SERVICE REVIEW

MANAWA ORA O NGĀ TAIOHI

MAY 2009
Manawa ora o ngā Taiohi

Ko te pae tawhiti
Whaia kia tata
Ko te pae tata
Whakamaua kia tina

Seek out the pathway beyond the distant horizon
Cherish all the treasures that you attain

Whaia te ara tika
Whaia te ara pono
He kuru pounamu
Rangatiratanga

Journey the humble pathways of yesterday to the present day
For you are a treasure of wellbeing to be nurtured

Manawa ora o ngā Taiohi
Oho ake ra mana Rangatahi e
Ko te pae tawhiti
Aue! Mana Rangathī e!

Let the humble heartbeat be awakened
Rangatahi mā!
For you are guardians of your own destiny

Tu papahu te Papa
Tu tu te puehu e
Manawa ora o ngā Taiohi e!

As the dust rises so do you
On this spiritual journey

Tu papahu te Papa
Tu tu te puehu e
Manawa ora o nga Taiohi e!

I am you
You are me
Behold the future Rangatahi mā!
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Nō reira, kia tū, kia maia, kia manawanui, ‘whaia te iti kahurangi kia eke ki te taumata aka matua’.

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Ngā mihi ki a koutou,

Nāku noa, nā

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Executive Summary

Manawa ora o ngā Taiohi wānanga are about rangatahi advancement and development; essentially, supporting rangatahi to define their own priorities for the future and wellbeing and then weaving a course to realise their collective aspirations. Perhaps the most outstanding feature of the programme is that it requires an understanding of the philosophical and cultural parameters, an appreciation of the social and economic positions and the ability of its leaders to weave together the many strands that influence rangatahi health, identity, resilience and wellbeing. In this sense Manawa ora o ngā Taiohi is about the diverse realities faced by rangatahi and the ability of this programme to recognise how rangatahi fit it into the wider context of Māori advancement and development.

Over the last two or three decades Māori development has emphasised both social and economic development. Considerable weight has been given to cultural development and significantly to the observation of rangatahi wellbeing. This defined dimension which takes into account physical, emotional, spiritual and whānau wellbeing is more readily acknowledged by Māori and has been at the driving force of Māori progression in the last two to three decades.

In December 2008, the Mental Health Foundation contracted Te Rau Matatini to conduct an independent review of the programme Te Manawa ora o ngā Taiohi. The aim of the review was to describe the model of service delivery and to identify the benefits and areas needing additional development within the wider context of the programme.

The Kaiwhakahaere Matua (leading facilitator) of the Manawa ora o ngā Taiohi programme has also led a Taiohi programme for 20 years. The experiences learnt from the taiaha wānanga have been applied to the teaching practices embedded in the Manawa ora o ngā Taiohi programme, enhancing service provision. For the past 5 years, the Mental Health Foundation has provided funding for Manawa ora o ngā Taiohi kaiako to conduct 10 wānanga each year in the Canterbury region.
Te Rau Matatini research team conducted interviews, focus groups, and surveys with 31 participants during December 2008. The information within this report was sourced from a governance perspective from the Chair, the Mental Health Foundation Southern Development Manager, Kaiako (programme facilitators), Rangatahi wānanga leaders, Rangatahi who participated in the wānanga, and informal dialogue with whānau members at the wānanga.

As Manawa ora o ngā Taiohi is a programme specifically designed for rangatahi, the unique aspects catering to the needs of this population group through diverse methods of service delivery are extensively illustrated within the report. For instance, the cohesive manner in which Manawa ora o ngā Taiohi kaiako negotiate assistance for rangatahi from a range of community providers (including health and education) maximises available resources. The researchers found that the outcomes for taiohi contributed positively to wellbeing, cultural identity, and self-esteem. This can be largely credited to the style of delivery of this programme which consisted of kaupapa Māori style wānanga that engaged learners in a way that was applicable to their everyday lives. The programme was developed to support local level community needs, and has clearly achieved this goal as explicated within the report. Overt strengths of the programme have been specifically outlined below.

**Key Strengths of Manawa ora o ngā Taiohi Wānanga include:**

- kaupapa Māori service delivery;
  - the majority of respondents (71%) indicated that they viewed the experience of the wānanga as either *mean* or *mean as*.
- use of traditional Māori knowledge that applies to the daily realities of rangatahi;
  - *Whanaungatanga* - the majority of participants (79%) experienced whanaungatanga;
  - *Mana Tane and Mana Wahine* - Most participants explained that their knowledge about the concept of mana tāne (61% of participants) and mana wahine (70% of participants) had increased as a result of the wānanga; and
  - *Appropriate Behaviours on the Marae* - The majority of respondents (59%) explained that they had improved knowledge of how to behave on a marae.
- Māori knowledge perceived as valid by rangatahi;
- enhancement of cultural identity of rangatahi;
  - Whakapapa - Most participants (63%) suggested they had an increase in knowledge about their whakapapa.
  - Te Reo Māori - The majority (75%) agreed that wānanga had helped to increase their understanding of te reo.
- increased confidence and self-esteem of rangatahi;
- strong links with the community, support services, and iwi networks;
  - the majority of participants (69%) describing kaiako as either mean or mean as;
- increased social support networks;
  - the majority of participants (88%) suggested that they made new friends during the wānanga;
  - the majority of participants (75%) described the rangatahi leaders as either mean, or mean as;
- improved relationships with whānau members through wānanga participation;
- marae based learning environment;
  - most rangatahi participants (73%) felt that their experience of staying on the marae was either mean or mean as.
- improved behaviours for rangatahi who have continual involvement with Manawa ora o ngā Taiohi; and
- transferable skills learnt during wānanga were applicable in other settings such as school.

These findings are indicative of how rangatahi responded to learning within a Manawa ora o ngā Taiohi wānanga environment. Both qualitative and quantitative data provided consistent evidence to suggest that wānanga engaged rangatahi. Throughout the findings, rangatahi confirmed that they enjoyed the marae environment; they perceived the wānanga to be enjoyable; intended to return to future wānanga and would encourage their friends to participate. As a result of participating in wānanga, rangatahi reported having learnt more about tikanga, te reo Māori and having increased confidence in their cultural identity. In terms of measuring the effectiveness of Manawa ora o ngā Taiohi wānanga, these results are indicative of best outcomes for Māori rangatahi.
Key Recommendations

As a programme that aims to promote rangatahi wellbeing, the learnings sourced from this programme are vast. Key recommendations from this evaluation have been separated into two central areas including programme development and future application of research.

Manawa ora o ngā Taiohi Programme Development

It is recommended that:
- funders support the continuation of Manawa ora o ngā Taiohi and where possible provide opportunities for its further development;
- a remuneration analysis comprehensively outlining the tasks and actions associated with wānanga be completed to outline actual resources needed to effectively support Kaiako to deliver services; and
- Manawa ora o ngā Taiohi programme and the Mental Health Foundation explore together the infrastructure needed to support the programme in the future.

Future Research and Application of Learnings

It is recommended that:
- further impact reviews include data from whānau and community members to gain a comprehensive understanding about the impact of the programme;
- a longitudinal study be undertaken to gain a comprehensive description the long term benefits as a result of the programme;
- learnings gained from this programme are applied in professional development programmes for education providers and community development facilitators;
- community social development agencies and practitioners adopt the use of kaupapa Māori methodology used by Manawa ora o ngā Taiohi kaiako to effectively deliver services to Māori; and
- community social support agencies replicate use of kaupapa Māori style wānanga in other geographical areas nationally.
Introduction

Te Manawa ora o ngā Taiohi is a programme including a series of wānanga designed to strengthen Māori cultural identity for rangatahi, which is known to lead to strengthened confidence and esteem. The programme aims to promote whānau wellbeing, leadership, and increase protective factors of rangatahi to have capabilities of accessing services that support resilience. The programme is currently available in the wider Canterbury region.

In recent years, requests from schools or whānau who have heard about the positive aspects of wānanga have increased the demand for Manawa ora o ngā Taiohi wānanga delivery. While the Manawa ora o ngā Taiohi programme was funded to deliver 10 wānanga annually, Kaiako held 16 additional wānanga totalling 26 per annum taking place. Manawa ora o ngā Taiohi provides a kaupapa Māori service to rangatahi in a region where relatively few Māori reside (6% of the total Māori population) compared to other large New Zealand urban populations of similar capacity (such as Auckland with 24% and Waikato with 14%, Statistics New Zealand, 2006).

Most developed countries with an ageing population, including New Zealand, will become increasingly dependant upon young people to administrate the country. The Department of Labour (2007) projected that Māori will contribute to a growing share of the working-age sector as there is a higher rate of Māori youth than the rest of the population due to significantly higher fertility rates (Ministry of Economic Development, 2003). The need to support rangatahi wellbeing is imperative in producing the best outcomes for both Māori, and New Zealand as a whole.

Recent acculturation studies have found the most positive outcomes for youth are through maintaining a strong cultural identity while having skills to manage relationships within wider society (Berry, Phinney, Sam, & Vedder, 2006). As the identity development phase is largely during adolescence, it is timely that these wānanga contribute to the way in which rangatahi view themselves and their cultural
identity. Given the Māori demographics of the region, it can be assumed that marginalisation (not identifying with an individual's own cultural group or the dominant group) is a threat to the social wellbeing of Māori living in the region. Manawa ora o ngā Taiohi programme provides a responsive service improving protective factors, specifically tailored to rangatahi.

**Review Objectives**

The purpose of this review is to examine Manawa ora o ngā Taiohi wānanga and the contribution that this programme makes to enhance the mental health and wellbeing of rangatahi. The stated aims of the programme are:

- to promote wellbeing among whānau/rangatahi;
- to foster leadership amongst rangatahi;
- to increase awareness among participants about how they can access support;
- increase the knowledge among participants of tikanga and its role in healthy choice, personal, and social development;
- to ensure that participants have healthy self-esteem and are confident; and
- to develop skills among participants allowing them to contribute, and provide opportunities for them in their community.

This report outlines the findings of an independent review commissioned by the Mental Health Foundation for the Manawa ora o ngā Taiohi programme. The report is an external review undertaken by the research team of Te Rau Matatini for the purpose of gaining an understanding about the programme and its effectiveness for rangatahi in the Canterbury region.

The current review report:

- discusses the impact of Manawa ora o ngā Taiohi programme on rangatahi development;
- describes the model of service delivery;
- identifies outcomes gained by taiohi who have participated in wānanga;
- identifies the impact taiohi participation has on whānau relationships;
- identifies key implications of the findings;
- discusses how the findings can be applied to areas outside of Manawa ora o ngā Taiohi wānanga;
- discusses the programme’s development needs; and
- makes recommendations for the future sustainability of Manawa ora o ngā Taiohi programme.

The review findings have been compiled to give a comprehensive overview of the findings outlined above. The current review provides background information, an overview of the methodology used, findings from the review, and an interpretation of findings. This document was prepared to inform the Mental Health Foundation of the value the work undertaken within the Manawa ora o ngā Taiohi programme.

Participants designing mauri kōhatu
Background

In December 2008, the Mental Health Foundation contracted Te Rau Matatini to conduct an independent review of the programme Mana o ngā Taiohi. The Mental Health Foundation’s aim for the review was to describe the model of service delivery, and to identify the outcomes of the programme for participating taiohi and their whānau.

Te Rau Matatini a national Māori health workforce development organisation was established by the Ministry of Health in 2002. An aim of Te Rau Matatini is to strengthen and develop the Māori health workforce by developing strategies to achieve a strong Māori workforce and develop specific training initiatives for the Māori health workforce (Hirini & Durie, 2003). The scope of the review for Manawa ora o ngā Taiohi is aligned to goals of Te Rau Matatini, as findings contribute to the evidence base for kaupapa Māori initiatives in the area of Māori health.

Key Funding Relationships Te Manawa ora o ngā Taiohi

In 2002, the Mental Health Foundation was granted a Community-Based Youth Development Fund (CBYDF) by the Department of Internal Affairs (DIA). The Mental Health Foundation applied to the DIA for the second round of funding due to an absence of Māori providers being accepted as funding recipients. At the time, funding was available for programmes that showed the ability to have an influence within the area of suicide prevention. The Mental Health Foundation developed a proposal that aimed to promote rangatahi wellbeing, and subsequently, reduce risks of suicide for rangatahi. The DIA agreed to fund the Mental Health Foundation to deliver what came to be known as Manawa ora o ngā taiohi.

