



Mental Health & Addiction Wellbeing Regional Network

## Te Manawa Taki Mental Health and Addiction Wellbeing Network

### Te Piko o Te Māhuri – Youth Wellbeing Framework



**Eseta Nonu-Reid**

**December 2019**

FINAL

# Te Piko O Te Māhuri



## Youth Wellbeing Framework Wānanga

### Karakia

Nau mai ra e  
Kaha mai te wairua e  
Ko te karanga o ngā Kōpara  
Ka whai atu e  
Kei roto ngā ringā  
I hāpaitia ra  
E te whānau e  
Nau mai ra  
He tāngata e

Let the call of the bellbird  
Guide you, strengthening your spirit  
as we reach out to uphold and  
encourage you, welcoming you

Kia mau te aroha  
I ngā wa katoa  
Koenei te mahara  
Ki a mau tonu e  
Hutia te rito  
O te harakeke  
Ke hei te ko mako e kō?  
E kī mai  
He tāngata e

If we pluck the root of the flax  
where will the bellbird sing?  
an ageless reminder  
hold on to dignity of life (aro ha)



TAU MOEKE



HINE MOEKE-MURRAY

### Acknowledgements

Firstly, we would like to acknowledge Hine Moeke-Murray and the late Tau Moeke for the composition of the Te Manawa Taki Mental Health & Addiction (MH&A) waiata which has been published in this document as the “Karakia”. We hope that through this “karakia” his memory will forever be connected to our region.

We acknowledge artists Jacob Chrisohoou & Harmz De Thierry and the youth participants for the artwork on the cover page developed at the 2013 Youth Summit – Rise Up!...To Recovery, To the Challenge, To the Future and Jacob for artwork on the back cover.

We are grateful to Nick Tupara for gifting us the Te Manawa Taki Regional Wellbeing Framework – Taiahaha Taiahaha, a “Call to Action”. The use of the phrase tai...a....ha...ha is the tide of breath, the breath of IO, the breath of papa, the breath of wellbeing. This illustration reflects what whānau who participated in all the Te Manawa Taki wānanga view as “wellbeing”. See [Appendix 1](#) for a full description of the illustration and meaning.

This document would not have been possible without the contribution of our Te Manawa Taki Youth who gifted their time to provide information and views to support the development of

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Te Piko o te Māhuri – Youth Wellbeing Framework discussion document. We thank you for your generosity.

Finally, we thank our Te Manawa Taki MH&A Te Piko o te Māhuri steering group and supporting whānau who helped with the planning and leading out the facilitation of the wānanga. See [Appendix 2](#) for a full list of the Te Manawa Taki MH&A *Te Piko o te Māhuri* steering group.

### *Disclaimer*

This paper relies on the information provided and views expressed by key stakeholders. Care has been taken in gathering and presenting the information herein to ensure accuracy, however no warranty is given that the information supplied is free from error or omission.

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## Purpose

The purpose of Te Piko o te Māhuri is to articulate the aspirations of the Te Manawa Taki youth to ensure their future survival, development and prosperity through a Youth Wellbeing Framework. The 2018 He Ara Oranga Report<sup>1</sup> states that current services are failing our young people so this document provides a blueprint, or navigational chart, for the expression of our youth's self-determination.

**“Te piko o te māhuri, tērā te tupu o te rākau”**

***“The way in which the young sapling is nurtured (shaped), determines how the tree will grow”***

This whakatauki is our ancestors' way of reminding us of the long term impact, early intervention and caring will have on the growth and development of our (*their*) mokopuna. Commonly used to describe the early stages of a Totara tree, this metaphor also connects us to our eco-system and the reality that it takes a wide web of nurture, as well as nature, to realise the potential of the future.

The Te Manawa Taki Youth Wellbeing Framework – **Te Piko o te Māhuri** believes that:

### **“Youth are our future”**

1. We need to invest now to reduce the impacts of long term conditions on youth and Whānau
2. We need to prepare our current and future workforce
3. We need services to be youth informed and enable Whānau

Te Piko o te Māhuri recognises that this generation is merely part of a continuum; that we inherit our world from our ancestors, and we hold it sacredly in trust for our future generations.

A project scope (See [Appendix 3](#)) was developed by the project steering group and the following objectives were identified:

- Understand the clear aspirations of rangatahi
- Encourages for rangatahi by rangatahi in guiding the future of the Te Manawa Taki region
- Provide local DHB districts with an overarching wellbeing framework to assist in local approaches that develop and build sustainable youth services and community options
- Exercise rights of self-determination through the Te Manawa Taki Youth Wellbeing Framework
- Honour the implementation of the rights of Māori youth health, wellbeing and aspirations as protected by the Treaty of Waitangi (and acknowledged within the United Nations Declaration of the Rights of Indigenous Peoples, to which New Zealand has been a party since their endorsement of the Declaration in 2010).

Te Piko o te Māhuri was guided by:

- Te Manawa Taki 2013 Youth Summit Evaluation Report, 2014

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<sup>1</sup> Ministry of Health. 2018. *He Ara Oranga: Report of the Government Inquiry into Mental Health*. Wellington

- He Ara Oranga: Report of the Government Inquiry into Mental Health, 2018
- Waikato Youth Addiction Model of Care, 2015
- Waikato Youth Feedback, 2019

See [Appendix 4](#) for References.

## Format

Te Piko o te Māhuri is a little different from your standard Model of Care – so its format is also a little different. A glossary of specific Māori words and terms used has been included in [Appendix 5](#).

Te Manawa Taki is represented by dynamic tribal groups within the five DHB catchments with youth statistics, particularly for Māori being poor internationally. To that end a Steering Group comprised of youth workers was established to develop our thinking on how to best canvass youth ensuring that it was youth-friendly and fun. Te Piko o te Māhuri is tailored to the vision/kaupapa of Māori youth and to whānau outcomes, because the Steering Group believes if we get it right for Māori youth we will get it right for all youth. Te Piko o te Māhuri is different because youth are different.

On the 7<sup>th</sup> August 2019, a Youth Wānanga was held at Mangatoatoa Marae in the Waikato. It was attended by youth from Taranaki, Waikato, Lakes and Tairāwhiti. Unfortunately, the Bay of Plenty was unable to attend; however, they were a part of the preparation and canvass of youth on the Addiction questions and post analysis of the findings. See [Appendix 6](#) for *Te Piko o te Māhuri* Anonymised Participant List. The wānanga was facilitated by the youth workers who were members of the *Te Piko o te Māhuri* Steering Group. See [Appendix 2](#).

The Youth Wānanga utilised a focus group methodology supported by Café style workstations which each group rotated around throughout the day. See [Appendix 7](#) for *Te Piko o te Māhuri* Programme.

Youth participants rated these the highest as having the most importance to them:

- Whānau
- Identity, connections and belonging
- Whakapapa
- Listen to us....hear what we say
- See us as us

What else makes Te Piko o te Māhuri a little different is it is designed to provide information that is based on youth thinking. It is not designed to be read and put on a shelf to gather dust but to inform readers on what and how youth services should be designed at a local community level.

In summary, Te Piko o te Māhuri is aspirational and provides a youth world view of what is important to them.

# Self-Determination

Self-determination is important to whānau<sup>2</sup> to live, evolve and exist with purpose and wellbeing free from external compulsion. To exercise one's choice. To walk my own path.

Article 1 of The Charter of the United Nations<sup>3</sup> states that all peoples are entitled to self-determination.

*The International Covenant on Civil and Political Rights, and the International Covenant on Economic, Social and Cultural Rights (both core international human rights documents) recognise that all peoples have the right to self-determination and that by virtue of that right freely establish their political condition and provide at the same time for their economic, social and cultural development. (Common Article 1 across both Covenants<sup>4</sup>)*

## Why Self Determination?

Self-determination is the legally and politically recognised terminology for what Māori call, mana motuhake. *Te Piko o te Māhuri* is based on the premise that seeking, securing and exercising self-determination is important, necessary and fundamental to Youth. Self-determination is not a destination; it is a state of being. It is measurable in both its presence and its absence.

Absence of self-determination can be seen in situations where people and individuals are restricted from, or unable, to make decisions, and freely determine for themselves their position or their condition.

Self-determination is a foundational right, giving rise to and providing the platform for, other fundamental rights. Self-determination is also referred to as sovereignty, tino rangatiratanga, and mana, it is a right upon which all others rest. For indigenous peoples it represents restoration to our sovereign selves, a return to the proper (and divine) pathway for our lives.

## Treaty of Waitangi

Te Tiriti o Waitangi is important as it is a sacred pact entered into between our tupuna (ancestors) and the British Crown on 6 February 1840.

Most community organisations are constituted under Pākehā law and are required to fit within Pākehā structures. This creates tensions for community organisations engaging with Te Tiriti, and particularly for Māori working within these structures, and for hapū/iwi and Māori organisations that work for, and with, Māori but are accountable to the government in terms of law.

Embracing Te Tiriti is about a voyage and engaging in a process of change at both the organisational and personal level. It requires openness and a willingness to operate differently.

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<sup>2</sup> The term "Whānau" is used to describe family as well as people with lived experience, including whaiora, clients, peers and/or those affected by other's MH&A. Whānau do not have to be blood relatives and may include friends, partners, significant others and/or blood relatives.

<sup>3</sup> <https://www.un.org/securitycouncil/content/purposes-and-principles-un-chapter-i-un-charter>

<sup>4</sup> <https://www.ohchr.org/en/professionalinterest/pages/ccpr.aspx>



A Tiriti voyage is shaped by relationships, which means that both the route and the specific destination may change as relationships evolve. Embracing this relational change asks that we be open to the unknown. Working with the unknown creates uncertainty and can feel both exciting and scary. It requires courage. It is therefore imperative that planners and funders, organisations and teams working with whānau understand the intent of the relationship of Te Tiriti in the work environment.

So, we need to be flexible and reflective in order to chart a sound course to our destination. In order to inform that direction, both at preparatory stages and throughout the journey, consider where you are currently positioned, why you are there, and what conditions are influencing your voyage. Conditions may include internal factors, such as your organisational capacity and relationships, and external factors such as constitutional issues, hapū/iwi relationships and relationships with government or funders.

For youth, embracing the ambiguity that comes with relational work is critical, as is working to build trust with those that we engage with on the journey.

## MISSION – THE WHY

**“Youth are Our Future”**

In 2013 the Te Manawa Taki region held a two day Youth Summit, Rise Up!...To Recovery, To the Challenge, To the Future. The Summit had a youth provider stream and youth specific stream. Providers developed a Question Board which youth answered throughout the two days. The Youth Summit evaluation report was released to the regional networks and published on the Te Manawa Taki MH&A website.

