



Te Reo o Te Rangatahi

the voice of young people



Insights Report 2019 - 2020



Te Reo o te Rangatahi engaged rangatahi in conversations about the things that matter most to them at the moment. We believe that rangatahi voice is vital in nurturing the development of rangatahi wellbeing.

Prepared for
Te Puni Kōkiri
Te Tai Hauāuru

Document Purpose

It is intended to give policy and investment advisors at Te Puni Kōkiri an insight into what is important to rangatahi Māori. The intent is then for the agency to assess their current priorities and processes to enable better investment in the health and wellbeing of rangatahi in the Whanganui, Ruapehu, Rangitikei rohe.

To Te Puni Kōkiri Te Tai Hauāuru – we acknowledge you for daring greatly to value our rangatahi voice and then being prepared to think and act differently about how you might invest in meaningful initiatives and innovations that support rangatahi health and wellbeing.



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Background

Healthy Families NZ is a large-scale initiative that brings community and community leadership together in a united effort for better health. It aims to improve people's health where they live, learn, work and play by taking a systems approach to preventing chronic disease. Healthy Families NZ has an explicit focus on equity, improving health for Māori and reducing inequities for groups at increased risk of preventable chronic disease.

In 2019 Te Puni Kōkiri commissioned Healthy Families Whanganui, Ruapehu, Rangitikei (WRR) to develop this insights report. The rangatahi insights help to better understand the perceptions, thoughts and lived experiences of rangatahi from across the rohe (region). These insights are to inform what may prevent suicidal behaviour and suicide. Therefore, Healthy Families WRR has focused the kōrero with rangatahi on wellbeing.

This is phase one of this process. In phase two Healthy Families WRR will walk alongside Te Puni Kōkiri to capture their journey of change. We agreed it is important we uphold the integrity of this process by first listening, then acting on these insights.

It has been a privilege for Healthy Families WRR to hold this space with key collaborators. We thank Troy Brown (Te Puni Kōkiri), Hawea Meihana (Ngā Waiariki – Ngāti Apa) Justin Gush (Te Rūnanga o Ngā Waiariki – Ngāti Apa), Rua Marshall-Ponga (Ngā Taura Tūhono – Whanganui Stop Smoking Service WRHN), Sam Beatson-Shaw (Whanganui District Health Board), Hayden Bradley (Te Oranganui) for co-facilitating the engagement alongside Healthy Families WRR. Your talents, energy and commitment to ensuring safe space for rangatahi to share their truth is next level exceptional!

*Poipoia te kākano kia puāwai
Nurture the seed and it will bloom*



Methodology

A rapid assessment of the rangatahi data and literature gave us an indication of what might inform some of the discussions. This helped to develop the enquiry framework, which then evolved after the first engagements.

We partnered with local stakeholders, community champions and engaged with rangatahi 12 – 24 years of age, living in Whanganui, Marton, Ohakune, Raetihi and Taihape. Our engagement included interactive workshops, peer to peer interviews, online digital village forum, small group interviews and surveys.

We captured over 1500 rangatahi comments as points of data, then synthesized them to develop the key insights outlined in this report. We have also included our observations and critical learnings as a part of working across the region with rangatahi, community champions and system influencers.

We foster an innovation mind-set, where we are adamant that people are the experts of their own solutions, this is consistent with the mātāpono of rangatiratanga.

COVID-19 Pivot

The COVID-19 pandemic heavily disrupted Te Reo o Te Rangatahi. Like everything else, suddenly the kanohi-kite-kanohi engagement with rangatahi came to a halt. The great thing about Healthy Families way of working and the advancement of digital platforms meant we could pivot, like our tūpuna did in their time, and adapt to the environment accordingly.

We, like many of our collaborators worked through the COVID-alert levels and so it was easy to convene partners to co-design this new challenge. As a result we developed a digital platform prototype and called it **He Pā Matahiko – the Rangatahi Digital Village**. Rangatahi were invited into the Village to participate in online forums, pūrākau, group challenges, and meet guest speakers. Rangatahi also participated in designing their own messaging and narratives for topical issues such as the five ways to wellbeing, alcohol harm and COVID-19 youth response.

