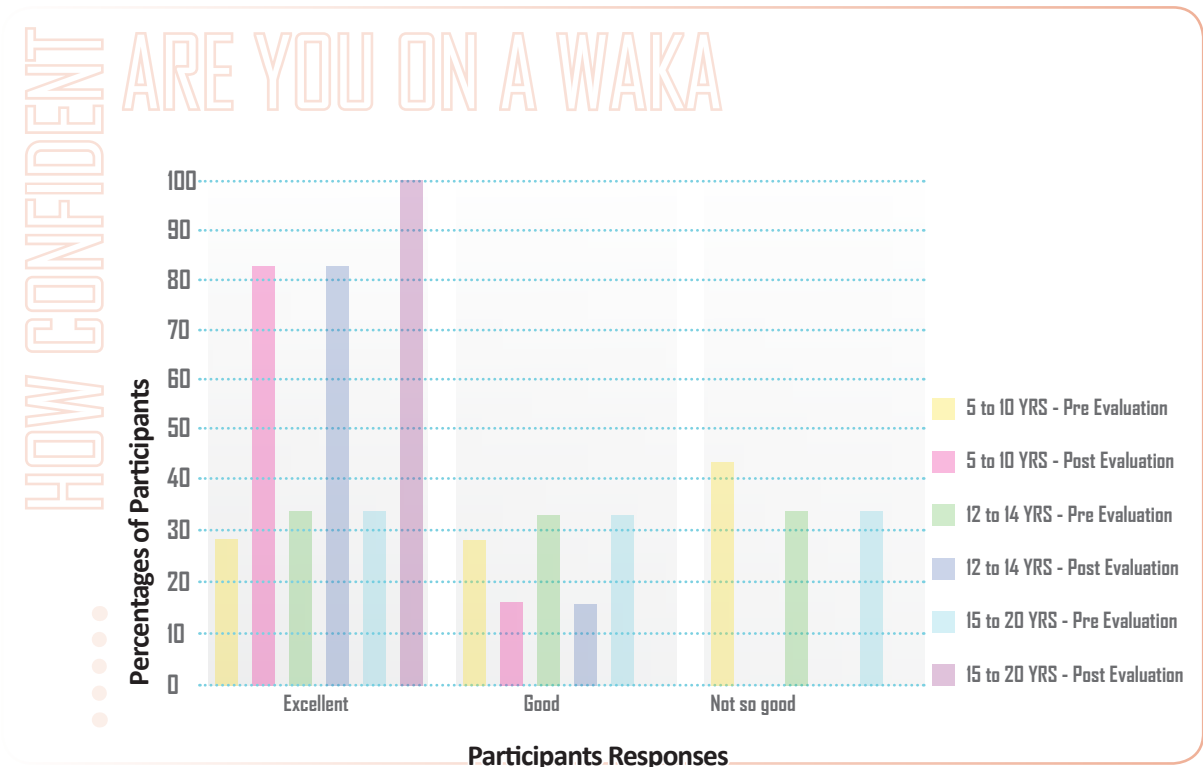
Figure 12. Gender of rangatahi



As Figure 12 shows, that 43% of the tamariki and rangatahi were kōtiro (girls) and 57% were tama (boys).



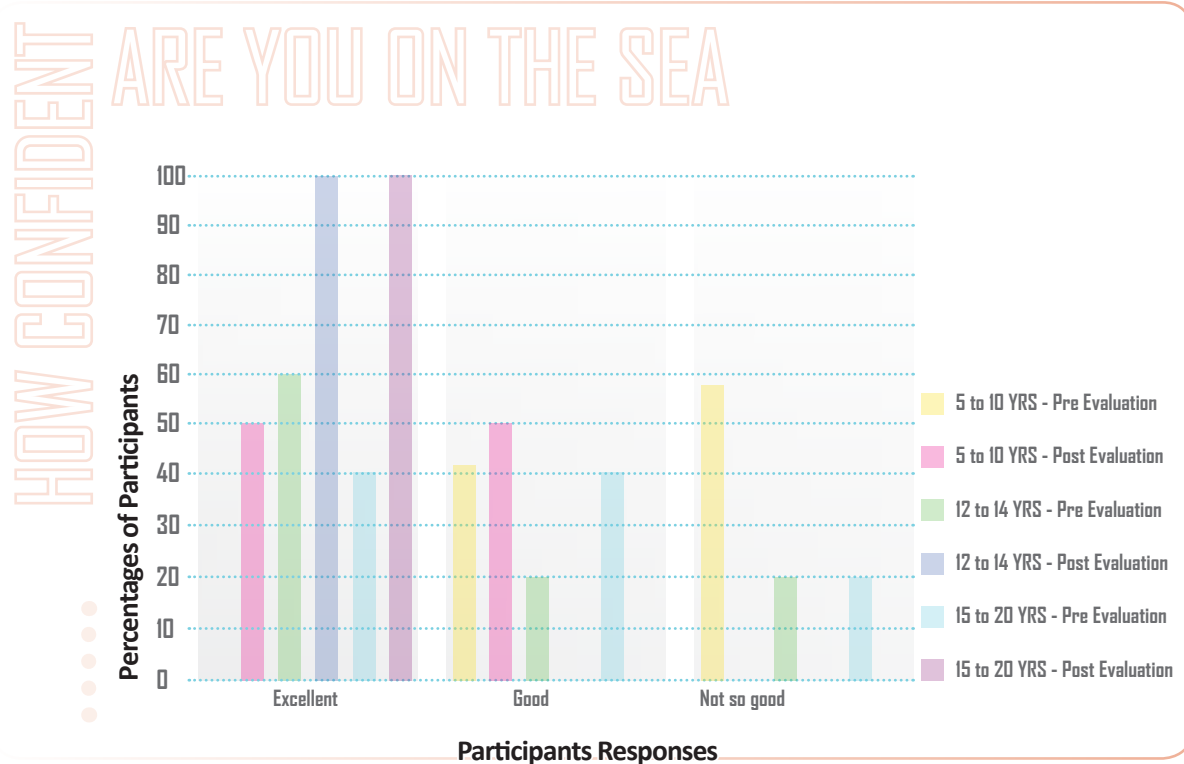
Figure 13. Confidence on a waka



In response to the question “how confident are you at waka?”, before and after attending the Waka Hourua Wānanga, the tamariki and rangatahi assessed themselves as either excellent, good or not so good. Figure 13 shows their confidence levels pre and post wānanga grouped into three age groups; 4 – 9 years (pink) , 10 – 13 years (green), and 14-16 years (purple). The light colours indicate pre wānanga evaluations and the darker colours indicate post wānanga evaluations.

Prior to the wānanga 64.7% of the tamariki and rangatahi considered their confidence to be good and above. The remaining 35.3% thought their confidence was not so good. After the wananga, 100% of the tamariki and rangatahi who completed the evaluation form throught their confidence was good or excellent. The 15 – 20 years having the biggest increase in the excellent category, with 100% having excellent confidence on a waka after the wānanga.

Figure 14. Confidence on the sea



In response to the question “how confident are you on the sea?”, before and after attending the Waka Hourua Wānanga, the tamariki and rangatahi assessed themselves as either excellent, good or not so good. Figure 14 shows their confidence levels pre and post wānanga grouped into three age groups; 4 – 9 years (pink), 10 – 13 years (green), and 14-16 years (purple). The light colours indicate pre-wānanga evaluations and the darker colours indicate post wānanga evaluations. Prior to the wānanga 64.7% of the tamariki and rangatahi considered their confidence to be good and above. The remaining 35.3% thought their confidence was not so good. After the wānanga 100% of the tamariki and rangatahi who completed the evaluation form thought their confidence was good or excellent. The 12 – 14 years and the 15 – 20 years both having 100% excellent confidence on the sea post wānanga.

Example of participants responses to the Waka Hourua wānanga:

- “excited to get on the water. I feel like I want to go on the waka again. It was exciting doing the jobs and I feel so confident now”
- “I felt so happy from getting to experience what it is like to sail on a waka. I have gained a lot of confidence and knowledge after going on the waka hourua. I met a lot of people as well”

