

# TĀ TĀTOU MAHERE KOROWAI

Guidelines to Setting up Rangatahi Advisory Groups for Child and Adolescent Mental Health, Addiction and Whānau Ora Services



TE RAU MATATINI

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Published in August 2010 by  
Te Rau Matatini  
PO Box 5731, Wellington, New Zealand

ISBN: 978-1-877412-18-9

This document is available on the website of Te Rau Matatini:  
<http://www.matatini.co.nz>



**TE RAU MATATINI**

The cover depicts whānau wearing korowai, which symbolises the model in these Guidelines, alongside the concept of tuakana teina. Korowai are reflective of honour, leadership, identity, warmth, protection, skill and beauty. Te Rau Tipu members developed Tā Tātou Mahere Korowai and have given their support and permission for it to be used in the Guidelines. The Tuakana-Teina Rangatahi Advisory Group from Tauranga Moana have also given their permission for the case study. Thank you to the whānau who are featured wearing korowai throughout Tā Tātou Mahere Korowai Whaea Mere, Korowai, Tutamure, Matua Bill, Reremai's kōtiro, Kamau, Astrid and Ati, Tamioka, Te Haringaroa, Whaea Kahu and Rachel, Tuiringa, Ruta-Tefenua-Fala, Paula-Mauri, Taimana, Daunte, Te Rangi, Hinekura, Matua Witi, Daniel, Levi, Tira and Tayla.

# KOROWAI

KOROWAI ARE REFLECTIVE OF

HONOUR

LEADERSHIP

IDENTITY

WARMTH

PROTECTION

SKILL AND BEAUTY



## ACKNOWLEDGEMENTS

*Whakataka te Hau ki te Uru, Whakataka te Hau ki te Tonga,*

*Kia Mākinakina ki Uta, Kia Mātaratara ki Tai,*

*Titiro atu ki Tangi-te-keo, Maunga-whakaruruhau i konei,*

*Takatakahia ki ngā moana tapuwae o te Taniwha-tipua*

*E rua, A Ngake rāua ko Whātaimai. Ko Whātaimai, e noho tonu ana kai taha o Te-Whanganui-a-Taraika*

*Tēnā ra koutou Ngā Pou-mahi mō tēnei Kaupapa whakahirahira, anei, he whakaaro*

*Momo-Rangatira i ngā ra o mua, heoi anō, Kia whakawhetai atu ki ngā Pou-tautokohia huri noa o te motu*

*e whakamau ana ā koutou mahi mīharo rawa atu.*

*Ko te Iwi Māori, anei, he tino Kaupapa ātaahua, ahakoa, he iti, he pounamu kahurangi kē.*

*Nō reira kia tau te Rangimarie, kia hohou ai te rongō, kia kotahi tātou katoa.*

Te Rau Tipu would like to acknowledge the support and assistance of the many people who have contributed to *Tā Tātou Mahere Korowai*. In particular we would like to thank:

- The rangatahi who are a part of Te Rau Tipu Leadership
- TNT Tuakana-Teina Rangatahi Advisory Group, Te Puna Hauora, Tauranga
- The Mental Health Commission and Te Whare Marie who had the foresight to hold the first National Māori Child and Adolescent Mental Health Hui in 1999, which was the fore-runner to Te Rau Tipu
- Past and current members of the Te Rau Tipu National Strategic Leadership Rōpū



- Hauora organisations, DHBs and NGOs who have supported members to attend quarterly Te Rau Tipu National Strategic Leadership Network Hui.

Workshop participants at the Te Rau Tipu hui in March 2010 at Ngā Hau e Whā Marae in Christchurch: Airini Royal, Anaru Tamehana, Eunice Brown, George Nathan, Henare Te Karu, Janice Beazley, John Kopa, Margaret Hiha, Michaela Macdonald, Natasha Cully, Paula Mokomoko, Philip Taylor, Rahera Biddle, Richard Wallace, Shanara Wihongi, Te Pora Ehau, Te Whaea McFarlane, and Verner Pilisi. Thank you for participating in the workshop that culminated in the development of *Tā Tātou Mahere Korowai*.

Acknowledgements to other Tipu whānau who have shared best practice models, experience and direction for national CAMHS workforce development: Anaru Roberts, Rawiri Wharemate, Claudine Nepia-Tule, Rodney Cox, Eugene Davis, Haehaetu Phillips, Hemi Witehira, Holly Coombes, Karaitiana Tickell, Mere Hammond, Patrick Mendes, Rata Stoneman, Rukuwai, Rangitauira- Peka, Te Whaea Mc Farlane, Waylyn Tahuri-Whaipakanga, and Zac Makoare.

Special appreciation also to Te Ahurei-a-Rangatahi and past and present members of the TNT Tuakana-Teina whānau: Paula, Mata, Margaret, Rahera, Ngakarauna, Willie, Israel, Cindy, Tamieka, Te Haringaroa, Ashlee, Hinehou, Moana, Hemi, Rawinia, and Mikaere. You, alongside many rangatahi nationwide, have provided the inspiration for *Tā Tātou Mahere Korowai*.



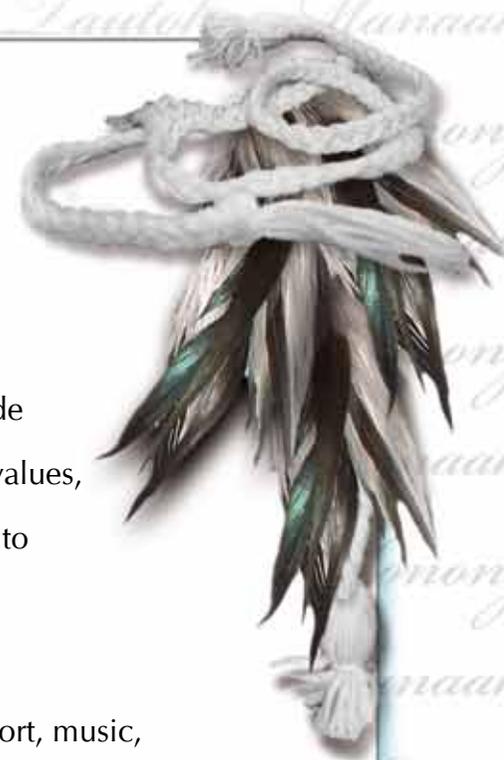
## FOREWORD

Tēnā koutou,

Best outcomes for rangatahi Māori requires recognition that culture is a determinant of well being, alongside health status, educational achievement and economic well being. In a rapidly changing world, with new values, new technologies and global communications, we must prepare and plan for future generations to be able to stand tall both as Māori and as global citizens.

Over the past two decades Rangatahi participation has increased in healthcare, education, te reo Māori, sport, music, film and television and information technology. While a focus on access has been crucial, the emphasis for the future needs to give greater weight to quality and high achievement.

During the past two decades considerable effort for health service delivery has revolved around processes such as tikanga, bicultural procedures, and the creation of opportunities for active Māori involvement. These elements have been particularly useful in gaining wider Māori participation in the health sector, and now need to be supplemented.



by innovations in service design and service relevance so that better outcomes for whānau and whānau members can be achieved.

The time is right for services to engage rangatahi Māori as advisors or opinion leaders and listen to and include them as agents for change. This aligns with the increasing emphasis on whānau-centred services, and the opportunity to look at new and innovative ways to ensure that whānau are able to self determine their own oranga, health and well being.

Building on the symbolism of the korowai and the importance of tuakana-teina relationships these Guidelines provide a practical strategy for health providers to ensure services for rangatahi are underpinned by the views and aspirations of rangatahi Māori.

Kia māia

Sir Professor Mason Durie



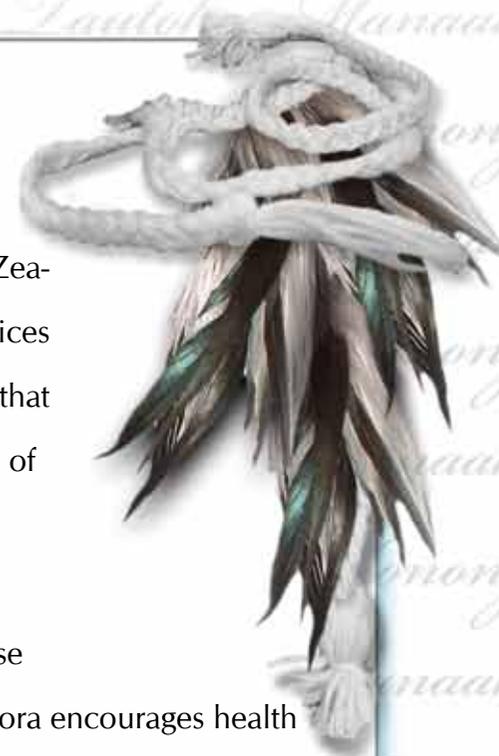
## EXECUTIVE SUMMARY

Māori tamariki and rangatahi are key to the future wellbeing of Te Ao Māori and more broadly Aotearoa New Zealand. Health services have an important role and rangatahi know what type of health services they prefer. Services that are holistic, that recognise the influence of their relationships with whānau, school, friends, and services that are confidential, non-judgemental, free or affordable, locally delivered, youth-friendly, and that offer a range of services that are easy to access are what rangatahi look for<sup>1</sup>.