We thank our Digital Village rangatahi and collaborators: Whanganui District Council, Community Action on Youth and Drugs (CAYAD), Te Oranganui Trust, Health Promoting Agency and Whanganui District Health Board.



Healthy Families Principles



**Collaboration for
Collective Impact**



Leadership



Line of Sight



Equity of Outcome



Adaptation



Experimentation



**Implementation
at Scale**

Insights

at a glance

Rangatahi want to be in environments that create a sense of personal and collective connection - a place where they feel they belong - environments that encourage self-efficacy, personal security and where they are free from judgement and stigma.

Rangatahi feel Te Āo Māori perspectives and Te Reo Māori should be more important in Aotearoa.

Rangatahi want more activities in holistic leadership, personal learning and development. They're looking for opportunities to be active, engaged and more connected with other like-minded groups.

Rangatahi are looking for opportunities to be productive citizens in their communities. They want to contribute their ideas and help think of solutions.

Rangatahi want to feel loved and cared for. Those special connections, or moments of bonding are significant for young people. They create love, trust, compassion, time and ūkaipōtanga.

Rangatahi want to learn and develop in safe to fail environments alongside trusted adults they have a meaningful connection with.

Rangatahi have great aspirations and goals for their future, but they are really concerned about the impact of COVID, climate change and their whānau health and wellbeing.

Emerging Hypotheses

In addition to this piece of important mahi we were at the same time leading the co-design of the Regional Suicide Prevention Strategy for the Whanganui District Health Board, and prototyping with connection to taiao, culture and wellbeing. As a result we have identified emerging hypotheses from our observations and critical learnings. We think they are important to share as a part of this Insights Report:

Trauma, shame

- Childhood trauma and unresolved childhood trauma was prevalent in the many stories whānau have shared with us.
- Shame internalised over time can result in feeling unloved and unlovable.
- Rangatahi do not necessarily know about the different ways we express love. This can cause a distorted perspective of what healthy, or unhealthy love is.
- Being vulnerable and sharing our vulnerability in safe environments is an important part of a healing process. Vulnerability is also about being courageous. We need to encourage a mind-set shift from vulnerability as a weakness to vulnerability is strength.
- We should be OK for our rangatahi to deal with adversity – we have heard many stories of how adversity builds courage and stamina, but it is the relentless hurt of trauma that our rangatahi can do without!

