

He kohinga kōrero

Gathering of stories

**Oranga Rangatahi and Youth Inclusion Programme
Case study research: Summary report**

July 2023

The Oranga Tamariki Evidence Centre works to build the evidence base that helps us better understand wellbeing and what works to improve outcomes for New Zealand's children, young people and their whānau.

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Acknowledgements:

“He ao te rangi ka ūhia,
mā ngā huruhuru te manu ka rere”

Like clouds that cover the sky,
adorn the bird with feathers so it
can fly”¹

E aku nui, e aku rahi, tena koutou katoa.

Kaore te mihi aroha e oti ki ngā rangatahi, ki ngā whānau, ngā kaiawhina me ngā kaiāpai i tautawhi ake i te kohinga kōrero e whai ake nei. Ko ngā kōrero, ko ngā whakaaro rangatira i whakatakotoria e koutou, ka noho hei tūāpapa mo tēnei rangahau.

Koia tēnei ko te rangahau ka noho hei huruhuru e rere ai te manu.

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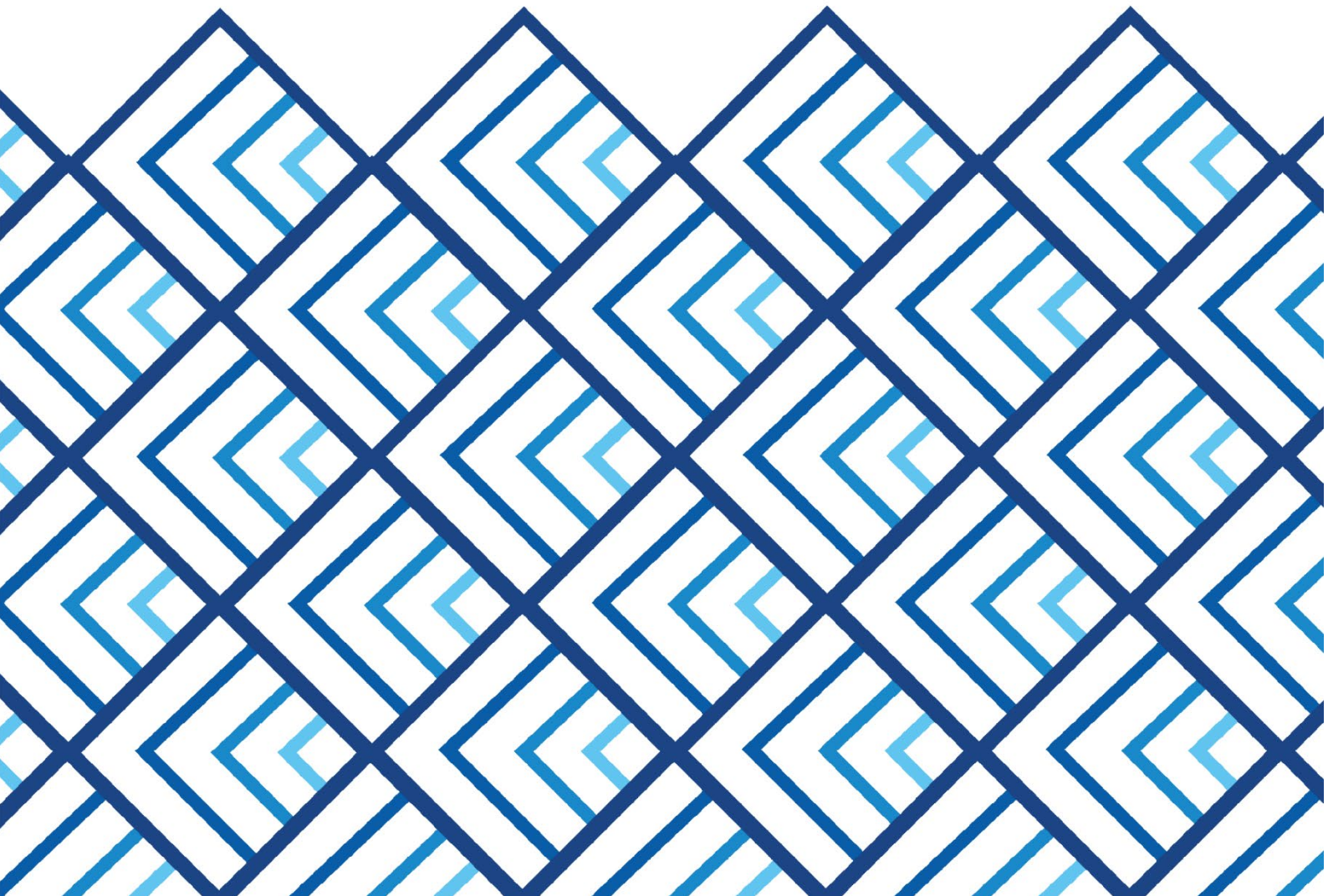
¹ This well-known whakatauki or Māori proverb is used within the context of this report as a metaphor for resourcing rangatahi to reach their full potential.

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Executive summary



Background

Oranga Rangatahi (OR) and Youth Inclusion Programmes (YIP) are preventative programmes aimed at reducing youth offending and numbers of young people entering the youth justice system. Oranga Tamariki work in partnership with programmes currently operating across Aotearoa New Zealand in 12 regions. The programmes are neighbourhood-based initiatives designed to prevent youth crime and anti-social behaviour by offering a secure environment for rangatahi to express themselves. By engaging young people in positive development opportunities and alternative life paths, the programmes aim to provide comprehensive, cross-agency support for at-risk rangatahi. This support is bolstered by strengthening their cultural connections and identity through strengthening Māori/iwi involvement. In collaboration with whānau and local communities, the providers strive to empower rangatahi by enhancing their mana.

The overarching findings in this summary report were informed by three individual case studies that provided a deep dive exploration of one OR and two YIP programmes. The programmes are:

- Whakatōhea WAY UP holistic programme is an Oranga Rangatahi programme operated by Te Pou Oranga o Whakatōhea Health and Social Services in Opotiki, supporting rangatahi in education, training and/or employment opportunities.
- Tihei Rangatahi – a Youth Inclusion Programme operated by Kōkiri Marae Health & Social Services at the Wainuiomata Community Hub delivering a wrap-around service for rangatahi and whānau.
- Rising Rangatahi – a Youth Inclusion Project coordinated by Buller REAP, Westport promoting a collaborative whānau ora approach to supporting rangatahi and their whānau with various early intervention services.

The case studies for each of the programmes are included in Appendices 1, 2 and 3.

The key research questions that guided each case study were:

1. What needs are the current community-led preventative programmes addressing, and what are their goals, and how are they going about achieving these goals?
2. How are the programmes operating, and in what ways are they supporting the needs of rangatahi and whānau?
3. What are the early outcomes and experiences of young people, whānau and communities with these programmes?
4. What has worked well, and what were the challenges?
5. How supported were providers to lead the programmes by Oranga Tamariki, and how can they continue to support providers to help them achieve their goals?

Kaupapa Māori methodology guided the research by drawing on ngā ura (values), tikanga (practices), te reo Māori and Māori practice models. Kaupapa kōrero, or narrative inquiry, served as the main data collection method, which was complemented by including other pertinent documentation and information for review.

The fieldwork took place between October and December 2022. The research team engaged 80 people in either face-to-face or Zoom interviews. The breakdown of interviews is contained in this report.

For analysis, each case study was written up separately, perused, edited and confirmed by the providers. A thematic analysis across the three programmes was completed. Synthesis was achieved through two sense-making sessions, where preliminary findings were presented back to Oranga Tamariki and discussed.

Key findings

Overall, providers of all three programmes are effectively addressing the needs of rangatahi. The programmes are **tailored to local contexts and requirements**. A consistent level of positive support is evident for rangatahi facing adverse childhood events or trauma, as well as those coping with anger, grief, mental health challenges, neurodiversity, and post-traumatic stress.

Programmes are rangatahi-centric and are **responsive to rangatahi Māori and whānau**. Providers effectively incorporate te ao Māori, weaving in and reinforcing kaupapa Māori values and tikanga, with a strong emphasis on strength-based practice – building upon existing strengths.

Providers have **co-designed their programmes in partnership** with rangatahi, local service agencies and community groups, including iwi. They have **created safe spaces** and positive home-like environments for rangatahi.

The providers are meeting the common needs of rangatahi by:

- inspiring and cultivating a passion for education and learning
- delivering alcohol and drug education and promoting healthier lifestyles
- strengthening their identity as Māori
- offering a range of pro-social activities and opportunities
- providing health and social services for rangatahi and their whānau including access to specialised clinical support, where appropriate and available.

The providers work with other community support providers to ensure that rangatahi and whānau have **improved access to and choice of** services. By inviting other agencies into their spaces, they have established collaborative ecosystems centred around shared goals and objectives. This approach enables a comprehensive, wrap-around support system for rangatahi, fostering holistic wellbeing.

Emerging outcomes of the programmes

Rangatahi are achieving success and **improved resilience, autonomy, and pro-social behaviour**. They are experiencing **positive behaviour change** with healthier emotional connections and relationships. Rangatahi are exploring their capabilities and discovering their potential, leading to positive self-perception.

Rangatahi are **making better decisions** and staying out of trouble. They are career planning, goal setting, have better personal grooming, and improved literacy.



Rangatahi are more focused on positive activities and interests (such as music) and gaining a **stronger sense of purpose**.

Rangatahi are experiencing enhanced sense of self and identity. They have **improved cultural knowledge through connection to whakapapa and whenua**. As rangatahi deepen their knowledge of themselves as Māori, they forge better connection to their whakapapa and the environments. Consequently, they start to comprehend the effects their actions have on others.

Over time, rangatahi are becoming **more confident and communicating with respect**. Initially hesitant, rangatahi eventually engage wholeheartedly in the programme. As their self-esteem improves, they become **motivated to positively reconnect and engage with community again**, including re-entering school or taking up employment opportunities.

Whānau also receive support, with providers actively assisting them in accessing necessary services. **Relationships with their rangatahi are improving** and through whānau centred approaches, they are **supported to deal with trauma**. As parents and whānau grow in confidence they are having conversations with school staff and other agencies who are working with their rangatahi. Whānau **feel better equipped to advocate** for themselves and their rangatahi.

In general, **connectivity with other services and agencies has improved**, leading to more cohesive, joined-up, community-level responses. The programmes act as catalysts for connecting agencies, fostering relationships, and promoting collaboration. Providers bring rangatahi-centred people and organisations together – providing space for focused and tailored activities, opportunities, or events that contribute to rangatahi wellbeing.

Key learnings

Whanaungatanga is key and working collaboratively supports the overarching objectives of OR and YIP. Providers recognise that their skills, resources, and knowledge may not be sufficient to address the diverse needs of rangatahi and whānau. Consequently, they have formed both informal and formal partnership arrangements through Memoranda of Understanding (MOUs), alliances, and expanded youth network development.

The programmes are embedded within organisations that possess solid track records and robust, value-based foundations. Effective organisational leadership actively champions these initiatives. Successful staff recruitment ensures that **the right people are in the right roles across the programmes**. A persistent, **never-give-up attitude** is crucial for the programmes' success; providers **do whatever it takes** to build effective relationships with rangatahi and promote choice through improving their access to a range of service options.

All providers have been concurrently developing and implementing their programmes while addressing the highly complex needs of rangatahi and whānau. **Striking a balance between future-proofing the programme and managing immediate crisis situations** for rangatahi and whānau has proven challenging.

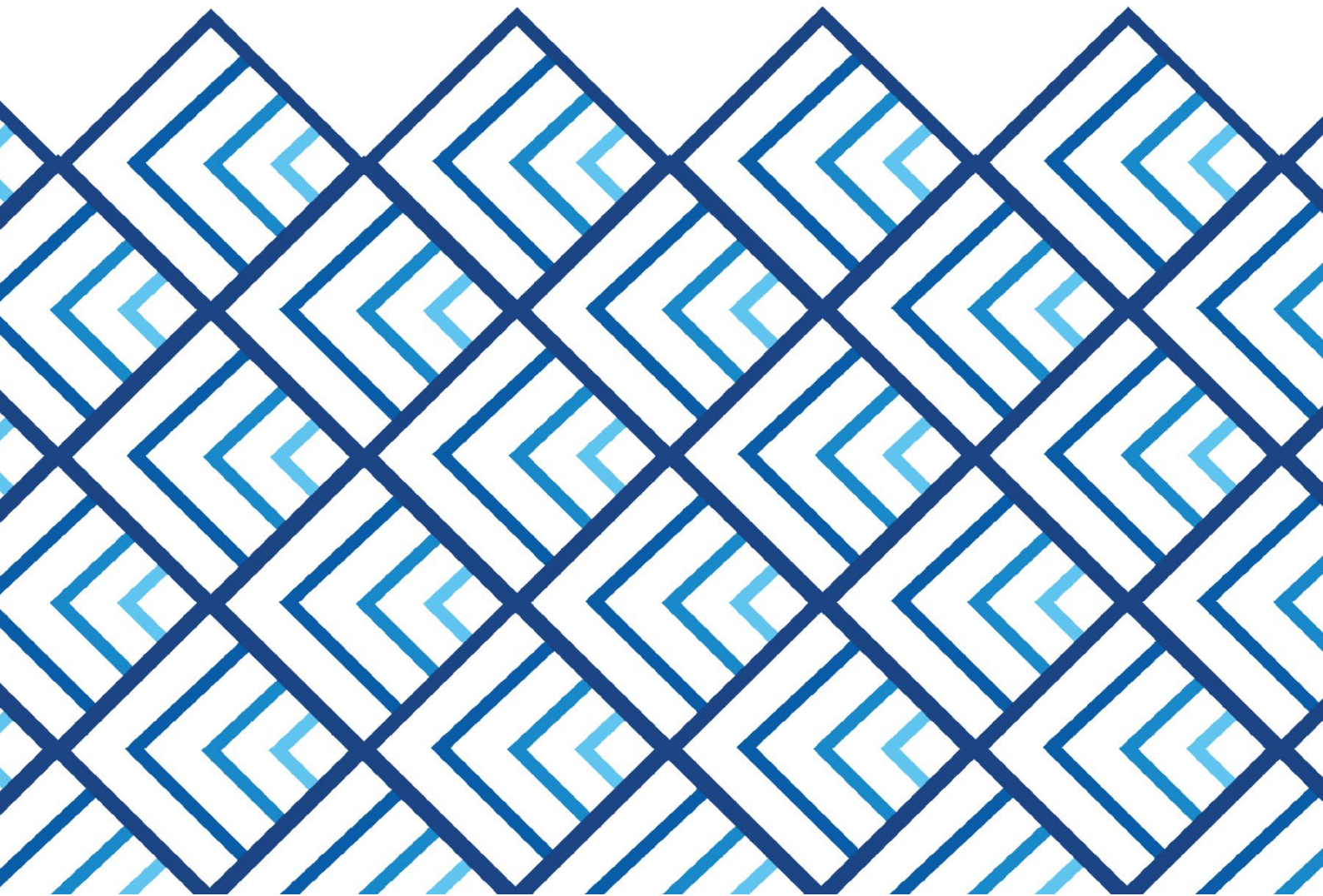
In general, the support of Oranga Tamariki has enabled providers to keep pace with the growing needs of local rangatahi and whānau. Relationship managers and providers have genuine partnerships and work together to ensure that rangatahi are provided with positive opportunities to engage in more positive pathways. **Funding and resources contribute directly to the success of the programmes** and have supported access to vans, rangatahi events and the involvement of additional services, such as literacy, outdoor education and rongoā.

It is important for providers to have the **autonomy and freedom to create** neighbourhood-based programmes, and Oranga Tamariki has made a **sustained commitment to support the co-design of these initiatives**. By offering providers a space to test, learn, and refine their approaches, Oranga Tamariki supports ongoing improvement and innovation.

Oranga Tamariki, as a Crown agency, assumes a dominant leadership role in promoting rangatahi hauora (wellbeing) and deterring offending among children and young people. However, the key to enabling effective and sustainable approaches is to empower hapū, iwi, and hāpori Māori to assume greater leadership and control through effective resourcing and transfer of decision making. This will **better enable localised, place-based community solutions ‘as, by, for and with Māori’**. These approaches are critical for building the agency and autonomy of Māori communities to respond to the needs of rangatahi and whānau within their rohe (tribal boundaries). Additionally, it is important to foster an organisational culture within Oranga Tamariki that values whakawhanaungatanga and prioritises genuine relationships and partnership with Māori.

To strengthen preventative youth offending programmes, the research highlights a number of opportunities, including workforce development initiatives in youth mental health, youth development, education, and trauma-informed practice. Such investment could result in improved access to a wider range of clinical and support services, allowing all programmes to refer and connect rangatahi and whānau more effectively. Additionally, improving the capacity of Oranga Tamariki Youth Justice support in geographically isolated communities would help address service gaps in these regions.

Background



This section of the report includes a brief background of the Oranga Rangatahi and Youth Inclusion programmes and the purpose of the research. The three programmes profiled throughout this report are also briefly outlined.

Background to Oranga Rangatahi and Youth Inclusion Programmes

Oranga Tamariki is committed to rangatahi hauora (wellbeing) and preventing the offending of children and young people, as outlined in the Oranga Tamariki Act, 1989, Part 1, Section 4. Their vision is that Aotearoa values the wellbeing of tamariki above all else, and they strive to ensure that all tamariki are growing and thriving within loving whānau and communities.

Preventative and early intervention is critical. Whilst changes have occurred within the youth justice system and there has been a marked decrease in youth crime overall, Māori have historically and continue to be disproportionately represented. In 2020/21 offending rates for Māori children and young people were 6.3 and 4 times higher respectively than for non-Māori, and Youth Court appearance rates for rangatahi Māori were 8.5 times that of non-Māori youth offenders (Reil, et al., 2022; Ministry of Justice, 2022). Previous and recent research point to structural inequities, a disconnect between policy and practice, procedural fairness and ongoing negative labelling of rangatahi Māori and whānau as contributing to the slower downward trend in youth offending for Māori (Reil, et al., 2022; Hunia, et al., 2020; Waitangi Tribunal, 2019; Harris, 2006).

Oranga Tamariki has worked in partnership with local communities to set up the preventative programmes Oranga Rangatahi (OR) and Youth Inclusion Programmes (YIP). They are currently operating across the motu in 12 regions.

Both OR and YIP are neighbourhood-based programmes aimed at preventing youth crime and anti-social behaviour by creating a safe place where rangatahi can be themselves. The programmes are designed to reduce youth offending and numbers of young people entering the youth justice system, targeting children and young people with complex needs who have offended or are at significant risk of harm or future offending. They focus on early support and positive development opportunities that offer alternative pathways in life for rangatahi.

Common objectives across YIP and OR are to:

- provide holistic cross-agency support for rangatahi at risk
- strengthen cultural connections and identity through strong Māori/iwi involvement
- enhance the mana of rangatahi through a positive youth development approach
- work with whānau and local communities to provide support to rangatahi.

Key outcomes include:

- rangatahi and whānau describe improvement in their wellbeing
- rangatahi and whānau feel more connected to their culture and their community

- lower rates of youth offending
- fewer rangatahi entering the youth justice system
- fewer rangatahi coming to the attention of police
- rangatahi increase participation in education, training, and/or employment.

Oranga Tamariki aims to continue supporting these objectives through ongoing investment in the OR and YIP programmes. As such, it is important for Oranga Tamariki to understand how its community partners are approaching programme implementation and what they are learning as they develop and grow their responsiveness to the needs of rangatahi, whānau and local communities.

Although both OR and YIP programmes have the same overarching goals, they have been designed differently with distinct delivery approaches – each responding to the unique needs of the local community in which they operate. In most locations, the programmes support a high proportion of rangatahi and whānau who are Māori and/or Pacific; some programmes are tailored specifically to be culturally responsive to Māori as a priority and are kaupapa Māori by design.

This summary report provides overall findings drawn from three recent case studies that provided a deep dive exploration of one OR and two YIP programmes. The case studies covered early programme design, development, and implementation, with insights into what it takes to deliver preventative programmes within each rohe or location. The studies also considered what the emerging outcomes have been to date for rangatahi, whānau and communities, highlighting the successes and challenges they have experienced along the way.

The programmes

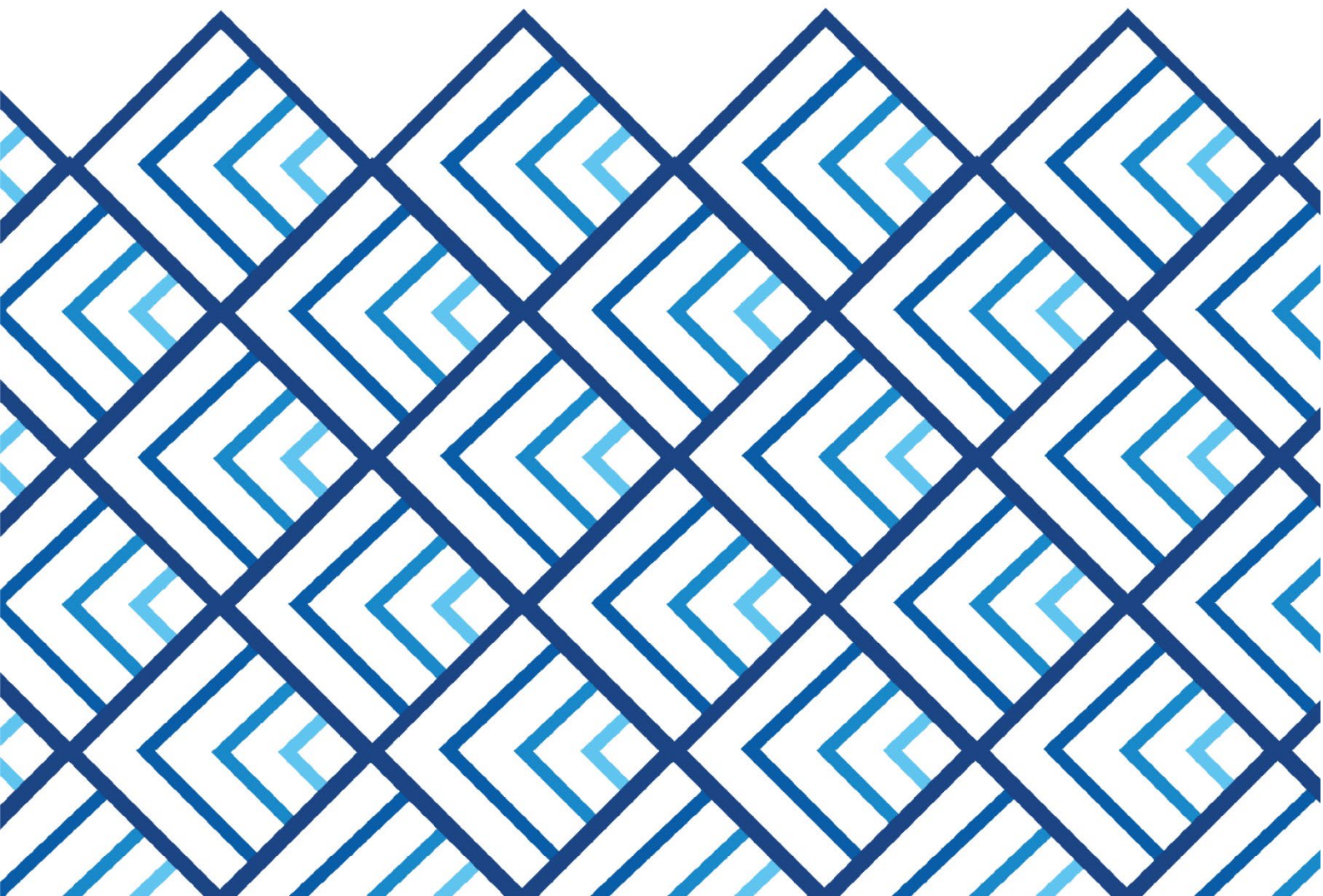
The project manager invited three providers to participate in this research. Providers were selected to reflect both programmes (Oranga Rangatahi and YIP) showcasing how they are being delivered in varying locations with a cross-section of diverse approaches.