*Tā Tātou Mahere Korowai* provides a model for Mental Health, Addiction and Whānau Ora Services to infuse the views and aspirations of rangatahi and by doing so, ensure services are meeting their needs. As whānau ora encourages health services to place whānau at the center of service delivery, these Guidelines actively recognise the importance of incorporating rangatahi in the planning and delivery of services for young people. The use of korowai represents how, when based on Māori cultural values, services can wrap around whānau, tamariki (children) and rangatahi (youth) to support and increase wellbeing and resiliency. These Guidelines also intend to remove institutional barriers, increase rangatahi access to appropriate specialist services, and help shape positive, empowering relationships for rangatahi with health services.

## WHĀNAU ORA THROUGH RANGATAHI ORA

<sup>1</sup> Auckland University Youth 2000 Study (2002)





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## TĀ TĀTOU MAHERE KOROWAI



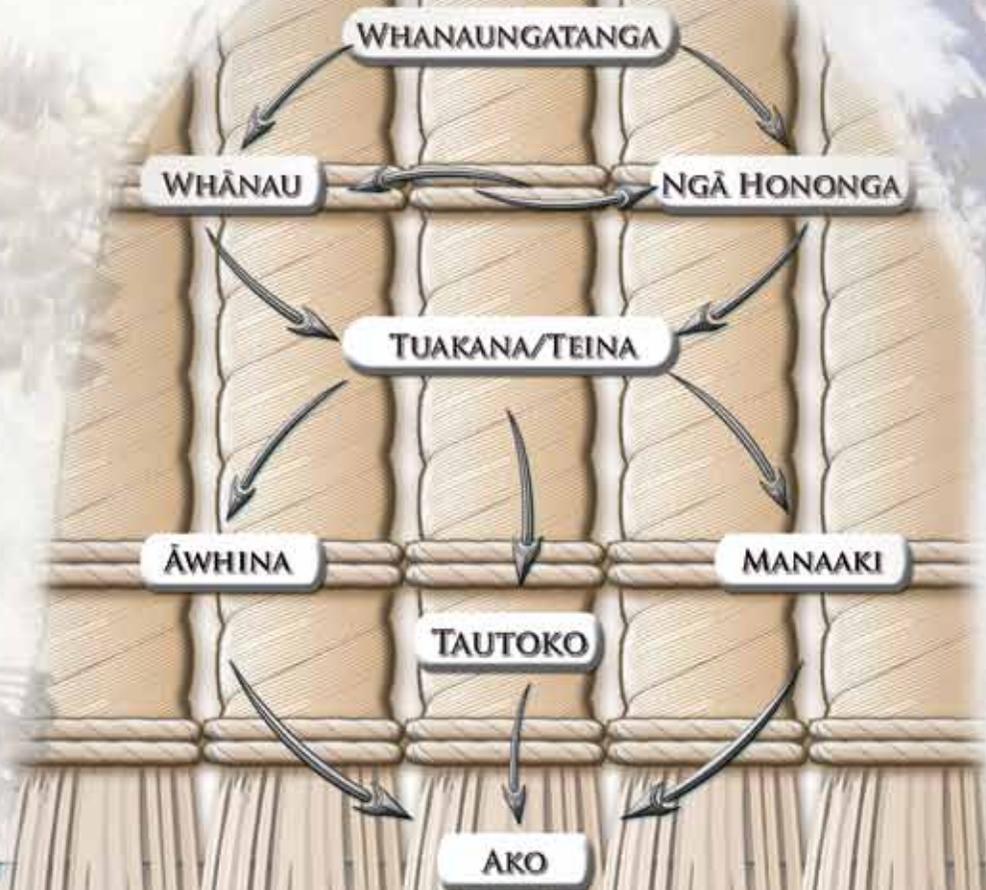
This model was developed at Ngā Hau E Whā Marae, Christchurch in March 2010 by rangatahi, pakeke, koroua and kuia. It builds on *Whakapakari Ake Te Tipu*<sup>1</sup> and *Whiria Te Oranga The National Kaumatua Workforce Strategy* (Te Rau Matatini, 2008), which was based on He Korowai Ariki, a traditional korowai, richly adorned, known for its beauty, and associated with leadership and chieftainship.

*Tā Tātou Mahere Korowai* is underpinned by the tikanga, values and cultural practices of whanaungatanga, whānau, ngā hononga, awhina, tautoko, and manaaki, which are woven together to form the korowai. Ako, which is likened to the tāniko edging of a korowai, acknowledges the fruitful interdependency of learning and teaching that will occur for rangatahi and health providers who value and incorporate the views and leadership of rangatahi in health service delivery for rangatahi.

This model provides an example of how cultural values and tikanga can be used to ensure rangatahi engagement and leadership through Rangatahi Advisory Groups. Whānau, hapū and iwi throughout Aotearoa, all have their own tikanga and kawa. As with korowai, each garment, although made of similar materials, has its own uniqueness when completed. *Tā Tātou Mahere Korowai* is a transferrable model that can be woven together by any rōpū from any rohe, using either the enclosed outline or their own tikanga or kawa.

<sup>1</sup> The Māori Child and Adolescent Mental Health Workforce Development Strategy (Te Rau Matatini, 2007)

Tā Tātou Mahere Korowai starts with the weaving together of cultural values that form the korowai and become the guiding principles for the Advisory Group. Time spent establishing the tikanga, values and guiding principles will ensure a solid foundation for the Group. Once the guiding principles are in place, the purpose and future work of the Group will have been jointly decided and agreed to. Evaluation and monitoring also needs to be part of the ongoing process.



The weaving for korowai involves the intertwining of whenu and aho (as below). As depicted, the tikanga and values of whanaungatanga, tuakana/teina, and tautoko form the whenu providing strength to the korowai. Binding the whenu together, to give the korowai shape, is the aho or the tikanga and values of whānau, manaaki, awhi and ngā hononga. The taniko of the korowai is represented through the tikanga and value of ako. This model therefore represents the weaving together of tikanga and values where each strengthens the korowai, the quality of rangatahi inclusion, empowerment, and service delivery. Like a treasured korowai these elements are interwoven, with each being as important as the other to give the korowai strength and help it to fulfil its purpose and potential.

Whānau, hapū and iwi throughout Aotearoa have their own tikanga and kawa. As with korowai, each garment, although made of similar materials, has its own uniqueness when completed. *Tā Tātou Mahere Korowai* is a transferrable model that can be woven together by any rōpū from any rohe, using either the enclosed outline or their own tikanga or kawa.



## TIKANGA AND VALUES

### Whanaungatanga

Relationships through shared experiences and working together, which provides people with a sense of belonging. It develops as a result of kinship rights and responsibilities, which also serve each member of the kin group. It also extends to others with whom one develops a close familial, friendship or reciprocal relationship<sup>1</sup>.

### Guiding Principle

From the start it is very important when setting up rangatahi focus groups, that a strong sense of whanaungatanga is established between all members. That is not to say that the group will bond immediately, but the facilitation needs to be embracing and inclusive. This part of the setting up includes whakapapa, pepeha and the beginnings of the kōrero that discusses what the whanaungatanga relationship is about and the rights and responsibilities of all members.

- Spend time together, especially in the first three months, to learn about each other and define the values and tikanga
- Ensure a good balance of activities between learning about the Service and inputting and having fun as a rōpū
- Support the rangatahi to choose a name for the Group.

*“This is a very important part of the model because it lays the kaupapa of what it’s all about and everyone can make decisions from the start.”* Feedback from the workforce

<sup>1</sup> All descriptions of the values have been guided by Kaumātua from Te Rau Matatini

## Whānau

Family, family group, or extended family. Whakapapa is often the foundation, whānau is the living entity of our illustrious forebears and the central energy source for spiritual well being, aspirations and the base for pathways into the future. In contemporary times whānau also encompasses groupings of people who share something in common such as commitment to a kaupapa, a sports team or a team of people working for a common cause.

## Guiding Principle

In this part of the model, the Group may discuss whānau protocols or tikanga about how they treat each other, the different roles of all the whānau members. Every member of the focus group is important. The whānau will decide how often they are going to meet, meeting or hui times, kai, and any other matter that would involve a whānau type environment.

- Establish with the rangatahi the terms of reference (document the purpose of the group and how it will operate)
- Support the rangatahi to design a tohu for the Group
- Compose or choose a waiata and or whakataukī that encompasses the purpose of the Group or kaupapa.

*“You have to work with the whole whānau. Not just the immediate whānau, but the extended whānau. And all those people who have connected with them...Whānau expresses that to me. That’s how we’re going to work. For most Māori whānau is important. That’s what we’re based on, we’re based on our whānau. That’s where we get into the whakapapa – right down to our mokopuna and great mokopuna.”* Feedback from the workforce

## Ngā Hononga

Union, connection, relationship. Te Hononga means to connect physically, socially and spiritually. It is about achieving connectedness and synergies whenever people come together, whether as whānau and communities, or as part of service systems or sectors. (Mental Health Commission, 2007). Elements that enhance unity include: Kaumātua and Kuia/Tohunga, and karakia, as this provides cultural safety for all and their spiritual wellbeing.

## Guiding Principle

The *Tā Tātou Mahere Korowai* model emphasises the importance of building a mix of sound relationships as a foundation to effective focus groups. Having a say that will make a difference within services. A Rangatahi Advisory Group will be part of the community that will also be an integral part of service delivery to rangatahi.

