

Palmerston North Youth Sector Network
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ENGAGEMENT WITH RANGATAHI

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Engagement with Rangatahi

1. Rangatahi Potential
2. Interventions
 - Engagement
 - Enlightenment
 - Empowerment
3. Whānau Ora
4. Mauri Ora



Session 1: Rangatahi Profiles

Māori are a youthful population

- Median age for Māori 23.9 years (cf 36.5 years)
- Population over 65 years increased from 4.1% (2006) to 5.4% (2013)
- Population under 15 years has continued to grow but as a percentage of the total Maori population has decreased from 35.4% (2006) to 33.8% (2013)
- Northland has the highest proportion of older Māori with 7.7% aged 64 years and over
- Tasman has the highest proportion of young Māori with 36.1% aged under 15 years

Realising Rangatahi Potential

- Full potential remains to be realised
- Most health problems are 2-3 times greater for Rangatahi than for other young New Zealanders
- Around 40% Māori boys leave school totally unprepared for work
- But the proportion of Māori entering tertiary education has never been higher
- The number who have stopped smoking in the past decade has never been higher
- And Rangatahi involvement in sport, kapa haka, has reached new heights

Educational Potential for Rangatahi

Manukura

- ❑ Customised approaches to education and training
- ❑ Student centred (vs institutional centred)
- ❑ Endorsement of cultural values & healthy lifestyles
- ❑ Zero tolerance for failure
- ❑ Relevant to the future and to global opportunities

Cultural Potential for Rangatahi

- Revitalisation of te reo Māori
- Māori relevant education
- Waka ama, Kapa haka
- Mātauranga Māori

Rangatahi Potential for Health

- Nutritional sense
- Sport and exercise
- Positive relationships
- Health literacy

Global Potential for Rangatahi

‘To live as Māori and as citizens of the world’

- Increasing diaspora
- Social networking means that a digital link can enable cohesion and participation with whānau
- Opportunities for work, education, sport, music

Session 2:

Reasons to Engage with Rangatahi

- To address a problem
- To teach a skill
- To increase participation
- To reverse downhill pathways
- To generate opportunities

Interventions with Rangatahi

A Three - part process

1. Engagement
 - Whakapiri
2. Enlightenment
 - Whakamarama
3. Empowerment
 - Whakamana

Whakapiri – Engagement

- Initial contact
- Leads to a readiness and willingness to participate in a therapeutic/care/learning/sport programme
- Failed relationship leads to non-compliance
- Successful relationship building leads to better outcomes

Whakapiri Engagement

Marae Kawa – facilitating engagement

- Relationship building is a key aspect of marae encounters
- The process, kawa, has relevance to establishing relationships with Māori both on and off marae