Social Media

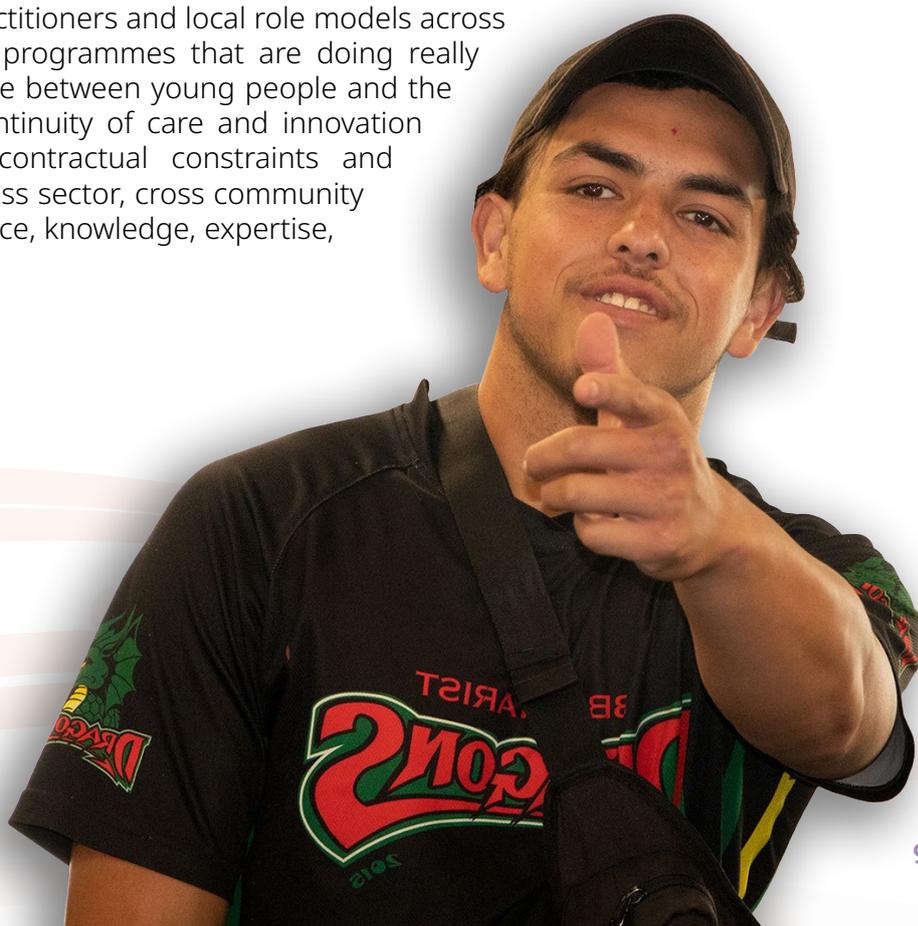
- If social media or gaming goes unchecked, taitamariki will not get the required sleep they need to maintain healthy development. Lack of sleep affects focus and concentration levels. Sleep hygiene is an important protective factor for health and wellbeing (suicide prevention).
- Online bullying and judgmentalness is rife and can escalate quickly at scale (viral). Because of the speed and scale of this negative culture rangatahi have a fear of being judged and ridiculed, which can cause, or add to extreme anxiety.
- Excessive use of social media means excessive exposure to shallow and vain versions of humanity in body image, relationships, risks, wealth, humour, and various forms of bias. Young people are easily triggered via this over exposure. On the flip side many Māori social media influencers today are promoting positive health and wellbeing messages.
- If parents, caregivers, grandparents are not technology savvy then monitoring technology usage, let alone understanding how social media works makes things harder. During COVID rāhui alert levels we noticed the generations coming together so rangatahi could teach their Kuia and Koroua how to use technology to keep in touch with their loved ones. We strongly recommend investing in the exchange of intergenerational knowledge and skills to close the digital age divide.

Anxiety

- We noticed healthy whānau relationships where anxiety is talked about and well understood. We think it is important we support rangatahi to recognise what anxiety is, how to manage anxiety, and what works specifically for them. Young people need to know how to self-manage anxiety and what their self-managing tools are.
- The more open and honest we are about anxiety the greater opportunity we have to focus more on growing self-efficacy and self-agency.
- We noticed that rangatahi are not learning about the spectrum of feelings versus the spectrum of reactions. For example some rangatahi could only name three feelings such as happy, sad, and angry.
- We need to focus on grit and not just resilience. Our whānau are resilient. Our generational stories would attest to having an abundance of resilience. However, we have recently been learning about grit – resilience, passion, and persistence.

Role Models and Navigators

- Rangatahi want to connect with role models who can share their knowledge and experience in meaningful ways, but more importantly role models become trusted advisors. We have learnt that nurturing and stable relationships with people who care are essential to healthy development.
- Role models and navigators who walk alongside rangatahi, especially those young people who do not have healthy relationships with their caregiver, can help the young person to develop cooperative interaction, love of learning, confidence in self and sense of self, and positive social skills, to name but a few. Trusted safe relationships become buffers to significant hardship and stress.
- There are exceptional practitioners and local role models across the rohe. Initiatives and programmes that are doing really good work at the interface between young people and the system. However, the continuity of care and innovation is limited by funding, contractual constraints and insufficient intentional cross sector, cross community exchange of value (resource, knowledge, expertise, access etc).