Matua¹ Te Mairiki Williams was recommended by members of the Māori community. Matua Te Mairiki has continued to lead developments of the Manawa ora o ngā Taiohi programme alongside two additional kaiako experienced in the area of effective service delivery for rangatahi. The CBYDF is currently the main source of funding for the programme. However, the Ministry of Youth Development and Te

¹ Honorary term of reference.
Puni Kōkiri also contribute. Manawa ora o ngā Taihoi is viewed as a kaupapa Māori initiative within the mainstream organisation of the Mental Health Foundation. There are multiple stakeholders who contribute to the programme. The following figure presents a description of the organisational structures and their connections.

**Organisations Connected to Manawa ora o ngā Taihoi**

![Organisational diagram]

While the project was funded to achieve the outcomes previously mentioned, additional outcomes of the project included: the development of leadership skills; strengthening of positive Māori identity; promotion of intergenerational transmission of cultural knowledge; and promotion of healthy relationships within whānau.

The Mental Health Foundation provides an overarching body from which Te Manawa ora o ngā Taihoi programme can gain support. Te Manawa ora o ngā Taihoi is a unique programme, in its capacity to include a range of rangatahi who participate in the programme from a number of different schools/kura, social settings, and experience of tikanga Māori. Furthermore, the programme includes toi Māori, healthy lifestyles (eating and fitness) and wellbeing through practical life skills incorporated through the use of kaupapa Māori models of practice. The programme provides rangatahi with a sense of fulfilment in their cultural competence.
Methodology

Methodological Approach

The methodology utilised in the review comprised of:
- a formative analysis of documents, including previous reviews;
- interviews;
- surveys; and
- focus group discussions.

Participants

There were a total of 31 participants who contributed to the findings of this study. Participants included individuals from the Mental Health Foundation governance and management, kaiako, rangatahi leaders, and new rangatahi who had only participated in the wānanga at the time the review was conducted.

Rangatahi (including rangatahi leaders) were between the age of 13 and 18. Eight rangatahi leaders had participated in wānanga in the past, but for the majority of wānanga attendees this wānanga was their first Manawa ora o ngā Taiohi programme experience.

Procedure

Formative Analysis

Additional information including news paper articles, previous Manawa ora o ngā Taiohi programme reviews, and contractual obligations were provided to the research team at Te Rau Matatini for analysis.

Interviews

Each interview took approximately one hour to complete. Structured interview schedules were developed prior to the interview. Interviews were undertaken with governance and management staff.

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2 See appendix one.
Focus Group Discussions

Four kaiako, eight rangatahi leaders, and eleven rangatahi attending wānanga for the first time participated in three separate focus groups. Focus group discussions were conducted using a structured set of questions.

Surveys

Although kanohi ki te kanohi was preferable, surveys were used to gain information from all rangatahi participating in the programme. The surveys were tailored to suit rangatahi. Information was collected on a five point likert scale ranging from 1= “Stink as” (vis-à-vis strongly disliked) to 5= “Mean as” (vis-à-vis strongly enjoyed). A series of “true” or “false” questions were also included in the survey. Survey respondents included all rangatahi participants. Of the total number of respondents 17 had not participated in a wānanga previously, whereas the remaining seven participants had previously participated.

Ethics

Participants were informed that their participation in both the survey/focus group was voluntary, they were not required to answer any questions they did not wish to, and they could withdraw from the process at any time. Information sheets and consent forms were provided to and signed by all participants. For those who were under the age of 16, consent was gained from a parent or caregiver, or was signed on their behalf by a kaiako.

Limitations – Context and Timing

Taiaha wānanga have been run for 20 years by the facilitator of Manawa ora o ngā Taiohi wānanga. Manawa ora o ngā Taiohi programme have also been running for the past five years, therefore, the information gained from attendance at only one Manawa ora o ngā Taiohi wānanga, may not have captured the full extent of the impact it has made in the community. In addition, the time of year that the review took place was during the last weekend before Christmas, which has meant that information from parents and schools who refer rangatahi to Manawa ora o ngā Taiohi wānanga were

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3 See appendix two, three, and four.
4 See appendix five.
5 See Appendix six and seven for examples. A standard consent forms and information sheets were developed and tailored to each participant group.
not included in this review. Rangatahi who may have participated in wānanga regularly, may not have been able to attend due to travel plans.

**Researchers**

The researchers conducting the focus groups and interviews included Professor Taiarahia Black (Project Leader/Senior Researcher), Awanui Te Huia (Research Assistant), and Quinton Bush (Research Assistant). The research tools were designed by Keri Lawson-Te Aho (experienced researcher in rangatahi wellbeing).
Findings

Objectives

The purpose of this review is to examine Manawa ora o ngā Taiohi wānanga and the contribution that this programme makes to enhance the mental health and wellbeing of rangatahi. The stated aims of the programme are:

- fostering rangatahi leadership;
- promoting whānau/rangatahi wellbeing;
- increasing rangatahi awareness about access to support;
- increasing the rangatahi knowledge of tikanga and its role in healthy choice, personal, and social development;
- ensuring that rangatahi have healthy self-esteem and are confident; and
- developing rangatahi skills allowing them to contribute, and provide opportunities for them in their community.

The findings section outlines the key findings for each of the aims described above and provides statements from each of the participants to support the findings. The descriptions from each participant group have been merged under each of the areas outlined above to provide an inclusive range of perspectives.

Development of Leadership Skills amongst Rangatahi

Participants were asked to comment whether leadership was developed through participation in Manawa ora o ngā Taiohi wānanga. Generally, all focus group participants agreed that rangatahi leadership was an important element developed during the wānanga. The development of leadership skills through mentoring was viewed as important. Participants noted that leadership experienced in the Manawa ora o ngā Taiohi wānanga was often a new experience for a number of rangatahi, thereby, contributing to the unique factors provided by the Manawa ora o ngā Taiohi programme.

Rangatahi leaders commented that they viewed leadership as a central component to the continuation of growth for Māori. Focus group participants explained that through the teachings gained through wānanga, the importance of leadership was heightened.
Rangatahi leaders also explained that for some rangatahi who were new to wānanga, it was more effective for rangatahi leaders to relay messages from facilitators to new members. The reason for this was explained by one participant as being “because [rangatahi leaders] can put it in a better way, like some people might feel intimidated and stuff, but if you’re talking to someone that you know a bit better, they listen more”. The following graph illustrates rangatahi feedback about how they responded to rangatahi leaders and kaiako.

The majority of participants (75%) described the rangatahi leaders as either mean, or mean as. This suggests that rangatahi leaders had positive relationships with rangatahi who attended the wānanga.
The majority of participants explained that their experience with facilitators was largely positive, with (69%) of participants describing facilitators as either mean or mean as.

A Mental Health Foundation Southern Development Manager who had attended wānanga in the past stated “Our kaimahi [kaiako] are leaders in the region... they make connections with other leaders and so at the very beginning they are role modelling behaviour... they [rangatahi] are making connections, which will assist leadership development through other groups”. This integrated participant process provides an example from one of the rangatahi who had been supported by Manawa ora o ngā Taiohi kaiako and regular attendees in attaining a top award in a national speech competition (Ngā Manu Kōrero). That particular rangatahi is now a mentor within Manawa ora o ngā Taiohi wānanga providing support to younger rangatahi who participate.

Kaiako identify strengths of rangatahi and build upon these to achieve the goal of fostering leadership in rangatahi. One kaiako stated that the programme promotes leadership “by giving them roles... and opportunities to lead and share what they’ve learnt. Their strengths whatever that might be, if it’s in the kitchen mahi, helping with
babies or whatever they’re good at. We see it and praise them”. Culturally specific values were given validation through recognition by kaiako to rangatahi who are enacting pro-social behaviours from a Māori perspective. For example, helping in the kitchen, or caring for children It was viewed as important by kaiako that rangatahi learn about pro-social behaviours from both Māori and mainstream perspectives, being important in this environment.

Another key aspect raised by some kaiako was the development of trust with rangatahi. Kaiako who have high expectations of rangatahi in becoming mentors are likely to encourage rangatahi participation and engagement in the wānanga “just getting the rangatahi to think of the future, whether it’s next year at kura...to be in a certain career or something like that”. Kaiako found that building rangatahi hopes’ for the future created optimism and was beneficial for wellbeing.

**Promoting Wellbeing among Whānau and Rangatahi**

The Manawa ora o ngā Taiohi programme has strongly entrenched their vision and goals into practice in promotion of wellbeing for rangatahi and their whānau. All participant groups provided examples of how the visions and aspirations of Manawa ora o ngā Taiohi as a programme were actualised.

Through teaching rangatahi the value of persistence to strive towards their goals, the Manawa ora programme actualises the vision statement articulated in their whakataukī “Ko te pae tawhiti whaia ki a tata, ko te pae tata, whakamauā ki a tata”. Kaiako explained that rangatahi continually need to strive towards higher levels of knowledge or wellbeing and kaiako consistently encourage rangatahi to achieve in a number of areas. During wānanga, participants explained that rangatahi were taught the skills (visualisation matched with perseverance) needed to achieve their goals within an educational context and more generally. Each of the aspects specifically taught in wānanga are further discussed as follows.

**Barriers to wellbeing for Rangatahi**

Rangatahi explained some of the issues that were facing rangatahi in their community. The barriers to wellbeing they described included teen pregnancy, drugs, gangs, domestic violence, health, and “just living”. These issues were viewed as factors that
impinged on the health and wellbeing of rangatahi without support. Rangatahi participants noted that they found clarity of mind through attending wānanga, and that while these issues may have been present in their day to day lives, they were better able to manage their situations after attending wānanga.

Participants expressed that they had experience with depression, but had one another to turn to for support during periods of sadness. Issues such as domestic violence were also raised by some as an area they were also trying to cope with. The researchers were careful not to open these discussions further and ensured the rangatahi felt safe to continue with questions about the wānanga.

Rangatahi participants described the situation of other rangatahi in their community who had chosen not to attend wānanga. The participant explains that “a couple of friends who live here, who grew up in like a hard out life. But still don’t choose to do something, like we come to wānangas [sic] and I suppose that gets us out of a lot of stuff. But we could be going out right now, Friday night, like a lot of teenagers do. But instead we come here and help our family, our Matua [kaiako] and stuff, and do better things, but then you [sic] got people out there that you know, and you care about, but they just muck it all up and don’t listen to nobody [sic]. And it just cramps up their thinking, too much to handle at a young age I recon, and it’s not their fault, most of the time it’s their parents who just show it to them.” The participant was asked why other rangatahi who could be considered ‘at risk’ would not participate in wānanga, participants replied that “they [other rangatahi] think about it. But then, just not cool to some of them. [They’ve] got better things to do. Really they don’t. They’d rather go to parties, drinking, weed, sleeping on the streets trying to be ‘cool’, tagging”.

Rangatahi participants, quickly distinguished themselves from other rangatahi who they suggested were preoccupied with trying to be “cool”. The connotations associated with ‘cool’ in this sense highlights the ability of rangatahi who participate in wānanga to see that socialising with their peers in wānanga settings is more meaningful than attending parties or being involved with negative aspects they had
potential be involved with. Participants also describe the positive nature of the guidance they received from kaiako.

Some of the negative impacts on rangatahi included disconnection with support networks. A kaiako describes one such situation “he’ll be out all night with his mates there and gang members and that, but he’ll keep coming back to practice and that was really neat... We spoke to him and his biggest reason for coming back was because it allowed him to be Māori and be himself and revisit what he had done when he was a young falla [sic]”. Participants within all groups noted that kaiako operate with an ‘open door policy’, enabling rangatahi from a variety of backgrounds and life circumstances to rely on Manawa ora o ngā Taiohi wānanga for support.