## Whaingaroa Surfing Wānanga

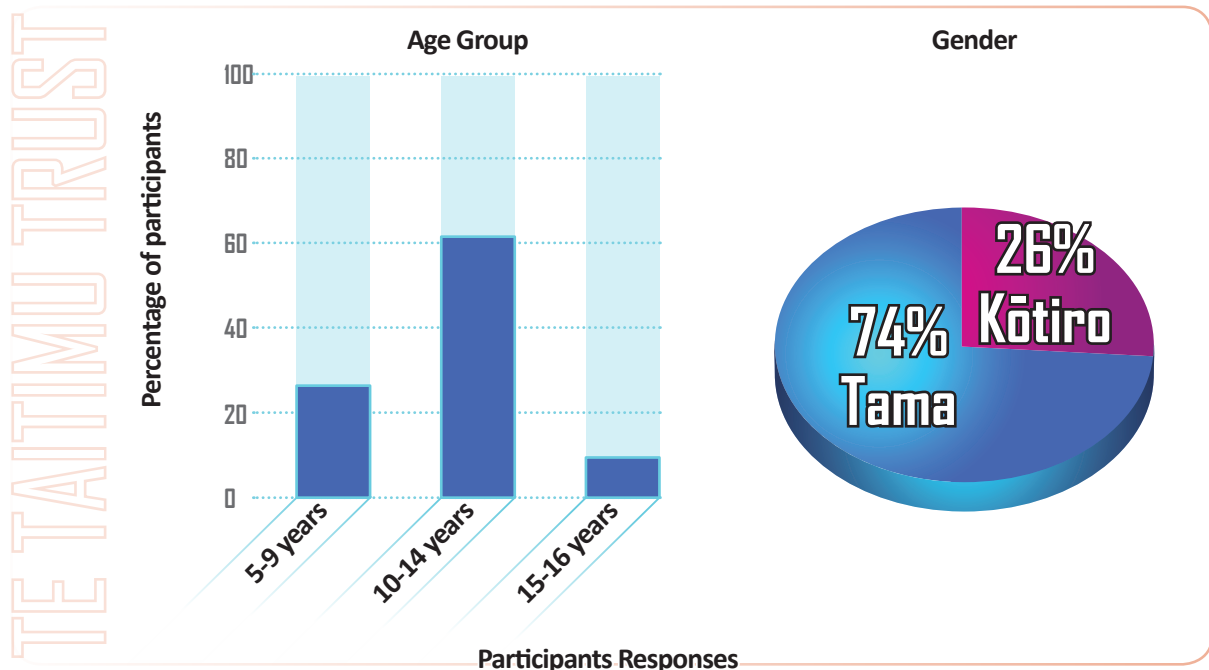
*Waka Hourua*

This surfing wānanga took place at Raglan, from the 15th- 17th of April 2015. This wānanga was about providing tamariki and rangatahi the opportunity to experience surfing and learn about water safety. The wānanga programme was developed in collaboration with Surf Life Saving New Zealand and Water Safety New Zealand. There were 19 tamariki/rangatahi and eight pākeke in attendance at this Surfing Wānanga, 100% Māori.



Figure 15. Age of tamariki and rangatahi

Figure 16. Gender of tamariki and rangatahi



As Figure 15 shows, 26% of the young participants were aged 5-9 years, 63% were aged between 10-14 years, and 11% were aged 15-16 years.

As Figure 16 shows, 26% of the tamariki and rangatahi were kōtiro (girls) and 74% were tama (boys).

### Day One:

The group travelled to Raglan. In the evening Jordan Waiti took a session with the rangatahi where he explained the different parts of surf boards. The tamariki and rangatahi could ask any questions they had. Before going to bed the group also watched a video about surfing.

### Day Two:

On this day all of the rangatahi were shown how to put on a wetsuit and then everyone made their way to Ngaruanui Bay. A session on water safety occurred before anyone entered the water, which included everyone being fitted with a wetsuit and surfboard. Many of the tamariki and rangatahi participated in surfing at the beach.

Figure 17. Knowledge of surf board parts

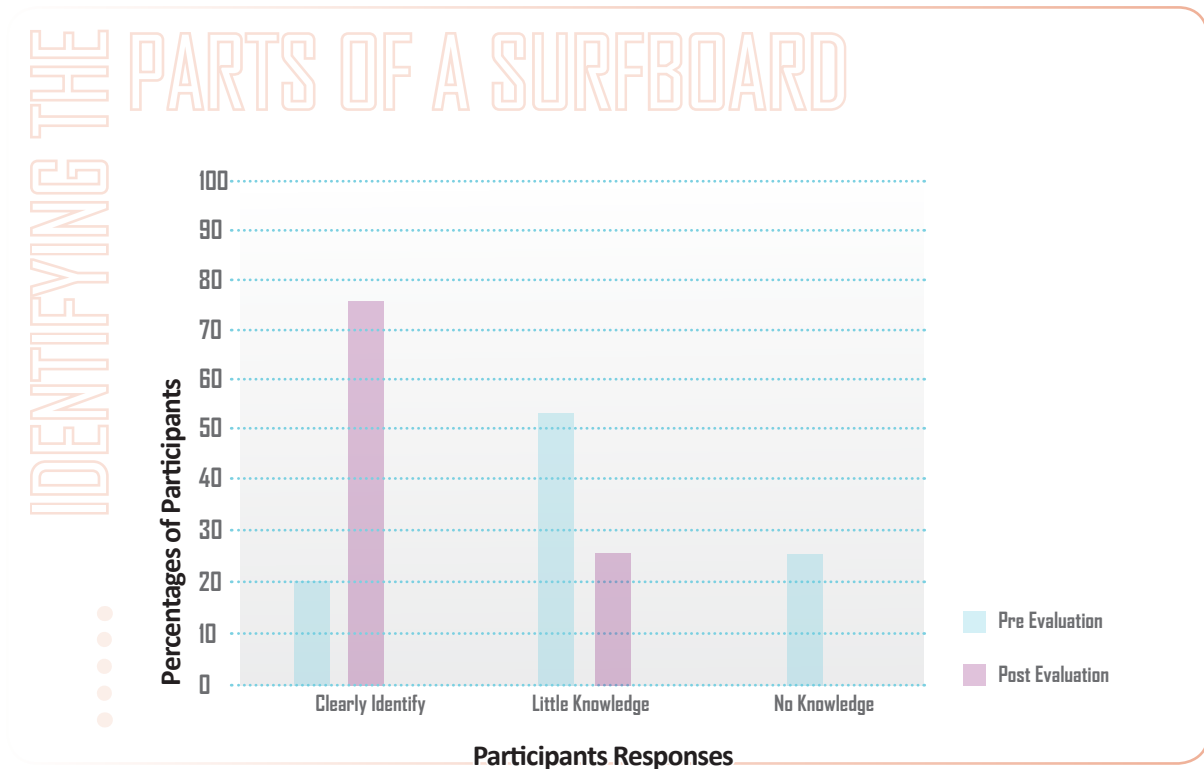


Figure 17 shows what percentage of the tamariki and rangatahi who could identify the different parts of a surf board before (blue) and after (purple) the surfing workshop. Before the workshop, 21% could clearly identify the different parts of a surf board, 53% had a little knowledge about the different parts and 26% had no knowledge. After the workshop the number who had a little knowledge dropped to 26% and the percentage who could identify the different parts of a surf board had increased to 76%.

Figure 18. Identifying a rip

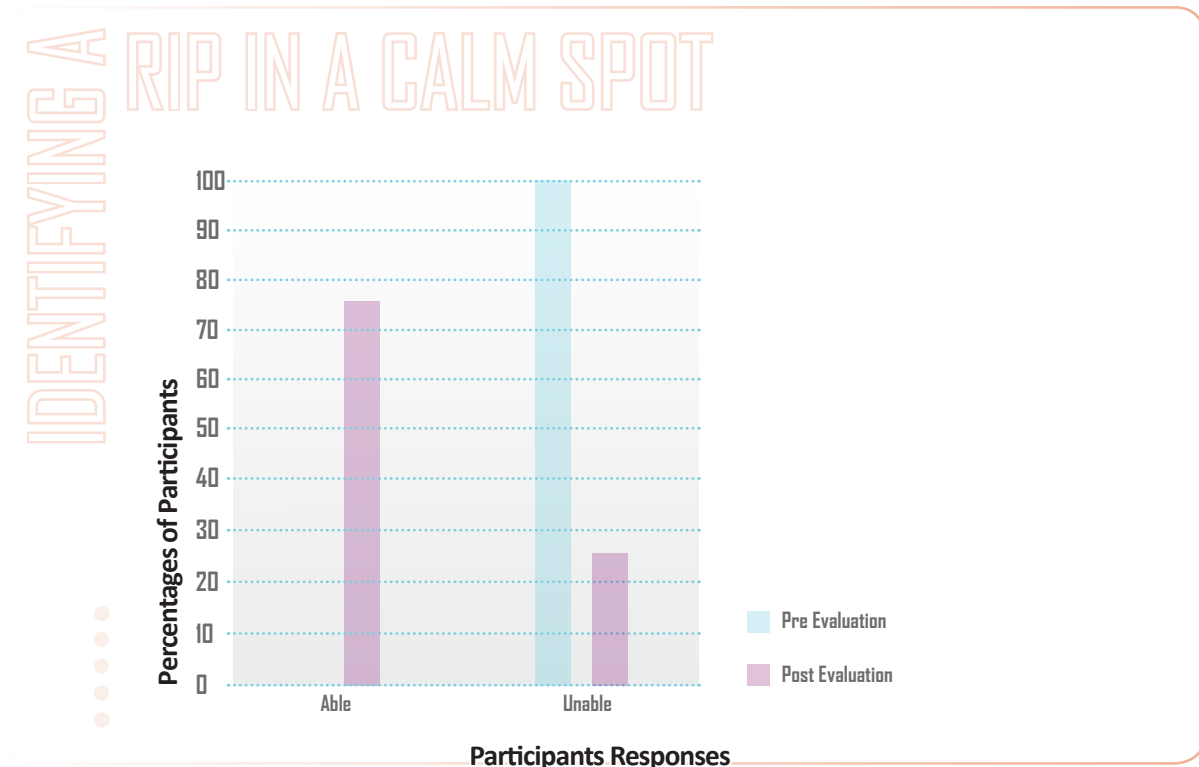


Figure 18 shows what percentage of the tamariki and rangatahi could identify a rip in a calm spot before (blue) and after (purple) the surfing workshop. Before the workshop 100% could not identify a rip in a calm spot. After the workshop the percentage who could not identify a rip in a calm spot had decreased to 26% and the percentage who could identify a rip had increase to 74%.

In the afternoon of day two, there were group activities such as surfing and swimming in the river. Then later the tamariki and rangatahi had a session with Taruke Thompson (tangata whenua) about the whakapapa, landmarks, and history of the area they were staying in. Taruke also shared kōrero about the environment and importance of the sea.

In the evening the rangatahi carried out group activities that incorporated Te Whare Tapa Whā and the kaupapa of the wānanga.