- Orientate rangatahi to all aspects of the service within the first 12 months, including governance, management, and all aspects of service delivery.

## KO TE WHĀNAU TE HONONGA O TE WHĀNAUTANGA

Richard Wallace, 11 March 2010, Te Rau Tipu Hui, Christchurch

*“Ngā hononga, whanaungatanga, whānau they go together.....and it is about whakapiri, about bringing those things together... having that collaboration... understanding why we are there, and gaining trust that we can actually have a real major role for our whānau within that system.”* Feedback from the workforce

## Tuakana-Teina

The tuakana-teina relationship, is an integral part of Māori society and provides a buddy-type system. An older or more expert tuakana helps and guides a younger whānau member. Tuakana have a specific role, to provide advice when required, offering their experience and support in a learning environment that acknowledges the value of ako. The tuakana-teina roles may be reversed at any time.

## Guiding Principle

In this part of the korowai, the tuakana-teina is one example of a model of working, valuing the skill mix and talents of all members. This is fully explained in a later section.

- Encourage rangatahi to step forward into leadership opportunities/responsibility within the Group
- Ensure rangatahi are involved in the orientation and selection of future rangatahi members

*The teacher can also be the learner...when we're working there are no barriers... and we need to whakamana them in a way and recognise that they're tuakana rather than how the system takes being a tuakana away from them (kōrero relating to tuakana-teina and service users, some of whom will be members of advisory groups).*

Feedback from the workforce

## Awhina

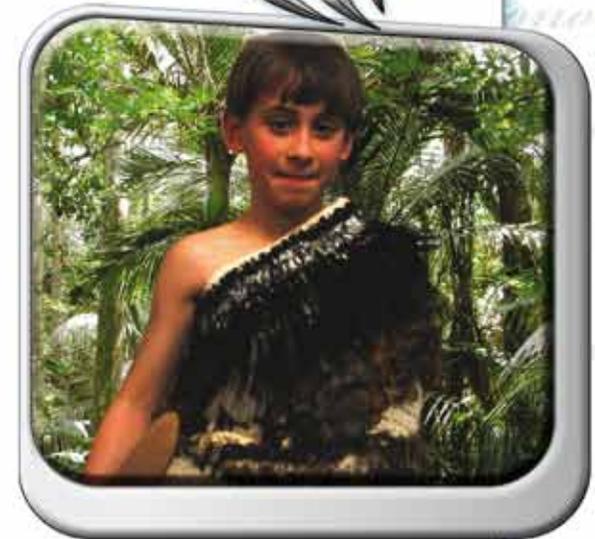
Āwhina mai ki ngā tangata katoa encompasses embracing and assisting all who come within your sphere-of-influence. Some examples of the values passed down through the generations that are a part of āwhina are aroha, concern, compassion and tiaki, which means to take care of, to cherish, nurture, and to be a guardian for (Hui Whakaoranga, 1984).

## Guiding Principle

Focus group members will support and help each other, working together as a team to decide on protocols around āwhinatanga. For example :

- Planning and organising hui or meetings
- Tidying up after hui
- Members to respect each others values and opinions, and
- Valuing each others' differences.

MŌ TĀTOU, Ā, MŌ KĀ URI Ā MURI AKE NEI  
FOR US AND OUR CHILDREN AFTER US



## Tautoko

Encompasses advocacy and support that can be shown in verbal and non-verbal ways. Tautoko is evident in our every day lives, work and the marae. On the marae an example of tautoko is when the senior kaikaranga stands beside or behind the first kaikaranga as a form of tautoko. At the conclusion of the kaikōrero (speakers), a waiata kīnaki is sung to symbolise their tautoko for the content of the speech.

## Guiding Principle

Working together on protocols for tautoko. How the Group members are going to support each other. Agreeing on types of communication with each other outside of hui or meetings; supporting the leadership of the Group and supporting each other.

- Establish a facebook page or online way for the rangatahi to maintain communication between hui
- At least twice a year encourage the rangatahi to share with each other positive things they have learnt and what they appreciate about each other and the experience of being in the Group.

*“These tahi, rua, toru (āwhina, tautoko, manaaki) are a part of the working out.”* Feedback from the workforce

## Manaaki

Āwhina (embrace), Tautoko (support), Aroha ki te tangata (genuine love towards all, respecting Kaumātua, Pakeke, Whaea, Matua, Rangatahi and Mokopuna) are all a part of Manaaki. An example of manaaki is when manuhiri arrive (at mahi, your whare or marae) we ensure they are looked after from the moment of arrival until they leave. This will ensure the cementing of a positive and memorable relationship.

## Guiding Principle

Group protocols on manaaki. For example how they look after themselves, each other and manuhiri as well as the kaupapa they have decided on. It is each Group member's responsibility to be involved, manaaki and participate in all aspects of the Group activities, such as taking turns at facilitation, karakia, waiata and planning.

**“EFFECTIVE PARTICIPATION WILL ULTIMATELY RESULT  
IN A COUNTRY WHERE YOUNG PEOPLE ARE MORE  
OPTIMISTIC AND POSITIVE”**

THE MINISTRY OF YOUTH AFFAIRS (2002)



## Ako

Ako can mean to learn encompassing humility, knowing one's status as a teina, and acknowledging all that one is surrounded by including tuakana. No matter the maturity, when engaging in mātauranga hou (new knowledge) he or she becomes an 'ako' again and each time this occurs, he or she carries mātauranga from past learnings that will enhance the new learning and also benefit fellow ākonga (learners) through joint sharing and teaching.

## Guiding Principle

Although Ako in the model is at the bottom of the diagram, it represents learning at every aspect and stage of the weaving of the korowai. The learning happens as each member takes responsibility to learn. This is achieved as members are provided with learning and leadership opportunities within the warm embrace of the *Tā Tātou Mahere Korowai* Guidelines that each Group creates.

- Encourage rangatahi to host a Christmas event for Kaumātua and Kuia who support the Service
- Support the rangatahi to chair their own meetings and take their own minutes
- Rangatahi facilitate an internal training session for staff on a quarterly basis.

*"Ako is important. It's like reviewing where you've been and what you've done and learning from it, then asking yourself what you could have done better. So you are assessing your rōpū, your mahi."*

*"Ako... fits all the way through....its like the taniko that's across the bottom of the korowai and along the edges of both sides from top to bottom."* Feedback from the workforce



## TNT TUAKANA-TEINA RANGATAHI ADVISORY GROUP

This TNT case study demonstrates how the concepts and whakatauakī of tuakana-teina formed the basis for genuine rangatahi infusion to guide future service delivery for rangatahi. It also outlines how the Rangatahi Advisory Group was proposed, established and maintained.

TNT Tuakana-Teina was formed as an extension of Te Puna Hauora, Tauranga Moana Tamariki/Rangatahi Mental Health Services. The Group started in 2008, and still exists today. This Group used the tuakana-teina concept as their focus, based on the following whakatauki:

MĀ TE TUAKANA KA TŌTIKA TE TEINA

MĀ TE TEINA KA TŌTIKA TE TUAKANA

BY THE OLDER PERSON THE YOUNGER LEARNS AND BY THE YOUNGER PERSON THE OLDER LEARNS.

They called themselves TNT and included the concept of Tuakana 'n' Teina and the concept of a breaking forth or explosion of new ideas.

With the permission of the TNT Group, these Guidelines include the TNT model as they have developed it. They are willing for this to be shared, particularly if it will help other Rangatahi Advisory Groups to be established to strengthen relationships between health services and rangatahi and assist services to step forward and better utilise rangatahi expertise and views.



### *How Did the Group Start?*

The group started when two members of Te Rau Tipu took part in Tipu hui discussions about the need for rangatahi to be part of rangatahi mental health services. The members returned to Te Puna Hauora in Tauranga and shared the kōrero, which created the motivation and excitement to look at forming their own group. There was agreement among the Tamariki/Rangatahi staff to explore the idea further. Volunteers were called for to begin forming a Rangatahi Advisory Group as part of their service.

### *What to Do First – Consult and Propose*

There was no formal consultation process with rangatahi before a proposal was submitted; however, two staff members had asked rangatahi on a casual basis about what they thought of a Rangatahi Advisory Group as part of services. Most agreed that it could be a good thing.

One of the first resources needed was pūtea (funding) for the group, so a proposal was submitted to the local District Health Board funders. The first part of the proposal included the rationale or reason for the group. Funders need to know that your ideas are sound and that they are evidenced-based. This means that the idea of setting up an advisory group needs to be seen as important by others. National and regional health and youth development and research will help provide the evidence-based rationale (see appendix 1 for details). You may need to use other supporting documentation or evidence when you submit a proposal. You could also try sourcing other funders, including within your own organisation, as this will add benefit and value to rangatahi themselves and to your organisation.

### Why a Proposal for a Group and Not an Individual?

The TNT proposal said "It is proposed the group will be made up of a group of between 6 and 8 past service users, with the option and support of their whānau as well as other rangatahi who want to support rangatahi good health. The proposal strongly supports a group model, rather than an individual approach for the following two reasons: Māori are a collective people rather than individual, and youth tend to participate and relate more in groups. A group of rangatahi advisors is also possibly a less threatening, more acceptable idea to Māori youth consumers and/or their friends and whānau".