**Increased Knowledge of Tikanga and its Role in Healthy Choice, and Personal and Social Development**

All participants noted that tikanga contributed greatly to the promotion of healthy decision making behaviours, and positively impacted on personal and social development. A comment from one rangatahi leader participant reflected what he had learnt earlier in the day during the pōwhiri proceedings. The taiohi participant commented on the importance of knowing about tikanga Māori and its impact on mental health “well... to know where you’re going you have to know where you’ve been, as Matua said before in whaikōrero and in the song”. The previous statement suggests that cultural proceedings such as whaikōrero and waiata provide information that rangatahi can interpret to assist them in their cultural development.

Kaiako noted that rangatahi engaged in help seeking behaviours through continuous participation in wānanga. Kaiako mentioned “you also see a lot of them when they come back and you may see those that don’t have any support at all, but they come back to wānanga regularly, you’re guaranteed by the third or fourth wānanga to see those changes”. Achieving engagement with rangatahi who are typically hard to reach is challenging, however, kaiako noted a core component in gaining engagement through building trust and honest with rangatahi.

During the focus group, rangatahi expressed that they viewed their participation in wānanga as choosing to make a positive decision. They viewed their roles in the
wānanga as being rewarding and a pro-social way of engaging in activities. Rangatahi indicated the pleasure they gained from their role as leaders. A short discussion from rangatahi respondents about the wānanga are expressed in the following:

- “It’s always a positive vibe when you come to these (wānanga), it never makes people feel left out. Especially when you start to get to know everyone, like everyone knows everyone, and it’s cool to help teach younger ones, help the kaupapa come along”; 
- “yeah, it sort of makes you feel better about yourself that you’re here rather than at home playing the Play Station 2 or something”; 
- “or parties”; and 
- “Stuff you can’t do at home”.

Rangatahi expressed that they gained satisfaction from wānanga that is not available to them in their daily lives. The excerpt above demonstrates that rangatahi are capable of making distinctions between positive and negative options and acknowledge that they are consciously making a positive behavioural choice by attending wānanga. The statements demonstrate that they are able to identify aspects in their lives that are conducive to wellbeing, and those that are not.

**Rangatahi Define Wellbeing**

When rangatahi were asked to explain what they thought made rangatahi ‘well’, participants responded “Socialising”, others responded by saying “Sort of what we’re doing now, like activities and challenges. That we couldn’t really do in our ordinary lives, we sort of come all the way out here to do”. Participants described that wellness came from “Learning new things, doing new things, participating as a group”, and having “things that challenge you, things that motivate you, and they [kaiako] make it fun for you not boring”. Peer support was a key factor for rangatahi when defining what contributed to creating wellness. There was a clear link between becoming well, and participation in wānanga.
The majority of participants (88%) suggested that they made new friends during the wānanga. Survey data corresponds with qualitative information previously mentioned which suggested that ‘socialising’ contributed to wellbeing. Rangatahi also noted that learning was a central factor for their personal wellbeing. Participants indicated that the way kaiako implemented learning was what made the difference for them. Participants said that kaiako allow this to happen through “making it fun. [They] help you in ways that you can understand it”. Participants reported that kaiako made them feel welcome.

Workshop Content

The workshops aim to build and strengthen skills within rangatahi during the course of a wānanga. A number of workshops are run through wānanga, such as purerehua workshops\(^6\), mauri kōhatu workshops\(^7\), taiaha wānanga (mana tāne), mana wahine (building strengths specifically for young women), health and wellbeing workshops, and occupational aspiration development. Within the wānanga, rangatahi have the opportunity to decorate purerehua and mauri kōhatu personalising the materials with

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\(^6\) Purerehua are Māori musical instruments.

\(^7\) Mauri kōhatu are stones with symbolic meanings attached.
their own Māori designs. Rangatahi are taught the meanings behind the different symbols used in Māori art and given the opportunity to create narratives about their designs. Overall, participants thought that workshop content added value to their learning. Participants provided rationale of why they viewed content as important.

Rangatahi leaders were asked to comment on how they valued workshop content. The participants commented on their own abilities to transmogrify (miraculously transform) basic materials into something meaningful. One participant explains “they give us rocks, and we can easily turn that into something really, really cool”, another adds “yeah, or they give us a bit of wood shaped into a purerehua and we can make that into something precious and give it to someone where it’ll be appreciated instead of just being a rock or a bit of wood, they teach us to transform things, more how ancestors do [sic]”. Another rangatahi responded by expressing that “you’re turning nothing into something”. Rangatahi may not come from affluent backgrounds, therefore, being able to utilise accessible materials without incurring a financial cost is likely to be beneficial.

![Figure 4. Participants’ descriptions of Mauri Kōhatu Workshops](image)
The graph (see figure 4) illustrates participants’ perceptions of the Mauri Kōhatu workshop was largely positive with 73% of respondents indicating that they perceived the workshop to be mean or mean as. This was the key workshop that was conducted within the wānanga which was attended by the research team. All respondents had experience in this particular workshop.

Kaiako clearly articulated the way that rangatahi could symbolically use the kōhatu to alleviate potential stresses in their lives, stating “they can go home and feel good about themselves, on a high”. Furthermore, another kaiako commented that “it’s not just the physical [element], it’s also the wairua that it goes with. When you spin it around, you get that moving sound... take all your worries away for 30 seconds... hopefully when they come back, when you stop playing with it and you come back, you’re in a better state of mind”. The logic surrounding the passage above uses similar principles to self-regulation, which are proven to be beneficial for wellbeing (Wrosh, Scheier, Miller, Schulz, & Carver, 2003).

In accordance with kaiako views, rangatahi leaders explained that they viewed wānanga as a place where they could reflect on the issues they were facing in their lives, and use the time to create solutions for their problems. They also noted that they left wānanga feeling refreshed.

Rangatahi Leader participants discussed the benefits they felt after the strenuous physical activity in the Taiaha wānanga. A few indicated that although they felt strained during training, the emotional rewards (in terms of cultural learning) they gained outweighed the physical pain. Physical health through healthy eating and exercise are emphasised throughout the wānanga. The Mental Health Foundation Southern Development Manager also noted that healthy eating and lifestyle choices were emphasised in wānanga.

Views of the Wānanga and the Teaching of Culturally Specific Values

Overall, research participants found that the teaching of culturally specific values was very positive. Participants explained that Māori values were central to the implementation of wānanga. A common theme that arose during focus group discussions was the concept of manaakitanga (the ability to care for others). When
kaiako were asked to explain the unique aspects of the wānanga environment, they explained that “*manaakitanga, that's the biggest difference, i noho tahi te teina me te tuakana [the younger rangatahi and the older rangatahi participate together]*”. They are able to enjoy each others company.

The importance of manaakitanga was emphasised alongside an equally vital component of whakawhanaungatanga. The whakawhanaungatanga process involved rangatahi getting to know one another. Kaiako expressed that “the other thing is these younger fallas leave themselves open so they are vulnerable to what anyone else has to say. Everyone’s participating in these wā… they just come on board and they’re really good too, sharing responsibilities.” The methods used by kaiako are consistent with kaupapa Māori service delivery; participatory and inclusive.

The majority of respondents (71%) indicated that they viewed the experience of the wānanga as either *mean* or *mean as*. Responses indicate that rangatahi participants largely enjoyed the wānanga.

![Image of bar chart](image_url)

*Figure 5. Participants’ perceptions towards the wānanga*
Figure 6. Description by rangatahi participants about their experience of staying on a marae.

The graph above indicates that most rangatahi participants (73%) felt that their experience of staying on the marae was either *mean* or *mean as*. The marae setting provides an environment where Māori knowledge and processes are the norm. Within qualitative focus groups participants expressed having limited access to their own marae, therefore, Manawā ora o ngā Taiohi wānanga provide a setting where Māori space is created.

*Rangatahi observing and participating in preparation of hangi.*
The role of kai was also an important aspect outlined by participants. Kai is the sustenance of life, and also has an essential role in the Māori ceremonial processes. From a pragmatic perspective, the modelling of healthy eating behaviours is also vital for enhancing physical wellbeing. The following graph illustrates rangatahi opinions of their food experience during the wānanga.

![Graph showing enjoyment of food](image)

*Figure 7. Rangatahi descriptions of the food they consumed during the wānanga.*

Most participants (84%) suggested that the kai (food) consumed during the wānanga was either *mean* or *mean as*. Participants suggested that food and nutrition contributed to the overall enjoyment of the wānanga.

Rangatahi were asked how they felt wānanga had impacted on their lives. These views were encapsulated within the comments expressed by the following participant: “well, the first time that I done it, it was a hard out change... I just felt like different, like better and... more into my tikanga”. The comment outlined the cognitive and behavioural changes experienced through participation in wānanga. When rangatahi were asked to explain why they continued to participate as rangatahi leaders, one participant explained “Cause every time it gets better, and you learn more every time...
you come back. Even if it’s just one thing, it’ll just keep with you for life”. The participant outlined the motivation for continuing to attend Manawa ora o ngā Taiohi wānanga, explaining that although learning is gradual, the information is important.

Rangatahi focus group participants discussed their expectations of the wānanga. The majority of rangatahi had an expectation that rangatahi participate in art work, and to enjoy a “Māori experience”. Rangatahi participants explained that being part of a Māori environment was novel. It was agreed across participants (including rangatahi themselves), that rangatahi did not have many opportunities to explore their Māori identity outside of wānanga.

![Figure 8. Responses increase in culturally specific knowledge.](image)

**Whanaungatanga**

Socialising was described by participants as being a central aspect of wellbeing. The graph above shows that the majority of participants (79%) experienced whanaungatanga. The principles underlying whakawhanaungatanga are strongly associated with socialising and increasing familiarity between group members.
Whakapapa
Most participants (63%) suggested they had an increase in knowledge about their whakapapa. During wānanga, each member had the opportunity to explain where they come from geographically, and through genealogical ties. Kaiako explained how whakapapa related to art, and other parts of the wānanga.

Inclusion of te Reo Māori
Survey respondents were asked whether their understanding of te reo Māori had increased as a result of participation in wānanga. The majority (75%) agreed that wānanga had helped to increase their understanding of te reo. An element of cultural identity for Māori is knowledge of te reo Māori (Durie, 2001; Gee, Stephens, Higgins & Liu, 2003). As the wānanga was held on the marae and followed marae protocols throughout, the use of te reo was observable.

Although education type data was not collected from rangatahi, a few participants (informally) explained that they attended kura kaupapa Māori (Māori immersion schools). As a result some participants may have had better knowledge of te reo Māori than other participants.

Mana Tāne and Mana Wahine
Mana tāne is focused upon within specific taiaha wānanga. However, this particular wānanga was a combination of both genders. Most participants explained that their knowledge about the concept of mana tāne (61% of participants) and mana wahine (70% of participants) had increased as a result of the wānanga. The concepts underlying each of these principles are notions of self-respect, and improved self confidence from a gender perspective. The increased knowledge about mana tāne and mana wahine from a rangatahi perspective are graphed above.

Appropriate Marae Behaviours
The majority of respondents (59%) explained that they had improved knowledge of how to behave on a marae. As some rangatahi participants attended Māori immersion schools, it is likely that they had a broad base of knowledge prior to attending wānanga.
**Increased Self-esteem and Confidence**

**Confidence in Cultural Identity**

Participants commented about the isolation/marginalisation they experience due to living in a region where very few Māori reside in their communities and schools, and where there were few opportunities to ‘be Māori’. Participants descriptions of ‘being Māori’ were generally negatively toned.

![Graph showing increased confidence with cultural identity](attachment:image.png)

*Figure 9: Increased confidence with cultural identity.*

The graph illustrates that the majority of participants (83%) suggested that their confidence about being Māori had increased since attending the Manawa ora ō ngā Taiohi wānanga. The graph below clearly outlines the progress participants made towards achieving a healthy identity from a cultural perspective.

Rangatahi discussed the role of stereotypes and their impact on wellbeing. A participant from the rangatahi leader focus group explained that “I used to think, yeah, I’m a Māori, I’m big and tough, but now it’s like... I know more about being Māori and like, it’s not trying to be ‘the man’”. Through participation in wānanga, his understanding of negative stereotypical attributes of Māori have been contradicted, and replaced with positive attributes. Media is often a source of portraying Māori in a negative light, which makes accessibility to positive sources of reinforcement difficult.
for some rangatahi. However, the participant above describes his introductory experience to Māori culture through Manawa ora o ngā Taiohi as self enhancing.