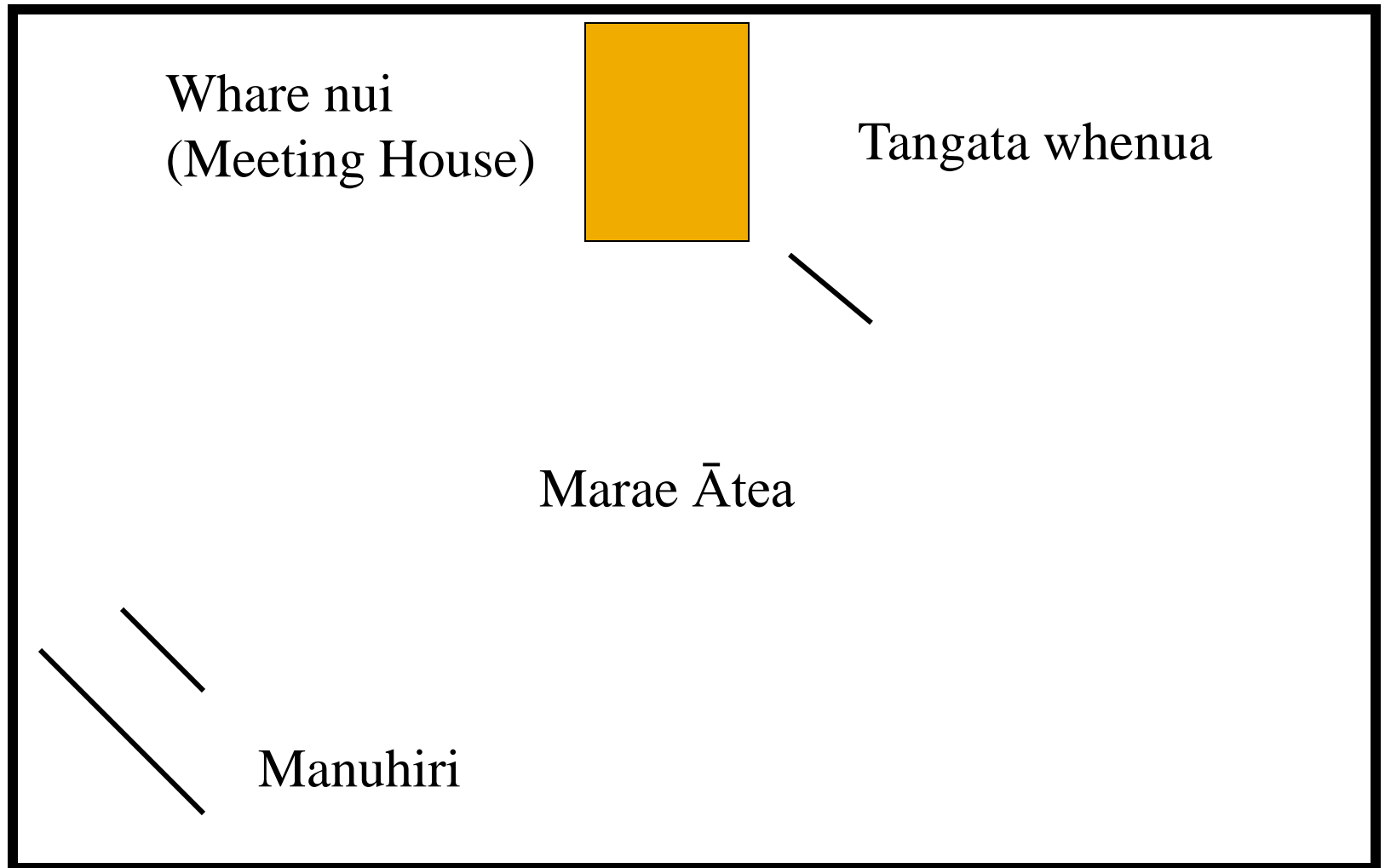
Kawa and engagement

The Marae model

Rangiotu

Aorangi

Marae Encounters



Marae Encounters

- Wero O Testing the motive
- Karanga O Inviting a reply
- Karakia O Focusing the mind
- Whaikōrero O Exploring relationships
- Waiata O Endorsing the message
- Koha O Cementing the bond
- Whakatau O Making contact
- Whakanoa O Sharing a meal

Marae Encounters

Tapu

- Marae~ātea
- Paepae
- Manuhiri

Noa

- o Visitors who have been formally received
- o Food
- o Dining room

Whakapiri

Establishing a relationship has implications for the use of:

- Space
- Time
- Boundaries
- Ways of thinking

The use of space

- Distance important until there is mutual comfort and understanding
- Non-threatening approaches will be more likely to lead to successful engagement
- Room to manoeuvre and negotiate will enable Rangatahi to retain a sense of integrity
- Virtual space may be less threatening to Rangatahi in the 21st century

Engagement at a distance

Use of texting to bridge
initial contact and
reduce psychological
distance

Hi

Jst 2 let u no; will meet u 2mrrow at 9.
Cme 2 frnt dsk & ask 4 me. CU

Bill smith

Kia ora

He mihi poto tenei a mua i ta maua hui
apopo. Mehemea e pirangi koe kia tae
hoki tou whanau, hei tautoko, hei
whakamarama pea, kei te pai.

Ma te wa

Bill Smith

The Use of Boundaries

- Distinctions between groups
- The living and the dead
- Tangata whenua & manuhiri
- Right and left
- Men and women
- Kaumatua and rangatahi
- Professional boundaries

The Use of Time – Observations from Marae

- Expansion of time in order to accommodate obligations
- Being on time is less important than allocating time

