Tahuri Atu Mentoring Programme

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Abstract

The term mentor has a long history dating back to 800 b.c. It was derived from the character “Mentor” in Homer’s epic tale *the Odyssey*. Mentor was a trusted friend of Odysseus, the King of Ithaca. When Odysseus went to fight in the Tojan War, Mentor served as friend and council to Odysseus’ son Telemachus.

These days a mentor is usually someone who is older and with more life experience than their mentee and mentoring is delivered through organisations. Tahuri Atu is a Maori mentoring programme run by Awarua Social and Health Service. It is a respected and successful in the Invercargill community. This research seeks to find the answer to two questions. What are the essential elements of the Tahuri Atu mentoring programme. And What are the distinctive qualities of a Maori mentoring programme.

This research uses Appreciative Inquiry in interviews with Rangatahi, Parents/caregiver’s, professionals and mentors. Focus groups were held with Tahuri Atu mentors and the mainstream Mentors from About Face the YMCA mentors.

This research identifies the skills and attributes that are essential for a suitable mentor. That programmes should strengthen cultural identity, linking youth to their heritage and traditional knowledge, that programmes need targeted activities and plans and that mentors should be well trained and supported.

The data captures the uniqueness of a kaupapa Maori delivered mentoring programme that aims to educate Rangatahi in Maori customs and practices and turnout young people that are not only crime free, good citizens but have a sense of belonging, knowing who they are and being healthy in mind, body and soul.

Key words:
Rangatahi, Titi, muttonbirding, Mentoring, Kaupapa Maori, Appreciative Inquiry
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I dedicate this thesis to the Young People I have worked with.
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Table 1. Summary of the five foundational principles of Appreciative Inquiry.......................... 56
Glossary

Please note: This is a glossary is a record of Maori words used in this thesis. Many of these words are a glossary of Common Words used by Rakiura Maori with English Translation (Beattie). Many of the words are specific and are used in the traditional harvesting of mutton birds (titi). These words are in the Kai Tahu dialect. Other words that I have referred to are from William’s Dictionary of the Maori Language and John Wixon (personal communication, 4 July 2011).

ariki: teaching/learning
aroha: love in the widest sense
atua: god
hapu: sub-tribe, linked to a common ancestor, or pregnant
Harakeke: The type of strong flax used to make kete for containing kelp bag of titi
Hotako: to peel the bark (kiri totara) from the tree. Always taken from the side facing east.
hui: length of flax or twine with noose each end for carrying ten titi
hui: ritualised meeting
hukahuka: the outer down of the mutton bird
kai: food
karakia: prayer/chant, recited to clear the way for a new activity
kai manu: separate area of ground to catch birds for food
kaiake: adult bird
katu: muttonbird fat
kaumatua: elder, older person
kaupapa: agenda
kawa: protocol
kawe: flax woven in H shape for carrying wood
kete: basket or container woven from flax used for transporting and protecting the kelp bag filled with titi
koha: gift
koko: stick inserted into burrow for nanao early years to detect and extract chick instead of hook as used today
korero: speak, talk
ko kutu: spout on wooden basin (ipu) for pouring fat into kelp
kowhiri: twirling koko (stick) around titi feathers and down for extracting the chick from the burrow
kiaka, kiiaka: underweight titi chick
kura: school
kirir-totara: totara bark used to cover the kelp bag
mahinga kai: food or area for gathering food
mana: power
manaaki: hospitality, caring
Maori: indigenous people of Aotearoa/New Zealand
marae: ceremonial meeting place
mata waka: Maori people living in an area, whose whakapapa is rooted in another area
manu: area of land for catching titi
manu kai: area of land set aside to catch titi for food prior to the start of the muttonbird season
mikara: maori knife made from bone or sharks teeth lashed onto wood
mokopuna: grandchildren
nanao, nanau: catching – bringing, titi chick out of burrow
ohori: removing breast and back bone from titi as done from pre-european days to tahu (cook) titi and preserve in own fat
opus, upu, or ipu: wooden basins used for cooking titi by placing them in fat (katu) boiled by heated stones (tititi tahu)
pakeha: New Zealander of European descent
pakahih: open country bare of trees covered with coarse wiry grass, stunted fern, and low shrubs
paua: grandfather (Kai tahu dialect)
pj-titi: muttonbird chick
poha: packaging to contain titi
powhiri: ceremonial rituals of welcome and introductions
pohahau: blown up kelp bags
pupuhirimu: blowing up the kelp bag with a tube to enable it to dry
puru: plug used to block hole above burrow after digging for titi
rama: catching titi in the dark. Second part of the season
rimu: kelp
rua: titi burrow
ruaruakakata: food contents from titi stomach
ta: placing protective coating of totara bark laced intricately around kelp in the kete
take: subject for discussion
tangatawhenua: indigenous people
taonga: treasures past down to the present generation from the ancestors
tarutaru: grass
taua: grandmother (Kai Tahu)
tauiw: foreigner
tautoko: support
tika: correct
tikanga: customs, values, beliefs and attitudes
tinoRangatiratanga: self-determination
tiirewa,tiirewa: gallows used for hanging titi to cool after hand cleaning or waxing
tipunatupuna: ancestor	
titi puku: fresh titi with stomach intact packed and left to mature

titi tahu: muttonbirds cooked and preserved in their own fat (katu)
tiwha: patch from kakahi (limpet) shell, wood, or small smooth stone used to repair hole in kelp bag
tohuka: priest, expert (southern Maori)
tohunga: priest, expert (northern maori)
tuakana/teina: older/younger
waiata: song
wairua: spirituality
waka: canoe hollowed out from a single log
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<th>waka hunua:</th>
<th>double hulled canoe, two waka lashed together and able to use a sail if conditions suitable</th>
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<td>whaikorero:</td>
<td>ritualised, ceremonial speech making, oratory</td>
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<tr>
<td>whakahaw:</td>
<td>deflate kelp bag to soften</td>
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<tr>
<td>whakapapa:</td>
<td>family tree</td>
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<tr>
<td>whakapoka:</td>
<td>dig a hole to reach the mutton bird in burrow</td>
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<td>whanau:</td>
<td>extended family</td>
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<td>whanaunga:</td>
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<td>whanaungatanga:</td>
<td>relationships</td>
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<td>whenua:</td>
<td>the land, and the afterbirth</td>
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<tr>
<td>whawha:</td>
<td>the act of filling the kelp bag with titi to preserve</td>
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<tr>
<td>whitau:</td>
<td>fibre made from flax, string or rope</td>
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Introduction

It took me a very long time to come up with an appropriate topic for my thesis. I had some time ago written a literature review on ‘What interventions work for Youth Offending”. However, that for me was disillusioning, because the majority of research concluded that early intervention was best at the infant stage, which is good but just does not happen.

I wanted to be able to use what I have practised social work in. I have worked at Child Youth and Family for sixteen years and had previously practised in Youth Justice as a Social Worker and a Youth Justice Co-ordinator for fourteen years.

I considered mentoring as this had been running from about 2002, delivered by Awarua Social and Health Services in a programme called ‘Tahuri Atu’ and by the YMCA who run the mainstream equivalent ‘About Face’. I was particularly interested in Tahuri Atu. I was born in Bluff and am of Kati Mamoe, Te Ati Awa, Moriori and Ngapuhi descent and was up until recently involved with Awarua Social and Health Services.

As Maori have more youth justice conferences than non-Maori and I am currently involved with the Awarua Runanga, I decided to embark on researching whether mentoring really made a difference for Maori. From a practitioner’s point of view, I knew that it was making a difference between rangatahi having a mentor and not having a mentor and that more young people completed our youth justice plans when they had a mentor. I wanted to be able to interview young people and families first hand to find out if they considered whether mentoring was beneficial or not and if so, how and why. Hence the decision to look at what was perceived a successful programme to find out what made it successful and what elements a Maori programme should have.

For this piece of work I also needed to revisit the past in terms of Maori traditions and customs on child rearing and training. I am a great believer that in order to learn, sometimes it is important to revisit the past and then look at how you can incorporate important aspects from the past and use as best practices now. So for me that was an important part of the journey. This programme is based in Southland, and given that there was not a lot written on Southern Maori child raising practices, my supervisor, Anaru Eketone, suggested we do
something on the Mutton Bird Islands. That was an excellent idea, as the gathering of titi (mutton birds) and their preparation still occurs today, where the principle of tuakana/teina is still happening. Natural mentoring occurs whereby grandparents, aunts, uncles, cousins, brother and sisters all pass the knowledge on year after year, generation after generation in a structured community environment.

This customary practice is important to my Whanau and many other Whanau and this portrays an important part of who we all are.

Therefore, this thesis sets out to answer the following questions:

1. *What are the essential elements of the Tahuri Atu mentoring programme?*
2. *What are the distinctive qualities of a Maori Mentoring programme?*

**Chapter One**

Given that the thesis is about a Maori mentoring programme, I felt that it was important to revisit the past to see what occurred pre-colonisation and how traditionally, older whanau supported younger whanau through processes such as Tuakana/Teina relationships. By doing this, I should be able to see what traditional practices we have lost and what could be used in these contemporary times. I look at Child Raising and how it was done in pre-colonisation times focusing on the North Island as there is very little written about child raising in the South Island. I look at what the roles of the males and females were, how they were trained, some traditional past times and how children were treated. I then look at the traditional schools of learning and where the last school of learning was held in the South Island.

This research is conducted in the South, it is therefore important from our perspective that I look at what practices in the South link into this subject and so have chosen the Titi Islands given that it is the oldest surviving industry in New Zealand. I interview three muttonbirders who have continued going from babies and young children to this day. I have sought to convey that muttonbirding is still harvested by Maori for Maori and is one of the few places where our tupuna have mentored and handed on to every subsequent generation the skills of harvesting mutton birds in an unbroken tradition prior to colonisation.
Chapter Two

This chapter is about what the literature says about mentoring. The first part looks at the problem, namely, Maori students failing at school and leaving without qualifications and how many Rangatahi end up in Youth Court through offending. Next we look at how mentoring has sought to correct some of these types of problems, looking especially at how mentoring is done internationally. I will then look at how effective relationships are fundamental in making mentoring work and the various studies that have been undertaken, stressing the importance of mentoring relationships, attachment and resiliency. We look at Natural mentors, secure attachment and its importance and lastly, how mentoring is carried out in New Zealand.

Chapter Three

This chapter describes the context of Awarua Social and Health Service, when it was set up, what its legal identity is and where it fits within Awarua Runanga. It provides information on the demographics of Bluff and who funds the contracts and who they provide Services for. The next part is about what services they provide, the function of Tahuri Atu and when the mainstream equivalent and Tahuri Atu commenced delivery of their services.

Chapter Four

This chapter will look at my methodology, the theories that fit my values, justifying my reason for using appreciative inquiry as a researcher and the reason for using a qualitative research approach. I then look at being an insider researcher with its advantages and disadvantages. The next part is about research design and how this research obtains validly and reliability, with the last part describing the process for collecting the data for analysis.

Chapter Five

This chapter will look at the research findings from the two focus groups of ‘Tahuri Atu’ and ‘About Face’, the interviews with mentees and their families, individual interviews with mentors and interviews with two Youth Justice Co-coordinators and one New Zealand Police respondent, the three of which had a long term involvement with Tahuri Atu.
Chapter Six

This chapter will discuss the key elements that make Tahuri Atu successful, as well as issues around young people and their families and any weaknesses of the mentoring programme. Next is the limitations of the research, suggestions for future lines of research and recommendations that emerge from the research.

Chapter Seven

This final chapter summarises the answers to my research by identifying the skills and attributes that are essential for a suitable mentor. That programmes should strengthen cultural identity, linking youth to their heritage and traditional knowledge, that programmes need targeted activities and plans and that mentors should be well trained and supported.

Mentoring has been promoted as improving the outcomes for Maori rangatahi that have gone through it, it is hoped that this research will add to the knowledge of how to do this effectively in a way that does more than just produce good citizens.
Chapter 1 – Traditional mentoring

"Take care of the children, take care of what they hear
Take care of what they see, take care of what they feel.
For how the children grow up so will the shape of Aotearoa"

Dame Whina Cooper

Traditionally the mentoring of youth was a natural part of Maori society. Maori children would grow up surrounded by whanau and elders and so would learn skills, knowledge and values that underpinned the society. This chapter will take a brief look at the literature describing traditional examples of Maori child rearing and mentoring practices to show how children were trained and prepared for life with in the community as it is important to know the conditions children were raised into. While most sources are North Island Maori examples and experiences, there are included a few South Island examples which have been strengthened by interviews with modern day muttonbirders from my community who discuss training mentoring and knowledge transmission regarding food gathering on the Mutton Bird Islands. This chapter will show that Maori mentoring has at times been formal, and informal but part of a continuous commitment to rangatahi growth and maintaining traditional lifestyles.

Child Raising of old Time Maori (kin mentoring)

In pre-European times children were born into villages that were entirely kin (Buck, 1966) (Makereti, 1986). When babies were to be weaned kawakawa sap was sometimes rubbed on the breast in the North which would leave a bitter taste and in the South Island, sap from the flax was rubbed on the breast and they were then fed by the mother chewing food first and giving it to the babies as they were weaned (Beattie, 1994b). Makereti, Buck and Best say that massage was an important part of child rearing for the babies. The baby’s head was massaged, arms, legs and body so that they would have a good shape and the joints were massaged to make them supple. The girls’ fingers were manipulated so they could weave easier. Their legs were massaged so that females would walk gracefully and legs looked attractive when they were sitting down. In some areas the nose was pressed gently between the thumb and first finger from time to time to prevent the child from being parehe (flat-nosed). According to Buck (1966) many a joke amongst the men was made of women with
flat noses. Makereti (1986) says that there were normally about two years between each child in Maori families and that mortality among children was not high in pre-pakeha days. According to Makereti (1986) often the weaker ones perished, as the life the Maori led was a hard one.

The first word a baby would learn would be the mothers name and then the fathers. Each parent had his or her name and the child had its own name there were no surnames. Maori children did not call whanau members by aunt or uncle, it was by their own name. Maori children did not wear any clothes with the exception of the maro, an apron, which the boys wore from about the age of five or six and girls from about the age of five. They wore nothing on their feet or on their heads. An infant’s hairs was not cut, nor were nails which were bitten off by the mother and buried or hidden where no one could get at them as many Maori were very superstitious.

According to Makereti Maori never beat their children, but were always kind to them (Makereti, 1986 p. 137). Best concurs with this by saying that “native children were almost always treated kindly, there was training in certain aspects, but native children were hardly ever punished for wrong behaviour and were often not checked for unruliness native children gave less trouble than ours” and teachers at native schools could verify that (Best, 1924). Best observed that parents spoke to their children like they were grown up and as if they were the same age and of equal intelligence (Best, 1924 pp. 409-410).

**Traditional Past-times**

It would appear that Maori needed to be a skilled and industrious people who worked hard at catching and gathering food, but enjoyed singing, dancing relaxing and having fun. Makereti (1986) says between the ages of three and nine, children enjoyed a great deal of freedom. Maori enjoyed playing games such a type of Jackstones called ruru, where the player used five stones (Best, 1925). It was widely practised in the isles of the Pacific in pre-European times; and early voyager’s spoke of the dexterity displayed by natives in play and it was not just for children.

Best and Buck agreed that Maori past-times included; racing waka, swimming, diving (but the Maori dived feet first), long jump, skipping (piu) with a rope swung by two persons, kite flying, bullroarers and whizzers, tobogganing (sliding down a suitable hillside on some object) and stilts (pou toti, pou turu, pou koki, pou tokorangi). Stilts were used by children to
walk about, to run races, or cross streams, while young men had so called wrestling matches in which tripping with the stilts was effective. Spinning tops (potaka) were used throughout Polynesia and Elsdon Best’ account of Maori tops (pp 86) is the best for the Polynesian area according to Buck. They sang, danced and played musical instruments and flutes made of wood, albatross bones and shell trumpets. It is recorded by Buck (1966), Best (1924) and Makereti (1986) that the old time Maori had many games and enjoyable past-times so many in fact that Best (1925) has written an extensive book on ‘Games and Past-times of the Maori’.

**Mother’s and Father’s roles**
Raising and mentoring a child for Maori was in the pa and involved the mother, grandmothers, aunts and females being responsible for everything of a physical nature and the fathers, grandfather’s, uncles and males for the spiritual guidance (Best, 1924).

Children who grew up in Maori society did so with fixed etiquette of welcoming visitors with oratorical speeches, replying, and open discussion of affairs.

Public oratories were frequent and open to all. Thus children learned conversational speech and learnt to memorize higher forms of speech which contained references to mythology, traditions and genealogies (Buck, 1966). Children went to sleep surrounded by chants, songs and genealogy being recited (Buck, 1966). This must have evoked a sense of belonging and wellbeing amongst these children.

**Girl’s Role**
According to Makereti (1986), by the time a girl was aged between eight and ten years of age she liked to help and learn the duties of which her mother performed. The girls would light the fire, lay fern or raupo over the sleeping mats, scrape and prepare vegetables, go to the forest with their mother to collect firewood, prepare flax, weave, prepare the hangi (but not by themselves) and carry the baby on her back to relieve the mother. The girls were taught to haka and sing as Maori sang when walking, working or paddling waka (Makereti, 1986).

At about fourteen to eighteen girls were taught to pukana (roll the eyes) and walk with an exaggerated gait to the hips (parepare).
Makereti, a Maori women, thought the parepare of the hips of the old time Maori was marvellous whereas Best, a European Ethnographer, thought that the parepare of the hips that the native women so admired was ungainly (Best, 1924; Makereti, 1986 p. 142).

**Boy’s training**

The fathers and grandfathers undertook the boys’ training from about aged six years to sixteen years of age. Generosity, hospitality and unselfishness were admired virtues and many strategies were established to embed these values into them.

One of the strategies used to encourage unselfishness in children was that a parent or elder might ask the child to share any delicacy the child was eating (Best, 1924 p. 411; Makereti, 1986 p. 143).

Boys were massaged on the head face and limbs to make them strong for when they grew up to fight in combat and to perform war dance and haka.

They were taught to use a variety of weapons for combat, spears were used at a distance but a favourite for close combat was the patu made of stone, greenstone and wood. An expert would teach a rangatahi to become craftsmen skilled in wood carving and tattooing.

An initiation ceremony would take place to bring them under the favour of the god of that particular craft. Buck (1966) describes one of the trainings directed at teaching a child that after a fall, to not lie on the ground crying face down like most children do. One child recalls doing this and his great uncle brought a stick down on his stomach. He rolled away and another stick descended and he immediately rolled away from the danger and learnt a valuable lesson in combat. This was one of the games used to teach rangatahi to be warriors (Buck, 1966 p. 359).

As a boy grew he was taught all the things that his father did. He learnt to cultivate the kumara and use the ko an important digging instrument in planting the kumara, the songs which were involved and all forms of cultivation.

He was taught how to build the whata (store house on posts) and the closed store-house pit for storing kumara. They learned how to hunt and snare birds, how to make traps for eels and nets for sea fishing, how to dive for crayfish and mussels and gather other shellfish.
Sons accompanied their father and relatives to the forest and watched them cutting down trees and preparing the timber for the houses and hollowing out trees for waka. He learned how to cut timber for the houses and for building the fortified villages and pa. At night he was taught the names of stars and comets and stories of his ancestors and the various waiata for war, peace, deaths, marriages and welcoming visitors (Makereti, 1986 p. 144).

The Whare Wananga (School of Learning)
From the time of the arrival of Maori, the Tohunga brought Whare Wananga (schools of learning) to Aotearoa, where knowledge was passed down through subsequent generations. Maori had Whare Wananga both in the North Island and South Island of New Zealand. In the South Island they were called Whare Kura and Whare Purakau as Kura is a term that means anything highly prized and Whare Purakau means Legend House (Best, 1924).

In Maori society, traditionally the original and most renowned Whare Wananga was known as Rangiatea which was situated in the uppermost of the twelve heavens (Best, 1924 p. 66).

The larger part of the teaching of Whare Wananga was “never known to the common people it was too sacred” (Smith, 1913 p. vi). Percy Smith wrote two books from the teachings of the Tehunga Te Matorohanga they were written out by the Scribe H. T Whatahoro for Smith in an abbreviated form. Maori had one supreme god called Io, and although some now dispute this, writers such as Pei Te Hurinui Jones (1959) and Maori Marsden (2003) confirm these traditions.

Io was sacred and on the few occasions he was invoked, the tohunga hid away deep in the forest. On the rare occasions the common Maori heard the name Io it was heard in invocations. His name is absent from hundreds of karakia as the genealogies from the gods down to Maui were especially sacred and were rarely recited outside the Whare-Wananga (Smith, 1915).

The aim of the Whare Wananga was to make sure tribal traditions were passed down from generation to generation. Much of it was based around what is known as the three baskets of knowledge.
The *kete aronui* – All useful knowledge to benefit mankind
The *kete tuauri* – The knowledge of all ritual, or ceremonial matters,
The *kete tuatea* – The knowledge of evil, black magic and all things harmful to man.

According to Best (1924) each scholar was required to state which of the three baskets of knowledge he desired to acquire and classes were arranged accordingly.

Young male rangatahi were permitted to attend where they were tested on legendary tales and only those with retentive memories were selected to enter and train at the Whare Wananga. Rangatahi from the Rangatira class were accepted to study high class matters, such as the lore of Kauwae runga (celestial matters). Some of the literature suggests that the Whare wananga opened during the winter months only, but differed in its methods in different areas as it did in its name (Best, 1924 p. 71).

It appears that a lot of instruction took place at night time at about 11 pm in a sacred building or a scared place in the forest. The scholars and teachers disrobed at the door of the building and put clothes on from inside the building and again disrobed on leaving whereby a tapu ceremony took place. It was tapu work and surrounded “with, ceremony, sombreness and closeted in secrecy” (Best, 1924 pp. 73, 80).

There appears to have been three types of whare wananga. “The Wharepurakau; was to teach one how to use weapons for combat. The Wharemaire to impart general instruction and the Wharekura to continue; religious and metaphysical knowledge”. Before commencing any training pupils would go to the tuahu altars and after training they would then proceed to other trainings and then back to the tuahu (scared place, stones or wood around it).

The Wharekura and the Wharemaire participants were comprised of mainly Rangatahi, whereas the Wharepurakau where training in physical prowess and handling weapons extended from males aged from twelve to fifty years of age. This was taught in the day time although it was considered tapu it was not to the same extent as the other two houses.

In some districts, no special house was used as a Whare Wananga and rangatahi were taught by their fathers and grandfathers (Beattie, 1994b p. 366; Best, 1924) (Smith, 1913) (Smith, 1915).
According to Elston Best after each lecture ended the scholars were tested, and the procedures were different in various places. Each scholar was examined with regard to the lore of the aronui kete (useful knowledge), where he took his seat on one of the stone seats near the fireplace of the house. The others that were to be tested on the other basket of knowledge seated themselves on the stones at the base of the ridgepole. Small stones kept at those places were put into the mouth of the student by the teacher. The stones were said to be endowed with mana by having been placed in contact with one of the tapu stones (whatu) of the house.

Each pupil was required to repeat what they had been taught. Those who had memorised the teachings in a competent manner were able to sit the final test.

The pupils that received an exemplary pass were subject to a final ceremony. This involved a teacher plucking a hair from the head of each pupil, collecting fragments of dust from their bare feet and saliva from their mouth, which was then buried at the rear post of the house. This practice was to protect them from black magic being used on the scholars, thus enabling them to retain the knowledge and prevent the knowledge being taken from evil people (Best, 1924).

According to Best the last known Whare wananga to be held in the North Island was in the Wairapapa in 1865 and in the South Island at Moeraki in 1868 (Best, 1924. P. 75).

Te Waipounumumu

There is so little written on Ngai Tahu and the passing on of knowledge and traditions that I will describe what little there is even if at times it struggles to fit. While some of the following may not relate specifically to mentoring, it is important for presenting the context of Ngai Tahu approaches.

Teone Tikao was the last known person in the South Island to be taught by the two remaining Tohuka on the lore of the whare wananga. He was a well-educated man; but did not complete his training because the old men died.

Before the birth of Teone Taare Tikao in 1850 the Tikao whanau was almost annihilated during the time of Te Rauparaha’s excursion south to Akaroa in Captain Stewart’s ship Elizabeth, and the subsequent capture of Te Maiharanui. Tamati aged 16 (later to become Tiakao’s father), his father Tauporiotu, his mother Hakeke, John and other members of his
whanau were taken away by Te Rauparaha’s men. Hakeke escaped over the side of the boat at Kaikoura and she made her way South to Otakou and spent the rest of her life with relatives there. Tauporiotu died and was buried in Wellington.

Tikao’s Uncle John was released and joined a whaler and spent a few years as a seaman travelling around the world and learning seven languages. He then returned to Banks Peninsula and gathered the hapu together and settled at Pigeon Bay. He was the signatory to the Treaty of Waitangi and the leader of the Irakehu hapu of Kai Tahu.

Tamati was also set free and he became a member of the Reverend James Stack’s mission in Wairau. He then returned home to Wairewa whereby he gathered the hapu around him and set up the first school. He married Rahera, a distant relation and they had one child Teone Taare Tikao (Beattie, 1990).

Tamati decided that his son should learn the ancient lore of his people, so he sent his son Tikao to study under Kororoko and Tuauau the two remaining tohuka on Banks Peninsula near Akaroa.

It was about 1885 when Tikao was about eight years of age and he was to live there for ten years until Koroko died first and a year or two later Tuauau died (Beattie, 1990; Beattie, 1994b p. 370). Tikao first underwent an initiation ceremony.

They soon put me through the first stages of pupil-ship. First they took me to the tuahu (altar) and recited the appropriate Karakia (invocations), and then they took me to the nearest water to remove the tapu (scared-ness) created by visiting the tuahu. I could see my own shadow in the water. The ceremony of removing the tapu was called whakahorohoro. They then took me a little way from the water and, putting together some filth wrapped in leaves, gave me this nasty mixture to eat (Beattie, 1990).

Tikao explained to Beattie the importance of knowing the traditions and meanings of genealogies. He had been taught to recite the great whakapapa of creation but was too young to grasp the real significance of the genealogies and was unable to explain the traditions or the significance behind the descent lines. Tikao was taught the whakapapa first because it was the skeletal structure to which the natural world, explained in myth, could be attached. He believed this is where the teachings of the Whare-muri (Maori Colleges) would have been invaluable and only the old people would have given the exact and full details (Beattie, 1990 p. 26) (Tau, 2003, p. 33).
Although Tikao did not finish his training as a Tohuka he went on to glean much knowledge from the elders particularly in Wairewa. At this time both his father and his uncle John had been made assessors of the Land Court and he was encouraged to further his education on Pakeha matters.

He was recognised as a “major authority on South Island Maori tradition. In 1920, Herries Beattie, a researcher and historian, spent two weeks with Tikao recording information on his tutelage from the Tohukas. Beatty says it was gruelling for a man of 70 years of age to sit for eight hours each day and the conversation never flagged. According to Beattie he had never met an all-round-better-informed Maori.