Rangatahi are provided the opportunity to observe and develop relationships with others in attendance at wānanga, whereby, they form new foundations and theories about being Māori. Participants provided explanations of how wānanga reaffirmed their Māori identity from a positive frame of reference.

**Impacts on Whānau Wellbeing**

One of the aims of the Manawa ora o ngā Taiohi programme is to improve whānau ora. Overall, the impacts from wānanga on whānau were viewed as very positive. Participants expressed that their expectations of Manawa ora o ngā Taiohi wānanga had been met or that expectations had been exceeded.

An extended dialogue below expresses some of the positive protective factors being built through attendance in wānanga. A Rangatahi Leader participant commented on his relationships within his family stating that “They were proud of me, real proud. ‘Cause my dad never used to get opportunities when he was younger, ‘cause they used to be like smoker, drinker all that... my bigger brothers... they were just like, how? ‘Cause like, I’m the only one who’s been to a Taiaha wānanga in my family.”
You know? They were like wow, shot bro… Yeah, I felt like I done something real massive, but actually it’s not even that big”.

The researcher asked the participant to describe how learning about cultural knowledge made him feel, the participant explained, “My heart nearly blew up… It was a privilege especially teaching my dad. It made me feel good afterwards, he was like “I’m proud of you son”. Yeah, it made me feel good”. The rangatahi participant expressed his sense of immense achievement through learning cultural knowledge and having the opportunity to teach family members.

From a local governance perspective, one participant expressed that “it [Manawa ora o ngā Taiohi] would be a new approach to the work that we’d been doing to date with Māori audience… The programme would be delivered in a more appropriate and responsive way… We expected better connections… all the things that go with whānau ora”. Manawa ora o ngā Taiohi is a programme funded to achieve rangatahi wellbeing through enhancing resources within themselves, the resources available to their whānau, and through increased community support networks. Specifically, the Manawa ora o ngā Taiohi wānanga were funded to provide rangatahi with support through the wānanga, and ongoing whānau support through linking them to services they required within the community. The participant above expresses that the method of service delivery was expected to achieve contract requirements.

A follow up question asked participants from the Mental Health Foundation to comment on whether they believed the expectations had been meet to date. The respondent explained “I think over and above. I think the programme in its current state is more than what the Foundation ever planned for – anticipated. The participant describes through the ability of the Manawa ora o ngā Taiohi programme to assist those who engage with the programme, through their extensive networks, whānau and rangatahi are able to seek the support they need, demonstrating that contract obligations are being met over and above expectations.

The barriers to whānau ora have the potential of negatively impacting rangatahi. One kaikako identified that “some of our whānau just don’t get exposed to where the resources are to help them. But our rangatahi themselves knowing, knowing more
about themselves and feeling good about their own personal wellbeing before moving them outside themselves... Sharing those experiences, those taonga (gifts) in their kete (accumulated knowledge basket), they go back to their own whānau, sharing it with their own whānau... certainly with themselves, dealing with their own wellbeing first and foremost...”. Kaiako provide rangatahi with the skills to enhance their own wellbeing and an effect of this is that the larger whānau benefit.

Role modelling of positive behaviours was another aspect infused by kaiako. One of the whānau members involved noted that “by me participating as well, my wife, and [kaiako name] and his, and [kaiako name] and his wife and kids, there’s like a whānau environment anyway, so... they know how they are meant to act at home... you don’t expect anything less, they don’t go jumping around on mattresses, we learn to respect each other”.

Irrespective of the variety of realities rangatahi experience within their whānau settings, it is vital to acknowledge the positive role that wānanga play in the lives of rangatahi. Through wānanga rangatahi are able to experience life in pro-social whānau centred environment, where alcohol, drugs, negative aspects of gang culture were not present.

_Education Aspects of Manawa ora o ngā Taiohi Wānanga_ 
Overall, the participants provided evidence in support of the educational practices taught through the attending wānanga. Participants commented on the following aspects as the key reasons for the educational engagement and participation of rangatahi in the programme:

- the learning material was applicable/interesting to rangatahi;
- cultural knowledge was validated;
- Incremental learning (gradually developing skills);
- the relationship with teachers was inclusive and built on trust;
- the style of learning was consistent with kaupapa Māori models of practices (i.e tuakana teina learning – younger students helping older students);
- the skills of the kaiako to impart knowledge from a Māori perspective; and
- the marae environment complimented the learning of culturally specific concepts.
Within the schooling environment, rangatahi participants attended wānanga on a long-term basis reported applying the skills learnt through their participation in the wānanga in the education setting. The values they applied included: te reo Māori (Māori language), whakawhanaungatanga (relationship building), manaakitanga (caring for others), hītori (history), discipline; and respect for others expertise.

Rangatahi leader participants articulated clearly the way they perceived wānanga style learning differing from conventional learning in schools. The key difference appeared to be the style of interaction between the kaiako and themselves, and the relevance of material they were learning. Participants felt that they were building on their skills and developing knowledge step by step rather than becoming overwhelmed. Rangatahi persisted with difficult tasks in the wānanga as they were able to see how the learning would become more manageable as they progressed. When referring to the Taiaha wānanga, one participant commented “The taiaha is a book. Yeah, Matua just said it was a book, and you know when you keep on coming to taiaha wānanga, step by step you know what the book is about… Your whakapapa and tells you heaps of stuff about Māori.”

The value Manawa ora o ngā Taiohi kaiako place on tikanga Māori is presented in a way that rangatahi see as valuable, and something to aspire to in an educational environment. The rangatahi expressed that they felt as if cultural knowledge was acknowledge more positively at wānanga than through their schooling. “You go to school and learn all the normal stuff, maths, English. You come to the wā and you learn things you should be learning anyway at school, but you don’t get the opportunity. Like at school you learn Taiaha wānanga and stuff, but it’s not given as much credit as it should be given, and kapa haka, yeah, that’s pretty important”.

Comments from rangatahi suggest that the wānanga provides an ulterior option for learning information that is not available through formal educational institutions within the region.

Rangatahi leaders were asked whether they thought the structural rules learnt at wānanga were parallel to those learnt at school. The rangatahi were supportive of boundaries, guidelines, and rules, as they understood how these boundaries contributed to the functionality of the wānanga process. A participant commented on
the differences between the way information is presented between school and wānanga. “...it’s just a different way that the teacher’s saying it... or talking about it. Like there’s relevancy to why we have to do the cleaning up thing (at the wānanga). Yeah, [we do it] so we can have a clean whare”. The participant continued to explain that they have experienced difficulty interpreting information they learn at school and how it can be generalised to life outside of school.

A common theme throughout focus group discussions was that kaiako held in-depth knowledge about their subject areas. When kaiako were asked to discuss their skills they noted that while they have not been accredited by a national framework, their credibility as practitioners has been achieved through intergenerational transmission of knowledge (taught traditionally by kaumātua). However they were also supportive of rangatahi achieving within education systems. All participants noted that wānanga were conducted inline with Kaupapa Māori models of practice.

The environment where rangatahi learn about cultural knowledge was discussed in the focus group. When discussing the learning that takes place within a marae context, kaiako noted that “it’s an important part, component for our rangatahi to know, those things... happen for them on the marae, know more about themselves. So that part is important for rangatahi to know, who they are and what they strive to be, will be happening on the marae first off, and that’s why they’re there”. The marae provides a space for rangatahi to engage in their cultural development in an environment where being Māori is a normality.
**Increased Access to Support Services and Iwi Links for Rangatahi**

Overall, participants confirmed that Manawa ora o ngā Taiohi wānanga assisted rangatahi and their whānau in gaining access to support services and iwi networks. Participants noted that the access to support for rangatahi and their whānau was made possible through the expansive relationships kaiako have within the region and the guidance kaiako provide to rangatahi to connect with those support systems. Participants also noted that through improved cultural identity, confidence, and self-esteem, rangatahi gained strength to practice help seeking behaviours. Governance and management staff commented on the strength of kaiako links to Māori networks, service providers, and educational institutions, which they viewed as beneficial to the programme. The lead kaiako was identified by the Māori community to undertake the role.

Kaiako have developed long-term relationships with service providers with specific skill sets to assist in supporting rangatahi. Kaiako specifically noted the importance of this “by utilising all those resources... it maximises our resources. For our people out there we need to touch base with so we can tell Māori “our people deserve the best”... we bring in our networks and we interact with the kaupapa”. Kaiako consistently acknowledged the role that iwi and service providers contribute to enhancing their collective ability to make positive impacts on rangatahi throughout the region. Kaiako recognised that they had limited staff numbers so additional assistance in supporting rangatahi was gratefully received.

Relationships with education providers were also viewed as important to Manawa ora o ngā Taiohi kaiako. Governance, management, and kaiako participants all noted that the Manawa ora o ngā Taiohi programme benefited from having the support of the rūnanga and tertiary education providers, and being involved with schools within the region. Education providers allow kaiako access to knowledge about how the rangatahi are progressing in educational areas outside wānanga.

**Development of Skills to Contribute to the Community**

As participants are largely referred to Manawa ora o ngā Taiohi wānanga through community organisations (i.e. schools, marae, service providers) and whānau, there is evidence to suggest that the community supports the outcomes for rangatahi. As
Manawa ora o ngā Taiohi kaiako are well connected to the community, kaiako have a clear understanding about the skills rangatahi need to fully engage and contribute back to the community from which they are a part.

Participants agreed that Manawa ora o ngā Taiohi wānanga provided a range of skills that contributed to participation in the wider community. A key benefit from the governance perspective was the ability of Manawa ora o ngā Taiohi kaiako to engage the community in a combined effort to achieve wellbeing for rangatahi.

Governance and managerial participants noted that Mental Health Foundation views culture as central to wellbeing. They noted that the processes used during Manawa ora o ngā Taiohi wānanga were evidenced based, and provided secure links for rangatahi to connect back to their personal iwi, and the opportunity to participate in a Māori centred environment. The governance staff were encouraging of the ability Manawa ora o ngā Taiohi wānanga have in providing a preventative approach to rangatahi rather than a response as a reaction to harm. Participants collectively disclosed that relationships they built within their communities through engagement with Manawa ora o ngā Taiohi allowed them to feel like they had access to and support from their community.

Respect for others is a central component to rangatahi learning. Kaiako noted “We learnt to respect each other as the main, that’s one thing we can teach them while they’re here is to respect the people that are here, but also to try to get them to respect the people that are away from here, and that is a main issue”. Kaiako continue to discuss how they stress to rangatahi the value of respect within educational settings and within their whānau.
**Intentions of Rangatahi to Attend Future Wānanga**

A measure of success for Manawa ora o ngā Taiohi wānanga was assessed by questioning participants about their intentions to attend wānanga in the future. The results showed that the majority of respondents (92%) intended to attend wānanga in the future.

![Bar Chart: I would come to future wānanga](image)

*Rangatahi intentions to attend future wānanga*

Rangatahi described friends and social networks as a central element to wellbeing for rangatahi. The fact that rangatahi intended to invite their peers to attend future wānanga indicated high satisfaction levels with the wānanga. The current graph illustrates that 86% of respondents indicated they would encourage friends to attend future wānanga. This is significant since the importance of friendship relationships during adolescence is heightened. The current findings illustrate the confidence rangatahi have in wānanga, as wānanga are engaging, relevant and enjoyable enough to recommend to those close to them to engage in the future.
These findings are indicative of how rangatahi responded to learning within a Manawa ora o ngā Taiohi wānanga environment. Both qualitative and quantitative data provided consistent evidence to suggest that wānanga engaged rangatahi. Throughout the findings, rangatahi confirmed that they enjoyed the marae environment; they perceived the wānanga to be enjoyable; intended to return to future wānanga and would encourage their friends to participate. As a result of participating in wānanga, rangatahi learnt more about tikanga, te reo Māori and increased confidence in their cultural identity. In terms of measuring the effectiveness of Manawa ora o ngā Taiohi wānanga, these results are indicative of best outcomes for Māori rangatahi.
Discussion

Studies have shown that cultural identity is a component essential to Māori wellbeing (Durie & Hirini, 2003; Durie, 1997a, Durie, 1997b; 2001; Gee et. al, 2003; West, Park, & Hakiaha, 2009). Evaluation findings confirm the benefits gained through providing services tailored specifically for Māori operating from kaupapa Māori methods of practice. The current review has focused on the ability of Manawa ora o ngā Taiohi wānanga to nurture leadership amongst rangatahi, promote rangatahi and whānau wellbeing, increase awareness about access to support services, increase rangatahi participants knowledge of tikanga and its role in healthy decision making, personal choice, and social development. The programme also aims to increase self-esteem and confidence of rangatahi, and enhance skills that allow them to participate in the wider community.