WAYS OF THINKING

Centrifugal

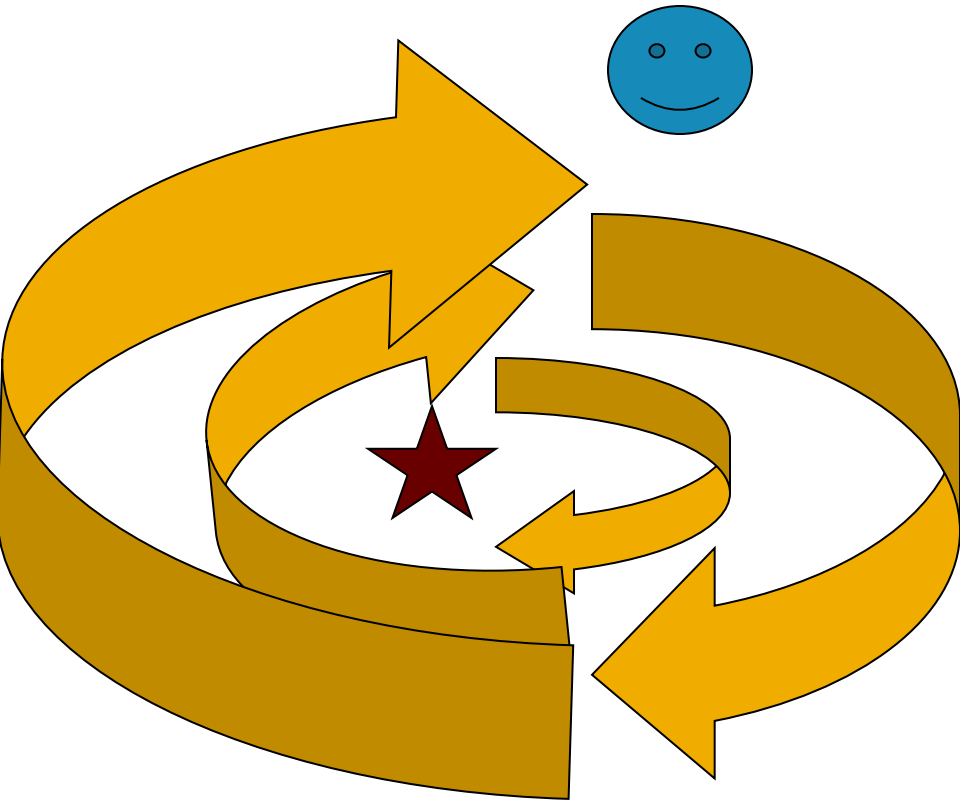
- Outwards direction
- Understanding comes from larger contexts e.g. wider relationships
- Similarities convey essence of meaning

Centripetal

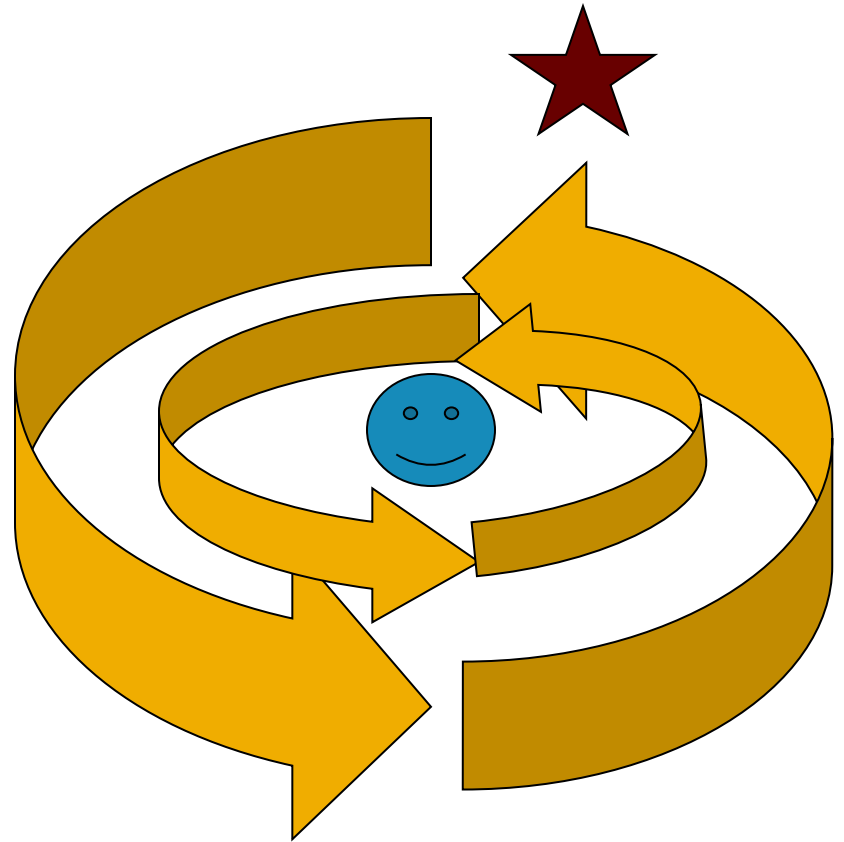
- Inwards direction
- Understanding comes from analysis of component parts e.g. inner thoughts and feelings
- Differences help gain understanding

Ways of Thinking

Centrifugal



Centripetal



Ways of Thinking

Communication Barriers

- Language barriers
- Patterns of thinking
- Levels of thinking
- **Ways of knowing**

Ways of Knowing, Thinking and Reaching Conclusions

- Centripetal approach
- Hard-to-understand approach
- Centrifugal approach

Ways of Knowing

'The weather this year has been terribly wet.'