As part of preparing for the Youth Wellbeing wānanga, each area was asked to canvass their local youth groups to identify if the issues raised in 2013 were still current in 2019. It is clear that from 2013 until now nothing has changed. The issues facing youth in 2013 are still relevant today. The only difference seems to be in South Waikato where the Waikato Youth Model of Care has had significant impacts on the perception of youth. South Waikato youth identified the model of care as innovative and youth centric in its service delivery and approaches.

## VISION – THE WHERE

Māori are over-represented in prevalence data and as service users. For Māori tamariki and rangatahi the statistics do not paint a healthy picture with many issues such as deprivation, poverty and social isolation impacting on healthy wellbeing. This document will ensure that good information is provided to support planning that meets the needs of all youth in the Te Manawa Taki region.

The vision for the Te Piko o te Māhuri: Youth Wellbeing Framework is **“Be yourself, have you own unique thinking and feelings, be different, be happy with who you are, have a special background and a special future”**. Our task is to realise this moemoea for our future generations.



# VALUES – THE HOW

The following values were applied to this project:

1. What is good for Māori is good for everyone
2. Developing and building youth specific equity measures and outcomes into all services
3. Youth and Māori co-design throughout the process and meaningful partnerships with youth to bring about significant change.

# ASPIRATIONS – THE GUIDE

## Youth Identity

**“Knowing who I am, where I come from, where my blood runs is everything to me. It’s my strength!! Keeps me grounded, keeps me centered, it reminds me of who I actually am, especially through dark times. My identity, belonging, connection to each other is strength, knowing who I am keeps my head high to walk strong and humbly”**

**“Standing proud for who you are! Feel like you are not Māori enough. Not changing who I am based on them. Navigate the context of relationships”**

This café workstation primarily focused on Identity, Connection and Belonging.

A secondary aim of “Who Would Support You Best?” was also investigated and is discussed in the Workforce section.

**Identity** - Being happy with yourself, having acceptance over your feelings towards anything. Not allowing others to tell you who you are and how you’re allowed or suppose to feel. Your traits and characteristics. Knowing where **you** come from not where your parents are from. Being proud of your heritage. Finding balance between two cultures. Not basing our own identity to suit other people. Not changing who I am to suit others. Not determining who I am for others. Who am I, not from others interpretations. Feel like you are not Māori enough. Two different cultures and mind sets depending on your context, feeling conflicted. Māori say “No, I’m not Māori” because not speaking Te Reo Māori. Negative stereotypes. A representation of everyone who raised me - multiple personalities made me find mine. Being authentic.

**Connection** – Linking to someone or something which is strong. Heaps of different connections, what a person is linked or associated to. Relating to others. Socialising and forming relationships and bonds. Knowing who your people are and who you can trust. Having mana in where I want to go. Know who you can turn to when things gets rough. Safe speaking – safe place. Feeling wanted - You are not a waste of time - Someone is there. Someone who is true to themselves, as in not acting like someone your not or feeling like you have to act a certain way to impress others. Whakapapa.

**Belonging** – Feeling comfortable where I am, feel accepted, in a good place, Knowing who you are, what you love. Being comfortable with my surrounding. People that spread positivity for you. Being able to feel welcomed. Knowing where you **belong**. Knowing who you are, what you stand for, and why you are here. Remembering how I got to this point in life and making sure I’m proud of the person I am. Having my matua’s around me so I feel safe. \* Kotahitanga \* Manaaki \* Aroha \*

Kaitiaki. A place where there is no judgement. Surrounding myself around people I feel like I can trust and won't be judgemental. Whānaungatanga – being one. Having an understanding of each other.

### Our challenge is to:

- Create spaces that are culturally appropriate, that values where they are in their cultural journey
- Create a safe space that youth are welcomed, makes youth feel wanted and not judged. A space that welcomes friends and whānau to journey together
- Creates spaces that youth feel they belong in, are accepted for who they are and have positive role models surrounding them.

## Youth Values

**“Acceptance, forgiveness and communication”**

**“Gratitude – reminds me of what I have today can be taken away tomorrow”**

**“Just because we do and act bad doesn't mean we are bad”**

This café workstation primarily focused on What Values are Important - common themes and challenges. A secondary aim Common Themes for Support was also investigated.

Youth participants rated the following values the highest:

1. Whānau (Family)	2. Whakanui (Respect)	3. Nga Hoa (Friends)	4. Pūmau (Loyalty)
5. Pononga (Honesty & truth)	6. Manako (Trust)	7. Whakawhitiwhiti (Communication)	8. Aroha (Love)

### Common Themes for Support

- **Family Whānau** – Whānau. Friends. Gangs – raised in a whānau of gang hence why they are my support
- **School** – Support person brought up with. Two good teachers. Connection with others
- **Youth Groups** – Teaches what school didn't. Life Skills. Prefer face to face interactions, won't ring call lines
- **Peer Support** – Person with similar experiences talk with rangatahi. Rangatahi that have been through same experiences
- **Youth Services** – Ngaruahine Health. Mentors. Youth Intact
- **Health Professionals** – AOD Counsellors – told own story first. Social Workers. District Nurses for AOD – workers with personal experience. Need people to help with life skills. Need to know Counsellor first, need REAL PEOPLE
- **Financial** – Family. Studylink – hard to sort. Need help with Studylink
- **Drugs** – Turned to drugs for support – time breezes by with no judgement
- **Other** – Nature. Water. Keeping Busy. Food. Netflix. Religion. Enjoy own company

**Our challenge is to:**

- Honour the place of our whānau
- Respect us while we journey with you
- Include our friends as our peer support group
- Be honest and truthful with us
- Build trust and loyalty with us
- Communicate with us not at us
- Deliver services with love
- Listen...really listen.

## Youth Role Models

**“His personality. His ability to connect with Rangatahi. His willingness to listen and understand people around him. The environment and tone he sets. Because without him I probably wouldn’t be in school or even alive because he noticed when I was getting down about everything and dragged me back to reality. Because they show me they care. Because they can relate to me. Because they believe in me always”**

**“Mana wahine! Exudes empathy, compassion, considerate, leads with grace”**

**“He inspires me because he showed me that you can make it no matter where you’re from”**

This café workstation primarily focused on Role Models. A secondary aim of “Why Do You Admire Them?” was also investigated. The youth were asked to identify someone who was famous, in their community and in their whānau.

**Famous:** music resonated with youth. Attributes such as ‘being real, hits the heart, messages in the lyrics, influencing and inspirational’ were a few identified by the youth as having meaning. Resilience and people’s strength and ability to push through the hard times was also seen as inspirational.

**Community:** youth identified attributes of people who worked with them and leaders in the community that they valued as being ‘personality, belief, being there, trust, listening, fun, love, inspiring, never gives up on me, inspires me to be better’ to name a few.

**Whānau or Friend:** matua’s, parent/s and siblings were identified by youth as ‘always being there, whānau comes first, selfless, pushes hard everyday and hard working, love.’ Friends were seen as ‘being there, unconditional love, being real, they understand, selfless’ are a few of the attributes that youth admired.

**Our challenge is to:**

- Creates spaces that values music that has meaning to us
- Creates spaces that listens to and sees us for who we are
- Creates spaces that inspires us to be the best we can
- Creates spaces that gives us unconditional love

## Youth Safe Talk and Safe Spaces

This café workstation primarily focused on Safe Talk, Safe Places and Solutions. The issue of suicide, family harm and abuse is one that is seldom talked about but the hopelessness felt by the rangatahi and their whānau. The youth participants responded to three questions:

**How it made me feel?** – freedom, no one is safe, darkness, overwhelmed, blaming myself, putting up barriers. Heavy on my chest, glimmer of light, contagious, makes me feel sad, normal, not being accepted, lonely, trapped, barriers we have to get over to prevent it, ashamed – could have done more, disappointed, do the hard yards, digging deep, thinking about others, underestimated, not asking for help earlier, expectation, attention seeking 😊, selfish.

**What got me to the crossroads?** – pressure, life and family, not being accepted, expectations, lack of or no support, trust issues, too scared to ask for help, lost, never appreciated, a statistic, its hard, multiple immediate family members died by suicide, absolute utter crap, no connections, painful, see no other way out, its easier, overwhelming 😊 😊, darkness, multiple friends attempt suicide, sad, ghost, lost, nobody, helpless, lonely, never appreciated, heavy, angry, mental barrier, fear, hopeless, isolated, scared, pre-ordained path set by grandparents – high expectations, misunderstood, family dynamics – first born sometimes gets it harder, depression, worried, stuck, shy, pride, anti-social, look weak to acknowledge or ask for help, pouri, no on to help, blaming self, building my walls high for my own protection, negative thoughts → depression

**Solutions** – surrounding yourself with people you trust and love, positive influences, finding someone to trust, talk to, understand, acknowledgement, cultural awareness, turning to something I love to do, think about your worth, influence, self love / worth, support networks, what gives me purpose – role modelling, family and friends.

**Our challenge is to:**

- **Ensure the right people can create safe spaces where ever youth are and that opportunities to build trust are developed**

## Youth Alcohol and Other Drugs

A canvass of youth focused on alcohol and drug availability as a primary focus. Additional questions were asked around where they would seek support and the quality of the support they have used in the past. Describing the attributes of a person they would prefer working with their journey is discussed in the [Workforce section](#).

**How available are drugs and alcohol?**

**“Alcohol and drugs is pretty available, I feel as though rangatahi are exposed to it daily and we follow to be cool”**

**“Well I know whānau and friends in my community who sell weed and see a couple of them daily (not visit lols one of them he takes his daughter to where I work) and are easy to contact. Alcohol is easy as lols we have a pub, a club and a shop and another pub 10 minutes away but in my household my stepdad always has alcohol, he has alcohol fridge”**

**“Easily accessible anywhere throughout the country. Especially now with pages like Inu Now and Buds Now etc where you go to a town you don’t know anyone in and can easily hook up with someone on those pages...my thoughts anyway”**

All the youth responding to this question reported that alcohol and drugs were readily available in their community. Social Media also provides pages where youth can access alcohol and drugs. It is clear from the feedback that for youth it requires a conscious decision on their part to not choose alcohol and drugs. Issues such as peer pressure, acceptance and wanting to ‘fit in’ plays a major role.

**Where would you go if you had an issue?**

**“I never really went to anyone for help, but I saw how drugs and alcohol started to make me lose interest in things as well as what it did to some of my whānau and it was from them that I learned not to take alcohol or drugs to heart. Because they were my whānau and I saw the outcome, I listened and took it heart.”**

**“I know that I will have support and help from whānau. But telling them how I feel is a big thing 1st I don’t want them to feel disappointment. 2nd they might see me in a different way, they won’t say but I can feel it. So just talk to the wall”**

**“Rangatahi do not see alcohol and drugs as an issue but as more of an escape or a way of coping, the issue lies within the whānau, situation, circumstances, relationship breakdown and environment”**

For youth, whānau and friends were the first place they would go to seek help. A few respondents did not know where to go. Some respondents have sought support from ‘professionals’ with varying degrees of success. Barriers such as age, culture and the process prevent youth from accessing existing services. What worked well for youth were people who understood their culture and the environment that youth exist in.