In addition to the mythological, migrational and religious information given in this book, he discoursed with a wealth of detail on Maori habitations, clothing, flaxwork, personal adornment, dyes, scents, colours, carving, games, music, medicinal remedies, warlike arts, cultivation implements, domestic science, vegetable foods, ichthyology, ornithology, zoology, entomology, botany and similar subjects. Just imagine for a minute a foreigner asking an English gentleman for information on all these lines! What a turning up of authorities, of textbook, of lexicons, of encyclopaedias! Yet my native gentleman never faltered. Without hesitation, he continued pouring out facts from memory’s store-house (Beattie, 1990 pp. 159-160).

Decline of the Whare Kura
According to Tikao his people brought the Wharekura knowledge from Hawaiki to New Zealand. It then came from the North Island to the South Island. It was in the time of Hateatea a chief from eight generations before Tikao that whare wananga went into decline as intertribal fighting lessened and so knowledge was not taught. The smaller Whare-kura training ended in the whaling days and his father did not go through the training. He recalled that in his times there were only five in Kai Tahu who were tohukas and two of them taught him. He was unsure of the reason why the Whare Kura declined and thought “maybe that they were frightened to teach others all they knew in case they might be doomed to death by some ambitious scholar willing them to die as proof of his powers” (Beattie, 1990 pp. 78-79).

Teone Taare Tikao died on 11 June 1927 and was buried in Rapaki.

Practices In The South

Background on Titi Islands
As I have mentioned previously there is very little literature on Maori rearing/mentoring in the South Island. I spoke to my Supervisor and he suggested that I interview some of our
people that are mutton birders. There is an unbroken tradition where our people have continued to harvest Titi for generations prior to and post colonisation and much of the passing on of tradition could be referred to as a form of mentoring. This is also very personal as it is referring to my whanau and community.

On reflection I concluded that I would ask my Uncle to take part in an interview as he has been going to Poutama Island as a mutton birder since he was five years of age. It was tika (right) as he had written a book about our Titi Island yet unpublished. I had stayed with him and his family on Poutama in 1973 and was shown all aspects of harvesting titi as well as being taught the names of the fauna and various manu. Skype was the communication tool used to contact my Uncle as he lives in Napier. Kanohi to Kanohi (face to face) and Korero (talk) occurred separately with Tiny Metzger and Margaret Bragg two members of my community who have been going to the Island since they were babies.

Interviews were audio-taped transcribed and copies sent to the respondents. I was mindful about being a researcher and in this instance an insider or was I? I felt a little selfish because it was about meeting my own needs. In this case I was both insider and outsider as a researcher because all these people had been going to the Islands for 65-75 years. Here I was thus with my pitiful experience of being ashore twice and journeying there three times down on a fishing boat. It would seem at times that even though you may think you are an insider the participants that you are researching may not necessarily see it that way. (It reflected the experience of other Maori researchers such as Linda Smith (1999) who explained that even though her supervisor told her that she was an insider in her research, it became more evident that she was an outsider as she progressed through her research but that will be discuss more in the methodology chapter).

As mentioned, my whanau are mutton birders and although I have only been a couple of times to Poutama, I know about the harvesting of Titi.

When you live in a place like Bluff many of the locals have rights or have married into families with rights to the Muttonbird Islands. Having the rights means that it is passed on through genealogy, a blood right, much like royalty and is passed on to subsequent generations.
My right is through my mother who is a beneficiary given that her parents are deceased therefore I am classed as a potential beneficiary which means that my mother has all the say and when she passes away then I will become the beneficiary and so on.

If you have no issue then the right will cease on your death and if your children are adopted and their birth parent/s do not have rights they can only muttonbird with their parents until they reach adulthood.

**Education Pupils Attending Titi Islands**

When I attended Bluff Primary School about a third of the pupils would be absent from school for about six weeks every year. This was from the end of March until the middle of May so that they could attend the annual mutton bird season. It would appear that the old Native schools had a tradition of shortening some of the other holidays in order to accommodate the children going to the mutton bird Islands. As far back as 1874 the Journals of the House of Representatives reports from the inspectors of Native School reports that:

> With regard to the vacations, it was proposed that the December and June holidays should be limited to a week’s duration each. And that the principal holidays should be appointed at the mutton-bird season towards the end of April where the majority of the children are absent with their parents on the annual bird-catching expeditions, otherwise a serious interruption would be caused in the attendance, and the master’s time during these periods entirely wasted (AJHR 1874 G-8 p. 11).

Muttonbirding employed most of the people in the southern settlements during the season according to Stokes observations in 1849. Only the old men and women occupied the villages of the Straits and Stewart Island (Anderson, 1998 p. 142).

**Wairua leaving for Titi Islands**

As a child I can recall the ‘Wairua’ the Ferry from Bluff to Stewart Island was the only vessel that took the birders to the Island. All the birders left on the same day and it could take up to a week to drop them off at their various Islands. There were at least a couple of hundred people at the wharf to farewell them and about the same amount if not more to greet them upon their safe return. How times have changed now-a-days families travel by helicopter and fishing boats with everyone coming and going at different times. Before the Wairua undertook the journey to the Islands the birders travelled on various fishing boats. Everything was rowed ashore and it was hard physical demanding and skilful work. The person rowing the dingy had to know when to row in and out without getting themselves and others smashed
against the rocks, so timing was crucial. Supplies were thrown upon the Rocky landing for the men to catch and people had to clamber up the rocks when the rower told someone to jump. You did not hesitate either, timing was crucial because if you jumped before the dingy was in close enough to the landing rock you would end up in the tide and have to swim out otherwise the waves could thrust you against the rocks. Strong men were there to grab you as you jumped on to the landing rock. These days more and more Helicopters are now used to load and unload supplies.

One cannot help but admire our ancestors who travelled down by Waka, it must have taken them many days to get to their final destination and gain favourable weather conditions. They must have been hardy, patient and very skilled people to endure the often harsh weather conditions.

**Mentoring/Learning Titi Islands**

My visit with Tiny Metzger took place on 30 June 2011, I took him a feed of crayfish and some home baking as I did with Margaret. Tiny has been going to Pikomakunui, a small island just out from Stewart Island, since he was six months old and has only missed out from going to the island for 5 years because he was attending high school and completing his building apprenticeship. Tiny has been taught all about mutton birding, conservation and how to look after the environment from his grandparents, parents, aunties, uncles and cousins. He referred to the old people numerous times and what they had impressed upon him whilst growing up. He grew up in a community that helped each other and if one went fishing you went around and distributed the catch to family and neighbours given that in those days there was no refrigeration, only food safes (T Metzger, personal communication, 30 June 2011).

Tiny and his family are probably the last family that still make the Titi Poha (titi in kelp bag) in the traditional way. In February each year Tiny and his whanau go on a hikoi (trip) to collect kelp at Kaka point, this is dependent of course on the weather and tides. He was taught from the ‘old ones all about the tides and weather patterns and how to work the kelp, hollow it and store it in the right conditions so that it will not crack.

Margaret Bragg was interviewed on 8 July 2011 and has been travelling to Big Island annually for the past 75 years since she was six months old. Her family, the Crosses, also travelled to Kaka Point to collect kelp for the poha. The Cross Whanau had a cottage at Kaka Point and every year after Christmas the family caught the train and then crossed the river on
a punt as there was no road. They would work the kelp on the beach and she said Pakeha used to stop and ask them questions about what they were doing and she hated them asking all the questions (M Bragg, personal communication, 8 July 2011).

One of the first recorded description of Maori mutton birding was in 1827, Boulbee and his Maori companions caught muttonbirds on an Island near the Neck (Stewart Island), the Maori:

Skinned the birds & took out the principal bones, after which they roasted them & put them in large bags, made by splitting the immense sheets of kelp which abound here. The bags being fastened up and kept airtight, prevent the birds from being tainted, & I have eaten of them, after they had been 8 months in these bags & found the meat as fresh as when put in. It is by these means also, the New Zealanders preserve their other articles of animal food (Anderson, 1998 p. 121).

This process is called Tahu Poha. The taking out of the principal bone was called ohori (removing breast and back bone). The katu (fat near kidneys) of the titi was kept and rendered down and cooked with the titi with hot stones in an ipu a big wooden bowl. Tahu birds are still prepared this way except the katu is rendered down in a saucepan on a stove. When the Europeans’ came to New Zealand they introduced salt for preserving and Maori started using salt to cure/preserve mutton birds, this method was less labour intensive than the tahu method.

Uncle John informed me that prior to using kelp the ‘Old Maori’ used to cook titi hangi style in the ground. The birds were then bound tightly together in flax. His assumption was that the outside birds would have gone foul but the inside would probably have been fine.

John Roldophus Kent wrote in his journal aboard the Mermaid on Wednesday 18 June 1823 that “outside were stacks of preserved mutton birds, the method of preserving is simple, baking a quantity underground with hot stones then matting them closely together they are left to cure in their fat” (Kent, 1823). Later on this evolved to kelp bags with totara bark wrapped around them which was likened to looking like a sugar loaf. They placed twigs around the bundle and tied them, this was considered the first poha titi, and there was no kete then.

John says that muttonbirding is New Zealand’s oldest surviving bartering industry and was established a long time before the arrival of the Europeans (J Wixon, personal communication, 4 July 2011).
Uncle John stated that when he started he was too young to collect kelp but he said that his father and Harold Ashwell used to harvest kelp at Kaka Point. He knew how the kelp was worked and explained the process much the same as Tiny had conveyed. When he first started going to Poutama, the “totara bark was being phased out as it was difficult to procure”. They put the kelp bag in a sugar bag it was cut and sewn so that it could fit in, they then put straw, fern and grass to pack around to protect the kelp bag from being damaged.

Margaret Bragg said that her mother, father, three brothers and three sisters travelled to Big Island annually. It was her elder sister Frieda’s job to look after her when she was a baby. As children they were given chores to do and one of hers was collecting lala (twigs) for the fire. They played games built tree huts and had pounawea fights. Margaret explained pounawea is a big leafy plant that grows prolifically in the peaty soil on most of the mutton bird Island. Some birders wrap the pounawea leaves around fresh mutton birds before they freeze them, as it looks quite attractive. When her parents went to the Island when Margaret was a child, the rules were that the Island was worked in strips for men and women. Therefore, grandfathers, fathers and sons worked together and grandmothers, mothers and daughters worked alongside one another. Other rules on Big Island were that everyone started at 8am and stopped for morning tea and everyone finished at 12.30. It was her sister Alice’s job to take the morning tea out to them in the bush and she cooked sometimes although their mother did most of the cooking. The method of cooking was over a camp oven, the food tasted nice but it is tricky making piklets as you could burn your legs. The women did the cooking; Margaret had to nanau (hooking the chick from burrow) as soon as she could and she thought she would have been about six or seven years of age. She worked the strip with her mother who taught her how to nanau. Margaret and Tiny both use sticks to nanau. Tiny uses a tetaweka stick and Margaret uses a green stick of a certain length and breaks it off where there is a rough piece. She said she can “tickle the chick out of the hole or tangle it in their down and pull them out”. Tiny’s version is similar and he conveyed that “sometimes the bird chases the stick out of the burrow in the ground and you grab it”. This method was known as kowhiri (twirling koko (stick) around titi feathers and down for extracting the chick from the burrow). This meant that the down (feathers) tangled in the stick thus making it easy to pull the chick out of the ground. Margaret says up until a few years ago she could beat more people nanaoing with her stick than others who used a hook (flexible wire with shaped hook bent over at the end). Margaret says she loves nanaoing and I agreed that that was the mark of a good birder, because anybody could torch (catch birds at night with a light), but there was a real art in nanaoing. She thought the reason why a lot of muttonbirders do not nanau now was because
people could not get the time off work, hence they only go for the torching. In the old days you could easily get your job back or pick up another after the Island. Margaret stated that when they used to make the kete (basket) for the poha, the men used to go and cut the flax and the women would weave the baskets.

Tiny conveyed the old ones taught him how to remove the totara bark in a way that the tree is happy and it is sustainable and that he would visit the same trees about every four years. He was also taught how to puru (put twigs and clods of earth top of the burrow) to prevent the burrow from collapsing and water entering the burrow. He was also taught how to collect toheroa and how you left the stripy ones which were the mother ones, and what area to take the shell fish from and how to harvest paua and fish in a sustainable manner.

He says the old people impressed upon him that he was to teach his grandchildren all about the Island as your own children do not listen and grandchildren do. Tiny conveyed that his family come together collectively to harvest kelp, collect totara bark, collect flax and make baskets. They don’t just meet at Christmas and birthdays and he has taught all the grandchildren the preparation methods and how to “bird”.

My uncle said that as children at Poutama they often just played. Gradually they would be given little jobs and at first they would pluck the backs of the birds as the backs were easier than the front and it progressed from there.

By the time he was old enough to catch birds, they were very proficient at all aspects of processing muttonbirds. He stated that the houses were very close together and everyone on the Island got on and were all willing to share and help one another.

Since Tiny, Margaret and John have been making their annual journey to the Island, they have seen many changes take place. Mutton birds used to be hand cleaned with hot water after being hand plucked, now they are waxed after being plucked. Some have plucking machines, however not everyone uses them as they tend to rip some of the birds, but they save your hands from aching and swelling. The birds are salted and after kelp bags were no longer used, they used little barrels then progressed to tins and now plastic pails with lids are used to store the mutton birds. Helicopters are the norm to unload supplies and re-load the boats with the catches and transport people. Most people use generators to supply electricity this enables lights and freezers to be used; however on Poutama they still use kerosene tilly lamps to
(gather birds at night using torches). As Margaret and John say, years ago you took all your supplies, not much meat usually a roll of bacon that was cured and that would last the season. They did not have generators for power, therefore there were no electrical appliances. At that time they were cooking on coal ranges and little gas rings. By about half time (half way through the season), usually Easter, families would send food boxes via fishing boats. These consisted of fresh fruit, meat, vegetables, bread and baking which everyone looked forward to receiving. A hui (10 birds tied with flax, five at each end) was given to the fishermen who rowed the boxes ashore by dingy.

Tiny believes it was simpler when he first started going to Piko you took the main staples, like flour, sugar, baking powder, baskets of apples as everyone had orchards, and you would catch fish and eat mutton birds and weka cooked all different ways. However, “now it’s all supermarket”.

**Mythical Hakawai**

Given that Maori are generally superstitious I asked Margaret, John and Tiny separately about the mythical Hakawai, which was a bird that you do not see, but apparently everything goes quiet, you hear chains rattle and the wind whips up and then all the birds disappear. Margaret did not know if she believed it, John said that they had found out recently that it was the snipe and Tiny said it was a willie whirl (some sort of wind).

A writer signed himself “Native” detailed in a letter detailing his explanation. He had been birding 27 years and on May 10 1913 on one of the Hills on Poutama Island torching, they heard an unusual sound approaching them. A heavy swishing sound passed over their heads, and within a few seconds they heard ‘Hakawai-Hakawai-Hakawai’. Then followed a sound, like a cable chain was being lowered into a boat. They surmised the bird was flying within 150 feet passing over their heads. The writer was convinced that the bird was bigger than any other that inhabits the Island. After the Hakawai is heard, southerly gales follow (Beattie, 1994a p. 37). Herries Beattie recorded many versions of what the Hakawai could be and one such recording was a snipe as well as a seven jointed bird.

**University Research**

In 1996 the University of Otago conducted research on the muttonbirds with Henrik Moller leading the research. They started off going to Poutama and then moved to Poutahini on the
Many muttonbirders were opposed to the research. However, it has worked out favourably as they found that the sooty shear water (the muttonbird) is not declining because of harvesting, it is more from environmental factors from deep sea trawlers, pollution and weather. Margaret says that the Green Party and Forest and Bird had in the past tried to get the harvesting of titi stopped.

Tiny, Margaret and John have all been taught muttonbirding from their parents, aunt, uncles, sibling and cousins and they in turn have taught their children and grandchildren. It has been a natural, whanau mentoring relationship. Every subsequent generation has handed titi harvesting down to the next, although as in any industry, it has evolved using more efficient methods to process titi, but the fundamentals still remain the same, you have to go out and nanau at the beginning of the season and as it progresses you go out at night for the torching (rama) this practice has continued for generations before colonisation and it is hoped it will continue to survive the coming generations (J Wixon, personal communication, 4 July 2011; M Bragg, personal communication, 8 July 2011; T Metzger, personal communication, 30 June 2011).

Mutton birding is one of the last solely Maori activities and as such the training and mentoring of children and rangatahi continues to be important.

Geere-Watson says that mentoring occurs naturally as elders pass on information on how to do things, playing the role of mentor, sitting alongside them and concentrating on the best solutions for them to be successful (cited in Evans, (2005 p. 412)).

**Conclusion**

I have chosen to discuss the child raising practices of Maori and how their communities all worked together for the good of the hapu. The culture was strong in terms of a multitude of cultural practices covering all aspects of growing and food gathering practices. The strength of Maori was their communities and their collectiveness where everything was done for the survival of the group as a whole. Everyone had particular roles as well as being supportive of others. Maori society was sophisticated with their schools of learning; it demonstrates that knowledge was highly prized. All children were loved, nurtured and an important part of society and child abuse did not exist according to Best (1924) and Makereti (1986). The reason I have chosen to discuss mutton birding is, not only because it is important to me and
my family, but because it illustrates how important community, whanau and hapu are. It demonstrates how whanau mentor younger members of the family so that they learn about their natural environment, weather patterns, tides, the names of the fauna and their uses. The titi Islands are the last bastion and there is nothing in New Zealand that comes close to this unique event that continues annually year after year. Although as a community we have lost a lot of our Maori language and other cultural practices, the Titi Islands is the one place that is traditional and many Maori phrases and names are used for the titi processing as well as the names of hills, birds and fauna. Titi were highly prized as a food source and for bartering by our ancestors, and they journeyed by waka across Te Ara o Kiwa (pathway of Kiwa) Foveaux Straight which sometimes resulted in the loss of lives and at times there is still loss of lives.

People that live in communities like Bluff and Riverton are in the main seafaring people and they appear strong, resilient, grounded in life skills and the Titi Islands play a large part in this. Rangatahi are capable and skilled in these processes because grandparents, parents, brothers, sisters, aunts, uncles and cousins have taught and passed on information and a plethora of skills that hold them in good stead.
Chapter 2 - Literature review

*Puritia nga taonga a o tipuna*
*Hei titkitiki mo to mahunga*
*Hold fast to the treasures of your ancestors*
*As a plume for your head*

Introduction

Whereas in the first chapter, traditional Maori child rearing and mentoring practices were described, this chapter will look at why many of these practices have broken down or been marginalised. With the increasing problems of youth getting into trouble with the law and at school, mentoring programmes have been promoted by some as a way of restoring a sense of purpose to at-risk young people. This chapter will then focus on the history and context of contemporary western based mentoring programmes including important concepts such as attachment theory and resiliency. Examples will be given of international and national mentoring programmes and how mentoring is seen as a new way forward to assist Maori youth.

Treaty of Waitangi

New Zealand’s indigenous people are the Maori and they settled in Aotearoa somewhere between 800 and 1350AD and according to Buck (1966) arrived through a series of migrations. Maori people lived in hapu (sub-tribes) and were skilful fishers hunters, craftsman and farmed collectively pre and post colonisation.

The establishment of the New South Wales penal colony in 1788 gave Maori opportunities to meet with Missionaries through the Anglican and Wesleyan missionary society who were based in London and visiting traders, sealers and whalers (King, 1991p. 151).

Throughout the 1830s New Zealand was pulled towards a permanent and constitutional relationship with Britain (King, 1991p. 152). In 1832 James Busby of New South Wales was sent as the first British Resident to New Zealand. He was the representative of British law and order and of diplomatic interests and arrived in the Bay of Islands in May 1833. The
decision was initiated by the British Government but administered from New South Wales. Several factors led to the British wanting a stronger foot hold in New Zealand. The British wanted to protect New Zealand’s trade with the Australian colonies which at the time was valued at around 20,000£ (King, 2003 p. 152). There was a need to protect the lives and interest of the growing number of British citizens living in New Zealand as well as the missionaries. Northern Maori had written to the King of England twice asking for protection, once when an armed French vessel visited the Bay of Islands in 1831 and after the participation of British seamen involved in Ngati Toa’s kidnapping of a Ngai Tahu Chief (King, 2003).

Thus on Thursday, 6 February 1840, in the Bay of Islands various chiefs signed the Treaty of Waitangi with representatives of the Queen of England. While there is debate around the actual wording because of differences in translation, the Treaty allowed for the setting up of British Government and first right of purchase to Maori land in exchange for the guarantee of property rights and giving Maori British citizen rights. Hobson then travelled to other parts of New Zealand to obtain more signatures. There has been debate since 1840 until the present over the interpretation or difference between the English and Maori versions. Only thirty-nine chiefs signed a copy of the Treaty in English; most signed a copy in the Maori language. (King, 2003 pp. 152, 153) (Orange, 2004 pp. 31, 34, 41, 43).

The effect of colonisation was to marginalise Maori from power and resources that had serious impacts, socially, culturally economically and politically.

In the late 1970s and 1980s there was a revival of the Maori, language culture and identity with kohanga reo (language nests) opening. In New Zealand the gap between rich and poor has recently emerged which has detrimental effects that impinge onto the communities and lives of children and youth (Evans, et al., 2005 pp. 408-409). Evans and colleagues says that the Treaty needs to be highlighted because it strongly effects the provisions of youth services and the way in which mentoring programmes should be implemented biculturally.

**The problem**

The condition that many rangatahi find themselves in can be quite complex and some scholars trace the cause from the impact of colonisation (Orange, 2004 pp. 92-93). There are a number of issues that we could look at, however, we will concentrate on what is a major problem for
New Zealand right now, young people and children not doing well at school with the associated problem of youth offending and rangatahi entering the youth justice system through family group conferences and appearing in youth court. This will be discussed in more detail further on, but first we will look at education and the amount of school leavers without NCEA level one, so therefore without any qualifications. According to Dr. Russell Bishop in the New Zealand Herald dated 17 February 2007, in 2005, 53 percent of all Maori boys left high school without any NCEA qualifications compared to 20 percent of Pakeha boys. Although there has been some improvement, by 2009, 60 percent of all Maori students still left school before they reached Year 13 (Sheriff, 2010). These figures are very high, particularly as Maori make up around 20 percent of the youth population (Ministry of Justice, 2012 p. 2).

**Youth Justice**

As I have stated and observed through my work as a Youth Justice Co-ordinator, young people that drop out of school can often end up in the Justice system. The Principal Youth Court Judge for New Zealand, Judge Becroft, whenever he is presenting information, always states kids that play sport stay out of Court.

The numbers nationally for care and protection conferences held in New Zealand in the 2006-2007 financial year was 6,237. In the Southern region there were 1,463 conference held. By November 2012 there were 8,246 held nationally with the Southern region holding 1,471 thus far, even though the financial year will not finish until 1 July 2013.

On the other hand youth justice family group conference figures have dropped by about as much as the care and protection figures have risen. In 2007 nationally there were 9,159 conferences held. In the Southern Region which covers from Christchurch down, 2,045 conferences were held (CYF, 2012). As Maori make up 57 percent of children and young people who are apprehended (Report of the Social Services Committee 2012 p. 23) this means that there are significant numbers of Maori young people in need of further support (*Whanau Ora: Report of the Taskforce on Whanau-Centred Initiatives*, 2010).

The Child and Youth Prosecutions statistics for 2011 shows a fall of youth appearing in Youth Courts around New Zealand since 2002 from 4,161 in 2002 to 3,582 in 2011, the report suggests it is predominantly due to greater Police use of alternative actions such as diversions, which could form part of the answer but may however be too simplistic, given that there are
many key players in the Youth Justice area. Regardless of the fall in Youth Court appearances for young people Maori youth make up 20 percent of the youth population yet 54 percent of Maori Rangatahi appear in youth courts in 2011 (Ministry of Justice, 2012 p. 9).

Overall Maori have a decreased chance of achieving success at school and a greatly increased chance of ending up in front of the courts or appearing in family group conferences. A number of initiatives have been created over the years to address these problems and mentoring seems to be one of the recent attempts to look at improving the situation.

**He Ara Tika Project**

The Ministry of Education evaluated He Ara Tika in 2010 (Wehipeihana et al., 2010), a mentoring initiative that focuses on building the self-esteem and cultural identity of Maori secondary school students. The aim was for mentors to build Maori students self-esteem and confidence as Maori at school, to provide a range of supports that increase student’s motivation and provide them with practical skills for engaging effectively in learning. What was found was that the programme was found to be effective in increasing student participation and decision making in education and that there were improved relationships between students and teachers, and that the students were achieving in extra-curricular activities such as sports and cultural activities. Students were supporting other students to participate in school and the community and students enjoyed educational success as Maori, gaining a greater sense of their identity, a desire to learn about Maoritanga, culture and language (Wehipeihana et al., 2010).

The Ministry of Education’s evaluation of He Ara Tika supported that engagement of mentors as another pathway of encouraging Maori students to attain qualifications and improve education outcomes, but they are not the only agency looking to mentoring programmes to improve Maori outcomes.

**Mentoring Orders amendments CYF Act 2010**

The Ministry of Social Development is an agency that appears to have confidence in mentoring given that the amendment that took effect on 1 October 2010 to The Children Young Persons and their Families Act that now includes mentoring orders (Children, Young Persons, and Their Families Act 1989, 1989 p. 145). The mentoring order is imposed so that the young person has someone positive to work alongside, who can help with getting them
into education, sports, music, jobs look at making positive and healthy choices and to prevent further offending.

Mentoring is believed to be one of the intervention strategies that can help combat young people leaving school without qualifications. A mentor can build rapport and self-confidence and teach young people how to plan for their future. They can guide and assist young people about education, re-training and seeking employment as shown in Rhodes conceptual model of Youth Mentoring (Rhodes, 2004 p. 36).

Given that the statistics for dropping out of school and offending are high, there is an identified need for Maori mentoring programmes for Rangatahi that improve Maori youth outcomes. To turn these figures around traditional Maori practices need to be incorporated in any mentoring programme to boost self-confidence in order for young people to achieve (Wehipeihana, et al., 2010 pp. 6 & 8).

**The international context**

For some youth today there is a scarcity of guidance for youth from adults and many young people are isolated from the range of caring and consistent adult relationships. Many youth do not find elder supportive adults beyond their own homes. This is at a critical time for youth to navigate the difficult course from adolescence into responsible adults (Dondero, 1997). Families, schools, and communities have changed in ways that have dramatically reduced the availability of caring adults and support.

There are fewer adults in families today and more children are being born into a single-parent home with limited resources. Many children live in a single parent household during some part of their childhood and a loss of community unity (Rhodes, 2004 pp. 11).

Fewer parents and particularly mothers are now unavailable to provide transport and provide support for after school programs and activities. Many children are left in unsupervised homes in the afternoons or hang around the streets (Rhodes, 2004 p. 12).

**Two parent families working**

It would appear that there are a number of factors contributing to what has gone wrong and why there is a need for mentoring programmes. The breakdown of the family unit, single
parent families with limited resources, both parents working in two parent families, schools increasing in size and not being able to meet the needs of families that they once did. When people move from close knit rural communities to cities they lose the community support and as a result become more isolated. Most western cultures do not now live with extended family they live in a nuclear family, therefore there are less adults available in the family for support (Rhodes, 2004 p. 12; Rogers, et al., 1997 p. 125; Tierney, et al., 2000 p. 2).