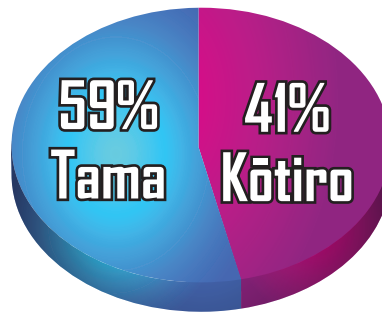
**Day Three:**

The key activity on day three was a visit to the Raglan Environment, Education and Leaders in Sustainability (E.E.L.S) program with Charles Mitchell. The tamariki and rangatahi had the opportunity to see an eel farm and learn about the importance of a natural environment and coast line. They learned about the different types of eels, the farm, the coastline, the history of the area, the environment, the surroundings, and the animals at the farm.

## Pourerere Beach Wananga

This wānanga, which took place from the 10th – 12th of October 2014, taught the tamariki and rangatahi about mahinga kai (gathering and sizing kai moana like Kina and Paua). This wānanga also built awareness of connections to wai (water) and whenua (land). Tamariki and rangatahi were taught about sourcing food from the sea, land safely, the difference between lore and law, and learned practical safety skills within a campsite. The wānanga was attended by 22 tamariki/rangatahi, with pākeke supervision; 100% Māori.

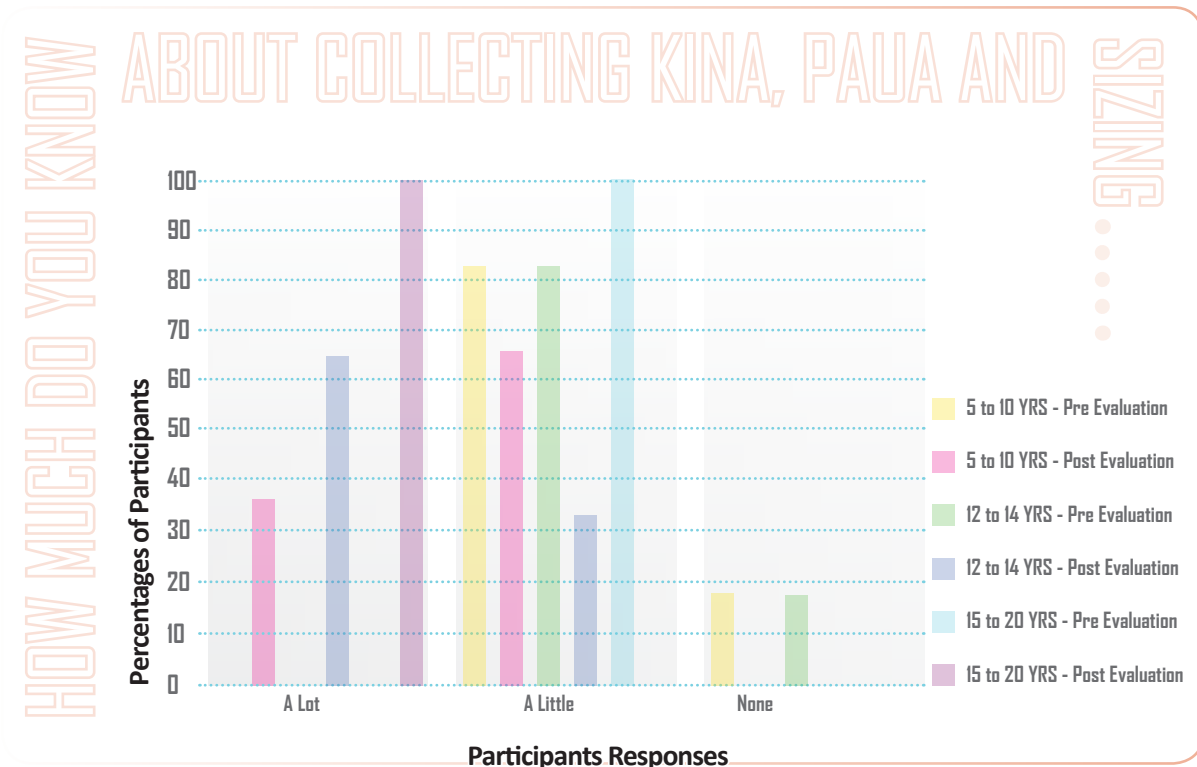
Figure 19. Gender of tamariki and rangatahi



As Figure 19 shows, 41% of the tamariki and rangatahi were kōtiro (girls) and 59% were tama (boys).

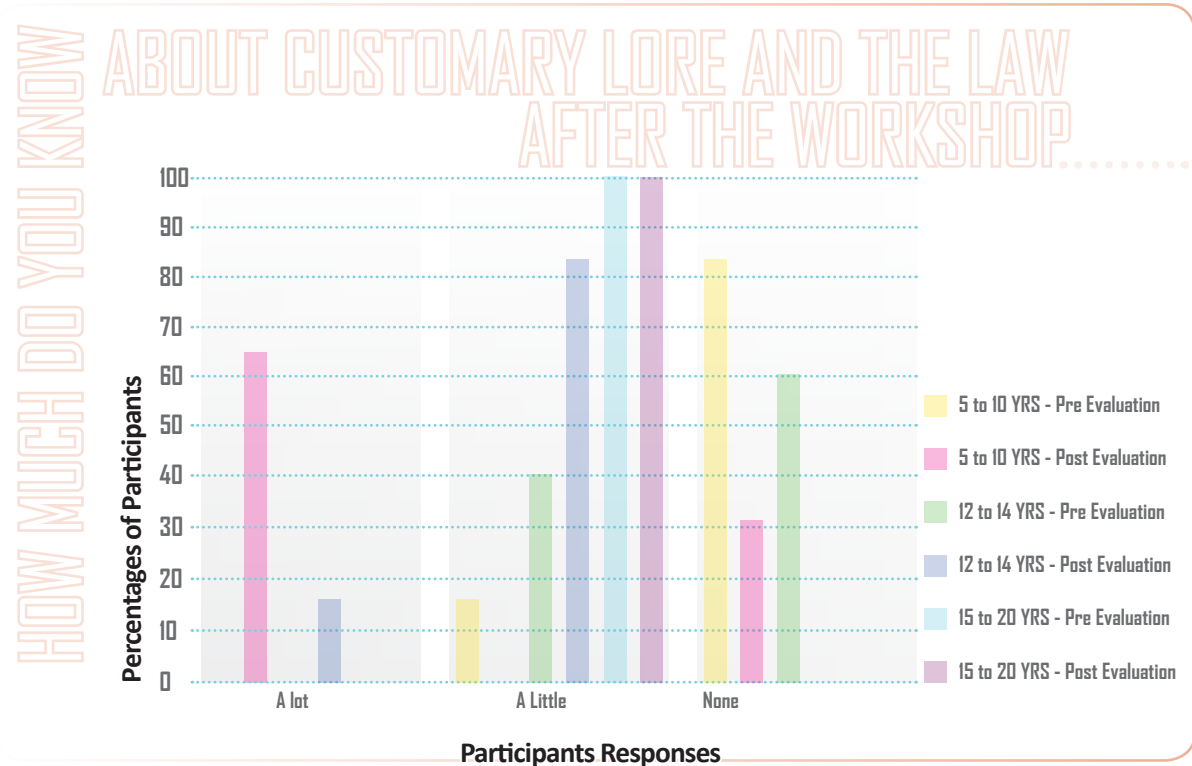


Figure 20. Collecting and sizing Kina and Paua



In response to the question ‘how much do you know about collecting Kina ,Paua and sizing?’, before and after attending the Pourerere Beach Wānanga the tamariki and rangatahi assessed themselves as either knowing a lot, a little or none (knowing nothing). Figure 20 shows their knowledge levels pre and post wānanga grouped into three age groups; 4 – 9 years (pink) , 10 – 13 years (green), and 14-16 years (purple). The light colours indicate pre evaluations and the darker colours indicate post evaluations. Prior to the wānanga 100% of the tamariki and rangatahi had a little to no knowledge about collecting Kina, Paua, and sizing. After the wānanga 100% of the 15-20 year olds, 67% of the 12 to 14 year olds, and 33% of the 5 to 10 year olds identified as having a lot of knowledge about Kina, Paua, and sizing. The remaining 67% of 5 to 10 year olds and 33% of 12 to 14 year olds identified as having a little knowledge about Kina, Paua, and sizing.

