Palmerston North Youth Sector Network
2014

ENGAGEMENT WITH RANGATAHI

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Massey University
Engagement with Rangatahi

1. Rangatahi Potential

2. Interventions
   - Engagement
   - Enlightenment
   - Empowerment

3. Whānau Ora

4. Mauri Ora
Māori are a youthful population

• Median age for Māori 23.9 years (cf 36.5 years)

• Population over 65 years increased from 4.1% (2006) to 5.4% (2013)

• Population under 15 years has continued to grow but as a percentage of the total Māori population has decreased from 35.4% (2006) to 33.8% (2013)

• Northland has the highest proportion of older Māori with 7.7% aged 64 years and over

• Tasman has the highest proportion of young Māori with 36.1% aged under 15 years
Realising Rangatahi Potential

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

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

- Revitalisation of te reo Māori
- Māori relevant education
- Waka ama, Kapa haka
- Mātauranga Māori
Rangatahi Potential for Health

- Nutritional sense
- Sport and exercise
- Positive relationships
- Health literacy
Global Potential for Rangatahi

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

- Increasing diaspora
- Social networking means that a digital link can enable cohesion and participation with whānau
- Opportunities for work, education, sport, music
Session 2: Reasons to Engage with Rangatahi

- To address a problem
- To teach a skill
- To increase participation
- To reverse downhill pathways
- To generate opportunities
Interventions with Rangatahi A Three - part process

1. Engagement
   - Whakapiri

2. Enlightenment
   - Whakamarama

3. Empowerment
   - Whakamana
Whakapiri – Engagement

- Initial contact
- Leads to a readiness and willingness to participate in a therapeutic/care/learning/sport programme
- Failed relationship leads to non-compliance
- Successful relationship building leads to better outcomes
Relationship building is a key aspect of marae encounters

The process, kawa, has relevance to establishing relationships with Māori both on and off marae
Kawa and engagement

The Marae model

Rangiotu

Aorangi
Marae Encounters

Whare nui (Meeting House)

Marae Ātea

Tangata whenua

Manuhiri
Marae Encounters

- Wero: O Testing the motive
- Karanga: O Inviting a reply
- Karakia: O Focusing the mind
- Whaikōrero: O Exploring relationships
- Waiata: O Endorsing the message
- Koha: O Cementing the bond
- Whakatau: O Making contact
- Whakanoa: O Sharing a meal
<table>
<thead>
<tr>
<th>Tapu</th>
<th>Noa</th>
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</thead>
<tbody>
<tr>
<td>Marae-ātea</td>
<td>Visitors who have been formally received</td>
</tr>
<tr>
<td>Paepae</td>
<td>Food</td>
</tr>
<tr>
<td>Manuhiri</td>
<td>Dining room</td>
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</tbody>
</table>
Establishing a relationship has implications for the use of:

- Space
- Time
- Boundaries
- Ways of thinking
The use of space

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

Use of texting to bridge initial contact and reduce psychological distance

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

Bill smith

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

Bill Smith
The Use of Boundaries

- Distinctions between groups
- The living and the dead
- Tangata whenua & manuhiri
- Right and left
- Men and women
- Kaumatua and rangatahi
- Professional boundaries
The Use of Time – Observations from Marae

- Expansion of time in order to accommodate obligations

- Being on time is less important than allocating time
## Ways of Thinking

<table>
<thead>
<tr>
<th>Centrifugal</th>
<th>Centripetal</th>
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</thead>
<tbody>
<tr>
<td>- Outwards direction</td>
<td>- Inwards direction</td>
</tr>
<tr>
<td>- Understanding comes from larger contexts e.g. wider relationships</td>
<td>- Understanding comes from analysis of component parts e.g. inner thoughts and feelings</td>
</tr>
<tr>
<td>- Similarities convey essence of meaning</td>
<td>- Differences help gain understanding</td>
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</table>
Ways of Thinking

Centrifugal

Centripetal
Ways of Thinking
Communication Barriers

- Language barriers
- Patterns of thinking
- Levels of thinking
- Ways of knowing
Ways of Knowing, Thinking and Reaching Conclusions

- Centripetal approach
- Hard-to-understand approach
- Centrifugal approach
Ways of Knowing

‘The weather this year has been terribly wet.’

1. That’s why milk production is down.  
   (centripetal, causal, linear)

2. ‘Whether to be or not to be?’  
   (loose association/tangential thinking)

3. The heavens must be crying  
   (centrifugal, metaphoric)
Ways of Thinking

‘We could well run short of time’

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

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

- Kanohi ki te kanohi
- Text messaging
- The web
- Individual or group
- Whānau
- Blended approach
‘Switching on the light’

Successful engagement should lead to a higher level of enlightenment

Increased:
- awareness
- understanding
- maturity
The ways in which relationships are received vary between individuals

- Multi-sensory perceptions

- Information, procedures, advice are not processed in the same ways
Domains of Enlightenment

- Emotional: ‘felt’
- Physical: ‘performed’
- SPIRITUAL: ‘sensed’
- Intellectual: ‘understood’
- Social: ‘affinity’
<table>
<thead>
<tr>
<th>Taha hinengaro</th>
<th>Improved intellectual understanding, an expanded knowledge base,</th>
</tr>
</thead>
<tbody>
<tr>
<td>Taha wairua</td>
<td>Strengthened cultural and spiritual identity, meaningful connections with time &amp; place, restored values and ethics</td>
</tr>
<tr>
<td>Taha tinana</td>
<td>Increased awareness of body and physique, enjoyment of exercise &amp; movement,</td>
</tr>
<tr>
<td>Taha whānau</td>
<td>Re-assessment of family &amp; social relationships, renewed energy for positive relationships, less enthusiasm for negative relationships</td>
</tr>
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</table>
Enlightenment
Mis-communication

May result from

- Different experience of encounters
- Spiritual understanding vs intellectual grasp
- Intellectual message vs emotional impact
- Individual focus vs group involvement
Engagement should ultimately lead to empowerment

Engagement + Enlightenment = Empowerment
Enabling Empowerment

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

- **Self control** – capacity to manage behaviour, emotions, adaptation, weight

- **Human dignity** – sense of integrity, self worth, secure identity, wider connections

- **Knowledge** – sufficiently well informed to understand risks and pathways to wellbeing

- **Relationships** – able to sustain positive relationships and by-pass others
1. Engagement
   - Whakapiri
2. Enlightenment
   - Whakamarama
3. Empowerment
   - Whakamana
Session 3: Rangatahi and Whānau
Rangatahi & Whānau: Whānau Ora

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

From a Disorder Model

- Diagnosis
- Dysfunction
- Deviance
- Diminished expectations
- Disparities
- Difficulties in the past
The Whānau Ora Philosophy

From a Disorder Model

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

To a Model of Potential

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

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

- Integrated solutions
- Distinctive pathways
- Goals that empower
Principle 1 Integrated Solutions

‘No single sector or discipline has all the answers’

‘Gains for whānau require an integrated and coherent approach’
Principle 1 Integrated Solutions

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

- Integration of Customary and contemporary approaches
  - Indigenous knowledge science, commerce, jurisprudence

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

- Integration within sectors and communities
  - Youth mentoring, support, advisory services
  - *Collective Impact* experience
Principle 2 Distinctive Pathways

- Pathways that lead to long term gains

- Pathways that are:
  - Culturally relevant
  - Meaningful to diverse populations
  - (age-groups, ethnic, metropolitan, rural)
  - Linked to future needs, economies, opportunities
Principle 3 Goals that Empower

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

- Integrated solutions
  - Inter-sector collaboration
  - Comprehensive Provider clusters

- Distinctive pathways
  - Whānau navigators
  - Matching whānau with services
  - Cultural dimensions

- Goals that empower
  - Whānau Plans, that address future needs, aspirations, capability
Navigators work with Rangatahi in order to:

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

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

✓ collaborative effort,
✓ *multiple strategies aligned with future opportunities,*
✓ the *transfer of knowledge, skills and information necessary for living in a complex world*
✓ *full participation in te ao Māori and in wider society.*
Session 4:
From Mauri Noho to Mauri Ora

From Languishing to Flourishing
Mauri Ora
A health & wellness scale

Mauri Ora
Flourishing

Mauri Noho
Languishing
Mental health and Mental disorders are different measures

- **Mauri Ora - Flourishing**
- **Mauri Noho - Languishing**
- **Minor disorder**
- **Serious disability**
Health and disability are not necessarily related to Mauri noho or mauri ora.

- **Mauri Ora - Flourishing**
  - Can have a disorder and be flourishing
  - Can have good general health and be flourishing

- **Mauri Noho - Languishing**
  - Can have a disorder and be languishing
  - Can have good general health and be languishing

- **Minor disorder**
  - Can have good general health and be flourishing
  - Can have good general health and be languishing

- **Serious disability**
  - Can have a disorder and be flourishing
  - Can have a disorder and be languishing
Mauri Noho - Languishing
the mauri may be dormant but is never extinguished

- Cultural & spiritual alienation
- Negative emotions
- Knowledge gaps
- Chronic pain
- Listlessness
- Negative relationships
- Isolation
Mauri Ora
Flourishing

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

- Cultural & spiritual alienation
- Negative emotions
- Knowledge gaps
- Chronic pain
- Listlessness
- Negative relationships
- Isolation

### Mauri Ora Flourishing

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

#### Hinengaro
- Tinana
- Whanau

#### Whanau
- Knowledge gaps
- Chronic pain
- Listlessness
- Isolation

#### Tinana
- Negative relationships
- Isolation

#### Hinengaro
- Negative emotions
- Chronic pain
- Listlessness
- Isolation

#### Wairua
- Cultural & spiritual alienation
- Negative emotions
- Knowledge gaps
- Chronic pain
- Listlessness
- Negative relationships
- Isolation
Reducing Risk Factors

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

- Whānau cohesion, capacity, and capability
- Consolidate cultural identity
- Sport, exercise, recreation
- Nutritional practices
- Social participation
- Economic security
- Safe environments (natural, man-made)
Mauri Oho: Awakening the Mauri
Catalysts to shift Mauri Noho to Mauri Ora

- Community inspired action
- Iwi initiatives
- Whānau cohesion, capability
- Commitment to a cause
- Socio-economic policies
- Counselors, mentors, helpers
<table>
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<tr>
<th>sport</th>
<th>culture</th>
<th>collaboration</th>
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<tr>
<td></td>
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<td><strong>Collective Impact</strong></td>
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<tr>
<td></td>
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<td>a collaborative framework</td>
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<td>providing a new way of working towards better social outcomes.</td>
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Rangatahi Court
MĀURI OHO CATALYSTS: WHĀNAU COHESION, CAPABILITY

Strong, supportive and sustainable relationships

☐ Communication
☐ Parenting & nurturing
☐ A sound economic base
☐ A Whānau Kawa
MAURI OHO CATALYSTS: COMMITMENT TO A CAUSE

- Faith-based commitment
- Cultural commitment
- Educational commitment
MAURI OHO CATALYSTS: SOCIO-ECONOMIC POLICIES

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

But the main question should not be:
What is the matter with this person?
Understanding the problem is important

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

Instead, the main question should be:
What matters to this person?
Converting *mauri noho* to *mauri ora* depends on:

**Awakening the mauri - Mauri Oho**

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

1. Balance attention to an illness or problem with attention to potential.
Some implications for the workforce

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

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

2. Balance the focus on individuals with a focus on whānau and community

3. Balance time spent dealing with risk factors with time spent building protective factors
Some implications for the workforce

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


<table>
<thead>
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<th></th>
<th>Balance attention to an illness or problem</th>
<th>with attention to potential languishing - maori noho</th>
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<tbody>
<tr>
<td>2</td>
<td>Balance the focus on individuals</td>
<td>with a focus on whānau and community</td>
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<tr>
<td>3</td>
<td>Balance time spent dealing with risk factors</td>
<td>with time spent building protective factors</td>
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<tr>
<td>4</td>
<td>Balance providing a service</td>
<td>with facilitating access to catalysts to unleash the mauri ora</td>
</tr>
<tr>
<td>5</td>
<td>Balance concern about languishing - maori noho</td>
<td>with finding pathways to flourishing – mauri ora</td>
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The challenge

Developing a collaborative approach for realising rangatahi potential

KIA ORA
KIA MAIA

Whanau Ora
Collective Impact
HiAP
Engagement with Rangatahi

1. Rangatahi Potential

2. Interventions
   - Engagement
   - Enlightenment
   - Empowerment

3. Whānau Ora

4. Mauri Ora