Linking to current national expertise was also undertaken. The Werry Centre had put together guidelines for Youth Advisory and Consumer Groups, and input and support was also sought from Te Rau Matatini. The reason for this is that the Werry Centre is involved in workforce development for child and adolescent mental health services, and Te Rau Matatini is the only national Māori workforce development organisation. Both organisations may help you out with information and/or other support (see appendix 2 for more information).

TO START YOU NEED PEOPLE WHO HAVE A COMMITMENT TO THE KAUPAPA,  
AND ARE PASSIONATE ABOUT SETTING UP A  
RANGATAHI ADVISORY GROUP



## Rationale Used in the Proposal

These are some examples of the evidenced-based rationale used to set up the Rangatahi Advisory Group. You may use other evidence when you write your proposal.

“Te Ara Whakapiki Taitamariki (2007) documents alarming evidence of over-representation of Māori youth in negative mental health statistics including increased usage of alcohol and drugs. Difficulties for rangatahi in accessing health care was also identified through the survey. Further comments are that taitamariki Māori have the right as the indigenous peoples of Aotearoa New Zealand, to enjoy good health and health equity. It is central to healthy Māori youth development that taitamariki develop a positive sense of self within whānau, hapū, iwi and other Māori environments. Institutional barriers that discount and alienate Māori from participating fully in schools, community and society must be eliminated.”

The staff who were involved in setting up the Advisory Group felt that sometimes services may be seen by rangatahi as ‘institutional barriers’. They wanted to help break some of those barriers down. They also found leverage in Whakamarama Te Huarahi, the Strategic Framework for Child and Adolescent Mental Health Workforce Development 2006-16 that highlighted “who better to tell us what services we need than those who use them.”

More evidence can be found in Whakapakari Ake Te Tipu (2007), including the assertion that “Whānau participation at all levels is essential to strengthen the effectiveness of mental health services to support whānau ora.”

## Benefits

The next part of the proposal was about the reasons why this particular group wanted to set up the advisory group and what the benefits were. The proposal noted benefits as being:

- To encourage youth participation so that services can be enhanced
- To encourage whānau participation and support when/where appropriate
- To be in tune with the needs of Māori rangatahi (youth)
- To be flexible to change or adapt services to meet the needs of rangatahi
- To provide Kaupapa Māori Mental Health Services for rangatahi that meets their needs
- To encourage rangatahi to maintain and continue their formal education
- To encourage rangatahi to consider careers within the Mental Health workforce development, and
- To support rangatahi with guidance towards career goals and objectives.

## Pūtea

The financial input is relatively small in comparison with the potential gain and value for both rangatahi and the organisations who set up such groups. The budget need is specific to each group of people wanting to start an Advisory Group, depending on the needs of the Group.



When the staff submitted their proposal, their budget included requests for:

- Hui Venue
- Advisory Group Participation
- Kai
- Administrative Resources.

YOU NEED GOOD PLANNERS, ORGANISERS AND  
PEOPLE WITH COMMITMENT.

A MAJOR PART OF SETTING UP AN ADVISORY GROUP IS PLANNING.

This is an example of the most basic budget to apply for; however, this did not include staff wages. Most of the meetings occurred after school and in the evenings. In this particular case, staff were reimbursed with time in lieu (staff take paid time off to be agreed with management). Only staff who wanted to be a part of setting up of the Group were involved.

Since that time, the TNT Group has said, that if they were to do another proposal, they would add a budget for activities and training.

### Action Planning

Actions on forming the Group are needed so funders are comfortable with how you are going to go about what you propose. This could include:

- Staff to make telephone contact with parents of rangatahi who used the service in the past 2 years, but no longer are current service-users
- Staff to inform parents of rangatahi advisory proposal, to find out whether their tamaiti may be interested in being part of the Group

- Once telephone consent has been given a home visit is arranged to gain informed consent and provide whānau and rangatahi with further information
- Make contact and gain approval for involvement from at least two rangatahi (to begin with) for the Advisory Group
- At least eight rangatahi age 15/17yrs to be involved as an Advisory Group to make suggestions about improvement to services and procedures
- Advisory Group to hold an initial meeting and then be followed by eight hui (this number was for the budget)
- Transport was made available for rangatahi group members when needed
- Both rangatahi and parents to be invited to the initial hui, and other hui should parents wish to attend in a supportive capacity
- Timing of the hui to be flexible to accommodate rangatahi and parents' schools, home and work commitments
- Venue to be confirmed with the possibility of being in a location that suits the participants and facilitators, and
- The facilitator to be confirmed, however, the aim is to approach someone who has an affinity and ability to connect with youth. Non-service users were friends and whānau of the group members.



1. You need an evidence-based rationale or reasons and benefits in a proposal
2. You need someone who knows how to get supporting documentation
3. You need someone who is good at writing
4. You need to find all funding sources available. If a door shuts, look for a window!

### Proposal Submitted

On 14 February 2008, the proposal was submitted to the Bay of Plenty District Health Board. A reply was received 19 March that stated: "I am really pleased to let you know Funding Management Committee have approved funding for the following initiative; Rangatahi (Youth) Consumer and Whānau Advisory Group". Wow! Now things started moving!

### Making It Happen

Because the initial planning had been well thought through, it was easy for the Group to follow through on their plans. They developed information packages and made contact with whānau and shared the ideas. They then made home visits kanohi ki te kanohi to talk further about the idea of their rangatahi and whānau (optional) being involved in a Rangatahi Group. The whānau (parents in most cases) approached their own rangatahi so that decisions could be made with no outside pressure. If the rangatahi agreed, consent forms were given to whānau to enable contact with past rangatahi service-users and then contact was made with the potential member. The Group was launched July 2008, with 8 rangatahi members and 5 staff. There was a mix of past rangatahi service-users and non-service users as well as a good gender-mix of rangatahi and staff.

## Whanaungatanga

The staff facilitated the first hui, where the main focus was coming together to meet and to get to know one another, in other words, whanaungatanga. It was also important to provide a 'rangatahi friendly' environment. A local ten-pin bowling alley served the purpose well, as games helped break down barriers between everyone. The facility also had a meeting room which was available at no cost if ten-pin bowling had been played. The facility also provided a range of food in their catering services. This became the main venue for on-going meetings, costs fitting within the budget, and a venue where fun activities could take place and the members could relax while getting to know each other. Meetings were held on a monthly basis and always included kai.

IT HELPS TO HAVE FUN ACTIVITIES WHEN RANGATAHI ARE MEETING EACH OTHER FOR THE FIRST TIME.

ALWAYS HAVE SOME KAI, WAIATA, KARAKIA, AND ACTIVITIES.

## Whakataukī

After a few hui and getting to know each other, the Group started planning their work. Together they decided that they wanted a whakataukī that would be their main guiding principle for their Group. They wanted to use Māori philosophies and models as the foundation. They embraced the following whakataukī:

MĀ TE TUAKANA KA TŌTIKA TE TEINA, MĀ TE TEINA KA TŌTIKA TE TUAKANA.

BY THE OLDER PERSON THE YOUNGER LEARNS AND BY THE YOUNGER PERSON THE OLDER LEARNS.

It acknowledges that each member could be a teacher at times, and a learner at other times. The whakataukī represented for the Group, that the staff were not the tuakana at all times and neither were the rangatahi the teina at all times, that there would be an interchange for various situations.

## Tuakana-Teina

The tuakana-teina relationship is an integral part of traditional Māori society and provides a buddy-type system of caring and learning. An older or more expert tuakana (brother, sister or cousin) helps and guides a younger or less expert teina. In a learning environment that recognises the value of ako, the tuakana-teina roles may be reversed at any time. The tuakana-teina concept is also seen as an important part of whanaungatanga, interwoven with the whānau concept of the older caring for the younger and the responsibilities that these roles had within the whānau.

## Tikanga of the Rōpū

Another initial action the TNT Group took was to decide on the tikanga that they would formulate together as the guiding principles for their rōpū. They came up with the following:

- All cell phones to be turned off during hui (tuakana phones kept ringing)
- Start and end with karakia
- Waiata
- Tino Rangatiratanga – Leadership
- Respect and listening to others opinions
- Support your fellow TNT
- Fun, laughter, trust, honesty and love
- Manaaki, awhi and aroha, and
- Confidentiality and privacy.