Interpretations of the current findings from each of the sections outlined above have been discussed in greater detail below. Application of the knowledge gained from the wānanga, and implications for future research is also explored.

Fostering Leadership amongst Rangatahi

Development of Leadership Skills

Leadership from a Māori perspective may not always correspond with values from the dominant culture (Walker, 2006). Kaiako are able to recognise qualities of rangatahi from a Māori perspective that they may not have recognised in themselves or have had recognised by mainstream institutions. Through increased ability to recognise leadership qualities, it is likely that rangatahi will increase their knowledge about their personal strength base, which they can draw from to enhance wellbeing.

The participants viewed leadership as central to the future. Rangatahi leaders reported that they viewed their roles as important and challenging. They understand and respected the role of the kaiako, yet understood the relevance of their roles and how they contributed to the success of wānanga. Leadership qualities were practiced through their roles as mentors to younger students and were supported by kaiako. The
leaders had the freedom to exert their leadership skills providing an environment where rangatahi new to wānanga were able to ask for help if they were uncertain about different topics. Through developing skills of rangatahi, the current kaiako are creating a greater capacity of potential leaders who can take on roles as kaiako in the future.

The knowledge gained from the current report’s findings showed that tuakana – teina relationships (having the role of a teacher and learner) are beneficial for Māori when developing leadership skills. The opportunities rangatahi have to practice leadership in a secure environment were outlined as beneficial. The range of leadership qualities that kaiako are capable of identifying has also been outlined as contributing to the positive outcomes for rangatahi. This knowledge would be useful for education providers and leadership development programmes who have aspirations of gaining positive outcomes for rangatahi.

**Wānanga Promoting Wellbeing of Rangatahi and Whānau**

When interviewers asked participants about their motivation for continually coming back to wānanga a number of reasons relating to self improvement, and the wellbeing of their whānau relationships were paramount. A number of strategies were employed throughout the wānanga to encourage rangatahi wellbeing, which were greatly valued by participants.

When discussing the purpose for conducting mauri kōhatu workshops, kaiako summarised the underlying principles as “positive energy”. As rangatahi create pieces of art that they take home with them, establishing links back to the values they learnt during wānanga. Participants in the focus group indicated that they viewed the wānanga as a time to reflect and strategise solutions for difficulties they may have been facing prior to their arrival at the wānanga. Through rangatahi having a space where they are comfortable to self-reflect, rangatahi are able to create a point of reference about how they can manage (regulate) their emotions, having the effect of increased self-control.

Throughout the responses, the value of having a whakawhanaungatanga process was described as a having a vital role in reduction in barriers of participation in wānanga
Researchers observed aspects that built whakawhanaungatanga during the wānanga including public speaking, listening to others, sharing, teaching, learning, enjoying one another’s input, and generally being considerate and respectful to one another. The combinations of factors involved in this process are likely to strengthen confidence of rangatahi allowing them to participate without fear of failure.

A key factor contributing to the continuation of the wānanga, is the motivation and commitment of kaiako and their whānau in supporting Manawa ora o ngā Taiohi wānanga. Wānanga rely largely on whānau support to assist them throughout the pre-wānanga process and the running of the wānanga. The whānau in attendance provide strength through the role modelling they provide to rangatahi. If rangatahi do not have the resources to change their (potentially negative) situations in their immediate whānau, role modelled behaviour provides prototypes for whānau that rangatahi may develop in the future.

Within the review, participants commonly noted that rangatahi come from backgrounds that had been disenfranchised from the Māori culture. One participant noted being the sole member of his whānau with this culturally specific information. The impact the wānanga plays in influencing relationships between parents and the rangatahi who attend wānanga was explained as being greatly beneficial. A feeling of pride from parents and social approval from elder siblings created improved feelings of self worth for the rangatahi, whereby a fertile foundation for success in other aspects of their lives was created.

The ability of Manawa ora o ngā Taiohi to operate in a kaupapa Māori model of practice allowed for a holistic approach to achieving wellbeing for rangatahi. Including aspects such as wairua (spirituality) within tasks normalises values that are culturally valued within the Māori culture.

**Education**

Respondents noted that a vital difference between the learning within wānanga and compulsory education is the relationships they develop. Kaiako support rangatahi to develop dual roles, as learners, and as teachers. Mutual respect between kaiako and
rangatahi was observed and discussed within both kaiako and rangatahi focus groups as being a positive characteristic of the relationship. Furthermore, rangatahi leaders and rangatahi generally viewed the kaiako as giving guidance and working in their best interest. Rangatahi leaders repeatedly mentioned words that had been imparted by kaiako as admirable, and provided rangatahi something to aspire to.

Research using a sample of Māori rangatahi and Pacific students found that supportive relationships between kaiako and students in formal education were the greatest predictor of educational success (Hawk, Cowley, Hill, & Sutherland, 2001). The practices undertaken within Manawa ora o ngā Taiohi wānanga contribute to the evidence base that relationships are a prerequisite for Māori educational success.

While relationships are a central factor, the level of achievability of tasks is also of significance. Research has shown that goal achievement is related to psychological wellbeing (Kaplan & Maeh, 1999). Participants explained that wānanga provided rangatahi the opportunity to achieve in a way that they did not become overwhelmed with the information they were learning. Therefore, it is interpreted that the learning style practiced through wānanga is likely to be beneficial for rangatahi engagement.

Kaiako noted that the skills develop within tasks during the wānanga are self-assessed rather than systematic accreditation. Kaiako discussed the rationale behind self-assessment suggesting that rangatahi are able to progress at a pace they are comfortable with, without fear of failure. The accretion of positive learning experiences is likely to contribute to their self-perception about their individual and collective ability to succeed.

Durie (1999) explains that access to participation in the community and marae are vital factors leading to Health Promotion for Māori. As the Māori culture is one of oral traditions, the ability to participate in Māori cultural practices is largely dependent on exposure to the language and the individuals’ ability to verbally communicate. For instance, in a study with a sample of fluent Māori speaking participants, findings showed that participants who reported a strong ability to use the language were likely to participate in cultural activities contributing to enhanced levels of cultural identity (Gee et. al, 2003). An observation made by researchers is
that te reo Māori is embedded in the running of activities on the marae and throughout the wānanga, from pōwhiri (ceremony of encounter) processes to poroporoaki (closing ceremony). Kaiako have the ability to lead rangatahi through these pōwhiri processes. This is important, as many of the rangatahi have limited experience or knowledge about appropriate behaviours on the marae, it’s important that the kaiako are able to provide decisive and well-informed instructions and boundaries.

Bishop and Glynn (2000) suggest that rangatahi need educational settings where Māori language, knowledge, culture and values are normal, valid, and legitimate. Manawa ora wānanga provide and a well-founded guide for classroom practices and could be used as a best practice model for future educational research.

**Increased Access to Services/Iwi Links**

Durie (2001) notes that access to Māori networks and resources depend on many variables such as personal confidence, economic factors, and geographical locations. Increased accesses to services iwi and Māori providers are promoted through rangatahi participation in wānanga. The relationships rangatahi build with other rangatahi within the Canterbury region were reported as beneficial. Through having increased access to marae, rangatahi are able to find links into their own whakapapa, contributing to increased cultural identity. As cultural identity has been explained as a fundamental prerequisite for indigenous people in achieving effective health outcomes (Durie, 1999), greater interconnectedness is a beneficial factor of the programme.

Having the skills and knowledge to access information from service providers who have the capability to assist rangatahi and their whānau is also a protective factor improving wellbeing. The knowledge gained from the success of the ability of wānanga to fully engage the community through being well-connected to services and iwi is a reflection of facilitators’ skills in relationship building.

**Increased Knowledge of Tikanga and the Role it Plays in Healthy Choice, Personal, and Social Development**

A loss of cultural knowledge through the impacts of colonisation has led to misinterpretations of tikanga (see Kruger et, al, 2004). From an ill-informed
perspective, the tikanga behind taiaha training is likely to lead to unfounded negative assumptions (for instance weapons association to violence). While the taiaha is a Māori weapon, there are specific guiding principles surrounding its usage taught during Manawa ora o ngā Taihoi wānanga (similar to ideologies underlying martial arts in other cultures). The participant’s (outlined above) training in tikanga is powerful, as through learning about taiaha, rangatahi learn about themselves and their culture, and the history of Māori people.

Rangatahi regularly made reference to information they had learnt during wānanga indicating a high level of engagement to their surroundings. The information they are being taught both explicitly and implicitly, and their ability to utilise that knowledge making learning meaningful was evident through focus group discussions.

The inclusion of educational values and combined with tikanga Māori has the effect of engaging rangatahi. Rangatahi learn to value their cultural traditions, which contribute to the development of a positive Māori cultural identity. As previously mentioned, an in-depth understanding about correct use of tikanga is greatly beneficial for rangatahi. It provides greater insight into the rationale behind cultural practices from individuals they respect, rather than inferring their own assumptions (potentially detrimental and founded on negative stereotypes).

There is a strong desire within the education sector to promote environments where learners are confident in their ability to walk in both the Māori world and the wider community (see Ministry of Education’s Māori Education Strategy: Ka Hikitia 2008-2012, Ministry of Education, 2008).

**Rangatahi have Enhanced Self-esteem and Confidence**

Literature suggested that individuals who have a strong cultural identity and are connected to their community have increased resources in achieving wellbeing (Durie 1997 b; 2001). A study of cultural identity using a sample of Māori tertiary students found that cultural identity moderates difficulties students face regarding education with an impact on academic achievement (Bennett, 2002). Consistent with research findings, participants from the current review commonly noted that through improved cultural identity rangatahi have increased confidence, therefore, enhancing their
ability to seek help or support. Help seeking behaviours align to the organisational priorities of the organisation.

Increased levels of self confidence were evident in responses by rangatahi. The environment of the wānanga and the kaiako provided a safe space for rangatahi to regain strength to make positive life choices. Part of the enjoyment rangatahi gained was through breaking social norms. They were comfortable engaging in activities which were unfamiliar, or that they would have not taken seriously had they not felt safe to do so. The ability of kaiako to create safe (non-threatening/supportive) environments for their rangatahi was crucial.

Research has found that racial discrimination is linked to negative outcomes for Māori (Ward, 2006). Participants described race relations within the region as inharmonious, and the participants’ general interpretation of other ethnic groups was one of threat. Participants note that they had internalised dominant group perceptions of Māori. However, through participation in wānanga, participants explained that their view about what it meant to ‘be Māori’ has improved. One participant expressed that they had an increase in knowledge about the non-stereotypical aspects of what it means to be Māori, they learnt about how to be a “respected Māori”. When rangatahi view their ethnicity and culture positively, they are able to view themselves positively, as a group member. Furthermore, the wānanga provided learners with a place where they can become grounded in their identity, thus increasing their ability to participate to a greater extent in the wider society.
**Rangatahi Develop Skills to Contribute to Community**

Taiohi leaders reported having support outside of the wānanga from the kaiako to extend their skills such as creating curriculum vitas. The wider community and the Mental Health Foundation is benefiting from the programme through taiohi Māori succeeding in their taha Māori (comfortable with their Māori identity). Wānanga provided opportunities to gain essential life skills such as secure cultural identity, benefits to education, and the skills needed on a day to day basis. Increasing the number of taiohi who are capable and confident in themselves adds to the strategic objectives of the Mental Health Foundation of promoting access to support services for rangatahi.

The nature of cultural engagement/reengagement through exposure in wānanga provided rangatahi with access to tikanga Māori in a supportive environment. The results discussed an example of an individual engaging in wānanga who had gang affiliations, and possibly continual gang involvement. While the reasons for gang participation by participants were not described in findings, it was explained that gang culture was not enough to account for the Māori cultural enrichment sought through engagement in wānanga. Through negative social representations of gang culture, perceptions of gang members are likely to be negative by the general population. Notably, kaiako did not discriminate against him because of his gang involvement.

Anecdotal evidence reported to the Mental Health Foundation from community members and wānanga attendees provided a general consensus that Manawa ora o ngā Taiohi wānanga are well regarded. Reasons why Manawa ora o ngā Taiohi wānanga are available in Canterbury rather than other areas was due to a combination of factors including personnel (kaiako), the overarching body, and the availability of funding. With a robust evaluation longitudinal, participants suggested that it is likely that learnings from Manawa ora o ngā Taiohi wānanga could be applied to other regions nationally. Similar to *Te Kauhua and Te Kotahitanga* professional development programmes for educators in compulsory education (Hindle, Marshall, Higgins, & Tait-McCutcheon, 2007), the learnings from this programme would not only be for educators but also for community development facilitators.
Rangatahi Participate in their Community

Interviews with the Mental Health Foundation governance staff and strategic management provided high level input about their perceptions of Manawa ora o ngā Taiohi wānanga and how the programme related to rangatahi wellbeing. There were many reasons given outlining the rationale behind the Mental Health Foundation’s support of Manawa ora o ngā Taiohi wānanga.

The Mental Health Foundation have a strong sense of responsibility to meeting the obligations of the Treaty of Waitangi. The Foundation sees their role as a supportive one assisting Māori providers in their capacity to support Māori whānau. The governance staff noted a historical relationship with community providers and explained that the Foundation had a desire to continue to encourage the community development.

Participants noted that the links rangatahi and their whānau make towards improved cultural connectedness allow them to participate in their wider community. Manawa ora o ngā Taiohi wānanga provide a service that is responsive to Māori.

Limitations to the Programme

Improving whānau wellbeing and resiliency factors was raised as a focal aspect to the vision of Manawa ora o ngā Taiohi wānanga. However, participants stated that the negative aspects currently impacting on rangatahi wellbeing such as high rates of suicide and depression continue to be detrimental in the region. Furthermore, high rates of unemployment and the poor weather conditions negatively contribute to the polarisation of depression in the wider Canterbury region. Kaiako viewed their vision of Manawa ora o ngā Taiohi as a programme contributing to enhanced wellbeing despite the difficulty whānau are challenged with.

Without increased community social service providers tailored to responding to Māori clients needs inclusive of cultural requirements, it is unlikely that outcomes for Māori who require social support will improve. Manawa ora o ngā Taiohi wānanga set a paramount example for promotion of positive outcomes for Māori who are engaged with community health development. However, the ratio of kaiako numbers to the amount of work that they are expected to achieve without remuneration has put strain
on some of the kaiako. While Manawa ora o ngā Taiohī wānanga are funded to provide a number of services, the provision of services for the most part are under resourced and inadequately account for the amount and quality of work they provide to their community.

To continue with the development of the programme, it is vital to that the programme is fully funded to deliver services they provide. While finance is provided to undertake the wānanga (such as cost of travel, food, and materials), kaiako noted that additional costs associated with the wānanga, such as the preparation needed to gain taiohi participation, liaising with local schools, services, marae, and whānau, and the ongoing support of the rangatahi who participate is for the most part unfunded. Further investigations should undertake a full review of the tasks and time needed to adequately support kaiako in undertaking their service vital for mental health promotion.

Rangatahi were asked what they would liked changed in the programme. In general participants were content with the way that wānanga were conducted. However, participants who attended consistently for an extended period expressed a desire to include new components to the programme and expand the number of participants. For instance, the Canterbury region hosts considerable farming communities, rangatahi expressed a desire to branch out and experience a range of potential variation in lifestyle, which may lead to employment opportunities. As they are outside the capacity of the current workloads of kaiako, it may be unrealistic to pose these expectations on kaiako to organise this in addition to the work they conduct already.

Limitations to the Review
The age range of rangatahi varied from 11 years of age to 18, the age difference between respondents is likely to have impacted on the volume of data attained through the focus group discussion. Generally, rangatahi were less descriptive about their experience, therefore the main source of data within this section has been drawn from surveys.
Most areas that the rangatahi raised as being disruptive to the running of the wānanga were uncontrollable (i.e. one participant caught a cold during the weekend of the wānanga). Rangatahi were largely satisfied with all aspects of the wānanga, with the exception of one rangatahi who felt he needed more outside activities.

**Ethical Issues**

There were no ethical issues raised by participants. All participants understood how the information they shared would be used. Participants were also informed that they could refrain from answering any questions they were not comfortable answering, and withdraw from the interviews or survey completion at any point without incurring negative consequences.

Within the review process, rangatahi participants who were under the age of 16 were required to gain parental consent prior to participation. No ethical issues were raised during the process.

**Key Recommendations**

The following recommendations have been made based on findings from this report.

**Manawa ora o ngā Taiohi Programme Development**

It is recommended that:

- funders support the continuation of Manawa ora o ngā Taiohi and where possible provide opportunities for its further development;

- a remuneration analysis comprehensively outlining the tasks and actions associated with wānanga be completed to outline actual resources needed to effectively support Kaiako to deliver services; and

- Manawa ora o ngā Taiohi programme and the Mental Health Foundation explore together the infrastructure needed to support the programme in the future.

**Future Research and Application of Learnings**

It is recommended that:

- further impact reviews include data from whānau and community members to gain a comprehensive understanding about the impact of the programme;
- a longitudinal study be undertaken to gain a comprehensive description the long
term benefits as a result of the programme;
- learnings gained from this programme are applied in professional development
programmes for education providers and community development kaiako;
- community social development agencies and practitioners adopt the use of
kaupapa Māori methodology used by Manawa ora o ngā Taiohi kaiako to
effectively deliver services to Māori; and
- community social support agencies replicate use of kaupapa Māori style wānanga
in other geographical areas nationally.
Conclusion

A review of literature on wellbeing for rangatahi suggests that cultural identity is connected to positive outcomes for Māori (Durie, 1997). Through preparing rangatahi with the skills they need to effectively participate in the wider society, opportunities for success are amplified. The review of the Manawa ora o ngā Taiohi programme is supported by the literature, which suggests that through appropriate implementation of kaupapa Māori services effectively meet the needs of Māori.

Findings suggest that the development of leadership skills promotes rangatahi wellbeing. Rangatahi incrementally gain confidence through practice in an environment conducive to learning. A key aspect outlined throughout the review was the guidance leaders gained from kaiako while having the freedom to impart the knowledge to less experienced learners. This concept is consistent with kaupapa Māori practices of the tuakana teina relationship and embedded in the term ako (teach and learn).

Rangatahi wellbeing was achieved through a variety of actions undertaken through wānanga. Relationships generally played a central role in the success of the ability Manawa ora o ngā Taiohi wānanga have in promoting wellbeing. The relationship kaiako have with the rangatahi is built on trust and mutual respect, having the effect of engaging rangatahi in the programme. The relationships kaiako have with external services and iwi links provide additional resources they rely on to support rangatahi outside of wānanga. Relationships the community have with kaiako are then developed with rangatahi who participate in the programme enabling the community to work together cohesively. Rangatahi developed skills needed to adequately access services that will improve their quality of life through the relationships developed in wānanga. Additionally, the skills rangatahi learn from wānanga, are then taken into relationships they have with their whānau. Collectively, relationships across groups form a sound foundation for rangatahi and whānau wellbeing.
With the internal resources they acquire through continual participation, it was evident from participants that they were able to understand the role of tikanga and its role in making decisions positive to wellbeing. The review has found that rangatahi are currently choosing to attend wānanga as it provides them with an opportunity to develop their skills in Māori cultural activities. The review found that rangatahi chose to participate in wānanga rather than engaging in activities that they defined as unhelpful to wellbeing (such as drinking or playing video games). Implications of findings suggested that through providing opportunities for participation in well taught, pro-social, culturally-based activities, rangatahi will have greater opportunities to succeed.

Through continued participation in wānanga, rangatahi learn skills needed for participation in Māori cultural activities such as te reo Māori and the tikanga/kawa of the marae (appropriate protocols in a marae setting). Greater participation in the marae setting allowed individuals to become familiar with the environment. Cultural identity has been associated with a number of positive aspects beneficial to wellbeing. Therefore, the enhancement of cultural identity should be encouraged through programmes such as Manawa ora o ngā Taiohi. The wellbeing of the Māori culture today will be determined by rangatahi of tomorrow. This review is living essence of the whakatauki, *ka pu te ruha, ka hao te rangatahi.*
<table>
<thead>
<tr>
<th>Glossary</th>
<th>Definition</th>
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<tbody>
<tr>
<td>Ako</td>
<td>to teach, learn, study.</td>
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<tr>
<td>Hapū</td>
<td>clan, tribe, sub tribe</td>
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<tr>
<td>Hitorī</td>
<td>history</td>
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<tr>
<td>Hui</td>
<td>gathering</td>
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<tr>
<td>Iwi</td>
<td>tribe, nation, people, race.</td>
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<tr>
<td>Kaiāko</td>
<td>teacher, instructor.</td>
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<tr>
<td>Kanohi ki te kanohi</td>
<td>(expression) face to face, being seen</td>
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<tr>
<td>Kapa haka</td>
<td>Māori cultural group, Māori performing group</td>
</tr>
<tr>
<td>Kaupāpa</td>
<td>level surface, floor, stage, platform, layer, topic, policy, matter for discussion, plan, scheme, proposal, agenda, subject, programme, theme</td>
</tr>
<tr>
<td>Kawa</td>
<td>marae protocol - customs of the marae and wharenui, particularly those related to formal activities such as pōhiri, speeches and mihimihi.</td>
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<tr>
<td>Kete</td>
<td>(expression) accumulated knowledge basket</td>
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<tr>
<td>Kura</td>
<td>school</td>
</tr>
<tr>
<td>Kura Kaupāpa Māori</td>
<td>Total immersion Māori School</td>
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<tr>
<td>Manaakitanga</td>
<td>hospitality, generosity</td>
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<tr>
<td>Manawa ora</td>
<td>hope</td>
</tr>
<tr>
<td>Whakataukī</td>
<td>proverb, saying, cryptic saying, aphorism</td>
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<tr>
<td>Term</td>
<td>Definition</td>
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<td>-----------------------------------------------------------------------------</td>
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<tr>
<td>Marae</td>
<td>courtyard - the open area in front of the wharenui, where formal greetings and discussions take place. Often also used to include the complex of buildings around the marae.</td>
</tr>
<tr>
<td>Matua</td>
<td>term of respect for a male of seniority</td>
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<tr>
<td>Ora</td>
<td>be alive, well, safe, cured, recovered, healthy, fit</td>
</tr>
<tr>
<td>Poroporoaki (tia)</td>
<td>to take leave of, farewell, closing ceremony</td>
</tr>
<tr>
<td>Pōwhiri</td>
<td>ceremony of encounter</td>
</tr>
<tr>
<td>Purerehua</td>
<td>butterfly, moth, bullroarer - a musical instrument made of wood, stone or bone attached to a long string</td>
</tr>
<tr>
<td>Rangatahi</td>
<td>younger generation, youth</td>
</tr>
<tr>
<td>Runanga</td>
<td>tertiary education</td>
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<tr>
<td>Taiohi</td>
<td>be young, youthful</td>
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<tr>
<td>Te Puni Kōkiri</td>
<td>Ministry of Māori Development</td>
</tr>
<tr>
<td>Mana Wahine</td>
<td>strength of women</td>
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<tr>
<td>Tikanga</td>
<td>correct procedure, custom, habit, lore, method, manner, rule, way, code, meaning, reason, plan, practice, convention</td>
</tr>
<tr>
<td>Taonga</td>
<td>property, goods, possessions, effects, treasure, something prized</td>
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<tr>
<td>Te reo Māori</td>
<td>The Māori language</td>
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<tr>
<td>Toi Māori</td>
<td>Māori Arts</td>
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<tr>
<td>Tuakana – teina</td>
<td>having the role of a teacher and learner</td>
</tr>
<tr>
<td>Waiata</td>
<td>songs/chants</td>
</tr>
<tr>
<td>Wairua</td>
<td>spirit, soul, quintessence (spirit of a person which exists beyond death)</td>
</tr>
<tr>
<td>Wā/Wānanga</td>
<td>seminar, conference, forum,</td>
</tr>
<tr>
<td>Whānau</td>
<td>extended family, family group</td>
</tr>
<tr>
<td>Whānau ora</td>
<td>health and wellbeing of a family</td>
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<tr>
<td>Whaikōrero</td>
<td>a formal speech</td>
</tr>
<tr>
<td>Whakapapa</td>
<td>genealogical links</td>
</tr>
<tr>
<td>Whakawhanaungatanga</td>
<td>relationship building</td>
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</table>