An overview of the three programmes is provided in Table 1 below: an iwi-based kaupapa Māori programme in Ōpōtiki, a community-based programme in Te Wai Pounamu (South Island), and a pan-tribal kaupapa Māori service in Wainuiōmata. Complete case studies for each programme are also available (see Appendices 1, 2 and 3).

Table 1: Overview of the three case study programmes

Whakatōhea WAY UP Holistic Program	<p>Oranga Rangatahi programme operated by Te Pou Oranga o Whakatōhea Health and Social Services established in 2019 as part of the partnership between Whakatōhea and Oranga Tamariki. WAY UP delivers services to rangatahi who whakapapa to Whakatōhea or reside in their rohe. Through individual plans, they support rangatahi in education, training and/or employment opportunities. WAY UP also supports whānau and connects them to services as needed. Kaimahi strive to rebuild trust and support positive behaviour change. Kaupapa Māori values and activities, including karakia, mihihihi, whakairo and kapa haka underpin the programme.</p>
Tihei Rangatahi	<p>Youth Inclusion Programme operated by Kōkiri Marae Health & Social Services at the Wainuiomata Community Hub. Tihei Rangatahi was a developing programme within Kōkiri Marae, and following a partnership in 2020 with Oranga Tamariki, they received funding to support the programme's ongoing development. Tihei Rangatahi services focus on preventing or reducing youth crime and anti-social behaviour. It caters to rangatahi Māori aged 10-17 and offers a wrap-around service for rangatahi and whānau. Through several programmes, rangatahi can participate in education and school transition, Mana Ake music, He Whakaata, and after-school and holiday programmes. The programme provides a tikanga-based environment for rangatahi founded on Tākirī Mai te Ata principles and Kōkiri Marae whānau ora approach. Rangatahi are supported to reconnect with whakapapa, te reo and culture in a safe, warm, and stable environment.</p>
Rising Rangatahi	<p>Youth Inclusion Programme coordinated by Buller REAP Westport, a not-for-profit organisation providing educational pathways to rural communities in the Buller region. Rising Rangatahi was established in 2021 in response to the growing number of rangatahi in the Westport region who were on the periphery, entering or in the youth justice system. Rising Rangatahi promotes a collaborative Whānau Ora approach to supporting rangatahi and their whānau with various early intervention services. The service aims to provide rangatahi with a safe, supportive environment where they can develop new skills, strengthen their cultural connection, engage in various activities and receive educational support. Rising Rangatahi is a collaboration between Buller REAP, Te Hā o Kawatiri, Homebuilders, Whenua Iti, Explore, Anyone Can Read and NZ Police.</p>

Research approach and methodology



Research purpose

Oranga Tamariki Evidence Centre and Youth Justice teams engaged the research team to:

- Showcase each programme through individual case studies identifying the ways they respond to needs, successes, challenges, and any emerging outcomes for rangatahi, whānau and communities.
- Provide a summary report across all three providers that draws on key learnings and common themes.

This summary report draws on key learnings and common themes across the case studies gleaned from participant responses to a set of key research questions (KRQs). The KRQs provided a framework for deep exploration of what works and doesn't within each of the programmes; it also helped us to better understand what unique aspects of the design and implementation prevent or reduce youth offending, leading to better outcomes for rangatahi.

This summary report also considers what is emerging in terms of outcomes, successes, and challenges.

Key research questions

The following key questions guided the research:

1. What needs are the current community-led preventative programmes addressing, and what are their goals, and how are they going about achieving them?
2. How are the programmes operating, and in what ways are they supporting the needs of rangatahi and whānau?
3. What are the early outcomes and experiences of young people, whānau and communities with these programmes?
4. What has worked well, and what were the challenges?
5. How supported were providers to lead the programmes by Oranga Tamariki, and how can they continue to support providers to help them achieve their goals?

Information sheets and consent forms were provided to all participants (see Appendix 4).

Research design and delivery

In the planning and design phase, the research team engaged in whakawhanaungatanga hui with each provider via Zoom. These meetings enabled relationship building and co-design of the research by programme kaimahi and the research team.

We also worked closely with Oranga Tamariki co-designing the planning and implementation phases of the research to build positive working relationships, openness, and transparency. This also facilitated access to rangatahi and whānau, the providers, relevant information, and support more generally.

Ethics approval was obtained through Oranga Tamariki's internal ethics process.

Methodology

Kaupapa Māori methodology guided our research approach by drawing on ngā uara (values), tikanga (practices), te reo Māori and Māori practice models. Kaupapa Māori means a 'Māori way' of doing things, and the concept of kaupapa implies a way of framing and structuring how we think about and do research with Māori. Kaupapa Māori, in the context of research, is concerned with both methodology (a process of enquiry that determines the methods used) and method (the tools to produce and analyse data). In the context of this research, this means ensuring both the appropriateness of methods for Māori and a critical analysis of the findings for Māori (Cram, 2009; Smith, 1999).

Our practice was underpinned by the following ngā uara (values):

- aroha ki te tangata – a respect for people
- kanohi kitea – being a face that is known in the community
- titiro, whakarongo kōrero – looking and listening before speaking
- ngākau māhaki – being humble
- kia tūpato – being careful in our conduct
- kua e takahia te mana o te tangata – ensuring we uphold the mana of all people (Cram, 2009; Smith, 1999).

We utilised a kaupapa kōrero or narrative inquiry, as it is sometimes called, to explain, explore, and describe the programme and gain an in-depth understanding of it in a real-life context (Crowe et al., 2011; Yin, 2003). Through kaupapa kōrero, the use of story or narrative as a tool helped us to explore and express experiences as Māori and understand the lived experiences of rangatahi, whānau, providers and community stakeholders (Ware et al., 2017). It also supported the participants to reflect on their programme experiences consciously, what was important to them, and the difference it was making.

Participant information

We were privileged to speak with 80 participants who generously shared their experiences of the programmes. Participants interviewed were as follows:

- 21 kaimahi (including full-time/part-time programme employees and contracted providers)
- 18 rangatahi
- 17 partner agencies (including police, education, youth justice personnel)
- 16 whānau
- 5 management staff
- 2 Oranga Tamariki personnel
- 1 iwi representative

Providers worked with the researchers to broker site visits and organise interviews with rangatahi, whānau, and partner agencies. Providers also helped to socialise the research with rangatahi and whānau by explaining the purpose and process; they

further supported by providing information sheets to rangatahi and whānau and gaining their informed consent. Site visits occurred over two days, with two researchers visiting each site. One researcher took responsibility for building and maintaining the relationship with one provider, leading the interview process within their rohe, leading the analysis and synthesis of the data collected and writing the provider case study.

Participation was voluntary and the informed consent process ensured that participants understood the voluntary nature of their participation and that they could withdraw their consent at any stage. Information included in this summary report and any quotes used have been anonymised to protect the confidentiality of participants.

Koha was given to rangatahi and whānau and kai was provided at each site visit.

Data collection and analysis

The research used a multiple-methods data collation approach and drew on a broad range of data sources, including:

- administrative records and provider documentation received from Oranga Tamariki
- feedback from rangatahi and whānau
- feedback from partner agencies and key stakeholders
- information compiled in a summary report about contracting effectively with partners
- other relevant literature.

Analysis and reporting of the findings was multi-layered. Each provider received a draft of the case study to review. The case studies were finalised once the providers gave their feedback and approved them.

A thematic analysis and synthesis across all three programmes was then undertaken by the research team. Kōrero from rangatahi, whānau, provider kaimahi, iwi representatives, and agencies and partners, was combined into key learnings and common themes.

This synthesis of information was then presented in a sense-making session with Oranga Tamariki. Working together, Oranga Tamariki and the research team made sense of the findings and further developed the ideas. Agreed findings then formed the basis of the draft summary report, which was then reviewed by Oranga Tamariki, before final changes were made.

Limitations

A larger number of kaimahi and partner agency representatives were interviewed than rangatahi and whānau which may amplify the voice of these representatives within the research. The number of rangatahi and whānau participants varied between programmes or rohe and therefore the quotes and information included, may again, amplify the demographics, unique cultural perspectives, and views of rangatahi and whānau represented.

Whilst the case studies provided rich data and information on the day of the site visits, the research captured a snapshot of the programme and may not reflect all activities undertaken by the providers.

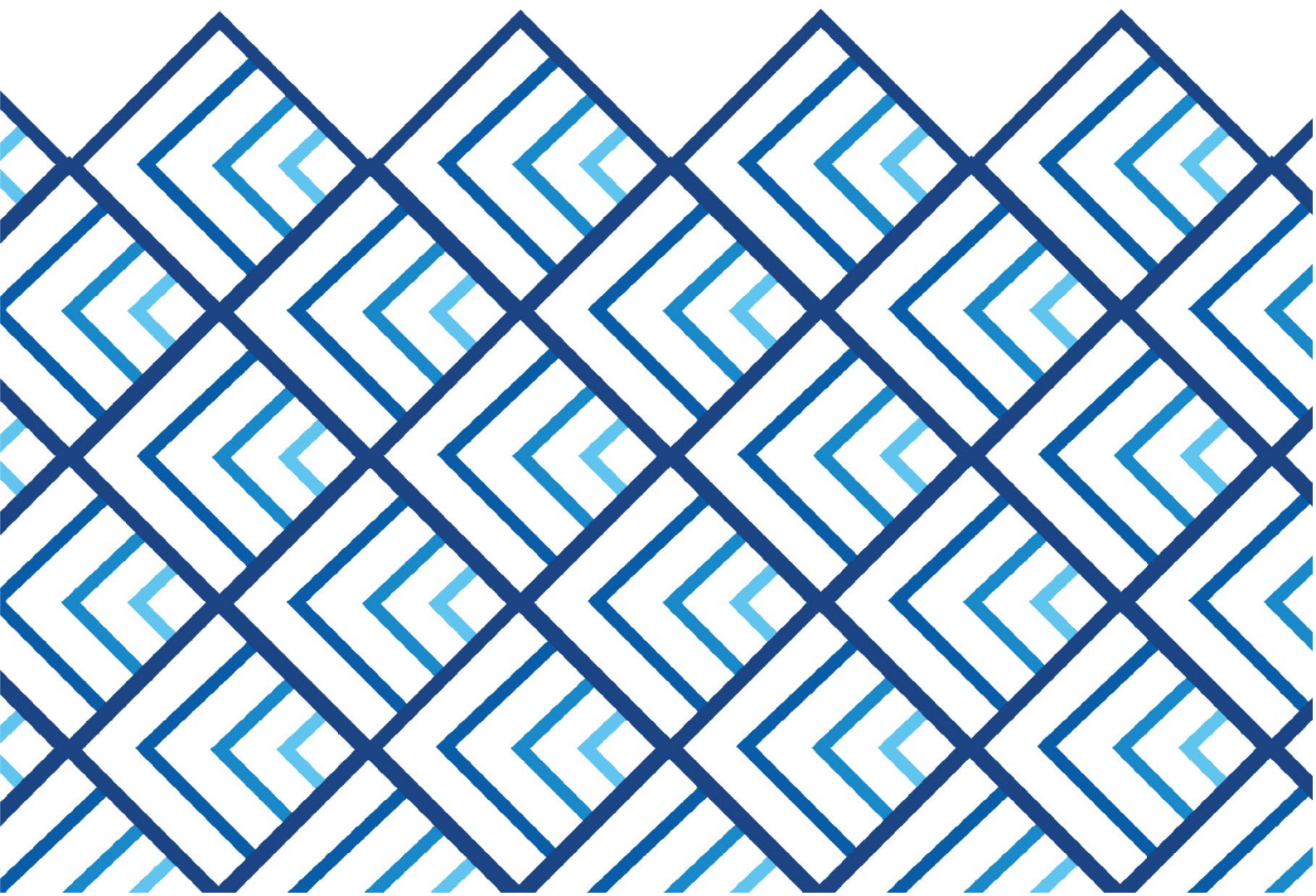
Other limitations include the ongoing impact of Covid-19 with some key personnel unavailable for interviews, tight timeframes during a busy end of year cycle and challenges within remote geographic areas for rangatahi and whānau to engage in interviews.

Strengths

The kaupapa kōrero approach facilitated relaxed engagement between the research team and participants leading to rich, open dialogue. This was particularly beneficial when engaging with rangatahi Māori and their whānau.

The research team are all Māori and as such could facilitate an authentic kaupapa Māori approach, utilising tikanga and mātauranga Māori. By Māori, for, with and as Māori design also helped to foster ready trust and openness amongst participants, whilst providing for a high level of cultural safety and responsiveness.

Findings



KRQ 1. What needs are the current community-led preventative programmes addressing, what are their goals and how are they going to achieve them?

Across the three programmes, providers are responding to the unique needs of rangatahi, their whānau, and community. Each programme design considers local context – providing place-based solutions and setting relevant, meaningful goals that meet the local need and contribute positively to the goals of the community. Importantly, programmes are rangatahi-centric, privileging the experiences and voices of rangatahi within the design and implementation of the programmes.

It's evolved into something, and for me, it's evolved organically to the needs of the rangatahi. And that is the most important thing for me, our rangatahi. (Provider)

Programmes are designed to respond to local context and need

Providers are designing programmes that respond to local community context and needs of rangatahi and whānau. To varying degrees rangatahi within the three communities experience high levels of deprivation with poor housing, high unemployment, poor mental health, drug and alcohol addiction and gang activity. Providers understand that tamariki and rangatahi are not born offenders but are often born into and experience environments that reflect large system failures.

It is not surprising that many of the rangatahi participating in the OR and YIP programmes have experienced adverse childhood events or trauma. As a result, many rangatahi require services to deal with issues of anger, grief, mental health, neurodiversity and trauma. It is not uncommon for the programme rangatahi to be disengaged from the community, expelled from school, and then they congregate together getting into trouble. The programmes are particularly responsive to Māori, who, as highlighted in research by Pihama et al., 2017, and Jackson, 1988, can experience trauma in distinct ways linked to the experience of colonisation, racism and discrimination, negative stereotyping and subsequent unequal rates of violence, poverty and ill health. Providers know and understand this broader context of rangatahi offending and have designed programmes that aim to instill a sense of cultural identity, self-esteem, security, and safety in rangatahi.

All providers referred to systemic barriers associated with bias and limitations for Māori. They commented on the frequent lack of cultural worldviews of Māori and/or youth culture in policy and strategy. The providers also looked to integrate and affirm kaupapa Māori frameworks and strength-based youth development models in their ways of working.

Various literature on adolescence development highlights that transitioning to adulthood can be a confusing and unsettling time for rangatahi, that there are many challenges to navigate with constant change and uncertainty; and these challenges undermine their sense of safety and security (Blaustein & Kinniburgh, 2018). Providers consider the developmental phases that rangatahi go through and are

aware that they will often engage in increased risk-taking. They also understand that rangatahi exposed to early trauma are even more likely to get into trouble.

Programme providers are also cognisant of other dynamic factors that impact rangatahi, such as the Covid pandemic, natural weather disasters, and rising living costs; they are empathetic and reflexive in building their response – designing programmes to heal, inspire and influence rangatahi alternative positive pathways.

Across the programmes common needs of rangatahi include:

- **Re-engagement in education.** Many rangatahi have not attended school for up to two to three years. Some have irregular or declining attendance, and many have been excluded or expelled (some as early as nine years of age). All programmes work with local schools and educators to re-engage these rangatahi with varying success. It takes time to build relationships with schools; however, where schools and programmes were closely connected and working together, opportunities for rangatahi to successfully re-engage were more likely. Even where rangatahi were still engaged in school, the environment was often seen as unsuitable, and there were ongoing attendance and achievement issues.

So, we had a lot of our rangatahi that weren't at school, a lot of primary school age, and a lot of crime happening. [Then] the call came from the community to support these rangatahi...So there were a couple of meetings that were held in the community, and [the need] for some whānau and education support [was discussed]. (Provider)

- **Support with alcohol and/or drug issues.** In general, rangatahi who are experiencing issues with alcohol and/or drugs do so in response to the negative influences around them, as well as boredom. Within the three profiled communities, we noted a lack of rangatahi-friendly activities, spaces, and events. The OR and YIP programmes promoted healthy distraction and engagement in positive activities, particularly during times of the day when rangatahi were most likely to engage in offending behaviour. However, it was accepted that despite the best efforts of providers, rangatahi may revert to anti-social behaviour outside of the programme. Rangatahi drug and alcohol behaviour is also related to a lack of positive whānau influence and intergenerational behaviour modelling, and programmes should therefore consider the wider social context for rangatahi (Cederbaum, et al., 2015).

The goals of the programme are relevant and meaningful to the local context and need

The providers have developed goals and objectives specific to the local context and need within the community. Through co-design processes, providers have developed their programmes in partnership with rangatahi, local service agencies and community groups, including iwi. Importance was placed on creating a safe space and positive home-like environment where rangatahi could access a range of support with education, culture, health, and youth justice issues.

What works really, really well here is we had a group of young people that are not in any education, and while they are out on

the street, they're causing everyone concerns. What happens here is really good in the sense that we know where these young people are, and the programme looks after them. They are also part of our family group conference and the plans that are put together, so they are assisting our young people. It is working really, really well. (Partner agency)

The objectives and goals of the three programmes broadly align across four domains:

- Cultural – creating an environment for rangatahi to (re) connect with whenua and tai ao and affirm te ao Māori as positive through the tikanga Māori practices.
- Education – helping rangatahi learn and gain knowledge and skills across various areas, including leadership, te reo Māori, tikanga, music, sport, computers, hunting, and fishing. This support also includes providing pathways to reintegrate with education.
- Social – providing a range of pro-social activities and opportunities, providers invite rangatahi to step outside their comfort zones and try new things, meet new people and explore new ways of thinking.
- Health and wellbeing – offering health and social services for rangatahi and their whānau, healthier lifestyle alternatives, and accessing specialised clinical support.

KRQ 2. How are the programmes operating, and in what ways are they supporting the needs of rangatahi and whānau?

Providers and key agencies have an in-depth understanding of the issues experienced by rangatahi and whānau. They work collectively and collaboratively to reduce and prevent youth offending. Resources and information are shared internally and externally through staff expertise and access to services.

There are many entry points into the programmes. Rangatahi can self-refer, connecting through word of mouth; programmes are promoted at events, on provider websites and via social media. Formal referral pathways include schools, police, iwi and marae services. Providers make every effort to ensure that rangatahi connect with someone in the programme they are comfortable with. Once they make that connection, it is important to let that person act as the key support for them, even if they are not directly related to the programme.

So we talked about how if a youth walks into our building, we've got so many wrap-around services here that are covered, whereas there is real isolation and silos out there. I think it's through [this programme] we all pulled the youth networks together. And that was the start of that collaboration. (Provider)

Providers are building whanaungatanga and trusted relationships. The providers invite community agencies into their spaces and encourage open, transparent, and robust discussions about the future of rangatahi and ways to support them. All three

providers showed a genuine desire to work with and alongside their local community despite the challenges of distance and resourcing.

Participating agencies/stakeholders highlighted how working collaboratively supported their service objectives and roles.

So from a police perspective, the whanaungatanga [they] do with the rangatahi is really, really positive. Because they have those relationships with the rangatahi, I guess they make our job easier, but it also makes the community a lot safer because they can go up there and reprimand the kids ... they already have those connections. (Partner agency)

The programmes are ecosystems of support and affirmation

The providers are creating ecosystems based on rangatahi needs and community context. They are breaking down barriers for rangatahi and whānau and improving access and choice to positive support and services. Based on holistic needs assessment providers will refer rangatahi and whānau to external services (e.g., whānau counselling, budgeting advice), develop activities (e.g., after-school programmes), and/or connect with established courses/programmes in the community (e.g., youth employment, school holiday programmes).

Programme eco systems create interrelationships and networks among providers, rangatahi, whānau, partner agencies and community stakeholders. The programmes encapsulate the saying “It takes a village to raise a child”.

So [when] we first started [the programme] we wanted to make it really natural... promote a healthy and sustainable way of living. So we're talking about what's available here in our rohe and not anywhere else. And so we wanted to use the natural resources for [our rohe]. And so that was really, really important for us. (Partner agency)

Within these ecosystems, providers are helping rangatahi to build resilience, autonomy and pro-social behaviour as key to their success in transitioning from adolescence to adulthood (Lerner et al., 2005). They do this by focusing on rangatahi strengths to work through their problems and seek solutions when faced with obstacles and challenges. Providing positive role models for rangatahi is another crucial component of the programmes that support rangatahi to build healthy emotional connections and relationships. Providers support these aspects of the programme through:

- Offering physically challenging opportunities that support rangatahi to overcome their challenges, test their capabilities, know their potential and celebrate success.
- Promoting healthy self-care habits like regular sleep, eating and exercise patterns, so rangatahi are fit and have the physical and mental capacity to cope better with stress.

- One-to-one support with career planning, goal setting, personal grooming, licensing, literacy and other learning to help rangatahi develop a sense of achievement and pride in themselves.
- Focusing on activities that lean into the natural interests of rangatahi, e.g., music, encourage rangatahi to build skills and knowledge in their area of interest and support them toward future training or employment.
- Kaupapa Māori activities, such as whakairo, rongoā Māori, waka ama, waiata and kapa haka are culturally affirming and support rangatahi to have increased self-awareness, identity and connection to whakapapa and whenua.

The programmes are rangatahi-centric

The programmes are holistic and provide wrap-around services and support. Two programmes are culturally grounded and underpinned by whakapapa, whanaungatanga, manaakitanga and kaitiakitanga. All programmes incorporate whānau-centred and Whānau Ora principles to address the individual needs of rangatahi within the context of their whānau.

However, the programmes are rangatahi-centric at heart and providers have:

- Applied strength-based approaches that affirm the potential and capability of rangatahi and encourage positive learning and development.
- Placed rangatahi needs and aspirations at the centre of their services and programme activities.
- Set up and maintained relationships that benefit rangatahi and whānau.
- Utilised skilled and culturally competent kaimahi to adopt holistic, youth friendly and cultural models and frameworks.