1. That's why milk production is down.
(centripetal, causal, linear)
2. 'Whether to be or not to be?'
(loose association/tangential thinking)
3. The heavens must be crying
(centrifugal, metaphoric)

Ways of Thinking

'We could well run short of time'

- 1 We had better leave some items off the agenda
(*centripetal, being on time*)
- 2 'Time and tide'
(*idiosyncratic, loose association*)
- 3 The meeting might need to go into the next day
(*centrifugal, important matters take time*)

Some Implications

- Counselling, psychological therapies
- Court procedures
- Learning environments
- Research protocols
- Cross-cultural understanding
- Risk assessment

Maximising the communication impact

- Kanohi ki te kanohi
- Text messaging
- The web
- Individual or group
- Whānau
- Blended approach

Whakamārama - Enlightenment

- 'Switching on the light'
- Successful engagement should lead to a higher level of enlightenment
- Increased:
 - awareness
 - understanding
 - maturity

Whakamārama -Enlightenment

- The ways in which relationships are received vary between individuals
- Multi-sensory perceptions
- Information, procedures, advice are not processed in the same ways

Domains of Enlightenment

Emotional
'felt'

Intellectual
'understood'

SPIRITUAL
'sensed'

Physical
'performed'

Social
'affinity'

Whakamārama - Enlightenment

Taha hinengaro	Improved intellectual understanding, an expanded knowledge base,
Taha wairua	Strengthened cultural and spiritual identity, meaningful connections with time & place, restored values and ethics
Taha tinana	Increased awareness of body and physique, enjoyment of exercise & movement,
Taha whānau	Re-assessment of family & social relationships, renewed energy for positive relationships less enthusiasm for negative relationships

Enlightenment Mis-communication

May result from

- Different experience of encounters
- Spiritual understanding vs intellectual grasp
- Intellectual message vs emotional impact
- Individual focus vs group involvement

Whakamana - Empowerment

Engagement should ultimately lead to
empowerment

Engagement + Enlightenment
= Empowerment

Enabling Empowerment

- Crisis intervention vs capability building
- Diagnosing problems vs identifying strengths
- Providing expertise vs building leadership
- Task orientation vs relational focus
- Attitudinal bias e.g.
hard to reach whanau vs hard to reach services

Markers Of Empowerment

- **Self control** – capacity to manage behaviour, emotions, adaptation, weight
- **Human dignity** – sense of integrity, self worth, secure identity, wider connections
- **Knowledge** – sufficiently well informed to understand risks and pathways to wellbeing
- **Relationships** – able to sustain positive relationships and by-pass others

Interventions with Rangatahi

A Three - part process

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Session 3: Rangatahi and Whānau

Rangatahi & Whānau : Whānau Ora

- ▶ Strengthened whānau capabilities
- ▶ An integrated approach to whānau wellbeing
- ▶ Collaborative relationships between state agencies in relation to whānau services
- ▶ Relationships between government & community agencies that are broader than contractual
- ▶ Improved cost-effectiveness and value for money'

The Whānau Ora Philosophy

From a Disorder Model

- Diagnosis
- Dysfunction
- Deviance
- Diminished expectations
- Disparities
- Difficulties in the past

The Whānau Ora Philosophy

From a Disorder Model To a Model of Potential

- Diagnosis
- Dysfunction
- Deviance
- Diminished expectations
- Disparities
- Difficulties in the past

- ✓ Positive attributes
- ✓ Pathways to success
- ✓ Partnerships
- ✓ Possibilities for the future
- ✓ Progress over time
- ✓ Plans for tomorrow

Whānau Ora Goals

- Whānau self management
- Healthy whānau lifestyles
- Full whānau participation in society
- Confident participation in te ao Māori
- Economic security and wealth creation
- Whānau cohesion – between generations & between households

Three Principles that Underpin Whānau Ora

- Integrated solutions
- Distinctive pathways
- Goals that empower

Principle 1 Integrated Solutions

‘No single sector or discipline has all the answers’

‘Gains for whānau require an integrated and coherent approach’

Principle 1 Integrated Solutions

❑ Integrated Government policies

- Social and economic development
- Impacts of all policies on whānau
- **HiAP (Health in All Policies)**

❑ Integration of Customary and contemporary approaches

- Indigenous knowledge science, commerce, jurisprudence

❑ Integration across sectors

- Health, education, labour, youth affairs, social services, territorial authorities, Māori Affairs ...
- Iwi, hapū, Māori community integration

❑ Integration within sectors and communities

- Youth mentoring, support, advisory services
- ***Collective Impact*** experience




Principle 2 Distinctive Pathways

- Pathways that lead to long term gains
- Pathways that are:
 - Culturally relevant
 - Meaningful to diverse populations
 - (age-groups, ethnic, metropolitan, rural)
 - Linked to future needs, economies, opportunities

Principle 3 Goals that Empower

- The acquisition of knowledge, information, skills in order to achieve:
 - Healthy lifestyles
 - Economic certainty
 - Stable relationships
 - Social inclusion
 - Full participation in society
 - Confident participation in te ao Māori
- Self management & self determination