**Our challenge is to:**

- Develop resilience in youth so they make a choice that nurtures their self worth and self determination
- Provide whānau and friends with skills that will assist them to have the discussion with their youth
- Be more responsive to youth ways of processing.

## Youth Workforce

**“Someone I can trust, who understands, who has similar experience and have lived through it. Someone who I know can connect and takes the time to actually understand. Someone who spends time and knows me on a certain level”**

**“Actually care, don’t judge. Open minded. Open body language. Get to know me. Notices you’re struggling. Can explain or help me understand – can break it down. Māori person”**

**“I wouldn’t go to someone that is qualified, feels like it’s only their way. I won’t go to this”**

**“A person who really wants to see people get better and to see the general betterment of people. Perhaps also someone who has had personal experience with alcohol and drugs on some level and has learnt from the bad mistakes that those things may have caused in their life”**

**“Down to earth, understands culture, humble and genuine. Not a doctor or psychiatrist!!!!”**

Several of the wānanga workstations provided information on the type of workers that youth prefer to work alongside. The youth also clearly articulated what they don’t like. The workforce will need to change to ensure that we truly meet the needs of our youth.

Overall youth are wanting a workforce that is younger, has lived experience is seen as helpful, are accepting and listen. Below are positive and not so positive characteristic that youth have experienced.

### Positive Characteristics

- Accept who I am, help me and agree to my choices, wants my best, are here in hard moments of life to help me caring, natural connection, strong belonging
- Building a relationship between myself and who I talk to. Rather than speak to someone who I don’t know because whānau judge you sometimes
- People you want to travel with on our life journey, positive people with the same or different values who will always help you and never give up
- People who generally care. People who you trust. People who love you
- Someone that is open and that is respectful of my opinions but is private about it
- Caring, relating, understanding. Listens.
- Get to know me. Doesn’t matter what their job is, as long as they can connect
- People I can trust such as my brothers because of the advice they gave me really helped me move forward in life
- If you can connect it doesn’t matter what age (maybe not over 60). Rangatahi → Rangatahi. Feels more relatable when they are young. Youth issues are different from older people
- Rangatahi tautoko rangatahi
- Someone who we can connect with. Knowing that I’m not alone. I would go to the bro because he cares about me heaps
- They need to balance their approach (soft ----- hard). I know they care about me because they are there. Accept the things I say. Also respect them. Familiar
- Trying to get to know each other and build trust
- Straight answers. Has choice of who can support them. Help me find my own path. Trust is the most important
- Actually care, don’t judge. Open minded. Open body language. Get to know me. Notices you’re struggling. Can explain or help me understand – can break it down

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- “Big brother” – they made me feel loved and included. He played games and made me feel important, it made the trust barrier easier to get over
- Open mind. Not judgemental. Even grounded with you. Open engagement. Everyone is different. Someone who notices you are feeling down

### **Not So Positive Characteristics**

- Therapists – feels like an interrogation not a conversation
- Negative / toxic people who don’t accept your identity, wants to create fake / weak connections for fun, be in your belongings but without loyalty, they can throw you whenever they want
- I needed someone to talk to about something weighing me down, how I felt about it, the situation and if they had advice or support to offer me. But instead I disappointed because I had my own feeling and opinions about it and it wasn’t the same as theirs so conflict happened
- Not being judgemental
- How are you supposed to advise someone that does not want to give information??
- Social workers – some don’t have the right attitude towards young people. Expect so much, vibe is off
- I would not go to my counsellor, social worker, parents or friends I would rather not take advice from people that don’t know me
- I wouldn’t go to someone that is qualified, feels like it’s only their go. I won’t go to this
- Don’t say it’s not that bad get over it (minimising) just listen
- When we’re told to harden up, we close up. Needs to know to listen to me. Don’t try to answer my problems “by the book”
- Don’t tell me that I’m wrong. Needs to be able to relate and understand. To have similar experience

### **Our challenge is to:**

- Create a workforce that is youth adjacent
- Create peer and whānau support to aide in their journey
- Change the way we currently engage with youth so they can realise their potential
- Create spaces that engage youth using what best works for youth



# THE FRAMEWORK – The Outline

The Te Manawa Taki regional framework depiction is of two Taiaha (spears) immersed in wai (water)

## Taiaha 1

### Tinana

- the framework for work and process sits like the framework that physically sits within a wharenui, our most sacred structures
- our wharenui are supported by a framework that is grounded around the poutokomanawa (central pillar), the heart of the wharenui
- leads to whānau

### Awe

- having a presence, being present, blooming

### Taura Whiriwhiri

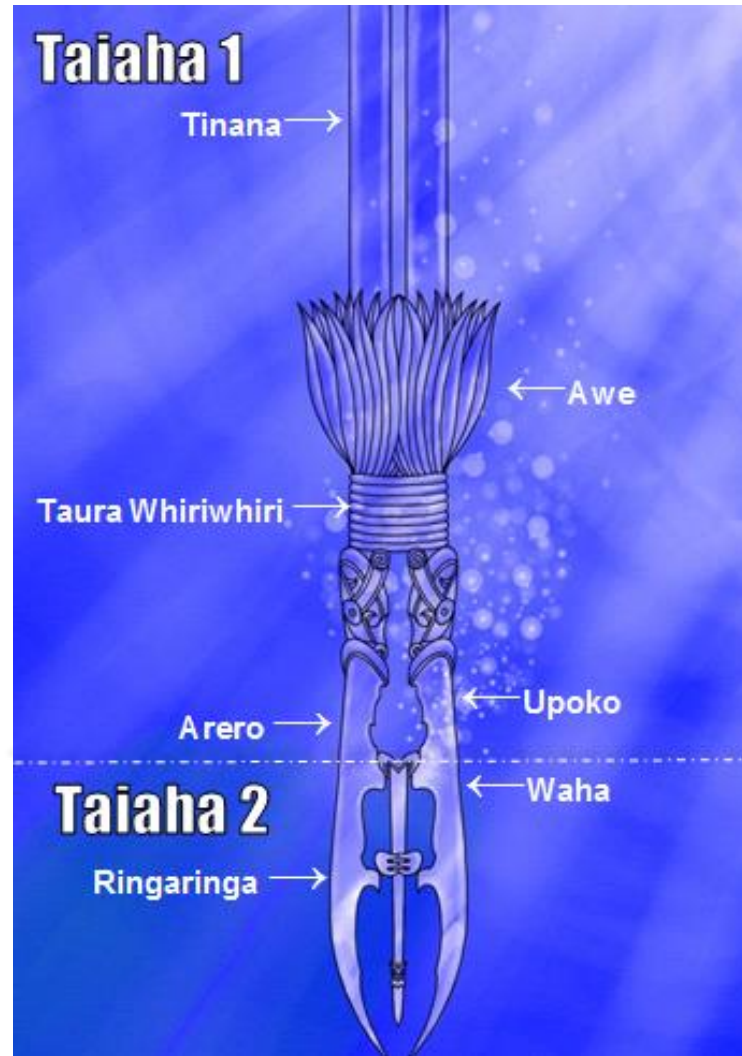
- binding all connections together
- collective outcomes/well bring

### Upoko

- multiple options and approaches
- many sources of support

### Arero

- tongue of your taiaha
- articulating where and who can offer support
- self-articulating



## Taiaha 2

### Matauri – Silhouette

- Te wāhi ngaro, whānau are unique and as yet unknown, only whānau could know their journey and inform their space, irrespective of distress

### Waha – Voice

- strong and determined/protecting, supporting

### Ringaringa

- self-determining, ownership

### Wai – Water

- fluid, connecting, soft, wai-rua, wai-ora, life, life giving

### Bubbles

- tihei mauri ora/life's breathe, Hineahuone/earth maiden
- catching the light, hinatore/sparks of potential

A detailed transcript of Taiaha Taiaha can be found in [Appendix 1](#).

# Te Manawa Taki MH&A Five Core Equity Statements

The Te Manawa Taki Five Core Equity statements for mental health and addiction was derived from the overwhelming feedback from whānau.

1. **Mana Motuhake** – providing choice for whānau as determined by whānau and is accessible for **ALL** whānau regardless of circumstances. Mana Motuhake is evidence based and measured against the Articles of Te Tiriti o Waitangi.
2. **Mo te Katoa (for everyone)** - the right fit and connection for our whānau. Demonstrating tika, pono and aroha evidenced through naturally occurring action and assessment.
3. **Matakite** – flexible, adaptive, agile services that are close to the ground to whānau needs which includes and validates the natural intuitive ability of all to work alongside our whānau.
4. **Tikanga and Kawa Based** – is determined as a whānau knowing, grounded in indigenous collective ideology, informed by traditions of time and space.
5. **Wairuatanga** – heal the wairua; heal the whānau.

The Framework and Equity statements articulate the voices of youth.

## Youth Wellbeing Discussion

### Aspirations

Wellbeing is improved through the targeting of dedicated resources to meet identified youth needs and aspirations. Youth will be supported to engage in activities that enhance their physical, emotional, mental and spiritual health.

- Whānau is important to us
- Identity, connections and belonging is important to us
- Whakapapa / heritage is important to us
- Listen to us....hear what we say
- See us as us

### Key Influences

Te Piko o te Māhuri: Youth Wellbeing Framework provides detailed and relevant information about the current circumstances, needs and aspirations of youth. We believe that the human resource potential of youth is largely untapped which has resulted in the youth health and wellbeing status remaining low. The current way we provide services to youth is failing them. For youth, whānau wellbeing that encompasses spiritual, mental and physical health is essential. Youth need to be firmly in the center of any youth development phase to ensure a sustainable future.

### Our Challenge Going Forward

The youth challenges identified in each of the Aspiration sections do not require significant investment but does demand a change in behaviour and a change in the way we currently do things.

- Create spaces that are culturally appropriate and values where they are in their cultural journey

## FINAL

- Create a safe space that youth are welcoming, makes youth feel wanted and not judged. A space that welcomes friends and whānau to journey together.
- Creates spaces that youth feel they belong in, are accepted for who they are and have positive role models surrounding them.
- Be creative about where and when you deliver services, for example before school, after school, weekend programs, school camps to name a few
- Honour the place of our whānau
- Respect us while we journey with you
- Include our friends as our peer support group
- Be honest and truthful with us
- Build trust and loyalty with us
- Communicate with us not at us
- Deliver services with love
- Listen...really listen
- Creates spaces that values music that has meaning to us
- Creates spaces that listens to and sees us for who we are
- Creates spaces that inspires us to be the best we can
- Creates spaces that gives us unconditional love
- Create a safe space to have the discussion
- Develop resilience in youth so they make a choice that nurtures their self worth and self determination
- Provide whānau and friends with skills in addiction that will assist them to have the discussion with their youth
- Be more responsive to youth ways of processing
- Create a workforce that is youthful or youth adjacent
- Create peer and whānau support to aide in their journey
- Change the way we currently engage with youth so they can realise their potential
- Create spaces that engage youth by using what best works for youth.