Rangatahi are supported and encouraged to set goals for themselves. The providers then endeavour to respond within an existing service, develop a new approach and/or collaborate with other services to help the rangatahi achieve their goals.

And one of the other good things now is we have a transition plan for when they have outgrown here. Now when they're 16 they can start on a youth employment programme. (Provider)

Across the programmes, providers have identified common needs and aspirations of rangatahi. These have driven programme development and implementation. Providers, rangatahi and whānau shared how:

- **All rangatahi need to feel loved, cared for and accepted.** Often rangatahi across the programmes are bullied or judged negatively based on stereotypes of ethnicity or have experiences of being unheard and feeling misunderstood. As mentioned earlier, many rangatahi have experienced trauma through adverse childhood events. Programmes focus on building trust, ensuring rangatahi basic needs are taken care of like kai and providing consistent and stable environments.

- **It is essential for rangatahi to have a secure sense of identity and belonging.** The programmes focus on enabling positive identities as Māori, Pasifika and young people. Rangatahi are encouraged to have a voice.
- **Opportunities to engage in new experiences and positive activities are important.** All programmes provide access to outdoor activities that help build healthy connection between rangatahi, their peers, kaimahi, environments and their local community.
- **Achieving success in learning and education supports positive rangatahi outcomes.** All programmes are working with rangatahi to improve educational outcomes. Providers approach this through literacy programmes, collaboration with local schools to re-engage and opportunities to earn NCEA credits. All providers are also linking language, culture and identity to support positive success as Māori. This is supporting improved self-esteem, sense of direction and aspirational thinking. This aligns with education sector research that has also identified several factors associated with improved educational outcomes for Māori students (Ministry of Education, 2020; Hunia et al., 2020) including: positive cultural identity and connection to Māori culture and language, higher achievement in NCEA and remaining at school longer.

During the school holiday, we go to the college with [school staff] and learn how to roll out the credits with those rangatahi, and then we take the skills that we've learnt in NCEA credits and bring them back to our rangatahi to teach them. (Provider)

KRQ 3. What are the early outcomes and experiences of young people, whānau and communities with these programmes?

Emerging outcomes are evident across the programmes. Rangatahi and whānau typically reported feeling safer and happier, able to act with increased confidence, consider new and positive pathways and make better decisions.

Rangatahi are achieving success and improved outcomes

Rangatahi are experiencing success (in some cases for the first time) and are meeting their goals. Across the three providers, the common outcomes for rangatahi included:

Positive behaviour change

Within safe spaces and healthy, positive adult relationships, rangatahi who have experienced trauma can start the healing process. They are discovering new ideas and ways of being, including viewing themselves in a positive light; this is a segue to rangatahi making improved choices and beginning to move away from negative influences. Rangatahi shared how they wanted to be (re)connected with positive places and environments that benefit them.

We had our school ball at the end of the holidays and the [programme rangatahi] fronted up and were talking to their mates afterwards. Yeah, it was about [how] they wished they could have

gone [to the ball]... [they] have never expressed any interest [before]. Now they are wanting to come back to school. (Partner agency)

Through the support they receive on the programme, they are aspiring to staying out of trouble and envision a more positive future.

This is my second home. I'm feeling way better... staying humble and out of trouble. (Rangatahi)

Improved understanding and support of others

Engaging with other rangatahi, has improved their understanding and empathy towards others. Rangatahi shared how they encourage each other on the journey and keep each other in check. In two of the programmes, rangatahi have been able to develop the rules themselves, discussing what is important to them. Where rangatahi have been involved in developing programme rules, there has been greater buy-in and adherence to programme rules and expectations.

A stronger sense of self and purpose

Generally, rangatahi across the programmes have developed a sense of purpose and feel better within themselves. Improved self-worth is foundational to positive behaviour change, where rangatahi can see they have something positive to offer and can have a valued role within their whānau and community. They are able to rid themselves of negative, stereotypical labels and see the good in themselves (again, this is possibly for the first time in their lives). Providers consistently talked about the affirmation of rangatahi self-belief and self-worth as key to supporting positive behaviour change.

I was a bit shut off when I first started ... probably wouldn't do this [interview]. I reckon this programme helped me become more comfortable having a go. Yeah, just giving everything a go ... [I'm] very lucky. (Rangatahi)

Rangatahi and whānau identified changes they had noticed throughout the programmes. Rangatahi are:

- regularly attending and fully engaging in the programme and activities
- more confident and communicating with respect and a new degree of openness
- motivated to go back to school or get a job
- choosing to stay home at the weekends and keep out of trouble
- participating in less consumption of alcohol and saying no to drugs
- more aware of their behaviour and consequences, the impact of their actions
- improving life skills, e.g., fishing, hunting, and cooking.

Environment, culture and community connections

Through the programmes rangatahi are encouraged to participate in activities that support them to engage with te taiao (environment) and whenua. This helps to improve rangatahi understanding of interconnections and relationships between themselves and their surroundings. Rangatahi are becoming more appreciative of their environment and learning how to challenge themselves in a safe, positive, fun way. For example, rangatahi shared how they camped out on their family property, cooking for themselves.

Rangatahi Māori share how they are learning about their whakapapa, their place in the world. They gain a stronger sense of identity 'as Māori' through attending traditional events like pōhiri (formal welcome) and engaging in the tikanga and kawa of marae. Within two programmes that offer a daily structure to the same cohort, rangatahi begin and end each day with karakia. They learn te reo basics, local iwi whakapapa, pepeha, kapa haka, whakairo, and traditional Māori sports. Rangatahi are becoming more confident in being leaders in this space. They feel proud to be Māori, and their mana is reigniting.

[he] was left behind in the classroom, and then he would get angry. Here it is more one-on-one... able to get outside, going into the bush. There is a different way of learning as Māori, that is what this programme is showing them and doing. He did a carving for his grandfather's birthday it brought a tear to our eyes and the story behind it. (Whānau)

Here they don't want to control you, make you into something. They teach us about where we come from, our whakapapa ... they listen and care about us. (Rangatahi)

One programme is project-based, and collaborations with others support rangatahi to become more connected to their community, whenua and culture. Rangatahi are learning how to survive in the environment and engage in healthy, fun activities. They are also learning about ways to care for themselves and others through mara kai and rongoā Māori.

Better decision making and choices

Rangatahi are beginning to understand how their behaviour and actions impact themselves and others within their whānau and communities. They can make better choices and decide to stay away from situations and people where they previously would have got into trouble. This improved understanding can be linked to a growing sense of self and reaffirmed mana. They can see themselves as part of a collective with a collective responsibility to protect themselves and the other rangatahi in the programme, whānau, kaimahi, and the community. As they become more positive and confident and feel that they are seen and heard, the desire to act in ways that enhance their mana increases. They are also learning how their actions can diminish mana – personally and collectively.

If I do something bad like before, I feel bad because of letting down Whaea and [the kaimahi] here. (Rangatahi)

Agencies working and partnering with the programmes also reported how rangatahi behaviour is becoming more pro-social, particularly seeing rangatahi participating in programmes as increasingly communicative, motivated to make and stick to goals, and making better choices – specifically to stay out of trouble.

They help me come up with better solutions. (Rangatahi)

Whānau noticed that rangatahi were more confident and happy in their skin and the difference this makes to their sense of self and identity.

There is more confidence in them because they are very shy boys. (Whānau)

He really does not like school, and this programme gives him something positive. (Whānau)

Awesome because it gives them their identity, something to stand on their whakapapa. (Whānau)

Whānau feel supported and connected

Whānau identified several ways that the programme is helping them and their rangatahi. With consistent and non-judgmental support, whānau shared they are:

- Referred or connected to other services and accessing support in areas such as housing, health, counselling, and education.
- Supported to deal with trauma and are treated with empathy and care.
- Engaging more positively with their tamariki/rangatahi and relationships have improved.
- Better informed and confident to kōrero with support staff and agencies about their tamariki/rangatahi, including school staff.

Whānau feel comfortable and have high trust in the programmes and providers. They are grateful for the support they receive through the programmes and recognise the difference it has made in the lives of their rangatahi.

If they weren't here, I'd be looking for my son on the streets. (Whānau)

My kids didn't fit anywhere; they were suspended from school every other week because of their behaviours. But here it's good for them, the culture... they are grounded. (Whānau)

Wider community agencies are connected and collaborating with the programme.

Overall, there is better connectivity with other services and agencies in the region, and silos are beginning to break down. The programmes are catalysts for agency connection, relationship building and collaboration. All providers have established formal arrangements – MOUs, alliances, and larger network groups. Providers have set up strategies for communication with rangatahi, whānau partner agencies and

other stakeholders. A range of communication options are utilised from one-on-one meetings to small manager hui, larger youth networks and multi-disciplinary hui. Hui are rangatahi-centric, purposeful and focused.

The programmes are also helping to build a more positive and visible profile for other organisations. In many cases, providers are a lifeline for those organisations where relationships with whānau and rangatahi have broken down. The providers can help to rebuild those bridges. However, they will only do this in cases where they trust the provider and consider that a working relationship is in the best interests of rangatahi care and safety.

Providers support rangatahi and whānau when engaging with Oranga Tamariki and at Family Group Conferences. The providers advocate for rangatahi, challenging others to stand up, do better, and review their current services. They also give the other providers ideas and ways to connect better with each other, rangatahi and whānau.

If I'm sitting on the Kāhui Ako² panel and they're talking about something that they want to do through schools or something that they identify, I can [say] "look, through this contract [they] can support that." So that gets us that connection into the school.
(Provider)

Providers know that they do not have all the skills, resources and/or knowledge to meet the needs of rangatahi. Working together facilitates robust communication and helps to identify the gaps when supporting rangatahi and whānau. Generally, across the providers, there is also a better sense of what services are available and how rangatahi can access them.

So if we all stay in our lanes and support each other instead of trying to recreate everything will be a lot better. And that's how it's really worked, because now we know who we can access and how we can support each other. (Provider)

Right from then, we knew we had to make relationships we had to. Not only with the iwi. But with the [wider] network, with the police, with the schools. (Provider)

KRQ 4. What has worked well, and what were the challenges?

Enablers

The programmes are **grounded in established organisations with good track records** delivering other community programmes and services and this lends itself to increased trust with rangatahi, whānau and other partners.

² Kāhui Ako is a community of learning, a group of education and training providers that form around children and young people's learning pathways, and work together to help them achieve their full potential.

Another factor that leverages great trust is that programme kaimahi are often kanohi kitea (familiar faces) and **well known and respected within their communities**. Many are involved in activities outside of the programme, including sports, kapa haka, and marae committees.

Ngā uara, or organisational **values are embedded and evident within the programmes and have guided and helped providers** and partner agencies navigate the design, set up and early implementation.

Organisational leadership, including Oranga Tamariki relationship managers, champion and enable the kaimahi to work autonomously. **Programme kaimahi are passionate and committed** – and a strength of all programmes is having **the right people in the right roles**. Kaimahi work as a team and talk about each other as whānau – there is much respect and trust between them.

Our strength is that we work as a team... We're all in the classroom, at the gym, we all move as one. So that's our strength really, we are really great as a team, and the other thing is communication. 'Cos we talk to rangatahi at different times, certain things that they might tell us that they went to others or that they might tell other kaimahi. But we are all informed, like every story, every detail. So we all know he's feeling a bit upset today whānau and that really helps us to be prepared. (Provider)

Rangatahi-centric, holistic approaches that wrap-around rangatahi (and their whānau) are also key successes within programme design. It is clear from observing the programmes and participant feedback that **tikanga principles of kaitiakitanga, aroha and manaaki are fundamental** to the programmes and act as a guide to kaimahi in their work with rangatahi and whānau.

Kaimahi **build genuine relationships with rangatahi and have a 'never give up' attitude**. When rangatahi regress or make mistakes, the kaimahi are there to provide a safe, supportive place where they can regroup and refocus. **Kaimahi nurture and protect rangatahi** while holding them accountable for poor behaviour. Rangatahi accept consequences because of the relationship that the providers have established and because they themselves were involved in establishing rules and boundaries.

I guess for me, it's about these guys' passion for, you know, because we've talked about, you know, a lot of the positive stuff that there are really bad days out here. You know, when you don't know what walks in through that door. And, you know, this is not for the faint-hearted. Doing the mahi out here. (Partner agency)

Rangatahi, whānau and providers shared how **rangatahi are more accountable and therefore less likely to offend or engage in anti-social behaviour** because they are conscious about disappointing their peers, kaimahi and whānau. **Fundamental for all providers is whakawhanaungatanga and collaboration**. They successfully leverage provider and community networks to provide better access and choice of services for rangatahi and whānau. **Collective action is**

critical to the success of the programmes and the wellbeing of rangatahi and whānau.

Providers have developed a multi-faceted approach to responsively (and often creatively) meet rangatahi needs through the engagement and support of collaborating agencies. Through collaborative activity they can plan with rangatahi and whānau and develop pathways which support needs and aspirations. One programme has developed a collaborative relationship with the local school and alternative education service. While another project has established a community youth network with 25 community and youth providers.

I think in terms of strengths, the more collaborative ideas that we can and support each other, it's just going to keep happening... The more we do it, the better [it is] for the young people, because the young people need selection [and] choice. They need to be able to go who's my fit? Who's my best? Who's the one that I feel safe with? And that I can trust? Because it's never going to just be one organisation [or] one person, [there] will [be] choice out there and diversity. (Provider)

One of the greatest strengths that lends itself to programme success is their **fit to their own unique community context and needs**. Programmes are designed specifically to reflect the local community.

We trust these organisations [and] respect them. You know that everyone's coming in with those similar values and dedication to be there... Like any kind of professional relationship, it's an ongoing commitment to working together, what the mahi is and what we [are] contracted to do. I think we're lucky that we get along. (Partner agency)

Challenges

All programmes are operating as intended with some positive emerging outcomes evident within a relatively short timeframe. However, common challenges for the programmes include:

- The **considerable time it takes to establish and grow the service**. Essentially all providers are 'building the plane while flying it' while trying to be responsive to the changing needs of rangatahi, in and amongst the ongoing challenge of Covid and sentinel weather events. The **fluid environment can lend to a sense of instability**, where providers experience defensiveness and fear of services being taken away or discontinued.

It took a good six months to get off the ground. If you'd come here last year, you wouldn't have seen anything... it has definitely been a challenge. (Provider)

- It can be **challenging to step back from the day-to-day delivery to plan ahead and future proof the programmes**. Kaimahi are all going above and beyond to ensure that rangatahi receive the best support possible and this may involve **working outside of 'normal' working hours and the programme**.

Providers and partner agencies shared that when rangatahi are in crisis, this could include kaimahi providing intensive support to rangatahi and whānau 24/7 across one to two days.

Now they feel you from day dot, when they first come in here and [we are] going the extra mile for them. Yeah, you know they can ring up [at any] hours to anyone. [If] they can't get me and [name] they'll ring up someone else, you know, they know that I can be there. (Kaimahi)

- Whilst whakawhanaungatanga and collaboration are key success factors of the programmes, providers acknowledge the time and effort required to engage in these activities. **Kaimahi often become the 'lifeline' for other community services and rangatahi and are called on for advice and support continuously.** Kaimahi from community agencies and organisations highlighted the **potential for burnout**.
- At times programmes need help accessing local, readily available, specialist supports and services. Therefore, the providers have established relationships with organisations outside the community to facilitate access to these supports and services for rangatahi and whānau.

[Name] has needed supports around the mental health capability and assessments that we provide here at [Provider name] and she's had to take them out of [region] to bring them here. (Partner agency)

- As stated earlier, the **wider structural and social barriers that impact rangatahi are complex and often require a more complex, collaborative response.** The ability of programmes to be responsive to what they see and hear from their communities, e.g., rangatahi disengaged from the community, expelled from school, congregating together, and getting into trouble, can largely depend on the capability and capacity of available kaimahi.

In terms of capacity, capability, more capability than capacity, these programmes probably need access to some really, like, clinical psychologists, you know, they don't necessarily have to be local, ... cos its these young people, they have experienced a lot of trauma, which is sometimes outside of the skill sets, well it's not sometimes, it is outside the skill sets of our staff, who are more like social workers, and teachers, but they could really do with, you know, the value of high level clinical psychologists. Having that level of support. (Kaimahi)

- **Greater access to specialist and other supports** (including tikanga Māori practitioner support) would increase the efficacy of the programmes.

We used to have this lovely male Māori teacher, he just had mana and the kids, the boys, you know, those 16 to 18 year olds, ... and he had that real mana about him and real respect ... the who is important...it's so hard to get males in here into youth work. (Kaimahi)

- There are **barriers to accessing youth justice services** as Oranga Tamariki youth justice coordinators are extremely busy, and there are considerable delays in the FGC processes. In more geographically remote communities, access to Oranga Tamariki youth justice services can be hours away, requiring kaimahi to manage situations for long periods of time which can be stressful and potentially unsafe.

Just more people and on the ground in general for Oranga Tamariki. I think they're massively overworked. They cannot keep up therefore they cannot do good quality work. Before our families get, you know, get lost, and or lose faith in that system. It's hard to have faith in the system to begin with...we have waited eleven months, for an FGC for one of my whānau this year (Provider)

- Despite some improvements in collaboration and less siloed approaches across agencies in communities, there is a **need to see a more joined-up, collaborative approach across the system, specifically at a government level.**

They should be doing [talking] that at that higher level, at the Ministry levels. Ministry Ed should be talking to MSD and to OT and saying okay, let's pool our resources and resource these providers to provide a programme with all of the components, not just silo it into oh this is education, this is social, this is justice. Down on the ground, it doesn't work like that. We combine our resources because our kids we look more outcomes focused. (Iwi)

- Many rangatahi require services to deal with issues of anger, grief, mental health, neurodiversity, and trauma. Again, there is limited access to specialist support, both clinical and educational. Disengagement from education and a lack of appropriate alternatives for rangatahi is typical across all programmes. Despite no formal expertise in teaching, all the providers have responded to address these gaps for rangatahi and their whānau (where practical).

Bring in psychologists, there's a lot of deep-rooted trauma. Yeah just touching the surface. Yeah, we can't, you know, most organisations haven't got those specialists. We can get them but it costs an arm and legs. I guess, I'm not too sure about the funding side of things. Those are the key people who [we]need to get them every now and then. (Kaimahi)

KRQ 5. How supported were providers to lead the programmes by Oranga Tamariki, and how can they continue to support providers to help them achieve their goals?

Current support has enabled providers to deliver effective programmes.

Through the provision of partnered services and funding, Oranga Tamariki has enabled providers to effectively deliver the programmes for rangatahi and whānau.

Providers have autonomy to build localised responses through neighbourhood-based programmes

Oranga Tamariki support has enabled providers to develop and grow their programmes – building stronger connections with rangatahi, whānau, other service providers and wider community.

Providers spoke about the importance of having effective relationships with their relationship manager. Direct contact with relationship managers provides for open and frank discussion about what is working or not and ensures providers feel heard and understood. Oranga Tamariki goes to considerable lengths to address provider concerns and ensure their needs are met.

Oranga Tamariki said We have all those different contracts that we can pull together... you guys do what you need to do, and we will worry about how we fund it. (Provider)

Providers reported feeling respected by Oranga Tamariki for their expertise and knowledge and trusted to deliver their contracts flexibly within specifications. This has resulted in collaborative and holistic programmes, with greater capacity to support the broad wellbeing needs of rangatahi and whānau.

There is an ongoing commitment to co-design processes in programme development

All providers shared appreciation for Oranga Tamariki's commitment to ongoing co-design of programmes, providing a space for providers to test, learn, and refine these approaches alongside rangatahi and whānau.

Within a co-design framework, Oranga Tamariki is supporting the right people in the right places to deliver the right programmes. Oranga Tamariki recognises the knowledge, skills, and experience of providers and values the advice of those better positioned in the community to work with rangatahi and whānau. Providers are empowered to develop locally-defined, bespoke programmes that best work for rangatahi, whānau and community.

When I talked with [Oranga Tamariki] it was heartening to know that you've got this funder who was telling me, you guys co-

design it with your community. We're not telling you how to do it. [We] determined who the kaimahi would be because [we] knew it would be grassroots whānau that rangatahi would respond to and [they] had a connection to the kids that were on the programme. (Provider)

Oranga Tamariki are supporting responsive practice

Providers maintain regular contact with their relationship managers through scheduled meetings, ensuring prompt resolution of any challenges or unmet needs of rangatahi within the programmes. Relationship managers act as valuable sounding boards, offering trusted and timely advice. When possible, they provide information about additional funding and resources which supports providers to tailor effective support options for rangatahi and whānau. This may also involve introducing providers to other programmes within Oranga Tamariki and/or other community services.

So we had a nanny, a daughter and her children that [weren't] engaged in education and were having behavioural difficulties and the whanau weren't able to look after them cos they [had] their own stuff, their addictions that they're dealing with. I shared that with [our relationship manager]. We wanted to make sure that there wasn't a kaupapa here that already funded to deliver [the service needed] and then once we [knew that] we could look at applying for [something new]. (Provider)

Funding and resources contribute directly to the success of the programmes

Providers value the ability to access tangible resources, such as vans for transporting rangatahi. The inclusion of discretionary allowances and spending within contracts has enabled providers to organise and fund rangatahi events, as well as facilitating access to a wider range of activities.

The resources and funding add enormous value to community providers who have struggled to keep pace with the growing needs of local rangatahi and whānau. They also add value through leveraging greater community connection and collaboration.

We choose to [do this] because we can see that if we can engage those kids, then they're not going to fall through the cracks... we're happy to do a bit of a safety net... (Provider)

However, some providers expressed that building infrastructure or acquiring capital assets was not feasible at present. They suggested that future funding models should consider the high cost of leasing vans and the lack of suitable youth-friendly spaces.

Future opportunities to provide ongoing support.

To strengthen preventative youth offending programmes, there are opportunities for Oranga Tamariki to provide further support including:

Continue to strengthen and enable agency and autonomy

While Oranga Tamariki has statutory obligation in ensuring rangatahi hauora (wellbeing) and deterring offending among children and young people, there is an opportunity to further enhance the agency and autonomy of providers by shifting resources towards building the capacity and capability of whānau-hapū-iwi, Māori organisations, and communities. Such efforts can promote the development of place-based solutions.

Across the providers there are positive examples of placed-based collaborations and programmes supporting rangatahi Māori. In these cases, relationships with iwi are strong and they are well-connected to the programme. As highlighted by two providers, iwi have historically and in recent years provided for the needs of the people residing within their tribal boundaries, as such, iwi are often best placed to support rangatahi, whānau, and community. Shifting the locus of control to Māori is seen as crucial in achieving the goals of Oranga Tamariki to develop culturally appropriate, community-based youth prevention programmes.