Principles and Whānau Ora

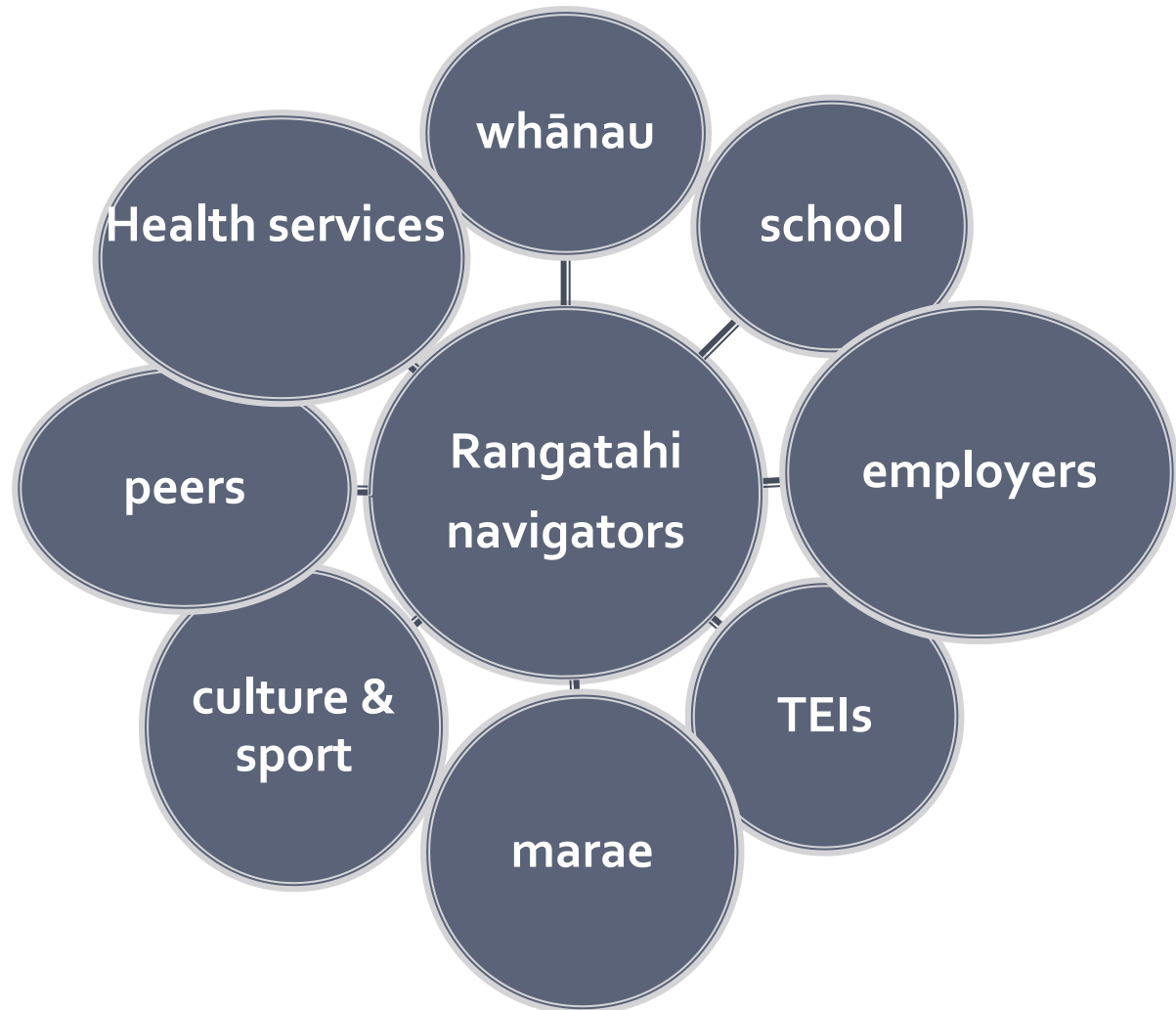
- Integrated solutions  Inter-sector collaboration
Comprehensive Provider clusters
- Distinctive pathways  Whānau navigators,
Matching whānau with services
Cultural dimensions
- Goals that empower  Whānau Plans, that address
future needs, aspirations,
capability

Rangatahi Navigators

Navigators work with Rangatahi in order to:

- Foster healthy living
- **Negotiate educational options**
- Access relevant training schemes
- Obtain employment that will lead to preferred careers
- **Gain health and financial literacy**
- Participate in te ao Māori
- Seek the best possible outcomes