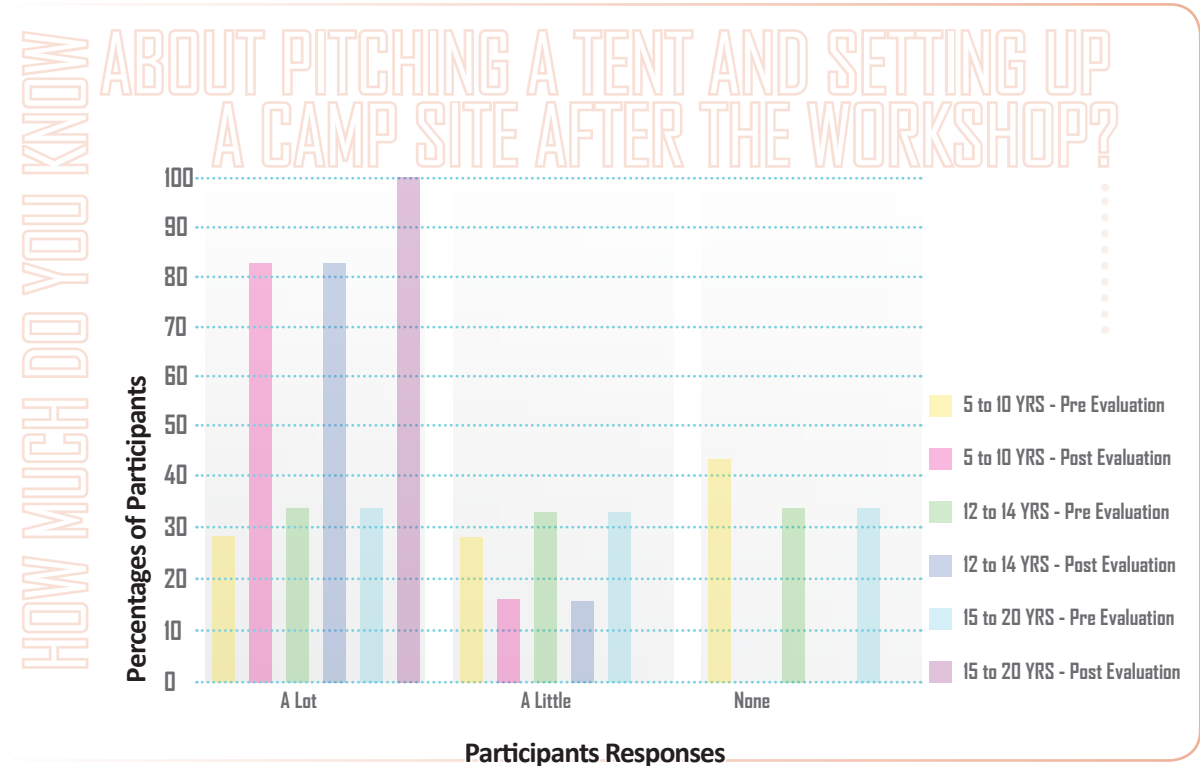
Figure 21. Customary lore and the law



In response to the question “how much do you know about the differences between customary lore and the law?”, before and after attending the Pourerere Beach Wānanga the tamariki and rangatahi assessed themselves as either knowing a lot, a little or none (knowing nothing). Figure 21 shows their knowledge levels pre and post wānanga grouped into three age groups; 4 – 9 years (pink) , 10 – 13 years (green), and 14-16 years (purple). The light colours indicate pre evaluations and the darker colours indicate post evaluations. Prior to the wānanga 100% of the tamariki and rangatahi had a little to no knowledge about the differences between customary lore and the law. After the wānanga 67% of the 5 – 10 year olds and 17% of the 12-17 year olds identified as knowing a lot about the differences between lore and law, the remaining 83% of the 12 – 17 year olds identified as knowing a little about the differences. 100% of the 15 – 20 year olds identified as having a little knowledge about the differences after the wānanga, which was the same amount as before the wānanga. There was also no change for 33% of the 5 – 10 year olds who identified as having no knowledge of the difference.



Figure 22. Pitching a tent and setting up a camp



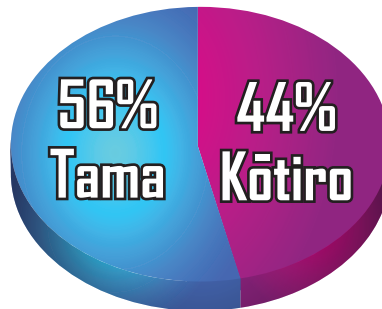
In response to the question “how much do you know about pitching a tent and setting up a camp site after the workshop?”, before and after attending the Pourerere Beach Wānanga the tamariki and rangatahi assessed themselves as either knowing a lot, a little or none. Figure 22 shows their knowledge levels pre and post wānanga grouped into three age groups; 4 – 9 years (pink) , 10 – 13 years (green), and 14-16 years (purple). The light colours indicate pre evaluations and the darker colours indicate post evaluations. Prior to the wānanga 100% of the tamariki and rangatahi had a little to no knowledge about pitching a tent and setting up a camp. After the wānanga 100% of the 12 to 14 year olds, 100% of the 15 – 20 year olds, and 33% 5 to 10 years identified as having a lot of knowledge about pitching a tent and setting up a camp site.

## Leadership For Life: Rangatahi Kei Mua Symposium

This one day symposium on rangatahi leadership, held at Te Aute College on the 22nd of August, explored ways in which young people can exercise leadership in order to effect positive impacts on their own lives as well as their peers. Rangatahi came together to discuss leadership, how they can contribute to building strong and vibrant communities where rangatahi feel safe, are able to realise their full potential, and are ready to face the future with confidence. Te Taitimu Trust hosted this event in co-ordination with Te Taiwhenua o Heretaunga, the Department of Corrections, the Ministry of Health, and Eastern Districts Police.

Attendance was by invitation only and explicitly targeted at rangatahi. Ten Hawkes Bay Secondary schools attended out of the 12 invited, with 10 students from each school comprised of year 9, year 10 and year 11 rangatahi, as well as one staff member. Participating schools included Central Hawkes Bay College, Te Aute College, Hastings Boys' High School, Flaxmere College, St. John's College, Karamu High School, Tamatea High School, William Colenso College, Hukarere Girls' College, and Waiora College. Over 96 rangatahi and 72 pākeke participated. 70 of the rangatahi completed evaluation forms, as well as 14 pākeke.

Figure 23. Gender of rangatahi



As Figure 23 shows, 44% of the tamariki and rangatahi were kōtiro (girls) and 56% were tama (boys).

### Symposium Goals:

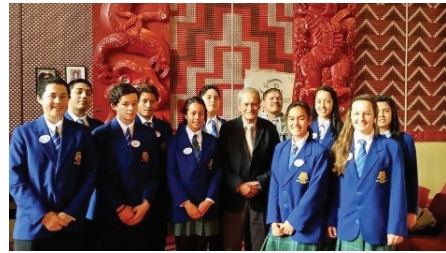
By the end of the symposium participants were to have a better:

- understanding of themselves, their whānau and their community;
- idea of how they might cope with contemporary challenges; and
- idea of how they might show leadership and help others who are struggling.

## *Waka Hourua*

The symposium programme included a keynote address by Professor Emeritus Sir Mason Durie, a rangatahi panel, and workshops covering a variety of topics.

Professor Emeritus Sir Mason Durie spoke to the symposium about the challenges leaders face today and the challenges going forward. A key message was that good leaders share their triumphs and their burdens, and ask for help when needed. Speaking to the rangatahi Sir Mason spoke about the different challenges faced by rangatahi today compared to the past and the role leadership can play in improving outcomes.



The rangatahi panel consisted of representatives from each school, they were selected to respond on behalf of their schools at the beginning and completion of the day's events.

The rangatahi broke into 6 different workshops, each mentored by health care professional, and each covering a different challenge for the future:

- Managing Facebook
- Managing bullying
- Managing highs
- Managing lows
- Managing school and after school
- Managing the whānau

After the workshops everyone fed back to the main group.

The day was closed by Wi Keelan (Chief Advisor Māori Health, Ministry of Health) and Dr James Graham (Ngati Kahungunu Iwi Incorporated) who gave a summary of the day.



Figure 24. Understanding yourself, whanau, and community

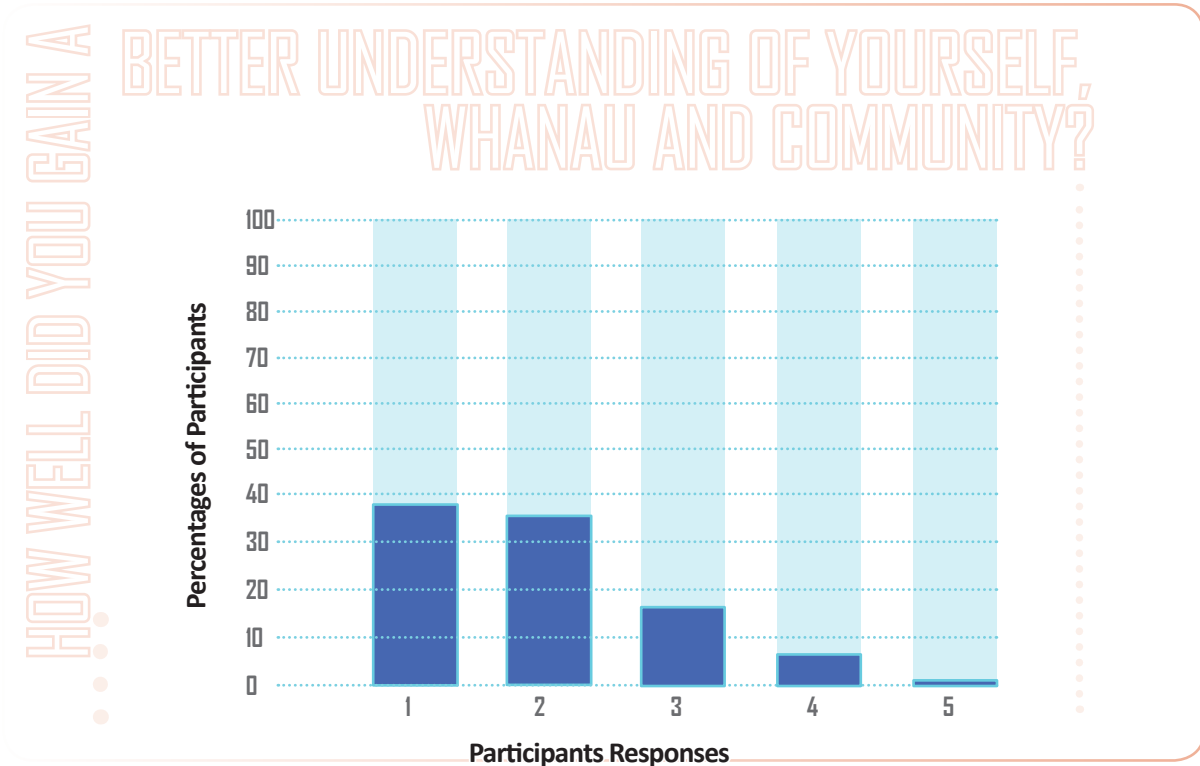


Figure 24 shows the level to which the rangatahi gained a better understanding of themselves, their whānau, and community. They were asked to rate how well they gained a better understanding from 1 to 5, where 1 meant tino pai (excellent), 3 meant āhua pai (okay), and 5 meant kāore (poor). In response to this question 39% of the rangatahi chose 1, 37% chose 2, 17% chose 3, 6% chose 4 and 1% chose 5. This means 93% of the rangatahi thought they had gained an āhua pai to above āhua pai understanding of themselves, whānau and community.