Our message to our funders has [been] give us the money and let us get on with it. You know, we've been in business now for 30 years, we've been providing services to our whānau, [and] the days of [funders] coming with a service specification, and that say this is what we're purchasing from you, is over. Because we're the ones that did a wellbeing survey of our people back in 2010. We know exactly what they need, we're seeing it on the daily, we don't need them to come and say we want to purchase this outcome. We want them to come and say, what are the outcomes you need? You know, what should we be funding you, you know, what we be supporting you to do? So our conversations with funders have changed a lot. We come up with a proposal we say this is how much money we want this is what we want to provide.
(Provider)

Wehipeihana (2019) describes when services are provided 'as and by Māori', Māori providers (including hapū and iwi), rangatahi, whānau, and the community have ownership over the service delivery to meet their needs. This is illustrated in Figure 1: Engagement with hapū, iwi and hāpori Māori.

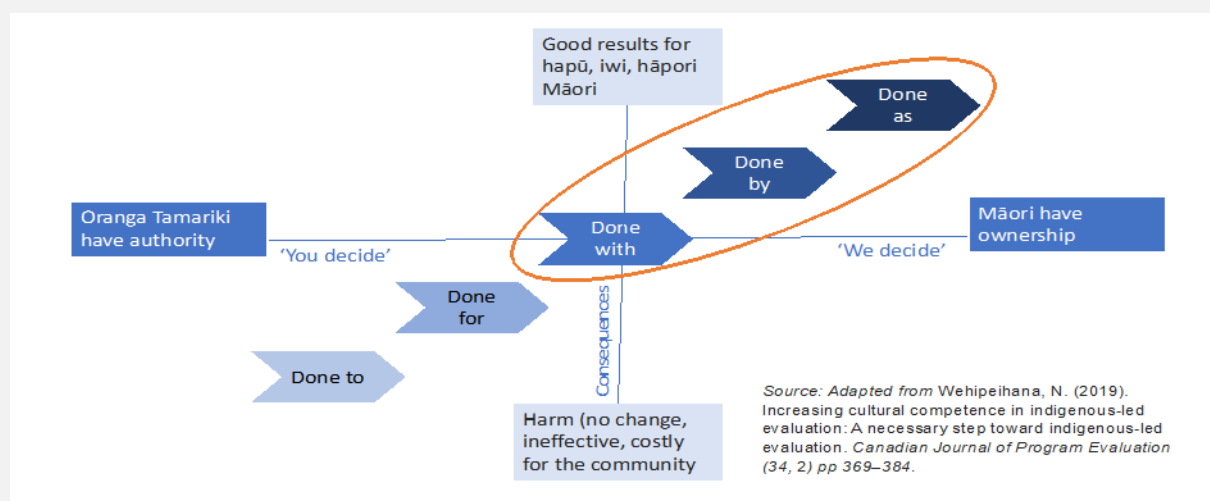
This is best described as an equity approach with Te Tiriti-based foundations where:

"Indigenous peoples have control, and Indigenous knowledge and science are the norm. The legitimacy and validity of Indigenous principles, values are taken for granted. It does not exclude Western methods but includes them only as far as they are seen to be useful." (Wehipeihana, 2019, p. 381).

When considering placed-based solutions we draw parallels with Wehipeihana's model, to advocate 'as and by community' approaches, where community authority, expertise, knowledge and priorities are privileged over those of government. This framework, therefore, can provide a guide for Oranga Tamariki to further their work

in enabling and empowering 'by and as' approaches of community and kaupapa Māori providers.

Figure 1: Engagement with hapū, iwi and hāpori Māori.



Continue to develop relational approaches and sustainable relationships

Although relationship managers have established good connections with providers these are based on individual ways of working. Providers expressed concerns that if their relationship manager were to leave, there is no guarantee that the new relationship would continue with similar understandings or expectations. Therefore, it is important to continue to build an organisational culture within Oranga Tamariki that prioritises whakawhanaungatanga and establishment of genuine relationships, built on trust and shared resources.

Shifting from a provider-funder relationship to a partnership model based on co-design and Memoranda of Understanding (MoUs) creates more relational and less transactional contracting arrangements. This approach advances the ability to build culturally relevant services and responsiveness, while also shifting resources to strengthen the capacity and capability of whānau-hapū-iwi and hāpori Māori, Māori organisations and wider community.

Finally, future opportunities for Oranga Tamariki to extend support to providers include:

- Investing in workforce development in areas such as youth mental health, development, education, and trauma-informed practice.
- Providing access to a shared pool of clinical and support services for providers to better connect rangatahi and whānau.
- Developing a better collective response at the government agency level to close service and support gaps in geographically isolated communities.
- Improving the capacity of Oranga Tamariki Youth Justice support in isolated communities.

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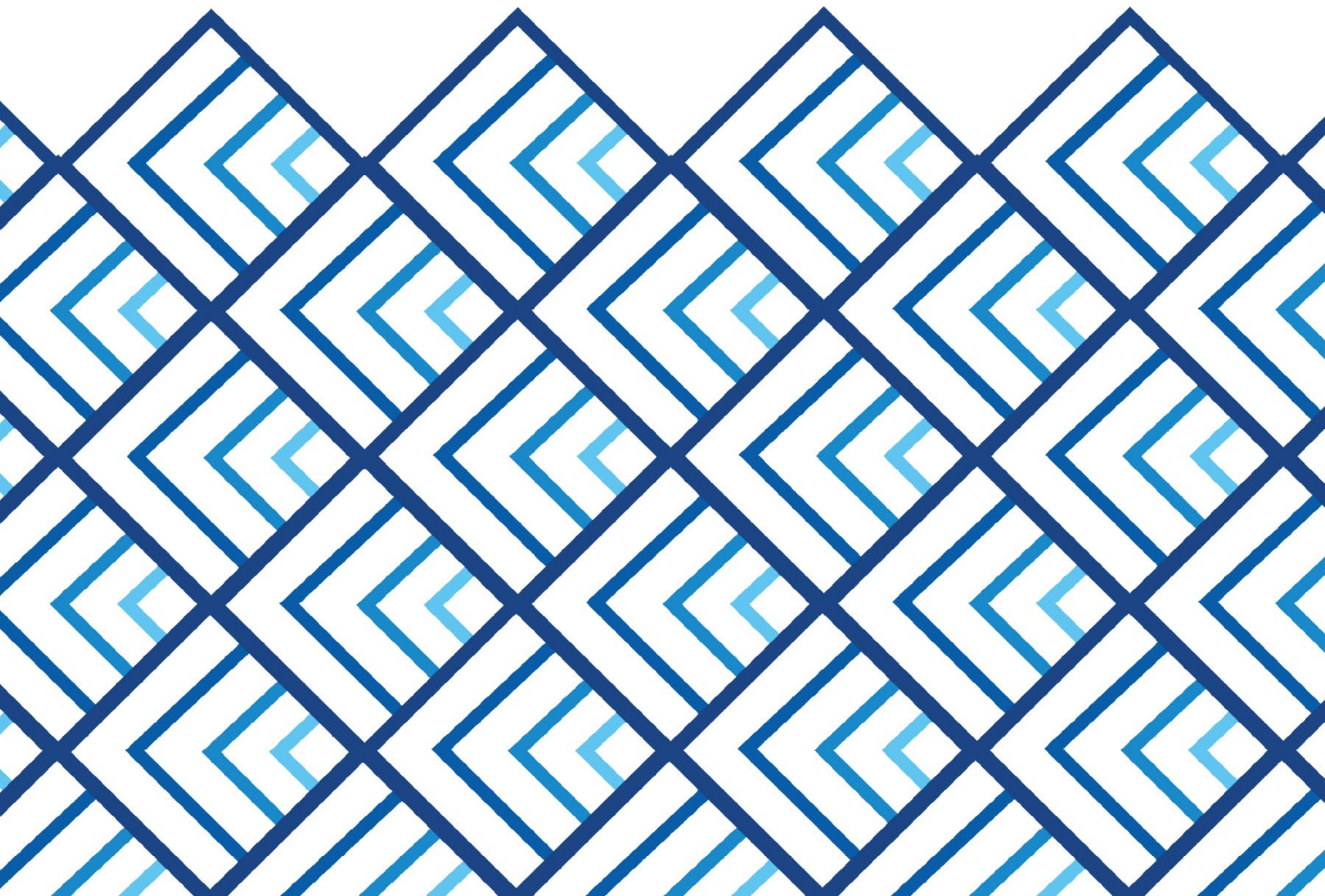
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Appendix 1

**Tihei Rangatahi: Youth Inclusion Programme
Kōkiri Marae Health and Social Services,
Wainuiomata community**



Introduction

This case study showcases Tihei Rangatahi, a kaupapa Māori programme for rangatahi, delivered by Kōkiri Marae Health and Social Services. The service is based in Wainuiomata in the Lower Hutt rohe and sits under the framework of Tākiri Mai Ata Whānau Ora Collective; services for rangatahi. A partnership with Oranga Tamariki was established in 2020, and Tihei Rangatahi received funding to support the ongoing development of Tihei Rangatahi as a Youth Inclusion Programme.

Ngā Tūapapa – The foundations

Kōkiri Marae Health and Social Services (Kōkiri) has a long, rich history centred on community-based Māori development; the promotion of te ao Māori and hauora through a whānau-centred approach that encourages mana motuhake and tino rangatiratanga – autonomy and agency for whānau Māori to live to their full potential.

Kōkiri was born from passion, dedication, vision and skills. The clear vision and leadership of Keriana Olsen drove the development of the marae. Since establishment, Kōkiri has continued to grow and evolve and is well known for establishing and piloting new initiatives. They have also played a significant role in establishing the development of other organisations such as Tū Kotahi Māori Asthma Society, Nāku Ēnei Tamariki (Māori section), Mana Wāhine, Te Ara Whānui Kura Kaupapa Māori, Paparākau Multi Cultural Society and Whai Oranga o Te Iwi Health Centre. Many of these organisations sit under the umbrella of Kōkiri and also form part of the Tākiri Mai te Ata Whānau Ora Collective.³

The vision of Kōkiri has stayed true throughout the years, and their mission – HAERE TONU NGĀ AKORANGA O RĀTOU MĀ, MŌ AKE TONU AKE⁴ – continues to be reflected throughout their programmes and services.

Whakapapa o te Tihei Rangatahi

Tihei Rangatahi is one of many services and supports within Kōkiri Marae Health and Social Services that provide a tikanga-based environment for rangatahi. The service reflects the inherent meaning of 'Tihei Mauri Ora' which signifies giving life to rangatahi aspirations. Tākiri Mai te Ata principles, as illustrated in the *tohu* (symbol) of the manu (bird), guide the design, development and delivery of Tihei Rangatahi programmes and services.

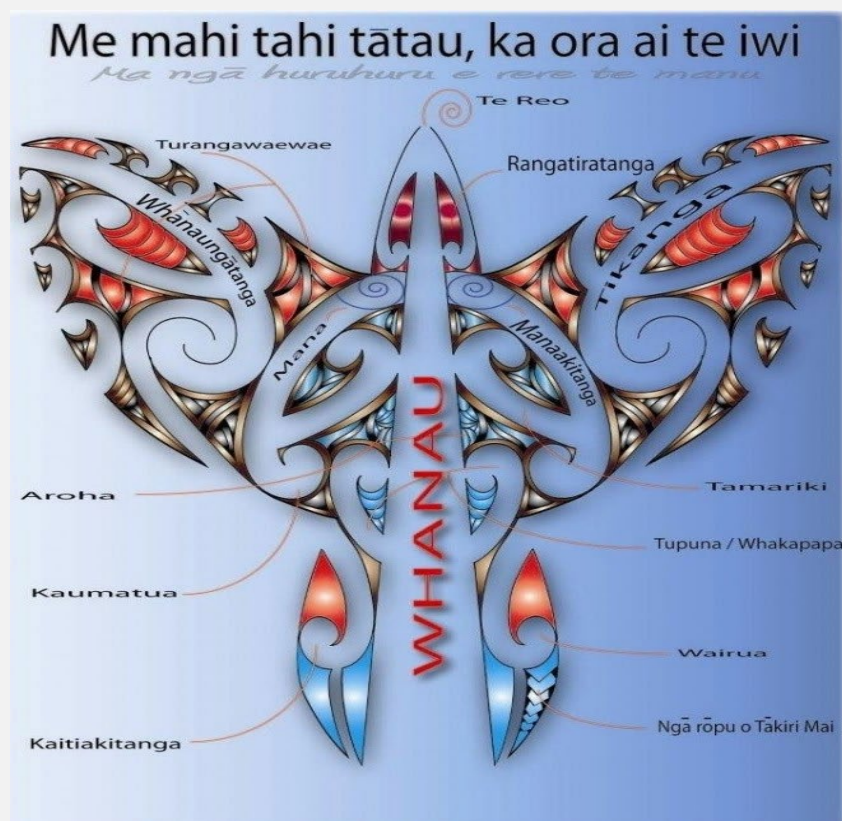
Principles include: Te Reo, Tūrangawaewae, Rangatiratanga, Whanaungatanga, Tikanga, Mana, Manaakitanga, Tamariki, Tūpuna/Whakapapa, Wairua, Aroha, Kaumātua, and Kaitiakitanga. They provide a foundation for kaimahi to work

³ The providers in the collective include: Kōkiri Marae Keriana Olsen Trust; Kōkiri Marae Māori Women's Refuge; Mana Wāhine; Nāku Ēnei Tamariki; Tū Kotahi Māori Asthma Trust; Wainuiomata Marae; and Whai Oranga o te Iwi Health & Dental Centre, who work together collectively to realise the aspirations of Whānau Ora.

⁴ The teachings of those that have gone on, will go on forever.

alongside whānau, to recognise their strengths and encourage them to take charge of their lives. The manu represents the flight of the whānau as they journey towards the achievement of their own dreams and aspirations.

The overall vision of Tihei Rangatahi is to help rangatahi fill their kete with the correct tools in order to “alleviate current statistics and help to encourage young leaders for the future.”⁵



Partnership for Tihei Rangatahi Youth Inclusion Programme services

In 2020, Kōkiri Marae entered into a partnership with Oranga Tamariki to further develop Tihei Rangatahi services with a Youth Inclusion Programme (YIP) focus of preventing or reducing youth crime and anti-social behaviour. With a commitment by Oranga Tamariki to prevent offending by children and young people, (outlined in the Oranga Tamariki Act, Part 1, Section 4), there was an obvious alignment between Tihei Rangatahi and YIP objectives including connectedness to culture, enhancing mana and lowering the number of rangatahi entering the youth justice system.

Tihei Rangatahi was seen as a credible provider working with young people; creating a safe place where rangatahi can learn new skills, develop strong cultural connections and identity, take part in activities with others, and receive educational support. Although the service is widely known throughout the Hutt Valley and has connections with community and government agencies, due to funding constraints,

⁵ www.takirimai.org.nz/index.php?page=service&t=817

the programme had been run with limited numbers. Kōkiri and Oranga Tamariki recognised the benefits of the programme reaching more tamariki and rangatahi within Wainuiomata through YIP. This prompted discussions and a request for Oranga Tamariki to support the kaupapa financially.

About Tihei Rangatahi

Tihei Rangatahi caters to rangatahi Māori aged 10 to 17 and provides experiences that help inspire aspirations and future opportunities. Through Tākiri Mai te Ata Whānau Ora a wrap-around service is available for any rangatahi and whānau who enrol on Tihei Rangatahi. Kaimahi provide whānau-centred care for rangatahi and learning opportunities through cultural, hands-on education and activities. A key focus is on learning and education that helps to build a positive strong self-identity and physical activities where rangatahi can experience fun, challenging opportunities. Opening up places and spaces not previously available to them helps them experience life as rangatahi. Rangatahi also have the chance to learn te reo Māori through karakia, pepeha, and local iwi and rohe knowledge.

Tihei Rangatahi offers several programmes including:

- holiday programmes
- after-school programmes
- education and school transitional programmes
- Mana Ake Music
- Introduction to Radio Broadcasting
- environmental projects
- He Whakaata.

Tihei Rangatahi is staffed by social workers and youth development mentors. Kaimahi are there every day, providing a listening ear and creating a constant positive environment for rangatahi. During the programme rangatahi have access to activity-based learning, goal setting, positive role models, and pathways towards ongoing training in areas of interest. Within a strength-based approach all aspects of rangatahi are considered including their:

- wairua: programme tikanga and kawa
- physical needs: healthy food and activity
- mental wellbeing: a safe, empathetic space, and the ability to open up
- whānau and social connections: strengthening their sense of identity and involving whānau.

They work collaboratively with other partner agencies. There is regular hui where they discuss cases together, tracking rangatahi and whānau situations and identifying the support needed. Kaimahi also have access to up-to-date information from Youth Aid and the Police family harm team through daily crime data related to the region or suburb. This information enables kaimahi within Tihei Rangatahi to respond quickly, checking in with the whānau who they may know or are already working with to provide useful contextual information to other agencies, i.e., police.

The information received through Youth Aid also helps Tihei Rangatahi identify those rangatahi who are most at risk so they can offer support.

The case study research approach

The research team was engaged by the Oranga Tamariki Evidence Centre and Youth Justice team to undertake a series of case studies. The case studies provide a mechanism with which to explore what works and doesn't within the programme and better understand what aspects of the design and implementation prevent or reduce youth offending and lead to better outcomes for rangatahi.

There are currently 12 community-led programmes aimed at prevention of youth offending supported by Oranga Tamariki across the motu. There are three programmes under the 'Oranga Rangatahi' banner and nine programmes under the 'Youth Inclusion Programmes' (YIP) banner. All these programmes have the same overarching goal and are all community-led, but they differ very much in how they operate.

Common objectives across YIP and Oranga Rangatahi are to:

- provide holistic cross-agency support for rangatahi at risk
- strengthen cultural connections and identity through strong Māori/iwi involvement
- enhance the mana of rangatahi through a positive youth development approach
- work with whānau and local communities to provide support to rangatahi.

Key outcomes include:

- rangatahi and whānau describe improvement in their wellbeing
- rangatahi and whānau feel more connected to their culture and their community
- lower rates of youth offending
- fewer rangatahi entering the youth justice system
- fewer rangatahi coming to the attention of police
- rangatahi increase participation in education, training, and/or employment.

The case study research explores two Youth Inclusion Programmes and one Oranga Rangatahi programme selected by Oranga Tamariki. Although these programmes are all relatively new and in the early stages of implementation, the individual case studies aim to identify some early insights about the emerging outcomes for youth, whānau and communities.

This case study showcases Tihei Rangatahi (YIP) programme delivered by Kōkiri Marae and Social Health Services.

The key research questions

Oranga Tamariki facilitated engagement with the WAY UP team prior to face-to-face visits in November 2022. This was key to the process of whakawhanaungatanga – establishing relationships and agreeing a plan and way of working.

Five key research questions (KRQs) were identified during this process:

1. What needs are the current community-led preventative programmes addressing, what are their goals and how are they going to achieve these goals?
2. What are the early outcomes and experiences of young people, whānau and communities with these programmes?
3. What has worked well and what were the challenges so far?
4. How supported were communities (providers) to lead the programmes?
5. How can Oranga Tamariki support communities (providers) to help them achieve their goals?

Findings from each case study will also inform an overarching report that aligns with, and provides answers to, each KRQ.

Case study methodology

Kaupapa Māori methodology guided the implementation of the research by drawing on ngā uara (values), tikanga (practices), te reo Māori and Māori practice models. Kaupapa Māori literally means a 'Māori way' of doing things and the concept of *kaupapa* implies a way of framing and structuring how we think about and do research with Māori. This includes a respect for people (aroha ki te tangata), being a face that is known in the community (kanohi kitea), looking and listening before speaking (titiro, whakarongo, kōrero) and being humble (ngākau māhaki), being careful in our conduct (kia tūpato) and ensuring we uphold the mana of all people (kaua e takahia te mana o te tangata) (Cram, 2009; Smith, 1999, 2005).

Kaupapa kōrero or narrative inquiry, as it is sometimes called, was utilised to explain, explore, and describe the programme and gain an in-depth understanding of it in real-life context (Crowe et al. 2011; Yin, 2003). Through kaupapa kōrero the use of story or narrative as a tool helped to explore and express experiences as Māori,⁶ and understand the lived experiences of rangatahi, whānau, providers and community stakeholders. It also supported the participants to consciously reflect on their programme experiences; what was important to them and the difference it was making.

Fieldwork commenced in December 2022, with rangatahi (10); whānau (7); Tihei Rangatahi kaimahi (8) and partner agency representatives (10) including representatives from NZ Police, Ministry of Education, Youth Justice.

⁶ Ware et al. (2017). Kaupapa Kōrero: a Māori cultural approach to narrative inquiry. *AlterNative: An International Journal of Indigenous Peoples*, V 14,(1):Sage. <https://doi.org/10.1177/11771801177448>

The researchers undertook a detailed informed consent process with each participant, including rangatahi, at the start of every interview. Rangatahi and whānau received a koha to acknowledge their time and participation in the research.

These case studies used a mixed-methods data collation approach and drew on several data sources, including:

- administrative records and provider data received from Oranga Tamariki
- feedback from rangatahi and whānau
- feedback from partner agencies and key stakeholders
- information compiled in a summary report about contracting effectively with partners
- other relevant literature.

Contributing to outcomes

Tihei Rangatahi is contributing to several positive outcomes for rangatahi, whānau and local community partner agencies. Kōkiri has a good reputation within the rohe and kaimahi within Tihei Rangatahi are well respected for their consistent, caring approach. Kaimahi are part of the community and provide kaupapa Māori-based solutions and innovation. They 'do what it takes' to support the aspirations of rangatahi, continuing to explore ways to extend the programme. Their advice and support is sought in relation to rangatahi in the 'Nui,'⁷ and they are often the first port of call for police and other youth providers.

Tihei Rangatahi is creating a safe place for rangatahi – a whānau environment which provides boundaries, responsibilities and lots of aroha. Rangatahi learn new skills, develop strong cultural connections and identity, form new positive relationships with others, and are starting to engage in more positive aspirational thinking and behaviour for themselves.

The key outcomes highlighted by rangatahi, whānau, partner agencies and Tihei Rangatahi kaimahi included:

Rangatahi are becoming more culturally connected

As Māori, rangatahi are learning about themselves, 'ko whai ahau?' – who am I? Through daily tikanga, e.g., karakia, kai and wānanga, they are provided with opportunities to make positive connections to their culture and community. Rangatahi are learning te reo basics, local iwi and community whakapapa, pepeha, kapa haka, māra kai, and kī o rahi.

Learning about whakapapa has given rangatahi a stronger sense of self, but more than that, a positive resource and foundation to connect with. Through this process they gain an inner strength and can feel proud of themselves.

We're learning about Ngāti Toa, Wainui. I didn't know a lot of things even though I live here. I feel good knowing it. (Rangatahi)

⁷ Term used for Wainuiomata by locals.

It's awesome because it gives them their identity and they need that because they need something to stand on. [With] their whakapapa that is all they need, they can stand on who they are and what they do. It's awesome to encourage it. (Whānau)

Rangatahi are experiencing kapa haka and taonga tākaro for the first time, and whānau noted how rangatahi were changing as a result.