Insights

Kei ia tangata, kei ia
iwi tōna ake mana me
āna ake whakatau



Insight #1

Rangatahi want to be in environments that create a sense of personal and **collective connection** - a place where they feel they belong - environments that encourage self-efficacy, personal security and where they are free from judgement and stigma.

Research says

A sense of belonging is a vital nutrient for positive youth development and it is not only the people but the climate of the places young people inhabit that matters in this regards.

Deane, K, Dutton, H & Kerekere, E. (2019)

Rangatahi say

"Connections to whakapapa and whenua are important to me because I've been in the position of not knowing who I am and where I belong to - loss of identity and connections to whenua is a feeling of being lost in life and it's something I don't want my tamariki to go through"

"I want to get my moko kauae at some point of my life but I'm afraid of what others would say."

"Create environments that encourage love, care and connection in order to break generational trauma."

"It (workshops) was actually fun. I thought it would be boring but it's not, I love it, I felt welcomed, the non-stop engagement from the facilitators towards rangatahi is what I liked most about today."

"I've had to ground myself at the moment, there's so much noise in the world. I find that going back to my marae, going to the awa, going to Tangaroa, that helps me"

We noticed

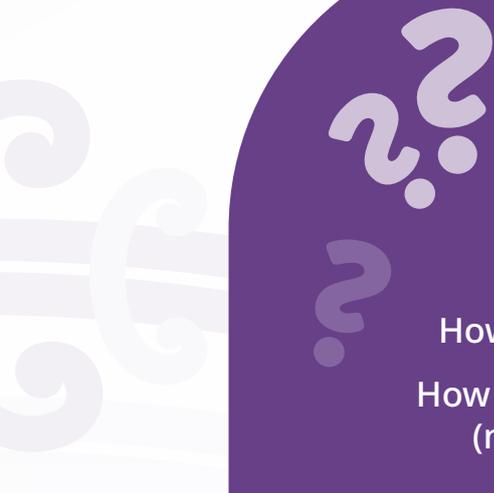
Young people respond positively in environments where they feel they belong and are safe.

Young people become more connected to their environment when the kaupapa and then those who are holding the space are non-judgemental, open and relevant. While rangatahi talked about wanting more youth relevant spaces where they can hang out - we noticed that being connected to other like-minded people, being heard, feeling value and being valued, is far more important.

We heard

Rangatahi are looking for youth friendly environments where they feel safe to be Māori, young, and uniquely them.

Some young people talked about their wellbeing is strongly connected to their awa, maunga, and whenua. Not all young people can make this whakapapa link to space or place, but still want environments that reflect their culture and are welcoming of young people. We noticed rangatahi are more engaged when the environments they are invited into, and the people holding these spaces for them, create meaningful connections to people (each other / others) and place.



Questions for Co-designers, Youth Champions and Investors

- How do our built environments **positively reflect** rangatahi?
- How might we grow the **intentional connection** between taiao (natural environment) and the wellbeing of all rangatahi?



Insight #2

Rangatahi feel Te Ao Māori perspectives and Te Reo Māori should be more important in Aotearoa.

Research says

Western models sit in tension with traditional Māori views and do so in a way that can disrupt young people's understanding of the kaupapa. Youth participation and development that is inherently tied to Māori development need youth participation to involve cultural participation.

Deane, K, Dutton, H & Kerekere, E. (2019)

Rangatahi say

"We need a lot more Te Reo incorporated in school and everyday life. Teach our younger generation the cultural background of New Zealand."

"Learn more about Māori culture and other things and share it with families. Get to know more about my culture"

"What is knowledge if it's not shared?"

"Everyone has a role at the marae and you just get on and do the mahi. Everyone has a role and everyone is valued. How do we move those values outside the gate (Marae)?"

"We should be celebrating Matariki, Waitangi day and Kapa Haka festivals just like we celebrate Christmas parades and highland games"

We noticed

Rangatahi can see and want others to see the value in Te Ao Māori and Te Reo Māori as a vital part of New Zealand.