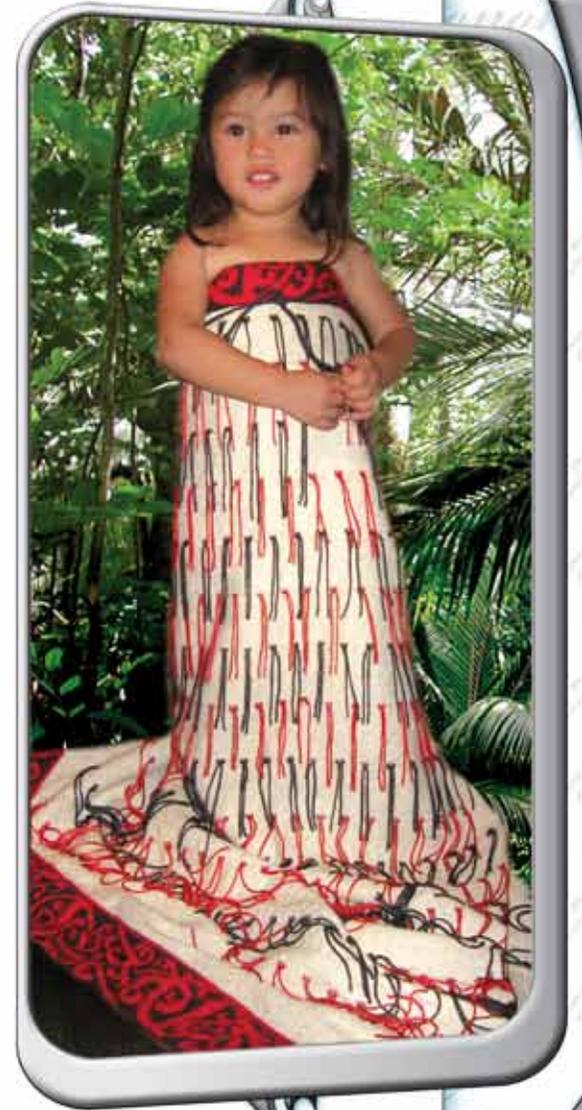
WHĀNGAITIA TE NGĀKAU TĀNGATA  
FOSTER THE ESSENCE  
OF A PERSON

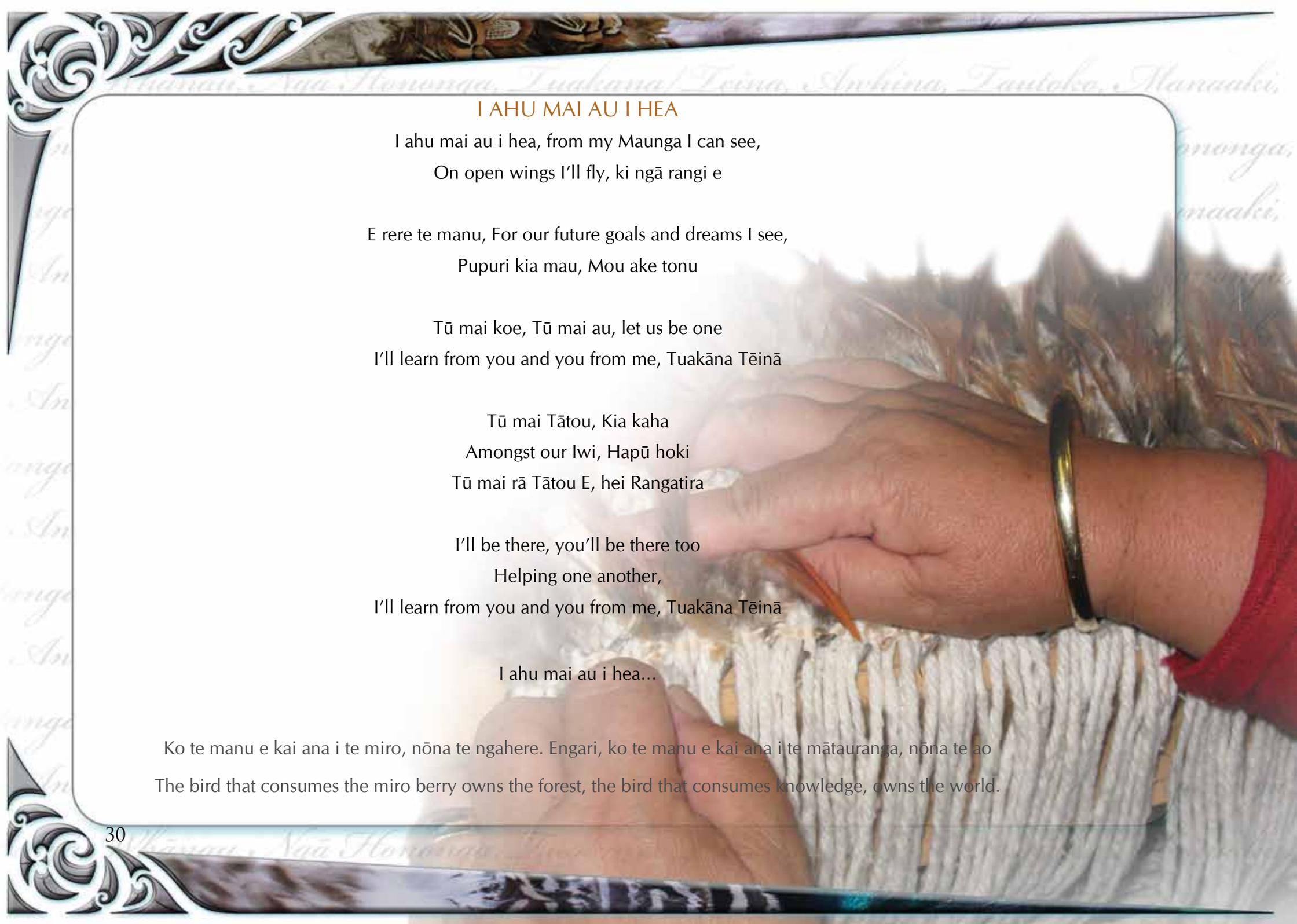
## Ako-Leadership and Training

Leadership and training opportunities (learning) are an integral part of the TNT plans. In the tuakana-teina model, a rangatahi and staff member work in pairs to plan hui, each member taking a turn in leading the hui. Members plan the hui together, including agenda, items and activities. In the past there have been in-house training on facilitation, cultural assessments, and tikanga and kawa.

At other times TNT have hosted external Māori leadership trainers and educators. Marae visits for all TNT members and their whānau, where harakeke workshops, marae history and protocols, whakawhanaungatanga, and kapa haka activities have also been part of the programme. At these times the whole whānau of TNT members can attend and participate. Feedback from two parents was “Coming to a marae in this area makes me feel at home. We have moved here from... a few months ago, and we have been missing that side of things”.

Waiata and music sessions have been a very popular part of hui, resonating with the sounds of electric guitars, cymbals, drums, saxophone and loudly harmonious (most of the time) voices. Talents in waiata composing have emanated from within the group, resulting in the creation of an original waiata, the TNT theme song I Ahu Mai Au I Hea.





I AHU MAI AU I HEA

I ahu mai au i hea, from my Maunga I can see,  
On open wings I'll fly, ki ngā rangi e

E rere te manu, For our future goals and dreams I see,  
Pupuri kia mau, Mou ake tonu

Tū mai koe, Tū mai au, let us be one  
I'll learn from you and you from me, Tuakāna Tēinā

Tū mai Tātou, Kia kaha  
Amongst our Iwi, Hapū hoki  
Tū mai rā Tātou E, hei Rangatira

I'll be there, you'll be there too  
Helping one another,  
I'll learn from you and you from me, Tuakāna Tēinā

I ahu mai au i hea...

Ko te manu e kai ana i te miro, nōna te ngahere. Engari, ko te manu e kai ana i te mātauranga, nōna te ao  
The bird that consumes the miro berry owns the forest, the bird that consumes knowledge, owns the world.

## Whakamātau

Evaluation comes in many forms, it can be a task completed, or questions asked and answered. It could involve an external evaluator, or feedback from within the Group. TNT used evaluation sheets for the following kōrero:

### What Have Teina (Rangatahi) Got from Being Part of TNT?

- Have talked to the hospital media about TNT
- Have had a say in the rangatahi services
- Have had an input into the Werry Centre Guidelines
- The opportunities to learn
- To talk to people we can trust
- To be together
- Get some leadership training
- Learn how to facilitate a hui
- The opportunity to present at Te Rau Tipu hui
- To go on a trip to Wellington and see the sights, and
- To be a part of Tipu (for one member).



### What Have Tuakana (staff) Got from Being Part of TNT?

- To be guided by the rangatahi – ‘for youth by youth’
- Having fun, chilling out with young people. Being around young people enthuses me, makes me feel young
- Unique things that young people bring to the group
- To hear what’s important for rangatahi
- Has been a privilege to put our collective thoughts into a waiata
- The taiohi provide insightful and valuable feedback re the assessment process
- Whakawhanaungatanga, games, fun venues, terms of reference, whānau members helpful to each other
- Rangatahi facilitation and combined training together
- One member has become a formal rangatahi member of Te Rau Tipu
- Setting some longer term goals.

### What Have Been the Benefits to the Organisation?

- Rangatahi having a say in services about them helps the planning of services
- Helps staff to be more aware of how rangatahi are and, the service improvements needed
- Staff not defensive but willing to make changes
- A service that rangatahi will want to come to
- Learning organisationally together, and
- A good reputation among rangatahi about the organisation and rangatahi wanting to access services.

### Future Plans for TNT?

- The need to replace members when some leave to undertake studies or other things each year
- Having an input into Te Rau Tipu Guidelines for Māori Rangatahi Advisory Groups
- Really getting stuck in and giving our thoughts on workforce issues for rangatahi services
- Changing the term nationally, from rangatahi mental health to rangatahi ora
- Give support to other rangatahi focus groups
- Build up the network of rangatahi focus groups
- Get involved in other national rangatahi forums
- Continue to have a say in rangatahi ora
- Assist in the provision of rangatahi ora services
- Support service development and growth towards whānau ora.