Rangatahi Navigational Pathways



Empowered Rangatahi

- Educational achievement
- Living lives that are compatible with good health
- Acquisition of knowledge, information, skills
- Active participation in te ao Māori
- Positive relationships – whanau, peers
- Long term personalised career plans leading to
 - ongoing career development
 - financial literacy
 - capacity for innovation
 - contribution to whānau
 - opportunities to join the Māori sector workforce
 - global reach
 - self management

Realising Rangatahi potential depends on a community-wide approach that recognises:

- ✓ *collaborative effort,*
- ✓ *multiple strategies aligned with future opportunities,*
- ✓ *the transfer of knowledge, skills and information necessary for living in a complex world*
- ✓ *full participation in te ao Māori and in wider society.*

Session 4:

From Mauri Noho to Mauri Ora

**From Languishing to
Flourishing**

Mauri Ora

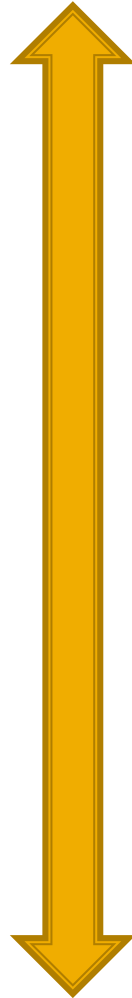
A health & wellness scale

Mauri Ora

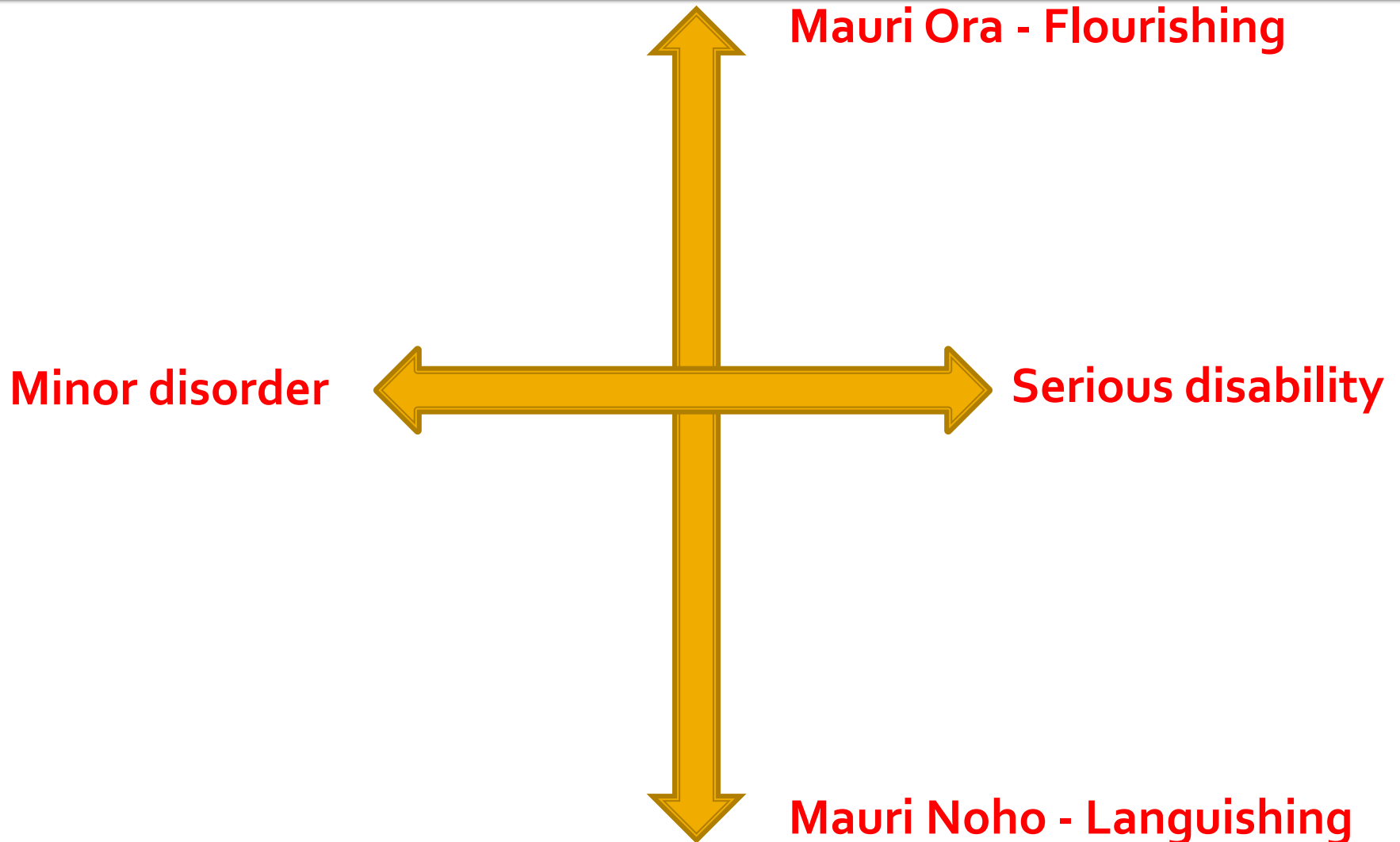
Flourishing

Mauri Noho

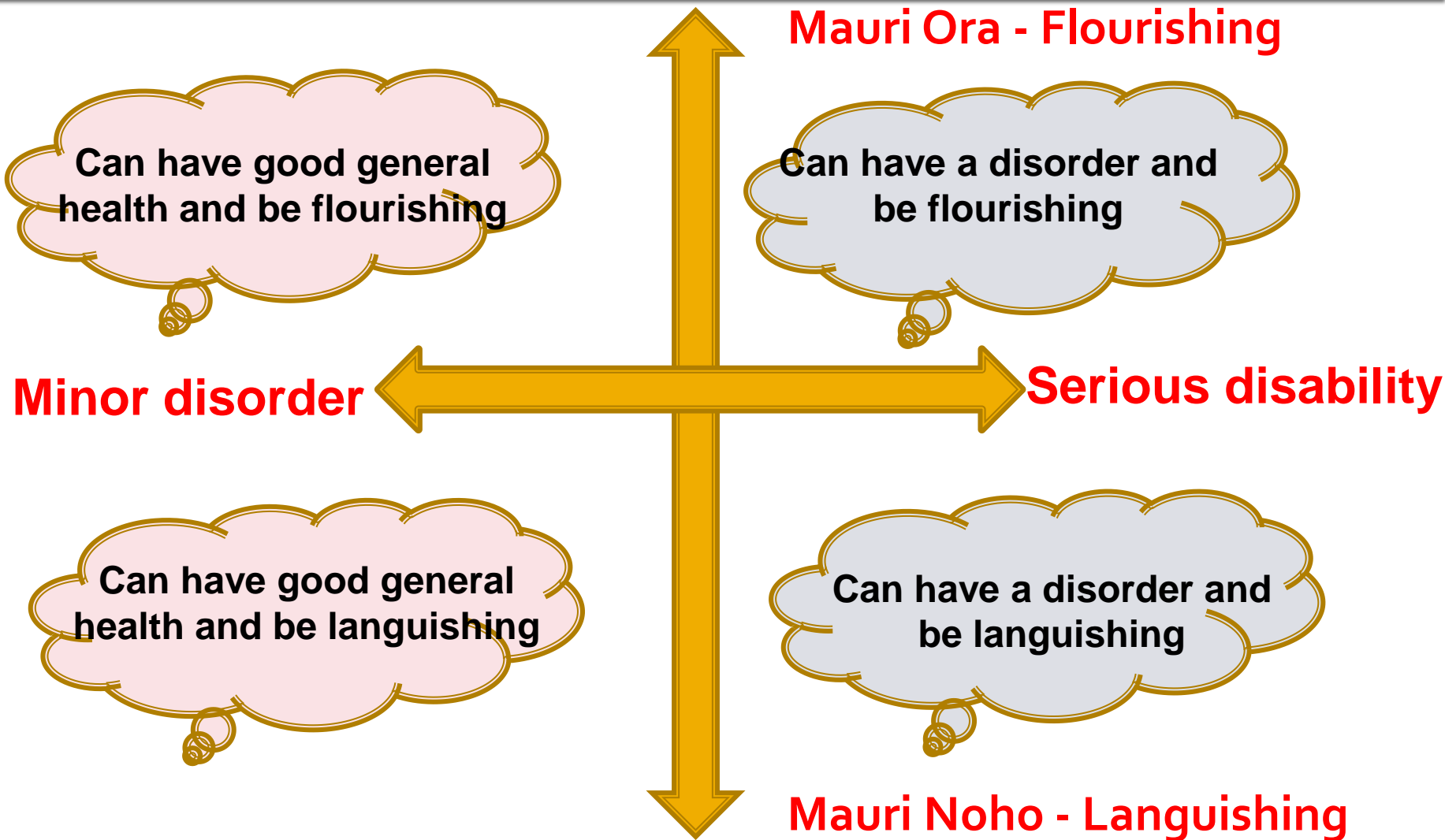
Languishing



Mental health and Mental disorders are different measures



Health and disability are not necessarily related to Mauri noho or mauri ora



Mauri Noho - Languishing

the mauri may be dormant but is never extinguished

- ▶ Cultural & spiritual alienation
- ▶ Negative emotions
- ▶ Knowledge gaps
- ▶ Chronic pain
- ▶ listlessness
- ▶ Negative relationships
- ▶ isolation