Whakatōngia te aroha hai oranga mo te whānau,  
Whakatōngia te kohara kia awe ai te iwi

*Plant the seed of love so that the whānau will survive,  
plant the seed of passion to give strength to iwi*



## Appendix 1 – Taiahaha Taiahaha



**"Taiahaha Taiahaha"** is a summoning of people: **The first taiaha** (prominent), is an outline of a taiaha and incorporates all aspects of a taiaha: the tinana (the body), the awe (feather plume), the taura (to hold the awe on), an upoko (the head) and an arero (the tongue).

The **Arero** in this case is made up of a figure, a silhouetted figure where we are not looking to define it but where we are looking to support that figure to find itself.

So, the whole concept comes together to reveal how we can help the figure to rediscover itself and so it stands in **Matauri** (silhouette).

*To look in on oneself*

*To recognise what has been*

*To acknowledge what is to come*

*To realise it is an undefined realm of potential being*

The **Upoko** is in two parts that is suggesting support for that figure can come from various places and many angles. In terms of our 5 kupu, there are numerous aspects to this which, in all probability, there will be multiple alternatives that can help that figure to find itself. These include family, clinical support or whatever appropriate support there may be.

All of this is bound together to form one taiaha with a **Taura** that is holding an **Awe** - an "awe", in terms that it is creating an obvious presence that relates to the "whakama" korero. This is something that is real and natural for people and there must be a showing of that, a revelation for us that the awe wraps around the **Tinana** which also has a void in it. That void comes down to create a **Poutokomanawa** figure at the bottom.

A poutokomanawa references that taonga in our wharehau that holds the whole framework of our whare up. The Tāhuhu, which runs and holds the mātauranga of that whare, has a poutokomanawa to hold it up. This then becomes the heart replicating that the heart of our thinking sits with that whānau (mana tangata - one of the kupu) to self-determine what their treatment and support should look like and so it is targeted by them for them (mana Motuhake - another of the kupu).

## FINAL

Inside of that, the figure has a waha (a mouth) with the ability to articulate korero. The bubbles show the breath (articulation) and where it catches the rays of the sun, through the water, it creates little sparks of light (potential) as the figure begins to find itself. You could say that this is getting into the realm of “te ao wairua” – a sense of participation of them finding a resolve for themselves through all the assistance and support. Out of this grows their own taiaha, **the second taiaha**, that provides a sense of empowerment and a sense of identity where they can grasp it and own it.

It sits in water that relates back to the fluid nature of how support should be e.g. when things are going well then you carry on with that but when they are not you change into other things, rediscover and set new pathways and goals. The difficulty around that is how tough it is for services to be fluid, but the whānau should always feel that there is sense of fluidity about finding themselves.

The whole thing is obviously around M.A.O.R.I. (one of the kupu), a Māori kaupapa. In terms of the appearance there is a sense of whakatau wairua, there is a balance and a sense of peace, a sense of grace, a sense of elegance that fits in there in terms of how we deal with wairua of our kaupapa.

## Appendix 2 – Te Piko o te Māhuri Project Steering Group Members

Mark Ashin	Youth Worker, Youth Intact, South Waikato
Anthony Williams	Youth Addiction Worker, Te Utuhina Ora, Lakes
Marita Ranclaud	Group Manager, Te Utuhina, Lakes
Te Kahu Rangi	Youth Worker, Te Puna Hauora, Bay of Plenty
Cindy Mokomoko	Manager, Te Puna Hauora, Bay of Plenty
Turaukawa Bartlett	Kaiwhakahononga, Careerforce, Waikato
Aimee Bartlett	AOD Clinician – MANAvation, Waikato
Stacey Porter	Māori Advisor, Werry Workforce Whāraurau
Manisha Morar	Youth Advisor, Werry Workforce Whāraurau
Warren Nicholls	Ngaruahine Health, Taranaki
Hinenui Wano-Bryant	Tui Ora, Taranaki
Hine Moeke-Murray	Chief Executive, Te Kupenga Net, Tairāwhiti
Herewini Rangi	Youth Worker, Te Kupenga Net, Tairāwhiti
Eseta Nonu-Reid	Regional Director, MH&A and Project Sponsor, HealthShare
Akatu Marsters	Regional Business Support Coordinator, MH&A, HealthShare



## Appendix 3 – Te Piko o te Māhuri Project Scope



<i>Project Title</i>	<b>Te Piko o te Māhuri: Te Manawa Taki Mental Health and Addiction Youth Wellbeing Framework</b>
<i>Prepared by</i>	<b>Eseta Nonu-Reid</b> , Regional Director Te Manawa Taki MH&A Network <b>Te Piko o te Māhuri Steering Group:</b> Turaukawa Bartlett, Aimee Bartlett, Mark Ashin (Waikato), Anthony Williams, Marita Ranclaud (Lakes), Michelle Ogle-Aitkens, Hinenui Wano-Bryant (Taranaki), Hine Moeke-Murry, Herewini Rangi (Tairāwhiti), Cindy Mokomoko, Te Kahu Rollerston (Bay of Plenty), Stacey Porter, Manisha Moara (Werry Whāraurau)
<i>Date</i>	2 August 2019
<i>Version</i>	Final

**Project Statement** The Te Manawa Taki Youth Wellbeing Framework – **Te Piko o te Māhuri** believes that:

### **“Youth are our future”**

1. We need to invest now to reduce the impacts of long term conditions on youth and Whānau
2. We need to prepare our current and future workforce
3. We need services to be youth informed and enable Whānau

**Objectives** The project will provide:

1. Understand clear aspirations of rangatahi
2. Whānaungatanga for rangatahi by rangatahi in guiding the future of the Te Manawa Taki region
3. Provide local DHB districts with an overarching wellbeing framework to assist in local approaches that develop and build sustainable youth services

**Strategic Accountability**

The project will be guided by:

- Te Manawa Taki 2013 Youth Summit Evaluation Report, 2014
- He Ara Oranga: Report of the Government Inquiry into Mental Health, 2018
- Waikato Youth Addiction Model of Care, 2015
- Waikato Youth Feedback, 2019

**Background**

In 2013 the Te Manawa Taki region held a two day Youth Summit, Rise Up!...To Recovery, To the Challenge, To the Future.... The Summit had a youth provider stream and youth specific stream. Providers developed a Question Board which youth answered throughout the two days. See [Appendix 1](#) for responses. The Youth Summit evaluation report was release to the regional networks and published on the Te Manawa Taki MH&A website.

As part of determining a way forward following the He Ara Oranga report a Steering Group was formed with representatives from each DHB invited to participate. Further to this Werry Workforce Whāraurau was invited at the Workforce Centre focusing on the well being of children and youth.

Each area was asked to canvass their local youth groups to identify if the issues raised in 2013 were

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still current in 2019. See [Appendix 2](#) for responses received from the Waikato district. It is clear that from 2013 until now nothing has changed. The issues facing youth in 2013 are still relevant today. The only difference seems to be in South Waikato where the Waikato Youth Model of Care has had significant impacts on the perception of youth.

This project will assist in identifying themes that are values based and transferring lessons learned from other districts across the region.

### **“Te piko o te māhuri, tērā te tupu o te rākau”**

*“The way in which the young sapling is nurtured (shaped), determines how the tree will grow”*

This whakatauki is our ancestors’ way of reminding us of the long term impact early intervention and caring will have on the growth and development of our (*their*) mokopuna. Commonly used to describe the early stages of a Totara tree, this metaphor also connects us to our eco-system and the reality that it takes a wide web of nurture, as well as nature, to realise the potential of the future.

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#### **Approach**

The approach will include the following processes:

1. Initial wānanga to be held in Hamilton for rangatahi and youth workers
  2. Report developed from wānanga outcomes
  3. Report is consulted at a local level to test key findings and relevance
  4. Final Te Piko te Māhuri document is endorsed by the regional networks and Clinical Governance
- 

#### **The project will include**

- Canvassing rangatahi and the rangatahi workforce from across the Te Manawa Taki region
  - Ensuring Education, Justice, Police, Primary, Corrections and MSD participate in the development of Te Piko te Māhuri at the local consultation round
- 

#### **The project will not include**

- Rangatahi from outside of the region
- 

#### **Completion Criteria**

The project will be completed once the Te Piko o te Māhuri report has been signed off by the Project Sponsor, Clinical Governance and MR Portfolio Managers.

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#### **Internal Stakeholders**

- Project Sponsor, Eseta Nonu-Reid
  - Te Manawa Taki Clinical Governance
  - Te Manawa Taki Portfolio Managers
-

**External Stakeholders**

The Te Manawa Taki region has a number of existing regional groups representing key stakeholders who will be consulted as part of the project:

- Nga Huinga Nga Pou Hauora Network, Māori Leadership
- Nga Kōpara o te Rito, Whānau Network (includes lived experience experts)
- Workforce Leadership Network
- Addiction Leadership Network
- Te Manawa Taki Iwi Governance Group
- Education
- MSD
- Correction
- Leva
- Justice
- Primary
- Others as identified during the process.

Te Manawa Taki providers of addiction services will also be consulted as part of the project, as they will have views on service continuum issues and solutions.

**Implications for Māori**

Māori are over-represented in prevalence data and as service users. For Māori tamariki and rangatahi the statistics do not paint a healthy picture with many issues such as deprivation, poverty and social isolation impacting on healthy wellbeing. This project will ensure that good information is provided to support planning that meets the needs of Māori in the Te Manawa Taki region. The following values are applied to this project:

1. What is good for Māori is good for everyone
2. Developing and building equity measures and outcomes into all services
3. Māori co-design throughout the process and meaningful partnerships with rangatahi

**IS Implications**

The regional network meetings, email and Te Manawa Taki website will be utilised to convey information about the project to the sector.