ME RARANGA TAHI TĀTOU,  
KIA EA AI KI NGĀ TAUMATA  
LET US WEAVE TOGETHER, SO WE CAN  
ALL REACH OUR GOALS

### Tracking Workforce Development of Past and Current Members

- There is one current TNT member in the 2010 year, from the original membership of eight rangatahi of 2008
- One past member has left to study Psychology
- Another is at Polytech studying Architecture
- Another TNT rangatahi is studying Health Sciences
- One member has taken a mechanics course; and two members left after they got married and had a baby.



Of the current members, one is in the second year of a sports and fitness qualification, another is on a preparation course that will lead to training in Social Work in the coming year, while another is doing full-time catering work.

Over half the rangatahi have been service-users, whilst the other TNT members have a strong interest in rangatahi ora and are there to support their fellow TNT as well as to contribute and learn. They felt it was a more whānau way to be.

ME RARANGA TAHI TĀTOU, KIA EA AI KI NGĀ TAUMATA  
LET US WEAVE TOGETHER  
SO WE CAN ALL REACH OUR GOALS

## I TE TIMATANGA, THE FIRST KOROWAI

I te tīmatatanga ko te kore, te kore nui, te kore roa te kore pūmamao Tuatahi ko te kore. Tuarua ko te pō, te pō nui, te pō roa, te pō kerekere te pō uriuri, te pō tangotango te pō. Puta i te kohu nui i te kohu o te kore te ringa mātau o te ihi o te wehi ko Ranginui, ko Papatūānuku e. Ka puta ngā uri ki ngā uma o te pō, ka puta nei rā e kore e kitea kei te hinengaro e mōhio ana a Tāne. Kātahi nei rā a Tāne Mahuta ki te tautohetohe ki ngā atuanui kia kite rātou i te ao mārama whiti mai rā.

At the beginnings of time the first age was the void, the great, long and far distant void. The second age was of darkness of night, the great, long, complete night of absolute darkness. Out of the mists of time born of the hand of God came the sky father and the earth mother. Their children were born into the darkness of their parents' embrace where the desire for freedom was craved by their son Tāne. It was Tāne Mahuta who convinced his brothers to separate their parents, which brought about the third age of light.



## Te Wehenga – The Separation

This is the story of the coming of light into the world by the separation of the Sky Father from his wife the earth mother by their children, our elemental gods. Tāne is the god who desired freedom from his parents' embrace. He was a younger god who gained much mana from this first act of child rebellion.

After the separation of Ranginui and Papatūānuku, Tāne felt great shame because of the pain that he had inflicted upon his parents. He decided that he could only relieve the pain of separation and betrayal by clothing the nakedness of his parents. In becoming known as Tāne Mahuta, he wove together the great Korowai Kākāriki to clothe the nakedness of Papatūānuku with all the great forests of Kauri of Tōtara, of Tānekaha, all the towering giants. He added the great ferns and undergrowth to give depth to the beauty of his mother. In this way he was able to show off that great beauty of Papatūānuku to her husband who is forever suspended above her.

## Te Whānau Mārama – The Family of Light

Tāne then began the second of his great tasks, that of clothing his father's nakedness. For this task he would become known as Tāne-nui-a-rangi. First, he went to his elder brother Uru-Te-Ngangana to ask for his children the Whānau Mārama, the family of light. He was given the Hinātore, the dull glow of the heavenly bodies which he rubbed on the chest of his father Ranginui. The light from from the Hinātore, however, was too dull for Tāne so he asked Uru for more and he was given Ngā Whetū Ririki, The Stars, the lesser lights. Tāne wove a great Korowai, a cloak that he would name Te Māngōroa. The younger children of Uru, Ngā Whetū, were woven into the korowai to add to its beauty so their light would give pleasure to Papatūānuku who could look up to her lover and

admire his great beauty. Tāne then placed Tamanuiterā to travel a pathway across the back of Ranginui and Te Marama to travel across his chest so that their light could better accentuate the magnificence of his work in clothing his parents. This is how true light came into the world.

Tāne wove many great patterns into the Korowai, knowing in the way that God knows, that these patterns would be discovered and used by his future generations.

Nā Jack Thatcher.

Jack is skilled and experienced in navigating by the stars and is Ngāti Porou, Ngāti Awa, Ngaiterangi, Ngāti Ranginui and Ngāti Pūkenga. He has kindly offered a piece of his work from unpublished teachings (2010) to be included in the Guidelines

NGĀ WHETŪ, WERE WOVEN INTO THE KOROWAI TO ADD TO ITS  
BEAUTY SO THEIR LIGHT WOULD GIVE PLEASURE TO  
PAPATŪĀNUKU WHO COULD  
LOOK UP TO HER LOVER AND ADMIRE  
HIS GREAT BEAUTY.



## Korowai

This section provides a brief overview of korowai. The first part contains the history of korowai, which by no means is an extensive descriptor, acknowledges the highly important and dexterous creativity, arts and skills of fine weavers and korowai makers including Diggeress Te Kanawa, to which this document pays the highest homage.

Information gathered from current day weavers of korowai, who were interviewed on their thoughts and comments about the making of korowai and the connections between the process of making a korowai and the *Tā Tātou Mahere Korowai Model*, features in the second section. Input from students of korowai weaving also contributes to this section.

A very big thank you to all the different weavers who provided input into this section and especially Maata McManus, nō Waikato, who tutored the students and generously gifted the use of many of the korowai images in *Tā Tātou Mahere Korowai*.

## HISTORY OF KOROWAI

Pendergrast (1987), and Evans and Ngarimu (2005) expound that the first Māori to arrive in Aotearoa found the new lands much cooler than those they had left behind and therefore needed added clothing to keep them warm and protect them from the elements. Māori experimentation with transplanting tapa in Aotearoa was not successful due to the colder climate. The plants that were brought over to make into garments, failed to thrive in the new land. By contrast the readily available flax or harakeke, with its long, leafy blades became the most commonly used plaiting and weaving resource.

Pendergrast (1987) noted, however, that the most valuable type of cloak at the time of European contact for Māori, was the kahu-kuri, the dog skin cloak worn only by men of the highest social status. Dog-skin was a prized possession, and tufts of dog skin were also used to decorate woven cloaks. Women did the weaving, but it was men working in pairs from the outer to inner edges, who attached the dog skin tufts.

Puritia ngā taonga a ō tātou tūpuna or hold fast to the treasures of our ancestors is a whakataukī given by Dr Pei Te Hurinui Jones in 1969 to Diggeress Rangituatahi Te Kanawa, a very renowned weaver of korowai. According to Te Kanawa (1992) kākahu is the general name for cloaks or clothing. In her book Weaving a Kākahu, she describes the intricate, time consuming, and lengthy processes of weaving a kākahu or cloak; from the gathering of materials, to the preparation of materials, fibres and feathers, to completing the garment. In her own weaving of korowai, Te Kanawa (1992) said that it generally took her



eight months to complete a korowai, the first three months being taken up in preparation. This included cutting and gathering the right flax or harakeke, sorting and preparing for the separation of muka, cutting and scraping the strands of harakeke with skill and dexterity so as not to ruin the strands of fibre. As in other types of weaving there are warp and weft threads, so too in the weaving of korowai, which Te Kanawa (1992) describes as requiring different preparation processes. Dyeing or colouring of the fibre is another part of making a korowai, as well as collecting and sorting of feathers into colour and size, if feathers are used. Our tūpuna used huia, kiwi, kererū, kākā, weka and tūi feathers.

Deciding the pattern and style of the korowai generally went hand in hand with gathering and collecting the materials. Sometimes, depending on the pattern, more material needed to be collected and prepared. Te Kanawa suggests that “before you start, ensure that you have at least 700 whenu (warp threads)... and other materials”, in other words prepare well. Tāniko weaving was also used in many cases, to complete kākahu and was a bordered edge to keep the main part of the korowai in shape.

Historically, both men and women of status wore cloaks or korowai on ceremonial occasions. Today, korowai are still used on ceremonial occasions such as graduations, weddings, significant birthdays, and other formal events. Korowai were and are still used to drape coffins during a tangi, but are removed before burial. The use of korowai on all of these occasions depicts honour, both to the living and to the dead.

It is therefore fitting that the analogy of a korowai as a garment that provides warmth, protection, skill, beauty and honour as well as illustrating leadership should also demonstrate the overarching protections of the Advisory Group in these Guidelines.



## CREATING A KOROWAI

A korowai begins as a thought, an idea, a desire to want to create something. The form and function need to be considered here. What will it be used for? Who will be the wearer? Is it for a specific person, an occasion, or is it for a whānau to use? Every korowai has a whakapapa, a story of where it came from and who the people were who brought it into being. A korowai tells the story of the people who made it, and the people who it was made for. Sometimes it is like a vision or a dream that comes to you, other times it comes together piece by piece until you have a picture of what it will look like.

This is the planning stage. What will the korowai look and feel like when it is finished? Is it for an occasion, or for a person? A whānau, a group of people? A pattern can be drawn up to follow during the weaving process. Sometimes the korowai ends up different from what you had imagined at the beginning. Sometimes you start the journey then realise you need to go in a different direction. Sometimes other things in your life change or you end up with other materials, and your korowai reflects this.

Next to consider are the resources. What materials do I have at the moment? What do I need? Are any other people going to be involved? You will find when you start making a korowai that feathers will come to you, people will tell other people what you are doing and they will bring things to contribute to it. Other people will come along who will show you what to do.