Examples of participants' comments:

- *"I learned that everyone is connected somehow"*
- *"I understood more on how to become a better leader. It will help me in life to gain more knowledge and friends"*

Figure 25. Handling challenges in the future

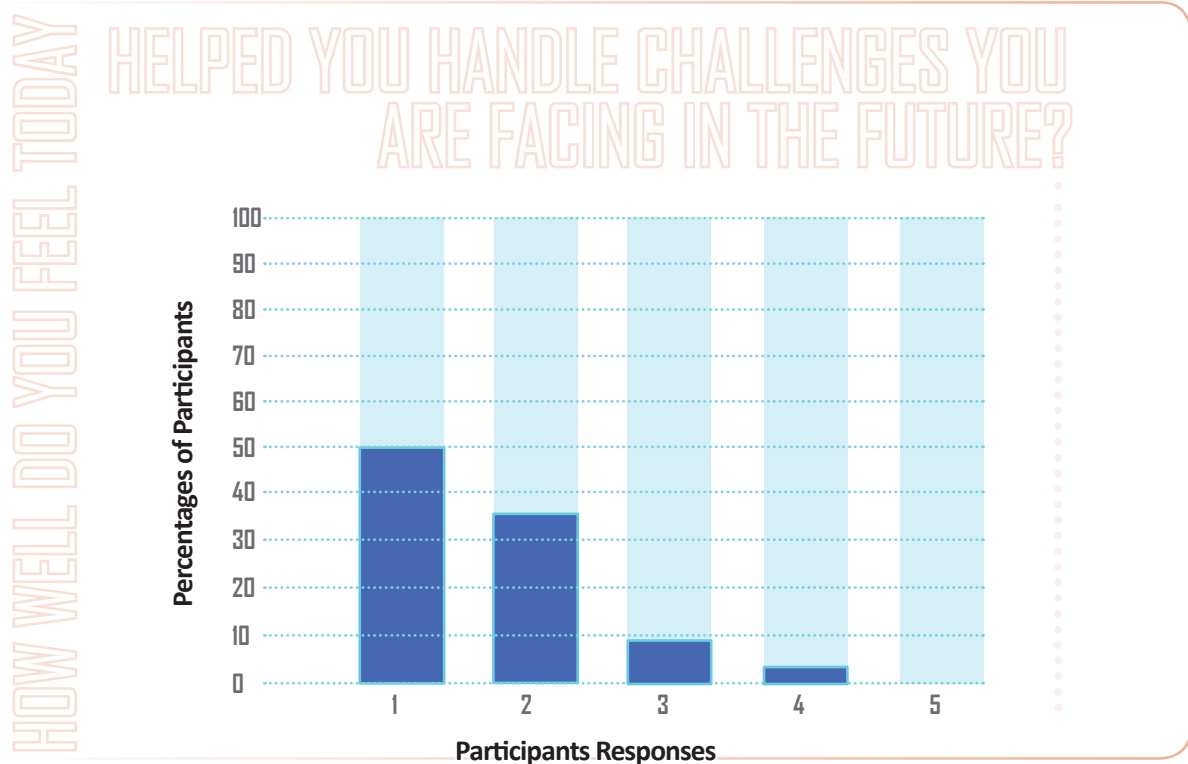


Figure 25 shows the level to which the the rangatahi felt the symposium helped them to handle challenges they will face in the future. They were asked to rate how they felt from 1 to 5, where 1 meant tino pai (excellent), 3 meant āhua pai (okay), and 5 meant kāore (poor). In response to this question 51% of the rangatahi chose 1, 36% chose 2, 9% chose 3, and 4% chose 4. This means 96% of the rangatahi felt āhua pai to above āhua pai about how the day helped them to handle challenges they will face in the future.

Examples of participants' comments:

- *"It helped me because I found out what rangatahi my age have to do to overcome their own challenges"*
- *"I am able to put the markers to use and I have learned that I am ready to be a leader"*

Figure 26. Leadership roles and helping others



Figure 26 shows the level to which the rangatahi felt they could take on a leadership role and help others who are struggling. They were asked to rate how they felt from 1 to 5, where 1 meant tino pai (excellent), 3 meant āhua pai (okay), and 5 meant kāore (poor). In response to this question 52% of the rangatahi chose 1, 31% chose 2, 15% chose 3, and 2% chose 4. This means 98% of the rangatahi felt āhua pai to above āhua pai.

Examples of participants' comments:

- *“Helped me to step up and take on more leadership roles”*
- *“After learning about the qualities a leader should have, like service and loyalty etc. I believe I could apply these in my life to take on different leadership roles”*

Figure 27. Value of the workshop session

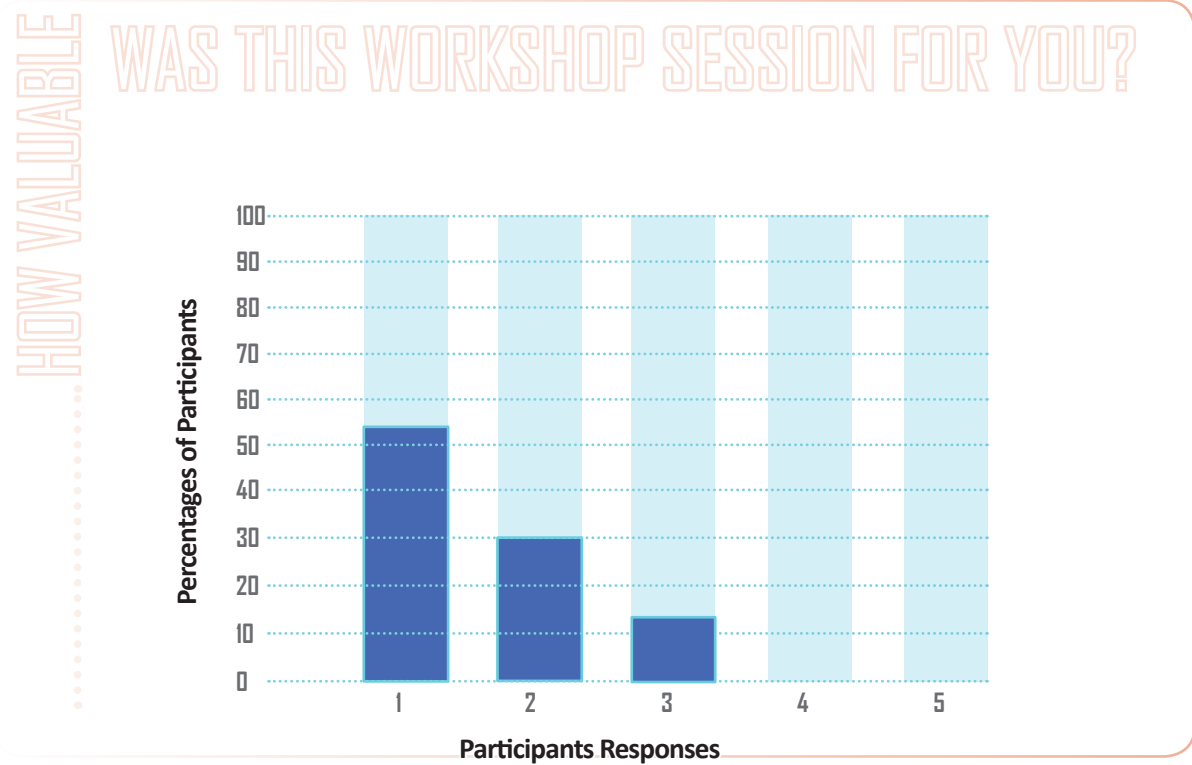


Figure 27 shows how valuable the rangatahi found the workshop session. They were asked to rate how valuable they found it from 1 to 5, where 1 meant tino pai (excellent), 3 meant āhua pai (okay), and 5 meant kāore (poor). In response to this question 52% of the rangatahi chose 1, 30% chose 2, 14% chose 3, and 4% chose 4. This means 96% of the rangatahi found the workshops āhua pai to above āhua pai.