The cultural side of things with my son he really grasped on to it, like he'd never done haka and stuff like kī o rahi before. My son, although he's got a lot of these issues going on kapa haka and te ao Māori is his thing. He's just really picked it up and I love it and he absolutely loves it. He is grounded now because he was kind of lost. (Whānau)

Rangatahi feel safe and cared for

Rangatahi have diverse realities with lived experiences of childhood trauma, living in unsafe or unstable environments. Many are disengaged and unable to settle into schooling, while others are so shy, they cannot participate in the world around them. Some are viewed negatively by the community they live in, while others are ignored.

With this in mind Tihei Rangatahi has created a warm, welcoming, safe space for rangatahi and whānau. Kaimahi shared how rangatahi had found a place where they could be themselves and “walk with confidence”.

I just think that our kids are lucky that there's a place like this to join. Having just finished teaching at high school last week, I see how a lot of these kids have found a place. A lot of the stuff that they're doing here, life skills are not being taught in high school. So our kids are loving it. (Tihei Rangatahi Kaimahi)

Rangatahi feedback was clear – Tihei Rangatahi was a space where they felt cared for, respected, and wanted.

They treat us better, they are easier to talk to because they care – it's like a whānau here. (Rangatahi)

At school they don't treat you the same, but here they listen and find the things you are interested in. (Rangatahi)

There are rules in place and rangatahi have a responsibility to behave in ways that are respectful of others and the tikanga established. There appeared to be a level of stability and comfort amongst the rangatahi, in knowing what each day would bring. Rangatahi were able to describe the rules and were happy to abide by them. They felt the rules came from a place of concern, not control.

In school they want you to be this person, to control you. Here they want to get to know you. (Rangatahi)

They really care about us, they will tell us off but not in a bad way. They help us come up with better solutions. (Rangatahi)

Whānau feel affirmed and valued

Any door is the right door for whānau. They receive wrap-around services for all areas of their wellbeing, including tinana (physical health), hinengaro (emotional/mental health), whānau (social/cultural) and wairua (spiritual). Whānau commented on the holistic support they receive and how they are connected to other services. Tihei Rangatahi help whānau to navigate and understand the systems and processes of other agencies, particularly education and youth justice. Whānau feel respected as they are kept informed and up to date with rangatahi progress.

There's one thing that I don't like what I'm going through with the school system. I'm not in this area and I'm trying to get one of my boys enrolled into college next year. He wants to go there but there have been circumstances that have changed, and I come here to discuss that... trying to work together and the system at the same time... people helping you navigate the system out there it's extremely helpful or I'll be just like frustrated, not thinking straight, and not finding the best solution for the children. (Whānau)

So my kids have got behavioural issues going on at school. I just have to give [the kaimahi] a call and she comes down with me and helps me understand some of the jargon. I don't always call on it but I know she's there, they all are. So if it wasn't for [the kaimahi] actually we wouldn't have gotten my kids seen to at all. (Whānau)

Providers also confirmed how Tihei Rangatahi supports not just rangatahi but the whole whānau.

What I can talk to is how amazing the team here at Kōkiri are, and how holistically they work. We can refer a young person who may or may not be in the youth justice space, [and] then they will assess what the whānau need. If there are younger siblings, they are able to connect them with the other programmes that they run to help stop them following the lead of an older sibling. I just really value Kōkiri marae and the programmes that they run for rangatahi and the fact they support the whole whānau. (Partner Agency)

Rangatahi behaviour is becoming more positive

As rangatahi feel safe and protected, like “someone has their back” they are starting to feel more positive about themselves and are becoming more aware of their behaviour; what gets them into trouble and how to avoid it.

Being here keeps me out of trouble. Being entertained and not being bored keeps me out of trouble. I go straight home now after course, not walking the streets. (Rangatahi)

With a better sense of self and the positive reinforcement they receive from kaimahi, rangatahi are making goals and discussed getting their license, going back to school

and joining a training course. For some rangatahi a positive change was turning up to Tihei Rangatahi each day and staying out of trouble.

Whānau noted changes that they see in rangatahi behaviour as well, including, increased confidence improved communication and better direction in life. They put this down to Tihei Rangatahi offering new opportunities and experiences that get rangatahi outside of their comfort zone and normal spheres of living. This builds knowledge about other ways to live life and choices available. It can be simple activities like going to the beach, or playing a team sport; it's showing them how to have healthy, positive fun as rangatahi. The consistent and compassionate approach of all kaimahi and their belief in the rangatahi is one of the keys to changing their behaviour.

My son's changed a lot. He used to always go out, walking the streets and that with his friends, but now he just comes here all the time, [it's] really good. I had an older son he used to come here as well and I saw the change in him as well cos was he was a street kid. Now he's getting his life together. (Whānau)

Their mother and I are going through a transition at the moment, this is the place of stability for them and it helps them I know it does. [The kaimahi] tells them he believes in them and they start to believe in themselves. They're growing [in] confidence as well because they [are] really really shy boys. Even when they first started here, they sort of hid around corners. I can see it at home as well they are now more confident and with the other [rangatahi] too. It's because of this programme. (Whānau)

Whānau also shared how their relationships with their children were improving. There was better communication between them, and rangatahi were more willing to listen.

I think they seem to understand why we do things the way we do. They seem to understand more why [I'm] always asking these questions and need to know all these little details. I think they understand when they don't stick to what they say they're going to do [the consequences], and something else happens. (Whānau)

One parent also shared how her son is happier, more engaged with the whānau and his siblings. His behaviour has become easier to manage and he is more settled, less angry.

Rangatahi are developing aspirations and goals

Tihei Rangatahi kaimahi are breaking down the barriers of mistrust and hurt by showing an interest in the rangatahi and helping rangatahi see their potential. Rangatahi shared how their experiences with school were "bad", they were "made to feel dumb and naughty", and "teachers don't listen or care."

Rangatahi who like music get to work in a studio, rangatahi who are interested in gaming are able to extend this and are learning how to develop computer games.



Those interested in beauty or sports are being introduced to courses and people who are working in these areas.

Feeling safe, and with a more positive self-identity, rangatahi are becoming open to opportunities and possibilities, and making plans for themselves.

They offer new experiences, even talk about future mahi and what that might be. I like making computer games so we are looking into that. (Rangatahi)

I want to go back to school and get my credits, or do a beauty makeup course. (Rangatahi)

My son loves the music programme that's going on here. He loves it and it's something he wasn't doing when he was at school because it's not available... he talks about it all the time especially the music, loves the music. (Whānau)

Amongst the rangatahi there was also a desire to stay out of trouble and do something more positive with their lives. One whānau shared how their son had gone from being shy, lacking in confidence, out of school to finding employment.

You would never know who he was before he came here and I feel the groundwork was [done] here and now he's working. (Whānau)

Prevention of youth offending

Partner agencies working with Tihei Rangatahi, including Community Police, Youth Aid, and Youth Justice Oranga Tamariki, also commented on improved rangatahi behaviour, and more specifically the prevention of rangatahi offending.

Kōkiri has created a programme that is meeting a need and a significant gap in the community and education system for rangatahi. They are supporting rangatahi into more constructive activities, and providing a positive outlet for them. Rangatahi disengaged from school and with nothing to do congregate on the streets. Partner agencies acknowledged the role Tihei Rangatahi is playing in “getting them off the streets” and “helping to make the community safer.”

So from a police perspective, the whanaungatanga Tihei do with the rangatahi is really really positive. Because they have those relationships with the rangatahi, I guess they make our job easier, but it also makes the community a lot safer because they can go up there and reprimand the kids ... they already have those connections. (Partner agency)

What works really, really well here is we had a group of young people that are not in any education, and while they are out on the street, they're causing everyone concerns. What happens here is really good in the sense that we know where these young people are and the programme looks after them. They also are a part of our family group conference and the plans that are put

together though, so they are assisting our young people. It is working really, really well. (Partner agency)

Another significant contribution by Tihei Rangatahi to the youth justice sector is the improved timeliness around family group conferences (FGCs). They are often the place agencies involved in the FGC process will approach. This helps to get a really good understanding of the rangatahi, their whānau and what the challenges are that they are facing. With the support from Tihei Rangatahi they can begin to build their relationships with rangatahi and whānau from a much better starting point.

This is a first place I'm looking at a young offender or a young person that has come to our attention. We'll have a conversation so we can address not just the offending [but] what's going on in that family. And that's why this is the first port of call. If this was removed unfortunately, I think a lot of our young ones will end up with far serious charges. (Partner agency)

With Tihei the response time cuts down by like three months, yeah. But if the Tihei wasn't here, you'd have an arrest, it would go to youth aid and then it's five, six months down the line before the parents are actually contacted. Whereas here it becomes reactive, having Tihei at the community, grassroots level, in touch with the whānau well and rangatahi you can't put a price on it. (Partner agency)

Keys to success

All participants agreed on several key enablers that support the success of Tihei Rangatahi. These related to the principles of Tākiri Mai te Ata, including tūrangawaewae and fangatiratanga; kaitiakitanga, aroha, manaakitanga; and whanaungatanga. Within these principles kaimahi are confidently building a programme that is responsive to rangatahi, whānau, and community need.

Rangatiratanga and tūrangawaewae: enables self-determination and positive choices

Leadership and role modelling practices build and strengthen the capacity and capability of rangatahi, whānau, partner agencies, and kaimahi.

From the very beginnings of Kōkiri Marae, visionary leadership steeped in tikanga Māori has inspired ongoing development of health and social services. The progress and success of Kōkiri as they have responded to community need has provided Tihei Rangatahi kaimahi with a framework to innovate. The hands-on, do whatever it takes leadership style has been the basis of Tihei Rangatahi development, and helped to maintain a keen focus on Māori; rangatahi, whānau and community.

Tihei Rangatahi kaimahi are all Māori and either whakapapa to the rohe or have been living for many years in the 'Nui' and see it as their tūrangawaewae. Embedded in the community, they are Wainui proud and want to see the community thrive. They connect and engage with rangatahi and whānau outside of formal work hours

through everyday community life, like sports and visits to the supermarket. Kaimahi 'live and breathe' what they do, it is not a job that stops at 5 pm.

I think the other thing that makes this place run so smoothly is we are Māori, we are from Wainui, we are a community, [and] we are a whānau outside of Tihei. We whakapapa to one another through our parents, our grandparents. It's not a nine to five gig because we live and breathe this. This is our community if we saw one of our Tihei tamariki walking home crying and it's nine o'clock at night we absolutely would pick them up. In a western world you can't do that but we're whānau outside of this and our kids and our tamariki here at Tihei know that as well. (Kaimahi)

Tihei Rangatahi kaimahi offer clear, positive examples of leadership; the ability to be self-determining, respectful, and proud. They are active in their communities through sport, marae, and kapa haka. Outside of their roles as youth and social workers they pursue interests and careers in music and radio broadcasting. With lived experience, kaimahi relate to the rangatahi and engage in conversations around choices, consequences and self-responsibility. They encourage rangatahi to make better choices and embark on positive pathways.

What is the point of difference, the actual key? It is people. The key resource, are your people here, and that's what makes it. Here we have some very, very good male role models. I mean, the women are wonderful. But a lot of the young people have got access to some really good male role models, which they don't get outside of this place. (Partner agency)

The children have been shown by everybody that works with them that there is a certain standard or this is how we want things done, and they watch and they pick up on that. So they've got good role modelling and mentors. (Whānau)

Partner agencies noted how kaimahi also provide leadership and guidance. Others working with rangatahi look to them for advice, appreciating the creative ways they can work together to meet the needs of rangatahi.

What I've found over here is it's really solution focused. If I have a problem, I can ring them and go "oh I don't know what to do, any ideas?" You know, they're always available to help with our young people, they've never said no. We've swapped students, you know, so if we're not necessarily the answer, we will work together to make whatever that young person needs. (Partner agencies)

Kaitiakitanga, aroha, manaakitanga: protects and nurtures

Kaitiakitanga is guardianship and stewardship, where all kaimahi help to create an environment where rangatahi can feel safe and protected. Rangatahi shared how kaimahi help them feel accepted and understood. Through expressions of aroha – compassion and empathy – kaimahi show rangatahi that they are important and

have value. Consistency is important and kaimahi apply rules and boundaries. There are clear expectations around rangatahi behaviour, and what is acceptable.

Aroha is at the heart of the programme and helps to build a sense of self-worth for the rangatahi. Kaimahi feel a responsibility to nurture and whakamana (empower) rangatahi. They do this through a strength-based approach; supporting rangatahi to speak their truth – acknowledging the trauma rangatahi have experienced and building on their interests and skills. Kaimahi are committed to strengthening wellbeing and mana of rangatahi. They understand rangatahi will make mistakes, but throughout kaimahi consistently apply the same positive messaging while holding them to account.

I think the key is what you do after to make them accountable. [Because of the relationship] they're more afraid of disappointing us you know. [And] I think that's where the gold is. They're always going to do the stuff they're going to do and they're going to make mistakes, it's how we deal with the after[math] and what the learning is they get from it. (Kaimahi)

There is genuine care for the rangatahi and whānau. They provide a holistic, whānau ora approach and “no whānau get turned away”. If a service does not exist that rangatahi or whānau need, they will develop it and/or leverage the relationships they have within the community to get the support needed. The role of kai is significant and is provided each day. It is seen as a physical representation of respect and love and provides the rangatahi with the sustenance they need to develop healthy minds and behaviours.

They know they can come in off the street [even] if they've just done something wrong. They can come here and have a kai and eat and then we say, “let's go do what we need to do”, [it may be] taking them to the police, [but] they know that they have always have support here. (Kaimahi)

Partner agencies and whānau see the manaakitanga of Tihei Rangatahi kaimahi and the lengths that they will go to when supporting the rangatahi. Kaimahi generally work outside the contracted hours and exceed rangatahi numbers. Based on the kaupapa and tikanga of Kōkiri there is no avenue to say “sorry we don't have capacity or that it is outside of our mahi.”

The [Tihei] team outside of [their] mahi go over the hill, drag our kids back over here, pick them up from the hospital, all that stuff is ... outside of their normal 9-5 sort of mahi. You can't get anything better, and there's not really a group out there that mirrors anything close to it. (Partner agency)

Whanaungatanga – connecting and building positive healthy relationships

The forming and maintenance of relationships is critical to Tihei Rangatahi. Connecting to rangatahi through whakapapa, practical activities and taking a genuine interest in their wellbeing builds trust and confidence. Rangatahi are more

likely to have honest, open discussions and listen to the advice and guidance given by the kaimahi.

Many whānau have negative experiences of working with agencies. Developing genuine relationships with whānau helps to break down these barriers of mistrust and wariness of the system. Kaimahi take the time and are respectful of whānau. They affirm whānau and the important role they play in the lives of rangatahi.

The maintenance of relationships with partner agencies and internal Kōkiri services also ensures that rangatahi and whānau are provided with the best support possible. Partner agencies can leverage relationships that Tihei Rangatahi have developed and can reach out to whānau and rangatahi in a way that is more appropriate for them.

Tihei and Kōkiri have a relationship with the whānau, the whānau trust what's happening here is going to be successful for their kids and it is. They want to be here and it's the whakawhanaungatanga, it's the relationship [they have] everyone in this room knows that. (Partner agency)

Partner agencies shared that success of the Tihei Rangatahi approach is bringing the agencies together so “everybody sits at the table, and making sure that everybody's got to focus and everybody's got some form of buy-in to be able to make it work for the young person [and their] situation.”

Challenges and future opportunities

Since receiving funding from Oranga Tamariki, Tihei Rangatahi has been able to continue and grow their success in supporting rangatahi towards positive change. However, as shared by kaimahi and partner agencies, this is not without its challenges.

Key challenges to the ongoing success of the programme were identified as: burnout of kaimahi, issues within the education sector, lack of collaboration from key stakeholders, negative perception of some local community and finding a more suitable venue for the programme.

The programme has grown in recognition through its success. Kaimahi are already going above and beyond, doing what it takes. However, as the programme grows, responding to the needs of rangatahi and whānau and community agencies, there was a sense that kaimahi will be stretched further with limited resources.

One of the concerns I have is because it's gained momentum everyone wants their kids here now. So there is a concern that all the people that work here, they're going to get burnt out, you know. (Partner agency)

There are also some agencies that are less involved with the programme, particularly in the education sector. Many of the rangatahi shared how they had not been in formal schooling from the age of 10. All participants, including whānau discussed how school was often not the best fit for rangatahi. Relationships with

local schools are still developing and alternative education does not have enough places to offer to rangatahi disengaged from school. This puts additional pressure on Tihei Rangatahi to provide education needs to rangatahi with limited capacity and no additional funding. Kaimahi and partner agencies noted that to effectively reduce and prevent offending by young people, cross-sector collaboration is critical.

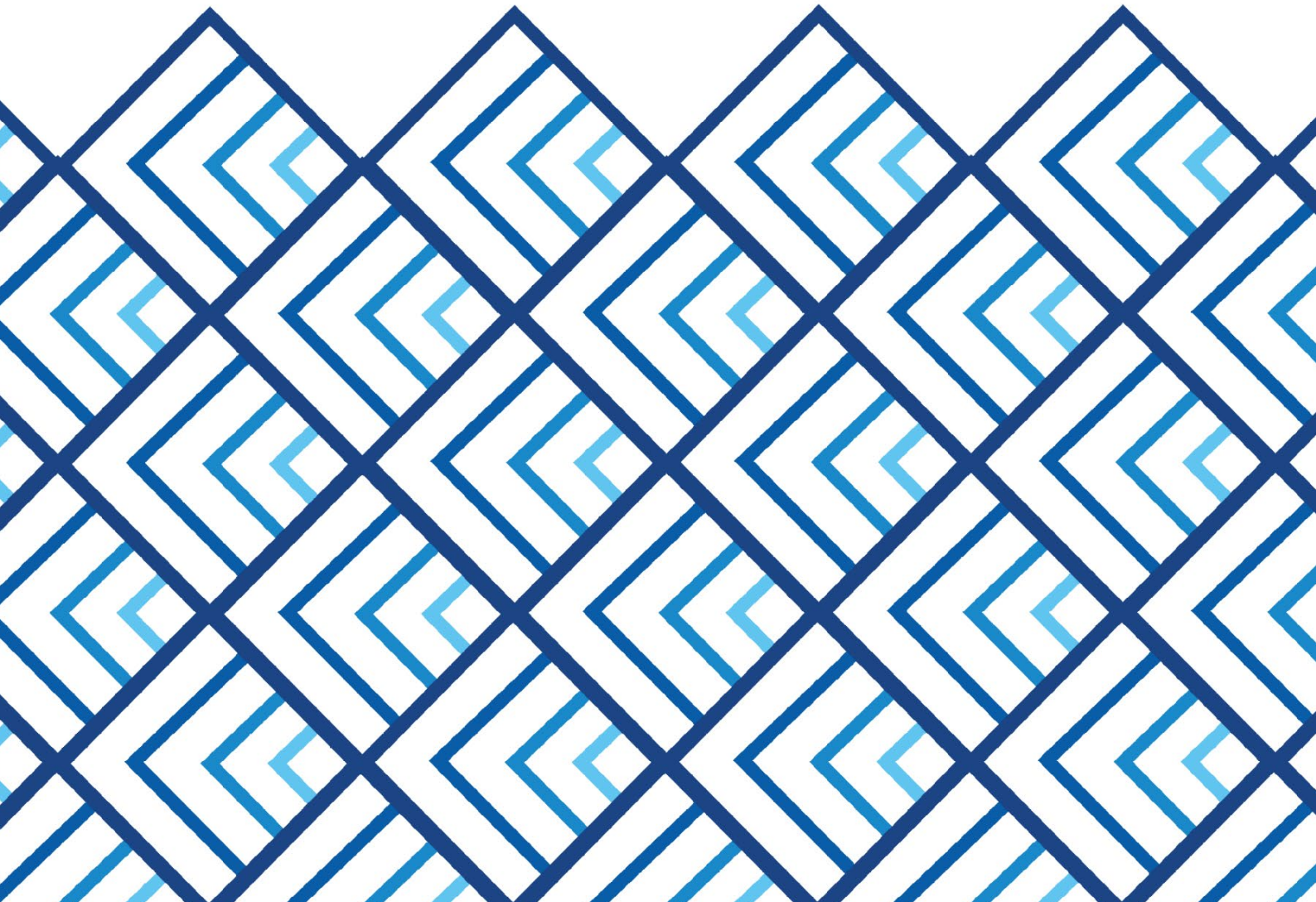
Looking towards the future, Tihei Rangatahi is planning to re-locate from the Wainuiomata township and hopes to provide the programme at a local marae. This would further strengthen cultural connection and identity for rangatahi and whānau. It would also provide a positive solution to the negative perception that is held by local community facilities and businesses.

Conclusion

Tihei Rangatahi is helping to solve and respond to crisis situations, creating programmes that are providing rangatahi with positive experiences and opportunities. It is a positive, safe space that protects and cares for rangatahi, supporting them to make better decisions. Rangatahi are learning about themselves, exploring their interests, and developing a better sense of self-worth. Through kaupapa Māori values of manaakitanga, arohatanga, and whanaungatanga Tihei Rangatahi welcomes rangatahi, whānau and community and partner agencies. Strong collaboration and positive working relationships with partner agencies further support their work with rangatahi.

Appendix 2

**Whakatōhea WAY UP Holistic Programme, Oranga
Rangatahi**



Kia rangatira ai ngā uri o te Whakatōhea
“To lift our nation, and to grow and invest in the wellbeing of our people”

Introduction

This case study showcases Whakatōhea WAY UP Holistic Program, Oranga Rangatahi (WAY UP). WAY UP is a kaupapa Māori programme for rangatahi that sits in the social services suite of programmes delivered by Te Pou Oranga o Whakatōhea Health and Social Services. WAY UP is based on whenua owned by Whakatōhea iwi and is located on the outskirts of the Ōpōtiki Township. A partnership between Whakatōhea and Oranga Tamariki was established in 2019 to launch WAY UP as part of Oranga Tamariki’s Oranga Rangatahi kaupapa.

Ngā Tūapapa – The foundations

Whakatōhea is an iwi Māori located in the eastern Bay of Plenty. The tribal whenua of Whakatōhea is in the township and surrounding area of Ōpōtiki. These tribal territories extend eastward from Ōhiwa Harbour to Ōpape along the coast and inland to Matawai. These lands have long held an abundance of food and natural resources for the people of Whakatōhea, particularly kaimoana (seafood). The majority of Whakatōhea marae are located on the coast, this positioning was crucial to defend the abundant marine resources of the iwi.⁸ Whakatōhea consists of approximately 17,000 whānau who whakapapa to six hapū⁹: Ngāi Tamahaua, Ngāti Ira, Ngāti Ngāhere, Ngāti Patumoana, Ngāti Ruatākena and Ūpokorehe. The township of Ōpōtiki is the ‘heart and capital’ of the rohe.