**How mentoring has sought to correct some of these problems**

Mentoring has become popular as an intervention for youth and young adults who face a variety of problems; including dropping out of school, drug and alcohol abuse, teenage pregnancy and offending. Social services and non-government organisations have developed many interventions to try to prevent these problems (Coyne, et al., 2005 p. 546).

The use of mentors in social services programs has become an increasingly common intervention, and typically aims to increase education and job skills among at-risk youth. (Zippay, 2002 p. 51).

**How Mentoring Started and Developed**

The term mentor has a long history dating back to 800 B.C. It was derived from the character “Mentor” in Homer’s epic tale *The Odyssey*. Mentor was a trusted friend of Odysseus, the king of Ithaca. When Odysseus went to fight in the Trojan War, Mentor served as friend and council to Odysseus’s son Telemachus (Dubois, et al., 2005b). “The image of a caring and kindly helper has been enduring. Indeed whenever and wherever an elder more mature guide provides direction to a younger charge, it is likely in today’s society to be described as mentoring” (Baker, et al., 2005).

Colley (2003) elaborated on this basic conceptualization to provide the following description of mentoring from a contemporary perspective:

The term has generally been used in the human services field to describe a relationship between an older, more experienced adult and an unrelated, younger protégé - a relationship in which the adult provides on-going guidance, instruction and encouragement aimed at developing the competence and character of the protégé. Over the course of their time together, the mentor and protégé often
develop a special bond of mutual commitment, respect, identification and loyalty which facilitate the youth’s transition into adulthood (p. 3). Youth mentoring has expanded spectacularly over the past decade, even more so Western countries (Colley, 2003).

As a recognised movement, the mentoring was initiated by local grassroots initiatives in America at the turn of the twentieth century. In recent years its base of support has expanded to include not-for-profit organisations and legislative initiatives at state and national levels. Corporations in the United States are sponsors of large-scale mentoring initiatives involving their employees or having direct ties to the services. In 2005 the U.S.A. Government supported mentoring programmes, school based programmes, health and human services and mentoring for children and prisoners programs to the tune of $450 million (Dubois, et al., 2005a p. 2).

In the United States over two million young people have a Big Brother, a Big Sister or a similar adult volunteer in their lives (Rhodes, 2004 p. 1). Europe followed the United States with setting up mentoring programs. Liabo and colleagues identified mentoring programs in 20 countries across Europe: Bulgaria, Croatia, Czech Republic, Denmark, Estonia, France, Germany, Ireland, Latvia, Lithuania, Montenegro, the Netherlands, Poland, Romania, Russia, Serbia, The Slovak Republic, Sweden, Switzerland and the United Kingdom. Most European mentoring programs refer to resilience theories to explain how this intervention will bring about change in young people (Liabo, et al., 2005 p. 392). A study by Liabo (2003) of Big Brother and Big Sisters of Serbia in 2002 found that “a positive adult role is essential for a child’s successful development and realization of his or her potential” (Liabo, et al., 2005 p. 393). “One of the most important factors for well-being in youth is good relations with adults” ((mentor Sverige, 2001, para. 1; K.L. translation) cited in Liabo (2005 p. 393)). The emphasis on ‘significant adult’ found in the United Kingdom and European mentoring programs can be traced back to theories of resilience underpinning U.S. mentoring with Werner and Smith (Dubois, et al., 2002 p. 21; Garmezy, 1985 p. 227; Masten, et al., 1998 pp. 212-231; Rhodes, 2004 p. 30; Rhodes, et al., 2005 p. 31).

Liabo and colleagues (2003) argue that Europe may have much to learn from theories that have influenced the development of mentoring programs elsewhere, and that they would have to make mentoring programs work locally but use a theoretical background that is suitable to European culture (Liabo, et al., 2005 p. 394). Holloway (2002) believes that mentoring
programs implemented with strong adherence to theory are more likely to succeed (Holloway, et al., 2002 p. 90).

A study of twelve mentoring programmes in Europe was undertaken which looked at mentoring impact on functioning at school, academic skill, behaviour, social skills, self-esteem and employability.

All studies concluded that mentoring had been an overall positive intervention but the methodological quality of the studies weakened the end result (Liabo, et al., 2005 p. 396). None of the studies used random assignment which is the most robust design according to Liabos and colleagues (Holloway, et al., 2002 p. 191; Rhodes, 2008 p. 37). Some studies found that there were mismatches between the values and aims of the mentor and young people and that mentors were often untrained and unclear about their role (Hall (2003) cited in Liabo (2005 p. 397)).

A number of studies looked at the impact on exam results when mentoring consisted of one-to-one relationships and small-group sessions held at school or the mentor's workplace. Two of the studies tested for did not find a significant difference overall between the mentored and the non-mentored. The second analysis by Sharp et al. (2003) created a model of expected improvement and used this rather than control group data for comparison. This showed a significant change in numeracy scores for all children in the intervention group and in literacy for one group of children. Miller (1998) reported that overall, there was a statistically significant difference between the mentored and non-mentored students. The mentored girls improved their performance in GCSE exams (national exams taken at age 16), by an average of 0.39 score points compared with the matched peer group. These score points were calculated as the difference between the predicted GCSE results (based on the results in standardized test) and the actual GCSE exam scores. The boys on average all achieved lower than predicted grades in GCSEs, but the mentored boys’ decline was smaller than the comparison group. It is not clear from the study whether the findings were statistically significant, and the author highlights that the overall findings mask wide differences between the schools (Liabo, et al., 2005 p. 397).

All studies provided positive reports from young people, parents, teachers and mentors and mentoring was perceived to have helped the young person change and the mentoring had been a good experience in itself. Whilst the researchers acknowledged the views are important,
this does not indicate change as a result of the program as other aspects have to be taken into account such as youth that are unhappy, youth that refuse to answer questions and why young people and mentors may have dropped out of a program (Liabo, et al., 2005 p. 399).

In the United Kingdom during the second half of the 1990s mentoring rose to prominence and schemes grew substantially in numbers with the arrival of the Labour lead government in 1997 (Shiner, 2006 p. 24). Shiner and Newburn say that mentoring schemes in recent years have been based more on faith in what are perceived to be the merits of the approach rather than on robust empirical evidence. They concluded that it is a “sorry state of affairs when so little of the work carried out with disaffected young people is subject to rigorous assessment and evaluation”. They suggest that mentoring holds promise but it has an uncertain future in the United Kingdom because it is fashionable and unless positive outcomes can be demonstrated relatively quickly there is every possibility that policy-makers and other funders will move on to the next “silver bullet” (Shiner, 2006 pp. 39-40).

In Australia a review of more than 200 mentoring programs was undertaken by MacCallum & Belmand (1999). They found a diversity of approaches, but argued that all programs contain three essential elements: role modelling, social and emotional support and direct assistance with academic learning and life skills (cited in Evans (2005 p. 412)).

These elements align with the model presented by Dubois, Neville, Parra and Pugh-Lilly (2002) which suggests that the path from program participation to improvement in emotional or behavioural problems is through a significant adult relationship, leading to social support that enhances psychological or behavioural competencies such as self-esteem and the ability to cope (Dubois, et al., 2002 p. 21).

According to Evans (2005) and colleagues there is very limited research on mentoring in Australia and New Zealand and what there is falls into two categories: (a) “enthusiastic descriptions of the value of mentoring, citing common sense but little that would stand up to scrutiny in the social science literature or (b) empirical work relevant to the improvement for social/emotional problems of young people but which does not consider the social context”. They say the research challenge for Australia and New Zealand comes about partly because there is no agreed upon concept of how our unique cultural and social conditions might shape mentoring programs best (Evans, et al., 2005 pp. 412-413).
School based Mentoring /Community based Mentoring

To reverse some of the trends of children dropping out of school particularly in the United States of America they provide school based mentoring and community based mentoring.

School-based mentoring (SBM) is the fastest growing form of mentoring in the United States of America (Dubois, et al., 2005b p. 5).

Although mentoring has the potential to promote student success and healthy development, school-based mentoring (SBM) programmes have advantages and disadvantages (Komosa-Hawkins, 2009 p. 122). Advantages include minimal demand on mentors’ time in contrast with community-based mentoring (CBM) in which the young person and the mentor meet at a place of their choosing. The school provides more structure and supervision, thus fewer safety concerns and easy access for both the student and mentor. With greater structure and supervision mentors often benefit from working alongside other mentors whereby they can share ideas and strategies. School based mentoring does not incur the overhead costs like most community based mentoring programmes. The schools provide staff, rooms, telephone and other resources. Herrera (2000) and colleagues found that although school mentoring programmes were less expensive to implement than community based programs it is important to consider that school based mentoring provided fewer hours of contact hours per youth. In 2003 the community based programs in America pays for 12 hours per month at a cost of about $1,369, whereas the school based program with an average of six hours of meeting time a month costs about $567 per year to provide a mentor for a student. SBM is more restrictive than CBM in time and they often meet at lunch time and they tend to let schools determine the agenda and goals of mentor relationship, rather than allowing “negotiation within the dyad itself” (Colley, 2003 p. 37).

Whereas with community based mentoring you tend to have more flexibility on what activities that you will be participating in and where they will meet and the duration (Herrera, Sipe, et al., 2000 p. 19). Although school based mentoring programs may engage in social activities, they specifically assist the young people with their homework and academic-related activities that the young person may be having difficulty in mastering (Portwood, et al., 2005 p. 336).

In fact young people (mentees) are more often selected for participation based on their lack of academic success. Therefore, compared with community-based programs, school based
programs serve more youth who are having problems in school and/or have been held back a class (Herrera, Sipe, et al., 2000 p. 16).

Evaluation of volunteer mentoring programs provide evidence of positive influences on adolescent development outcomes, including improving student attendance, academic achievement and positive effects when one on one mentoring has been strongly implemented (McPartland, et al., 1991 p. 568).

Karcher’s (2008) Study of Mentoring In the Learning Environment (SMILE): a randomized evaluation of the effectiveness of school based mentoring examined the effects of one hour of weekly school based mentoring across one academic year among students in 19 elementary (primary), middle (intermediate) and high schools. Student assessments were undertaken for:

- maths
- reading, and
- general grades as well as for
- connectedness,
- self-esteem,
- social skills,
- social support and
- hope.

The study included 525 youths who were referred by their parents, teachers or self-referred. The study revealed small but positive main effects on two measures of self-reported self-esteem, on connectedness to peers and on perceived social support from friends. The effects differed by sex and school type with elementary boys and high school girls benefitting the greatest from receiving mentoring as well as receiving standard support services (Portwood, et al., 2005 p. 336). Mentored elementary (primary) school boys reported higher connectedness to school and to culturally different peers, social skills (empathy and cooperation) and helpfulness. Whereas mentored high school girls reported greater connectedness to culturally different peers, self-esteem and support from friends there was vertically no effect for mentoring on future outcomes and secondly older boys should have been able to use their mentors better than younger boys to influence positive outcomes, which was not the case and in fact some of the elder boys dropped out of mentoring (Karcher, 2008 pp. 101,107,111). Rather, Bogat and Liang’s (2005) hypothesis about heightened needs for relatedness among older girls may explain the positive effect for high school girls (Dubois, et al., 2005b p. 111) (Bogat, et al., 2005 p. 206).
Given the result of Karcher’s 2008 study instead of funders/sponsors providing mentoring services across the spectrum of schools, they may decide to target the elementary (primary) boys and the high school girls to maximise the benefits instead of wasting the resource where no benefits were derived.

**Effective relationships are fundamental in making mentoring work**

Researchers have found that the key for mentoring to work is about the relationship between the mentor and the mentee. The research shows that too be successful it is the mentor who is responsible for engaging the young people, building trust, being sensitive, being consistent, open to new ideas, letting the young person choose activities and about having fun (Herrera, Sipe, et al., 2000 p. 41).

Mentors appear to affect youth through some combination of support and role modelling, but relatively little attention has been paid to how these processes work to bring about positive change. This topic has been the centrepiece of Rhodes (2004) work for over a decade and she concludes that” mentors can influence their protégés development in three important ways.

- By enhancing social skills and emotional well-being
- By improving cognitive skills through dialogue and listening
- By serving as a role model and advocate (Rhodes, 2004 p. 35)

Mentors whose influence extends into more than one of these three arenas are likely to have the greatest impact on adolescent development. None of these positive changes can occur until the mentor and young person establishes an emotional bond (Rhodes, 2004 p. 35).

For an effective relationship to work the two people involved must feel connected and that there is mutual trust a sense that one is understood, listened to, liked and respected (Levinson (1979) as cited in Rhodes (2005 p. 31)). The literature bears out that the ‘active ingredient’ in a good mentoring relationship is a close trusting connection.

Herrera and colleagues observed that “at the crux of the mentoring relationship is the bond that forms between the young person and the mentor” (Herrera, Sipe, et al., 2000 p. 25).
Millwater and Yarrow (1997) concluded through their study of adult teachers mentoring associate teachers that it came down to the mind-set of the mentor that established whether there would be a trusting relationship and it made no difference whether the mentor was a good teacher or very experienced or inexperienced (Millwater, et al., 1997 p. 23).

According to Grace Dondero, mentors are in a “unique position to help sustain youths during the often trying period of adolescence” (Dondero, 1997 p. 882). Mentors act as role models and help young people gain knowledge, broaden their experiences, provide career guidance and assist in planning for the future. They offer support and a listening ear when there is no other adult available. Dondero goes as far as to saying, “Adult mentors serves as beacons of hope for young people adrift in an uncertain world” (Dondero, 1997 pp. 881, 886).

The literature on adult mentoring, or pairing of a student with a nonparent adult, may offer some insight into the potential for adults to “shape low income minority students academic trajectories” (Bry, et al., 2008 p. 300). Several studies have demonstrated that students can benefit academically and psychologically from a close relationship with a mentor (McPartland & Nettles, 1991; Grossman & Tierney, 1998; Portwood, Ayers, Kinnison, Warris & Wise, 2005).

The effect of mentoring on students’ outcomes, however, may be contingent on changes in students’ cognitions, as evidenced by an evaluation of the Big Brothers/Big Sisters study of 959 young adolescents, which showed improvements in parental relationships, mentoring lead to reductions in unexcused absences from school and that mentoring affected academic grades indirectly through increases in students’ perceptions of their ability to complete their schoolwork (Herrera, Gossman, et al., 2000; Rhodes, et al., 2000 p. 1669).

Melanie Styles and Kristine Morrow’s (1992) four-year research examined the relationships formed between elders (ages 55 and older) and at risk youth (ages 12-17). The study is based on the hypothesis that in order for an adult volunteer’s relationship with a youth to facilitate positive outcomes for that youth (e.g. improved school performance, increased prosocial behaviour) an effective relationship must form. Of the 26 pairs, roughly two-thirds were identified as being satisfied in their mentoring relationship, whereas nine (approximately one-third) were identified as being dissatisfied.
Three indicators of satisfaction were developed two of which were the same for adults and youth.

- Feelings of liking, attachment to, and commonality with the members; and
- Commitment to the relationship was expressed as a desire to continue it.

The third indication of satisfaction was assessed differently for youth and adults. For adults, this indicator was their perception of being appreciated or of making a difference in the youth’s life. For youth the indicator was the extent to which they viewed the mentor as a source of support.

They found that the activities the pairs engaged in was not a factor in their degree of satisfaction, rather it was the styles of interaction. Where there was satisfaction the elder was able to identify areas which the youth needed help and find a way that addressed the areas which was acceptable to the youth.

Whilst the areas to which the youth required help varied, the style used in addressing them was consistent. Elders in satisfied relationships allowed the relationships to be youth driven in their content and timing. For matches where the participants were unhappy with the relationship, it was where the youth did not have a voice in deciding which activities they would like to engage in and how many times a month they would meet. The unhappy pairs of youth were criticized, lectured to and talked down too, whilst satisfied mentors were sensitive towards youth. Adults in satisfied pairs knew the relationship would be one-dimensional they were the givers and the youth were the receivers. The study did not find improvement in academic grades but more in prosocial skills (Styles, et al., 1992 pp. i-v,4, 56,57,58,68).

**The Importance of Mentoring Relationships, Attachment and Resiliency**

One of the issues raised about mentoring is whether those who have not formed secure attachments previously with adults find it difficult to be mentored. Attachment and resiliency is something that is bandied around in the social services field. Attachment is often mentioned in reports where I work as a youth justice co-ordinator, identified but very really anything is done about it. If a social worker comes upon less resilient young people who find it difficult to bond with adults in such a case allocating them a mentor might be of little benefit and could be more harmful reinforcing rather than lessening the young person’s sense of isolation.
It is important for anyone considering mentoring to have an understanding about attachment and resiliency when embarking on mentoring.

Werner and Smith completed a Longitudinal study in 1954 on Kauai Island where most of the participants in the study where of Asian, Polynesian, Japanese, part Hawaiian and Filipino descent and over half were poor. Many children were exposed to poverty while some parents had serious mental health problems and were relatively uneducated. Yet many children remained resilient and developed into competent and independent adults. They found in the study that the children that did well had attached to a significant adult and therefore were able to attach to others like grandparents, ministers and teachers (Werner, et al., 1982 pp. 2-3).

According to Ainsworth and colleagues in their cross cultural studies on attachment, they have found that it is important for infants to attach to a primary caregiver by the end of the first year.

It allows the child to develop “unfettered by recurring dependency; they are robust, responsive and have learned to trust” (Ainsworth, et al., 1978 p. 57) (Bowlby, 1978 p. 246).

The point that John Bowlby makes is that a child that has repeated disruptions between a child and caregiver bond during the first five years of life can have a detrimental effect and, “patients have been known to be diagnosed as psychopathic or sociopathic personalities” (Bowlby, 1979 p. 81).

Over the last 25 years many researchers have tried to understand the development of competence when conditions are unfavourable or highly adverse (Masten, et al., 1998 p. 212). Resilience has been studied in a wide variety of situations throughout the world, including war, living with parents who have severe mental illness, family violence, poverty, natural disasters and in situations with many other risk factors and stressors ((Garmezy, 1985; Haggerty, Sherrod, Garmezy, & Rutter, 1994; Luthar & Ziglar, 1991; Masten, Best, & Garmezy, 1990; Rutter, 1990; Werner & Smith, 1982, 1992; Wright & Masten, 1997; Zimmerman & Arunkumar, 1994) cited in Masten (1998)). Results of these studies have been remarkably consistent in pointing to qualities of child and environment that are associated in many studies with competence or better psychosocial functioning during or following adverse experiences. The two most widely reported predictors of resilience appear to be relationships with caring prosocial adults and good intellectual functioning. Masten and Coatsworth say
that young people who make it out of high risk situations have strong intellectual skills and it appears “competence can develop in the midst of adversity” (Masten, et al., 1998 p. 213). A close bond with an effective parent is related to better outcomes among children with ordinary lives as well as children who face threats (Werner, et al., 1982 p. 57).

Accordingly Southwick (2006), and colleagues convey that mentoring can play an important role in promoting resilience among at-risk children and adolescents. They say these nonparent adults can provide reliable support, teach a number of skills, motivate and help build self-esteem, which can result in more positive attitudes at school, fewer problem behaviours, less use of drugs and lower levels of anxiety and depression. The reason being that the most successful mentors who invest a lot of time and energy and have frequent and prolonged contact with their protégés gain better results (Southwick, et al., 2006 p. 577).

**Natural Mentors**

As the researchers have stated that a close bond with an effective parent is associated to children with ordinary lives as well as those who encounter harm, which means that children can often overcome difficulties because they have a strong bond with an effective parent (Masten, et al., 1998 p. 210). Children who have attached and have a bond with a parent are more easily able to form close bonds with other adults like natural mentors. Natural mentors are not the parents; these are people that they know in their community, so it could be teachers, neighbours, ministers, coaches, or extended family members. Natural mentors are able to provide young people with support and guidance without the help of a formal programme designed to formalise such a relationship. Thus, natural mentors are distinct from adults assigned to work with individual youth thorough formal mentoring programs such as Big Brother Big Sisters and the like (Zimmerman, et al., 2005 p. 143). Beam (2002) and colleagues agree that parents are the most important adults in the lives of most children. Parents have significant effects on their children’s development of beliefs, goals, attitudes and behaviours (Beam, et al, 2002 p. 305). They say as children grow older they come across an array of adults that may exert a strong influence on psychological and social functioning who are not the parents have made a positive difference to adolescents at high risk as a result of poverty conditions and parental mental illness ((Cowan & Work, 1988; Garmezy, 1987; Luthar & Zigler, 1991; Werner & Smith 1982) cited in Beam (2002 p. 306)).

An urban study that interviewed 770 adolescents from a large Midwestern American city found that fifty two percent reported having a natural mentor. The researchers found
empirical support for the proposition that having a natural mentor may play a vital role in the lives of adolescents. Overall respondents who had natural mentors reported lower levels of marijuana use and less violent offending. Correspondingly those with natural mentors reported higher levels of school attachment and school efficacy and were more likely to believe in the importance of obtaining a good education (Zimmerman, et al., 2002 p. 236).

Several researchers have confirmed that adolescents with more supportive parental relationships and higher levels of shared family decision-making tend to have healthy relationships outside the family and to gravitate toward natural mentors (Zimmerman, et al., 2002 p. 327) (Rhodes, 2004 p. 31). From a Western perspective Erikson (1968) believes that the essential task of adolescence is “identity formation, during adolescence, youth form their sense of identity based on past current and potential relationships” (Erikson, 1968 p. 130) and so mentoring can be an important process.

Emmy Werner and Ruth Smith reached similar conclusions in their ground-breaking thirty-year study of children on the Hawaiian Island of Kauai. Compared with their less successful peers, resilient youth sought support more often from nonparent adults. In fact, without exception, all the children who thrived had at least one nonparent adult who provided consistent emotional support (Werner, et al., 1982 p. 31).

Researchers have started to explore the connections between having a natural mentor, attachment and a variety of adolescent outcomes. It is believed that the period from 6 months up to three years is a critical time for babies and toddlers and hence the infant and young child will form attachment to any consistent caregivers who are sensitive and responsive to social interaction with the child.

Researchers recognise the attachment theory link between why some youths attach to a mentor and others do not (Lowenstein, 2010 p. 159). Rhodes and colleagues (1992) study of 129 young African American mothers found that the young mothers in the sample identified mentors, ranging from their boyfriends, relatives, grandmothers, aunts, uncles, older friends, sisters, teachers, church staff, counsellors and neighbours. The young women lived in close proximity to their mentors and received guidance and support. Furthermore, women with natural mentors reported lower levels of depression than those without natural mentors. “This overall pattern suggests that mentors might somehow serve as catalysts for extracting helpful
support and buffers against the more stressful aspects of young mothers’ relationships” (Rhodes, et al., 1992 p. 457).

A further study was conducted on 204 either pregnant or parenting African-American teenagers and whether they had mentor relationships. One hundred and eighteen of the participants (57.8 percent) nominated adults whom they considered mentors and the natural mentors identified was similar to Rhodes and colleagues (1992) study. They analysed mentor support, career activities, opportunity structure beliefs, the aspiration-expectation gap and life optimism. The results of the study provided further evidence that natural mentors are an important protective resource for pregnant and parenting, African-American adolescents. Mentor support was associated with increased life optimism and in addition to promoting emotional well-being, natural mentor support may influence young mothers’ educational and career developments (Klaw, et al., 1995 p. 558).

Natural mentor relationships appear to be extremely important to young African-American mothers, who appear to be particularly receptive to nonparent adult support and guidance (Hayes (1987) cited in Klaw (1995 p. 552)). By relying on nonparent adults, adolescent mothers can gain some autonomy at the same time as obtaining emotional support and advice (Rhodes, et al., 1994; Rhodes, et al., 1992).

Rhodes et al. (1994) studied 54 inner-city Latina adolescents who had natural mentors and found similar results as in the study of African American women with natural mentors. Many of the Latino mentors identified were formed in early childhood and continued into adolescence.

The relationships were quite harmonious and provide a wide range of support, particularly emotional, guidance and positive feedback more so from their natural mentors as opposed to their own mothers.

Young women with mentors recalled their early relationships with their mothers as better than women without mentors. Furthermore, for women with mentors, recollections of their mothers acceptance during childhood were positively related to satisfaction with current support. These results are consistent with attachment theory and suggest that the young women’s capacity to form close, satisfying relationships may be linked partly to the relationships that they enjoyed with their primary attachment figures.
Secure attachment

Secure adults do not often worry about being abandoned or about someone getting too close to them. Secure adults find it relatively easy to get close to others and are comfortable depending on others and having others depend on them. The relationships of securely attached individuals last longer and are characterized by more trust commitment and interdependence. They are more likely to have stable relationships in their life (Bowlby, 1988) cited in Germain (2011 p. 126).

For a secure attachment in a child the attachment figure/caregiver responds appropriately, promptly and consistently to the emotional as well as the physical needs of the child.

More currently, research indicates that although mothers may be the primary caregiver for a short time, fathers and other family members, including grandmothers and grandfathers, can often do play an important role in promoting attachment to a number of people (Lowenstein, 2010 pp. 160,161). Accordingly Bowlby (1982) says that failure to provide attachment is likely to result in a dismal future for young people including their turning to juvenile delinquency (cited in Lowenstein (2010 p. 158)).

Accordingly Gormley (2008) believes before matching a mentor and mentee, traits and individual characteristics of both the mentor and mentee must be considered, including attachment styles as well as technical skills in order for them to be matched appropriately so that it works (cited in Germain (2011 p. 129)).

How it is done in New Zealand

There is general agreement that youth mentoring was established in New Zealand before the term came into use. Traditional apprenticeship systems came to a close around the 1980s, they had traditionally supported the move for mainly young men moving through into adulthood and into the workforce (Farruggia, et al., 2010).

The indigenous people of Aotearoa/New Zealand were supported by natural mentors pre Treaty 1840 and post treaty, particularly Tuakana, Teina, elders, and whanau supporting rangatahi.
The term ‘mentoring’ first came into New Zealand usage from the business sector (Farruggia, et al., 2010) with modern mentoring being imported in the 1980s from Australia into most of the secondary schools through the peer support model. This model paired an elder pupil with a younger pupil as a means of support (Farruggia, et al., 2010 p. 10). New Zealand appears to be in its infancy regarding mentoring compared to other western countries like the United States who has 100 years of mentoring under their belts. Or perhaps our communities have provided the support until recently, given that it was the late 1950s and early 1960s that particularly Maori moved to urban areas. Little research has been undertaken in New Zealand despite the growth of mentoring programmes in the past 20 years (Farruggia, et al., 2010).

In the year 2000 the youth mentoring association was formed in Auckland and developed into the Youth Mentoring Network Charitable Trust. The YMN are governed by a voluntary board of eight professional people that come from a variety of backgrounds including educational, business and social workers (www.youthmentoring.org.nz).

The Youth Mentoring Trust’s purpose is to work alongside organisations that work with young people. They provide advice, support and best practice resources.

On the website there are 22 organisations that are registered with the Youth Mentor Network. There may be many other mentoring programmes in New Zealand, however I have concentrated on the ones that are registered with youth mentoring network and they appear to be the most well-known programmes like Big Brothers and Big Sisters and Project K.

They have three main categories: (a) education with nine mentoring programmes run from schools, (b) community with eight programmes that are run in the community by non-government organisations (c) other which consist of five programme that did not fit either category but were more unique, with one providing mentoring to children with disabilities, one was a parenting course with mentoring after the course, two cultural providers and one for mentoring children whose parents were serving a custodial sentence. The list of mentoring organisations can be found in Appendix 1.