Examples of participants' comments:

- *“Every time someone made a comment, I learned new things”*
- *“It was good to learn how there are good and bad things and there are ways to manage them”*

Figure 28. The symposium overall

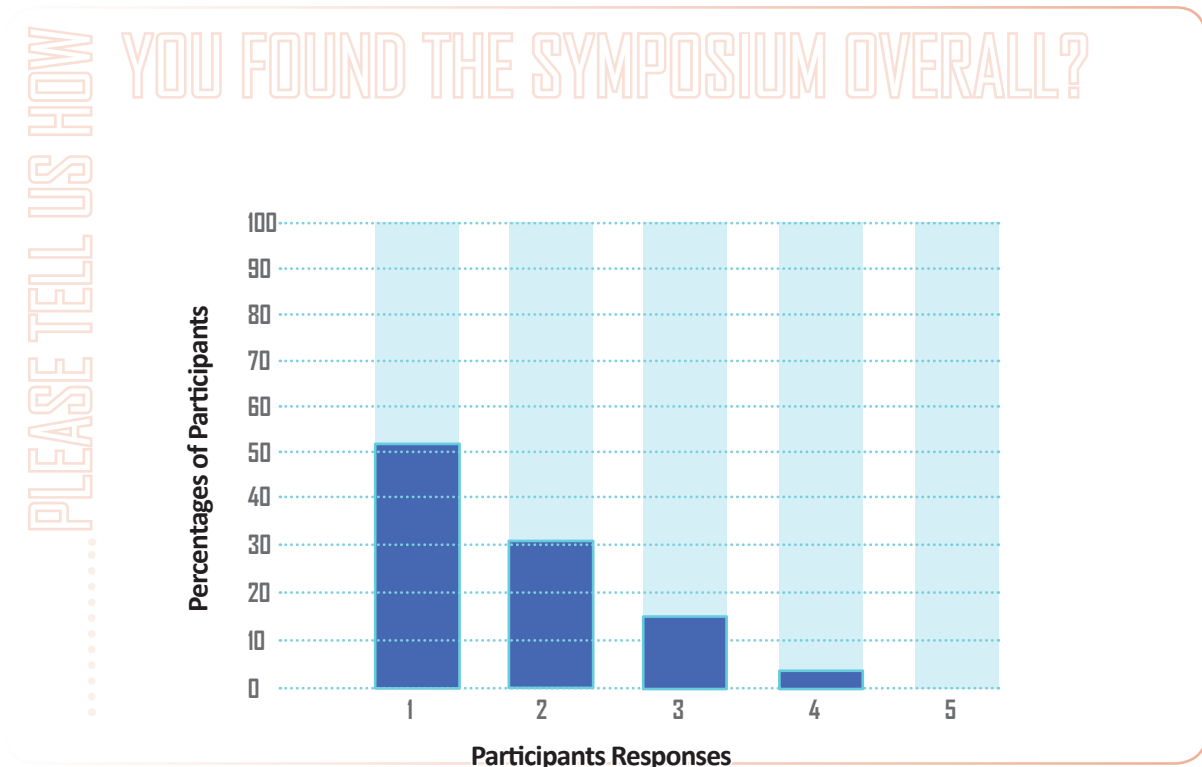


Figure 28 shows how the rangatahi found the symposium overall. They were asked to rate how they found it from 1 to 5, where 1 meant tino pai (excellent), 3 meant āhua pai (okay), and 5 meant kāore (poor). In response to this question 52% of the rangatahi chose 1, 31% chose 2, 15% chose 3, and 2% chose 4. This means 98% of the rangatahi found the symposium āhua pai to above āhua pai.

Examples of participants' comments:

- *"It was really benefiting and I can take the stuff I learned and share with others"*
- *"Informing. I was blown away with how well it all was executed. I learned a lot"*

It is apparent in the comments provided that hearing about leadership, such as qualities a leader should have, had a positive impact for many rangatahi. Overall the symposium was considered well-presented and an enjoyable experience.

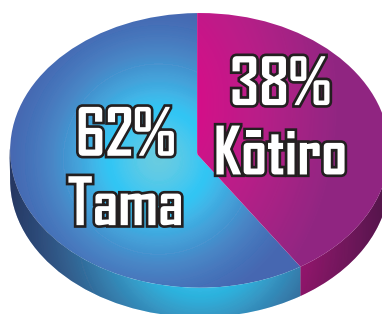


## Summer Camp Wananga

*Waka Hourua*

This five day summer wānanga is an annual event run by Te Taitimu Trust. In 2015 it was held from the 4th- 8th of January at Te Aute College. Through the wānanga the tamariki and rangatahi had the opportunity to participate in workshops on a variety of topics including water safety, marine life, surf lifesaving, fire safety, money management, and the indigenous peoples of Hawai'i. This wānanga was attended by 98 tamariki and rangatahi, as well as 92 pākeke.

Figure 29. Gender of tamariki and rangatahi



As Figure 29 shows, 38% of the tamariki and rangatahi were kōtiro (girls) and 62% were tama (boys).

### Day One:

Arrival at Te Aute College

### Day Two:

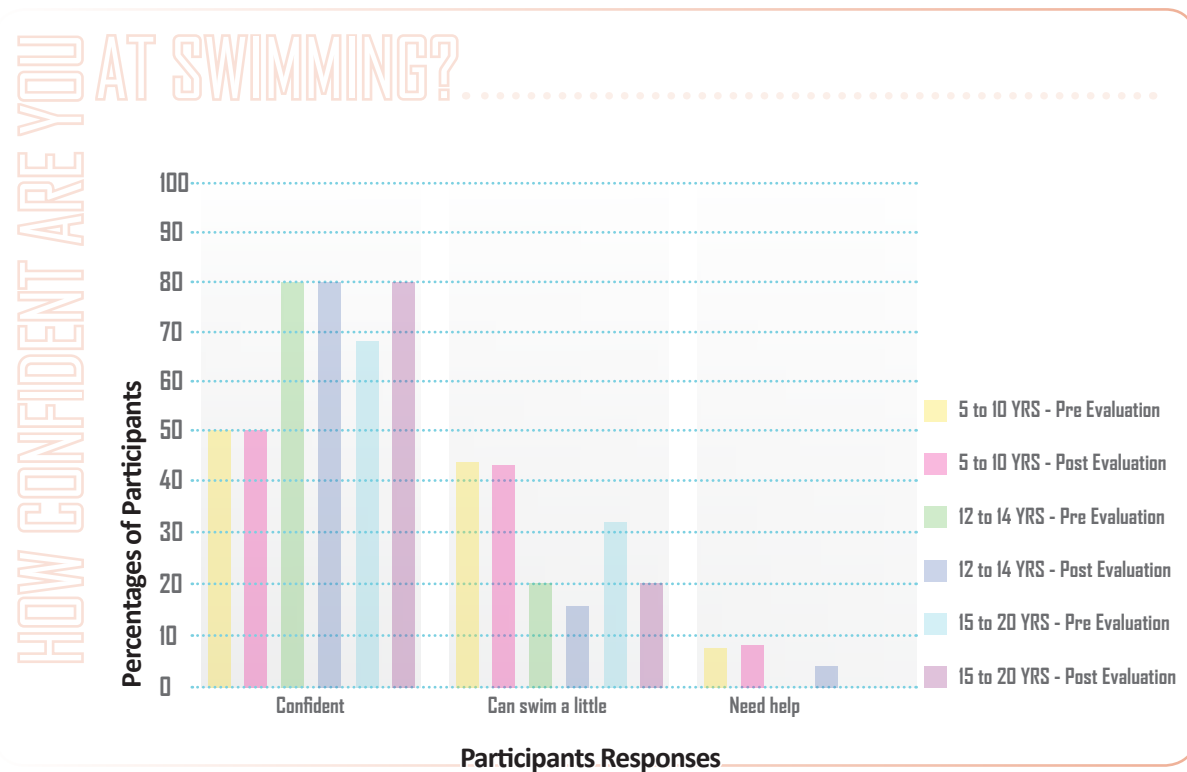
The rangatahi were put into groups and were awarded points by competing in activities. Further points were gained over the wānanga, with a 'rōpū of the camp' being decided at the end of the camp. After the group activities the tamariki and rangatahi rotated through five different workshops (50 minutes each):

- Water Safety
- Fire Safety
- Cross Fit
- Modern dance
- Rōpū skit preparation and practice (for the pō whakangahau)

Each session was facilitated by professionals from the respective areas. The facilitators were very positive about the level of rangatahi engagement.

Example of changes in water safety knowledge:

Figure 30. Confidence in swimming



In response to the question ‘how confident are you at swimming?’, before and after receiving water safety – swimming in pool and ocean training the tamariki and rangatahi assessed themselves as either confident, can swim a little or need help. Figure 30 shows their confidence levels pre and post training grouped into three age groups; 4 – 9 years (pink) , 10 – 13 years (green), and 14-16 years (purple). The light colours indicate pre evaluations and the darker colours indicate post evaluations.

The majority of tamariki and rangatahi were confident or could swim a little prior and after receiving water safety training. Areas where there were changes include the following:

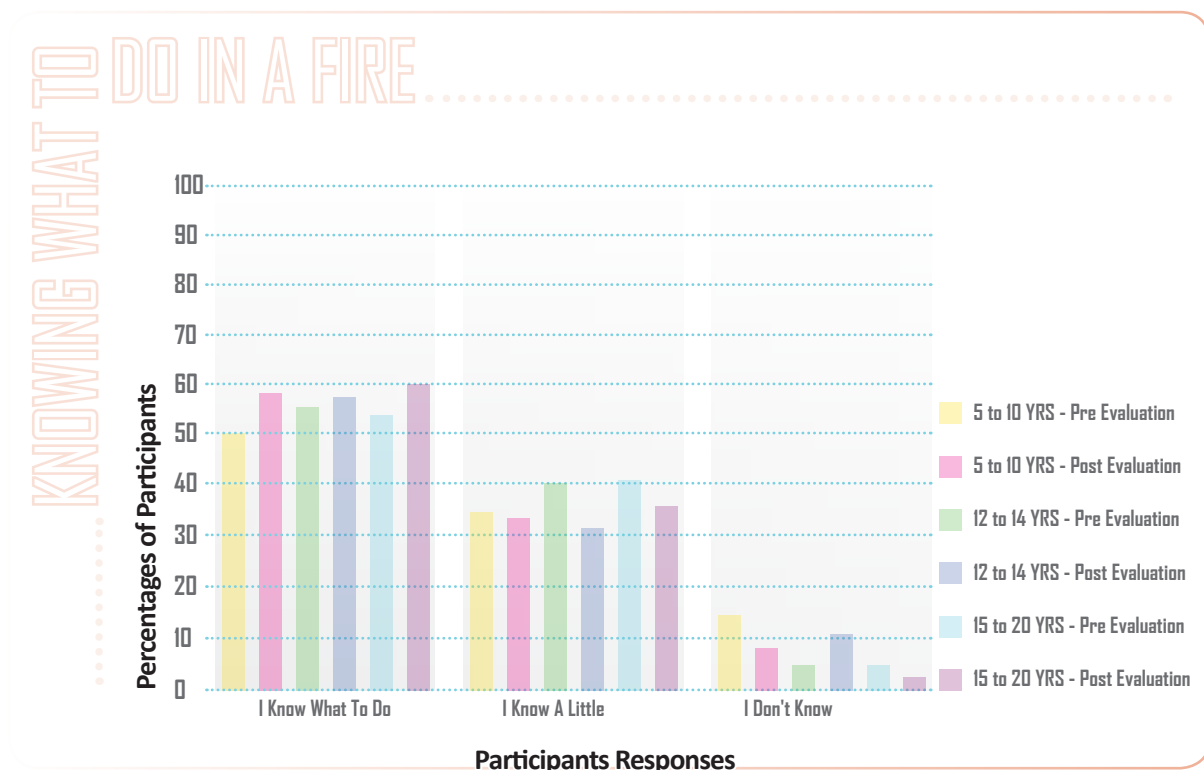
- In the 14-16 years age group, there was a 12% increase in the percentage who were confident at swimming and a 12% drop in the can swim a little group after the training.
- In the 10- 13 years group there was also a decrease in the can swim a little group (4%) and an increase in the need help group (4%).
- In the 4- 9 years group, the percentages were similar between the the pre and post samples, with a slight decrease in the can swim a little group (1%) and a slight increase in the need help group (1%).

Note: The slight shifts in level of confidence in swimming in the 4-9 years group maybe due to tamariki and rangatahi re-assessing their confidence levels or may also be due to different sample sizes.

The fire safety session taught the tamariki and rangatahi how to act in a variety of fire related situations as well as gave them an opportunity to consider a career in the fire service.

Example of changes in Fire safety knowledge:

Figure 31. Knowing what to do in a fire



In response to the question ‘would you know what to do if you had a fire at home?’, before and after receiving Fire Safety training, the tamariki and rangatahi assessed themselves as either knowing what to do, knowing a little or that they don’t know. Figure 31 shows their knowledge levels pre and post training grouped into three age groups; 4 – 9 years (pink) , 10 – 13 years (green), and 14-16 years (purple).

The light colours indicate pre evaluations and the darker colours indicate post evaluations.

- Prior to the fire safety workshop around half to just over half of the tamariki and rangatahi knew what to do if they had a fire at home; 50% of 4 – 9 year olds, 56% of 10-13 year olds, and 54% of 14 – 16 year olds.
- The majority of the rest of the tamariki and rangatahi knew a little of what to do; 36% of 4 – 9 year olds, 40% of 10-13 year olds, and 41% of 14 – 16 year olds.
- After the fire safety workshop, there were increases across all of the ages groups in the I know what to do category; 4 – 9 year olds increased by 8%, the 10-13 year olds increased by 2%, and the 14 – 16 year olds increased by 6%.

The cross fit session provided an opportunity to exert energy while also teaching the tamariki and rangatahi about exercise, nutrition, and wairua from a Māori perspective. In the early evening when the tamariki went to sleep, the rangatahi participated in activities like Kapa Haka.

**Day Three:**

Again, in the morning, the tamariki and rangatahi competed in intergroup activities. Activities included relays, Frisbee, tug of war, chants, ball games and races. Rōpū also got points for positive behaviour.

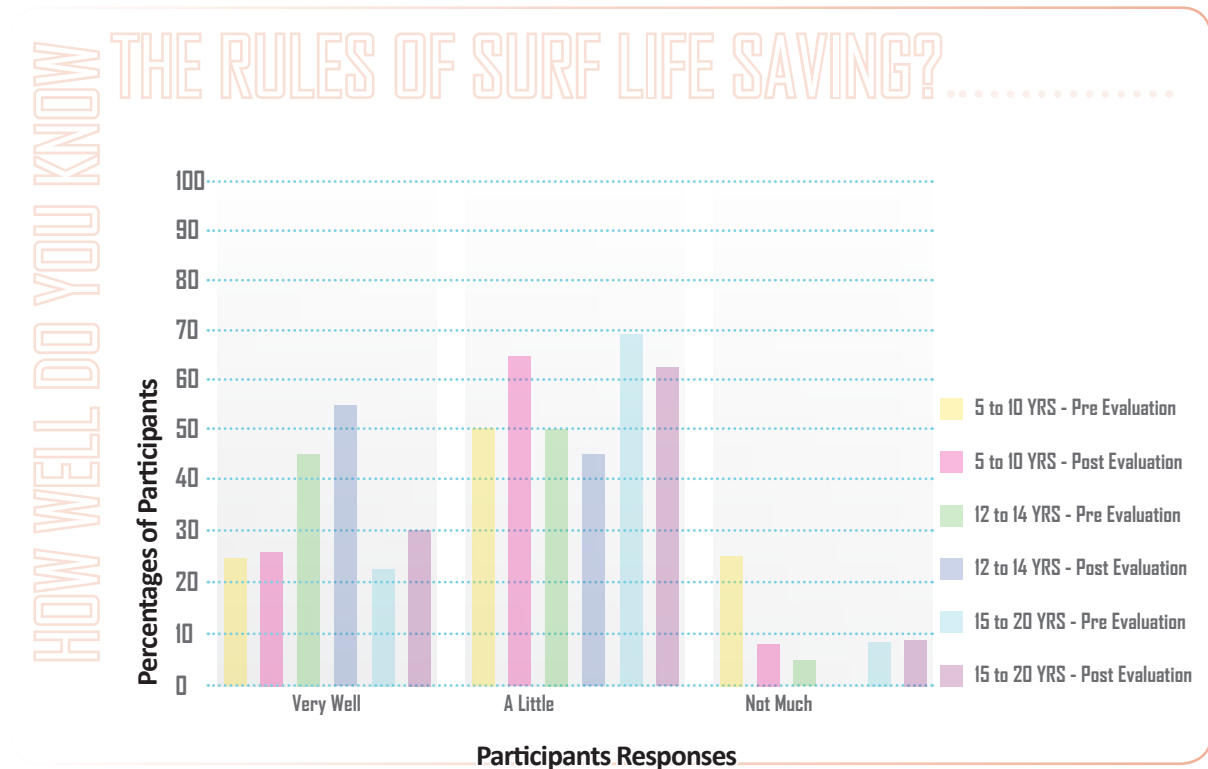
The tamariki and rangatahi also went on an excursion to Blackhead beach. Being the case, the water safety session the day prior was appropriate. Prior to leaving for the beach, the tamariki and rangatahi were organised into five age specific groups. Tamariki and rangatahi rotated with their groups through five workshops:

- Surf life surfing
- Snorkelling/diving
- Touch rugby
- Ministry of Fisheries
- Ngā whenua Rāhui/Department of Conservation

Each session had specific facilitators who were professionals in these fields.

Example of Surf Life Saving improvement:

Figure 32. Knowledge of surf life-saving rules



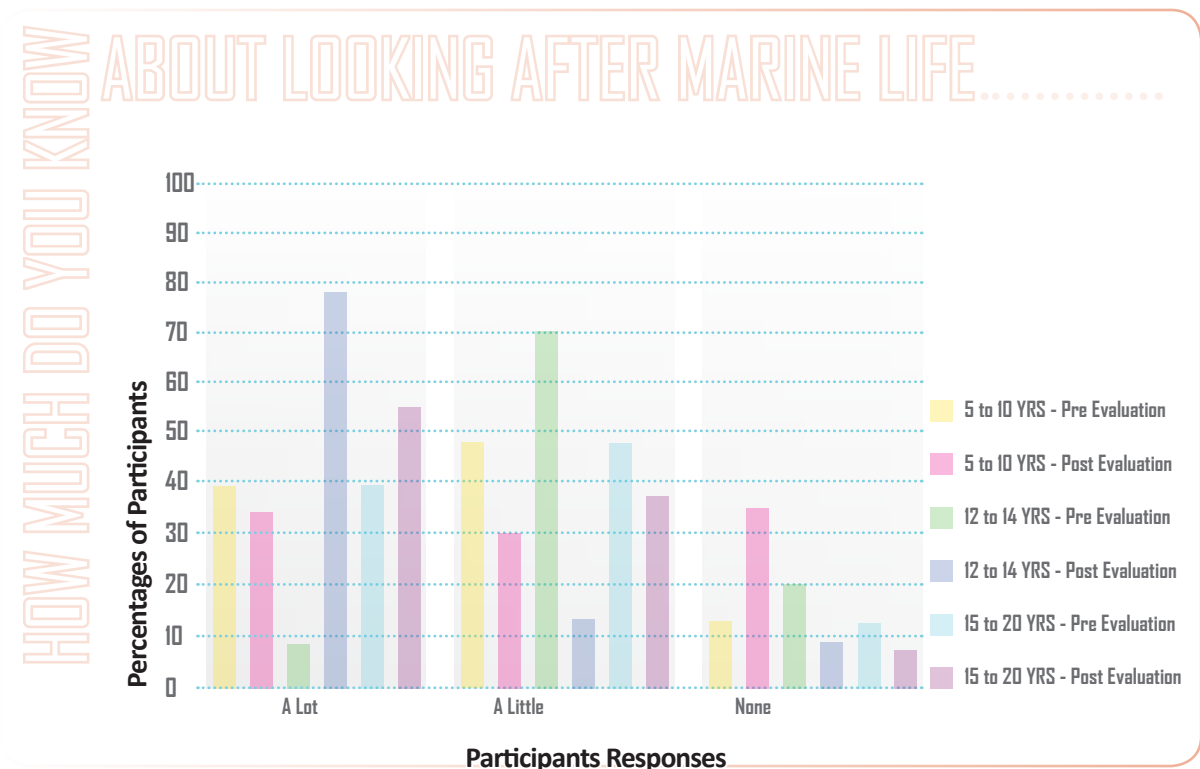
In response to the question ‘How well do you know the rules of surf life-saving?’, before and after receiving surf life-saving training the tamariki and rangatahi assessed themselves as either knowing the rules very well, a little or not much. Figure 32 shows their knowlledge levels pre and post training grouped into three age groups; 4 – 9 years (pink) , 10 – 13 years (green), and 14-16 years (purple).