⁸ <https://en.wikipedia.org/wiki/Whakatōhea>

⁹ <https://whakatoheapresettlement.org.nz/we-are-whakatohea>

Whakatōhea Māori Trust Board

The Whakatōhea Māori Trust Board (the Board) was established in 1952 and is constituted under the Māori Trust Board Act 1955. The purpose of the Board is to administer its assets for the benefit of the Iwi and provides members with education, health services and training in various commercial fields. It is a charitable trust governed by two representatives from each of the six hapū. The Trust Board is based in Ōpōtiki¹⁰.

The benefits for Iwi and whānau include:

- the promotion of health
- the promotion of social and economic welfare
- the promotion of education and vocational training
- such other additional purposes as the Trust Board from time to time determines.

The Board has set a path and strategic plan for the next 50 years – identifying key goals to improve the health, wellbeing, and prosperity of Whakatōhea whānau. These goals are represented through six Pou:

- Governance/leadership
- Te Pou Tokomanawa/shared services
- Whai Rawa – economy
- Whakatōhea – culture and environment
- Mātauranga – education
- Hauora – social and health services.

The Pou are underpinned by the follow values:

- Rangatiratanga (taking ownership)
- Whanaungatanga (relationship builder)
- Matawhānui (we see the big picture)
- Manaakitanga (people matter)
- Kaitiakitanga (guardianship/stewardship)¹¹.

Whakatōhea Health and Social Services

The Board's Hauora, kaupapa Māori service arm is Te Pou Oranga o Whakatōhea. Te Pou Oranga o Whakatōhea provides a range of social and health services including peer support, assessment, referral, counselling, education, support and advocacy to whānau with mental health and/or addiction issues living in the Ōpōtiki area.

¹⁰ www.whakatohea.co.nz

¹¹ www.whakatohea.co.nz

The inherent values of tika, pono and aroha underpin the dedication of kaimahi to the wellbeing of Whakatōhea whānau katoa. Pēpi are born healthy and thrive; tamariki have the opportunity to live in safe, nurturing homes and are well prepared for school; rangatahi grow as aspiring leaders that contribute to community; and, kaumatua are provided an environment of respect, care and dignity.¹²

Eastern Bay Iwi Provider Alliance

Te Pou Oranga o Whakatōhea is part of the Eastern Bay Alliance. It comprises four iwi and includes Tūwharetoa ki Kawerau Hauora, Te Tohu o te Ora o Ngāti Awa and Tūhoe Hauora. Together they work collaboratively to offer services throughout the Eastern Bay of Plenty.

Established in 2017, the Alliance seeks to address the historic disconnection of iwi services, that result in competition for contracts, siloed approaches to service delivery and working in isolation. The Alliance takes a more strategic and opportunistic approach to working collaboratively with whānau and partner agencies; effectively addressing challenges and making the most of opportunities across the Eastern Bay rohe.

Whakapapa o te Whakatohea WAY UP Holistic Programme, Oranga Rangatahi (WAY UP)

In late 2019, Oranga Tamariki entered into a partnership agreement with Te Pou Oranga o Whakatōhea to establish Oranga Rangatahi in Ōpōtiki. WAY UP grew out of a response to growing concerns from iwi leaders that youth crime in Ōpōtiki was on the rise. The programme was designed to keep rangatahi off the streets and out of the youth justice system by engaging them in positive activities between the hours of 2 pm and 9 pm (the usual offending window for rangatahi). The intention was to intervene early and prevent rangatahi, living in the Ōpōtiki area, coming to the attention of Oranga Tamariki and police.

The partnership with Whakatōhea provides funding for two youth workers. Oranga Tamariki employs a social worker of mana whenua descent (who lives in and is well known to the Ōpōtiki community) to work with the youth workers. A key success factor has been the establishment of trust, enabling Oranga Tamariki to work in partnership with Whakatōhea kaimahi on the ground.

Wharekawa (previously known as Pouawhitia), is the alternative education programme. It is funded by the Ministry of Education (MOE) through Ōpōtiki College and delivered by Te Pou Oranga o Whakatōhea. Wharekawa was struggling to keep pace with the high demand for its services. With growing numbers of disengaged youth in Ōpōtiki (especially post-Covid) and limited resourcing, the Whakatōhea Trust Board stepped in with additional financial support to ensure ongoing delivery of the programme. However, a long-term sustainable solution was needed.

The goals of the Oranga Rangatahi programme align closely with the goals of Wharekawa. Amalgamating the programmes made sense both from a philosophical

¹² www.whakatohea.co.nz

and economic standpoint with the increased allocation of resources providing for greater capacity to service the diverse needs of rangatahi in the area.

The funding component that's attached to the education side comes via MOE and college however there was the deficit there that the iwi has continuously inherited, because they know the value of the programme. I think through working through Oranga Rangatahi and the alternative education contract, the programme's become more sustainable. (Iwi representative)

The new service was called, Whakatōhea WAY UP Holistic Program, Oranga Rangatahi (WAY UP). Wharekawa or 'kawa o te whare', which literally translates to house rules. In the context of the WAY UP program, Wharekawa refers to the creation of a safe space and home-like environment for rangatahi. It is the education component of the programme.

We started with the intent of not having one of our young people enter the youth justice system and to this day we haven't ... youth crime in Ōpōtiki is at an all-time low, which I contribute to this [programme]. (Iwi representative)

Priority is given to those rangatahi who whakapapa to Whakatōhea or reside within the rohe. Oranga Rangatahi relies on local kaimahi to engage rangatahi and their whānau, supporting them to plan and set goals around re-engaging in education, training or employment.¹³ Plans may also focus on reducing truancy, mentoring, vocational goals, cultural and other activities that support rangatahi to make positive choices.

About the WAY UP programme

WAY UP addresses gaps for rangatahi within the Ōpōtiki rohe who are disengaged with the education system and who have large challenges either re-engaging or accessing further education, training or employment. In most cases they have been let down by mainstream education and find it difficult to trust people; this impacts their ability to re-engage. The issues that have led to their disengagement are multiple and complex but contribute to a range of negative psycho-social outcomes, e.g., negative self-image, low-confidence, poor motivation, substance abuse and crime.

WAY UP kaimahi work hard to re-establish trust and support positive behaviour change. They are firm but fair, non-judgemental and provide aroha and a listening ear. They use positive reinforcement and engage in culturally affirming ways that enhance the self-worth and pride in rangatahi as Māori – this is the first step on the journey to realising their potential.

Rules and routines exist to provide stability and safety for rangatahi within the programme, yet some elements remain flexible so that kaimahi can be responsive to their changing needs and priorities.

¹³ Strengthening our partnerships for tamariki Māori, Oranga Tamariki

... our programme never stays the same, we have a framework around what we do... we're guided by the plans, the education plan ... that they have for the 10 weeks. We might have a programme up for a whole week but that programme won't run on that day, because this is what's happening ... you know, it may not fit that day ... so it's quite flexible, quite fluid ... [WAY UP kaimahi]

By providing a culturally responsive, safe, stable, secure environment kaimahi, rangatahi and whānau alike view WAY UP as their 'kainga rua' or second home. For rangatahi there is a sense of belonging and ownership in the programme. WAY UP provides rangatahi and whānau with targeted support that complements other services they may be receiving through Te Pou Oranga o Whakatōhea.

Initially set up at the Whakatōhea Trust Board offices in Ōpōtiki township, WAY UP recently relocated to one of the iwi whenua blocks, approximately 10 kms outside of Opotiki. The whenua is expansive, close to the awa (river) and surrounded by rākau (trees); it is a place where rangatahi can connect with te tai ao (the environment). The new site is conducive to the kaupapa because rangatahi are away from negative influences and have fewer distractions. There is also the benefit of being close to nature, where rangatahi can reconnect with their tikanga, i.e., kaitiakitanga – caring for te tai ao, the whenua and mahi māra kai (food cultivation).

Te tai ao, the river is just down the road ... we're not in a space where the kids are easily distracted, and they can't go anywhere ... also, we wanted to introduce teaching the kids how to grow their own kai and give back to their whānau through those sorts of practices ... (WAY UP kaimahi)

Rangatahi and kaimahi worked together to clear the block ahead of the move; this shared mahi fostered whanaungatanga (relationship) and strengthened their connection to each other, their whakapapa, whenua and tai ao.

The regular operating hours of 8.30 am – 3 pm, Monday to Thursday, lend to rangatahi establishing and maintain a similar routine to school, training or work. In the beginning, kaimahi facilitate the process by picking up and dropping off rangatahi to their kainga (homes). Fridays are set aside for kaimahi planning; although rangatahi are not restricted from attending WAY UP on a Friday.

The WAY UP team consists of three kaimahi. An experienced Oranga Tamariki social worker is of Whakatōhea descent, is kanohi kitea, well-connected and known to the community; and two youth workers. The Wharekawa team consists of two kaimahi. There is also one kaimahi for the Toi Whakairo kaupapa. In total there is a team of six kaimahi that operates from the Opotiki site. The majority of kaimahi whakapapa to Whakatōhea and some have returned home to live on the whenua. All kaimahi are skilled in positive youth development and youth engagement, they are also very passionate and committed to supporting rangatahi to thrive. Because WAY UP kaimahi are whānau, their role is not separate and distinct from everyday whānau life in Ōpōtiki. Kaimahi are available to rangatahi where and whenever they require support.

The program is kaupapa Māori by design and underpinned by tikanga Māori. Every day begins with a karakia, mihi mihi and pānui. Rangatahi are encouraged to engage in both educational and cultural activities such as whakairo and kapa haka. They are also supported to maintain their health and fitness through attendance at a gym in Ōpōtiki, which also helps them to maintain their connections within the local community and is a rangatahi favourite.

Since operating, WAY UP has supported 37 rangatahi to engage or re-engage in education, training or employment; six rangatahi have been supported to transition to the Youth Guarantee programme, Y2.

The case study research approach

The research team was engaged by the Oranga Tamariki Evidence Centre and Youth Justice team to undertake a series of case studies. The case studies provide a mechanism with which to explore what works and doesn't within the programme and better understand what aspects of the design and implementation prevent or reduce youth offending and lead to better outcomes for rangatahi.

There are currently 12 community-led programmes aimed at prevention of youth offending supported by Oranga Tamariki across the motu. There are three programmes under the 'Oranga Rangatahi' banner and nine programmes under the 'Youth Inclusion Programmes' (YIP) banner. All these programmes have the same overarching goal and are all community-led, but they differ very much in how they operate.

Common objectives across YIP and Oranga Rangatahi are to:

- provide holistic cross-agency support for rangatahi at risk
- strengthen cultural connections and identity through strong Māori/iwi involvement
- enhance the mana of rangatahi through a positive youth development approach
- work with whānau and local communities to provide support to rangatahi.

Key outcomes include:

- rangatahi and whānau describe improvement in their wellbeing
- rangatahi and whānau feel more connected to their culture and their community
- lower rates of youth offending
- fewer rangatahi entering the youth justice system
- fewer rangatahi coming to the attention of police
- rangatahi increase participation in education, training, and/or employment.

The case study research explores two Youth Inclusion Programmes and one Oranga Rangatahi programme selected by Oranga Tamariki. Although these programmes are all relatively new and in the early stages of implementation, the individual case

studies aim to identify some early insights about the emerging outcomes for youth, whānau and communities.

This case study showcases Whakatōhea WAY UP Holistic Program, Oranga Rangatahi (WAY UP) programme delivered by Te Pou Oranga o Whakatōhea Health and Social Services.

The key research questions

Oranga Tamariki facilitated engagement with the WAY UP team prior to face-to-face visits in November 2022. This was key to the process of whakawhanaungatanga - establishing relationships and agreeing a plan and way of working.

Five key research questions (KRQs) were identified during this process:

1. What needs are the current community-led preventative programs addressing, what are their goals and how are they going to achieve these goals?
2. What are the early outcomes and experiences of young people, whānau and communities with these programs?
3. What has worked well and what were the challenges so far?
4. How supported were communities (providers) to lead the programs?
5. How can Oranga Tamariki support communities (providers) to help them achieve their goals?

Findings from each case study will also inform an overarching report that aligns with, and provides answers to each KRQ.

Case study methodology

Kaupapa Māori methodology guided the implementation of the research by drawing on ngā uara (values), tikanga (practices), te reo Māori and Māori practice models. Kaupapa Māori literally means a 'Māori way' of doing things and the concept of *kaupapa* implies a way of framing and structuring how we think about and do research with Māori. This includes a respect for people (aroha ki te tangata), being a face that is known in the community (kanohi kitea), looking and listening before speaking (titiro, whakarongo, kōrero) and being humble (ngākau māhaki), being careful in our conduct (kia tūpato) and ensuring we uphold the mana of all people (kaua e takahia te mana o te tangata) (Cram, 2009; Smith, 1999, 2005).

Kaupapa kōrero or narrative inquiry, as it is sometimes called, was utilised to explain, explore, and describe the programme and gain an in-depth understanding of it in real-life context (Crowe et al. 2011; Yin, 2003). Through kaupapa kōrero the use of story or narrative as a tool helped to explore and express experiences as Māori,¹⁴ and understand the lived experiences of rangatahi, whānau, providers and community stakeholders. It also supported the participants to consciously reflect on

¹⁴ Ware et al. (2017). Kaupapa Kōrero: a Māori cultural approach to narrative inquiry. *AlterNative: An International Journal of Indigenous Peoples*, V 14, (1):Sage. <https://doi.org/10.1177/11771801177448>

their programme experiences; what was important to them and the difference it was making.

Fieldwork commenced in late November 2022, with rangatahi (4); whānau (2); WAY UP kaimahi (5), Te Pou Oranga o Whakatōhea representatives (5) and partner agency representatives (2).

The researchers undertook a detailed informed consent process with each participant, including rangatahi, at the start of every interview. Rangatahi and whānau received a koha to acknowledge their time and participation in the evaluation.

These case studies used a mixed-methods data collation approach and drew on several data sources, including:

- administrative records and provider data received from Oranga Tamariki
- feedback from rangatahi and whānau
- feedback from partner agencies and key stakeholders
- information compiled in a summary report about contracting effectively with partners
- other relevant literature.

Contributing to outcomes

This section focusses on WAY UPs contribution to several key outcomes of Oranga Rangatahi and the positive impact on rangatahi, whānau, iwi, the community and partner agencies. The WAY UP team, and in particular, Whaea Rangi are held in high regard by the community and partner agencies. Whaea Rangi has extensive networks and connections throughout the rohe, and her credibility lends itself to kaimahi and others being able to access hard to reach whānau.

The key outcomes identified are outlined as follows:

Rangatahi and whānau describe improvement in their wellbeing

Genuine aroha and manaaki underpin the program and these are both tangible and evident (seen and felt) at WAY UP. The wairua of the whare is calm and relaxing; rangatahi are surrounded by people who care about them, see their potential, encourage them and are non-judgemental.

Rangatahi shared their reasons for turning up every day and for many it was because everyone felt like whānau; their home lives are complex, the program offers a whānau environment that is safe and secure.

It feels like a whānau ... [like] seeing your family (Rangatahi)

We're happier than when we first started ... (Rangatahi)

Aroha, good old fashion TLC ... from day one, when the boys first come in here ... you can't just pick and choose when you want to

show it ... consistently, consistent throughout (WAY UP kaimahi)

Consistency in routines activities and strength-based approaches implemented by the WAY UP team support rangatahi to develop confidence and trust as a first step to discovering their potential and improving their health and wellbeing.

If you can consistently show love, if you can do that then you can discipline them. You can discipline those kids ... they'll accept it. That's what happens here a lot and there's always a consequence [but] they accept it. (WAY UP kaimahi)

Through a range of activities rangatahi are given opportunities to re-engage and have new and positive experiences. WAY UP provides access to leadership programmes such as Tū Rangatahi where rangatahi are supported to step outside their comfort zone and 'give things a go'. These opportunities are confidence-building for rangatahi. Both rangatahi and whānau are noticing the positive changes in their āhua (attitudes and demeanour). They express feeling a lot happier, that relationships with their whānau have improved, and that they are more receptive to restrictions and rules.

I was a bit shut off when I first started ... probably wouldn't do this [interview]. I reckon this programme helped me become more comfortable having a go. Yeah, just giving everything a go ... [I'm] very lucky. (Rangatahi)

I'm so proud of him ... he would never have in a million years done that if it wasn't for being in an environment around people that he's comfortable with. He believes in himself more. (Whānau)

Rangatahi feel more connected to their culture and community

The WAY UP program is whānau, hapū and iwi-centred; Whakatōhea values, culture and tikanga are embedded in the WAY UP programme so that support to rangatahi is culturally affirming – strengthening their identity as 'he rangatahi o Whakatōhea'.

Our main focus and our main drive has been about kaupapa Māori and what that looks like ... kaupapa Māori [is] coming back to look at 'the person' and giving them an identity first and foremost, as in kō wai? That's what we're looking at first ... (Iwi representative)

I think this programme has helped teach him to be responsible for himself, has taught him his Māoritanga ... he went to kohanga reo, was a fluent speaker and going into primary school ... then he lost all his reo, lost all his tikanga, lost who he is ... but they teach them all of that here ... [he's] learning that stuff here and it's good for him. (Whānau)

As their confidence and connection to their cultural identity grows rangatahi are comfortable to attend community and Māori cultural events such as proporoaki

(formal farewell). Rangatahi are confident to lead pōhiri (formal welcome) and undertake appropriate tikanga rituals which inspire others to do the same.

We ran the pōhiri for both sides and these are our rangatahi getting up to do whaikōrero, karanga, mihi, waiata. And then we have these people who have just come out of prison, talk about how that's changed their life ... because it made them see that they want that. (Iwi representative)

Rangatahi are less likely to offend, enter the youth justice system or come to the attention of police

Rangatahi feel safe and empowered to identify what clinical or other support they may need to address their issues with drugs and alcohol or anger. WAY UP kaimahi can connect rangatahi with the appropriate service provider within the Iwi Alliance.

The rangatahi become more upfront and honest about their personal situations, often confiding in kaimahi when they have done something wrong or when they are in trouble. Rangatahi are supported by kaimahi in their dealings with school staff, police, the courts or at Family Group Conferences.

I went to Tūwharetoa last year for anger management ... [I was] too angry, I wanted some help ... [they] took me over. (Rangatahi)

... before he would just fly off the handle, you know quite fast. But now he stops thinks about his actions and what's gonna come out of his mouth ... (Whānau)

Rangatahi and kaimahi are building trusted relationships. Rangatahi often ask kaimahi to attend FGC meetings with them and their whanau. FGCs are held at the WAY UP site, a space rangatahi are more comfortable in. Kaimahi and partners assist rangatahi to prepare their korero and action plans. One rangatahi facilitated his own FGC from beginning to end. This level of support contributes to rangatahi staying out of the youth justice system.

... intervening early to try and prevent further offending, to prevent escalation in the system. It's so easy. We've seen really good examples where these kids have FGCs but they haven't gone on to court, they haven't gone to residence. (Kaimahi)

Many of the rangatahi have had issues with authority and compliance. To help them overcome these issues, the kawa or rules of WAY UP were developed by the rangatahi at a noho marae wānanga. The rules are simple and include no drugs, alcohol, swearing or wearing of gang patches/regalia. Rangatahi are self-monitoring and support each other with compliance – reminding each other of the rules when they slip up.

We wrote all the rules – no gang regalia, no swearing, no smoking, tell the truth and yeah, we look after each other ... (Rangatahi)

... there's been a lot of changes happening in their family ... like the incidences in their home, instead of being on a weekly basis ... it gets spread further and further apart. So I guess you can look at that as [positive] change ... even their parents notice changes like that. (Partner agency representative)

Rangatahi are increasing their participation in education, training or work

There is evidence that WAY UP is increasing rangatahi participation in education through Wharekawa. Some rangatahi have achieved NCEA credits, many for the first time. Rangatahi talked positively about these achievements.

We only recently started getting credits this year ... feels good getting credits, made us feel like we did something. (Rangatahi)

The college Deputy Principal has been instrumental in ensuring the ongoing development of Wharekawa kaiako. During school holidays kaiako receive professional development through the college. This supports Wharekawa kaiako to plan and deliver curriculum activities that not only develop rangatahi skills and knowledge but help them to earn NZQA credits and gain a sense of achievement.

Whakatōhea holds the He Poutama Rangatahi – Youth 2 Education and Employment (Y2), a work readiness pre-employment programme for rangatahi aged 16 years and older. The participants of WAY UP transition to the Y2 programme when they are ready to plan the next steps on their pathway to employment.

... getting them to a certain age where they can go onto our Y2 course and be able to sustain some discipline around being present, and planning for the future. (WAY UP kaimahi)

Keys to success

WAY UP benefits greatly from local leadership and the support of mana whenua, especially through Whakatōhea Trust Board's hauora arm – Te Pou Oranga o Whakatōhea. The WAY UP kaupapa is strength-based and leverages the local skills and knowledge of rangatahi, their whānau and kaimahi to deliver positive outcomes. A whānau inclusive approach ensures WAY UP has buy-in from Whakatōhea whānau, iwi and the wider community by reflecting the following core values of Whakatōhea:

- rangatiratanga (taking ownership)
- whanaungatanga (building relationships)
- matawhānui (seeing the Bigger Picture)
- manaakitanga (people Matter)
- kaitiakitanga (stewardship of resources and protection of people).

These values are evident in the design and implementation of WAY UP and are critical to its success.

Rangatiratanga – rangatahi feel valued and have a sense of ownership in the programme

WAY UP is co-designed using the voice of rangatahi with support from whānau and kaimahi. It is organic and evolves in response to the changing nature and circumstances of rangatahi and their whanau. Rangatahi involvement from inception has enabled them to take ownership and responsibility for the programme and its success.

If you have young people, come into the programme thinking it's their programme ... I think [they] get a sense of ownership ... (Iwi representative)

Rangatiratanga is also expressed through the transparent and trusted partnership between Oranga Tamariki and Whakatōhea.

... for iwi our message is 'give us the [funding] and let us get on with it' ... we've been in business now for 30 years, we've been providing services to our whānau [and] we know exactly what they need ... so our conversations with funders have changed a lot. We come up with a proposal ... we say this is what we want to provide ... [Iwi representative]

Part of exercising rangatiratanga is exercising leadership through decision making. To support rangatahi to make informed and better decisions, kaimahi support them with goal setting through PATH planning. Many of the rangatahi who come to WAY UP have one goal in mind, and that is to join a gang. PATH planning enables rangatahi to explore other pathways and their moemoea or aspirations – to think beyond their current situation to what is possible.

... some want to be carpenters, mechanics ... we didn't even talk about the Mongrel Mob. (WAY UP kaimahi)

A young boy said I want to learn to dive ... I said to him go and research it. Within a couple of weeks, we had this whole new programme we're doing ... with a dive school in Tauranga. So this young man has been on the first dive, we've understood that it's a passion and something that he really wants to follow. (WAY UP kaimahi)

Whanaungatanga – trusted relationships are built

Being whānau and kanohi kitea (local) matters. In small towns like Opotiki everyone is related – they are of Whakatōhea descent. It is more likely services will employ their own whānau and have to provide support services to whānau whanau (wider whanau). In Te Ao Maori being related through blood through whakapapa strengthens whanaungatanga and is not a conflict of interest – that is pakeha whakaaro. Whāea Rangi is well known and highly regarded by rangatahi and whānau. Whaea Rangi has developed trusted relationships over the years that are integral to the success of the WAY UP initiative.