It's amazing how these things seem to happen at just the right time.



Preparation is all important. The materials need to be collected and prepared. The whenu (warp) need to be cut to length and arranged so that the korowai can take shape. The whenu of the weaving may be cotton or muka (flax). Muka involves taking harakeke (flax), stripping and separating the fibres, then twisting them together to make string. Feathers need to be chosen for their colours and texture, then joined together by hand ready for weaving into the korowai. The joining of the feathers is like bringing people together.

The beginning of the weaving process can be daunting. In the beginning you have a seemingly endless assortment of whenu and feathers that don't look like anything. When you create a korowai, you start weaving the bottom first, and weave across the whenu row by row to create the aho. Once the bottom rows are completed the korowai begins to take shape. You can see its potential, what it might look like when it's finished. Throughout the weaving you are always looking at how the korowai is taking shape, making sure the edges and the weaving are straight. Mistakes can take you in a direction you hadn't considered before, and become part of the korowai, or make you change it. Sometimes when you make a mistake you need to go back and start over, or try doing things differently. Throughout the weaving you will have people who will help you, either directly or by supporting you in other ways while you continue to weave. The tāniko helps hold the shape of the korowai, and completes it. The tāniko tells the story of what you learnt while you were weaving, or tells the purpose of the korowai. The korowai gathers around you when you are wearing it, it feels warm and gives you pride in the creation and a sense of awe. Looking at the korowai you created. When whānaunga wear it, you can see their mana increasing, their esteem goes up and they hold themselves with pride and dignity.

It's humbling to see how much awahi and aroha is wrapped around them with their korowai and the effect it has on their wairua.

## IN THE CONTEXT OF MAORI HEALTH

This section looks at health from a Māori perspective and provides an additional resource of cultural values that supports and strengthens *Tā Tātou Mahere Korowai* and the Tuakana-Teina case study.

Within these concepts, mental health is not separate from other aspects of well being and therefore the use of Māori health is broad. It includes perspectives of spirituality, values, protocols, the importance of whānau, and the significance of the relationship of Māori to the land. These are concepts that can be drawn on when establishing an Advisory Group using the *Tā Tātou Mahere Korowai* Model.

### Tikanga Māori

Tikanga Māori, as an aspect of health, is about values and belief systems that focus on maintaining balance and harmony between people and their natural, physical and spiritual world. The Hui Whakaoranga (1984) distinguished that Māori values were socially and culturally integrative in that they fostered open debate and discussion, consensus decision making and patterns of behaviour that acknowledged and promoted the dignity, worth and pride of (sic) man, his whānau and tūpuna.

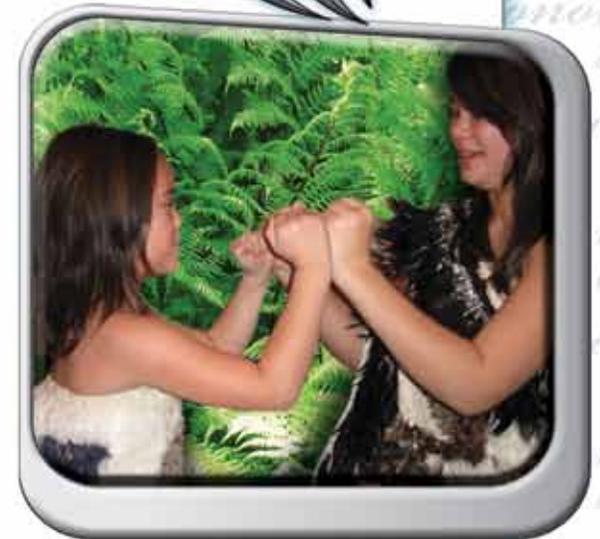


The teaching of the tikanga about tribal customs, protocols and other important aspects of Māoridom was the responsibility of the elders and the tohunga. Learning of these things, both in the past and in the present is a lifelong experience that occurs through developing very good listening and oral communication skills.

Some of the examples of the values passed down through the generations are those of aroha, which is love, concern, compassion and hospitality in the widest sense; manaakitanga, meaning caring, sharing, respect and looking after; āwhinatanga, which incorporates the idea of helping, relieving, assisting and embracing; and tiaki, which means to take care of, to cherish, nurture, and to be a guardian (Hui Whakaoranga, 1984).

Many Māori, through land and cultural alienation, have also lost the knowledge and practice of traditional values and beliefs. This could surely be borne out for some, by the high numbers of Māori using health, welfare and justice services (Ministry of Health, 1997).

The traditional Māori definition of health is that it is a holistic, embracing concept that emphasises the spiritual, familial, mental and physical aspects of a person. The following whakataukī captures the essence of the proverb and its interpretation.



E whā ngā kokonga o taku whare  
Ka hinga tētahi ka hinga taku whare  
Te taha wairua  
Te taha hinengaro  
Te taha tinana  
Te taha whānau

There are four dimensions to my house  
Should one be weak then my whole house will fall  
The spiritual dimension  
The mental/ emotional dimension  
The physical dimension  
The family dimension (Durie, 1994:70).

A Māori definition of good mental health would include the encompassing and promotion of facilities for each Māori person to foster and maintain the spiritual, mental, physical and familial aspects of themselves.

## The Whānau

The basic social unit of Māori society was the whānau, with whakapapa the geneological lineage connecting whānau members. One's whakapapa is the heritage to ancestral lines as well as all that pertains to a particular genealogy, linking the past with the present and the future. Today, whakapapa and knowing one's whakapapa enables us to know who we are and to whom we relate. It enhances our ability to network and create new relationships in an urban environment. Whakapapa is also the link between whānau, hapū and iwi, creating whanaungatanga relationships and obligations.

Whanaungatanga is also the element that provides the strength, warmth, support and understanding in family relationships and dynamics. Durie (1994:1) declares that: "Whanaungatanga is the process by which whānau ties and responsibilities are strengthened. It is based on the principle of both sexes and all generations supporting and working alongside each other. Māori have recognised that whanaungatanga cannot be a passive process; active planning and development are necessary if whānau are to play a continuing and significant role in the future."

Within the whānau, individuals are seen not only as members of the whānau and hapū, but as a human manifestation of their tūpuna with certain functions, roles and obligations to fulfil during different stages of the life-cycle. In pre-European days of Māori settlement in Aotearoa, the main function of the whānau was procreation and nurturing of the young. These were foundational values of Māori society. Today, however, as a result of land alienation and urbanisation among many things, many Māori do not have same support structures of the past, which included the care and guidance from the wider whānau and papakāinga or village settlement.

Cultural alienation or cultural unawareness are also factors that may tend to isolate even further. Durie (1990:111) identifies that: "A trend that has swept the western world over the last decade and a half has been that individuals should be self-sufficient, autonomous, independent, self-directed and governed principally by what is best for them as individuals. Such qualities are often equated with mental health, but a Māori with those qualities is extremely unhealthy...independent living is very unhealthy in Māori terms... it fails completely to acknowledge where someone has come from and where their strength lies".

### Te Whenua-The land

The land, more than any other element, is the substance of Māori values. Myths, oral traditions and social relationships are intrinsically enveloped with the land. It is the basis of Māoridom and the pivotal feature of identity, linking one with ancestral mountains, rivers and seas, as well as whānau, hapū and iwi. Reinforcing the previous point that myths, oral traditions and social relationships are intrinsically enveloped within the land, personal identity for Māori also includes the environmental features of mountains, rivers, lakes and seas and therefore loss of land is loss of identity.

The responsibility and guardianship for taking care of the land and the environment was vested in the whānau group and passed on from one generation to the next. In relationship to health, land promotes a positive sense of tribal, whānau and individual well-being resulting in a sense of belonging. Another connection, is that land links the past and the present and is the vital link between one's tūpuna and the ongoing living world (Hui Whakaoranga,1984:17).

Jackson (1988) draws a parallel between the need to maintain order and protection for the land by ensuring a balance of the interlinked animal, plant, spirit and human worlds that were an ancestrally defined responsibility. This means there were certain protocols and responsibilities about such things as hunting, gardening and gathering rongoa from the bush to the more tapu matters such as childbirth.

Pere (1982) also acknowledges a direct relationship between the physical and spiritual well being of Māori being linked to the land, and more importantly, to the ancestors of the land. However, in the history of Aotearoa, there has been significant loss of land by Māori. Two of the main contributors have been land wars and legislation. The Lands Ordinance Act 1841, and the Native Lands Acts of 1862, 1865 and 1873 did much to reduce Māori land ownership. The New Zealand Settlements Act and the Suppression of Rebellion Act, in 1863, allowed the government “wide-ranging powers to confiscate tribal lands” (Durie, 1998:119).

Some of the effects of these Acts were the breaking up of communal and collective ownership, the basis of land ownership for Māori; the individualising Māori land titles; and the labelling of Māori who fought to defend their land, as “rebels” resulting in confiscation of lands and lengthy land court hearings that Māori were obliged to attend. Often the cost of attending court were so high that the debt could only be offset and exacted from the lands (Te Hikoi Ki Waitangi, 1985).