Many of the New Zealand mentoring programs espoused that they provided holistic wraparound programs with a focus on education, goal setting and support. All twenty two
programmes carried out an evaluation of sorts and most had a screening tool and completed police checks for prospective mentors.

The programmes had different means of evaluation, and so it is unclear how rigorous the evaluations of programmes were and what and how they actually measured what they are evaluating. There were more school based mentoring programmes than I anticipated and it would appear that some Non-Government organisations offer a variety of options including alternative education, parenting programmes and offering community based projects where the mentoring was undertaken.

**Conclusion**

In this chapter we have looked at the literature about mentoring why there is a need for mentors, the effect of the Treaty of Waitangi, how mentoring has developed, how it is done internationally. We have looked at school based mentoring and community based mentoring and how important effective relationships in making mentoring work. We have touched on the importance of natural mentoring, that is people in the community that people receive guidance and support from as opposed to a formal mentoring services and discussed attachment and resiliency.

We have found that there is little written in the mentoring literature about mentoring by Maori. However, Farruggia, et al. (2012) acknowledges that Maori traditions of Tuakana/Teina, where older whanau members taught and supported younger whanau members, pre-date European contact (Farruggia, et al., 2010 p. 9). There is little discussed about what is needed, what the priorities are and what significant cultural processes should be included. As stated in the introduction, this research will endeavour to evaluate the Tahuri Atu Mentoring programme a by Maori for Maori organisation. Therefore this research will seek to find out:

1. *What are the essential elements for the Tahuri Atu mentoring programme.*
2. *What are the distinctive qualities of a Maori mentoring programme.*

To understand the context that Tahuri Atu exists in, the next chapter will take a brief look at the history and location of the Tahuri Atu mentoring programme.
Chapter 3 - Awarua Social and Health Service: The Context

Make a habit of two things-to help, or at least do no harm
Hippocrates

Introduction

This chapter outlines the context of the research by explaining the history of Tahuri atu, a Maori mentoring programme, and its association with Awarua Social and Health Service as well as its connection with a parallel mainstream provider ‘About Face’. This will be followed by an outline of how the programme evaluates itself.

Awarua Social and Health Services is the social and health arm of the Awarua Runaka Charitable Trust, which is the legal entity of Te Rau Aroha Marae, a Ngai Tahu Papa Tipu Marae. Awarua Social and Health Services promote Kaupapa Maori services to the community, which is accessible to clients from all socio-economic and cultural groups within Murihiku. While the emphasis is on Maori Whanau, no one is excluded.

Awarua Social and Health Services (A.S.H.S.) was set up in 1989 in Bluff with a population at the time of about two thousand five hundred people. Bluff has a large Maori population with 43.1 percent of the 1788 population being Maori (2006 census). There is a combination of Kai Tahu and Maata Waaka and many of the people of Bluff have blood rights to the Mutton Bird Islands. In the late 1950’s young Maori men came down from the North Island and worked at the local freezing works at Ocean Beach, Lornville or Makerewa. Many married local girls (I am a result of a Kai Tahu and Maata Waaka union).

Initially A.S.H.S. was named Awarua Social Services and the funding came indirectly from Child Youth and Family. The funding for Maori providers at that time was channeled through the Runaka nui office, which was an office set up by Te Runanga O Ngai Tahu to support and advocate for the four Runanga in Murihiku. Their role was to negotiate contracts with Government Departments and then pass them on to the Runaka and then from there to the Service.
The organisation was Marae based and was operated from Tarere ki Whenua Uta, which was known as the Maori house to the locals. It is now mostly referred to as the little house because it is the smallest building on the Marae complex. When the service started the staff consisted of two support workers and a Manager. The Wharerau (meeting house) was not built then and whenever there was a Tangi, Tarere Ki Whenua Uta was used, hence service delivery ceased, until after the Tangi. To alleviate this problem a house was purchased next door on 7 June 1995 and it was fitted out for the Service. The support workers provided a hands on service, anything from child care, budgeting, taking people to appointments, sourcing furniture, clothing, food and at times supplying Christmas presents for children.

As a Maori provider they target from birth to Kuia/Kaumatua/elderly. Awarua Social and Health Services provide services that address social, health, early educational needs as well as Rangatahi services, and are responsible for the health and well-being of Iwi and Maori who reside in Murihiku, Awarua, and the surrounding districts.

They provide the following services:

- Whanau Tautoko, information and advice
- School holiday programmes
- Abuse intervention through programmes
- Individual and whanau counseling
- Tahuri Atu/About Face Youth Programme
- Supported Bail.
- Mother and Pepi support, education and promotion during pregnancy and after the birth of baby
- Tamariki Ora/Well Child checks (0-5yrs)
- Whanau Ora service for all ages (Tamariki-Kuia/Kaumatua)
- HPV Cervical Cancer Vaccine education, awareness and immunisation
- Health promotion and education
- Mirimiri and footcare for Kuia/Kaumatua
- Healthy lifestyle and exercise programmes
- Parents as First Teachers. This is a programme whereby the facilitators go out and support the parents and teach them methods on how to stimulate Tamariki with their growth and development. They record the milestones and what activities parents
can be working on with their tamariki/pipi before their next visit. The programme is for Tamariki under 3 years of age.

**Tahuri Atu**

Tahuri Atu is the Maori mentoring programme run by Awarua Social and Health Services. ‘About Face’ is the Pakeha equivalent and is run by the YMCA training station. Two Youth Justice Co-ordinators and a Child Youth and Family Funder, came up with the concept for ‘About Face’, it was based on another programme called ‘handbrake’ which at the time was run in Auckland. A community meeting was held; and they endorsed the need for the programme and stated that there should be a Maori and non-Maori provider. Both programmes commenced service delivery in 2002. A short time later this was followed by a memorandum of understanding being developed and signed by the stakeholders on 18 September 2003. ASHS (Tahuri Atu) and the YMCA (About Face) employed one mentor each, the YMCA employed a female and ASHS employed a Maori male. There are now two mentors employed in each organization.

When the programs commenced the initial funders were Child Youth and Family, Ministry of Education and the New Zealand Police, however the New Zealand Police and the Ministry of Education no longer fund the programs.

Child Youth and Family is the major funder, however, according to the youth services manager for the YMCA and the manager from ASHS, they continue to battle for funding and when funding is obtained it never fully funds the positions. Child Youth and Family’s funding policy is not to fund the full amount for any organisations that they fund. This does not bode well in terms of stability for mentors employed at both ASHS and the YMCA and must hinder long term planning for the organisations.

The funders do not include additional money for the mentoring programs to be independently evaluated. However, the funders do not appear to mind when ASHS over deliver the service that is they service more clients than they are paid too.

ASHS provide the funders with quarterly reports, which is based on one mentor working with eight clients. (As a management group member I have read the contracts from the funders
and quarterly reports submitted by ASHS to the funder and they have delivered more than they are contracted to.)

As part of their organizational processes, Tahuri Atu has its own evaluation form and a work booklet. Included in this booklet is a number of check lists clearly set out including: confidentiality rights and the Health and Services Consumers’ Rights Regulation Act 1996 which are signed by the young person and the mentor. This booklet is professionally printed and one is provided for each rangatahi client. It covers a variety of topics including: Family Group Conference plans, Education and Employment, recreation with the emphasis on positive, drug & alcohol, smoking cessation and stopping violence with dates for client contact and a place for notes to be recorded. At the back of the booklet there is a client discharge/exit form, with a number of options to tick with space to write additional comments. There is also an evaluation form for rangatahi, parents and/or caregivers. The Rangatahi evaluation form asks if there has been a positive difference for them since being on Tahuri Atu, the choices to circle are yes, or no. The next question has a series of statements and participants are to tick the one that is best suited to them, they include: I am less likely to engage in future offending; my offending will probably be about the same as in the past; I am likely to commit more offences than in the past. This proceeds on to asking which areas could the programme improve and lastly what activities they had engaged in whilst being on Tahuri Atu with a space to record comments. The parents/caregivers evaluation form asks a series of five questions. The first two questions are in relation to attending a Tahuri Atu camp, asking whether parents support the camp, the two options were yes or no. This is possibly an odd question; if a parent was not supportive, their child would not have attended and that would have been the end of that part of the evaluation. The second question involved a scaling question from 0-10 asking how much their son enjoyed the camp, with 0 being not at all and 10 being really enjoyed. The 3rd question asked parents to identify if the camp had a positive impact for their son, with a space for a written narrative. The 4th question asked whether as a result of attending did Tahuri Atu support their son to reduce his offending. If the answer was yes there is a space for parents to write their explanation of how their son was supported. The final question was around ideas and suggestions for Tahuri Atu. This question appeared to be well worded and should engender positive suggestions to be recorded.
Southland YMCA Education

The mainstream ‘About Face’ programme is run by Southland YMCA Education and was incorporated under The Companies Act 15 November 1994 and registered with the Charities Commission in 2008. They are registered and Accredited with NZQA.

Southland YMCA Education has over 16 years hands on experience providing youth justice programmes and second chance learning opportunities for youth and adult learners.

Conclusion

This chapter has looked briefly at the history of Tahuri Atu, where it sits in relation to Te Rau Aroha Marae and Awarua Social and Health Services from their humble beginnings to where they are now. The process for evaluating their programme is discussed, as it their relationship to the YMCA (About Face), the non-Maori mentoring equivalent in Southland.
Chapter 4 - Methodology

It is not the answer that enlightens, but the questions
-Eugene Ionesco

Introduction

This chapter will outline the research questions, and look at what is the appropriate way to find valid answer to these questions.

1. What are essential elements of the Tahuri Atu mentoring programme.
2. What are the distinctive qualities of a Maori mentoring programme.

This study is located in Invercargill, a small provincial city where many people wear different ‘hats’. This means that there are complex and interlocking relationships and accompanying opportunities and limitations with me as the researcher that this methodology chapter needs to resolve. Therefore there will be a discussion on the appropriate research design as well as resolving any ethical issues that may arise. This chapter will show how Kaupapa Maori approaches and Appreciative Inquiry techniques are the most appropriate ways of answering the research questions in this context. In this chapter I will show why I will interview young people, their parents (as most will be deemed minors), and professionals.

Choosing the research method

The fundamental questions one asks in any form of research, is how one obtains the information? And what would be the best option for the respondents and for me as a first time researcher? Mail out surveys, telephone interviews and observation were considered but decided against for the following reasons; mail surveys are more suited for larger studies and they do not have a good response rate and you are limited by the questions you ask. Telephone interviews are too impersonal and have a high refusal rate (Sarantakos, 1998 p. 265) and this method does not fit with Maori values such as kanohi ki te kanohi (face to face). Observational methods were ruled out because following a mentor around and not being able
to converse and just take notes in a Maori situation would be false and impersonal (Whisker, 2001).

My thoughts turned to case studies but were disregarded since Child Youth and Family Services would hold the majority of information about the respondents, and as has happened in the past, permission would probably not have been granted to access and use the information as part of my study. One of my colleagues was advised recently by a Ministry person in the research area that it could take years to get approval if it was granted at all and that he would be better off advertising in the paper for respondents.

Given that the other options were untenable I decided that in-depth face to face interviews, with Rangatahi and Whanau would be the most appropriate method. This method fitted a social work and Maori perspective, and data could be sourced from Awarua Social & Health Services (ASHS). The process had more advantages than limitations such as flexibility in interviews, a usually high response rate, the opportunity to record spontaneous answers, and it is easy to administer for the respondents as they would not have to read lengthy documents (Sarantakos, 1998 p. 266).

This qualitative research method was a better fit as it “seeks to understand human experiences from the perspective of those who experience them” (Yegidis, et al., 2006 p. 21) and this will be discussed further later on in the chapter.

The cultural dynamic when researching a Maori service is important. Tolich and Davidson (1999) make a valid point in saying that in Aotearoa New Zealand there are two major differing world views, with “Maori having”- different metaphysical, ontological and epistemological assumptions to Pakeha”. They question whether someone trained in the research customs of the Western world could really ‘see’ the world as Maori? (Tolich, et al., 1999 p. 42) and therefore deliver on a research project looking at the intricacies of a Maori programme.

Smith (1999) raised the question of who is the best person to do this type of research? She did not believe that a non-indigenous researcher could carry out Kaupapa Maori research; unless it could be carried out in conjunction with a Maori researcher; and there were ways that that researcher could position themselves as a non-indigenous researcher. Therefore at the moment, Maori are the most appropriate people to research their own, so that research can
include cultural practices and values that are appropriate to the community and its people (Williams, et al., 2010 p. 2).

As this is research of a Maori project by a Maori researcher it raises the question of whose world view should be used in understanding the project.

David Peat contends that:

One faces a great danger of believing that the only way of understanding Indigenous science would be to explain it in terms of the truths of Western science. Thus, other cultures and ways of knowing are given their authenticity and validity, not from the roots of their own tradition but by using the yardstick of the economically dominant West (Peat cited in Tolich (1999 p. 43)).

Whilst I have looked at Western and Maori research methods it is also important to be a reflexive researcher with the where the what the how and the why questions at the fore front to keep you more focussed on the task at hand.

Reflexivity is an important attribute for social workers and just as important for researchers. It involves self-awareness and critical self-reflection by the researcher on potential biases and predispositions that may affect the research process and conclusions (Yegidis, et al., 2006).

Tolich and Davidson also asserts the importance of Reflexive research

Reflexive research reflects upon question and its own assumptions. Researchers must self-consciously reflect upon what they did, why they did it, and how they did it. The values of the researchers become an explicit part of the research process (Tolich, et al., 1999 p. 39).

Kaupapa Maori Research

As this is primarily research by Maori with Maori and for Maori, Kaupapa Maori needs to be considered, but, is a contested space. If you asked what kauapapa Maori means to Maori scholars and Maori organisations you could get a number of varied responses (Eketone, 2008).

Walker et al. proclaim that that there are five points that need to be considered in Kaupapa Maori research.
Kaupapa Maori research give full respect to Maori cultural values and Systems. Kaupapa Maori research is a strategic position that challenges dominant Pakeha (non-Maori) constructions of research. It determines the assumptions, values, key ideas and priorities of research. The research ensures that Maori maintain conceptual, methodological and interpretive control over research. Kaupapa Maori research is a philosophy that guides Maori research and ensures Maori protocol will be followed during research processes (Walker, et al., 2006 p. 3).

The study that I am undertaking will be qualitative research from a culturally appropriate viewpoint. Although this project links in with Kaupapa Maori research it may not entirely meet the criteria from a Kaupapa Maori perspective.

Firstly the project was initiated by me to fulfil an academic ambition of my own as a Researcher for a Masters degree at the University of Otago, which is a western discourse. Secondly the power is not equally shared with the researcher and respondents, as the process is more one dimensional, and again this follows western-based research practices (Bishop, et al., 1999 p. 3). What this research hopes to do is give full recognition to Maori cultural values and systems, that maintains conceptual, methodological and interpretive control over research in the hands of Maori, that ensures Maori protocol will be followed during research processes and in the end result will convey benefits for all Rangatahi and particularly for Maori. Maori scholars often associate parts Kaupapa Maori theory with Critical Theory as “Most discussion about Kaupapa Maori is located in relation to critical theory, in particular to the notions of critique, resistance, struggle and emancipation” (Smith, 1999 p. 185). Critical Theory is drawn from the broad ‘Socialist’ or Marxist theory tradition. It identifies class distinction as the cause of inequality and injustice that those in the working class suffered. Maori are included as those subjugated classes given that colonisation lost them their power base (Eketone, 2008 p. 2).

Critical theory along with Kaupapa Maori Theory seeks out to resist oppression and expose the power relations in societies (Eketone, 2008 p. 2). Pihama says that:

Intrinsic to Kaupapa Maori theory is an analysis of existing power structures and societal inequalities. Kaupapa Maori theory therefore aligns with critical theory in the act of exposing underlying assumptions that serve to conceal the power relations that exists within society and the ways in which dominant groups construct concepts of ‘common sense and ‘facts’ to provide ad hoc justification for the maintenance of inequalities and the continued oppression of Maori people cited (Smith, 1999 pp. 185-186).
However, Bishop argues that the critical approach has ‘failed’ to address communities such as Maori communities and that in response some Maori have developed alternative approaches which reflect a resistance to critical theory (Bishop cited in Smith (1999 p. 186)). Eketone claims that “there are a number of writers on Kaupapa Maori Theory align it to Critical Theory and yet use constructivist approaches to define it” (Eketone, 2008 p. 5). I tend to favour the (Constructivist) view as Eketone stated it is more empowering and affirms Maori knowledge, values and processes and identifies what we are already doing, even though it is a Western defined construction, it is more aligned for today’s times because it is empowering. Critical theory on the other hand was a better fit for the post treaty era after colonisation as Maori were oppressed, became virtually landless and felt powerless to bring about change (Freire, 2009). However, Maori cannot keep dwelling on colonisation and being in that oppressed state, life is not static and we must unshackle ourselves of this burden in order to move forward and embrace and reaffirm all the good things that are Maori.

Kaupapa Maori Research is based on a growing consensus that research involving Maori people needs to be based on Maori epistemologies. Research needs to be conducted in culturally appropriate ways that fit Maori values, preferences, practices and aspirations. To do this researchers must first establish and then maintain relationships with Maori communities and organisations which are fundamental and there should be a positive difference in the communities of the researched (Bishop, et al., 1999 p. 169; Smith, 1999 p. 191; Stokes, 1983:3 cited in Pere, et al. (2009 p. 454)).

From my perspective it is important to note that in my community at Te Rau Aroha Marae in Bluff we have a shared understanding of ‘tikanga Maori’ rather than Kaupapa Maori. We have a good understanding of what is tika (right) and kawa (rules), in terms of protocols and customs which has been handed down over the generations. Kaupapa Maori is not a phrase that is used at the Marae. Kaupapa is used in phrases that start with _“the Kaupapa is”_ … or _“the Kaupapa of the hui was”_ …

This may have implications for the research process as I attempt to include these southern tikanga Maori approaches. In terms of tikanga at Te Rau Aroha Marae, gender roles are important, one is not better than the other, they are merely just different. The first call is from the Kai karanga a women’s voice. The men sit in the front of the pae pae and the women sit behind to support them and waiata after their speeches. There is a notion from some that Maori women are subservient, disempowered or down trodden which has come from a
western view. However that is not the case and people who proclaim this do not have any understanding of the importance of gender roles. Our women are strong and forthright who are not subservient to males, instead they adhere to the gender roles of what is tika (right). Whakapapa is important and the meeting house has the representations of twenty four women carved around the wharenui, (in the sealing and whaling days many Maori women married foreign European men). Most people who whakapapa to the Marae are able to trace their ancestry through one of the women in the Whare, so women are held in high regard.

A meeting was held approximately 20 years ago to discuss the concept and the old people wanted a Whare-rau (round house). The reason was that temporary dwellings in food gathering expeditions were built this way in the far South as people moved with the seasons. Respect for elders and for people in general is important on our Marae and is tika. The advancement of our people is important in terms of education, language, culture, socially being the have’s rather than the have not’s, in work and business and the protection of our resources for future generations (Durie, 1998 p. 4).

It is not surprising given that Kaupapa Maori was “coined by Maori academics, but drawn from protocol, practices, tikanga and views of the world”. It would appear that Kaupapa Maori is a contemporary view that continues to evolve and encompasses more than ‘tikanga’ (Mane, 2009 pp. 2, 9).

I reiterate again that I do not think that my research project entirely fits a North Island kaupapa Maori approach although I do use the recognised southern cultural values and protocols where I am able too.

**Appreciative Inquiry as a research instrument**

As previously mentioned this research will follow a Maori perspective and use Maori concepts and values, but this will also include an Appreciative Inquiry approach given that it is congruent with Kaupapa Maori Research (Cram, 2010 p. 12).

Grounded theory initially considered for theory underpinning the research method but the more I read about it, it appeared more suited to field work than this project. Dr. Pat Shannon suggested Appreciate Inquiry (AI) which he said was growing in popularity and would
probably suit my topic as it was more suited to evaluating and identifying the strengths of a project.

**Origins of Appreciative Inquiry**

Appreciative Inquiry is still little known in New Zealand and so it is worth describing it in some detail here. Appreciative Inquiry was born out of the doctoral work of David Cooperrider in 1980 at Case Western Reserve University in Cleveland U.S.A and his supervisor, Dr. Suresh Srivastva.

While working in Cleveland they began experimenting with a variation on traditional action research techniques. Instead of researching what was not working in the organization, they instead focussed on what factors contributed to the organizations effectiveness. They interviewed participants the interviews appeared to encourage people to reinforce success stories about the organization at its “participatory best”. He found that when people were asked questions that were problem focussed, participants lost energy and become disengaged, but when they talked about positive experiences people became animated and were happy to share their experiences. David Cooperider completed his doctoral dissertation in 1986 and in it he presented a set of AI principles, AI logic and AI phases distinguished by the “4. D cycle” (Discover, Dream, Design, Destiny) (Whitney, et al., 2003 p. 82).

The “4.D” CYCLE starts by selecting a topic: “the affirmative topic choice”. What follows after this is DISCOVERY (appreciating and valuing), DREAM (envisioning), DESIGN (co-constructing a future) and DESTINY (learning, empowering, and improvising to sustain the future). These are the essence of the dialogue woven through each step of the process (Moore, 2008 p. 218).

Appreciative inquiry is about relationships and is based on recognizing the best in people or the world around us. It means asking questions and being open to seeing new potentials and possibilities in people and organisations (Whitney, et al., 2003 pp. 20, 21). Whitney interviewed people who had participated in Appreciative Inquiry (AI) workshops and found six reasons why AI works:

1. It builds relationships enabling people to be known in a relationship, rather than a role.
2. It creates an opportunity for people to be heard.
3. It generates opportunities for people to dream and to share their dreams.
4. It creates an environment in which people are able to choose how they contribute.
5. It gives people both discretion and the support to act.
6. It encourages and enables people to be positive.

Table 1. Summary of the five foundational principles of Appreciative Inquiry

<table>
<thead>
<tr>
<th>Principle</th>
<th>Definition</th>
</tr>
</thead>
<tbody>
<tr>
<td>The Constructionist principle</td>
<td>Reality is socially constructed through language</td>
</tr>
<tr>
<td>The Simultaneity Principle</td>
<td>Change begins from the moment a question is asked</td>
</tr>
<tr>
<td>The Poetic Principle</td>
<td>Our choice of what we study determines what we discover</td>
</tr>
<tr>
<td>The Anticipatory Principle</td>
<td>Our image of the future shapes the present</td>
</tr>
<tr>
<td>The Positive Principle</td>
<td>Positive questioning leads to positive change</td>
</tr>
</tbody>
</table>

(Whitney & Trosten-Bloom, 2003 pp. 54-55)

Appreciative Inquiry, principles, and practice go hand in hand. The practice of Appreciative Inquiry is informed by several principles, essential beliefs and values about human organizing and change. These principles are derived from social constructionism, image theory, and grounded theory research. From social constructionism comes the concept that social reality is constructed and maintained through language and communication (Whitney, et al., 2003 p. 52). Image theory according to Elise and Boulding and cited in Whitney (2003) suggests that images of what people hold of the future influences their decisions and actions in the present. In this instance grounded research methodology is based on the premise that societies are fundamental to understanding their culture and reality and that any research is also an intervention (Whitney, et al., 2003 p. 52).

In the end there were several reasons why Appreciative Inquiry was chosen, one is that it takes an approach like Charles Rapp’s, strength based model “that your community is an oasis of resources” rather than focussing on a deficit model (Rapp, 1998). This is important for Maori as Maori are often portrayed negatively whereas AI will highlight and concentrate on the positive aspects. It does not make the presumption that there was a problem unlike more conventional approaches to organisational improvement that define the problems, look at alternative solutions implements a solution and so on…. (Boyd, et al., 2007 p. 1024).
Secondly the young people that I intend to interview were or had been involved with youth justice systems via a youth justice family group conference. They had already been interviewed by the police, been part of a family group conference to right their wrong and face their victims if the crime involved victims. If matters were laid in youth court, they would have made an appearance before a presiding judge. It is more than likely that parts of the experience would have been stressful and negative for young people.

With that in mind I needed an empowering model, so that young people and their families would not feel whakama, (ashamed) and be able to relax and have a few laughs during the process. Therefore I needed to formulate my questions and centre on the key phrase of appreciating the ‘best of what is’ and thus eliminating defensiveness (Michael, 2005 p. 224; Preskill, et al., 2006 p. 1).

Thirdly Awarua Social and Health service is a Kaupapa Maori-based service, hence their philosophy is holistic and based on Maori values so it was important that the methodology had to fit with the services philosophy, particularly as their logs states. Mahi me nga Whanau kia tae ate kawe ke I te organa taumata (‘working with whanau to achieve a positive & healthy change’).

Finally according to Cram (2010), Appreciative Inquiry is compatible with Kaupapa Maori as it will allow whanau to be in the ‘driver’s seat’ during research, with affirming questioning reinforcing whanau strengths and potential. The focus on positive past experiences of whanau will also set the scene for an insightful examination where whanau aspire to be, with the topic of research leading them in that direction as they take control of their future (Cram, 2010 p. 12).

**Qualitative versus Quantitative**

As AI deals with people’s expressed views it is more suited to a qualitative methodological approach as will be explained.

Qualitative Inquiry is a theory of how inquiry should proceed. It involves analysis of the assumptions principles and procedures in a particular approach to inquiry that in turn governs the use of particular methods. Methodologies explicate and define the kinds of problems that are worth investigating what comprises of a research problem (Schwandt, 2001 p. 161).
The above quotation is succinct, with the emphasis on defining the problems that are worth investigating puts the qualitative component of the research into perspective and it appears to be the way forward.

This study will be qualitative in nature. My instrument is appreciative inquiry which fits well with qualitative research. The sample for this study is comparatively small which is congruent with the qualitative method. Only this type of research approach will be able to bring out the depth and detail from a smaller number of respondents (Padgett, 2008 p. 56). The quantitative method appears to be more appropriate for a larger study which has numbers and measurements and from a positivist’s perceptive is often very scientific and based on strict rules and procedures and using a prescribed set of questions. Quantitative research is a deductive technique which considers information and evidence carefully to find a solution and does not allow for free will. Whereas qualitative research uses an inductive technique which reaches a conclusion based on observations and the focus is on flexibility and depth rather than on mathematical probabilities and external validity (Padgett, 2008 p. 56; Tolich, et al., 1999 p. 32).

Qualitative methods of data collection is appropriate for my study because my contact with respondents is Kanohi ki te Kanohi (face to face) which is a warmer and more personal approach and it will not be restricted in how the korero with young people and their families develop. This should be a better method in terms of being able to capture their unique experiences. Qualitative studies produce richer and deeper information because it involves fewer respondents (Padgett, 2008 p. 56; Sarantakos, 1998 p. 37; Yegidis, et al., 2006 p. 19).

Qualitative research’s advantage over quantitative methods include: the opportunity for insider rather than outsider perspectives; it is person-centered rather than variable-centered; it is holistic rather than particularistic; it is contextual rather than decontextual; it has depth rather than breadth (Padgett, 2008 p. 2).