Young people wonder why there isn't a balanced appreciation of Māori perspectives and more use of Te Reo Māori. We noticed young people think this kind of acceptance would make New Zealand a better place for everyone.

We heard

Rangatahi want ahurea Māori and Te Reo Māori to be equally important to the mainstream as mainstream values and English language is to New Zealanders.

We heard young people talk about how important culture is. We heard young people talk about the value of Māori and its importance in today's world because in Māori contexts, such as the marae setting where everyone has a role to play, everyone is valued and Māori mobilise quickly to support each other - whether tangi, celebrations, or even during COVID - how can we move these values and practices outside of the marae gate. They are interested in retaining these values and ensuring wider New Zealand appreciates this.

Social media and media influencers have raised awareness of the critical issues we face in the world and as a country, so rangatahi can see the global indigenous movements encouraging a change in attitude and behaviour. We heard rangatahi support the call for change.



Questions for Co-designers, Youth Champions and Investors



How might rangatahi voice encourage wider **understanding** and **appreciation** of ahurea Māori and Te Reo Māori?



Insight #3

Rangatahi want more activities in holistic leadership, personal learning and development. They're looking for opportunities to be active, engaged and more connected with other like-minded groups.

Research says

Confidence and competency development provide the foundation for agency and leadership. There is a highlighted need for improvement for cultural responsiveness in programming and an improvement of the skills and characteristics of the people working with the young people.

Deane, K, Dutton, H & Kerekere, E. (2019)

Rangatahi say

"Being able to openly address rangatahi issues, express things that we as rangatahi contemplate and over think about and getting to know and understand others point of views"

"It's good to have this opportunity, we're always looked over a lot. I feel like I had to become a leader or have a head role at school just to have a voice and have input"

"Our generation speaks up and I think that's why it's so noisy because we all want to share our opinions"

"What I liked most about this is the fact that we have a voice and our ideas could be taken in to consideration"

We noticed

Rangatahi value participating in activities where individuality and team spirit are encouraged and developed concurrently. The confidence of our rangatahi grew during this engagement because the facilitators were empathetic listeners – treating the rangatahi respectfully - listening to understand.

Rangatahi met new people and made good connections with other rangatahi, which they really enjoyed. For most, they felt comfortable to share with each other. We noticed that rangatahi were able to find common ground. We noticed the safe environment and relevancy of the kaupapa encouraged rangatahi to be confident, even discovering and allowing their own leadership style to come through in this forum, which they applied in the workshop setting.

We heard

Rangatahi enjoyed coming together in the workshops, the trust that was gained in such a short time - being able to meet new people in a safe space – made them more attentative about what others were going through, listening to their stories and opinions, which became important for feeling empathy. We heard rangatahi are craving this cooperation and social interaction with other rangatahi but also faciliators and leaders who can create the right conditions for open, non-judgemental sharing and brainstorming.

We heard rangatahi want to learn more about how to do adulting - how to transition from school to work, or training, from home to flatting, from dependance to independant. Young people want to learn about practical things such as how to get a job, how to write a CV, and what are the transferrable skills rangatahi will need as they move from school to the world of work.

We heard young māmā sharing their vulnerability. Once one shared then it opened the floor up for group sharing. As a result they found common interests and practices such as the use of Maramataka as a practical resource and tool for guiding their lives. Peer to peer learning encourages rangatahi to pull down their barriers, open up to each other, listen and share with each other and create important connections.



Questions for Co-designers, Youth Champions and Investors

How do we encourage services and communities to recognise rangatahi as **leaders** and **activators**?

How do we **maximise the opportunities** to bring rangatahi together to create intentional learning, development and networks?



Insight #4

Rangatahi are looking for opportunities to be productive citizens in their communities. They want to contribute their ideas and help think of solutions.

Research says

Many young people ultimately want a kinder, fairer world and they want to make a difference but require support to do this. They have a need for agency in their lives and a right to be involved in decisions that affect them. Organisations are still struggling to provide authentic opportunities for youth voice and youth participation.