**Resources and Project Structure****The project will be led by:**

Youth Wānanga Steering Group  
Project Manager – Eseta Nonu-Reid

**Key milestones and timeline**

Date	Deliverable
July 2019	Project scope drafted
July 2019	Project scope signed off by Project Sponsor, Clinical Governance and the regional Portfolio Managers Group
July 2019	Project Consultation contracted
7 August 2019	Stakeholder consultation and data gathering
20 September 2019	Draft report completed
25 September 2019	Draft report consulted and feedback with district key stakeholders
18 October 2019	Report amended based on feedback
26 October 2019	Final report to regional networks and Clinical Governance for approval
30 October 2019	Final report published and sent to the MoH
Monthly	Progress reports to Project Sponsor

**Project relationships and linkages**

Other projects or initiatives that this project relates to and key contact people that provide liaison:

Project	Contact
Māori Wellbeing Framework	Akatu Marsters
Youth Wellbeing Framework	Belinda Walker
Addiction Wellbeing Framework	Steve Neale

**Financial Summary Budget (one-off costs)**

Costing Activity	Indicative Costs
Project Costs	\$11,000.00
Disbursement	\$ 2,000.00
Contingency	\$ 5,000.00
<b>TOTAL</b>	<b>\$18,000.00</b>

Ongoing cost: Nil as this will be undertaken at a local level

Cost Savings: Difficult to determine the cost to individual DHBs if they were to complete this work by themselves. A regional approach seems logical and allows for local flexibility.

**Risk management****Risks associated with the project.****Risk Mitigation**

- |   |   |
|---|---|
| <ol style="list-style-type: none"> <li>Delays in receiving information from the various information sources – <b>High</b></li> <li>Resistance to the project being undertaken - <b>Low</b></li> </ol> | <ul style="list-style-type: none"> <li>Build sufficient time into project plan or renegotiate timeframes with project sponsor</li> <li>Discuss this with the Project Sponsor, and use regional networks to support the project</li> </ul> |
|---|---|

**Risks the region is exposed to if the project does not proceed.**

- Each DHB will be required to do this piece of work in order to secure new funding
- This project provides over-arching guidance for local implementation
- This project will ensure rangatahi voices are heard to in the planning of what works

**Quality**

Quality will be facilitated through

- Monthly project reports
- Monthly teleconferences with Project Steering Group (more frequently as required)
- Progress presentations to each of the regional networks

**Project Opportunities and benefits**
**Using and Doing**

Advantages (Benefits & Rewards)	Disadvantages (Cost & Risk)
<ul style="list-style-type: none"> <li>• Rangatahi satisfaction of current services</li> <li>• Services based on needs of rangatahi –</li> <li>• Frameworks that are fit for purpose</li> <li>• Opportunity to restart in youth space led by youth voices</li> <li>• Accountability to communities being served</li> <li>• Remove silo's for the wellbeing of rangatahi – (cross sectoral) ensuring a Whānau Ora approach</li> <li>• Aligning with national strategies e.g. He Ara Oranga etc.</li> </ul>	<ul style="list-style-type: none"> <li>• \$18,000 for project that is not value for money</li> <li>• Failing to engage wider community</li> <li>• Receiving information and doing nothing with it – accountability</li> <li>• Project creep</li> </ul>

**Not Using and Not Doing**

Advantages (Benefits & Rewards)	Disadvantages (Cost & Risk)
<ul style="list-style-type: none"> <li>• Save money</li> <li>• Nothing changes – status quo</li> <li>• Avoid conflict, no extra training to deliver</li> </ul>	<ul style="list-style-type: none"> <li>• Making self redundant</li> <li>• Nothing changes</li> <li>• Rangatahi voices not being heard</li> <li>• Deficit statistics for youth continue to increase</li> <li>• The community continues to think services are complacent</li> </ul>

**Assumptions**

The following assumptions have been made:

- That all DHB rohe will participate in this piece of work
- That the Waikato Youth Model of Care provides a background to how youth services can be developed
- That the data is correct

**Constraints**

- No constraints identified

**Communication Plan**

- Draft Project Scope will be consulted with each of the relevant regional network chairs
- Monthly project reports will be circulated to each regional network
- Te Manawa Taki website will be fully utilised
- Te Manawa Taki MH&A Newsletters will have progress articles
- Final report will be published once signed off by Clinical Governance

**Sign Offs**

Project Sponsor: Eseta Nonu-Reid	Date
Chair Clinical Governance: Dr Sharat Shetty	Date
GMs Māori Health Lead: Phyllis Tangitu	Date

## Appendix 1

### 2013 Te Manawa Taki Youth Summit Answers to Question Board

1. How can improved access pathways better encourage youth to seek support? How can services increase access to youth?	
Youth Responses	Provider Responses
<p>Share information          Youth meetings – more resources in secondary MH, better resourced service especially secondary MH          Youth Expo          Fund day bring all services together make it like a Top Town – Amazing Race style          Free youth friendly and governed services          Any door is the right door          Accessibility – more youth input          No age limits re contracts          Raise profile – be available and friendly          Get out in the schools and tell us youth ‘What’s Up’ – we never know about services and what they are for until its too late! – At least we will know where to go.....what do you think??          Go to where the youth are – schools etc          More youth ‘faces’ and input          Youth forums within every High School then Regional groups          Community / hapu / Iwi liaison          One Stop Shop!          Mobile services          Creating youth friendly environments with youth input          Share information          Youth meetings – more resources in secondary MH, better resourced service especially secondary MH          Youth Expo          Fund day bring all services together make it like a Top Town – Amazing Race style          Free youth friendly and governed services          Any door is the right door          Accessibility – more youth input          No age limits re contracts          Raise profile – be available and friendly          Get out in the schools and tell us youth ‘What’s Up’ – we never know about services and what they are for until it’s too late! – At least we will know where to go.....what do you think??</p>	<p>Go to where the youth are – schools etc          More youth ‘faces’ and input          Youth forums within every High School then Regional groups          Community / hapu / Iwi liaison          One Stop Shop!          Mobile services          Creating youth friendly environments with youth input          Go to where the youth are – schools etc          More youth ‘faces’ and input          Youth forums within every High School then Regional groups          Community / hapu / Iwi liaison          One Stop Shop!          Mobile services          Creating youth friendly environments with youth input          Working together for youth and their family          Give more choices around who and what services they would like          Always be out there in the community – health promotion – always available          After hours services in places they hang out e.g. Youth Centres          Have participation youth for youth support them          Services provided in schools – face book – not just dialogue          Accessibility in lower schools – primary / intermediate – education and knowledge sharing          Using technology as a user friendly conducive to youth          Lessen criteria, open door services that don’t send rangatahi somewhere else</p>
2. How do we support the improvement of youth:	
<p>➤ mental health and wellbeing,          ➤ physical health and,          ➤ social inclusion          ➤ How do we support the improvement of youth:</p>	
<p>Free services for youth, <b>NOT RED TAPE</b>          Free physical health – mahi kai, kori tinana          Free activities – what rangatahi have that means or \$ to access services? \          Open Youth Centre in Gisborne and Waikato          Provide opportunities          Make things accessible to youth i.e. affordable or</p>	<p>Youth friendly          Early workforce development          Increasing positive opportunities for rangatahi          Including youth voice in assessment and solutions to helping them          Systems work to maintain inclusion of Youth in school</p>

<p>without cost</p> <p>Not limiting or removing barriers to participation</p> <p>Employment – self esteem – inclusion – options</p> <p>Free parking</p> <p>Organised sports activities in local parks</p> <p>Homework centre – holistic wrap around one stop shop for health services</p> <p>Include youth in service development</p> <p>Include youth in policy making</p> <p>Riders against teenage suicide</p> <p>Free services for youth, <b>NOT RED TAPE</b></p> <p>Free physical health – mahi kai, kori tinana</p> <p>Free activities – what rangatahi have that means or \$ to access services?</p> <p>Open Youth Centre in Gisborne and Waikato</p> <p>Provide opportunities</p> <p>Make things accessible to youth i.e. affordable or without cost</p> <p>Not limiting or removing barriers to participation</p> <p>Employment – self esteem – inclusion – options</p> <p>Free parking</p> <p>Organised sports activities in local parks</p> <p>Homework centre – holistic wrap around one stop shop for health services</p> <p>Include youth in service development</p> <p>Include youth in policy making</p> <p>Riders against teenage suicide</p> <p>Self training – to address bias and prejudice toward rangatahi – older peoples poor attitude/judgement</p> <p>More youth voice at decision making levels</p> <p>Youth styles – alternative education</p> <p>Flexi funding</p> <p>Free services easily accessible mobile services</p>	<p>LISTEN, inclusive/work alongside – don't let them down too much of that already</p> <p>Youth stylez working together</p> <p>Outdoor pursuits (adventurous solutions)</p> <p>Educate in sexual health</p> <p>Partnerships and collaboration at all levels and access difference levels – no gate keeping</p> <p>More youth advisory groups in lots of different areas where there is a youth population (which can include community things as that covers all age groups)</p> <p>Staff encouraged to come after school</p> <p>Self training – to address bias and prejudice toward rangatahi – older peoples poor attitude/judgement</p> <p>More youth voice at decision making levels</p> <p>Youth styles – alternative education</p> <p>Flexi funding</p> <p>Free services easily accessible mobile services</p> <p>Youth friendly</p> <p>Early workforce development</p> <p>Increasing positive opportunities for rangatahi</p> <p>Including youth voice in assessment and solutions to helping them</p> <p>Systems work to maintain inclusion of Youth in school</p> <p>LISTEN, inclusive/work alongside – don't let them down too much of that already</p> <p>Youth stylez working together</p> <p>Outdoor pursuits (adventurous solutions)</p> <p>Educate in sexual health</p> <p>Partnerships and collaboration at all levels and access difference levels – no gate keeping</p> <p>More youth advisory groups in lots of different areas where there is a youth population (which can include community things as that covers all age groups)</p> <p>Staff encouraged to come after school</p>
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### 3. How can we encourage youth to take the lead in their care?