**Inside Researcher**

Given the complex situation of this research involving my roles in the Maori community, my occupation and I being the researcher, it is important at this stage to explain and discuss them. As an insider researcher this is a unique and advantageous position to be in, given that I have knowledge of the organisation from the top down and the bottom up. At the top level is
Awarua Runaka Charitable Trust which is the Governance group which comprises of five trustees. My role is the Secretary and has been for fifteen years or more. Underneath are the different subsidiaries; Awarua Social and Health Services, the local Marae Committee, Bilingual Early Childhood Centre, Awarua Synergy and Research. The trustees meet monthly unless special meeting are called. The Trustees receive monthly reports from the subsidiaries and a vast amount of correspondence from the Te Runanga O Ngai Tahu, Government departments and the like.

Until recently I was also on the management group for ASHS, but have since taken a leave of absence so that the research and the organisation are not compromised and I can concentrate on this project. Again as stated, as an insider and as a Maori woman I wear many potae. This is the norm in this part of New Zealand where there is not enough people to go around. When there are tangi and powhiri less important tasks are dropped so that we can uphold the mana of our marae. We take on different portfolios, some are congruent with our skill base and others you learn very fast. This could involve being part of interview panels, various representatives on boards and committee attending openings of building’s etc. Currently, our Woman attend to social service matters and our men tend to be involved with commercial entities, fisheries and conservation matters. This has been true in our hapu of Kati Ma-moe for many generations.

In terms of my paid employment as a Youth Justice Co-ordinator I have at least weekly contact with youth mentors. They attend family group conferences, monthly meetings, youth court, we send referrals and communicate via telephone and through e-mails. They also bring young people in to the office to show us their art and carvings. By the mentors bringing the young people in to the office, we are able to convey to them what great work they have completed in the hope that encouragement spurs them on to be committed and try other activities and pursuits. During the course of our working week as co-ordinators we tend to have more contact with the Tahuri Atu and About Face youth mentors than we do with their Managers.

Bishop and Glen argue that to “position oneself exclusively as an outside researcher is to position oneself outside of a Maori frame of reference and understandings” (Bishop, et al., 1999 p. 174). While it presents certain challenges, an insider would have a research strategy more likely to be congruent with Maori epistemologies. Smith (1999) contends that whilst insider and outsider researchers have similar responsibilities, insiders are part of that
community and they have to live with the results of the research and cannot leave like outsiders can.

She states that Insider research has to be ethical and respectful, and as reflexive and critical as outsider research. It also needs to be humble. It needs to be humble because the researcher belongs to the community as a member with a different set of roles and relationships, status and position (Smith, 1999 p.139).

As an insider the responsibility is more onerous to get things right. I am obligated as a Maori women to ensure that what I do is tika (correct). However in saying that if I was not in this unique position I would not have had the opportunity to pursue this project. It would be highly unlikely our Runaka would let an outsider researcher in, unless they could see a benefit to the Marae, community or Maori as a whole (Bishop, 1994).

My Runaka supported the research project so that it may enable Rangatahi to live better educated, healthy and happy life styles and to support me in obtaining a higher qualification, which is important to our people. Te Runanga O Ngai Tahu and Awarua Runaka value higher education so that we have people with a wide range of skills and qualifications that can be used to advance our people socially, spiritually and economically.

My Position As a Researcher

As one member of the management group of Awarua Social Services (ASHS) it has been our responsibility to support the Manager and the strategic direction of ASHS. Hence, from a western positivist perspective I would be deemed to lack objectivity, given that I am a member of the management group and also want to complete research on ASHS Tahuri Atu programme. However a Maori world view would not necessarily agree with the western positivist perspective, it does create some challenges though in ensuring that the research has validity.

The Governance group consists of six members in total including the manager. Our roles at these meetings are to attend to the matters on the agenda; discussion could include staffing, perusing contracts, signing contracts and the Managers account of the day to day running of the Service.
The Manager will seek advice from the management group about purchases over and above what she has authority to spend. Discussion is generally around whether we are meeting the obligations that we are contracted to do. If there are staffing issues these are brought to our attention and we advise the Manager about following correct procedure and processes and seeking legal advice. Trustees do not interfere with staffing issues unless there is a complaint made against the manager.

To ensure that a level of impartiality is maintained whilst completing this project, a plan was formulated. At management group meetings if Tahuri Atu was brought up for discussion in any shape or form I would declare a conflict of interest and excuse myself from any discussion. However, after further reflecting and weighing up the pros and cons of whether to excuse myself from the meeting when Tahuri Atu was mentioned I came to the conclusion that I would step down until the project had been completed. By taking this course of action I sought to minimise or avoid potential issues for the mentors, young people, and their families. It also removed any perceived conflict of interest with funders.

My role as a Youth Justice Co-ordinator is my paid employment. Governed by statute I convene and hold family group conferences and am one of four Co-ordinators based in the Invercargill office of the Ministry of Social Development of Child Youth and Family. After the initial mentoring programs had been running in 2003, a memorandum of understanding was signed between the stake holders including Child, Youth and Family. The document sets out how the programs would work and the criteria for referrals, hence the referral process to the programmes. All referrals to the two mentoring programmes in Invercargill i.e., ‘tahuri atu’ and ‘about face’ (run by the YMCA) have to come from the decisions and recommendations from a youth justice family group conference. After the conference a referral is completed and e-mailed to the subsequent organisation requesting a mentor. This form contains basic and personal information about the young person and family like names, ethnicity, sex, phone numbers, age, course or school they are attending etc. The largest funder of the mentoring programmes is Child Youth and Family, so essentially a young person could have offended once and they could request a mentor at a conference.

To attain respondents it was decided that respondents that had been assigned to my colleagues would be contacted first. The rationale for this is that the respondents who were previous clients may have felt obligated to take part in the project to please me even if they did not want too, or conversely, may not want to have anything further to do with me. Respondents
may become confused over role-clarification co-ordinator – versus researcher scenario, or statutory versus free will. In other words they might think they have to be part of the project by law.

**Ethics**

The next problem would be to obtain ethical approval from the ethics committee given that my potential respondents could be under the legal age to consent to research participation, and also obtain consent through the University’s Maori consultation process. However, the most important and toughest part of the process would be getting Rangatahi and Whanau to agree to be interviewed, because without them there would be no project. Permission was granted to gain access to the ASHS files by Trish Young the Kaihautu (CEO). The files were sorted systematically from the eldest closed files positioned together and the current files were placed in another pile Mentors were asked if they knew whether Rangatahi were still living at the address that they had on their files, or if they still see their former clients about. If the response was yes letters were sent out. I telephoned respondents but found on the older files the phone numbers had changed or were no longer allocated to that particular mobile number. No responses were received from the letters that were mailed out. The respondents that I managed to talk with on the phone all agreed to be part of an interview and I was able to firm up dates, time and place.

According to Tolich and Davidson (Tolich, et al., 1999 p. 70) there are many codes of ethics, but they can be broken into five core principles that determine ethical conduct by social scientists:

1. Do no harm
2. Voluntary participation
3. Informed consent
4. Avoid deceit
5. Confidentiality or anonymity

Ethical approval was sought and granted from the Research consultation with Maori and from the University of Otago Human Ethics Committee. Participants were given an information sheet outlining the following:
• The aim of the project
• Who is being approached to participate in the interviews
• What type of participants are being sought
• The expectations placed upon them, e.g. duration of interviews.
• The method of data collection
• What will happen with the information they provide
• An explanation on confidentiality and withdrawing from the project
• A consent form to sign if they were willing to participate

(A copy of the information sheet and questions are included in Appendix 2)

Participants were informed that they would be provided with a draft report of the interview to ensure that the report accurately captured their views and if there were inaccuracies that they would be amended before it become a public record.

**The ethics focus group**

A focus group was held in 2008 with ten Child Youth and Family colleagues to ascertain what they thought might be ethical issues or some issues that could arise for my role as a researcher with all the potae (hats) I wear. I duly noted down what was identified as potential ethical issues, and fed it back to our research methods Master of Social Welfare class at Otago University, where I was able to discuss potential issues with classmates and lecturers. The following are a list of the issues and how they have been dealt with, minimised or highlighted potential issues so that I would be forearmed and forewarned.

1. Being on the management group and having power over was one of the issues. At first glance the mentors at ASHS may feel uneasy, having a member of the management group researching them. To reassure them, it was made clear that AI was a process whereby we at looking at the “best of what is”, therefore bringing the strengths to the fore and not highlighting negative aspects. In terms of my role on the management group the mentors were told that I had stepped down until the conclusion of this project. By taking a leave of absence, this put distance between management and myself, thus being the best solution at this time.

2. The possibility of undermining staff. This would not be an issue, given that the management group members do not have contact with the staff at ASHS as this is not
their role. The contact with mentors is through my paid employment and as a researcher. Everyone including work colleagues know that I wear many potae (hats) and I made it clear that I would expect to be challenged if I overstep the mark. Bluff is a small town and Invercargill is a small city, where the kumara vine is very active and any hint of impropriety is quickly circulated. This creates a great deal of accountability to the community where we jealously guard our reputations because they can be easily lost. As a Maori woman this is the ‘norm’, with people being thin on the ground at Runaka level you learn to get on with whatever needs to be done.

3. As a gate keeper of the Family Group Conference process and having an unfair advantage over the agencies is an interesting issue that was raised. There are four youth justice co-ordinators, referrals come from the police or directly from Youth Court, therefore the work is evenly distributed. If a young person commits further offences they are allocated to the original Co-ordinator which is appropriate given that they have already have good knowledge and built a rapport with the young people and families. In other words we do not pick and choose who we want to work with, therefore it is not an issue, and just because of my ethnicity, it does not give me a licence to take all Maori clients.

4. To state that ASHS (Tahuri Atu) would have an unfair advantage over other agencies can only be a reference to the other mentoring programme in the city ‘About Face’ run by the YMCA. This in itself is an interesting statement but completely unfounded given that clients are actually given a choice as to which mentoring service they wish to be involved with, unless one is full and they decide to go with the other one that has capacity. Young people and their families make a voluntary choice at a conference on whether a mentor would be beneficial or not, they are not compelled to have one. However tahuri atu may gain an advantage in the eyes of the community because it was the one that had research completed on it. However, this is true for all services in the current economic climate. All programmes and services need to build relationships with groups and individuals that can help them evaluate and improve their services.

5. The last potential issue is a valid point that I may be blinded by poor results therefore turning a blind eye or justifying results to make it acceptable. Given that I am an insider they suggest there could be cause for duplicity. This would go against my
values, but to help ensure that I am not tempted to exaggerate or minimise my interpretation of the research results, my Master’s thesis supervisor, who has many years’ experience of working in Maori organisations at both the service delivery and governance levels, will be given full transcripts of all interviews. In saying that again I reiterate this project is using AI which is looking at the strengths and not the deficits. In the unlikely event that, it was discovered that mentors were doing something unlawful, or treating whanau inappropriately, I would seek advice from my university supervisor and the Ruanaka, even if it meant the project may be in jeopardy of being terminated.

Tahuri Atu is already recognised and has a reputation for being a successful programme in the community. Through appreciative inquiry a process takes place to find out what and why it works and in the meantime “cause no harm” to participants (Babbie, et al., 2005). As a researcher I would like to be thought of as “credible, trustworthy and an authentic researcher” as asserted by Miles and Humberman (1994) (cited in Sarantakos (1998)). From an indigenous perspective, I as a Maori woman and as a researcher need to reflect whether I am a researcher with a kaupapa Maori discourse or a Western paradigm. This can be a mixture of both and determining when to favour one worldview over another; it comes down to the judgement, experience and skill of the researcher, and striking the right balance between the cultural safety of participants and the aims and objectives of the researcher (Bishop, 1994 p. 184; Pere, et al., 2009 p. 464).

Who will benefit

There are a number of people and groups that may benefit from this research. Firstly Awarua Social and Health Services. This may enable them to put a strong case forward to funders so that they can employ more mentors to work with rangatahi. It may also provide evidence and validation to funders who in turn may contract organisations to employ more youth mentors. Maataa Waka and the wider community may see the benefits in years to come, this could be by rangatahi staying in school longer and obtaining employment and no longer offending. Minister Tarana Tauria’s Whanau Ora concept, would be congruent with this research thus maori organisations may be able to state a better case to employ mentors, and not just for rangatahi but for all age groups (Whanau Ora: Report of the Taskforce on Whanau-Centred Initiatives, 2010 p. 8).
Finally, the researcher will extend her skills and knowledge and gain a Masters qualification.

**Sample- Face to Face Interviews**

The method of sampling is purposive, with the subjects being relevant to the research project which involved being able to identify the respondents and being able to arrange times to meet (Sarantakos, 1998 p. 152).

With their permission four respondents and their Families were drawn from Awarua Social and Health Services files. The respondents were male, with their ages ranging from 14-16 years of age. The respondents are under eighteen years of age and according to the ethics committee are classed as children. The young people and their parents have to be interviewed together as opposed to just interviewing the young people on their own. One of the problems that was anticipated with interviewing both the young people and parents was that I would need to ensure that the young people’s voices could still be heard. As a social worker, at times I have encountered parents that do all the talking whilst interviewing young people, which can cause the young person to lack confidence and therefore not willing respond. To involve the parents would be a bonus as they may be able jog their sons’ memory and accordingly the young people should be able provide a fuller account of their experiences with Tahuri Atu. By having to interview the young people and parents, the data captured should be fuller and have more depth than just interviewing the young people by themselves. This information should also be more rounded, richer and may provide a more balanced account of their experiences. Therefore including parents will be a bonus and they will be able to discuss if there were any changes in behaviour and well-being since their sons become involved with mentors.

Male youth offenders were chosen as their needs tend to be greater and more males offend than females. It is through my experience of fourteen years as a youth justice practitioner that I am aware that males appear to have the biggest need. As many young males that are referred for conferences tend to come from families whereby parents have separated and from a single female parent family and may lack male role models.

Two were Maori and two Pakeha (one of the respondents being a Pakeha that lives with a Maori and a Pakeha foster parent. The other lives with his father and an elder sibling). The two Maori participants live with both parents. All respondents were interviewed once in their
homes with their families for 45-60 minutes, they choose the venue and a suitable time to meet.

I arrived at all interviews with home baking as my contribution for reciprocity purposes.

The system of reciprocity was an important part of Maori life in pre-European times and still is, to some degree. If someone did something for you, this favour had to be repaid at some future time. Utu is part of this system of reciprocity and was of pervasive importance in Maori life. Not only did Utu (meaning to repay) apply to one’s social relationships, but also to one’s relationship with the gods (Lyndon, 1983:28 cited in Ruwhiu (1994 p. 130)).

I was greeted warmly by the respondents. Interviews commenced with an explanation of the project and what I hoped to achieve. I described the technique of Appreciative Inquiry and that it was a positive and affirming method of asking questions. The project was described as having a ‘conversation’ about mentoring and how they found the experience of being involved with Tahuri Atu as a parent and young person. It was explained I would ask some questions that I had prepared beforehand, merely as a guideline. The questions were a guide only; all respondents were asked the same questions in sequential order.

Interviewing young people can be challenging and can present a few difficulties particularly when responses you elicit at times may be brief and monosyllabic. It is a “challenge to ensure those young peoples” and their families “voices are not drowned out by others” (Colley, 2003 p. 66). To overcome this or eliminate brief responses by young people I decided to use probing questions about what they had achieved or were good at (Padgett, 2008 p. 103).

**Mentor Focus Groups**

Focus Groups are a common form of group data collection in social work research and are compatible with the skills of social workers (Weinburger, 2005 p. 155).

According to researchers focus groups can serve several purposes:

- As a pre-research method it can help prepare the main study by providing sufficient information about the study object, about operationalization by defining indicators and about preventing possible errors.

- As a post-research method it can explain trends and variances, reasons and courses, though the views of the respondents.
• As a main study it offers information about group processes, spontaneous as any other method (Sarantakos, 1998 p. 182).

I held three focus groups. The first was with YMCA ‘About Face’, the mainstream mentoring provider in Invercargill who Child Youth and Family refer young people too. They have one female mentor and one male mentor, the youth manager, the supervision with activity worker and another youth worker participated in the focus group, so five in total.

The second group was the Youth Justice Co-ordinators which consisted of two participants. The last Focus group was held with ASHS, Tahuri Atu and involved three mentors.

The main reason I choose focus groups for the professionals was to see what patterns and themes were emerging. Is there a difference between the Maori and Pakeha mentors in terms of their service delivery, what frameworks, theories etc. do they use if any? Does the YMCA follow a Western discourse and does Tahuri Atu follow a Maori Discourse which use Maori values and concepts. Do the Youth Justice Co-ordinators and Police have similar views on what skills are needed to be an effective mentor and can they identify those skills and attributes. To find out if there are commonalities across the whole groups or are there differences and find out what are the consistent themes or patterns coming through from Rangatahi, families and the professional groups are.

The focus groups were useful in establishing trends and identifying the similarities and difference’s between the disciplines. Poignant scenarios were recalled and discussed as was skilful work practices.

**Interviewing Professionals face to face**

One member of the New Zealand Police, from the Youth Aid Section was interviewed face to face. They consult with the Co-ordinators on a weekly basis, refer young people for youth justice conferences and participate in the conferences.

All three Youth Justice Co-ordinators were interviewed separately and at different times and days from each other, as well as two co-ordinators were involved in a focus group.
Three Tahuri Atu mentors were interviewed separately face to face, with one mentor having just left to work at another organisation and the most recently employed mentor that was new to ASHS was interviewed together as a focus group.

A funding contractor who has recently retired from Child Youth and Family and was instrumental in finding the funds to start ‘About Face’ and Tahuri Atu was interviewed face to face.

All respondents signed the consent forms before embarking on the interviews and or focus groups and information sheets were provided. All transcripts were sent out to participants.

**Reflexivity and Research Design**

Reflexivity was used, I reflected on why I did what I did, how I did it and identified what was the potential biases (Tolich, et al., 1999 p. 39). Low inference descriptors were used where all participants were audio taped, this was transcribed verbatim. Data triangulation was used, interviews, focus groups, archived materials from ASHS and minutes from meetings were sources of data. This was for cross checking and was sought for corroboration purposes.

Triangulation is used for a number of reasons:

- to obtain a variety of information on the same issues;
- to use strengths of each method to overcome the deficiencies of the other;
- to achieve a higher degree of validity and reliability; and
- to overcome the deficiencies of single-method studies (Sarantakos, 1998 p. 169).

In terms of support that comes via my academic supervisor, “which is a means of keeping the instrument sharp and true” (Padgett, 2008 p. 189). This happens by phoning, e-mailing, skyping regularly so that we can discuss the project and how it is developing. Support also comes from colleagues whom I discuss certain aspects of the project. I tried to adopt a “spirit of openness”, where there is an audit trail regarding collection coding and analysis (Padgett, 2008 p. 191).

Before the project is completed I intend to hold a workshop with the mentors as participant feedback and will discuss my conclusions after the project has been completed.
Qualitative Data Analysis

Data analysis will occur using Sarantakos’ five step method from the data that has been collected (Sarantakos, 1998 p. 321).

1. **Transcription** – Transcribe data from the tape, eliminating errors and contradictions in text.
2. **Checking and editing** – Editing transcripts, and preparing for further analysis.
3. **Analysis and interpretation** – Categories themes developed, identify trends.
4. **Generalisation** – findings of the individual interviews are generalised with differences and similarities identified, development of typologies.
5. **Verification** – checking validity of interpretations, sorting through transcripts again, to allow researcher to verify or modify hypotheses.

This framework appears to be appropriate for Qualitative interviews.

Conclusion

The researcher sought to use an Appreciative Inquiry instrument that is consistent with Kaupapa Maori philosophy which is based on strengths and empowering models.

The reason for using the research design was that it fitted with a qualitative research approach, where, as a social work practitioner, reflexivity is vital, where the why, what and how and particularly the potential biases could be examined. Audio taping respondents is verbatim while triangulation achieves higher validity and reliability. Sarantakos five step data analysis method was used because it fitted with the design and the five steps made sense, about transcribing the data, coding, putting them into categories and themes and finding the similarities and differences. As for being an insider researcher again it comes down to being tika, doing what is right in every sense of the word, for the respondents, and their korero, Awarua Social and Health Services, Awarua Rununga and Iwi.
Chapter 5 – Results

There are only two ways to live your life
One is as though nothing is a miracle.
The other as though everything is a miracle
Albert Einstein

Introduction

This chapter details the results of the research, providing the findings from focus groups with Maori and mainstream mentoring providers, interviews with rangatahi, and parents, and individual interviews with mentors, youth justice co-ordinators and police. A number of key themes emerged such as: key qualities and attributes for mentors, what makes a successful mentoring programme, does mentoring make a difference, qualifications versus skill, paid versus unpaid to name a few.

Focus Groups

As has been mentioned previously ‘About Face’ is the Mainstream provider for mentoring in Invercargill and five participants took part in the Focus group. At the separate focus groups both groups were asked a series of eight questions, except Tahuri Atu mentors who were asked two further questions. The additional questions were: is there a difference between their Kaupapa Maori organisation and other Non-Government Organisations? and do they teach Maori values and if so what are they?

The first question asked was what skills and attributes are needed to be an effective mentor? Both groups highlighted that listening skills were essential, with “follow through”, i.e. doing what you say you are going to do. Both groups conveyed that it was important to do what they said they would as a matter of integrity and that it models to Rangatahi that follow through is important. Tahuri Atu mentors identified knowledge of the Treaty of Waitangi as an important aspect and that the mentor should have some education or qualification which indicates to the families and young people that it is important to have qualifications. ‘About Face’ also identified qualifications as being an important aspect.
Question 2 asked why they choose to work for their perspective organisations. The YMCA mentors made points like; there is good security and resources, the job is not too prescriptive, working collaboratively with other organisations, and good support through weekly meetings and so forth. Whereas Tahuri Atu mentors reported that, that the organisation followed a Kaupapa Maori philosophy, it was whanau orientated and they chose it because of the client base.

Both organisation’s mentors had similar views on how they regarded or measured the success of the program. They looked for change as an indicator of success which could be as simple as the family and young person communicating better or the young person presenting a more respectful attitude. They also considered young people engaging in education, sport, music and art, or just trying something new was deemed to be a success. Tahuri Atu mentors asserted that rangatahi who stayed out jail and out of residence was a success.

Also obtaining employment “would be the icing on the cake and rangatahi making better choices some of the time”. The YMCA mentors had a different perspective by stating that when a person was in prison they would be able to reflect on what they did wrong.

They differed in terms of the duration the length of time mentors worked with clients The YMCA mentors were clear that it should be up to one year. Tahuri Atu mentors specified three to four months until after the plan set through their family group conference finishes, but it could sometimes be longer or shorter. They believed it called for flexibility as some young people cannot wait to finish, particularly if they were discharged from court and others just needed a longer period of time.

Both groups of mentors felt valued by young people and their respective organisations. They believed that they had felt valued by young people even when they had finished with them because they stopped and talked to them on the street and sometimes visited them at their work place. The YMCA mentors stated they provided a wrap-around programme to meet young people’s needs. Tahuri Atu mentors said that the evidence that proves that they are valued by young people and families is through evaluation forms and feedback from young people and the parents. The manager also provides positive feedback, when they have taken a successful training and their camps have received good feedback.
Question 3. When asked what theories underpinned their practice, both groups responded by saying they used life experience. The YMCA mentors identified the strengths perspective and a framework called the script family system. Whereas ASHS stated that they use the “Whare Tapu Wha” and “Takarangi”, a Kaupapa Maori framework. Both groups appear to work from a strengths based philosophy.

In relation to client kanohi to kanohi (face to face) contact, the YMCA mentors said that contact is from 1½ to 2 hours per young person a week. ASHS mentors reported that their face to face contact with rangatahi is 2-3 hours per week.

What made both groups of mentors feel good about mentoring was seeing positive changes in the young person’s education and family relationships improving. They found it encouraging and satisfying when rangatahi got out of the youth justice system and they have been instrumental in helping facilitate some of those changes.

The last question for the YMCA mentors was what makes you feel good about mentoring? Both groups identified seeing a positive change in their clients made them feel good. Teaching young people new skills like sports, cycling, fishing, diving, carving, fixing bikes etc. ‘About face’ mentors recounted that it was humbling working with young people and that it makes you appreciate your own life, no two days are the same it is not boring, they enjoy trying to make things work and getting remembered. Tahuri Atu mentors conveyed that they felt good when they observed rangatahi with their shoulders back and head up. They also like to see rangatahi having fun – laughing, joking, and teasing the mentors as this showed them that they had gained more self-confidence. One Tahuri Atu mentor stated “you know you are making a difference when you go to pick up the young person and they are already waiting in the rain or the whole whanau are sitting on the fence waiting and watching as you drive off”.

The last two questions were asked of ASHS mentors. Is there a difference between your Maori organisation and other non-government organisations? Both mentors had worked previously for other non-Maori agencies and they believed they practiced differently; as in Tahuri Atu that they instil a sense of belonging for rangatahi. They take the rangatahi around and introduce them to the manager and other staff members in the organisation. They stated that they provide a family atmosphere; they share kai, break down barriers and are inclusive.
by working with the whole whanau. Rangatahi come in and ask to see mentors anytime, so they don’t necessarily have to have arranged an appointment.

The final question was in relation to teaching Maori values. The mentors advised that they recite karakia and that they teach rangatahi basic kawa (rules) such as no eating in the carving room and to take their hats off. They stated they try and instil respect and what is the right thing to do. They teach Maori cultural knowledge about things like flax (harekeke), the customs relating to fishing and basically being tika (correct). They talk a lot to the young people, in terms of their offending, violence and derogatory names they call the Police.

In summary whilst there were similarities between ASHS mentors and the YMCA mentors there were also important cultural differences. Some such differences included reciting karakia before eating kai and before gathering kai. So it is about giving thanks for the food we eat and about keeping people safe whilst gathering kaimoana and giving thanks for what they have gathered and explaining why you take certain size kaimoana so that it is sustainable. A significant difference compared to a non-Maori organisation is that rangatahi are introduced to the manager and all staff at Awarua Social and Health Services, this did not appear to be the norm for non-maori organisations, they believed that this must sent a message to rangatahi and their families that they are important. They discuss aspects of whakapapa and Maori rules and protocols.

**What Rangatahi and Parents said about Tahuri Atu**

All Rangatahi that have been interviewed for this report had worked with Tahuri Atu mentors because they had been involved in a Youth Justice Conference.

A series of twelve questions based on the appreciative inquiry approach were asked of the respondents but the questions were a guide only. As all were minors they were interviewed with parents/caregivers.

Parents/caregivers noticed positive changes in the young people since being involved with Tahuri Atu and describe positive decisions that they made. Some mentioned the decrease in negative activities:
he stopped asking to bring friends home and would say where he was going and stopped roaming. He was not squabbling with the other kids or getting into fights at school.

yeah he has improved I think he has enjoyed it and made some new stuff. Yeah he did a good job on the patu. He does not fight and argue as much. Yep his attitude changed he was more positive, he tried a new sport.

Some highlighted that they were doing positive things

*If he sees the wood box empty he brings a load in and when he has been walking Jack (dog) he will bring a load in without me even asking. His schooling has improved he has gained extra credits by doing extra school work at school, he brings work home and just does it without being told.*

*He is achieving at school with improved marks.*

*he was positive, got his self-esteem up um yeah, he had a bit of a glow on. Tahuri Atu was a good influence on him, had goals, boxing and job options and he was looking at mechanics he was surrounded by positive people.*

Part of the Appreciative inquiry process was to ask them about a good decision they had made whilst on Tahuri Atu.