At the turn of the century 50% of land in Aotearoa was owned by the Crown or reserved for public purposes, 47% was freehold land under European definition and title, and 3% was Māori land, much of it unable to be built on or developed because of legislation (Te Hikoi Ki Waitangi, 1985). Durie claims that Māori health declined as Māori land ownership declined. With only 3% in Māori ownership in 2000, it is feasible to link a decline in health to a loss of land.

### Tapu and Noa

From a Māori viewpoint, the foundations of health, have their roots in Te Ao Tawhito, the old world. Here, the spiritual, social, cultural and economic circumstances of Māori were governed by the lore of tapu. Marsden defines tapu as:

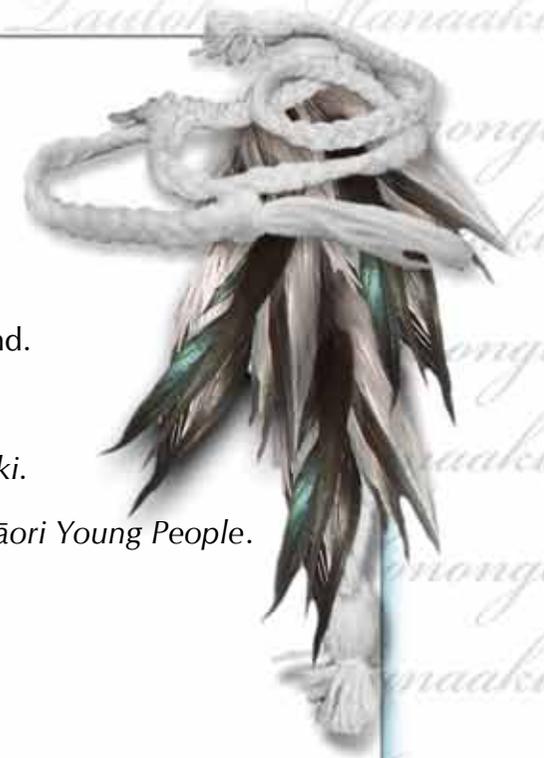
“having both religious and legal connotations. A person, place or thing is dedicated to a deity and by that act it is set aside or reserved for the sole use of deity. The person or object is thus removed from the sphere of the profane and put into the sphere of the sacred. It is untouchable, no longer to be put to common use. It is this untouchable quality that is the main element in the concept of tapu.... the object is sacred and any profane use is sacrilege, breaking of the law of tapu” (1992:119).

The three dimensions of tapu included sacredness, prohibition and uncleanness. All three kinds of tapu had to be treated with great care. Tapu was a means of social and behavioural control that maintained harmony, balance and unity of the mind, body, soul and family of a person. Tapu protects and nurtures existing resources of tribal well-being and ensures a continuity between the past, present and the future. This is maintained through a system of tikanga, ture, ritenga, kawa, karakia, and respect (Hui Whakaoranga, 1984).

Buck (1949) and Lyndon (1983) suggest that when the laws of tapu were transgressed, protection was withdrawn from the mauri of an individual. The practice of incorporating the violating of a tapu then needed the application of noa, which is the 'freeing' for cultural, metaphysical and spiritual healing. This came in many forms from the eating of food, to karakia or washing and cleansing rituals.



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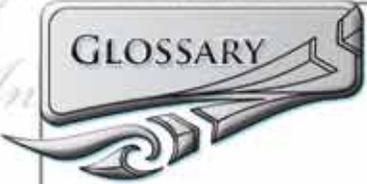
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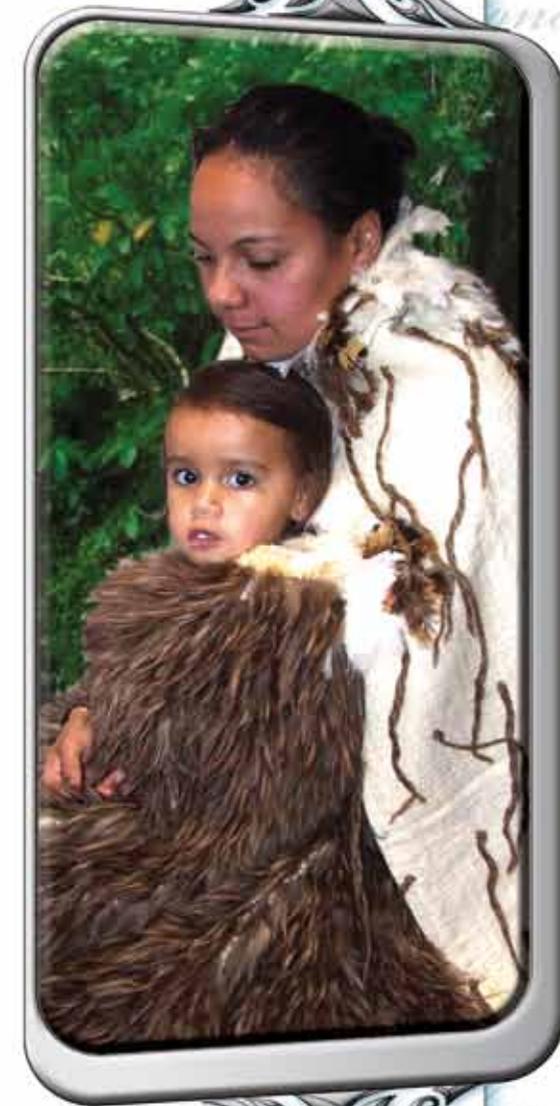
## GLOSSARY

|                     |                                    |
|---------------------|------------------------------------|
| Ako                 | Learn, Teach                       |
| Aroha               | Love                               |
| Āwhina              | Help, abet, assist, provide relief |
| Āwhinatanga         | The help or relief provided        |
| Hapū                | Sub-tribe, clan                    |
| Harakeke            | Flax leaf                          |
| Hui                 | Meeting, gathering                 |
| Iwi                 | Tribe                              |
| Kai                 | Food, eat, nutrient                |
| Kākā                | Parrot                             |
| Kākahu              | Cloak, clothing                    |
| Kanohi-ki-te-kanohi | Face to face                       |
| Karakia             | Prayer chant                       |
| Kaupapa             | Strategy, theme                    |
| Kawa                | Protocol of dedication             |
| Kererū              | Pigeon                             |



|              |                                     |
|--------------|-------------------------------------|
| Kiwi         | National bird                       |
| Koha         | Donation, gift                      |
| Kōrero       | Speak, narrative, news, quotation   |
| Koroua       | Elder man                           |
| Korowai      | Cloak (chiefly), mantle             |
| Kuia         | Elder woman                         |
| Kupu         | Text, word, message, remark         |
| Mahere       | Map                                 |
| Mahi         | Job, activity, undertaking, labour  |
| Mana         | Integrity, charisma, prestige       |
| Manaaki      | Care for, hospitality, show respect |
| Manaakitanga | Care, respect or hospitality shown  |
| Marae        | Meeting area of whānau or Iwi       |
| Mokopuna     | Grandchild, young generation        |
| Muka         | Flax fibre                          |
| Ngā Hononga  | The links, networks                 |
| Pakeke       | Adult                               |
| Pūtea        | Fund, budget                        |
| Rangatahi    | Modern youth, new fishing net       |

|                     |                                    |
|---------------------|------------------------------------|
| Ritenga             | Custom, meaning, style             |
| Rōpū                | Group                              |
| Rongoa              | Medicine                           |
| Rua                 | Two                                |
| Tahi                | One                                |
| Tangi               | Mourn, wail                        |
| Tāniko              | Tapestry, embroidered border       |
| Tapa                | Type of plant material             |
| Tautoko             | Support, promote, reinforce        |
| Teina               | Younger sibling of the same gender |
| Tiaki               | Look after                         |
| Tikanga             | Custom, obligations, conditions    |
| Tino Rangatiratanga | Absolute sovereignty               |
| Tōtika              | Straight, just                     |
| Toru                | Three                              |
| Tuakana             | Senior                             |
| Tūi                 | Parson bird, tui                   |
| Tupuna              | Ancestor, grandparent              |
| Ture                | Statute law, justice system        |



|                |                                   |
|----------------|-----------------------------------|
| Waiata         | Song, sing, poem                  |
| Wairua         | Attitude, mood, spirit, soul      |
| Weka           | Wood-hen                          |
| Whakaaro       | Think, opinion, feelings, concept |
| Whakamana      | Authorise, empower, enable        |
| Whakamātau     | Test, experiment, to study        |
| Whakamātautau  | Evaluation, examine, inspect      |
| Whakapapa      | Genealogy, cultural identity,     |
| Whakatauaikī   | Proverb, motto, slogan            |
| Whānau         | Family, extended family           |
| Whanaunga      | Relative (by blood), kindred      |
| Whanaungatanga | Relationship, kinship             |

## APPENDIX I

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## APPENDIX 2

Te Rau Matatini supports Māori workforce development to enhance whānau ora, mental health and well being. We provide national and local workforce policy, research, training, career advancement, bursary programmes, scholarships and regularly updated information and resources for people accessing or working in health both now and in the future. Workforce development services include:

- Māori health career information and career advancement opportunities. Orientation information, policy development, career pathways and programmes and guidelines for kaumātua and the child and adolescent workforce
- Training and scholarships in health, mental health, addictions and leadership, and comprehensive lists of other health and mental health-related scholarship opportunities
- Secondary teaching resources and tertiary training guidelines
- Free online resources, research database, animations and videos, newsletters and publications.

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