<p>Inform them about illness</p> <p>Advise about options then let them lead</p> <p>Gauge their confidence in their ability to lead their care and empower them to have more confidence</p> <p>More awareness of what is available for youth</p> <p>Choices and options for treatment and recover</p> <p>Awareness, responsible, listen, let them lead</p> <p>Nothing changes if nothing changes! Change starts from within oneself with the support of <b>positive</b> people</p> <p>Walk alongside them – encourage them to see their strengths</p> <p>Korero me whakarongo ke a ratai ma, ma ratai kei hei mahia ta ratou mahi</p> <p>Provide programmes for youth run by youth</p> <p>Youth development – becoming role models – becoming mentors</p> <p>Do not make assumptions! Ask and respect their perspectives and their ideas</p>	<p>Be yourself / inspire youth they are the Rangatira me apopo</p> <p>Ensure they have a voice within planning</p> <p>Advisory Groups – mentoring – Tuakana/Teina development</p> <p>Walk beside them</p> <p>Youth leadership expos e.g. TKKSHS 9/11/13</p> <p>Talk to youth</p> <p>Contingency management</p> <p>Reward systems</p> <p>More youth friendly services that know how to korero to our communities</p> <p>Upskill tangata Whānau kaupapa Māori</p> <p>Help them to figure out their passions, values beliefs dreams and support them in that by belief in them and connect them with a mentor that would fit well with them. Give beneficial and relevant information</p>
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## Appendix 2

### South Waikato 2019 Feedback Compiled by Mark Ahsin, CareNZ Youth Addictions Worker South Waikato

The South Waikato District is at a major crossroads. After many years of declining population, the past three years have seen a population growth and businesses considering moving to set up in our towns. The current social issues facing these young people that were engaged in the initial process:

- Lack of Warm Housing
- Unemployment with some members of their families
- No Food
- High Truancy Levels - children looking after Children because parents are working

















32 young people were in the initial engagement process regarding the questionnaire. Out of the 32 young people, seventeen (17) identified as utilizing a mental health and/or addiction service. Noting below the dates the facilitation took place:

- Eleven (11) South Waikato Youth Intact rangatahi 19<sup>th</sup> June 2019
- Six (6) YMCA CLUBs Mentoring Programme rangatahi 26<sup>th</sup> June 2019

The comments that have been captured are of their own experiences and views in their current state:

1. HAVE YOU EVER USED A MENTAL HEALTH OR ADDICTION SERVICE?
As per the initial engagement process only those that had identified as utilizing the service continued with the questionnaire. 17 YES
a. WHAT WORKED? <ul style="list-style-type: none"> <li>✚ Confidentiality</li> <li>✚ Fellowship with food</li> <li>✚ Having someone to communicate with</li> <li>✚ More versions of Rachel because she gets us</li> </ul>
b. WHAT DIDN'T WORK? <ul style="list-style-type: none"> <li>✚ What the counsellor said – I was confused</li> <li>✚ Not being listened to properly</li> <li>✚ Being paired with the right counsellor</li> <li>✚ Tried to be too formal</li> <li>✚ Spoke to you like a kid</li> </ul>
c. WHAT COULD BE DONE BETTER? <ul style="list-style-type: none"> <li>✚ It felt like an investigation instead of a conversation</li> <li>✚ Genuine caring because we know what is up</li> <li>✚ Somewhere more private</li> <li>✚ Have a tidy office</li> <li>✚ She was a woman counsellor, I just wanted to talk to a male</li> </ul>
2. WHAT WOULD MAKE IT EASIER FOR YOU TO USE MENTAL HEALTH OR ADDICTION SERVICES?
<ul style="list-style-type: none"> <li>✚ Advertising – don't hide behind this stuff we need help!</li> <li>✚ Knowing the person before talking to them about any personal stuff</li> <li>✚ Privacy</li> </ul>
3. WHAT WOULD PUT YOU OFF GETTING HELP?
<ul style="list-style-type: none"> <li>✚ The Clinician</li> <li>✚ Mockery from friends</li> <li>✚ Environment</li> </ul>

	<ul style="list-style-type: none"> <li>✚ Failing to open up – needing to trust</li> <li>✚ Not really paying attention to our personal issues</li> <li>✚ Being judged for feeling weak when asking for help</li> <li>✚ Faking caring for me</li> <li>✚ Not being genuine and honest, just utilizing me because it's your job, just be real with the facts required</li> </ul>
4.	WHO DO YOU TALK TO IF YOU ARE FEELING STUCK OR THINGS ARE HARD?
	<ul style="list-style-type: none"> <li>✚ Family – not necessarily my parents</li> <li>✚ GOD</li> <li>✚ Animals – dog, cat, fish, birds</li> <li>✚ People with spiritual connections</li> <li>✚ Dr Fresh</li> </ul>
5.	HAVE YOU EVER FELT EXCLUDED BY OTHERS BECAUSE THEY THINK YOU ARE DIFFERENT?
	<ul style="list-style-type: none"> <li>✚ Yes – race, sexuality and culture</li> <li>✚ She thinks I'm ugly and I'm too cool for her</li> <li>✚ Gender differences,</li> <li>✚ You aren't cool enough</li> <li>✚ Close with others everyone naturally assumes you talk shit</li> </ul>
6.	WHAT WOULD MAKE YOU FEEL LIKE YOU ARE IN CHARGE OF YOUR OWN WELL-BEING?
	<ul style="list-style-type: none"> <li>✚ By living by yourself</li> <li>✚ Make your own decisions</li> <li>✚ Gaining something from your counselling session</li> <li>✚ No judgements</li> <li>✚ Being able to be free</li> <li>✚ Standing up for who you are</li> <li>✚ Leniency</li> <li>✚ Surround with positive mentors</li> <li>✚ People your own age who understand</li> <li>✚ Body confidence</li> <li>✚ Getting a girlfriend</li> </ul>
7.	WHAT SUPPORT WILL HELP YOU BEST WHEN YOU ARE FEELING STUCK OR THINGS ARE HARD FOR YOU?
	<ul style="list-style-type: none"> <li>✚ Listening to music</li> <li>✚ Walking</li> <li>✚ Training and exercising</li> <li>✚ Drawing, artwork</li> <li>✚ Going on a vacation</li> <li>✚ Going to church</li> <li>✚ Praying</li> <li>✚ Emotional eating</li> <li>✚ Talking to trustworthy people</li> <li>✚ Doing things, you love the most</li> <li>✚ Friends and Family</li> <li>✚ CLUBs being surrounded by people who love you</li> <li>✚ Alcohol</li> </ul>
8.	DO YOU THINK YOUR CULTURAL BELIEFS AND NEEDS ARE IMPORTANT TO YOUR WELLBEING? WHY/WHY NOT?
	<ul style="list-style-type: none"> <li>✚ Yes – it gives me a sense of identity</li> <li>✚ Yes – my culture is a part of who I am, it should be important</li> <li>✚ No – because no-one cares about your culture anyway</li> <li>✚ Yes – it's your DNA</li> <li>✚ Yes – umm is this question for real, no matter what colour or race you are we all have cultural beliefs and needs, seriously!</li> </ul>

<p>9. WOULD YOU RATHER BE SUPPORTED BY SOMEONE WHO HAS EXPERIENCE OF MENTAL HEALTH &amp; ADDICTION PROBLEMS? WHY/WHY NOT?</p>
<ul style="list-style-type: none"> <li> Yes – they will understand and relate to you</li> <li> Yes – more trustworthy</li> <li> Yes – they know what they are talking about</li> <li> Yes – help me more</li> <li> Back here we different – Māori aren't really fussed because it's not until someone says</li> <li> there is something wrong with you then you need to see someone, Pacific Island just pray and hope that solves all the problems and European probably want a quality service because they have been taught from the beginning – it's your right and it's your country</li> </ul>
<p>10. WHAT DOES A GOOD MENTAL HEALTH &amp; ADDICTION SERVICE LOOK LIKE TO YOU?</p>
<ul style="list-style-type: none"> <li> More Rachel's</li> <li> Youth Intact – WAZUP</li> <li> Dr Fresh – keeping it Fresh</li> <li> CLUBs Mentoring Programme – it's my home away from home</li> <li> Smiling faces</li> <li> Genuine people</li> <li> Homely feel</li> <li> No judgements</li> <li> A place where adults that get you but some that don't get you – fresh flavour</li> <li> Fellowship with Food because sometimes that's the only meal I get during the day or week, I just love the family vibe while we eat</li> </ul>



Wellbeing through mana-enhancement

## Te tangi ā te āpōpōtanga

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*The voices of our future*

Prepared by

Aimée & Turaukawa Bartlett

24 June 2019

## Whānaungatanga | Connections

E tū Rangatira ai te Rangatahi ki anamata, me whakarongo  
ināiane *For our young people to lead the future, we must listen  
to them now*

Tuia i runga

Tuia i raro

Tuia i roto

Tuia i waho

Tuia te here tangata

Tūturu whakamaui kia tina, tina!

Haumi ē, hui ē, tāiki ē!

*Connect all above*

*Connect all below*

*Connect all within*

*Connect all out*

*Connect and bind us together*

*Let us draw together*

*Affirm*



*Kei te whakarua kākā e noho rangatira nei i raro i te marumaru o te Whānaungatanga,  
ka mihi atu rā. He kupu irirangi e tanga nei ki a koutou kua roa nei e poipoi ana i ngā  
kākano kia puāwai ā, te āpōpōtanga o te ao, ngā rangatahi, e kore e mimiti ngā mihi.*



*Ko Rae-o-te-Papa te maunga*

*Ko Waihou te awa*

*Ko Tohora te waka*

*Ko Ngāti Hako te iwi*

*Nō Hauraki ahau*

*Ko Aimee Bartlett tōku ingoa*



*Ko Maungakiekie te maunga*

*Ko Waitematā te moana*

*Ko Māhuhu-ki-te Rangi te waka*

*Ko Ngāti Whātua ki Ōrākei te iwi*

*Ko Turukawa Bartlett tōku ingoa*

On behalf of **Ngā Rangatira o te waka: MANAvation Rangatahi group of Hauraki**, it is a privilege to provide this report to reflect **their** voices, **their** mana, and above all **their** vision of a new future of for mental health and addiction services in Aotearoa – New Zealand.

## Whakarāpopoto matua | Executive summary

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This report outlines the feedback received from Ngā Rangatira o te waka: MANAvation Rangatahi group of Hauraki in response to the 10 questions regarding their own journey of mental health and addiction; their previous experiences in mental health and addiction services; and their future vision of a new future for mental health and addiction services in Aotearoa – New Zealand.

The tikanga-Māori based engagement process was facilitated by Turaukawa and Aimee Bartlett and held in a secondary school in Hauraki. There was a total of 20 Rangatahi engaged in the kaupapa (17 Boys/3 girls), of both Māori and Pākehā descent, and ranging in ages from 14 to 15 years old.