Deane, K, Dutton, H & Kerekere, E. (2019)

Rangatahi say

“Not only does our wellbeing matter towards ourselves, but it also has an impact on our peers, family, friends and society. How we choose to express ourselves is contributing and portrays society. It is important that we do our share best to do everything that we possibly can”

“If rangatahi didn’t have a voice, what purpose do we have as rangatahi?”

“Meeting new people, making new whānau and allowing my voice to be heard”

We noticed

Young people want to be invited to participate in conversations that contribute to their wellbeing and are looking for opportunities where they can be active citizens. Rangatahi were positive about taking up different leadership roles so they can contribute positively in their communities.

We noticed how surprised rangatahi were when we asked for their thoughts and ideas about what matters to their wellbeing. We noticed young people do not feel their voice and ideas are valued by their communities, yet we saw rangatahi quickly adapt in the workshops and easily adopt some of the key innovation mindsets we promote in design – being curious, leaning in, valuing diversity.

We heard

Rangatahi want to be engaged and connected but the forums and convenors are not always effective in their engagement and creating connections. Rangatahi think in such a busy information-overloaded world it is hard for rangatahi to be appreciated at the table as designers and decision makers. And when they are invited in often their value is given lip-service and no one ever really takes their ideas and thoughts seriously.

We heard rangatahi talk about leadership in today's world is not a one-size-fits-all. That there are a diverse range of personalities and leadership styles, which young people appreciate. Yet they think adults do not always recognise these alternative leadership styles when determining who has access to different youth opportunities. We heard rangatahi say they felt they were not often asked for their ideas or opinions, and yet they want to be involved in their communities and in particular to be actively included in issues that are relevant to young people. We heard rangatahi think their stories and experiences can help others, and that they have lots of ideas that they want to share and test.



Questions for Co-designers, Youth Champions and Investors

How might we co-create more **authentic** platforms for rangatahi to lead?



Insight #5

Rangatahi want to feel loved and cared for. Those special connections, or moments of bonding are significant for young people. They create love, trust, compassion, time and ukai pōtanga.

Research says

Thriving communities depend on the successful development of the people who live in them, and building the foundations of successful development in childhood requires responsive relationships and supportive environments.

Center on the Developing Child (2013)

Rangatahi say

"Supportive family is one of my biggest things. Being around people keeps me going and growing up. My mum was always real busy, she was the one doing everything for our family. So, trying to sort myself out so I can give back to her, is a big thing."

"Seeing my family being nice, hanging out with Dad, Mum and Nan keeps me well. I get to play basketball with my Dad on his days off. He only gets one day off a week and we play for about an hour."

"My whānau is important to me because they guide me, teach me and I am who I am because of them. My overall wellbeing is important to be able to love and care for myself and my whānau"

"Seeing Nan and Koko allows me to connect with them a lot more than just over the phone. Having conversations with Nan and Koko is a good day to me"

"At home, I've become the role model for my whānau especially for my little sister after losing Dad, I'm parenting my siblings and my mum."

"Raised in a toxic environment - that affects everything, like your attitude in school, can easily become the norm. I see kids that were brought up in that environment and now their kids are in that environment. Breaking cycles is so important, it's like the difference between our kids tapping in to their gifts or just becoming alcoholics and druggies just because that's the norm and that's all they know"

We noticed

How moved rangatahi are when talking about the importance of whānau and being able to spend quality time with their whānau. We noticed rangatahi love moments of connection with family valuing deeply the special bonds that they have and how some relationships are more significant than others.

We noticed some young people are searching for deeper connection with their whānau. We noticed that rangatahi want to feel loved, cared for and encouraged by their whānau.

Rangatahi feel a huge sense of loyalty, responsibility and commitment to their family even when there are problems at home. Whānau connections are significant for young people. However, we noticed that when whānau relationships are filled with tension or unrealistic expectations and anger rangatahi feel a sense of hopelessness and sadness. We noticed that a bad day for rangatahi is often when there is a whānau breakdown of some kind.

We heard

Rangatahi talk about the importance of quality time with their whānau. We heard about rangatahi understanding the challenges their parents face when they are so busy working, and not just in paid jobs, but also in their other roles within the wider whānau and community. Rangatahi sometimes feel they have to compete to get time with their parents and it is not always quality time especially as parents are often stretched and distracted by other commitments.

On the other hand, we heard some rangatahi are not living in responsive environments, with minimal child-adult responsive relationships. Therefore, we heard rangatahi talk about the symptoms of a non-supportive environment. For example, fights, loud music, parties, being hungry and cold, and poor sleep hygiene. Because rangatahi require and expect more responsive relationships with their whānau we heard sadness, hopelessness and loss when they talked about the challenges they face in their whānau.

Many young people were grateful for COVID alert level 4 because it meant whānau were forced to spend that time together. We heard more young people enjoyed cooking and eating kai together, going for walks, playing games and even doing jobs around the house, together as a family.



Questions for Co-designers, Youth Champions and Investors



How might we ensure trusted adults are **valued** as part of creating the buffers young people need?

How might we reduce the compounded weight of toxic stress that whānau are experiencing so tamariki and rangatahi **wellbeing flourishes**?



Insight #6

Rangatahi want to learn and develop in safe to fail environments alongside trusted adults they have a meaningful connection with.

Research says

Experiential learning was an important methodology in the development of taiohi in traditional Māori communities. The practice of urungatanga involved education through exposure where young people were put in authentic learning situations and expected to work out solutions without adult guidance.

Baxter et al (2016) Te Ora Hou (2011). NZYMN (2019)

Rangatahi say

"Rangatahi aren't always given the opportunity to koha their voice, therefore feel undervalued. If rangatahi are exposed and active in life, their minds and ideas expand. The more exposed they are to relevant experiences, the more positive they become."

"Right now we don't have a foundation as rangatahi. We have to pave out the next phase of what's coming out, let's start now and build our foundation to the next step"

"When I have failed in the post, I've been judged for it, that's why I hate failing."

"Workplace relationships have a huge impact on your productivity. Young people are stigmatised by adults in their environments making it an uncomfortable place to be."

"Fear of failing comes from my lack of encouragement from my parents. You don't just want encouragement from anyone, you want encouragement from your people."

"For me, it's the lack of role models for specific goals. There's role models here but where do we go to if we want to see engineers? Where do we see them?"

We noticed

Rangatahi are looking for role models and positive experiences that demonstrate authenticity and support them to become confident well young adults.

Young people feel the huge pressure to not fail - where in fact failure is the ripe ground for great learning and development. When learning and development environments make it OK to test, fail, iterate, reflect and adapt then young people are encouraged to give things a go and become accustomed to failing safely without the negative connotation.

We heard

Practical learning and effective engagement from tutors sharing their lived experiences relating to rangatahi, creates a positive learning environment and willingness from rangatahi to learn. We heard young people say they hate failing because when they've failed in the past they have been judged for it - this continues to compound their own self-judgement and therefore lowering their self-efficacy. We heard rangatahi thinking they are scared of what other people think of them and the impact of the shame narrative 'who do they think they are.'

We heard rangatahi think there needs to be a range of role models they can access but they are just not that accessible. Therefore, rangatahi need more exposure to certain pathways, experts, and opportunities so they know how to find those important connections.



Questions for Co-designers, Youth Champions and Investors

What could we do better in our region to **flip the narrative** from failure to safe?

How might we demonstrate the importance of **meaningful connections** with young people for improving their learning and development?



Insight #7

Rangatahi have great aspirations and goals for their future, but they are really concerned about the impact of COVID, climate change and their whānau health and wellbeing.

Research says

Young people in Aotearoa New Zealand face too many systemic risks and violations of their human rights. Too many young people in New Zealand are not getting their basic needs met. They exhibit many strengths but are too often the targets of hostility, harm and more insidious forms of prejudice and discrimination. The neoliberal policies of the 1980's have exacerbated the inequities created by colonisation, the effects of which continue to be felt by young people.

Deane, K, Dutton, H & Kerekere, E. (2019)

Rangatahi say

The power to create my own future, allows me to see where the future takes me and gives me a choice to what I can do"

"I'm excited to see how we progress as a (Māori) people. I look back and think, we actually are doing well"

"In 10 years' time, my partner and I would have built our whānau whare on our whenua. Our whare is self-sustaining with a Maara and orchids"

"My purpose in life was to achieve big goals such as getting a degree, getting a good job and travelling. I now have my son who encourages me more to continue chasing my goals"

"I look forward to being in the workforce, working for the Awhi bee company, role modelling for my younger siblings"

We noticed

Rangatahi are looking for opportunities that encourage them to manifest incredible, rich experiences and people that empower them to achieve their dreams and aspirations.

Rangatahi are well informed about the global issues we currently face. We noticed that rangatahi have real heart for these global issues because they can relate to the social media influencers who are advocating for more action. We noticed rangatahi are worried about taiao and how we treat her, climate change and the lack of real collective action that shows New Zealand is really doing something about this.

We heard

Rangatahi are really inspired to pursue their dreams and goals and they have had really good support from either a whānau member, support worker, mentor, or teacher who has guided and encouraged them to be the best they can be. However, they became more worried about their futures, especially with the impact of COVID and the lack of significant effort toward climate change.

For some rangatahi hearing about how COVID is affecting people around the country they begin to worry about what this means for their parents and siblings. They are also concerned about what their future will look like – will there be major limitations in their future lifestyles and choices? Will the impact of COVID and the state of the world reduce their options?

We heard rangatahi were worried about global leadership especially because of the types of leaders in other countries who are not prioritising the health of their people, especially minority groups. Rangatahi liked the New Zealand Prime Minister was visible during COVID - her approach showed that she cared and they perceived her judgement was trustworthy. Rangatahi were worried about the impact of what was happening in America.

Rangatahi were making the links between the two different types of leadership and were grateful New Zealand's leadership was vastly different.

Many of our rangatahi are connected with taiao through fishing, swimming, hunting, going on the maunga - they are intimately connected with these spaces where they live, learn, work, and play. We heard them talk about the impact of pollution, the lack of climate change action, and their desire to ensure their ideas and perspectives are valued in the solutions.

Rangatahi think the biggest health issue of our people is the health of our awa – that people are not taking care of our awa.

...will there be major limitations in their future lifestyles and choices?

Will the impact of COVID and the state of the world reduce their options?

Questions for Co-designers, Youth Champions and Investors

How might we **encourage rangatahi** to become active designers of local solutions to global problems?

Questions

at a glance

What could we do better in our region to **flip the narrative** from failure to safe?

How might we demonstrate the importance of **meaningful connections** with young people for improving their learning and development?

How might we ensure trusted adults are **valued** as part of creating the buffers young people need?

How might we reduce the compounded weight of toxic stress that whānau are experiencing so tamariki and rangatahi **wellbeing flourishes**?

How might rangatahi voice encourage wider **understanding** and **appreciation** of ahurea Māori and Te Reo Māori?

How do our built environments **positively reflect** rangatahi?

How might we grow the **intentional connection** between taiao (natural environment) and the wellbeing of all rangatahi?

How might we co-create more **authentic** platforms for rangatahi to lead?

How might we **encourage rangatahi** to become active designers of local solutions to global problems?

How do we encourage services and communities to recognise rangatahi as **leaders** and **activators**?

How do we **maximise the opportunities** to bring rangatahi together to create intentional learning, development and networks?



Te Puni Kōkiri
MINISTRY OF MĀORI DEVELOPMENT



**If you are interested in partnering and
would like to find out more about this
kaupapa please contact;**

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