Mauri Ora Flourishing

- Spiritually robust
- Culturally engaged
- Emotional vitality
- Positive thinking
- Energetic
- Able to participate in activities, events
- Sustainable & rewarding relationships – with people, with the environment

Mauri Noho Languishing

- ▶ Cultural & spiritual alienation
- ▶ Negative emotions
- ▶ Knowledge gaps
- ▶ Chronic pain
- ▶ listlessness
- ▶ Negative relationships
- ▶ isolation

Wairua

Hinengaro

Tinana

Whanau

Mauri Ora Flourishing

- Spiritually robust
- Culturally engaged
- Emotional vitality
- Positive thinking
- Energetic
- Able to participate in activities, events
- Sustainable & rewarding relationships

Reducing Risk Factors

- Alcohol and drugs
- Cultural alienation
- Discrimination, racism, stigma
- Educational failure
- Environments – unsafe, polluted, overcrowded,
- Family – dysfunctional, fragmented, child neglect,
- Food – too much and too little
- Homelessness
- Motor vehicle accidents
- Natural & man made disasters
- Physical inactivity
- Poverty
- Unemployment
- Violence – interpersonal
- Tobacco
- Work – stress and strain

Building protective factors

- Whānau cohesion, capacity, and capability
- Consolidate cultural identity
- Sport, exercise, recreation
- Nutritional practices
- Social participation
- Economic security
- Safe environments (natural, man-made)

Mauri Oho: Awakening the Mauri

Catalysts to shift Mauri Noho to Mauri Ora

- Community inspired action
- Iwi initiatives
- Whānau cohesion, capability
- Commitment to a cause
- Socio-economic policies
- Counselors, mentors, helpers

MAURI OHO – CATALYSTS: COMMUNITY INSPIRED ACTION

sport

culture

collaboration

*Collective
Impact*

a collaborative
framework

providing a new way of
working towards better
social outcomes.

Rangatahi Court

MAURI OHO – CATALYSTS: IWI INITIATIVES

MĀURI OHO CATALYSTS: WHĀNAU COHESION, CAPABILITY

**Strong, supportive and
sustainable relationships**

- ☐ Communication
- ☐ Parenting & nurturing
- ☐ A sound economic base
- ☐ A Whānau Kawa

MAURI OHO CATALYSTS: COMMITMENT TO A CAUSE

- ❑ Faith-based commitment
- ❑ Cultural commitment
- ❑ Educational commitment

MAURI OHO CATALYSTS: SOCIO-ECONOMIC POLICIES

- Policies where economic, social, cultural and environmental policies are linked
- Policies to eliminate poverty
- Integrated policies that are family centred
- Policies that recognise indigeneity



MAURI OHO CATALYSTS: COUNSELLORS, MENTORS, HELPERS

Understanding the problem is important

But the main question should **not** be:
What is the matter with this person?

MAURI OHO CATALYSTS: COUNSELLORS, MENTORS, HELPERS

Understanding the problem is important

But the main question should **not** be:
What is the matter with this person?

Instead, the main question should be
What matters to this person?

Reframing the approach

Converting *mauri noho* to *mauri ora* depends on :



*Awakening the mauri - **Mauri Oho***

- Building positive **relationships**
- Finding **Catalysts** that lead to a reason for living
- Highlighting **the potential** as well as 'the problem'
- Recognising that people can **flourish** even when poverty, sickness, and alienation dominate their lives at present
- Searching for **protective factors** as well as risk factors

Some implications for the workforce




- 1 Balance attention to  with attention to potential an illness or problem

Some implications for the workforce

1. Balance attention to  with attention to potential an illness or problem
2. Balance the focus on  with a focus on whānau and individuals
community

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Some implications for the workforce

- 1 Balance attention to  with attention to potential an illness or problem
2. Balance the focus on  with a focus on whānau and individuals community
- 3 Balance time spent  with time spent building dealing with risk factors protective factors

Some implications for the workforce

- 1 Balance attention to an illness or problem ↔ with attention to potential
2. Balance the focus on individuals ↔ with a focus on whānau and community
- 3 Balance time spent dealing with risk factors ↔ with time spent building protective factors
- 4 Balance providing a service ↔ with facilitating access to catalysts to unleash the mauri

Some implications for the workforce

- 1 Balance attention to  with attention to potential an illness or problem
2. Balance the focus on  with a focus on whānau and individuals community
- 3 Balance time spent dealing with risk factors  with time spent building protective factors
- 4 Balance providing a  with facilitating access to service catalysts to unleash the mauri
- 5 Balance concern about languishing - mauri  with finding pathways to flourishing – mauri ora noho

Palmy Youth Network

The challenge

Developing a collaborative
approach for realising
rangatahi potential

KIA ORA
KIA MAIA

Whanau Ora
Collective Impact
HiAP

Engagement with Rangatahi

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