We wouldn't just send anybody in to see whānau ... if you don't have those relationships, doors are not going to open for you. Most of the whānau that are on our programme have good relationships [with me] I know them, and I see that as my role – working alongside whānau steering, guiding them to the right support if needed. (WAY UP kaimahi)

Rangi is a great scaffolder you know. She creates those referral pathways ... where whānau are indicating they need support, she will bring in that wrap-around support for them, for the parents, for the grandparents ... often its grandparents raising these kids ... (lwi representative)

Whanaungatanga is a value expressed through tikanga. Community and iwi services notice ngā uara (values) demonstrated by rangatahi when they engage in formal processes like pōhiri and whakatau (traditional welcome ceremonies). Having regular opportunities to engage in Whakatōhea culture helps rangatahi to stand proud in their identity and strengthen their connections with whānau and whenua.

When they came in, we had our mihi whakatau process ... the rangatahi did speak, they might not have done their whakapapa ... but the fact that they spoke was a highlight for us. (Partner agency representative)

... they are respectful ... if they swear ... the boys will pull them up. They never used to kōrero ... (Partner agency representative)

Matawhānui – the vision for Whakatōhea rangatahi

Whakatōhea has a vision for its people moving towards a brighter future. The WAY UP program is critical to delivering on that vision by preparing Whakatōhea rangatahi to carry the aspirations of Whakatōhea iwi for themselves and subsequent generations.

Because he's the eldest in my family, he is the role model for my children, that's what I always tell him, 'you know, everything that you do our kids are watching you.' (Whānau)

All partners and stakeholders are involved and up to date with what's happening ... every individual has a key role in this programme being successful. (lwi representative)

A key enabler to realising the long-term vision for Whakatōhea is the embedding of Whakatōhea values, culture and tikanga. Kaimahi are well versed and able to ensure the WAY UP approach enculturates rangatahi and whānau appropriately in the language and culture of Whakatōhea.

Daily tikanga rituals include:

- Whakatau: an informal welcome to new rangatahi and or manuhiri.
- Karakia: each day starts and ends this way.

- Pānui: kaimahi and rangatahi can kōrero to a kaupapa. It is an opportunity to raise any concerns and find solutions together.

The WAY UP programme has reconnected rangatahi Māori to their language. One mother shared that her son attended kohanga reo as a tamaiti (young child) and was proficient in te reo. However, after going through the mainstream education system he lost his reo. She shared that since he had engaged with WAY UP and immersed in the tikanga and kawa of the program he has begun to speak te reo again.

Manaakitanga – caring for people

Manaakitanga is about acknowledging the mana of people – demonstrating respect and care. In te ao Māori this is often represented by the offering of kai (food). WAY UP kaimahi ensure healthy kai is available daily; rangatahi are welcome to help themselves as and when they are hungry. The expression of this tikanga affirms the mana of rangatahi and respect for them as individuals. Kaimahi understand the challenges and complexities of the lives of rangatahi. Many have experienced trauma, and this can lead to anti-social behaviours and acting out. Kaimahi respond with love understanding and kindness.

We've had some great successes ... they're valued [and] taught some alternative ways of thinking that actually compete with what they've seen at home ... the key is aroha. (lwi representative)

Kaimahi are non-judgemental, meeting rangatahi where they are at. Some rangatahi are from third generation gang whānau and are used to the gang way of life. Many have not experienced anything outside of that and kaimahi are careful not to whakaiti, belittle or denigrate – after all, that is their whānau. Instead kaimahi work with what rangatahi know and understand and encourage them to be better.

We had a discussion with them, 'if you're gonna be a gang member you be the best gang member in town, an employed productive gang member.' And they ask, 'what does that look like?' Because back then we were cooking scones and muffins for the kaumatua and mowing their lawns ... 'that's what it looks like' ... being the best person you can be. (WAY UP kaimahi)

Kaitiakitanga (guardianship/stewardship)

The Oranga Tamariki relationship is held by the local office (relationship manager) who oversees the contract implementation. The relationship manager is very personable and works constructively and collaboratively with the Wharekawa team to ensure that it is successful. There is high trust and solutions are sought directly from Wharekawa. The local sites drive the relationship, and the contract managers facilitate the funding, numbers and figures. The key factor is the relational work.

Kaimahi comment on the importance of good communication; rangatahi share different things with them that they may not share with others. Kaimahi keep each other informed so they are all aware of what may be impacting on rangatahi at that time.

... we are all informed ... so we are aware. And that's usually a message at the start of the day ... 'he's feeling a bit upset today whānau, just a heads up' and that really helps us to be prepared ... (WAY UP kaimahi)

Nan [Whaea Rangi] is very protective of the rangatahi in WAY UP. She does not allow adults access to rangatahi that are not going to be helpful for them. This is part of her kaitiaki responsibilities. (WAY UP kaimahi)

Challenges and future opportunities

Whakatōhea leadership and Oranga Tamariki have found a creative solution to the resourcing gap in services that directly address the reduction of rangatahi engagement in education, training and work and increase in rangatahi offending in Ōpōtiki. However, the post-Covid cost of living crisis will have ongoing economic impact and pose unique challenges to the region. This could see the numbers (at least in the short term) of rangatahi requiring support from WAY UP continue to grow.

The limited resource is already stretched with kaimahi extending their hours of support to rangatahi and whānau outside of their paid positions. Whilst aroha is often our cultural currency, it should not be leveraged to fill resourcing gaps in social service delivery. Kaimahi are often in positions where they are required to do this, and they do because they are whānau and because they care, but there is potential for burn-out and increased pressure on the whānau of kaimahi; this is the antithesis of achieving oranga rangatahi and oranga whānau and not what we want to see.

In response to the complex and changing needs of whānau and rangatahi in Ōpōtiki, WAY UP would benefit from the ability to access external clinical support. This could include psychologists, occupational therapists and mental health experts. A collaboration between Oranga Tamariki and independent clinicians would provide crucial multi-disciplinary support and expertise for providers, rangatahi and their whānau to tap into.

Regular review of the funding and resourcing to WAY UP should be undertaken with Whakatōhea Trust Board and the WAY UP whānau to ensure funding is adequate to deliver quality and equitable outcomes for rangatahi and whānau. The value of the investment by Oranga Tamariki needs to be carefully weighed against the long-term benefits to rangatahi, their whānau and the wider community.

So even though we've got our capped numbers, we will still take our rangatahi, because, you know, that's what we do. (WAY UP kaimahi)

Succession planning is also key and the success of WAY UP hinges largely on trusted relationships, especially with the primary social worker who is resourced through Oranga Tamariki. Identifying vocational pathways for local rangatahi and kaimahi to undertake training and professional development will ensure future staffing and the longevity of WAY UP.

When they did that reshuffle [and] whole restructure, we were worried because we know that the whole thing is dependent on the relationship with those that we've got relationship with. (Iwi representative)

Rangatahi are identifying for themselves when clinical or therapeutic support might be beneficial, especially to support them in the areas of anger management and/or substance abuse. Staff are not necessarily trained in these areas. It would be highly beneficial for the WAY UP team to be able to readily access specialist clinical support locally. Recruitment is limited, so developing strategies that attract, facilitate and incentivise local people into vocational pathways and employment that meet the needs of the local community is key to filling these workforce gaps. Future government investment into place-based industry training and work readiness initiatives in Ōpōtiki should be flexible and responsive to the changing social and cultural priorities of the rohe.

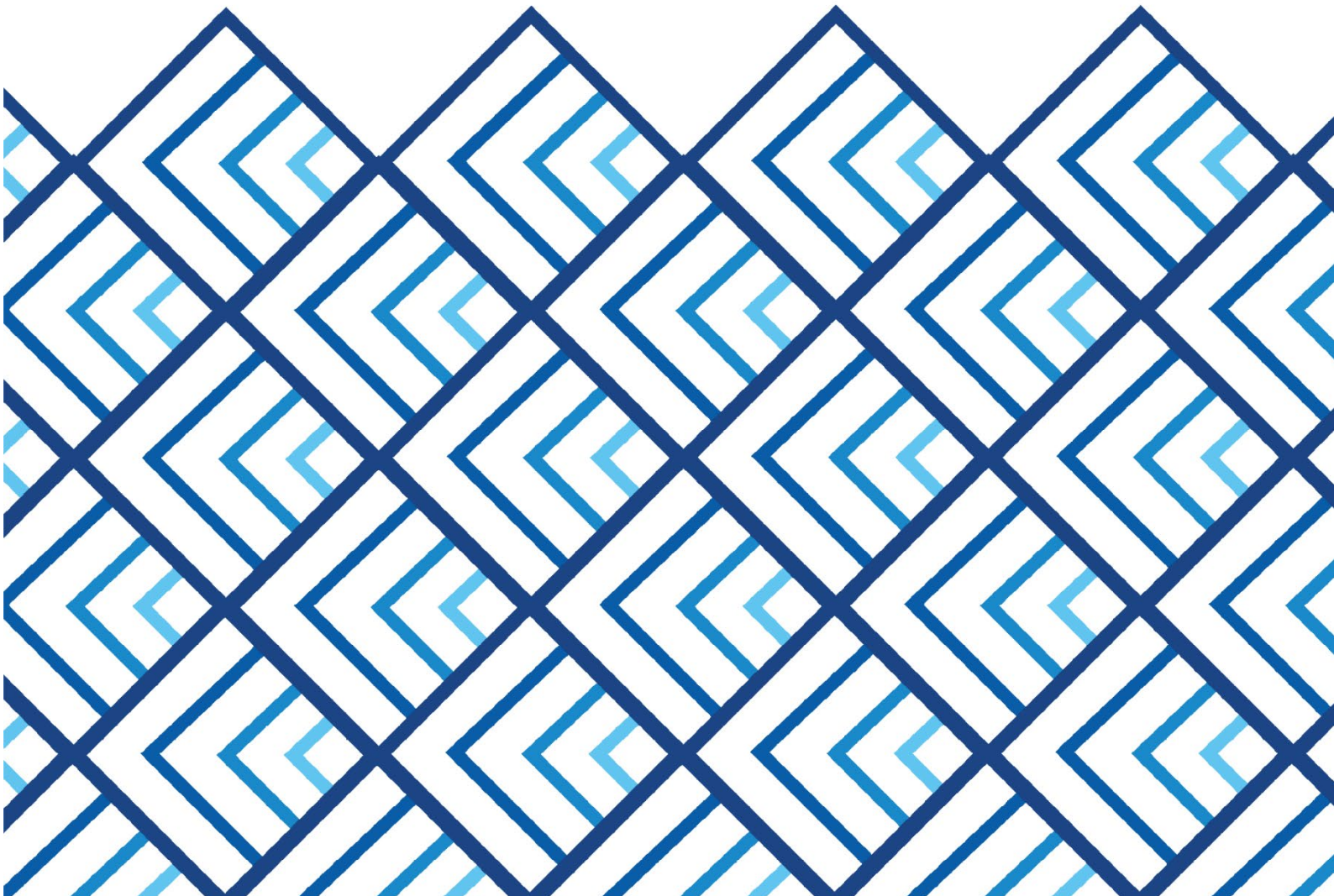
Finally, the relocation of WAY UP to the whenua block outside of Ōpōtiki township has contributed to the programme outcomes – increased cultural connection, reduction in negative influences and offending behaviour, etc. However, the extra distance results in increased mahi for kaimahi. Facilitating rangatahi to attend regularly and establish a routine, to get to extra-curricular activities like the gym, etc, requires vehicles for transport, additional kaimahi support and time. Increasing the resourcing to WAY UP to cover the realistic costs of delivering the service would reduce the risk of burn out and improve outcomes for rangatahi.

Conclusion

This case study evidences that rangatahi are experiencing a range of activities through the WAY UP Oranga Rangatahi programme that contribute to increased wellbeing and cultural connection for rangatahi, reduced offending and increased positive attitudes and behaviour. There is also evidence that rangatahi are increasing their engagement with education, training and employment through both the WAY UP and Y2 programmes. They are earning credits but more importantly they are regaining a sense of identity and self-pride in who they are as ngā rangatahi o Whakatōhea.

Appendix 3

**Rising Rangatahi Youth Inclusion Programme,
Kawatiri**



Introduction

This case study profiles Rising Rangatahi – a Youth Inclusion Programme in Kawatiri, Westport in Te Wai Pounamu (South Island). Rising Rangatahi promotes a collaborative, Whānau Ora approach to supporting rangatahi and their whānau with a range of early intervention services. The aim of the service is to provide rangatahi with a safe, supportive environment where they can develop new skills, strengthen their cultural connection, engage in a range of activities and receive educational support. Rising Rangatahi is a collaborative project between Buller REAP, Te Hā o Kawatiri, Homebuilders, Whenua Iti, Explore, Anyone Can Read and Police. Buller REAP is the lead agency for Rising Rangatahi – providing youth workers and coordination.



Whakapapa – origins of Rising Rangatahi

Kawatiri means deep and swift in the Māori language; a name given to Buller, the largest river on the West Coast of Te Wai Pounamu (South Island, Aotearoa). Kawatiri flows from Lake Rotoiti (Nelson) to the mouth of the Tasman Sea at Westport.¹⁵ A hundred kilometres north of Greymouth, Westport grew as a river port at the mouth of the Buller River after gold was discovered in the region in the mid to late 19th century. In the 1940s large deposits of bituminous coal were discovered which led to progressive development. Communities grew up close to the major mines, often in remote localities. It is now the main commercial and administrative centre for the northern part of the West Coast with a population of approximately 4,000 people.¹⁶

Severe flooding in parts of Buller between July 2021 and February 2022 caused widespread damage to homes and saw over 2,000 people evacuated from their homes. These events put enormous strain on this usually resilient community; the economic impact was high as was the psychological toll.

In 2021 a group of six providers came together in response to the growing number of rangatahi in the Westport region who were on the periphery, entering or in the youth justice system. A project steering group was established to identify the gaps and needs of rangatahi and agree an intervention and way forward. The group adopted a Whānau Ora model as a more joined-up, collaborative and less siloed approach to address the diverse and complex needs of rangatahi in the rohe. This approach

¹⁵ Source: Te Ara, The Encyclopedia of New Zealand: [Buller valley – Te Ara Encyclopedia of New Zealand](#)

¹⁶ Source: Te Ara, The Encyclopedia of New Zealand: [Westport – Te Ara Encyclopedia of New Zealand](#)

aligns and contributes to the broad priorities of Oranga Tamariki, whereby tamariki and rangatahi have:

- safety – children are not hurt as a result of our actions and inactions.
- stability – children are in a consistent, supportive, loving environment.
- security – children have access to essential resources and services.
- wellness – children are supported to reach their potential and connect with the wider community.
- development – children are achieving their potential.
- thriving independence – children and families are successful in their transition out of direct help from Oranga Tamariki (common outcomes sought across the provider contracts with Oranga Tamariki for Rising Rangatahi, 2021).

Rising Rangatahi is funded largely through direct contracts between providers and Oranga Tamariki; although, Buller REAP is the lead contractor, responsible for the provision of youth services and coordination of Rising Rangatahi.

About the Rising Rangatahi project (Rising Rangatahi)

The aim of Rising Rangatahi is to provide young people with the foundations and services to promote a positive life. Rising Rangatahi covers a range of rangatahi services, including literacy and numeracy support; youth/work mentoring; mātauranga Māori and cultural connection; social work services; after-school programme and a community presence. Referrals to the project are from caregivers, professional and other agencies.

Six providers collaborate to deliver the Rising Rangatahi project. The following provides an overview of each provider and their services:

Buller REAP – Te Tautoko i te Hāpori o Kawatiri

Buller REAP is an educationally-focused, social service and community development organisation serving the wider Buller region. Their mission is to promote Learning Journeys for the whānau of Kawatiri, Buller. They support children, young adults, adults and older people to have positive lives by providing skills, advice, knowledge, programmes and activities that enhance wellbeing.



Buller REAP is the lead contract holder for the Rising Rangatahi kaupapa, providing youth work and co-ordination with an early intervention/prevention focus for rangatahi to develop their skills and learn new ones, strengthen their cultural identity and connection, engage in activities with others that promote healthy social connection and receive educational support in a 'youth recognised' safe and supportive environment.

Anyone Can Read – Eradicating Illiteracy

Founded by Noel McArthur, a former principal with 20 years' experience, Anyone Can Read is a service designed to eradicate illiteracy. Anyone Can Read provides experienced support to the Rising Rangatahi project in the form of trainer support for engaging rangatahi to achieve their literacy and numeracy goals. Anyone Can Read works seamlessly and collaboratively with others within the YIP Rising Rangatahi programme to support rangatahi across a range of settings (including home and school). This includes providing teachers, parents and other people who work with rangatahi with the necessary tools and training to implement the techniques and evidence methods that work. Anyone Can Read provides programmes across all ages and stages of reading ability, from young children to college age students, including within schools, every Thursday and Friday in-term. There are a range of reading resources available on the Anyone Can Read website for parents to use at home with their tamariki and rangatahi or for teacher training in schools.¹⁷



We talked about how ... the kids loved the programme, but for them [the teachers] to be able to hear what the programme was for themselves, the results and an opportunity for them to ask questions as well ... I think it also validated it ... it was really useful ... (School principal in reference to the Anyone Can Read programme).

I have ... car magazines, everything you name it. I find out what they're interested in. ... the improvement a kid will make when you put something in front of them that they really are engaged with ... it's just amazing. (Anyone Can Read founder).

Explore Specialist Advice – behaviour support specialists

Explore Specialist Advice is a nationwide service, contracted by Oranga Tamariki to provide positive behaviour support training to professionals and parents as part of the Rising Rangatahi project. The training aims to grow a 'pool of champions' to support peers in the region; and, to support skill development in how to effectively respond to challenging behaviours. Two-and-a-half days of training support are provided each school term through the project.



Te Hā o Kawatiri – Te Pūrongo Whāinga

Te Hā O Kawatiri means the Breath of Kawatiri. Its source is the life force of the river whose breath brings Kawatiri to life. Hā is the breath of life. Te Hā O Kawatiri provides a structure which identifies, encourages and supports community initiatives that ensure sustainable growth throughout the Kawatiri region whilst embracing the principles of Whānau Ora. As part of the Rising Rangatahi kaupapa, Te Hā O Kawatiri provide te ao Māori wānanga working



¹⁷ Anyone Can Read website: www.anyonecanread.co.nz/cases.php

directly with vulnerable youth and indirectly with their whānau in Kawatiri. Te Hā O Kawatiri has an early intervention and prevention focus by creating a safe place where rangatahi can learn new skills, develop strong cultural connections and identity, take part in activities with others, and receive educational support. A noho marae (held up by Covid-19 and floods) is held annually. The key objectives of the Te Hā o Kawatiri kaupapa are to endorse and promote Te Tiriti o Waitangi, facilitate and support the development of a robust Māori cultural base in collaboration with iwi and other stakeholders in the Kawatiri region; to strengthen and empower the hāpori o Kawatiri through the initiation of programmes, projects and enterprises that support economic and social enhancement, social equity and ecological sustainability.¹⁸

Te Hā is building the relationships with the [rangatahi] one-on-one; the hope is to then bring them together ... it's not like, here's our wananga and then everyone just comes because I know for the likes of my daughter or a couple of her friends ... they're just not going to go to that group thing ... they have to build that trust. (Parent)

Homebuilders West Coast Trust – Te Whānau Kaha O Te Tai Poutini

Homebuilders provide social work support for vulnerable youth, their whānau and/or caregivers to strengthen whānau wellbeing as part of Rising Rangatahi. They also provide support with parenting, child behaviour management, family violence, family/whānau relationships, household management, building resilience, child development, routines and boundaries, care and protection, some health-related circumstances, family/whānau wellbeing, education issues, or referral to other agencies.

NEWSLETTER



Whenua Iti Outdoors – Journeys of Discovery

Whenua iti translates in te reo Māori to 'little piece of land', which reflects the vision of the Trust's founder Hazel Nash, who established Whenua Iti over 30 years ago. Whenua can also mean placenta, drawing a connection between the land as a place of giving and giving back to. It's an interpretation that fits, as from something small, incredible and vital things can grow. Whenua Iti provides outdoor adventure-based activities for vulnerable rangatahi. These activities involve rangatahi in experiential learning – i.e., learning through experience. This simple teaching philosophy recognises that not all students succeed in a classroom environment and all can benefit from hands-on experiences that challenge them and require the use of practical problem-solving skills to extend their learning.



As part of the Rising Rangatahi youth initiative, Whenua Iti runs holiday programmes and in-term programmes to help build rangatahi confidence; they work alongside youth coordinators to ensure this support reaches the right families. Another focus of the work is reconnecting rangatahi with the whenua and taiao (environment).

¹⁸ Te Hā O Kawatiri facebook page: www.facebook.com/tehaokawatiri/about_details

¹⁹ Whenua Iti website: www.whenuaiti.org.nz/our-kaupapa/experiential-learning/

The case study research approach

The research team was engaged by the Oranga Tamariki Evidence Centre and Youth Justice team to undertake a series of case studies. The case studies provide a mechanism with which to explore what works and doesn't within the programme and better understand what aspects of the design and implementation prevent or reduce youth offending and lead to better outcomes for rangatahi.

There are currently 12 community-led programmes aimed at prevention of youth offending supported by Oranga Tamariki across the motu. There are three programmes under the 'Oranga Rangatahi' banner and nine programmes under the 'Youth Inclusion Programmes' (YIP) banner. All these programmes have the same overarching goal and are all community-led, but they differ very much in how they operate.

Common objectives across YIP and Oranga Rangatahi are to:

- administrative records and provider data received from Oranga Tamariki
- provide holistic cross-agency support for rangatahi at risk
- strengthen cultural connections and identity through strong Māori/iwi involvement.
- enhance the mana of rangatahi through a positive youth development approach
- work with whānau and local communities to provide support to rangatahi.

Key outcomes include:

- rangatahi and whānau describe improvement in their wellbeing
- rangatahi and whānau feel more connected to their culture and their community
- lower rates of youth offending
- fewer rangatahi entering the youth justice system
- fewer rangatahi coming to the attention of police
- rangatahi increase participation in education, training, and/or employment.

The case study research explores two Youth Inclusion Programmes and one Oranga Rangatahi programme selected by Oranga Tamariki. Although these programmes are all relatively new and in the early stages of implementation, the individual case studies aim to identify some early insights about the emerging outcomes for youth, whānau and communities.

This case study showcases Rising Rangatahi (YIP) programme coordinated by Buller REAP.

The key research questions

Oranga Tamariki facilitated engagement with the Rising Rangatahi team prior to face-to-face visits in November 2022. This was key to the process of

whakawhanaungatanga - establishing relationships and agreeing a plan and way of working.