The participants hold varying levels of lived experience relating to mental health and addictions and are currently engaged in the MANAvation Hauora – Wellbeing leadership programme. Some students are also being supported by various other hauora supports including Oranga Tamariki and ICAMHS (Infant Child Adolescent Mental Health and Addiction Services – Waikato)

The feedback provided has identified clear themes including:

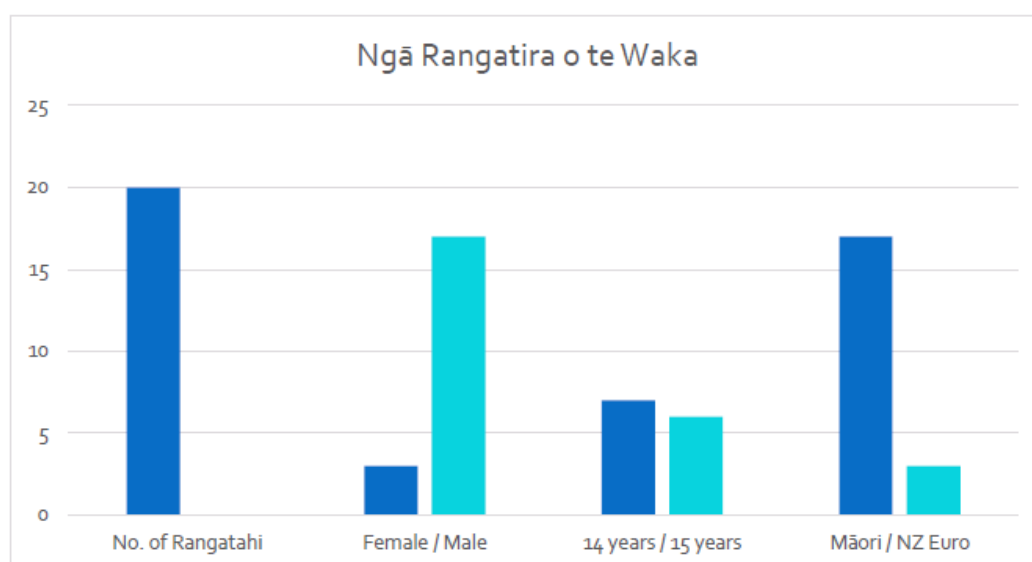
- **Ahurea Tuakiri:** Cultural identity is a key element to Hauora – wellbeing
- **Whaiora:** Rangatahi prefer to receive support from those with lived experience
- **Whānaungatanga:** The relationship and connection is everything
- **Kaimahi Rangatahi:** The workforce needs more skilled young people working with young people
- **Kei ngā kura:** More supports need to be based in schools

It is clear that the feedback provided aligns with the key themes previously identified in the *Youth Summit Evaluation Report 2013*, signaling a concern and need to action the recommendations as detailed.

It is recommended that this group (Youth Organising Group) consider the feedback provided and utilise the key themes to guide the development of the planned Rangatahi Youth Wānanga and utilise the outcomes to inform the future Te Manawa Taki Youth Strategic Plan.

Mauri ora!

## Te Kāhui Rangatahi | Youth Statistics



## Whakahoki whakaaro | Feedback to questions

### Q.1 HAVE YOU EVER USED A MENTAL HEALTH OR ADDICTION SERVICE?

- All 20 Students answered YES

#### 1a What worked? (*\*Bold font indicates multiple answers and/or strong group support of feedback*)

<ul style="list-style-type: none"> <li>• Got to know me before anything else</li> <li>• You always have food, sometimes it was the only feed I had that day</li> <li>• Someone we could connect with that 'got us'</li> <li>• Having support in the school when we needed it</li> <li>• Learning our whakapapa and karakia, but also learning what they meant and why we do them i.e. creating a safe space for our kōrero</li> <li>• Group work for me and building the Whānaungatanga with others going through the same thing</li> <li>• Learning strategies so we can try ourselves and not just being told to stop!</li> <li>• All the food – sometimes it was the only feed I had that day</li> <li>• You shared your own personal story, so we knew you were legit and understood us!</li> <li>• music jamming when we were feeling like shit that day</li> </ul>	<ul style="list-style-type: none"> <li>• Didn't judge me</li> <li>• Always had our back and said you wouldn't give up on us... even when we f**ked up</li> <li>• Always turned up when you said</li> <li>• Creating a place where we could just be us and not have to wear the mask</li> <li>• Straight answers</li> <li>• I'm not being racist, but I would rather see a Māori than a Pākehā... you already feel connected with them</li> <li>• Easy to come and see you – my teacher said you were all good, so I sort of knew beforehand.</li> <li>• My mates could come with us so we didn't feel alone</li> <li>• Using Instagram and Facebook chats to stay connected when we weren't together</li> <li>• Being told we were the leaders of our own waka – I've never been told that before</li> <li>• Knowing that our kōrero was safe – I thought confidentiality meant keeping secrets, but it's not!</li> </ul>
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**1b What didn't work?**

<ul style="list-style-type: none"> <li>• The lady I first met was judging me – I could tell she didn't give a f**k, so I didn't go back</li> <li>• I had to go all the way to town for a meeting</li> <li>• All they did was talk about what I had done wrong</li> <li>• No food</li> <li>• As soon as you got there, you felt out of place – it was like a hospital</li> </ul>	<ul style="list-style-type: none"> <li>• Going alone felt shit</li> <li>• They never turned up and made excuses all the time</li> <li>• They were too old – felt like I was talking to my parents</li> <li>• They did some karakia off a piece of paper and didn't even know what they were saying</li> </ul>
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**1c What could be done better?**

<ul style="list-style-type: none"> <li>• More young people doing the job – someone we can actually connect with</li> <li>• People just need to be straight up and not act like they know what it's like to be us</li> <li>• Make sure that young people know they can bring their friends or people they are connected with</li> <li>• Tell Māori that it's cool to be Māori</li> </ul>	<ul style="list-style-type: none"> <li>• Build relationships with youth before trying to 'fix' us</li> <li>• More Māori</li> <li>• Build Youth leadership Groups and work with them to support other youth</li> <li>• More people who know how to do their pepeha – they asked if I knew mine, and they didn't even know theirs!</li> </ul>
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## Q.2 WHAT WOULD MAKE IT EASIER FOR YOU TO USE MENTAL HEALTH OR ADDICTION SERVICES?

<ul style="list-style-type: none"> <li>• Knowing that there are more people like me I could connect with – young people</li> <li>• Always have food</li> <li>• Knowing that our kōrero was tapu and safe</li> <li>• Having this (the group) more often than once a week – imagine having it available all week for everyone</li> </ul>	<ul style="list-style-type: none"> <li>• Straight answers</li> <li>• Make sure the people (workers) are legit – they have actually lived through something</li> <li>• Not having to travel to town – my parents can't afford the gas to take me</li> <li>• Having a welcoming like starting with mihi and karakia – it makes you feel proud to be Māori</li> </ul>
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## Q.3 WHAT WOULD PUT YOU OFF GETTING HELP?

<ul style="list-style-type: none"> <li>• The people judging me</li> <li>• Only having old people</li> <li>• If they tried to talk shit about my whānau</li> </ul>	<ul style="list-style-type: none"> <li>• Not being legit with us</li> <li>• The people doing it – if they didn't care or haven't actually been through something, then I wouldn't go back</li> </ul>
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#### Q.4 WHO DO YOU TALK TO IF YOU ARE FEELING STUCK OR THINGS ARE HARD?

<ul style="list-style-type: none"> <li>• The brothers in the group</li> <li>• You – Turaukawa / Aimee</li> <li>• My brother</li> <li>• The lady from TPK that came out to talk to us</li> <li>• The group chat whānau on Instagram</li> </ul>	<ul style="list-style-type: none"> <li>• My Nana and Poppa</li> <li>• The bros and then my cousins</li> <li>• 1737 – but only because we know them now from this group</li> <li>• My girlfriend</li> <li>• My best homie</li> </ul>
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#### Q.5 HAVE YOU EVER FELT EXCLUDED BY OTHERS BECAUSE THEY THINK YOU ARE DIFFERENT?

<ul style="list-style-type: none"> <li>• <b>Yep all the time – people at school are racist against Māori, including teachers</b></li> <li>• On Instagram, people always talk shit about us because we're the 'naughty kids'</li> <li>• <b>Other kids from the rich families think we just come to the group to eat lunch</b></li> <li>• <b>When you're Māori, it's like already being judged no matter what you do</b></li> <li>• You can tell people think we're just the group of naughty kids</li> <li>• When we do karakia in the group, you can tell others are laughing</li> </ul>	<ul style="list-style-type: none"> <li>• The counsellor made me feel like shit because I messed up one time</li> <li>• <b>People threw money on the ground and told us to dance for it like f****n monkeys!</b></li> <li>• The people at that place (health service) were all old</li> <li>• When we were talking to the guy (counsellor), I could tell he had never even smoked before</li> <li>• It's our skin colour</li> </ul>
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#### Q.6 WHAT WOULD MAKE YOU FEEL LIKE YOU ARE IN CHARGE OF YOUR OWN WELLBEING?

<ul style="list-style-type: none"> <li>• <b>Teach us skills and strategies so we can try them out</b></li> <li>• <b>Build leadership skills – we already know about drugs, but we want to know about how we can be the leaders of our own waka</b></li> <li>• <b>Tell us that it's okay to make mistakes, but to learn from them</b></li> <li>• <b>Teaching us about our culture and language</b></li> </ul>	<ul style="list-style-type: none"> <li>• Giving us leadership roles within the groups so we can feel like we've got mana</li> <li>• Tuakana-teina: support the older bros to support the younger people coming through</li> <li>• Remind us that someone believes in us</li> <li>• Having our whānau day at the marae, so we can show our whānau and the teachers that we are the leaders of our own waka</li> </ul>
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### Q.7 WHAT SUPPORT WOULD HELP YOU BEST WHEN YOU ARE FEELING STUCK OR THINGS ARE HARD FR YOU?

<ul style="list-style-type: none"> <li>• Connecting on Instagram like our group chat so we can talk to the bros about what's going on – last night the bros came through for me and helped me through that shit</li> <li>• Having the group and support all week at school rather than just once a week</li> <li>• I rang the 1737 line, but I only rang because we knew the people there</li> </ul>	<ul style="list-style-type: none"> <li>• Using our karakia to 'kia tau'</li> <li>• Having other young people to go to</li> <li>• Having strategies to use</li> <li>• The right people is most important – we'll only go to people who we trust and are legit</li> <li>• The Facebook page has been the best place – we can connect when we're at home going through stuff</li> </ul>
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### Q.8 DO YOU THINK THAT YOUR CULTURAL BELIEFS AND NEEDS ARE IMPORTANT TO YOUR WELLBEING? WHY/WHY NOT?

<ul style="list-style-type: none"> <li>• Hell yes – I'm proud to be Māori</li> <li>• Yes – coming together to do karakia and whakapapa makes me feel proud</li> <li>• Doing the whakatau and mihi made us feel like it was cool to be Māori</li> <li>• It's who I am and who my whānau is</li> <li>• Going to the marae was the only time I felt connected to my culture</li> <li>• Yes – when you think about, we now know how our experiences affect our Hauora/ wellbeing, and the biggest part is our culture and how we're seen as at the school</li> </ul>	<ul style="list-style-type: none"> <li>• Straight up – I didn't know my Māori side before</li> <li>• Just being young is a culture, so we need more people who understand that side</li> <li>• Even though I'm not Māori, I understand why we do karakia and whakapapa – I thought it was just about Jesus</li> <li>• As a white guy, even I feel now that culture is important. Getting to know the other cultures has been all good</li> <li>• Of course, can you imagine what it's like to go meet with a person, and they don't even know how to connect with your culture</li> </ul>
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### Q.9 WOULD YOU RATHER BE SUPPORTED BY SOMEONE WHO HAS EXPERIENCE OF MENTAL HEALTH & ADDICTION PROBLEMS? WHY/WHY NOT?