The light colours indicate pre evaluations and the darker colours indicate post evaluations.

- Prior to the surf life-saving workshop 25% of 4 – 9 year olds, 46% of 10-13 year olds, and 23% of 14 – 16 year olds knew the rules of life-saving very well.
- The majority of the rest of the tamariki and rangatahi knew a little; 50% of 4 – 9 year olds, 50% of 10-13 year olds, and 69% of 14 – 16 year olds.
- After the surf life-saving workshop, there were increases across all of the ages groups in very well category; 4 – 9 year olds increased by 2%, the 10-13 year olds increased by 9%, and the 14 – 16 year olds increased by 7%.

Example of changes in Ministry of Fisheries knowledge:

Figure 33. Knowledge of looking after marine life



In response to the question how much do you know about looking after marine life?, before and after attending the workshop the tamariki and rangatahi assessed themselves as either knowing a lot, a little or none. Figure 33 shows their knowlledge levels pre and post training grouped into three age groups; 4 – 9 years (pink) , 10 – 13 years (green), and 14-16 years (purple).

The light colours indicate pre evaluations and the darker colours indicate post evaluations.

- Prior to the Ministry of Fisheries workshop 39% of 4 – 9 year olds, 8% of 10-13 year olds, and 39% of 14 – 16 year olds knew a lot about marine life.
- The majority of the tamariki and rangatahi knew a little about marine life prior to the workshop; 47% of 4 – 9 year olds, 71% of 10-13 year olds, and 47% of 14 – 16 year olds.
- After the workshop, there was slight decrease in the 4 – 9 year olds in the knew a lot group down by 4% to 35%, but there was an increase for the 10-13 year olds (78%) and the 14 – 16 year olds (56%).

Again in the early evening when the tamariki went to sleep, the rangatahi who were still awake carried out activities like Kapa Haka, as well as participated in workshops. The rangatahi were spilt by gender for the workshops.

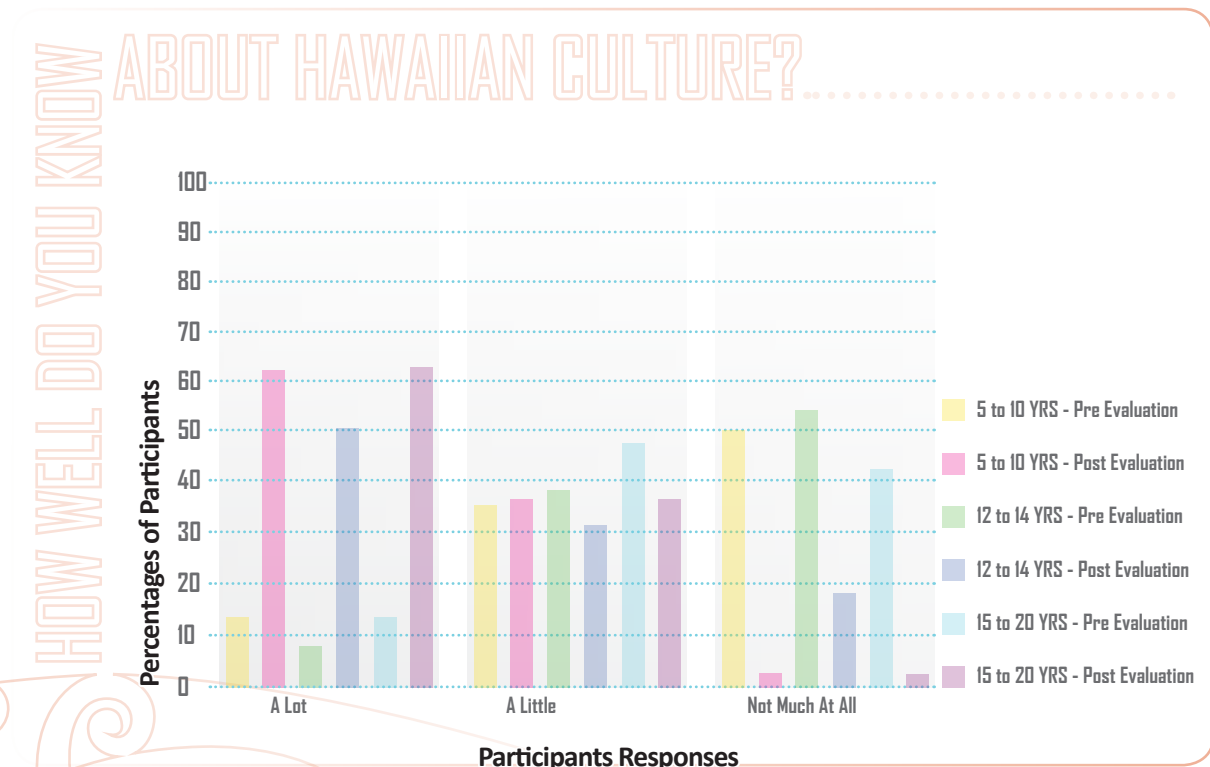
**Day Four:**

In the morning, under the guidance of matua Rob Hewitt, the tamariki and rangatahi competed in a team building challenge. For example, in rōpū they competed to see who would be the fastest to tow a van from one side of the quad to the other using only a rope and their strength.

This was followed by presentations given by Hawaiian guests about initiatives in Hawai’i used to build up resilience, confidence, and a sense of connectedness amongst their youth in order to help them become future leaders.

Example of changes in knowledge of Hawaiian culture:

Figure 34. Knowledge of Hawaiian Culture



In response to the question ‘how well do you know about the Hawaiian culture?’, before and after attending the workshop the tamariki and rangatahi assessed themselves as either knowing a lot, a little or not much at all. Figure 34 shows their knowlwedge levels pre and post training grouped into three age groups; 4 – 9 years (pink) , 10 – 13 years (green), and 14-16 years (purple).

The light colours indicate pre evaluations and the darker colours indicate post evaluations.

- Prior to this workshop 14% of 4 – 9 year olds, 8% of 10-13 year olds, and 13% of 14 – 16 year olds knew a lot about marine life.
- The majority of the tamariki and rangatahi knew a little (36% of 4 – 9 year olds, 38% of 10-13 year olds, and 46% of 14 – 16 year olds) or not much at all (50% of 4 – 9 year olds, 54% of 10-13 year olds, and 41% of 14 – 16 year olds) prior to the workshop.
- After the workshop there was an increase in the know a lot category across all age groups, 61% of 4 – 9 year olds, 50% of 10-13 year olds, and 61% of 14 – 16 year olds.

Presentations were also given on this day by Wi Ormsby (Public Health Organisation and Health Hawkes Bay), Dr Karl Knox who spoke about diabetes, Joanne Harris (Safe Kids NZ) and Zack Makoare (Te Taitimu Trust CEO) who spoke about suicide prevention.

### **Day Five:**

After all the activities were completed, final rōpū points were given. The Camp Leader marked the final standings for each group with an award giving ceremony. A number of the awards were given to rangatahi and nohinohi who demonstrated growth, commitment, leadership and spirit throughout the entire wānanga.



## Future Focus

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The trust is working to assist rangatahi to achieve, function, and contribute successfully according to their own aspirations within Te Ao Hurihuri. Te Taitimu Trust will continue to plan, implement, and evaluate a range of activities with rangatahi including wānanga, noho marae, hui, workshops, and symposium presentations aimed at turning the tide to foster a greater sense of hope and faith of rangatahi Māori and Pasifika in life, in whānau, and in having greater control over destiny.

## Conclusion

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This Te Taitimu Trust project funded by the Waka Hourua Māori and Pasifika Suicide Prevention programme, engaged with tamariki, rangatahi, pākeke, whānau and a variety of organisations and community leaders. This project provided multiple opportunities for tamariki and rangatahi to be positive life experiences to help prepare them for the future and support thier community including 40.



*Waka Hourua*  
**Te Taitimu Trust**



A community based initiative which ran multiple rangatahi (youth) focused events in order to build resilience, connectedness, confidence, and leadership, as a means of suicide prevention.

Rangatahi participated in nine rangatahi focused events, including suicide awareness and prevention training, leadership wānanga and noho marae, te reo o te marae noho, waka hourua wānanga, surfing wānanga, mahinga kai wānanga, and a rangatahi leadership symposium.



Over 200 people participated, approx:  
 41.3% wāhine  
 58.7% tāne  
 84.7% Māori  
 51% youth

Rangatahi had the opportunity to learn about a variety of topics, including how to recognise suicidal signs, to have the confidence to approach and talk to a person at risk, and where to access further support. The rangatahi also learnt about leadership, future career opportunities, nature, and tikanga Māori.



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**Te Rau Matatini**

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**Te Rau Matatini**