Five key research questions (KRQs) were identified during this process:

1. What needs are the current community-led preventative programmes addressing, what are their goals and how are they going to achieve these goals?
2. What are the early outcomes and experiences of young people, whānau and communities with these programmes?
3. What has worked well and what were the challenges so far?
4. How supported were communities (providers) to lead the programmes?
5. How can Oranga Tamariki support communities (providers) to help them achieve their goals?

Findings from each case study will also inform an overarching report that aligns with and provides answers to each KRQ.

Case study methodology

Kaupapa Māori methodology guided the implementation of the research by drawing on ngā uara (values), tikanga (practices), te reo Māori and Māori practice models. Kaupapa Māori literally means a 'Māori way' of doing things and the concept of kaupapa implies a way of framing and structuring how we think about and do research with Māori. This includes a respect for people (aroha ki te tangata), being a face that is known in the community (kanohi kitea), looking and listening before speaking (titiro, whakarongo, kōrero) and being humble (ngākau māhaki), being careful in our conduct (kia tūpato) and ensuring we uphold the mana of all people (kaua e takahia te mana o te tangata) (Cram, 2009; Smith, 1999, 2005).

Kaupapa kōrero or narrative inquiry, as it is sometimes called, was utilised to explain, explore, and describe the programme and gain an in-depth understanding of it in real-life context (Crowe et al. 2011; Yin, 2003). Through kaupapa kōrero, the use of story or narrative as a tool helped to explore and express experiences as Māori,²⁰ and understand the lived experiences of rangatahi, whānau, providers and community stakeholders. It also supported the participants to consciously reflect on their programme experiences; what was important to them and the difference it was making.

Fieldwork commenced in December 2022, with rangatahi (4); whānau (4); Rising Rangatahi contract partners (7) and partner agency representatives (3). The researchers also attended a Youth Network hui as observers as they provided an update on the highlights of their work over the term, introduced new providers and planned activities for 2023 (20).

The researchers undertook a detailed informed consent process with each participant, including rangatahi, at the start of every interview. Rangatahi and

²⁰ Ware et al. (2017). Kaupapa Kōrero: a Māori cultural approach to narrative inquiry. *AlterNative: An International Journal of Indigenous Peoples*, V 14, (1):Sage. <https://doi.org/10.1177/11771801177448>

whānau received a koha to acknowledge their time and participation in the evaluation.

These case studies used a mixed-methods data collation approach and drew on several data sources, including:

- administrative records and provider data received from Oranga Tamariki
- feedback from rangatahi and whānau
- feedback from partner agencies and key stakeholders
- information compiled in a summary report about contracting effectively with partners
- other relevant literature.

Contributing to outcomes

Disruption from the floods in July 2021 and again in February 2022, resulted in a delayed start to the Rising Rangatahi initiative; it has taken some time for the contract lead to coordinate all the moving parts of the kaupapa and gain traction. Whilst it is still early days, there are some early indicators that Rising Rangatahi is making a positive difference to the lives of rangatahi and whānau in the Kawatiri rohe.

The first goal of the of the Rising Rangatahi project was just to get some runs on the board and I think that's what we've done ... we've actually got some things happening. (Rising Rangatahi contract partners)

Increased collaboration and resource sharing is leading to a number of positive changes:

Safe, stable and secure rangatahi

Rangatahi are better protected and supported through increased access to a wide range of service options. With increased options for support, rangatahi are less likely to fall through the cracks because there is someone in their lives consistently over time. The flexibility in funding provides for early entry and later exit points. Rangatahi are supported across a range of contracts that cater to different age groups and support needs – some agencies are supporting rangatahi from as young as 12 years old whilst others can continue to support people up to 24 years of age.

We've come such a long way ... it's through the start of the rising rangatahi when we pulled all the youth networks together ... that was that start of the collaboration. (Rising Rangatahi coordinating provider)

... that gets us that connection into the school ... where we didn't have that before ... you've got to have those wider relationships. (Rising Rangatahi coordinating provider)

Confident rangatahi

Through the Anyone Can Read programme, rangatahi are growing their literacy capability, and this is contributing to a range of other outcomes, such as increased confidence, self-esteem and social connection. This trust-based approach to learning is seeing increased engagement from rangatahi who were previously disengaged or falling behind in their education. Many of the rangatahi come through referral guidance counselling or pastoral care pathways and the majority (20 out of 25) are boys.

I think it's just as much a guidance kind of pastoral context, it's not just a reading programme. It's a competent self-esteem programme ... reading is the vehicle. (Partner agency)

... these boys won't say, you know, I won't do anything in the ... classroom, are all of a sudden engaging in reading and willing to put themselves out on a limb ... what a fantastic boost for these kids' confidence. (Partner agency)

I read now, before I was just pretending to read when I was in class ... I can keep up now, because I can read faster. (Rangatahi)

Connection with whenua and tai ao

Rising Rangatahi is providing rangatahi with increased opportunities to engage in physical activities that are challenging and fun. Through Whenua Iti and Explore, rangatahi are experiencing the outdoors and Buller valley region has much to offer as a uniquely beautiful whenua and landscape. The group activities facilitate closer relationships among the rangatahi; in the beginning some are reluctant or underconfident to give it a go until they realise that they are all out of their comfort zone – there is a camaraderie in that, where they begin to support and encourage one another.

... the outdoors can offer so much cool stuff and facilitating change. And a lot of the kids here have no idea what's actually on their doorstep, because it is phenomenal what's actually out there ... and we are so blessed here, but it's showing them actually, there's another world out there. (Rising Rangatahi contract partner)

Connection with identity and culture

The loss of the Social Worker in School Service (SWISS) disrupted access to culturally appropriate support for rangatahi and whānau. Through the Rising Rangatahi programme, Buller REAP has been able to coordinate a triage system that facilitates this function by engaging culturally responsive and relevant support as needed. An example is through the relationship and work of Te Hā O Kawatiri.

Positive behaviour changes and reduced offending

Through their shared experience of overcoming discomfort and challenge, rangatahi are learning empathy. Parents are noticing that their rangatahi are more considerate

and displaying increased maturity. Parents and whānau themselves are also demonstrating that they have increased understanding about their rangatahi and are more accepting of the differences in their āhua (attitudes/demeanour) or level of achievement at school, etc.

When rangatahi are shown increased understanding, this is helping to build trust and provides them with a stronger sense of security – that they're not 'naughty' or 'bad', that it's ok to engage in education differently and within different learning environments (not just the classroom).

Rising Rangatahi contributes to increased cohesion where kaimahi across the agencies can reach rangatahi wherever they are in and across the system. This joined-up way of working has strengthened relationships with police, truancy services, the school, social services, parents and whānau; these strong community connections lend to a whole of community, village or papa kainga approach to ensuring rangatahi are safe and cared for.

Keys to success

Coming together as a community to support rangatahi

All participants agreed on several key enablers that support the success of Rising Rangatahi. These related to the principles of community development, relationships and connections, community leadership, and a youth development focus. Together, agencies are effectively building a programme that is responsive to rangatahi, whānau, and community need.

The emergence of Rising Rangatahi coincided with one of the worst adverse events in Buller's recent history. The flooding in 2021 was a sentinel event that brought widespread damage and disruption to the region. However, out of that adversity, has come opportunity – increased community cohesion.

I've always felt like we've worked reasonably well together ... I think [we] really got strengthened through those floods ... the coming together ... (Rising Rangatahi contract partner)

... we trust these organisations, you respect them, you know that everyone's coming in with those similar values ... as much as the floods were pretty horrific, they were really good in terms of cementing those relationships (Rising Rangatahi contract partner)

It just really highlights how far Buller has come ... I think the floods helped ... the whole community connection has come together. (Partner agency)

The need to come together to support one another forged new relationships and strengthened existing ones. Whānau supported one another and shared the load.

Community development principles are at the heart of Rising Rangatahi

Building off the back of that strengthened connection, the Kawatiri community is continuing to work together to address other local issues; the Rising Rangatahi initiative has grown out of a need to address a worsening problem in the rohe – youth crime.

Rising Rangatahi takes a community development approach grounded in principles of empowerment, inclusion, social justice, self-determination and collective action (Kenny, 2007). Through a community development process, Rising Rangatahi is actively working, increasing leadership capacity, skills, confidence, and aspirations, amongst rangatahi but also the provider agency community.

Rising Rangatahi vision and priorities are shaped by the community of providers and rangatahi. Local knowledge, strengths and experience is critical to developing the programme and engaging with rangatahi. The needs of rangatahi and whānau drive purposeful collaboration and community-led solutions.

I think one good thing that Westport does have is a lot of organisations doing a lot of things... and now they're talking to each other. I know a lot of stuff now, what is available which is great. (Partner agency representative)

Rising Rangatahi programme providers understand that issues for rangatahi and whānau are complex. Many of the contributing factors may well be outside their control to change and there are limited resources to respond. Therefore, working together with common values and purpose is essential. It supports the development and delivery of wrap-around, holistic services for rangatahi.

If a youth walks into our building, we've got so many wrap-around services here that are covered, and we've come such a long way. I think it's through the Rising Rangatahi when we pulled all the youth networks together. And that was that start of that collaboration. (Rising Rangatahi kaimahi)

Community leadership and champions provide cohesion

There is commitment from senior leadership management within the partner agencies. Together they champion the programme and provide oversight and vision. There is a genuine desire to work with others, as well as mutual respect for the skills and knowledge and experience that everyone brings to the table. This is helping to break down silos, and the competitive nature of funding structures.

Buller REAP provides overall leadership and guidance across the programme, coordinating and organising events, activities, and opportunities to connect. The Rising Rangatahi coordinator keeps the programme at the forefront of the community and is helping to promote and enhance the visibility of rangatahi.

Working together helps to create capacity amongst services and in turn they can do more for rangatahi.

Us three managers are quite strong in our beliefs of collaboration. And I think that if your managers or CEOs aren't into that it's not going to happen, and so they get competitive. Everybody wants to protect the patch, and it's like you guys need to stop that. Because we're all working together on the same purpose aren't we? If we all stay in our lanes and support each other, instead of trying to recreate everything it will be a lot better. Yeah. And that's how it's really worked. Because now we know who we can access and how we can support each other. (Rising Rangatahi kaimahi)

... it felt Te Hā, Buller REAP and Home Builders were ... really united in just - do the mahi ... so we had this natural kind of connection ... at the same time discussions around Rising Rangatahi had been happening in the background ... after things settled down, it really got going. (Rising Rangatahi contract partner)

Coordination is key, in an area where people are often geographically and socially isolated. The ability to bring people together is making the difference. This is quite a shift from past siloed ways of working to partnering relationships that work better for families. Not one agency has all the information but together they are better informed and better equipped to address the needs of rangatahi. There is also the growing realisation that geographic isolation lends to gaps in workforce; "because you actually are a little bit isolated, you have to work together." Sharing resources helps to address these gaps, where specialist skills can be tapped into across the Rising Rangatahi network of providers.

... young people need selection, they need choice; they need to be able to go who's my fit? Who's the one that I feel safe with and that I trust? Because it's never going to just be one organisation, one person ... it's [having] choice out there and a bit of diversity in that. (Explore)

... [we] won't be able to do a lot of that kind of stuff on our own ... we need the different expertise, and we need the different talents. [Homebuilders]

Knowledge and connections help to build positive relationships

Westport is a small community and well-connected. The forming and maintenance of relationships is critical. Rangatahi have limited places and opportunities in the township to connect with their community. Therefore, Rising Rangatahi is engaging with rangatahi and providing a space where they can participate in events and practical activities. Rising Rangatahi genuinely cares and is interested in rangatahi; who they are, and what is important to them. They are enabling rangatahi voice through safe, trusting relationships.

And it's really funny because the youth that come in, I taught them I've got connections to them... they run up and give you a cuddle. I'm a real believer in them. I'm a real believer in that holistic view on how we support [them] holistically. (Rising Rangatahi kaimahi)

Community connections and building a network of support services help to ensure that rangatahi and whānau are provided with the best support possible. With the development of the youth network, relationships amongst providers have grown. The youth network has provided a common sense of purpose and intent. Agencies have assigned a person to be involved in the youth network hui. People are consistently showing up and sharing what they do. If there are issues in the community the network takes a solution-based approach, considering how they can work together, what they have to offer. The network hui is a direct line to rangatahi services in Westport, what's available and who is doing what.

Through genuine relationships, whānau are learning to trust agencies. This develops as they see local agencies, such as police, working alongside Rising Rangatahi. The programme always enables a positive preventative platform for agencies to engage with whānau, instead of an intervention response.

It's breaking down barriers that police aren't always there in a time of crisis ... we are actually there to help people. And it's showing me to those kids at school, I actually am a normal person...and they can come to us and approach us about things. I think that's really, really important. (Partner agency representative)

Local organisations turn to Rising Rangatahi for advice and support. This provides providers with reassurance that alongside Rising Rangatahi they will be able to respond to the needs of rangatahi and provide support.

Like cultural support... I don't feel that we've got that quite right...I like that triage system that they spoke about, it makes me feel like if I don't get it right, then they'll put it in the right spot. Like that's quite reassuring. I feel more connected with the community after that meeting. There are lots of options available. (Partner agency representative)

That sort of closeness of the relationships between the providers, it's huge here now... I think the whole community connection has come together... a whole heap of things that all happened all at once was like July of last year. You know, when everything kind of exploded with the contract and the floods, that kind of just everything kind of just moulded. And in the Rising Rangatahi contract ... there's a real connection, and it's really wide. (Rising Rangatahi kaimahi)

Challenges and future opportunities

Rising Rangatahi is successfully operating as intended and has managed to develop rangatahi services and programmes through strong collaborative partnerships. However, several key challenges to ongoing success were identified, including the isolated and remote nature of the community, limited access to services specific to youth needs (i.e., youth justice and education), the ability to recruit male youth workers, and the lack of rangatahi friendly spaces.

The isolated and remote location of Kawatiri means that at times it is difficult to receive information or responses for rangatahi and their whānau. Access to some services requires up to four hours of travel, and in times of crisis this impacts on the wellbeing of rangatahi, whānau and the workload of Rising Rangatahi partner agencies. As shared by several provider organisations, the absence of Oranga Tamariki Youth Justice (OTYJ) is felt keenly throughout the community. The local police constable is often called upon to address this gap which impacts on their business-as-usual activities.

More recently schools have lost their Social Workers in Schools Service (SWISS). This puts more pressure on Rising Rangatahi to respond to the needs of rangatahi and whānau, and to fill the void from the loss of another service. Communication and sharing of information can also be difficult when providers are not based in the same location. This can create a lack of transparency and confusion amongst providers.

Rising Rangatahi shared it was difficult to recruit male youth workers. To some extent this limits the growth of the programme and what they can offer locally, especially to college aged young men.

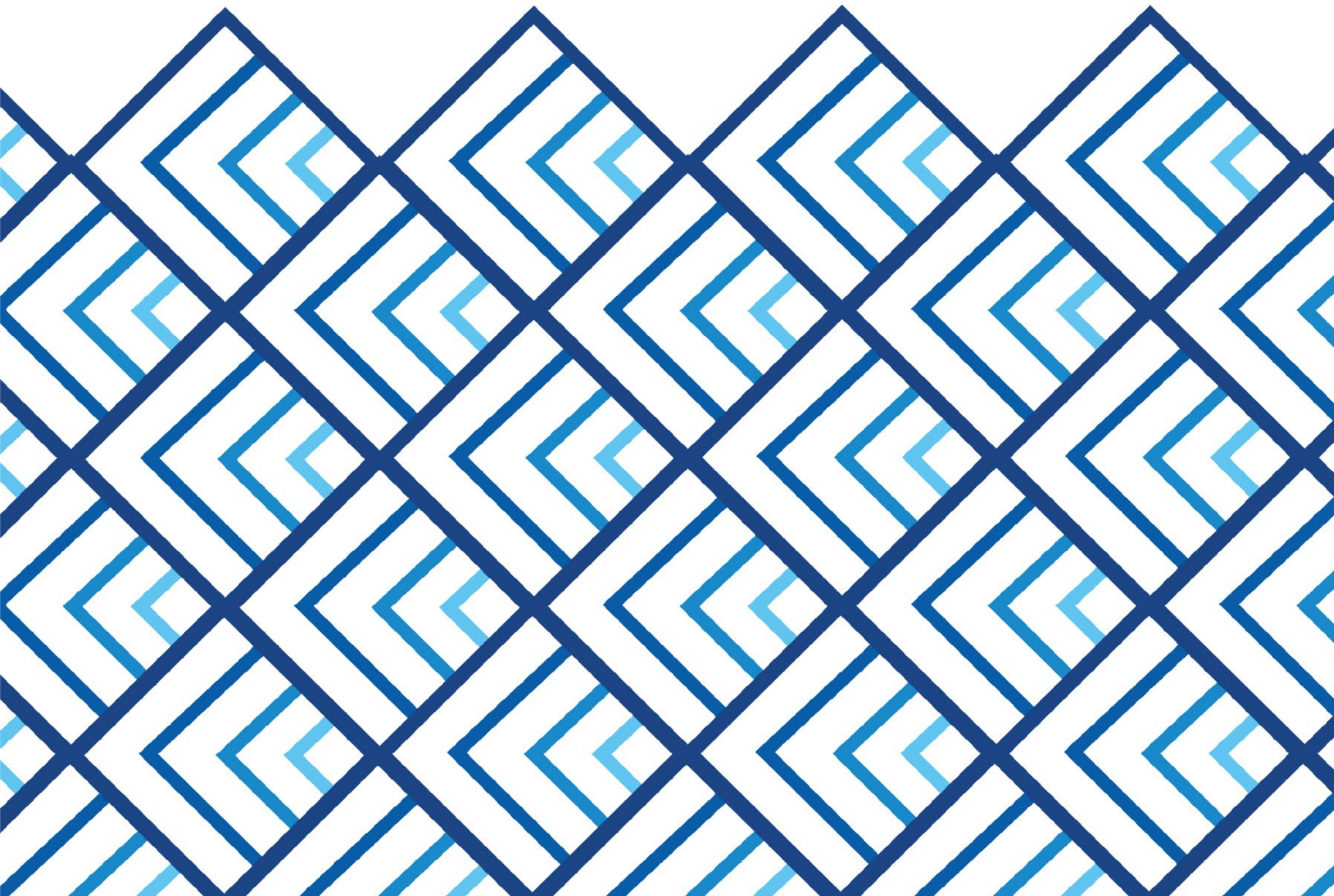
Rising Rangatahi is promoting positive youth-friendly programmes and activities. However, a lack of youth spaces in the community, or more specifically a youth centre/facility, means that programme activities must be held in different venues and often scheduled around other community events. As Rising Rangatahi look towards the future and continue to embed their programmes in the community, the creation of a youth-friendly safe space, for rangatahi to connect with others and engage in fun activities would add value to the community.

Conclusion

Working collaboratively within the Kawatiri community, Rising Rangatahi is helping to provide rangatahi-centred programmes and activities. Positive peer connections and increased confidence is fostered amongst the rangatahi, as they have the opportunity to engage in fun, activity-based learning and experiences. Through a community development approach, Rising Rangatahi is building sustainable, strong networks and bringing organisations together focused on a common purpose – rangatahi potential.

Appendix 4

Information sheet and consent form



Invitation to participate in Youth Inclusion and Oranga Rangatahi Programme Research

Information Sheet and Consent Form

Kia ora!

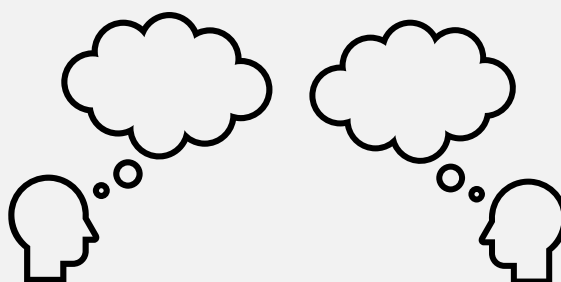
What's the research about?

Research helps us understand things better and the experiences people have. This research is about the Youth Inclusion and Oranga Rangatahi programmes. We want to know your thoughts and ideas to make the programmes better for you and other rangatahi.



What's going to happen?

We want to kōrero with you about the programme you have been involved in. We need your consent to kōrero with you.



If you consent to take part in the research:

We will ask you:

What's going well in the programme?

What could be better?

Our kōrero will take about an hour. We will visit you at the place where you do the programme to kōrero with you.

What is consent?

Consent = 'my decision'

You can decide if you want to take part.

You can decide if you don't want to take part.

So, do I have to take part in the research?

You do not have to kōrero with us.

And if you decide to talk to us, then change your mind later, you can let us know that you no longer want us to use the information you gave to us.

**You are in control of what you tell us.**

You can tell us a lot or just a little bit. You do not have to answer all the questions. You can stop the kōrero at any time.

Tell us if we can record our kōrero.

You can say:

"yes record our kōrero" or "No! Do not record our kōrero".

You can choose to involve your whānau.

They can come along and tell us their thoughts. We can kōrero with them at the same time or at a different time to you.

If you are nervous, you can also have a support person at the interview, like one of the programme kaimahi.

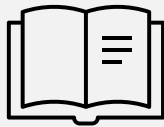
Who is doing the research?

The researchers are not part of Oranga Tamariki.
The researchers you will meet have worked with many rangatahi.
The names and pictures of the people who you will meet are attached to this form.



What will happen after my interview?

We will transcribe your interview. We will analyse your written interview to write a report for the people who run Oranga Tamariki. It will tell them the good things happening in the programmes around the country. It will tell them how they can make the programmes better. Everything in the report is confidential. That means we will not use anyone's name in the report.



What's transcribe?

Transcribe = written form. We will type out everything that is said during your interview.

Keeping you safe

We will not tell anyone what you say during our kōrero unless we are worried about you. We will only tell someone who can keep you safe. But, we will talk to you about this first. We can work out who we need to tell.



Do you have questions about the evaluation?

If you would like more information about the research, you can ask your parents/guardian or support person to help you contact:

Maria Marama, Research Lead, m.marama1@gmail.com 021 465 071

Misa Urbanova, Oranga Tamariki, 04 918 9250, Misa.Urbanova@ot.govt.nz

They can answer any questions you may have.

Research of the Youth Inclusion and Oranga Rangatahi Programmes
Research Consent Form 2022

Declaration by participant

I have read and I understand the Information Sheet.

I have been given sufficient time to consider my participation in the research.

I consent to take part in this research Yes ☐ No

I consent to being audio recorded and this transcribed Yes ☐ No

I understand that taking part is voluntary Yes ☐ No

I can withdraw my answers up to one week after the interview Yes ☐ No

I understand that a report will be prepared Yes ☐ No

I would like a copy of my transcript or notes to check for accuracy Yes ☐ No

I would like a copy of the report Yes ☐ No

Rangatahi/young person to sign if rangatahi/young person is Over 16

Signature:

Date:

Parents/caregiver to sign if rangatahi/young person is Under 16

Signature:

Date:

Email address for those who would like a copy of the transcript or notes

Email:

Declaration by researcher

I have explained the research to the participant and have answered the participant's questions about it.

I believe that the participant understands the study and has given informed consent to participate.

Researcher's name:

Signature:

Date:

