




2016

*Aka Kōwhiri*

TE HAU ORA O  
KAIKOHE  
CHARITABLE TRUST


EVALUATION

RE IGNITE – LEADERSHIP PROGRAMME



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## Acknowledgement

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He hōnore  
He korōria  
He maungārongo ki te whenua  
He whakaaro pai ki ngā tāngata

On behalf of the Waka Hourua Māori and Pasifika Suicide Prevention Programme, Te Rau Matatini would like to acknowledge Te Hau Ora o Kaikohe Charitable Trust for their support and commitment to the wellbeing of their community and to increasing the awareness and prevention of suicide.



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## Key Messages

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*Waka Hourua*



- Solutions occur when communities take the lead in finding them.
- Accessing suicide prevention support is fundamental to finding solutions.
- Linking external support services to isolated communities appears important.
- Building resilience can occur through knowing culture values.
- Building connections between whānau and their marae contributes to resilience.

## Background

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Te Hau Ora O Kaikohe (THOOK) Charitable Trust was established in 1994. Based in the main centre of Kaikohe, and deliver significant programmes in the Mid North area that align to achieving optimal whānau outcomes. Whānau are within a wide geographical area including Te Whare Tapu o Ngāpuhi Iwi boundaries, covering the middle Far North from South Hokianga through to Mangakāhia, across to the Bay of Islands and down to the South-Western Whangarei District. Kaikohe is the main centre visited by whānau.

THOOK have three outcomes in mind:

1. Healthy Whānau
2. Vibrant Community and
3. Lead by Example.

Any programmes, projects or contracts they deliver must contribute to these outcomes. Currently they deliver the following services:

- Family Start (a home based intensive parenting service)
- Rongoā Māori (working with traditional healers and practitioners of mirimiri and rongoā)
- Rheumatic Fever Screening Programme (delivered in eight local schools)
- Age Well (support and coordination of elderly programme)
- Outreach Nursing Services
- Kaikohe Intersectoral Whānau Ora Initiative (Community Action Intersectoral Group looking at addressing broader health issues in the community)
- Road and Home Safety Education Programme
- Health Promotion Agency Youth Champion – Unicycling Programme in Schools
- He Rongoā Pai He Oranga Whānau (Whānau living well with medicines training).

THOOK specifically target tamariki (children), tai tamariki (youth), kuia (elderly women) and kaumātua (elderly men) as these are the vulnerable groups within their communities.

Kaikohe has a significant tai tamariki population. According to the 2006 census 35% of the population were tamariki and 19% were 15-29 years old. In 2011 the Ministry of Youth Development released the Northland: Youth Voices Consultation Report. This report identified six key issues / areas for action in order to realise the potential of young people. One of those key issues was violence and gangs. The report noted that 13.9% of the Northland participants found that violence and gangs was a 'big issue' compared with 3.5% nationally. This highlighted the fact that young people in Northland want to feel safer in their communities. Kaikohe is no exception.

The city has high rates of violent crime and has an average NZDep score of 10 (Ministry of Social Development, 2010). The city is also geographically isolated, making access to and through services difficult, especially for those that live outside of the city. In 2012 there were 35 completed suicides

in the Northland Region. 19 of which were under the age of 25. In 2013, there were 28 completed suicides. These statistics highlight the high-risk environments that tamariki and tai tamariki are exposed to, living within Kaikohe and its surrounding areas. It raises urgency to promote safer communities in order for tamariki and tai tamariki to thrive and live vibrant lives.

THOOK sought funding to support the whānau living in one of the smaller communities outside of Kaikohe, who face similar challenges, to develop and lead their own suicide prevention project.

This project aligns with Goal 2 of the Waka Hourua Outcome Framework:

- Safe, confident, and nurturing whānau.

Within Goal 2 this project aligns specifically to the pathways and indicators under Secondary Prevention – Targeting at risk individuals:

Pathways/Actions	Indicators
Increase whānau access to suicide resources and services.	Whānau access educational opportunities and health services.

## Objectives

THOOK sought funding to support Rahiri community, a small settlement north-east of Kaikohe. There was concern for the wellbeing of the whānau, tamariki and tai tamariki living there. The settlement is isolated which limits the resources and services available. There are a number of tai tamariki living there that do not have access to services such as education, health and social services. There is a high risk of these tai tamariki becoming socially isolated and being exposed to other high risk environments, which puts them at risk of suicide. Key leaders within the community wanted to lead an initiative to reduce the effects and likelihood of suicide within the community. With support from THOOK, they secured Waka Hourua funding to develop the Re-Ignite Leadership Programme. The programme was a marae based, community led programme, with the intention to hold 6 weekend wānanga (Marae based learning) that would focus on building leadership, resilience, relationships and connectedness.

This report prepared by Te Kīwai Rangahau, Te Rau Matatini’s Research and Evaluation Team, provides a review of the Te Hau Ora o Kaikohe initiative. This review summarises the information gathered by Te Hau Ora o Kaikohe during the initiative for the purpose of assessing their programme’s effectiveness, in turn showing the development of the initiative, numbers of participants, achievements, benefits, as well as a future focus. The overall focus of this review therefore was to assess the effectiveness of Te Hau Ora o Kaikohe to achieve its agreed Waka Hourua goals and to determine how the programmes implementation aligns to the overall intent, and design of the programme, and what actually happened during its implementation (how much, how well, and is anybody better off).

## Deliverables

THOOK developed the deliverables in Table 1 below as a framework for the project.

Key Deliverables	Performance Standards	Status
Engage with Rahiri Marae, and external facilitators.	Develop agreements, set dates and venues for activities. Initial design of leadership programme.	Fully Achieved
Evaluation framework develop utilising Results Based Accountability.	Work with Marae to develop key outcomes for the project to monitor the positive impact of the initiative.  Work with external evaluator (Te Rau Matatini) for national evaluation purposes to ensure correct outcomes measured for project evaluation.	Fully Achieved
Interim Progress Report 1		
Project Development (Rahiri Marae leadership – Rejuvenate and Rebuild Whānau Programme).	Work with whānau in Rahiri to develop a programme based on the activities they believe will work for them.  Engage with key services/facilitators to support the roll out of this programme at the marae.  Identify minimum of 50, 12-19 year olds, and their parents / caregivers to participate in leadership programme. Work alongside the whānau in a support role capacity.	Partially Achieved
Project Implementation.	Co-ordinate the roll out of each activity, including promotions amongst the community and activities identified from the project development stage.  Work with a total of 50, 12-19 year olds and their parents/caregivers, throughout the duration of this programme.  90% of participants show an increased knowledge and awareness of suicide prevention, intervention and post-vention.	Partially Achieved
Project completion and evaluation.	Work with Te Rau Matatini evaluation team to ensure collation of information for project evaluation.	Achieved

Table 1. Te Hau Ora O Kaikohe Deliverables

## Participants

The three Noho Marae (noho, marae stayovers) were developed and targeted toward whānau who were engaged with THOWS services. Pamphlets detailing the purpose, activities, time/date/venue, key contacts of the noho and registration form, were utilised to promote each noho.

Name	Organisation	Service	Wānanga
Millie Harris	Rahiri Marae	Programme Facilitator/ Coordinator	1, 2, 3, 4, 6
Gaylene Hotere	Rahiri Marae	Kuia	1, 4
Huia Manuel	Rahiri Marae	Kuia	1
Moengaroa Waretini	Rahiri Marae	Kuia	2
Hemi Epiha	Rahiri Marae	Kaumātua	4
Laurie Anderson	Moerewa Driver Licencing	Driver Licencing	6
Paora Joseph	Rongomai Consultant Clinical Psychologist	Master Trainer of QPR (Question, Persuade, Refer)	3

Table 2 Wānanga Facilitator and Presenters

### Wānanga Participants

Participant details were collected at 4 of the 5 wānanga that were held. From the information received there was a total of 45 participants. Of the 45 participants 51% were tāne and 49% were wāhine. Some participants did not record their ethnicity or age. Of the 84% that provided their ethnicity, 100% of them identified as Māori. 1 person also identified as being Pākehā as well as Māori. Of the 73% who provided their age 24% were under 12, 24% were 13-25, 15% were 26-35, 21% were 36-45 and 15% were 46+. Figure 1 shows the gender and age group of the participants.

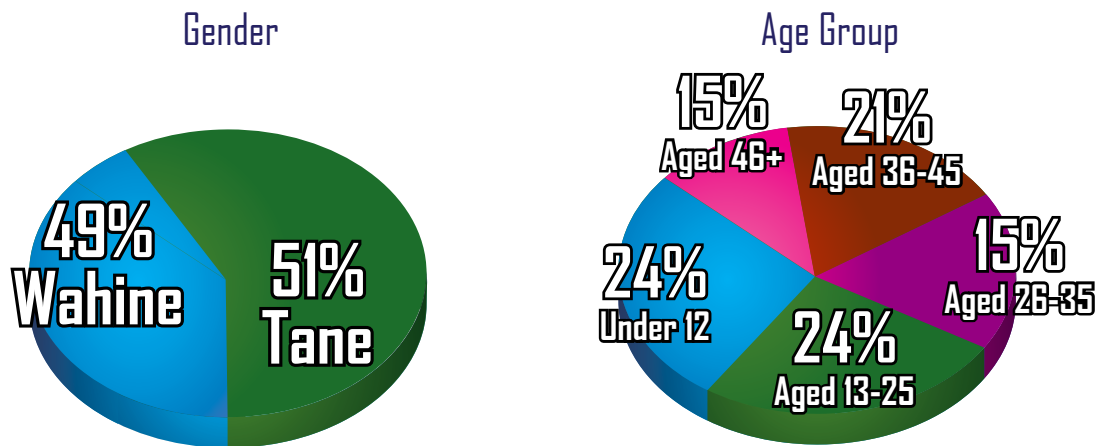


Figure 1 Gender and Age Group of wānanga participants

## Programme Development

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As part of deliverable 1 on the 22 of February 2015 a meeting was held in Rahiri between key members in the community and THOOK to discuss the design for the Re-Ignite Leadership Programme. It was decided that six weekend wānanga would be held between May and August of that year at Piki Te Aroha Marae. An outline of the programme was developed and dates were set. Key support services were identified and plans in place to engage their support. It is important to note that THOOK's role in this project was in a support capacity and that the lead was taken by key leaders in the community. It was THOOK's goal to utilise their connections and networks and connect whānau with services that could support them.

The Mental Health Foundations Five ways to Wellbeing was adapted to utilise Ngāpuhi mita and then incorporated within the programme. The five ways to wellbeing are as follows:

- Be Active – Korikori
- Giving – Hoatu
- Take Notice – Tirohia
- Connect – Whanaungatanga
- Keep Learning – Akonga.

From the initial meeting the whānau identified activities necessary to build resilience and leadership. Some of these activities included learning about tikanga (custom and procedures) and karanga (ritual of welcome and acknowledgement), increasing whanaungatanga (connection) with their whānau and learning about roles and responsibilities. These were incorporated into the programme. Suicide prevention was a key issue and whānau were eager to identify and connect with services that could support them, as they were not aware of what was available. Driver licencing was also an area that the whānau wanted support in. These activities and areas formed the basis for the programme. Table 3 below is an outline of the programme that was developed, along with the intended content and expected outcomes for each wānanga.

Table 3 below is an outline of the programme that was developed, along with the intended content and expected outcomes for each wānanga.

Date and Location	Programme Content	Expected Outcomes
<b>Planning Meeting</b> <b>22 February 2015</b> <b>Piki Te Aroha marae, Rahiri</b>	Meeting held between facilitators and marae committee to discuss what is needed to support the community in Rahiri.	Dates for wānanga Expectations for community Links to suicide prevention.
<b>Wānanga 1 - Foundations</b> <b>15-17 May 2015</b> <b>Piki Te Aroha Marae, Rahiri</b>	Laying the foundations. Leadership as adults and parents in the lives of our tamariki. Dreaming for the future of our tamariki. Reconnecting whakapapa (genealogy). Laying the kawa for Rahiri Whanaungatanga. Parents and adults in Rahiri are the main focus of this wānanga How do we define safe whānau?	Core group of adults to participate Kawa (processes) for Rahiri Collective outcomes.
<b>Wānanga 2 - Tikanga</b> <b>5-7 June 2015</b> <b>Piki Te Aroha Marae, Rahiri</b>	Identifying our positive and harmful behaviours. Who is out there to help? How does tikanga (practices) keep us safe? Separate groups for adults and tamariki. Setting up a safety plan. What is the role of tikanga in the safety of our whānau?	
<b>PWānanga 3 – Suicide Prevention</b> <b>12th June 2015</b> <b>Piki Te Aroha Marae, Rahiri</b>	Unravelling the myths. Suicide, self-harming – what is this? What do we know? Had a guest speaker attend to provide training regarding suicide prevention.	Whānau know where to seek help regarding suicide Suicide awareness and prevention.
<b>Wānanga 4 – Roles and Responsibilities</b> <b>19-21 June 2015</b> <b>Piki Te Aroha Marae, Rahiri</b>	Nurturing our tamariki. Roles and responsibilities – gender roles, marae roles. The role of tikanga in our daily lives. Our roles as adults in the lives of our tamariki. What is the role of our tamariki?	Identifying ‘your’ role as part of a whānau, marae, hapū. Project undertaken to work towards celebrating Matariki as a whānau to increase whanaungatanga, whakapapa (genealogy) connections. A foundation is being established for Rahiri.
<b>Wānanga 5</b> <b>31 July – 1 August 2015</b> <b>Piki Te Aroha Marae, Rahiri</b>	Wānanga was cancelled. See the progression of whānau. The tai tamariki to host a dinner for the kuia / kaumātu.	
<b>Wānanga 6 – Driver Licence</b> <b>10-11, 14 August 2015</b> <b>Piki Te Aroha Marae Rahiri</b>	Driver Licence Course. Have an external agent assist with whānau to complete their driver licence. Identify barriers to achieving their driver licence.	More confident drivers Breaking the barriers to achieve their licence.

Table 3 Outline of the Re-Ignite Leadership Programme

## Outcomes Frameworks

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As part of deliverable 2, work was completed with the members of the marae to identify key outcomes that could be monitored that would show the positive impact of the initiative. The outcomes identified were:

1. Whanaungatanga – increase whānau connections with Rahiri Marae
2. Connection with external support – whānau have more networks for suicide
3. Confidence – more leadership within our hapū and iwi.

These outcomes aligned with the Results Based Accountability (RBA) framework that was set out by Waka Hourua for the initiative. By utilising wānanga evaluations, facilitator/presenter feedback and the RBA framework measurement of the impact of these outcomes could be made.

The wānanga evaluations had six questions for participants to answer and provide feedback. Wānanga 6 had different options for question 2, so as to address the specific nature of the wānanga. The questions were:

1. How did you find out about the wānanga? (multi-select)
  - a. Advertised at the Marae
  - b. From friends/family
  - c. Attended programmes here before
  - d. Advertised at school/work
  - e. Other
2. Why did you come? (multi-select)

Wānanga 1 – 4

  - a. To learn more about who I am
  - b. To learn more about my marae
  - c. To help my whānau/friends/marae
  - d. To be with my friends/whānau/marae
  - e. Other

Wānanga 6

  - a. To learn how to drive
  - b. Get more confidence driving
  - c. I need my licence to drive places
  - d. Other
3. Did you enjoy it? (yes or no)
  - a. Why?
4. What did you learn?
5. What did you like
6. What would you change?

## External Services

In line with deliverable 4 there were two key external services engaged to support the roll out of the programme. The services were Rongomai Consultants and Moerewa Driver Licencing. The key contacts within these services were Paora Joseph, a health consultant and Master QPR Trainer (Suicide Prevention Training- Question, Persuade and Refer) and Laurie Anderson, a driving instructor. Paora presented at wānanga 3 – Suicide Prevention and Laurie was brought in to provide wānanga 6 – Driver Licencing.

## Re-ignite Wānanga

The information in this section is in line with deliverable 5. Six wānanga were planned for the project. However only five were completed as the host marae experienced a series of consecutive tangi (funeral), which meant the programme had to be adjusted. Wānanga 5 was cancelled, so that the programme could still finish within the contract period. Promotion for each wānanga was largely through word and mouth. Advertising occurred at the marae and at THOOK.

Deliverable 5 specified that work was to be done with 50, 12-19 year olds and their parents/ caregivers. Registration was collected at only four of the five wānanga, of which there was a total of 45 individuals. However, these numbers were not restricted to the 12+ age group as intended, and included tamariki (under 12), indicating a more whānau inclusive approach.

Table 4 provides a demographic breakdown of the attendees at each wānanga. For wānanga 4 and 6, some of the attendees did not include their ethnicity and/or age. These have been excluded from the values displayed. Demographic information for wānanga 3 was not available.

Whānau	Attendees	Gender		Ethnicity	Age Group				
		Tāne	Wāhine		Māori	Under 12	13-25	26-35	36-45
Whānau 1	15	27%	73%	100%	13%	33%	13%	33%	7%
Whānau 2	18	44%	56%	100%	22%	28%	17%	22%	11%
Whānau 3	Data not collected								
Whānau 4	21	48%	52%	100%	30%	25%	5%	25%	15%
Whānau 5	Cancelled								
Whānau 6	15	60%	40%	100%	0%	50%	25%	25%	0%

Table 4 Demographic breakdown of Wānanga attendees

### WĀNANGA 1 – FOUNDATIONS

This was a three day wānanga at which the foundation for the project and upcoming wānanga was laid out. The goals for this wānanga were for whānau to:

- Whakawhanaungatanga and connect through whakapapa
- Lay the foundations of the marae areas
- Be able to lead safe whānau.

The guest speakers at the wānanga were Gaylene Hotere and Huia Manuel – two of the local kuia. The focus of day one was for whānau to engage in whanaungatanga – to get to know one another and establish a sense of connection and kinship amongst themselves. On day two the tikanga of the marae (cultural customs and/or protocols), roles and responsibilities on the marae and gender responsibilities on the marae were discussed. On day three, the final discussions were about the safety aspect of tikanga and how it relates to whānau.

There were 15 whānau members who attended this wānanga. 27% were tāne and 73% were wāhine. 13% were under 12, 33% were 13-25, 13% were 26-35, 33% were 36-45 and 7% were 46+. 100% of the whānau identified as Māori. Table 4 shows the demographic breakdown of this wānanga.

From the 15 attendees, there were 13 evaluations completed. Question 1 and 2 of the evaluation were multi select questions. For question 1 'How did you find out about the wānanga?' the most common answer was from friends/family, followed by advertised at the marae. For question 2 the answer with the most responses was to learn more about my marae and then to learn more about who I am. The responses for question one and two are displayed in Figure 2 below. 100% of the respondents said they enjoyed the wānanga.

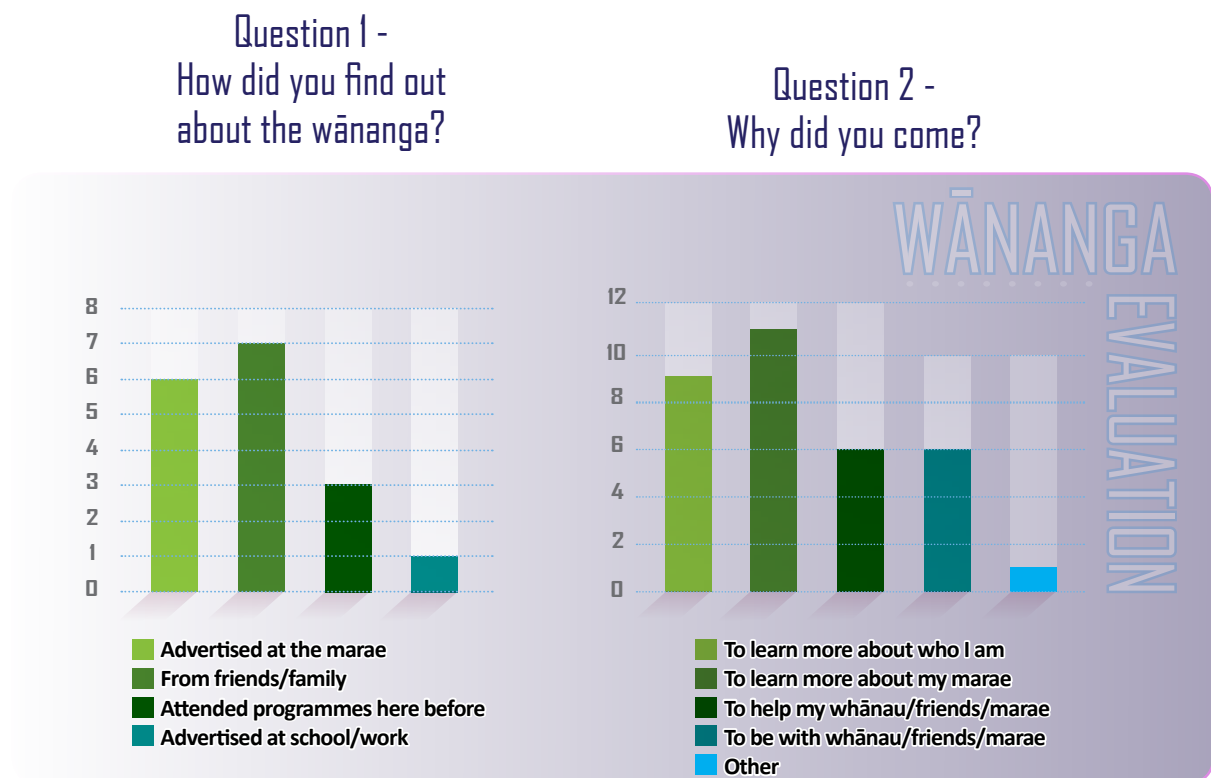


Figure 2 Wānanga responses to evaluation question 1 and 2

When asked 'Why?' reasons included the learning that occurred, the discussions/questions asked and the whanaungatanga. Question 4 was 'What did you learn?' Majority of the responses were in line with learning the tikanga/kawa of the marae. Question 5 was 'What did you like?' Responses included the food, the kōrero (topics/discussion), being on the marae, and the bonding/sharing that took place. Question 6 was 'What would you change?' The majority of respondents left this section blank, however there was one suggestion that some attitudes might need to change, however they did not elaborate on the matter.

The responses highlight the relevance of the topics discussed, and indicate that the goals for the wānanga were met.

## **WĀNANGA 2 – TIKANGA**

Wānanga 2 was also a three day wānanga with further discussion about tikanga. Specifically, how the whānau can relate tikanga to the safety of their whānau. The goals for this wānanga were to identify:

- What the role of tikanga is, in the safety of our whānau?
- How does tikanga keep us safe?
- Our positive and harmful behaviours
- Who is out there to help?
- A safety plan.

This wānanga was facilitated by Millie Harris and the presenter was Moengaroa Waretini, a kuia from the community. Day one began with a summary of the previous wānanga. Concerns were raised by those present regarding issues within their hapu, the need for more whānau to learn the knowledge that was being shared at these wānanga and the need to bridge the gap between whānau and their disconnection from the marae. This led to a discussion on the positive and negative behaviours of whānau on the marae and how tikanga can help prevent and/or control those behaviours. The focus of day two was on Karanga. The kuia presenting talked about the role of a kaikaranaga, the use of rau (leaf or frond) and the tikanga of karanga. Whānau found this information insightful as they were unsure of the tikanga involved with karanga. In the evening stories were shared by kuia and kaumātua about their upbringing. On day three the discussions returned to the tikanga and expectations on the marae.

There were 18 people who attended this wānanga. 56% were wāhine and 44% were tāne. 22% were under the age of 12, 28% were 13-25, 17% were 26-35, 22% were 36-45 and 11% were 46+. 100% of attendees identified as Māori. Table 4 shows this information.

Of the 18 attendees there were six evaluations received. Question 1 was 'How did you hear about the wānanga?' The answer with the most responses was from family/friends who had attended programmes here before (referencing programmes at the marae or with Te Hau Ora O Kaikohe. Question 2 was 'Why did you come?' The answer with the most responses was to learn more about my marae and then to help my whānau/friends/marae.

Question 1 -  
 How did you hear  
 about the wānanga?

Question 2 -  
 Why did you come?

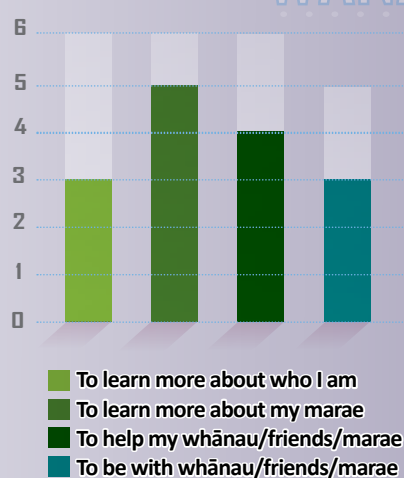
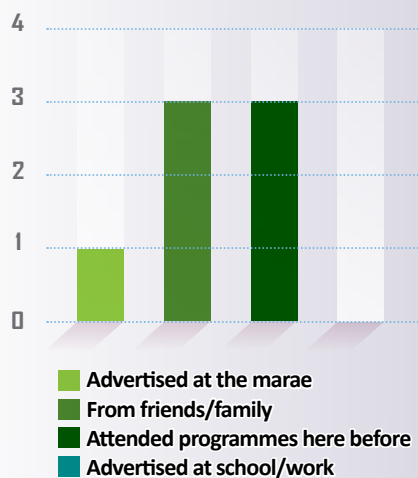


Figure 3 Wānanga 2 responses to evaluation question 1 and 2

Figure 3 shows the amount of responses per answer for question 1 and 2. 100% of respondents said they enjoyed the wānanga. When asked 'Why?' Responses included hearing the kōrero about the karanga and the whanaungatanga. When asked question 4- 'What did you learn?' Majority of responses were regarding the protocols and role of the karanga. When asked question 5 – 'What did you like?' responses included the kōrero from the speaker, as well as the kōrero and discussion from everyone. When asked question 6 – 'What would you change?' there was one suggestion to involve more young people from Rahiri and surrounding areas in the wānanga in order to provide opportunities for others to learn.



### **WĀNANGA 3 – SUICIDE PREVENTION**

This was a one day wānanga presented by Paora Joseph. The wānanga was brought forward out of urgency from those who attended the second wānanga to obtain information and support in relation to suicide. The goals for this wānanga were to:

- Unravel the myths around suicide
- Suicide, self-harming – what is this?
- What do we know?
- Where and how to seek help.

Unfortunately, registration and evaluation data was not collected on the day. In light of this, THOOK still reported that those who attended became more aware of suicidal signs and behaviours. This wānanga provided the opportunity for those present to gain support service contacts and establish networks that they could utilise should the need arise.

### **WĀNANGA 4 – ROLES & RESPONSIBILITIES**

Wānanga four was a three day wānanga presented by Gaylene Hotere and Hemi Epiha (a local kuia and kaumātua). This wānanga built upon the knowledge gained at wānanga two and saw the whānau learn more about the tikanga of the marae, specifically the roles and responsibilities of individuals on the marae. The goals for this wānanga were to explore:

- Roles and responsibilities – gender roles, marae roles
- The role of tikanga in our daily lives
- Our roles as adults in the lives of our tamariki
- The role of our tamariki.

Day one began with a whanaungatanga session (get to know you session) followed by a review of the three previous wānanga. The pōwhiri (welcome) process was taught on day two. Topics covered included tikanga and the significance of the roles and responsibilities involved. Whānau then had the opportunity to practice what was taught and participate in a walkthrough of a pōwhiri. The evening session concluded with a basic te reo Māori lesson, which yielded a positive response. Discussions on day three were about the roles of adults on the marae and their influence on tamariki. The group identified current opportunities to promote the succession of roles on the Marae for tamariki. A big gap was identified between kuia / kaumātua and tamariki, and that this gap needed to be filled in order for learning to continue. Continuation of wānanga to instil the knowledge was seen as an option.

21 people were in attendance. 52% were wāhine and 48% were tāne. 30% were under 12 years of age, 25% were 13-25, 5% were 26-35, 25% were 36-45 and 15% were 46+. All of them identified as being Māori. This information is shown in Table 4.

11 evaluations were completed for this wānanga. Question 1 identified how attendees found out about the wānanga. The most common response was through friends/family and attending previous programmes. Question 2 explored why attendees chose to attend. Respondents were able to select more than one answer. The most common response was 'to help my whānau/friends/marae'. The 'Other' responses for question 2 included to learn tikanga and reo, to learn the role of a kaikaranaga and for their mother. Figure 4 shows the responses to question 1 and 2. 100% of respondents enjoyed the wānanga. When asked 'Why?' key themes were learning something new, being able to practice

Responses to Question 1 -  
 How did you find out  
 about the wānanga?

Responses to Question 2 -  
 Why did you come?

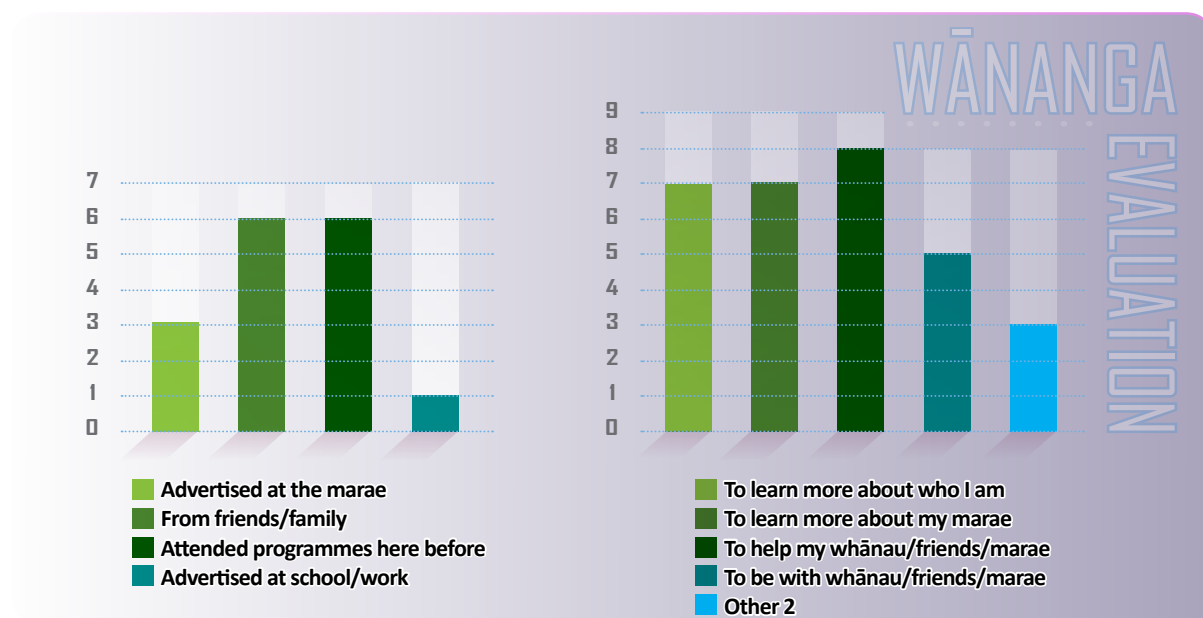


Figure 4 Wānanga 4 evaluation responses to question 1 and 2

what they had learned and the whanaungatanga experienced. Question 4 asked 'What did you learn?' Responses highlighted learnings pertaining to the protocols and processes involved in a pōwhiri- especially karanga, as well as learning basic te reo Māori.

Question 5 was 'What did you like?' Responses were very positive and referenced enjoying the whole wānanga, as well as being on the marae, learning about the pōwhiri process, and being taught by their kuia and kaumātua. There were no suggested improvements for this wānanga. From the reports submitted and the evaluations supplied, the goals for this wānanga were met.

### **WĀNANGA 5 - CANCELLED**

Wānanga 5 was cancelled due to tangihana.

### **WĀNANGA 6 – DRIVERS LICENCE**

This was the final wānanga for the programme and it was held across three days as well. However, the third day was changed to a later date to accommodate those attending. This wānanga provided driver licencing training for whānau who wanted to progress to obtain their licence. The training catered for those going for their Learners Licence, Restricted Licence and Full Licence. Laurie Anderson from Moerewa Driver Licencing conducted this wānanga. The goals for this wānanga were to:

- Assist whānau to complete their driver licence
- Identify barriers to achieving their licence.

Day one began with brief introductions and an outline of the training. Attendees were divided into two groups – those applying for their Learner Licence and those applying for their Restricted and Full Licence. The learners group remained at the marae and were guided through the theory section and some practical exercises, while the restricted and full licence group were taken along the practical driving test route in Kerikeri to familiarise themselves with the route and requirements for the test. On returning to the marae theory and the exercises were continued. Day two continued with similar activities. A session was held to identify any barriers which were limiting attendees' progression in their licence. Barriers identified included:

- Literacy issues
- Hearing impairments
- Costs
- Transport.



Anderson was able to provide solutions and information to help overcome these challenges. A session was also held regarding the effects of drugs and alcohol on driving, which was very informative for the whānau. The remainder of the day was spent reviewing theory and practice exercises or in one on one sessions with Anderson. Day three was focussed on addressing the practical aspect of the Restricted and Full Licence tests. Each attendee was taken for a 45minute driving lesson, which allowed for personalised training and advice that could help them pass their test. The remaining whānau members continued practicing the exercises from the previous two days.

15 people attended this wānanga. 60% were tāne and 40% were wāhine. 100% were Māori. 50% were 13-25 years old, 25% were 26-35, 25% were 36-45. This information is summarised in Figure 4.

There was only one evaluation completed. Promotion for this wānanga was only through word and mouth. When asked 'Why did you come?' the selected responses were to get more confidence

driving and I need my licence to drive places. This person enjoyed the wānanga and when asked 'Why?' the response was "primo environment to learn in and felt confident doing it with everyone". When asked 'What did you learn?' the response were "[I learnt] about the learner licence and drug and alcohol and drunk driving. Rules of the road". When asked "What did you like?" the response was "Everything". When asked 'What would you change?' their response was "nothing". While the feedback was minimal, it was positive.

## Wānanga Evaluations

This is a summary of the evaluation data received. Evaluations were completed at wānanga 1, 2, 4 and 6. Of the 69 wānanga attendances, 31 evaluations were completed. Question 1 asked 'How did you find out about the wānanga?' Respondents were able to select more than one answer. Majority of responses were from family / friends, followed by attended programmes here before (referencing programmes delivered by the marae or THOOK). The responses are summarised in Figure 5. Question 2 asked 'Why did you come?' Once again respondents were able to select more than one answer. The most common response was to learn more about my marae followed by to learn more about who I am. Figure 6 summarises the responses to this question. Wānanga 6 had a different set of options for this question, however there was only one response. This response is available in the previous section. Question 3 asked 'Did you enjoy it?' 100% of responses answered yes. When asked 'Why?' key themes included learning something new, whanaungatanga, engaging with kuia and kaumātua and the topics covered. Question 4 asked 'What did you learn?' Answers aligned to the topic of the wānanga for example wānanga 2 answers highlighted learning about karanga. Question 5 asked 'What did you like?' responses given highlighted the knowledge gained, the presenters, the discussions, the food and the connection and bonding that occurred. One of the respondents said "[I like] what I've learnt, not only about my culture, but life lessons as well". There were only two suggested improvements, which were both directed towards attendance and not improvements for the programme. The first improvement was to have more young people attend the wānanga in order to learn the knowledge and the other improvement was about some of the attendees needing to have a better attitude at the wānanga.

Responses to Question 1 - How did you find out about the wānanga?

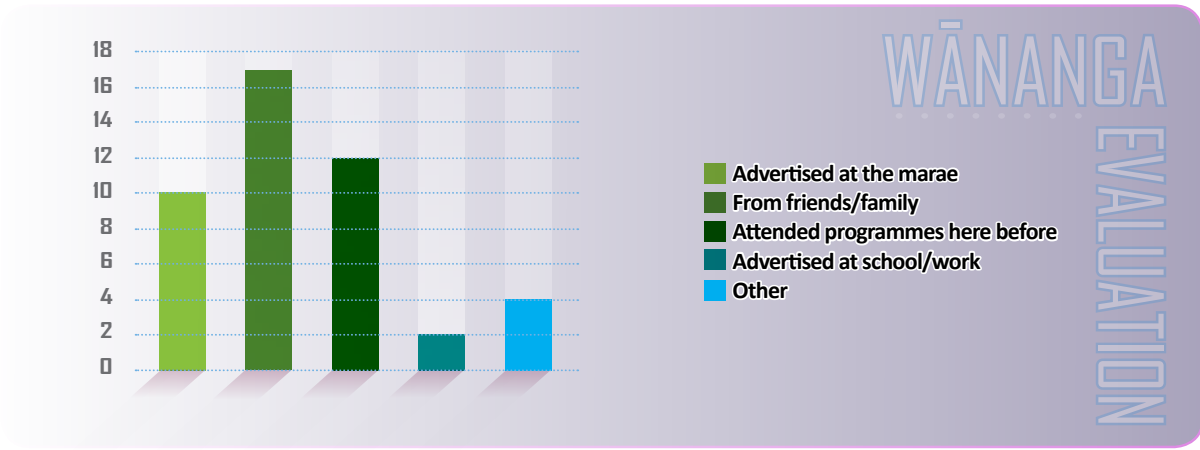


Figure 5 Wānanga evaluation responses to question 1 – How did you find out about the wānanga?

Responses to Question 2 - Why did you come?

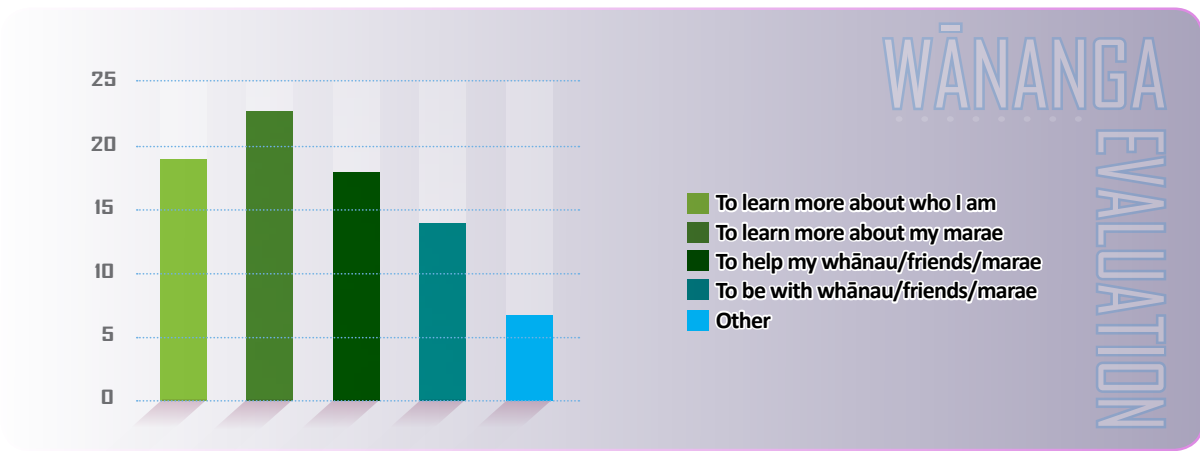


Figure 6 Wānanga 1, 2 and 4 responses to evaluation question 2 – Why did you come?

The evaluations indicate that the whānau had an enjoyable time and that the knowledge shared at these wānanga was perceived as needed and valuable. These wānanga presented whānau with an opportunity to connect with their marae, connect with the people who attended and learn more about their culture and how to support one another. These are among some of the protective factors that were identified as a means of suicide prevention.

## Future Focus

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Attendees highlighted the need for more wānanga like these to occur. The gap between kuia / kaumātua and their tamariki is a concern, and wānanga are a great way to bridge that gap. Wānanga provide the opportunity to pass on knowledge and ensure that whānau remain connected and supported with each other and their marae. As part of the future focus, the Rahiri community are looking at ways and opportunities whereby they may build on the momentum generated through this programme.

Relationships were established with two external providers and whānau are keen to maintain and utilise these supports in the future. THOOK will also continue to support and connect services to the whānau in Rahiri.

## Conclusion

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Te Hau Ora O Kaikohe supported Rahiri Community to run a series of five wānanga to build leadership, resilience, relationships and connectedness within their community as a means of suicide prevention. They called the programme Re-Ignite. Te Hau Ora O Kaikohe utilised their extensive networks to identify and connect the community with services that could support their needs. Each wānanga was developed and delivered by key leaders within their community with the support of the external services.

As a result of this programme the community plan to build on the connections and knowledge that was gained at these wānanga to enhance and encourage the protective factors that can support their people to thrive.



*Maka Houma*



**Te Rau Matatini**