<ul style="list-style-type: none"> <li>• Hell yes – so we know that they've been there and done that!</li> <li>• If they haven't ever smoked or been through stuff, then how can they can understand what it feels like to be us?</li> <li>• Of course – we can tell when people are all shit</li> <li>• YES because it's not about what they got taught, it's about what they have learned by experiencing it</li> </ul>	<ul style="list-style-type: none"> <li>• I wouldn't trust someone who hasn't lived it</li> <li>• Yes, but if they didn't, it would come down to what kind of person they are and can they connect with me</li> <li>• Yes – you already feel like they are legit because they've done it before</li> <li>• It depends on who they are – if they aren't all good now, then no because it wouldn't be safe</li> </ul>
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Q.10 WHAT DOES A GOOD MENTAL HEALTH & ADDICTION SERVICE LOOK LIKE TO YOU?

<ul style="list-style-type: none"> <li>• Being where young people are, like at school</li> <li>• Young people supporting other young people</li> <li>• Having groups like this where we can have a kai and learn about our culture and language</li> <li>• People who we can trust and will be there – the thing that helped me the most was knowing I wasn't alone</li> <li>• More people like us</li> </ul>	<ul style="list-style-type: none"> <li>• People being honest and straight up with us</li> <li>• Having people we can relate to and connect to</li> <li>• A place where we can un-bottle everything and have the support from others to get through</li> <li>• A place where we can come together like this and just be us</li> <li>• Having a safe place where we can talk about stuff and work through it – it's like we don't even know that this is counselling</li> </ul>
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## Appendix 4 – References

- Nonu-Reid E. 2014. *Te Manawa Taki 2013 Youth Summit Evaluation Report*. Te Manawa Taki Regional Mental Health & Addiction Network.
- Ministry of Health. 2018. *He Ara Oranga: Report of the Government Inquiry into Mental Health*. Wellington.
- Waikato District Health Board. 2015. *Waikato Youth Addiction Model of Care*. Waikato
- Ashin M, Bartlett T, Bartlett A. 2019. *Waikato Youth Feedback*. Te Manawa Taki Regional Mental Health & Addiction Network.

## **Appendix 5 – Glossary**

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## Appendix 6 – Te Piko o te Māhuri Anonymised Participant List

Rohe	Age	Eth	Role
Hauraki			Rangatahi
Hauraki			Rangatahi
Hauraki			Rangatahi
Hauraki			Rangatahi
Hauraki			Rangatahi
Hauraki			Rangatahi
Taranaki	16	M	Rangatahi
Taranaki	16	M	Rangatahi
Taranaki	22	M	Rangatahi
Taranaki	23	M	Rangatahi
Taranaki	21	M	Rangatahi
Taranaki	19	M	Rangatahi
Taranaki	21	P	Rangatahi
South Waikato	17	M	Rangatahi
South Waikato	15	M	Rangatahi
South Waikato	19	M	Rangatahi
South Waikato	17	O	Rangatahi
South Waikato	15	P	Rangatahi
South Waikato	18	M	Rangatahi
South Waikato	18	M	Rangatahi

Organisation	Type	Eth	Role
South Waikato	19	P	Rangatahi
Waikato	17	M	Rangatahi
Waikato	16	M	Rangatahi
Waikato	18	M	Rangatahi
Waikato	16	M	Rangatahi
Waikato	15	M	Rangatahi
Waikato	18	M	Rangatahi
Waikato	18	M	Rangatahi
Waikato	15	M	Rangatahi
Waikato		M	Rangatahi
Tairāwhiti	20	M	Rangatahi
Tairāwhiti	19	M	Rangatahi



FINAL

Tairawhiti	15	M	Rangatahi
Tairawhiti	18	M	Rangatahi
Taranaki	16	P	Rangatahi
Lakes	12	M	Rangatahi
Lakes	12	M	Rangatahi
Lakes	12	M	Rangatahi
Lakes	12	M	Rangatahi
Lakes	14	M	Rangatahi
Lakes	15	M	Rangatahi
Lakes	15	M	Rangatahi
Lakes	14	M	Rangatahi
Lakes	14	M	Rangatahi
Lakes	16	M	Rangatahi
Lakes	16	M	Rangatahi
Lakes	16	M	Rangatahi

Organisation	Type	Eth	Role
South Waikato			Kaiawhina
South Waikato			Kaiawhina
South Waikato			Kaiawhina
South Waikato			Kaiawhina
South Waikato			Kaiawhina
Hauraki			Kaiawhina
Taranaki			Kaiawhina
Waikato			Kaiawhina
Taranaki			Kaiawhina
Taranaki			Kaiawhina
Taranaki			Kaiawhina
Taranaki			Kaiawhina
Taranaki			Kaiawhina
Tairawhiti			Kaiawhina
Tairawhiti			Kaiawhina
Waikato			Kaiawhina
Lakes			Kaiawhina
Lakes			Kaiawhina

## Appendix 7 – Te Piko o te Māhuri Wānanga Programme



Youth Wellbeing Framework Wānanga

07 August 2019 – Mangatoatoa Paa – 66 Te Mawhai Road, Tokanui

Agenda		
8.30am – 9.00am	<ul style="list-style-type: none"> <li>All meet and prepare for powhiri</li> </ul>	<ul style="list-style-type: none"> <li>Koutou katoa</li> </ul>
9.00am	<ul style="list-style-type: none"> <li>Powhiri</li> </ul>	
Morning tea		
<ul style="list-style-type: none"> <li>Te Karere – Eseta Nonu-Reid</li> <li>Whiro – Hine Moeke-Murray</li> <li>Opening and closing karakia of Wānanga – Turaukawa Bartlett</li> </ul>		
11.00am	<ul style="list-style-type: none"> <li>10 second introductions – Name &amp; where you are from 😊</li> <li>Whakawhānaungatanga / Ice breaker via workstation – break into 5 groups mixing the rangatahi</li> </ul>	<ul style="list-style-type: none"> <li>Each rohe responsible for Ice breaker (10mins)</li> </ul>
Lunch break		
12.00pm		
1.00pm	<b>Workstation Questions</b> <ol style="list-style-type: none"> <li>What values are important to you?</li> <li>Who do you go to when things are hard and why?</li> <li>Identity using mirror activity</li> <li>Blank paper – Safe Talk</li> <li>Blank paper – Drug &amp; Alcohol</li> </ol>	(25mins) <ul style="list-style-type: none"> <li>Tairawhiti whānau</li> <li>Taranaki whānau</li> <li>Hauraki whānau</li> <li>South Waikato whānau</li> <li>Lakes whānau</li> </ul>
Afternoon Tea		
3.00pm		
3.30pm	<ul style="list-style-type: none"> <li>Present identified common themes to Rangatahi for validation</li> </ul>	<ul style="list-style-type: none"> <li>Steering group</li> </ul>
4.30pm	Closing of Wānanga	Karakia by Turaukawa Bartlett

## Appendix 8 – Te Piko o te Māhuri Consultation Survey

Te Manawa Taki Te Piko o te Māhuri Youth Wānanga: Discussion Paper September 2019

### Consultation Survey

This is an opportunity to provide feedback on the **Te Manawa Taki Te Piko o te Māhuri Youth Wellbeing Framework**. If you have not reviewed the Discussion Paper you will need to do this before completing the survey.

Your feedback is important. All feedback will be considered in the development of the final Te Manawa Taki Te Piko o te Māhuri Youth Wellbeing Framework which will be available on the Te Manawa Taki Regional Network website <http://www.TeManawaTakimentalhealthnetwork.co.nz/page/116-Te-Manawa-Taki-Regional-Network-Mental-Health-and-Addictions>

Please complete this survey by the 18<sup>th</sup> October 2019, using one of the following options:

- Take the survey on line at:
- Photocopy the survey and post to Akatu Marsters, Senior Administrator, Private Bag 3023, Rotorua Mail Centre, Rotorua 3046.
- Zoom meeting for groups wanting to do a face to face submission. Contact Akatu to arrange a time and date.

If you have queries please contact Akatu Marsters on 07 349 7955 extn 8574 or email [Akatu.Marsters@lakesdhb.govt.nz](mailto:Akatu.Marsters@lakesdhb.govt.nz).

### Where Are You From?

	Bay of Plenty
	Lakes
	Tairāwhiti
	Taranaki
	Waikato
	Other (please specify)

### Aspirations

1. Please indicate your response to each of the following statements (Please place a cross to indicate your rating)	1 Strongly disagree	2 Disagree	3 Neutral	4 Agree	5 Strongly agree	Don't know
<b>A. Does the Purpose section make sense to you?</b>						
<b>B. Does the Format section make sense to you?</b>						
<b>C. Does the Self-determination section</b>						

make sense to you?						
D. Does the Treaty of Waitangi section make sense to you?						

E. Please provide any additional comments or amendments here.

### Mission, Vision and Values

2. Please indicate your response to each of the following statements (Please place a cross to indicate your rating)	1 Strongly disagree	2 Disagree	3 Neutral	4 Agree	5 Strongly agree	Don't know
A. Does the Mission fit youth culture?						
B. Does the Vision fit youth culture?						
C. Does the Values fit youth culture?						

E. Please provide any additional comments or amendments here.

### Aspirations

3. Please indicate your response to each of the following statements (Please place a cross to indicate your rating)	1 Strongly disagree	2 Disagree	3 Neutral	4 Agree	5 Strongly agree	Don't know
A. Does the <b>Youth Identity</b> Section reflect a youth perspective? B. Have we got the Challenges right?						
C. Does the <b>Youth Role Models</b> section reflect a youth perspective? D. Have we got the Challenges right?						
E. Does the <b>Youth Safe Talk and Safe Spaces</b> section reflect a youth perspective? F. Have we got the Challenge right?						
G. Does the <b>Youth Alcohol and Drugs</b> section reflect a youth perspective? H. Have we got the Challenges right?						

## FINAL

I. Does the <b>Youth Workforce</b> section reflect a youth perspective?						
J. Have we got the Challenges right?						
K. Does the Youth Wellbeing section reflect a youth perspective?						
L. Have we got it right?						

**G. Please provide any comments or amendments here.**

### Overall Feedback

**Overall does this document clearly state Youth Aspirations, Intentions and Perspectives?**

Thanks for taking the time to complete this survey. Post completed survey to Akatu Marsters, Business Support Coordinator, Private Bag 3023, Rotorua Mail Centre, Rotorua 3046 or email to [akatu.marsters@healthshare.co.nz](mailto:akatu.marsters@healthshare.co.nz) by **Friday, 18<sup>th</sup> October, 2019**.