There are a number of interpretations available for words from the Māori language, however, the interpretations provide an understanding of the terms used within the current report (Te Whaneke, 2008).
References


Appendix 1

Evaluation of Te Manawaora o Nga Taiohi
Mental Health Foundation Governance and Management Staff
Interview

INTRODUCTION

The purpose of this interview is to discuss the Manawaora o Nga Taiohi Wānanga and the contribution that this programme makes to enhance the mental health and wellbeing of rangatahi Maori. The stated aims of the programme are:

1. To promote wellbeing among whanau/rangatahi
2. To foster leadership amongst rangatahi
3. To increase awareness among participants about how they can access support
4. Increase the knowledge among participants of tikanga and its role in healthy choice, personal and social development
5. To ensure that participants have healthy self-esteem and are confident
6. To develop skills among participants allowing them to contribute and provide opportunities for them in their community and,
7. To be included and valued by participants’ communities

1. CULTURAL DEVELOPMENT AND RANGATAHI WELLBEING

The first few questions are about the role of tikanga Maori and cultural development in rangatahi mental health and wellbeing.

1.1 Can you please describe the rationale for the Mental Health Foundation decision to support the Manawaora o Nga Taiohi wānanga? 

(Prompt: why did the Mental Health Foundation choose this particular programme? What was the understanding of the Mental Health Foundation about the value that cultural development contributes to rangatahi wellbeing?)

1.2 What were the Mental Health Foundation’s expectations about the use of tikanga for the promotion of wellbeing amongst rangatahi Maori?

(Prompt: what contribution did the Mental Health Foundation anticipate the wānanga would make to rangatahi wellbeing?)

1.3 How well have these expectations been met to date and why? (Please comment fully)
1.4 What are the Mental Health Foundation’s expectations about the use of Tikanga for suicide prevention amongst rangatahi Maori?

1.5 How well do you think these expectations have been met to date? (Please comment fully) (PROMPT: What evidence does the Mental Health Foundation have to support this?)

2. THE STRATEGIC CONTRIBUTION OF MANAWAORA O NGA TAIOHI

These next few questions are about your understanding of the way Manawaora o Nga Taiohi meets the strategic goals of the Mental Health Foundation and the strategic contribution that this programme makes towards rangatahi wellbeing based on the stated aims of the programme.

2.1 How does Manawaora o Nga Taiohi promote and foster leadership amongst rangatahi Maori? (PROMPT: what contribution does the programme make to developing leadership skills in rangatahi Maori and why is this important from your perspective? How does this link to the strategic goals and objectives of the Mental Health Foundation?)

2.2 How does Manawaora o Nga Taiohi increase awareness of mental health and wellness issues for participants and how does the programme support them to access support? (PROMPT: how does this link to the strategic goals and objectives of the Mental Health Foundation?)

2.3 How does Manawaora o Nga Taiohi increase knowledge about tikanga and the role it plays in participants being able to make healthy choices for personal, and social development? (PROMPT: how does this link to the Mental Health Foundation strategic goals and objectives?)

2.4 How does Manawaora o Ngā Taiohi contribute to participants developing healthy self-esteem and confidence? How does this enable them to become healthy adults?
(PROMPT: what are the challenges between the construct/notion of self esteem and Maori identity?) – (refrain)

NOTE FOR INTERVIEWER: Durie notes that self esteem is an individualised construct or idea and, that the health and wellbeing of Maori individuals is interconnected with the wellbeing of the whanau and a collective identity)

2.5 How does Manawaora o Ngā Taiohi develop skills among rangatahi aimed at contributing towards the development of opportunities for them within their communities?

(PROMPT: How does this link to the Mental Health Foundation’s strategic goals and objectives?)

(NOTE FOR INTERVIEWER: This is an ambitious goal of the programme and it is important that the Mental Health Foundation understands how this process works and what this programme can contribute)

2.6.1 How does Manawaora o Ngā Taiohi help participants to be included and valued by their communities?

(PROMPT: How does this link to the Mental Health Foundation’s strategic goals and objectives?)

2.7 What is the overall contribution of this programme to the Mental Health Foundation and the various sector strategic goals for Maori health and wellbeing? For Maori youth development?

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3. CHALLENGES

This question is about the specific challenges to the effectiveness of Manawaora o Ngā Taiohi.

Workforce sustainability.

3.1 Can you describe fully some of the challenges facing the Mental Health Foundation and Manawaora o Ngā Taiohi (for example, the internal evaluation noted the extensive workloads of the Youth Development Fund project worker; there is limited although growing evidence about the role of cultural development in the promotion of good mental health, meeting the growing demand for the wānanga)

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4. STRENGTHS
The next question is about the strengths of Manawaora o Nga Taiohi.

4.1 What are the strengths of Manawaora o Nga Taiohi in light of the Mental Health Foundation’s commitment to the promotion of the wellbeing of rangatahi/Maori?

5. WIDER APPLICATION AND LESSONS LEARNED

The final few questions are about where to from here and the future plans of the Mental Health Foundation for Manawaora o Nga Taiohi.

5.1 What is the rationale for continuing with Manawaora o Nga Taiohi?

NOTE FOR THE INTERVIEWER: the evaluation data to date and public perception of the programme is that it is successfully engaging Maori youth/young adults and serving as a catalyst for positive change in them)

5.2 What evidence does the Mental Health Foundation have to support the continuation of Manawaora o Nga Taiohi? (PROMPT: for example, if the programme was to be transported into an indigenous Australian setting, what evidence of effectiveness could be offered for this?)- May not have immediate access to this information.

5.3 Can you describe some of the key lessons learned by/from Manawaora o Nga Taiohi?

5.4 Would you like to add any further comment about your overall perception of Manawaora o Nga Taiohi?

Thank you for your time.
Appendix 2

Evaluation of Te Manawaora o Nga Taiohi
Focus Group
KAIAKO/WĀNANGA FACILITATORS

INTRODUCTION

Karakia/mihi

The purpose of this focus group interview is to gather your views about the value of the wānanga for rangatahi wellbeing and development. This interview includes a focus on the issues that rangatahi face and the value of the wānanga in terms of helping them to deal with those issues and challenges in a positive and useful way.

1. THE ROLE OF KAIAKO

The next few questions are about your role as a kaiako.

1.1 Can you please describe what is involved in your role as a kaiako?

(PROMPT: for example, what do you actually do? Do you only see the rangatahi at the wānanga or do you keep in contact with them after the wānanga? Do you help them with their issues, if so, how?)

1.2 How do the kaiako work with the whānau of the rangatahi/tauira?

(PROMPT: Do you keep in contact with the whānau? Why and how?)

2. VISION, CONTEXT, TIKANGA AND KAUPAPA

The first few questions are about the vision, context, tikanga and kaupapa of Te Manawaora o ngā Taiohi.

2.1 What is the moemoa/dream/vision underpinning Te Manawaora o ngā Taiohi?

2.2 What is the kaupapa of Te Manawaora o ngā Taiohi?

2.3 Ko te pae tawhiti, whaia ki a tata
   Ko te pae tata, whakamua ki a tata
Seek out the distant horizon and cherish those things you attain

Please explain the relevance of this whakatauki to Te Manawaora o ngā Taiohi. How is it applied in the wānanga?

2.4 How is mauriora incorporated in Manawaora o ngā Taiohi?

2.5 What is the importance of tikanga Māori for the achievement of mauriora for rangatahi?

(PROMPT: what does tikanga Māori have to do with rangatahi wellbeing?)

3. WĀNANGA MODEL

The next few questions are specifically about the process and model of wānanga. These questions seek to clarify the strength and value of applying a wānanga model when working with rangatahi.

3.1. What are the strengths of the wānanga learning model when working with rangatahi?

3.2. How do you teach in this wānanga setting that is different from a college or high school setting?

3.3. How do these strengths enhance mauriora/rangatahi wellbeing?

3.4. In your opinion, are cultural development programmes best taught in a wānanga setting? Why?

3.5. What are the unique features of these wānanga that are not included in mainstream based cultural interventions with rangatahi? (i.e identify what’s included that isn’t in mainstream interventions).

3.6. What do you think the value of the wānanga model is?
4. ISSUES IMPACTING ON RANGATAHI

The next few questions are about the issues that rangatahi face and some of the challenges that you see and experience in your role as a kaiako.

4.1 What are the key issues and challenges for rangatahi today?

- Drugs and alcohol [ ]
- Suicide and self harm [ ]
- Gangs [ ]
- Whānau problems (what are they) [ ]
- No jobs [ ]
- No education [ ]
- Peer pressure [ ]
- Other (please comment fully) [ ]

4.2 What are the cultural issues and challenges for rangatahi today?

- Don’t know their whakapapa [ ]
- Don’t know tikanga [ ]
- Whānau problems [ ]
- Loss of links with hapū/iwi? [ ]
- Can’t korero Māori [ ]
- Not cool to be Māori [ ]
- Please comment fully

_______________________________________________________________________

_______________________________________________________________________

_______________________________________________________________________

4.3 How does the wānanga help rangatahi to deal with these issues and challenges effectively? (Please comment fully) What evidence do you have to support this?

4.4 What do you think the unique qualities and strengths of rangatahi are? (Please comment fully)

4.5 How are the unique qualities of individual Māori youth recognised in the wānanga?

4.6 How does the wānanga build on these strengths? (the qualities and strengths of being Māori)

4.7 What is the value do wānanga provide for rangatahi who are experiencing challenges in being Māori?
5.0 RELATIONSHIPS AND NETWORKING

These questions are about the way relationships are developed around the wānanga and how whānau, hapū, iwi and Māori community involvement with the wānanga is achieved.

5.1. In your role as Kaiako, please describe your relationship with whānau who attend wānanga?

5.2. 4.1 How are whānau involved in the wānanga?

5.3. How are hapū involved in the wānanga?

5.4. How are iwi involved in the wānanga?

5.5. How are Māori communities involved in the wānanga?

5.6. What is the value of having links to whānau, hapū, and iwi?

5.7. Why is it important for rangatahi wellbeing, to build networks and relationships with whānau, hapū, iwi and/or communities?

6.0 WĀNANGA CONTENT

These next few questions are about the content of the wānanga and what they are designed to teach the rangatahi/tauira.


6.1 What is the purpose of the Purerehua workshop?

(PROMPT: what is being taught in the Purerehua workshop and how does this relate to mauriora or rangatahi wellbeing?)

6.2 What is the purpose of the Mauri Kohatu workshop?

(PROMPT: what is being taught in the Mauri Kohatu workshop and how does this relate to rangatahi wellbeing?)

6.3 What is the purpose of the Graffiti Art workshop?

(PROMPT: what is being taught in the Graffiti Art workshop and how does this relate to rangatahi wellbeing?)
7.0 ACHIEVING THE OUTCOMES OF MANAWAORA O NGA TAIOHI

The next questions are about the relationship between the objectives of Manawaora o Nga Taiohi and rangatahi wellbeing or mauriora.

7.1 How does a sense of whanaungatanga relate to rangatahi wellbeing?

7.2 How does awareness of mental health and wellness issues relate to rangatahi wellbeing?

7.3 Access to services relate to rangatahi wellbeing?

7.3 How does fostering leadership relate to rangatahi wellbeing?

7.4 How does building the capacity of youth workers relate to rangatahi wellbeing?

7.5 How does self-esteem and confidence building relate to rangatahi wellbeing?

8.0 STRENGTHS OF MANAWAORA O NGA TAIOHI WĀNANGA

8.1 What are the particular strengths of Manawaora o ngā Taiohi wānanga?

8.2 Have we forgotten to ask you anything? Please feel free to add anything extra that may help us to understand the programme from your perspective.

Thank you for your time.
Appendix 3

Evaluation of Manawa ora o ngā Taiohi
Focus Group: Rangatahi Leaders

INTRODUCTION

The purpose of this focus group is to find out your ideas/whakaaro about Manawaora o ngā Taiohi and how the wānanga benefits rangatahi. We are also interested in finding out how the wānanga helped you and the changes you have made and maintained since completing your training. Firstly, can you please complete the attached background questionnaire. This information is needed to help us to find out about the backgrounds of the graduates and mentors.

1.0 MANAWAORA O NGA TAIOHI TIKANGA AND KAUPAPA

The first few questions are about the role of tikanga Māori and how tikanga supports the wellbeing of rangatahi.

1.1 Do you know the significance of the name Manawaora o ngā Taiohi?

(PROMPT: what is the kaupapa behind the name?)

1.2 What is the tikanga of Manawaora o ngā Taiohi?

(NB: Mana tāne? Mana wahine? Training tāne and wahine to step up to their roles in whānau, hapū and iwi? Rangatahi wellbeing? Teaching them about Te Tapu o Te Tangata and the need to value themselves? Teach them how tikanga can help to build them up as Māori men or women?)

1.3 What makes rangatahi well?

(PROMPT: having a strong, healthy, whānau, knowing who they are, having a job, succeeding at school, knowing their whakapapa, being able to korero Māori etc).

1.4 How are tikanga Māori and rangatahi wellbeing related?

(PROMPT: what does tikanga Māori have to do with rangatahi wellbeing?)
2.0 THE ROLE OF A TAIOHI LEADER

*The next few questions are about your role as a taiohi leader.*

2.1 Can you please describe what is involved in your role as a taiohi leader?

(PROMPT: *for example, do you only see the rangatahi at the wānanga or do you keep in contact with them after the wānanga? Do you help them with their issues, if so, how? Act as a tuakana? Look out for them?*)

2.2 What is the tikanga of the taiohi leader/your role?

(PROMPT: *Why do the graduates from the programme go on to mentor the new ones coming up? What is the idea/whakaaro behind mentoring? Tuakana/teina? Continuity? etc*)

2.3 What is the value of having older Māori males or older Māori females (graduates) assisting younger rangatahi?

(NB: the mentors have been there and done that, they understand the issues that rangatahi are dealing with, they are older and wiser and can teach rangatahi how to keep out of trouble, the older generation have a responsibility to the younger generation etc)

2.4 How do the taiohi leaders work with the whānau of the rangatahi/tauira?

(PROMPT: *Do you keep in contact with the whānau? Why and how?*)

2.5 Why do you stay involved as a taiohi leader?

(NB: *what motivates you to get involved and stay involved with this mahi? Eg. commitment to the kaupapa? passion for the kaupapa? someone did the same for me? Etc.*).

2.6 How important is the taiohi leader role and why? What is the value of having a taiohi leader role?

2.7 Thinking about your own role as a taiohi leader, is there anything you would change?
3. WĀNANGA CONTENT

These next few questions are about the content of the wānanga and what they are designed to teach the rangatahi/tauira.


3.1 What is the purpose of the Purerehua workshop?

(PROMPT: what is being taught in the Purerehua workshop and how does this relate to rangatahi wellbeing?)

3.2 What is the purpose of the Mauri Kohatu workshop?

(PROMPT: what is being taught in the Mauri Kohatu workshop and how does this relate to rangatahi wellbeing?)

3.3 What is the purpose of the Graffiti Art workshop?

(PROMPT: what is being taught in the Graffiti Art workshop and how does this relate to rangatahi wellbeing?)

3.4 What is the value of having these different workshops and activities for rangatahi?

4.0 ISSUES AND CHALLENGES FACING RANGATAHI TODAY

The next few questions are about some of the main issues and challenges facing rangatahi today and how the wānanga helps them to deal with these issues.

4.1 What are the issues and challenges for rangatahi today?

Drugs and alcohol [ ]
Suicide and self harm [ ]
Gangs [ ]
Whānau problems (i.e violence, problem gambling, lack of money/resources? [ ]
No jobs [ ]
No education [ ]
Peer pressure [ ]
Other (please explain)

4.2 What are the cultural issues and challenges for rangatahi today?

Don’t know their whakapapa [ ]
4.3 How does the wānanga help rangatahi to deal with these issues and challenges effectively? (Please comment fully)

4.4 What do you think the qualities and strengths of rangatahi are? (Please comment fully)

(NB: for example, whānau, whakapapa, unique, each other etc)

4.5 How does the wānanga build on these strengths? (the qualities and strengths of being Māori)

4.6 How valuable are these wānanga for increasing cultural strengths?

(PROMPT: can you provide an example?)

5.0 WHAT DID MANAWAORA O NGA TAIOHI DO FOR YOU?

These last few questions are about what Manawaora o ngā Taiohi wānanga did for you and the changes you have made and the lessons that you learned from taking part in this programme.

5.1 Can you describe some of the issues and challenges that you faced when you started with Manawaora o ngā Taiohi?

5.2 How did the Manawaora o ngā Taiohi programme help you?

5.3 Did Te Manawaora o ngā Taiohi help you with your life at school?

5.4 Did Te Manawaora o ngā Taiohi help you with your relationships with your whānau?

5.5 Has anything changed since you graduated from Manawaora o ngā Taiohi?

(PROMPT: do you value being Māori more than I used to? Do you some knowledge of tikanga, have a bigger Māori network, have tautoko and support)

5.6 What has changed?

5.7 What were the main things that you learned from the wānanga?

(NB: what did you get out of the wānanga?)
5.8 What did you enjoy the most in the wānanga?

PROMPT: chance to meet new people, chance to be in a Māori setting, chance to learn etc)

5.9 Would you change anything about the wānanga? (Please be specific)

5.10 Would you recommend the wānanga to others.

Have we forgotten to ask you anything? Please explain.

He mihi maioha anō tēnei kia koutou mo te tautoko I tēnei kaupapa, arā te wānangatangaō ō ngā rīpoata mo tātau ngā Kairangahau o Te Rau Matatini.

He mihi, he mihi, he mihi nui rawa atu.

Thank you for your time.
Appendix 4

Evaluation of Te Manawaora o ngā Taiohi
Rangatahi Focus Group

INTRODUCTION

The purpose of this focus group is to find out what you got out of the wānanga. To do that, we are going to ask you some questions. There are no right or wrong answers and everything you say is important. This will take about 60 minutes of your time and we will have a 5 minute break after 25 minutes. We have a koha for you also. Before we start this korero, please take 10 minutes to complete this questionnaire (distribute the survey).

1. What did you think of the wānanga in general?
2. What did you expect from the wānanga?
   (PROMPT: What did you think was going to happen?)
3. What did you like most about the wānanga?
4. What did you like least about the wānanga?
5. Do you think that being Māori is popular or cool down here?
6. Who do you think of when you think of a really awesome Māori role model?
7. How do you think the wānanga made you feel about being Māori?
8. Do you have many places you can go where you are proud to be Māori?
9. What did you learn here that you could use in your life outside the wānanga? (like at school, or with mates, or whanau?)
10. Do you think you will use the knowledge you learnt here in other situations?
11. Would you approach the facilitators if you had a serious problem after you leave the wānanga?
12. Would you tell your friends to come to the next wānanga?
   (PROMPT: If so why? Or if not, why not?)
## Appendix 5

### Questionnaire for taiohi

Please circle how much you agree with these statements.

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<td>1. The wananga was</td>
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<td>2. The facilitators were</td>
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<td>3. The rangatahi leaders were</td>
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<td>4. The powhiri was</td>
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<td>5. The kai was</td>
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<td>6. Staying at the marae was</td>
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<td>7. The Purerehua workshop was</td>
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<td>8. The Graffiti Art workshop was</td>
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<td>5</td>
</tr>
<tr>
<td>9. The Mauri Kohatu workshop was</td>
<td>1</td>
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<td>4</td>
<td>5</td>
</tr>
</tbody>
</table>

Please circle either true or false about these statements.

Since coming to the wānanga I feel like I know more about:

10. Whanaungatanga (getting to know people) True False
11. Whakapapa True False
12. Te reo Māori (Māori language) True False
13. Mana Tāne True False
14. Mana Wahine True False
15. What to do on a marae True False
Please circle either true or false about these statements.

16. I feel more confident about being Māori now
   True  False

17. I made new friends at the wānanga
   True  False

18. I would come back to another wānanga in the future
   True  False

19. I will tell my mates to come next time
   True  False

20. What would make the wānanga better?

_________________________________________________________________
_________________________________________________________________
_________________________________________________________________
_________________________________________________________________

21. Have we forgotten to ask you anything? Please explain.

_________________________________________________________________
_________________________________________________________________
_________________________________________________________________
_________________________________________________________________

Kia pai to wā whakataa!

Thank you for your time.
Appendix 6

Information Sheet – Rangatahi

Tēnā koutou katoa

Kau ake tonu ngā mihi ki a koe e te manukura, otirā ki a koutou katoa e ihu one ana kei roto i tēnā whare rangatira, mā pango mā whero ka oti pai ai te mahi. Anō hoki he mihi tēnei mō tō koutou awhi mai tautoko mai i te kaupapa matua nei tō tātou, arā te hāpaitanga te puāwaitanga o te ao Māori. Nā tēnā rourou ā koutou, ka āhei tātou kia kite te ara tīka kei mua i a tātou. Ka pu te ruha, ka hao te rangatahi. Kei te mihi, kei te mihi, kei te mihi.

Te Rau Matatini has been invited to undertake an evaluation of the Manawaora o ngā Taiohi programme for the Mental Health Foundation. Te Rau Matatini is a National Māori Mental Health Workforce Development organisation based in Palmerston North and Wellington. We have been operating since December 2002; our aim is to provide a national strategic focus for Māori workforce development solutions and advancement of indigenous wellbeing.

Te Rau Matatini seeks to gain an understanding of the experiences of taiohi who participate in the Manawaora o ngā Taiohi Wānanga programme developed and implemented by the Mental Health Foundation.

The Manawaora o ngā Taiohi Wānanga evaluation process will take approximately one hour and will be conducted by two members of Te Rau Matatini’s evaluation team.

The focus group hui will be audio recorded and later transcribed. This information, and the survey questions, will be utilised in the evaluation analysis. A copy will be sent to the Mental Health Foundation for your access.

Should you have any further questions, please feel free to contact Awanui Te Huia on 0800 MATATINI (628 284) or email a.tehuia@matatini.co.nz.

He mihi maioha anō tēnei kia koutou mo te tautoko I tēnei kaupapa, arā te wānangatangā o ngā rīpoata mo tātau ngā Kairangahau o Te Rau Matatini.

He mihi, he mihi, he mihi nui rawa atu.

Nāku noa, nā

Awanui Te Huia
Research Evaluation Team
Appendix 7

Manawaora o ngā Taiohi
Consent Form – Rangatahi

I have read the Information Sheet explaining the Manawaora o ngā Taiohi Evaluation undertaken by Te Rau Matatini.

I understand that any questions I may have about my involvement can be answered by asking the evaluation team. I understand that I can ask questions about the Evaluation at any time and only have to answer questions I feel comfortable with.

I am able to refrain from answering any questions I do not wish to answer. I can also withdraw from the evaluation process at any time or have the audio recorder turned off at any point.

You can be reassured that the information you provide will not be linked to you in any way. No identifying names will be used in the Evaluation Report or will appear on any information or literature associated with Manawaora o ngā Taiohi. My confidentiality is assured.

I agree to participate in the Evaluation of Manawaora o ngā Taiohi.

Agree  Disagree

Participant’s name: _____________________________

Participant’s signature: __________________________

Date: _______________________________