One respondent liked the fact that he was making amends for what he had done and conveyed that “*Washing the cars at Awarua to get money towards reparation*” was something he was pleased with.

Another said “*got my community work done by taking the graffiti off walls.*

A respondent stated “*attending the course at the YMCA and receiving a letter from the Judge*”.

As a social worker it was a pleasant surprise to see that they were being accountable for their actions and this showed they were taking their family group conference plan seriously. The other two respondents framed their answers by talking about the positive things that they had done, rather than when they felt positive about a decision they had made.

The four rangatahi respondents felt good about the positive activities they had done and things they had learnt whilst being involved with their mentors.
Two common themes that stand out for all four young people are that it was good having a mentor and they had fun.

Some of them actually named a positive mentor that stood out to the participants

They named a number of positive things that they did and had learnt about themselves: A respondent conveyed that “it was good working with a mentor. I had something to look forward too.”

Another one said:

he pushed me to try new things. We went floundering I said I’m not doing that he would say nah come on just try man just pull the stick. I said I’ll probably get knocked down by the waves. No I will put you down the shallow end. I can actually do well at school, I am not absolutely hopeless at soccer, and I can work as part of a team. I went floundering, fishing with spears, eeling, swimming from a boat and I made a bone carving

A respondent asserted that

I liked being picked up and going places, having fun, kind of like a big brother. I did boxing, fishing, rugby, paua diving, learning with the tanks, hands on. I went to “spraying it up” for 6 weeks a fulla came down and taught us spray painting as art. I did heaps of new things; made a tanewha carving went on camp. The best thing I liked learning was how to dive properly at the splash palace with tanks, it was called ‘tangaroas whero’

Another said

getting introduced to everyone there, (ASHS) meeting new people playing basketball, floundering and cooking them up at Awarua, playing touch in the car park. Doing art, bone carving, making the patu and screen printing the tee-shirts we are going to wear for our art exhibition.

A participant said “yeah it was pretty good. I got to make the patu and go floundering and stuff and meeting new people. I made a bone carving and screen printed a tee shirt for the exhibition.”

All four young people said they felt better about themselves when they were involved with Tahuri Atu and their parents backed up the statements. Three of the four young people have not offended since finishing with Tahuri Atu.
One said, “yeah I would come home and tell my family what was happening.”

A respondent conveyed that

he would come home with a big smile on his face and would go and do his chores without being told. When he was working with [his mentor] his offending definitely went down. One time our boy ended up at a party where his mentor was. He came and told us we did not know our boy was at a party. We think mentoring is good for young people, our boy was involved with his mentor for about a year and now is with another mentor-, but if he had an option he would go back with his first mentor. He prefers a Maori provider and so do we as a family as you can relate more as more hands on, and can relate and learn about Whakapapa.

A respondent stated that

I feel more confident about what I am doing. I know it was wrong to offend it wastes my time and having to do community work, wastes money because I have to pay reparation. I am going to get an art degree or something and get into the air force.

Another - “Yeah I feel better don’t get into trouble at school. Mother said did not have a choice about being involved with Maori or non-Maori agency”. Tahuri Atu were full so went with the YMCA mentors.

**Aspirations/Goals**

All respondents have aspirations/goals. In terms of what job that they hoped to do in the future, respondent one wanted to be either a mechanic or builder and was currently aiming to pass NCEA level one. Respondent two’s first option was to become a shearer and the second option was a mechanic he was in the process of enrolling on a shearing course. The third respondent was at school and his academic achievements were improving with the Dean contemplating moving him to the top class. He is considering applying to go into the Air Force when he is older and considers himself good at art and he may complete an Art degree.

The fourth and final respondent was also at high school and he thinks he may become a Chef, his school work had improved and he was completing extra work at school and for homework. All young people knew exactly how many NCEA level one credits they had what they needed for a pass and what subjects were needed for their particular vocation.
What Tahuri Atu Mentors had to say?

As well as the focus groups with the three Tahuri Atu mentors they were also interviewed individually. One had recently left ASHS and one of the respondents had only been with the organisation for a few weeks.

A series of twelve questions were asked but only as a guideline. The first question was why they choose to work for a Maori Organisation and did they use Maori concepts or frame-work whilst working with rangatahi and whanau.

All three mentors were Maori and liked the way a Maori Organisation was set up. One mentor likened his mentoring role to a big brother (tuakana). Another said that he could “do more with Rangatahi using Maori values and a Kaupapa Maori Organisation being open to it and respectful of tikanga and kaupapa that they can bring wood carving whaikoero, art and those sort of programs, and kapahaka is quite easy to do here”. All three mentors used Maori concepts and frameworks, two used Mason Durie’s Whare Tapa Wha framework and one respondent used “Takarangi”, a competency based frame-work.

The second question was about evaluating Rangatahi and how they defined success. All mentors spoke about going out and completing an evaluation form with the parents and young people, one at the beginning of the process and one at the end. This evaluation was able to provide information about whether progress was made. They stated that they had two plans, the family group conference plan and one for the young person’s personal goals. They deemed success as having completed both the family group conference plan and achieving their personal goals, and if they were in Youth Court receiving a discharge without a record, meaning that no offending occurred, they had a clean record. One mentor stated that “some whanau are reluctant to change, they talk about making positive changes but when it comes down to it, they just want to talk about it and not do it”. He asserted that it made his mahi a bit harder without the whanau being on board, with the message being conveyed that working with rangatahi was not deemed that important.
Key qualities and attributes for a mentor to be effective

All mentors reported that you need to be able to build rapport and relate with Rangatahi and their Whanau and that communication skills are fundamental. You need to be “flexible that is not too rigid in your ways as it is not all black and white, you have to be adaptable”. One mentor stated you needed to be “open minded, non-judgemental of what they have done, only judgement for safety stuff, get down to their level and talk to them like people respect them and listen”. A mentor conveyed you have to be “willing to learn with the whanau, portraying a positive image being a leader and setting an example for my clients”. Another spoke about “having the drive and motivation particularly when banging into brick walls with whanau, I need to have motivation to get through it”. “Having fun is a must; it is no use being serious all the time”.

None of the mentors could identify how old a mentor should be, they thought not to old, but then they would talk about an older person who could relate to young people. So what started out with say 20-40 years of age did not end that way because there were exceptions, so it came down to relating to rangatahi and being aware of that particular generational issues.

What makes a successful mentoring programme

The respondents proffered a number of reasons for what makes a successful mentoring programme. To undertake a variety of things, particularly traditional things like floundering and fishing because this makes a contribution to the family. When young people have caught fish for the family it instils them with a sense of pride to be able to contribute kai for the family. Other whanau members have become involved in fishing and a “new seed” has been sown. By whanau taking responsibility and demonstrating ownership, this could become a whanau recreational activity.

They said that it important to be accountable as a mentor, if you say you are going to do it, carry it through, as many rangatahi have had broken promises all of their lives.

One respondent was quite clear that first you must have the right people, good policies and procedures in place. You need resources in terms of cars and financially to be able to hold camps, mountain biking and resourcing other activities. The respondent said that the financial resourcing was not the be all and end all, but you needed to let young people experience new
things, to open their eyes to new experiences. He recalled a time when they went to Queenstown in a bus with the YMCA, most rangatahi had never seen snow. Therefore the experience was considered invaluable, it was not a big expense and rangatahi had a new experience which contributed to the positivity around the programme. Another mentor believed you needed forward thinking management so that they could obtain funding to provide different programs like the ‘spray it up’ program that taught rangatahi art from spray painting. The mentors felt that it was important to work alongside rangatahi and whanau. One example illustrated was about a young person entering into a contract where part of it was to paint a fence which they did not want to do, so the mentor worked alongside and painted the fence with the young person.

Organisation/Value and training

Two of the mentors felt that they were valued by the organisation with one of the mentors saying that they believed the organisation had faith in them to do the mahi well. None could quite articulate how they were valued, but all conveyed that their training needs were met. They were all undertaking further training, two doing postgraduate studies and one a diploma in youth work. Two mentors felt that they were forced into some training that they did not see the value of it, but they were able to submit requests for training, which was approved most of the time.

Do Rangatahi offend less, do you make a difference

One mentor was unaware if rangatahi offended less as they were relatively new to the position. The other two mentors stated that young people did offend less when working with them, and it was more successful when the whanau were on board. The mentors run holiday programmes to keep young people busy so that it would lessen the likelihood of them re-offending in the holidays. One mentor recalled that one of his clients offending would increase or it would lessen depending on what was happening in the home. They believe they do make a difference with rangatahi by providing them with an array of positive experiences and encouraging them to try new recreational pursuits such as sports, music, art carving, kapahaka and the like. It gives rangatahi, a taste of different possibilities and what might be. Mentors articulated that they have observed young people’s confidence grow when they have learnt a new skill like gathering kai moana and becoming proficient in a sporting activity.
From time to time Rangatahi come back and tell their mentors that they have a job and how many credits they have and they know it is good positive work instead of someone putting them down and saying that they are useless.

**What the Youth Justice Co-ordinators and Police say**

A series of six questions were asked of two youth justice Co-ordinators and one Youth Aid Officer. Although these discussions were of a more informal nature they noted the value of mentoring and whether they thought it made a positive difference for young people.

**Positive Changes**

All respondents agreed that the Tahuri Atu mentoring programme brought about positive changes. One respondent stated there was a gap in the young person’s life and a mentor can be that adult person to solely try and find the hook or something that interests them in way to boost their own self confidence. A second respondent proclaimed that mentors helped young people who did not have a lot of support from their families to complete their plans. They are linked into wider services such as education and embark on activities that benefit them as well. The third respondent stated from their observations that young people become more engaged in activities that included sport and recreation and there were high rates of completion of family group conference plans. The respondent suggests that it fills a gap the families are unable or unwilling to take responsibility for. All respondents stated that they had seen the Tahuri Atu mentoring programme worked in the short-term. But, felt that it was virtually impossible to find out what the intervention is responsible for, particularly when a plan can include, drug and alcohol, education with mentoring thrown into the mix. They all proffered examples of how the mentor hooked rangatahi into their plans, an example of one young person that had an interest in learning the guitar so after completing their community work, lessons were provided. Another example was a “young person was taught how to catch flounders, a flounder net was jacked up and the father went out floundering, therefore the seed was sown by the Tahuri Atu guys”. One respondent commented that the mentors at ASHS provide both individual and group mentoring. The individual mentoring draws out the strengths in a young person and the group brings out the camaraderie and teaches young people how to work as a group.
Paid/Unpaid

One of the questions they were asked was if mentors should be paid or unpaid. A discussion ensued about the United States of America whereby funding was by way of corporate sponsors. Mentors are unpaid, expenses were reimbursed and one person was employed to co-ordinate the mentoring programmes. All respondents stated that New Zealand was different and geographically very small. They were not aware of any corporate sponsored mentoring programmes and there was not a large pool of volunteers lining up to assist with mentoring in New Zealand. They believed that you have more control over paid employees, than volunteers. One respondent implied most volunteers would be seeking paid work and leave, therefore it would be inconsistent and you could do more harm than good, given that mentoring came down to building relationships and rapport. That scenario would reinforce for young people that yet again they have been let down by adults.

Attributes and getting the right person

All three professional respondents proclaimed that it was paramount to get the right person as a mentor. One respondent went so far as to say that you have to “get the right person one hundred percent of the time or do not bother”.

Mentors have to follow through and not let young people down if they say they will meet them on a particular day they need to or young people would not respect them and would not engage. “They would make a comment like such in such is all shit”. Rapport, relationship building and connection was another crucial attribute that all three respondents raised. It was voiced that you need to give the young person choices in participating in new activities, and not to be too prescriptive and dictate. This then should open their eyes that there is a whole world out there with loads of options and perhaps ignite their passion for something.

The right person was conveyed as being: practical, calm and well-adjusted people that are happy with in themselves. Being aware of your own values and beliefs, know where the boundary is, have good listening skills, not judge them and definitely no lecturing. All respondents thought that life experience is helpful for mentors but does not mean you have to be experienced at everything.

No respondents could come up with what a perfect age of a mentor should be. At first glance they all purported to say young and not too old. But after some thought they recalled older mentors who worked well with young people. One respondent said they had to be aware of
generational issues that young people face and basically be on the same page. The consensus was that it was essential that all mentors had to have excellent rapport building skills. They needed to be able to identify the gaps in a young person’s life and some older people had more insight and skills than younger people and vice versa.

All respondents articulated that you have to have a person who can be on the same page as a young person. The mentor has to be able to draw out the strengths or find out what they like and re-direct the perhaps negative into positive actions whether that is in education, learning how to fish, carve, swim, cook or support them to find employment or re-direct them towards music or wherever their talents lie.

**Qualification versus skills**

All respondents expressed that it was more important to acquire people with the skills and some experience rather than people that have a qualification. One respondent suggested that a qualification can give you more integrity and credibility and can affirm things for the right people, but you could never rely on just a qualification. Another respondent stated that perhaps the mentor’s immediate boss/supervisor should have some sort of qualification for boundary purposes and for supervision.

**Is Tahuri Atu a transportable programme**

The question of whether the programme of Tahuri Atu was transportable as a programme was put to the respondents. The response was that the concept is definitely transportable but the success would be determined by the quality of the mentors. On the face of it the programme should be transportable; however it appears to come down to the skills of the person. It was suggested that if the wrong people were employed they could do more harm, particularly with trust and ‘follow through’. Respondents voiced their opinions strongly in this area, saying that many of these young people have been let down most of their lives and if a mentor were to let them down it would be soul destroying.

**Better with mentors or not**

All respondents asserted that it is better to have mentors working with young people than not having mentors. One respondent guessed from their statistics that there would be ninety percent or more completion rate of youth justice plans because mentors were involved. Mentors can also give them a taste of what might be in the young person’s future, by
encouraging them with various career paths. Mentors are able to encourage rangatahi into an array of extra circular activities that their families may not have exposed them too. Another respondent conveyed that without a mentor driving the plan it probably would not happen if left up to some families or social workers. Mentoring helps fill a gap the families are unable or unwilling to do, as well as having an independent person who sees the young person with fresh eyes and has no preconceived ideas about them.

Are there positive changes in rangatahi

All respondents believe that mentoring works in the short-term. The respondents discussed various young people who they had referred to Tahuri Atu and remarked on young people appearing more self-confident and happier with in themselves. One respondent affirmed that Tahuri Atu mentors appear to “motivate young people, making them feel good about themselves and it is not in a way that is counselling, as soon as kids hear counselling they feel threatened and get their back against the wall”. Another respondent described mentoring as “it almost makes the kid sit up and take notice and it puts some responsibility on them to put some positive thing into their lives”. Idleness or going from being idle to doing something was felt to be an important aspect for one respondent. The respondents felt that mentors have been instrumental into getting young people into education, other courses, shearing or on farms and learning aspects of Maori culture. After a young person had been working with a mentor a respondent remarked that the young person was more open with them, their theory was that they had trusted another adult. Respondents stated that when a young person came into the office with their mentor to show them a carving they had completed, the young person would stand up straight and be grinning and nodding when they were told what an excellent piece of work their art was. Respondent’s comments were that the kids just had such a sense of achievement when they had accomplished something positive and revelled in being told how good they were.

Summary

This chapter has recorded what the parents, young people, mentors, police and youth justice co-ordinators have to say about mentoring. It appears that mentoring has been a positive experience for the young people that were interviewed. Building rapport was identified as being a key attribute for mentors as well as being flexible, open minded, having fun,
providing new positive experience and mentors following through what they say they will. The difference between mainstream and Tahuri Atu is that the Maori programme provide traditional fishing and gathering kaimoana experiences and teach basis kawa, tikanga whakapapa and whakawhaanaungatanga (relationships). They are also able to teach specific Maori based activities such as wood carving, wahikorero, art and kapahaka. Maori mentoring programmes aim is not only there to prevent less crime, engage Rangatahi to further education and obtain employment and build self-confidence. Its major purpose is to strengthen a Maori identity; it is about the whole person, mind body and spirit. Whereas a mainstream mentoring providers main aim is to turn out law abiding good citizens who engage in further education or obtain employment.
Chapter 6 - Discussion

Whaia te iti kahurangi
Ki te tuohu koe, me he maunga teitei
(Pursue excellence
Should you stumble, let to be to a lofty mountain)

This chapter looks at whether the research questions have been answered and what implications the findings have for practice. As mentioned the research questions are:

1. What are the essential elements of the Tahuri Atu mentoring programme?
2. What are the distinctive qualities of a Maori mentoring programme?

Therefore, this chapter will analyse the Tahuri Atu programme to define its essential elements by looking at its strengths, key elements, and the processes of mentoring that it uses. We will also look at the weakness of the programme and other issues that came to light through the research. As Tahuri Atu is a Maori mentoring programme, we will look at what it can tell us about the distinctive qualities that a specifically Maori programme can add to the worldwide knowledge of mentoring. We will also look at whether Tahuri Atu is transportable, the role of natural kin mentoring, before looking at the limitations of the Research and any recommendations that can come out of the research.

Research design

Appreciative Inquiry was the method used when completing interviews with respondents. AI was considered the most appropriate approach because it appreciates the best of what is. It builds relationships enabling people to be known in a relationship, rather than a role, it creates an opportunity to be heard and is positive. Appreciative Inquiry is compatible with Kaupapa Maori as it is collaborative, can use the constructs and values of the culture, allows for insider research to take place and the research process uses affirming questions highlighting whanau strengths (Cram, 2010 p. 12; Michael, 2005 p. 224; Preskill, et al., 2006 p. 1; Whitney, et al., 2003 pp. 20,21).
The research also used a Kaupapa Maori approach, adhering to such as expectations as:

- giving full recognition of Maori cultural values
- follows a process that adheres to Maori protocols
- the interpretation of the findings is done in light of Southern Maori perspectives
- tikanga Maori is adhered to

**What makes a successful mentoring programme**

As we found in Chapter Two the literature regarding mentoring outlined a number of qualities internationally, that defined successful mentoring. The most important, and this come up time and again, is the relationship between the mentor and mentee.

The mentor is the driver and is responsible for engaging young people, building trust, being sensitive, being consistent, open to new idea, giving young people a choice to choose activities and it is about having fun.

Mentoring should:

1. Enhance social skills and emotional well-being
2. Improve cognitive skills through dialogue and listening
3. Serve as a role model and advocate

According to the research mentors whose influence extends into more than one of these three arenas are likely to have the greatest impact on adolescent development. None of these beneficial changes can occur until the mentor and young person establishes an emotional bond, where they feel connected and that there is mutual trust a sense that one is understood, listened to, liked and respected (Rhodes, 2005 p. 31).

Overall Tahuri Atu has been recognised as a successful mentoring programme where young people have furthered their education whether that is by being back in school or attending courses and have also obtained employment because of the dedication of Tahri Atu mentors.

Most importantly of all young people conveyed that they felt good about themselves whilst working with Tahuri Atu mentors, they learnt an array of new skills, had fun and mentoring was a positive experience for them. Parents have agreed with their children and noticed that
they were happier and more positive about themselves when working with a mentor. While Tahuri Atu has many of the qualities mentioned in the literature, how Tahuri Atu achieves these things is what sets it apart. It has been identified by the community as a long-running successful programme, but it also has important differences to international programmes.

However attachment and resilience is an important factor when considering mentoring youth, if youth are not attached or have not built up resilience, then it would be highly unlikely that a youth would be able to form a caring relationship when they have they have never formed one with a caring prosocial adult (Masten, et al., 1998 p. 213). Mentors need to be aware when young people do not appear to form a bond and discuss this with the referrer as the young person might have bigger issues than a mentor can help them with.

**What are the key elements that make Tahuri Atu successful**

*Relationships and networks*

The key elements that make Tahuri Atu successful arises in the first instance from the mentors that are employed by the organisation. Tahuri Atu mentors connect with the young people, build an emotional bond and build a rapport which forms the basis for a trusting and effective working relationship as the above literature concurs. The mentors form professional working relationships with a vast number of organisations such as: schools, other education facilities, drug and alcohol organisations, families, Courts, Child Youth and Family, sporting clubs, various employment agencies and different groups of employers, like the freezing works and shearing contractors in the community and Marae. Tahuri Atu mentoring takes place in the community so mentors need to be effective in communicating and building relationships with numerous groups of people than the United States mentors because of the cultural obligations, expectations and networking that is necessary when working in a Maori environment.

*Traditional Practices*

Another important point to highlight with Tahuri Atu is that it strengthens cultural identity. Their activities link them to their heritage, traditional Maori philosophies, customs and practices. In Maori terms it is important to know your identity, i.e. who you are and where you are from. Part of that is knowing the skills and practicities of their ancestors. E.g., Mentors explain the significance of Herekeke (flax) to young people and how to harvest it correctly and how important it was for the Tipuna. Flax was used to make clothing, the flax fibre
stripped to make (moka moka) soft fibres for cloaks clothing, as twine to lash materials together. It is still used traditionally today for mutton birding to hui the birds together five at each end looped together, ten birds in total so that they can be slung over one’s shoulder, thus making them easy to carry. While this may seem a random detail, it shows rangatahi the skills and knowledge of their ancestors, because even today, flax is far superior to twine as twine tends to tangle and flax does not.

Tangaroas whero was a programme that the mentors ran that was based around Maori traditional fishing practices. This programme taught young people how to scuba dive but incorporated the traditional practices of gathering seafood. It involved story telling of Tangaroa and portrays aspects of being respectful of the sea. It taught young people how to gather and harvest seafood correctly and lawfully and explained the reasoning behind the practices. They illustrated the importance of not plundering kaimoana (seafood), and to target certain size fish for sustainability reasons. By teaching young people how to fish teaches them a skill they have and that can be handed down through subsequent generations as well as making a contribution to the family and builds self confidence in young people.

As previously mentioned it sows a seed and has been instrumental in hooking one of the fathers back into traditional food gathering practices. It helps build better relationships with fathers and sons because it provides kai for the family and more importantly they spend quality time together.

If there is a tangi our Runanga has from time to time contacted ASHS to take rangatahi out to gather toheroa/paua for tangi. Rangatahi felt a sense of pride that they had been part of the collective, gathering and preparing seafood for whanau and manuhiri (visitors), as had their ancestors before them would have. Food gathering practices is important to many indigenous cultures and gathering kai moana still remains significant for Maori. Many non-Maori folk enjoy gathering kai moana as well. It would appear with the breakdown of the family unit, rangatahi are not being taught kai-moana gathering therefore it is something that Tahuri Atu mentors can carry on and teach young people how to contribute kai to the whanau and thus build stronger family relationships.

**Targeted activities that are responsive to rangatahi needs**

Tahuri Atu provide choices in which activities young people would like to participate in. Styles and Morrow (1992) found in their elder and at risk youth study that giving youth,
choice was an important factor in the relationship working. Tahuri Atu Mentors work from
the youth justice plan and formulate another one with goals that the young people want to
achieve, which could include enrolling onto a course or attending music lessons. The Tahuri
Atu mentors enjoy and have a passion for working with youth.

They appear to like the challenge of finding out what they can hook the young person into and
enjoy the fun and banter that goes along with it.

Mentors have given young people choices and have found strengths in young people and
developed them further. One example was that a young person wanted to play a guitar. He
was encouraged to complete his community work and then he commenced guitar lessons.

ASHS have run holiday programmes to keep Rangatahi occupied over the holidays to try to
prevent further offending. In the past they have run camps, dive courses, carving lessons, art
programmes, cooking programmes and put on an art exhibition displaying young peoples
completed art work.

Young people have spoken about being involved in camps and how much they enjoyed them.
By Tahuri Atu mentors doing what they say they are going to do, reinforces to Rangatahi that
the mentors can be trusted and that they walk the talk.

Thus by mentors taking young people to appointments this demonstrates they care and can be
trusted and also builds relationships and illustrates that they are being accountable and are
fulfilling their obligations in their plan.

Tahuri Atu mentors give young people choices, they run two plans, the family group
conference plan which in the main is task orientated for accountability purposes. The second
plan is identifying some goals what they would like to do and how they will get there. The
more difficult aspects such as community work, alcohol and drug problems and anger-
management is usually tackled first followed by recreational pursuits next.

Mentors and young people have identified having fun as being an enjoyable part of working
together.
Rangatahi conveyed that they like learning new things as well as just hanging out playing basketball in the car park and cooking flounders at ASHS. This demonstrates that it is not always about spending money, it can just be about spending quality time together, which is part of the bonding process.

Above all they provide a lot of hands on practical skills, like fishing, diving, carving, art work, getting young people into employment or back into educations. They provide a cultural aspect whether that is with fishing, carving or whatever they are embarking on and they explain ‘tika’ what is correct like rituals associated with carving and harekeke (flax).

**Status of mentors**

Mentors are provided with training, some is imposed from their organisation, and other training they are able to choose. Non-government organisations like ASHS are able to access good funding streams to enable staff to gain formal qualifications. It may become a concern that ASHS in the future may not be able to retain mentors when they gain qualifications as the wages are not as high as government departments and the like.

Tahuri Atu mentors are paid employees of Awarua Social and Health Services. In many other western countries and particularly in the United States of America, mentors are largely unpaid. The programmes are funded by corporate sponsors and usually a co-ordinator will be the only paid employee. The volunteers receive reimbursement for fuel and other minor costs. By employing mentors this enables the employer to have more control as opposed to volunteers who can come and go and may have other commitments. Hence you are able to place higher expectations on paid employees rather than on voluntary unpaid personnel. This ought to equate to employers employing mentors with the necessary skills and attributes for the role. As one colleague conveyed about the paid versus unpaid mentors if tahuri atu mentors were volunteers they would be looking for paid employment, therefore there would be no commitment or stability for young people so it might be a waste of time and would do more harm for young people than good.

**The quality of the people mentoring**

Tahuri Atu appears to work because the right people have been employed. It would seem that Awarua Social and Health services have employed mentors that are practical well balanced individuals with good communication skills and they are aware of issues facing young people.
They have delivered what they said they would and have on the whole progressed young people through their plans in the specified time-frames.

There is a wide range of people that have been mentors; it is the quality of the person that makes the difference. The reliability and integrity makes such a difference to how successful they will be with young people.

Professional respondents suggest that there needs to be a clear purpose of mentoring why we are here what is it that we are doing. “They need to have something in place for young people when mentoring ends and build them up to be stronger than when they first started”. Therefore young people would need to be enlightened rather than be dependent.

A professional respondent expressed that a mentoring frame-work should be structured and based on certain tasks and not just hanging out. However this was contradictory to what a young respondent conveyed that he loved being picked up and hanging out, just going somewhere. What was deduced from that comment was that he was happy someone had just taken the time to pick him up and do something solely for him and with him. The mentors must provide some structure because if there was none young people would probably vote with their feet. However if the structure were too stringent young people would not want to engage with a mentor, so balance is essential.

Professional respondents articulated that individual mentoring and group mentoring are distinctly different and they have a diverse impact and the mix of the two is ideal. They stated that ASHS work individually and then in groups for the holiday programme. The group teaches young people about working as a team and must be able to engender fun and camaraderie, whereas the individual focuses on that individuals need or strengths. Another professional respondent conveyed that she had observed ASHS mentors in a group setting and they just knew how to settle a young person and yet bring out the best in them with plenty of laughter into the mix which was felt to be very skilful.

**Involvement of kaumatua**

Another element that contributes to making it successful is that all mentors stated that they are mentored by an elder colleague in the work place. This person holds another position in the organisation and works on a supported bail programme, of which he works intensively with
offending youth including family for a six week period. He does exactly everything he says he will and works well with females and males alike. The families and young people speak highly of him and he is well respected in the community as well as by other organisations like: the Police, Courts, Youth Advocates, Schools, Child Youth and Family other training establishments and non-government organisations. In Maori terms he would be described as having a lot of mana (prestige).

It would appear that the other mentors attempt to emulate their colleague and hence this maintains good strong practice and keeps the bar level raised, preventing mediocrity.

**Voluntary involvement**

The young person must want to work with a mentor and not be badgered in to it, consequently it is voluntary therefore it starts off on a more equal footing.

**Weakness of mentoring/the programme**

A number of weaknesses have emerged from the study.

Professional respondents, mentors, young people and families conveyed that perhaps the young people need to have a longer period with their mentors. This appears to have been a common thread throughout the study. Some professional respondents felt that it takes time to build rapport and the young person may just start to trust the mentor and the plan finishes. Families and young people have echoed similar comments throughout this study. Many youth justice plans run for a period of three months which is not long to build an effective trusting relationship. This raises concern that young people will feel let down. Professional respondents have expressed that we expect young people to trust another adult and we reward them with abandonment through no fault of their own. This raises a valid point many of our youth justice young people do not trust adults because they have been let down by adults all of their life. If mentors build up the young person’s trust and finish with them as soon as the plan finishes say in three months this may not be long enough and psychologically this could actually do more harm than good.

Only young people who offend and have a youth justice conference are eligible for a mentor. Professional respondents conveyed that some kids with difficulties would benefit but they
have not offended. It is fiscally driven and there does not appear to be anyone willing to fund mentors of mentoring programmes for non-offenders and particularly victims of physical and sexual assault. It could build self-confidence in a victim who has been on the receiving end of an assault from a young person, however funding covers the young person who is the offender and does not enable funds to be used for the Victims.

A professional respondent stated that there is no yardstick about what is good mentoring. New Zealand has very little research on mentoring and most of the information comes from overseas namely America, therefore if mentoring develops further in New Zealand the implications of the Treaty, local values and cultural conditions would need to be included when devising program principles (Evans, et al., 2005 p. 411). It was identified that some standard framework for mentoring should be developed.

Accordingly professional respondents proposed that there needed to be more male mentors, given that there are a number of single mothers parenting young teenage boys. Sometimes you need a male to teach them how to be responsible boys and when both organisations are full the young person’s needs are not meet. If programmes are full a young person has to go on a waiting list and the first one to become available may be the YMCA when they have requested a Maori organisation or vice versa.

Everyone agrees that mentoring works in the short-term but are interested in long term benefits.

**Issues around young people and families**

Mentors have filled the gap in many instances from the lack of family support. This at times can make the mentor’s job more difficult if the parents are not on board. If families embrace and encourage the mentor relationship it has been recognised by mentors that things bode well. As conveyed by mentors a number of families have drug issues, and it is very difficult for them to try and persuade young people to do anything about their cannabis issues when their parents are smoking cannabis themselves. Professional and mentoring respondents have expressed that some families have not got what it takes to get their young person through their plan and invariably means that the mentors have to persuade and motivate young people to complete tasks in their plans like community work and undertake drug and alcohol therapy regardless of the inherent barriers.
Issues around the programme

The programme is under-resourced and not fully funded, there is no job security as contracts are not for long periods of time.

There should be more mentors that work with young people over a longer period of time.

One perspective conveyed from a professional respondent is that both programmes are less consequence orientated, than the Police, Courts or Co-ordinators or perhaps it is a different mind-set. The statement was conveyed by the Professionals and they do come from a different mind-set. Police are the informant or referrer therefore their strengths is from being disciplined and through law statutes as do the Courts and the Co-ordinators who are governed by the Children Young Persons and their Families Act 1989, as opposed to Tahuri Atu and About Face that are more strength based and community focussed, therefore less punitive in their approach.

The 01 October 2010 amendments to Children Young Persons and their families’ act 1989, now includes mentoring orders (Children, Young Persons, and Their Families Act 1989, 1989). The worry is does that mean that the Ministry will approve other providers instead of strengthening the capacity of ones that already exist. A number of providers on 01 October 2010 were supposed to be funded under a fresh start initiative of the Ministry of Social Development. However we are just about two years down the track and are still not sure which organisations have been allocated some of the fresh start funding. It would appear from Wednesday briefings that are held at Child Youth and Family that the Ministry seems to think that people will take on the role of mentoring at no cost. It is highly unlikely this will happen given that it is very difficult to recruit voluntary people for mentors in the buddy programme, in Invercargill, they often advertise for Big Buddies. Child Youth and Family have difficulty recruiting foster parents and they are reimbursed for costs. Statistics New Zealand figures for young people that are involved in Youth Justice Conferences in New Zealand identify that 53 percent are Maori. One has to contemplate as to why at least 50 percent does not go to Maori providers of social services.

New Zealand is a small country many families have two parents that work full-time, therefore there are less people that have the time to volunteer; perhaps in University towns students
who are wanting experience in social services may volunteer. New Zealand does not have the corporate sponsors like the United States of America and they have a much larger aging population than this country.

**Is Tahuri Atu Transportable?**

In one sense the concept is transportable, you should be able to pick up a programme and run it. However, you must have the right people with the right attributes and skills so that they can build confidence and trust in young people. It is imperative that the mentors or someone in the organisation knows what is available in the community and how they can hook into events, programmes or resourcing in that community. In order for any programme to be implemented you must have the appropriate resources. The resourcing not only includes having, enough, phones, desks, computers, space and cars. In Southland the sea and rivers are a natural resource and you do not have to travel far to access therefore mentors take advantage of gathering kai which are useful skills. Young people are taught to eel in the rivers and fish and gather seafood from the sea.

As already mentioned this not only beds in a new skill but makes a contribution to the families and also helps build and strengthen closer relationships with peers and Whanau.

If this programme was transported somewhere that was not accessible for fishing and gathering seafood, other natural resources and useful activities would need to be sourced.

**Natural/Kin Mentoring**

Mentoring is not new. In some way all cultures have trained and mentored their young people. Many traditional Maori practices have ceased and we often only have a part of what was once there through the handing down of various traditions, the accounts of early travellers and missionaries and very importantly the written works of Makereti and Buck.

In the far South around Rakiura (Stewart Island) families and particularly hapu still harvest titi (mutton birds) each season from 1 April until about mid-May. This is the oldest surviving industry in Aotearoa (New Zealand) with traditional forms of teaching, training and
mentoring still occurring in an unbroken chain from the ancestors. Titi was traded amongst other tribe’s pre colonisation and post colonisation and was a stable food for Rakiura families.

As previously mentioned families have been gathering titi for many generations, from when Waka was used to navigate Te Ara O Kiwa (pathway of the Whale) now known as Foveaux Strait. Helicopters now travel as well as fishing vessels to and from the Islands. This has been a natural, whanau mentoring relationship and starts off usually by being taken down from babies or small children. It is traditional, communal and seasonal in nature and has been for centuries. Although titi harvesting has been modernised and evolved through the subsequent generations, the fundamentals are still the same. One has to go out and nanao (bringing titi chick out of burrow). All children have been mentored via their parents, grandparents, aunts, uncles, cousins, and elder siblings. If anybody fishes off the landing, the catch would be distributed out to whoever was on the Island at the time, so sharing was an integral part of Island life. As previously mentioned Margaret Bragg and my Uncle John have both expressed that when they were young children, they contributed to the family by going and collecting lala (twigs) in the bush to start the fire. This developed to plucking the backs of the birds as they were easier and as they got better they proceeded to pluck the fronts of the birds and so on. They were taught from their kin the Island fauna, the bird life, the names of the sea mammals, the names of the various manu, how to cut tracks and look after them, how to fish, how to tie a hui and all other aspects on harvesting titi as well as rituals associated with birding and what is considered tapu (scared). Before birding started they helped in the preparation as Margaret and Tiny have mentioned, harvesting kelp, making poha and weaving kete.

By the time they reached adolescence and in some cases earlier, rangatahi were just about as proficient as their parents and grandparents at harvesting titi.

Mutton birding teaches young people the value of hard work, about their natural environment like weather patterns, the tides, and the moon and passed down from generation to generation. This instils a sense of pride, mental and physical hardiness, confidence, competence and independence in young people, which lasts through out their entire life.

Mentoring in this mutton-birding lifestyle, goes against the modern trend where many young people are isolated from a range of caring and consistent adult relationships (Tierney, et al., 2000 p. 2). In a mutton bird environment a young person is taught all aspects from the
whanau therefore resilience, confidence and proficiency is taught on an Island that is a close-knit community where all inhabitants are related by blood or by marriage. There is little in the literature on indigenous mentoring or the context in which it takes place but Werner and Smith’s longitudinal study in in 1954 on Kauai Island found that many of the children were exposed to poverty. Some parents had serious mental health problems and were relatively uneducated. Yet many children remained invincible and developed into competent and independent adults. They found in the study that the children that did well had attached to significant adults and therefore were able to attach to others, like grandparents, teachers etc. (Werner, et al., 1982 pp. 2-3). Most mutton-birders past and present are not wealthy, but people manage to get themselves there season after season. It makes sense that families bond and relationships are strengthened each subsequent season when families are living working, playing, laughing communally together for six to eight weeks every season just as their tupuna did.

Traditional mentoring would have been carried out by members of the hapu so therefore if it was for female roles that were taught with mothers, aunts, grandmothers and whanau to help cut and carry flax, how to prepare flax and make baskets and weave, mats and cloaks. They were taught to waiata and haka (Makereti, 1986 p. 142). The males were taught by their fathers, grandfathers, uncles from an early age about cultivations about planting kumara and taro. He learnt how to snare small animals and how to trap for eels and nets for sea fishing as well as gathering shell fish and how to build and carve (Makereti, 1986 p. 144).

Tahuri Atu mentors teach the fishing and seafood gathering to Rangatahi as well as basic te reo, waiata and haka and an aspect of carving and art. This is similar to traditional times except that in these modern times the time factor would be for about two-three hours a week whereas traditional practices would have been from sun up to sun set. Also mentors are paid whereas in traditional times it was about survival for the hapu as a whole and passing on food gathering, customs, practices and traditions to the next subsequent generation.

Limitations of the Research

The research is not empirical there would not be enough participants to have two test groups, therefore we have to rely on case studies and qualitative research which brings out the depth and detail from a smaller number of respondents (Padgett, 2008. p. 56).
I would have been keen to interview more young people over a longer period of time. However in saying that you are dealing with young people’s lives and you cannot toy around with their future.

As I have mentioned before as an inside researcher I wear many potae. In the first instance my paid employment is a youth justice co-ordinator who refers many young people to Tahuri Atu and About Face the other mainstream provider. I am the secretary and Trustee of Awarua Rununga of which Awarua Social and Health Services is a subsidiary of. Until recently I was a member of the management group for ASHS. The role was more a support the Manager and ensuring that we were meeting the obligations of our contracts and how we were financially. The decision was made to step down until this project had been completed and the reason was that I did not want anything or anybody compromised.

**Future Research**

It would be interesting to interview the respondents before and after the programme to identify what has changed and follow through until they had finished which would be a longer piece of research.

Compare a non-Maori organisation and a Maori organisation in more depth and compare the differences. However the non-maori organisation might not like to be compared to another organisation. By using appreciative inquiry you look for the strengths and maybe it may be difficult for respondents to look at things more intensively.

Perhaps further study could look at the notion of Tuakana/Teina how this has been traditionally used, the purpose and usefulness and is this applicable in these contemporary times.

**Recommendations**

Increase funding for these types of programmes they are not for free. Given that Maori have the highest offending statistics and New Zealand Statistics have Maori youth having 53 percent of the family group conferences in New Zealand, more Maori organisations need to be funded for more mentoring type roles that encompasses more Maori values like; tikanga, te
reo, whakapapa, carving art, education and focuses on gathering and harvesting kai-moana. Minister Turia’s Whanau Ora should be able to provide more help for whanau.

However that may come down to who they accept to deliver Whanau Ora. Mentoring could be used for all age groups right across the spectrum.

All mentors should be taught about basic attachment and resilience theory.

**For further study** a Maori Frame-work should be developed for mentoring. The Framework should include the following:

- Treaty
- Traditional practices such as food gathering and plantings
- Traditional past/times
- Traditional Maori concepts and Whaikorero oratory story telling
- Kapa Haka
- Te Reo
- Traditional Art/culture
- Group, collective more than individual interests
- Traditional kawa protocol and rules and are they still applicable in today's times or how to apply them now
- Contemporary ways of getting the culture across to Rangatahi

**Conclusion**

This chapter looked at the research design and what three aspects mentoring should do for young people. It identified that key elements for mentoring is the relationship and networks. It also identifies traditionally practices are important for Maori Rangatahi and families and that it was important in Maori organisations that they have Kaumatua so that they can emulate best practice. This chapter found that it is the quality of the mentor that determines how successful the interventions are. It discussed the issues around young people and the family and issues around the programme. The limitations of the research were documented and what further research could be undertaken in the future.
Chapter 7 – Conclusions and Recommendations

*She gathers me. The pieces that I am, she gathers them and gives them back to me in all the right order* (Toni Morrison, “Beloved”)

This research has looked at the origins of mentoring, it has looked at what happens in the western world throughout Europe and what forms of mentoring takes place in Australia and New Zealand specifically for at risk youth, offending youth and teens. It looks at mentoring that occurs in the community and mentoring in schools. This piece of work has specifically looked at Maori mentoring, Tahuri Atu and how it come to fruition at what they deliver and how they deliver their mentoring service. I have looked at traditional Maori, child rearing and mentoring pre and post colonisation. I captured that traditional mentoring is still very much practiced traditionally on the Rakiura Islands known as the Mutton Bird Islands today. I have briefly looked at the commonalities and differences between ‘About Face’ the mainstream equivalent run by Southland YMCA Education Incorporated and Tahuri Atu run by Awarua Social and Health Services.

By doing this I have been able to capture what qualities and attributes a mentor should have. I have found that building rapport and trust, giving young people choices and carrying out what you say you will do as well as being flexible is absolutely essential for a mentor.

What I have found from a Maori perspective is that elements of cultural practices are important for Rangatahi for self-worth, confidence and for a sense of belonging.

1. What are essential elements of the Tahuri Atu mentoring programme.

They have good, quality mentors that:

1. have good communication skills
2. are practical and well balanced
3. have integrity
4. do what they say they will do
5. connect with the young people
6. build an emotional bond with rangatahi
7. have trusting working relationships
8. wide networks with community groups and government agencies
9. understand the cultural obligations of community relationships

The programme uses traditional practices that;
1. strengthens cultural identity
2. link rangatahi to their heritage
3. links to traditional Maori philosophies, systems and practices
4. link to traditional knowledge such as food gathering and use of resources
5. teach sustainable harvest and management of resources
6. teach kaitiakitanga (guardianship)

The programme provides targeted activities;
1. Are specific to the individuals needs
2. Goal setting with youth
3. Broker access to training, educations and leisure activities
4. Extra programmes designed to occupy them in vulnerable times
5. Have flexible plans
6. Have a focus on learning new things and making it fun.
7. Teach practical, hands on skills.
8. Have a structured programme but flexible
9. Teach Te reo, waiata, haka, traditional arts and tikanaga

Have organised support of mentors.
1. Well trained
2. Encouraged to get further qualifications
3. Mentors are paid and not voluntary
4. High expectations placed on mentors

Other factors
1. Involvement of maumatua with mana
2. Rangatahi involvement is voluntary
3. Teaching rangatahi how to contribute to whanau
4. Encouraging whanau to get back to traditional practices
5. Mentors have filled the gap in many instances where for whatever reason there has been a lack of family support.

2. What are the distinctive qualities of a Maori mentoring programme

All of the above plus:
1. Ongoing long term funding to secure good staff.
2. Flexibility to work long and short term mentoring relationships.
3. Programmes must be strength based
4. Programmes should be community focused.

Rangatahi still have the most youth justice conference over 52 percent, therefore more funding should be targeted for quality Kaupapa Maori Services. When I say quality I mean Rolls Royce models, where they are able to employ quality staff and deliver quality services whereby they are evaluated in order for the service to improve or maintain high standards. Maori Services need to lead by example from the top of the organisation to the bottom. I do not always agree that some organisations particularly Maori have employed the best people for the job and this can do a lot of damage, some would argue and say that’s not the case but Maori do come under the microscope therefore we have to be the best we can be at all levels. The bar needs to be raised high and never settle for mediocrity.
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Appendix 1 – Service Providers

School based/Education

Affirming Works – Is an Auckland-based organisation that has been running since 2001. They provide one-to-one mentoring for children aged from 8-20 years of age at school once a week. The duration time varies and could be for one term, one year, or a three-year period. (www.youthmentoring.org.nz)

First Foundation – is an Auckland based organisation with branches in Whangeri, Wellington, Christchurch and Dunedin. Its purpose is to provide tertiary scholarships for talented but disadvantaged young people from decile 1-3 schools and are aged from 16 to 20 years of age. The duration is for a four-year period and they meet with their mentor bi-monthly at a place of their choosing. The mentors must have a tertiary qualification and be aged between 30–35 years of age. First Foundations goals have been meet when young people complete their tertiary education and/or by obtaining work.

He Ara Tika Maori Mentoring – was established in Wellington and has several other branches in Kawakawa, South Auckland, Waikato, Tauranga, Gisborne, Taupo, Rotorua, Whanganui and Christchurch. The programme is based on building self-esteem and cultural identity for Maori students to help keep them in education. They encourage young people to be successful in their secondary school education and to open up path ways for their future.

I have a Dream – became operational in Mount Roskill Auckland in 2003 and has been operating in the US since 1981. It is for dreamers in year 7 and in their 1st year of intermediate school from low decile schools. The mentors are sourced from the community. The duration period is for a minimum of one year and they meet at a place of the mentor and mentee’s choosing.

MATES (Mentoring and Tutoring Education Schemes) – was developed by the University of Auckland. It is based in Auckland at selected decile 1-3 schools for year 12-13 students.
The programme provides mentoring and tutoring at school from March until October. The mentors are university students from Auckland University.

*Stars* - is a programme for youth development which has been delivered since the year 2000 in Auckland, Kaikohe, Waitakere, Manuaku, Hamilton, Tokoroa and Hutt Valley schools. It involves peer mentoring with senior students mentoring aged 13-16 and 17-year-olds. It starts from term one to term three with dedicated teachers taking over in the 4th term so that the mentors can sit their exams. They start off with an adventure camp and career expo. The ratio is four peer students to sixteen students and they meet once a week for one period of the curriculum.

*TYLA (Turn Your Life Around)* – has been operating in Auckland, Avondale and Otara since 1998. The youth development programme is designed to prevent youth at risk drifting into crime and the eligible age for the programme is 10-16 years of age. The mentors are social workers who work intensively weekly then monthly which lessens over a 5 year period.

*Whangeri Boys High School* – has a mentoring programme that has been operating out of the school since 2001-02. The target group is boys aged from 12-13 years of age. The mentors are aged 17-18 years of age who are school prefects. The programme is designed to help young boys cope with change. They meet for 30 minutes per 6 days of the timetable during the senior students study period.

*YWCA (Future Leaders)* – has been operating in Auckland since 2002. The programme is designed for young women who have leadership potential and attend low decile schools with ratings 1-4 and are aged from 14-19 years of age. They select mentors who are positive women aged over 25 years of age. The co-ordinator of the programme visits the school once a month and the mentor meets with the young women once a month. The duration is for a minimum period of 2 to 4 years.

**Community based Mentoring**

*Big Brothers Big Sisters (BBBS)* of New Zealand was established in Dannervike in 1996 followed by Nelson in 1999. This is a well-known organisation which was developed in the United States of America and is in other western countries world and indeed now in New Zealand. (BBBS) are operating in Bulls, Grey District, Westland, North Canterbury,
Christchurch, Hamilton, Taraua, Taranaki, Eastern Bay of Plenty, Taupo, Hawke’s Bay, Manawatu and expect to be in Wairapa and Auckland shortly. (BBSS) of New Zealand became a National organisation and was incorporated and officially launched on 9 September 2004. BBBS vision in New Zealand: “Quality mentoring relationships for all young people in New Zealand”. BBBS mission: “To make a positive difference in the lives of youth through professionally supported mentoring relationships.” BBBS relies on donations and corporate sponsors. The money is used to recruit mentors provide supervision and support for cultural and social activities (www.bigbrotherbigsisters.org.nz).

The age for mentors is 18 years and above for one-to-one relationships. Community-based mentoring is for a couple of hours of time a month and the school-based mentoring is a few times a month. The organisation encourages mentors to commit to their protégé for one school year and to make visits to see the child at school during lunch or after school, to help with homework or kick a ball around to be more like a friend.

**Big Buddy** – was established in 1997 which is based in Auckland and also delivers Big Buddy in Wellington. To be eligible for the programme you need to be a fatherless boy aged between 7-12 years of age. The mentors age range is between 30-60 years of age. They meet once a week by private arrangement, there is no time factor for the length of time spent together. The minimum duration is for the mentor to commit to one year but this could continue for a longer period (www.youthmentoring.org.nz).

**Brothers in Arms** – has been operating since 2006 out of the Auckland area in West Auckland, South Auckland, Glen Innes, Central Auckland and Pukekohe. The target group is 9-16 years of age for both male and female clients. Children and youth are eligible if they have behavioural and learning difficulties. They are referred to the programme by social workers or police. Mentors are trained for four weeks and the age range is from 20 years of age to 60 years of age. They meet in community settings once a week and the duration is for a minimum of one year (www.youthmentoring.org.nz).

**Family Works** – are based from Mid Canterbury down to Invercargill in the South Island and are a subsidiary of Presbyterian Support Services. They were established in Dunedin in 1992. The children are aged from aged 4-15 years of age. They provide fun and learning for buddies. The volunteers meet with the child or young person once a week for at least two
hours usually at the volunteer’s home. The volunteers commit to meeting with the child/young person for at least one year.

**Project K** was founded in 1995 by New Zealanders Graeme Dingle and Joanne Wilkinson. It is a foundation for Youth Development programme (www.projectk.org.nz). It was designed to inspire 14-15 year olds to maximise their full potential. The 14-month programme consists of three core components Wilderness Adventure, Community Challenge and Mentoring. It is intended that the programme teaches young people self-reliance, team building, self-confidence, perseverance, goal setting, good health and life skills.

In 2007 the Ministry of Social Development completed an evaluation of project K, which the organisation is now known as Foundation for Youth Development (FYD) (Buck, 1966; Qiao, et al., 2007). Evaluation was one year post Project K and the sample included 94 students and a control group of 94. Eight high schools were involved with decile ratings 1-5 and 6-8. Through attrition the final sample Project K 70 students and control group 74 students. It appears that Project K students had greater improvement in self-efficacy compared to the control group and were maintained one year after the programme. The evaluation concluded increased self-efficacy (feeling more competent to succeed in one’s goal), for all Project K students. Maori and low-decile students benefiting the most and Maori students had significantly higher average total NCEA credits than the control group. Qiao found no changes were observed between groups on measures of health alcohol, drugs and life style and in fact risky behaviours increased significantly for both groups over time (Herrera, Gossman, et al., 2000).

**Synergy** - is a family works programme that is based in Blenheim which is a preventative programme for at risk children aged from 8-12 years of age. The programme has been operational since 2002. The child meets with the mentor once a week away from their home. The duration is for a twelve-month period but could carry on for a longer time.

**The buddy programme** – is a family works Presbyterian Support Service which has been operating since 1992. It is operational in the following areas: Dunedin City, Mosgiel, North Otago, South Otago, Central Otago, East and West Otago and Invercargill. The children are aged from aged 4-12 years of age, Taieri great mates 9-15 years of age. They provide fun and learning for buddies. The volunteers meet with the child or young person once a week for at
least two hours at the volunteers place or they are out exploring the local environment; the duration is for at least one year.

**274 Youth Core** – is a community-initiated programme operating under umbrella of Cross Power Ministries Trust. It is based in South Auckland and has been operating since 2001. The main purpose of the project is to connect the youth of Otara and build better networks within the Otara community. The mentoring includes education, sports, teams, club activities and community park projects, creative art and transition support. The target age is 7-25 years of age and the period of involvement for the mentor can range from one term to one-three years.

**Other Mentoring Services**

**PILLARS – incorporated** commenced delivering the Pillars programme in Christchurch in 1993; they also have another branch delivering services in Auckland. They match mentors with children aged 5-18 years of age whose parent/s is serving a custodial sentence. The service provided is intended to help the children overcome the trauma and instability of having a parent in prison. They meet fortnightly for 2-6 hours which is privately arranged between the mentor, caregiver and child. The relationship can be for one year but a longer period is encouraged. The mentoring can work alongside the intensive home-based social workers support service or the mentoring can be stand alone.

**Tautoko Teina Youth Mentoring** – is a Whangerei based programme for children aged 8-14 years of age. Mentors are 20 years and up and have been trained to focus on tikanga (Maori customs beliefs and attitudes). They meet weekly to complete a common interest activity for 1-3 hours depending on the activity and the duration is for a year minimum. The programme also offers a parenting programme and the family can also become involved with wananga work shop.

**C.A.R.E Services Trust** – is a Hamilton based trust that was established in 2002 to provide mentoring to children with disabilities who are aged 12 years and over. They meet in a hall one-to-one once a month with disabled adult mentors. The programme is about relationship building and finding out what works and what does not work for them and creating community opportunities (www.youthmentoring.org.nz).
**Challenge for Change** – is a Wellington based programme that has been operating since 1998 for children aged 9-15 years of age. It appears that this mentoring is in conjunction with the parents attending a 10-week parenting course and in that time they provide mentoring for a 20-week period or longer. They meet twice a week at various locations and the mentors are volunteers over 18 years of age.

**Te Ora Hou** – has been operating since 1974 and is based in Gisborne, Whangerei, Hastings Whanganui, Blenheim, Mouteka, and Christchurch; it also operates in Hawaii. The target group is Rangatahi and Pacific Island youth aged from 7-24 years of age and living in communities experiencing high levels of deprivation. Te Ora Hou offer mentoring and other programmes for example schools for teenage parents, alternative education, community service, youth offending prevention programmes and a truancy service. They provide one to one, large, and small group mentoring, home visits, school liaison and court liaison. Contact with the mentor is 2-3 times a week at a variety of places and the duration can be for 2-5 years depending on the rangatahi and the whanau.
Appendix 2 – University of Otago Ethics Approval Application
APPLICATION TO THE UNIVERSITY OF OTAGO HUMAN ETHICS COMMITTEE FOR ETHICAL APPROVAL OF A RESEARCH OR TEACHING PROPOSAL INVOLVING HUMAN PARTICIPANTS

PLEASE read carefully the important notes on the last page of this form. Provide a response to each question: failure to do so may delay the consideration of your application.

1. University of Otago staff member responsible for project:
   (surname) (first name) (title)
   Eketone Anaru Mr

2. Department: Social Work and Community Development

3. Contact details of staff member responsible: 03 479-5051

4. Title of project: Tahuri Atu Mentoring Programme

5. Brief description in lay terms of the purpose of the project:

The purpose of the project is to conduct a qualitative piece of research aimed at evaluating the programme from the rangatahi’s experience and will also include other professional perspectives who work with young people and refer them to the programme. This project has been initiated in the response to the lack of available information and/or research on programmes. The research aims to explore and find out whether this programme is transportable and could it be delivered by other organisations if it is shown it has positive benefits in reducing offending and instilling self respect and self belief in rangatahi, so that they can further their education or chosen career paths and realise their dreams and aspirations. The researcher would like this to be a stepping stone for similar research in the future.
6. Indicate type of project and names of other investigators and students:

Staff Research [ ] Names Anaru Eketone

Student Research [ ] Names Rowena Beaton

Multi-Centre trial [ ] Names

7. Is this a repeated class teaching activity?

No [ ]

If applying to continue a previously approved repeated class teaching activity, please provide Reference Number:

8. Intended start date of project:

1 October 2009

Projected end date of project:

1 November 2010

9. Funding of project.

Is the project to be funded:

(a) Internally [ ]

(b) Externally [ ]

Please specify who is funding the project:
10. **Aim and description of project: (Clearly specify aims)**

The Aims of the project are:

- To develop an understanding of the perspectives and experiences of Rangatahi who have been mentored by Tahuri Atu workers.
- To capture why it appears to be so successful.
- To explore ways in which Tahuri Atu could become more effective in the delivery of service for Rangatahi and their Families.
- To explore and gather information to see if the concept is transportable and is it able to be run out of any other organisations.
- To explore with the mentors their views on working in a Maori organisations and do they use a Maori framework and concepts when working with rangatahi and whanau.
- To explore why mentors choose to work with Rangatahi.
- To explore with mentors whether their work is valued by the community and their own organisation and are their training needs meet.
- To analyse the rate of offending whether this has escalated, remained constant or lessened over time since being involved with Tahuri Atu.

11. **Researcher or instructor experience and qualifications in this research area:**

Ana Beaton is of Maori/European descant and was born in Bluff and who is KatiMamor, Te Ate Awa, Moriroi and Ngapuhi.. Ana has worked at Child Youth and Family for thirteen year and has held a number of positions with the latest one as a full time Youth Justice Co-ordinator.

Ana gained her post graduate diploma in social work in 2004 and has been studying part-time towards a masters of social welfare. Ana is currently a part time MSW student.

Ana is devoted to her Rununga and is the secretary and trustee of Awarua Rununga for many years. Ana is not fluent in Te Reo but has a good knowledge and understanding of Maori protocols and concepts and has a good understanding and knowledge of all the subsidiaries of the Rununga.
Ana Beaton is KatiMamoe, Te Ate Awa, Moriori and Ngapuhi and this is the first research project to be undertaken.

Anaru Ektone is a lecturer in the Social Work and Community development Department of the University of Otago and has both conducted and supervised this type of qualitative research.

12. Participants

12(a) Population from which participants are drawn:

Participants will be sought from those who have been referred to Tahiti Attu and have who have completed the programme. Participants will also be sought from other professionals who have referred to the programme work with Rangatahi and fund the programme.

12(b) Specify inclusion and exclusion criteria:

Four Rangatahi will be of Maori descent.

12(c) Number of participants:

10 participants

12(d) Age range of participants:

15-19 years, others over the age of 18 years of age, parental consent sought for those less than 18 years of age.

12(e) Method of recruitment:

The researcher will approach and invite 4 Maori participants and their families who exited the programme and six other people who have been involved with rangatahi.

12(f) Please specify any payment or reward to be offered:

None; however the researcher as part of a tikanga maori protocol will provide kai.
13. **Methods and Procedures:**

The participants will take part in a 45-60 minute taped interview, discussing their involvement in Tahuri Atu and their perception of that involvement. (Questionnaire, consent and information forms are attached.

The interview for Maori participants will follow a tikanga Maori process, which includes a mihi whakawhanaungatanga and kai. The participants will also decide where the interview will take place and who will be present at the interview. The student researcher will undertake the interview.

If for any reason the interview exceeds the one hour time limit, an option for the researcher and the participant to reschedule another meeting time.

Participants will be given the opportunity to withdraw at any time should they wish to do so.

Any complaints can be made (directly) to the research supervisor Anaru Eke tone.

Once the interviews are transcribed, the transcripts will then be given to the participants to check the information has been recorded accurately and if necessary for any amendments to take place. The student researcher will make the transcription.

Following the completion of the Analysis and Conclusions the information from each participant will again be shown to them so that participants can assess the use of their information.

14. **Compliance with The Privacy Act 1993 and the Health Information Privacy Code 1994** imposes strict requirements concerning the collection, use and disclosure of personal information. These questions allow the Committee to assess compliance.

14(a) **Are you collecting personal information directly from the individual concerned?**

   Yes

   If you are collecting the information **indirectly**, please explain why:

   N/A
14(b) If you are collecting personal information directly from the individual concerned, specify the steps taken to make participants aware of the following points: (you should make participants aware of these points in an Information Sheet for Participants; a suggested template is attached):

- the fact that you are collecting the information:

The attached information sheet describes the process of data collection for the participants. This will also be explained to the participants verbally prior to the interviews (Appendix 1).

- the purpose for which you are collecting the information and the uses you propose to make of it:

Personal information collected from participants will be used to contact participants only. Any information from the participants in the report will be anonymous or in an unidentifiable form.

- who will receive the information:

Only the Student Researcher and Supervisor will view the information.

- the consequences, if any, of not supplying the information:

There are no foreseeable consequence of the participants.

- the individual's rights of access to and correction of personal information:

See information sheet attached (Appendix 1).

14(c) If you are not making participants aware of any of the points in (b), please explain why:

N/A

14(d) Does the research or teaching project involve any form of deception? No

14(e) Please outline your storage and security procedures to guard against unauthorised access, use or disclosure and how long you propose to keep personal information:

Any materials, information, tapes and transcripts required for the purposes of this research will be stored at 24 Parrett Street Bluff in a locked cabinet which is the address of the interviewer. However during any time through out this research, the researcher may choose to store any information, transcripts and information in the office of the research supervisor at 530 Castle Street, Dunedin.
14(f) Please explain how you will ensure that the personal information you collect is accurate, up to date, complete, relevant and not misleading:

The interviews will be audio taped (subject to consent). Once transcribed, transcripts will be returned to the participants. They will have the opportunity to correct or amend their transcript to ensure what was written accurately reflects their views. A copy of his or her corrected interview transcripts will then be given to each participant.

14(g) Who will have access to personal information, under what conditions, and subject to what safeguards against unauthorised disclosure?

(Personal information)

All information is confidential information and personal information will only be used for administrative and contacting purposes by the researcher and the research supervisor. Participants will be asked if they want a copy of the results of the research.

14(h) Do you intend to publish any personal information and in what form do you intend to do this?

Personal details of the participants will be kept confidential and will be only used for contacting purposes for this project by the researcher and the supervisor.

Information gathered for the purposes of the research by the researcher may be used in publications but all reasonable attempts will be make to ensure that the identification of the participants will be kept anonymous.

14(i) Do you propose to collect information on ethnicity?

Yes, the interviews will be held with Maori and non Maori Participants, ethnicity will be collated and hapu and iwi if known by the participants.

The research is of interest to Maori and more importantly to my Rununga I enclose a letter of support.
15. Potential problems:

This is a research study that is based on Appreciative Inquiry and forces on the positive and re-affirms positive aspects and strengths and looks at improvements, therefore this should not put any stress or course harm for any of the participants.

The researcher will endeavour to make the research process as comfortable as possible for the participants. Participants are given the opportunity to withdraw at any time should they wish to do so. The conflict of interest which I have declared is that I am a youth justice co-ordinator that has referred rangatahi to Tahuri Atu, I am a trustee and am on the management group for Awarua Social and Health Services (ASHS). If I was to interview a rangatahi that I had referred they would have exited the programme. I am not compensated financially for my work with ASHS or as a Trustee. Participants will be told about my multiple roles.

16. Informed consent

*Please attach the information sheet and the consent form to this application. The information sheet and consent form must be separate.*

At a minimum the Information Sheet must describe in lay terms:

- the nature and purpose of the research;
- the procedure and how long it will take;
- any risk or discomfort involved;
- who will have access and under what conditions to any personal information;
- the eventual disposal of data collected;
- the name and contact details of the staff member responsible for the project and an invitation to contact that person over any matter associated with the project;
- details of remuneration offered for participation and compensation payable in the event of harm;
- Exclusion criteria for the project if applicable including Health Concerns. (*If exclusion include a clear statement to the effect that: “People who meet one or more of the exclusion criteria set out above may not participate in this project, because in the opinion of the researchers and the University of Otago Human Ethics Committee, it involves unacceptable risk to them.”*)
and any other relevant matters

The Information Sheet must conclude with the statement: "The University of Otago Human Ethics Committee has reviewed and approved this project."

The Consent Form must make it clear that a participant:

• understands the nature of the proposal;
• has had all questions satisfactorily answered;
• is aware of what will become of the data (including video or audio tapes and data held electronically) at the conclusion of the project;
• knows that he or she is free to withdraw from the project at any time without disadvantage;
• is aware of risks, remuneration and compensation;
• is aware that the data may be published;
• is aware that a third party (i.e. transcribers’) may have access to the data;
• is aware that every effort will be made to preserve the anonymity of the participant unless the participant gives an express waiver, which must be in addition to and separate from this consent form.

(Applicants should use the pro forma Information Sheet and Consent Form provided by the University of Otago Human Ethics Committee, with appropriate adaptation, unless a case is made and approved that these formats would be inappropriate for the specific project; Research or teaching involving children or young persons require written consent from both the child or young person AND the parent/guardian unless an adequate justification is provided).

17. Fast-Track procedure  (In exceptional and unexpected circumstances, and where the research needs to commence before the next monthly meeting of the University of Otago Human Ethics Committee, a researcher may request that the application be considered under the fast-track provisions).

Do you request fast-track consideration? (See Important Notes to Applicants attached)

YES / NO

(Please note that this involves the application being sent around members of the Committee by correspondence and can be expected to take 10 to 14 days)

If yes, please state specific reasons:-
18. **Other committees**

If any other ethics committee has considered or will consider the proposal which is the subject of this application, please give details:

19. **Applicant's Signature:** .................................................................

    **Date:** ..........................

Please ensure that the person signing the application is the applicant (the staff member responsible for the research) rather than the student researcher.

20. **Departmental approval:**  *I have read this application and believe it to be scientifically and ethically sound. I approve the research design. The Research proposed in this application is compatible with the University of Otago policies and I give my consent for the application to be forwarded to the University of Otago Human Ethics Committee with my recommendation that it be approved.*

    **Signature of *Head of Department:*** .................................................................

    **Date:** ..........................

    *(In cases where the Head of Department is also the principal researcher then the appropriate Dean or Pro-Vice-Chancellor must sign)*

Please attach copies of the Information Sheet and Consent Form
Thank you for showing an interest in this project. Please read this information sheet carefully before deciding whether or not to participate. If you decide to participate we thank you. If you decide not to take part there will be no disadvantage to you of any kind and we thank you for considering our request.

What is the Aim of the Project?

[Mention if the project is part of a specific course e.g. This project is being undertaken as part of the requirements for the Postgraduate Diploma in Science. Clear and concise explanation, in lay terms, of the major aim(s) of the project]

What Type of Participants are being sought?

[Brief statement of the type of participants being sought; whether participation is limited to males or females only]

(The following section will not be relevant to all proposals) People who are in one or more of the categories listed below will not be able to participate in the project because, in the opinion of the researchers and the University of Otago Human Ethics Committee, it may involve an unacceptable risk to them:

- [exclusion criteria .....]

What will Participants be Asked to Do?

Should you agree to take part in this project, you will be asked to ......

[Clear and concise explanation in lay terms of precisely what participants will be asked to do, and the amount of time which might be involved]

[Reference to any potential harm or discomfort and to any benefit to the participant]

Please be aware that you may decide not to take part in the project without any disadvantage to yourself of any kind.

Can Participants Change their Mind and Withdraw from the Project?

You may withdraw from participation in the project at any time and without any disadvantage to yourself of any kind.
What Data or Information will be Collected and What Use will be Made of it?

[ What data or information will be collected? Will participants be audio-taped or videotaped? How will these tapes be used? Will they be destroyed? When?]

[If the project involves any form of open questioning technique, i.e. where the questions have not been prescribed in advance and consequently not reviewed by the University of Otago Human Ethics Committee, a statement along the lines of that set out in the Note below should be included at this point in the Information Sheet. The Information Sheet for potential participants should include the general line of questioning even if the precise questions are unknown.]

[Purposes for which the data or information is being collected]

[The use which will be made of the data and who will have access to it including researchers, external funding entities, typists, transcribers, staff making photocopies etc]

[If the research is externally funded, specify whether it is possible that there will be any commercial use of the data]

The results of the project may be published and will be available in the University of Otago Library (Dunedin, New Zealand) but every attempt will be made to preserve your anonymity.

You are most welcome to request a copy of the results of the project should you wish.

The data collected will be securely stored in such a way that only those mentioned below will be able to gain access to it. At the end of the project any personal information will be destroyed immediately except that, as required by the University's research policy, any raw data on which the results of the project depend will be retained in secure storage for five years, after which it will be destroyed.

Reasonable precautions will be taken to protect and destroy data gathered by email. However, the security of electronically transmitted information cannot be guaranteed. Caution is advised in the electronic transmission of sensitive material.

[If anonymity will not be preserved, participants need to be informed of this. Some types of research such as oral history and documentary film making etc. is appropriate for storage for the purposes of posterity. If this is the case, the research might involve transfer to a public repository and should include an agreement, for example, a separate release form, with the participants which clarifies the placement and access to the recorded material.]

[If the research is externally funded, specify whether it is possible that there will be any commercial use of the data]

What if Participants have any Questions?

If you have any questions about our project, either now or in the future, please feel free to contact either:-

[Name of Student Researcher] or [Name of Supervisor]
Application Form for ethical consideration of research and teaching proposals involving human participants

Department of [.....]                                       Department of [.....]
University Telephone Number:- [.....]                    University Telephone Number:- [.....]

[Home contact details of student researchers should not be included unless a special case is been made to, and approved by, the University of Otago Human Ethics Committee]

This study has been approved by the University of Otago Human Ethics Committee. If you have any concerns about the ethical conduct of the research you may contact the Committee through the Human Ethics Committee Administrator (ph 03 479 8256). Any issues you raise will be treated in confidence and investigated and you will be informed of the outcome.

[Note: The above statement should not be included if the project has been considered and approved at departmental level]
Note: To be included if an open-questioning technique is involved:

This project involves an open-questioning technique. The general line of questioning includes...[insert topics here]. The precise nature of the questions which will be asked have not been determined in advance, but will depend on the way in which the interview develops. Consequently, although the University of Otago Human Ethics Committee is aware of the general areas to be explored in the interview, the Committee has not been able to review the precise questions to be used.

In the event that the line of questioning does develop in such a way that you feel hesitant or uncomfortable you are reminded of your right to decline to answer any particular question(s) and also that you may withdraw from the project at any stage without any disadvantage to yourself of any kind.
Application Form for ethical consideration of research and teaching proposals involving human participants

(Note: Not all of the suggestions on this template will necessarily apply to all projects; for some projects, additional information may also be required)

[Reference Number as allocated upon approval by the Ethics Committee]
[Date]

[TITLE OF PROJECT]
CONSENT FORM FOR PARTICIPANTS

I have read the Information Sheet concerning this project and understand what it is about. All my questions have been answered to my satisfaction. I understand that I am free to request further information at any stage.

I know that:-

1. My participation in the project is entirely voluntary;

2. I am free to withdraw from the project at any time without any disadvantage;

3. Personal identifying information [video-tapes / audio-tapes: please specify] will be destroyed at the conclusion of the project but any raw data on which the results of the project depend will be retained in secure storage for five years, after which they will be destroyed;

4. [mention of open-questioning technique (see Note below) if applicable]

5. [mention of any discomfort or risks];

6. [mention of any remuneration or compensation issues, or any external funding, or commercial use of the data];

7. The results of the project may be published and will be available in the University of Otago Library (Dunedin, New Zealand) but every attempt will be made to preserve my anonymity. [Note: only include the last part of this phrase if it is intended that anonymity will be preserved. For some kinds of research anonymity is inappropriate in which case this section should set out how and where the results will be published and whether it will be transferred to a public repository etc.]

I agree to take part in this project.

..........................................................................................................................  ........................................
(Signature of participant) (Date)

This study has been approved by the University of Otago Human Ethics Committee. If you have any concerns about the ethical conduct of the research you may contact the Committee through the Human Ethics Committee Administrator (ph 03 479 8256). Any issues you raise will be treated in confidence and investigated and you will be informed of the outcome.
[Note:  The above statement should not be included if the project has been considered and approved at departmental level]

Note:  To be included if an open-questioning technique is involved:

"this project involves an open-questioning technique. The general line of questioning includes...[insert topics here]. The precise nature of the questions which will be asked have not been determined in advance, but will depend on the way in which the interview develops and that in the event that the line of questioning develops in such a way that I feel hesitant or uncomfortable I may decline to answer any particular question(s) and/or may withdraw from the project without any disadvantage of any kind."
Application Form for ethical consideration of research and teaching proposals involving human participants

(Note: Not all of the suggestions on this template will necessarily apply to all projects; for some projects, additional information may also be required)

[Reference Number as allocated upon approval by the Ethics Committee]
[Date]

[TITLE OF PROJECT]
CONSENT FORM FOR
PARENTS/GUARDIANS

I have read the Information Sheet concerning this project and understand what it is about. All my questions have been answered to my satisfaction. I understand that I am free to request further information at any stage.

I know that:

1. My child’s participation in the project is entirely voluntary;

2. I am free to withdraw my child from the project at any time without any disadvantage;

3. Personal identifying information [video-tapes/audio-tapes: please specify] will be destroyed at the conclusion of the project but any raw data on which the results of the project depend will be retained in secure storage for five years, after which they will be destroyed;

4. [mention of open-questioning technique (see Note below) if applicable]

5. [mention of any discomfort or risks];

6. [mention of any remuneration or compensation issues, or any external funding, or commercial use of the data];

7. The results of the project may be published and will be available in the University of Otago Library (Dunedin, New Zealand) but every attempt will be made to preserve my anonymity. [Note: only include the last part of this phrase if it is intended that anonymity will be preserved. For some kinds of research anonymity is inappropriate in which case this section should set out how and where the results will be published and whether it will be transferred to a public repository etc.]

I agree for my child to take part in this project.

.................................................................................................................. ........................................
(Signature of parent/guardian) (Date)

..................................................................................................................
(Name of child)

This study has been approved by the University of Otago Human Ethics Committee. If you have any concerns about the ethical conduct of the research you may contact the Committee
through the Human Ethics Committee Administrator (ph 03 479 8256). Any issues you raise will be treated in confidence and investigated and you will be informed of the outcome.

[Note: The above statement should not be included if the project has been considered and approved at departmental level ]

Note: To be included if an open-questioning technique is involved:

"this project involves an open-questioning technique. The general line of questioning includes...[insert topics here]. The precise nature of the questions which will be asked have not been determined in advance, but will depend on the way in which the interview develops and that in the event that the line of questioning develops in such a way that I feel hesitant or uncomfortable I may decline to answer any particular question(s) and/or may withdraw from the project without any disadvantage of any kind."
Application Form for ethical consideration of research and teaching proposals involving human participants

(Note: Children and young people are considered vulnerable participants. Research involving children and young people should only be conducted where:

(a) the participation of children or young people is indispensable because information available from research on other individuals cannot answer the question posed in relation to children or young people;

(b) the study method is appropriate for children or young people; and

(c) the circumstances in which the research is conducted provide for the physical, emotional and psychological safety of the child or young person.

Consent to a child's or young person's participation in research should normally be obtained from:

• the parent or legal guardian if the child is under the age of 5;

• the parent or legal guardian and the child if the child is between 5 and 17, but in some circumstances or for some proposals, depending on the level of risk associated with the research, this requirement might be able to be lowered to 14 years and younger;

Not all of the suggestions on this template will necessarily apply to all projects; for some projects, additional information may also be required)

[Reference Number as allocated upon approval by the Ethics Committee]

[Date]

[TITLE OF PROJECT]

CONSENT FORM FOR CHILD PARTICIPANTS

I have been told about this study and understand what it is about. All my questions have been answered in a way that makes sense.

I know that:

1. Participation in this study is voluntary, which means that I do not have to take part if I don't want to and nothing will happen to me. I can also stop taking part at any time and don't have to give a reason;

2. Anytime I want to stop, that's okay.

3. [The researcher] will [video-tape / audio-tape] me so that [he/she] can remember what I say, but the tape will be destroyed after the study has ended.

4. If I don't want to answer some of the questions, that's fine.
5. If I have any worries or if I have any other questions, then I can talk about these with [the researcher].

6. The paper and computer file with my answers will only be seen by [the researcher] and the people [he/she] is working with. They will keep whatever I say private.

7. I will receive a small gift as thanks for helping with this study.

8. [The researchers] will write up the results from this study for their University work. The results may also be written up in journals and talked about at conferences. My name will not be on anything [the researcher] writes up about this study.

I agree to take part in the study.

........................................... ...........................................
Signed Date
IMPORTANT NOTES FOR APPLICANTS

• Please detach this page of notes before making the copies to be forwarded to the University of Otago Human Ethics Committee.

• This application form, as well as the monthly closing dates for applications, are available electronically from the website: [http://www.otago.ac.nz/administration/committees/human_ethics_committee.html](http://www.otago.ac.nz/administration/committees/human_ethics_committee.html)

• “Category A” v “Category B” proposals, as defined in the University’s “Policy on Ethical Practices in Research and Teaching involving Human Participants”. A proposal is Category A, and must be submitted to the University of Otago Human Ethics Committee using this application form, and before the teaching or research commences, if any of the following is involved:
  • Personal information - any information about an individual who may be identifiable from the data once it has been recorded in some lasting and usable format, or from any completed research; (Note: this does not include information such as names, addresses, telephone numbers, or other contact details needed for a limited time for practical purposes but which is unlinked to research data and destroyed once the details are no longer needed)
  • The taking or handling of any form of tissue or fluid sample from humans or cadavers;
  • Any form of physical or psychological stress;
  • Situations which might place the safety of participants or researchers at any risk;
  • The administration or restriction of food, fluid or a drug to a participant;
  • A potential conflict between the applicant’s activities as a researcher, clinician or teacher and their interests as a professional or private individual;
  • The participation of minors or other vulnerable individuals;
  • Any form of deception which might threaten an individual's emotional or psychological well-being.
  • The research is being undertaken overseas by students.

• “Generic” proposals:- In cases where the requirements of a taught Paper require each of the students to undertake a project of a particular generic type which involves human participants, and which falls within the criteria of Category A, the department may submit to the University of Otago Ethics Committee a single proposal seeking ethical approval for the generic project. Once approved, such generic projects are regarded as repeated teaching activities and the approval is for three years providing no substantive change is made to the protocol in the interim.

Individual student examples of the generic project may be considered and approved at departmental level during the three year period, providing they fall clearly within the parameters of the generic approval and are reported to the Committee using the standard Reporting Sheet.

• Before preparing an application, please familiarise yourself with the University’s “Policy on Ethical Practices in Research and Teaching involving Human Participants” and (if applicable) specific codes relating to research in anthropology, history or psychology. [Copies are available from the Manager Academic Committees.]

• Proposals submitted to the Committee will normally only be considered if they are submitted in typed or word-processed format

• If being used in electronic form the various sections of this application form should be expanded or retracted to suit the length of the information to be entered. It is helpful if applicants use a font different to the default font on the electronic application form (Times 12 point) as this helps to distinguish the applicant's entries from the standard headings and guideline notes which appear throughout the application form.

• Please use language which is, as far as possible, free from jargon and is comprehensible to lay-people. Please ensure your Consent Form and Information Sheet have been carefully proof-read, the institution as a whole is likely to be judged by them.

• Fast-Track Applications - In exceptional and unexpected circumstances, and where the research needs to commence before the next monthly meeting of the University of Otago Human Ethics Committee, a researcher may request that the application be considered under the fast-track provisions. It is not
sufficient however merely to state that the research needs to start before the next scheduled meeting (for the obvious solution would be to prepare the application earlier), there needs to be other special reasons to justify Fast-Track consideration. To apply for Fast-Track please email your completed Fast-Track application following Head of Department approval to Gary Witte, Manager, Academic Committees (Extension 8256) e-mail: gary.witte@stonebow.otago.ac.nz. And post the original signed application to Academic Committees. The application will then be emailed to members of the Committee who will respond to Academic Committees. It should be noted that fast track applications normally take up to ten working days. A proposal may only be approved under this procedure if a minimum of two thirds of the available members of the Committee indicate their approval. If any member objects to the proposal, it may not be approved under this procedure, and the Committee must consider it at its next scheduled meeting.

• Please send **sixteen copies** of the completed application to Gary Witte, Manager, Academic Committees (Extension 8256) e-mail: gary.witte@stonebow.otago.ac.nz
Final Checklist

Please check:-

- **Applicant** - that the application is in the name of a University staff member and not, for example, the student researcher.

- **Font** - that a font has been used which is different to that used for the information and guidance already provided in the template by the University of Otago Human Ethics Committee.

- **Signatures** - that the appropriate signatures are in sections 19 and 20.

- **Page Numbers** – that each additional page follows the page numbering from the application.

- **Data storage and disposal**
  - that section 14 (e) state clearly the details of the secure storage of the data (normally within a University Department) and who will be responsible for the eventual disposal of the data (which must normally be kept for at least 5 years. An appropriate member of the University staff should normally be responsible for the eventual disposal of data - not a student researcher.)

  - that if the data is to be stored other than within a University Department a detailed justification for this is given.

- **Questionnaires** - that any questionnaire and/or survey to be used in the project is attached to the application.

- **Information Sheet / Consent Form** - that these are attached and
  - that the language and style used is appropriate to the age and knowledge of the likely readers;

  - that no personal home contact details for a student researcher are included (unless a detailed justification for this is included in the main application);

  - that both forms conclude (in anticipation of approval) with the statement “This project has been reviewed and approved by the University of Otago Human Ethics Committee”;

  - that they have been carefully proof-read;

- **Stapled as one document** - that all components of each copy of the application are stapled together with one staple (16 copies are needed in total)
Appendix 3 – Ethics Approval

Mr A Eketone  
Department of Social Work and Community Development  
Division of Humanities  
520 Castle Street

24 August 2009

Dear Mr Eketone

I am writing to let you know that, at its recent meeting, the Ethics Committee considered your proposal entitled "Tahuri Atu mentoring programme".

As a result of that consideration, the current status of your proposal is: Approved

For your future reference, the Ethics Committee’s reference code for this project is: 09/168.

Approval is for up to three years. If this project has not been completed within three years from the date of this letter, re-approval must be requested. If the nature, consent, location, procedures or personnel of your approved application change, please advise me in writing.

Yours sincerely,

Mr G K (Gary) Witte  
Academic Committees, Academic Services  
Tel: 479-8256  
Email: gary.witte@stonebow.otago.ac.nz

c.c. Ms M J McKenzie  HoD  Department of Social Work and Community Development
Appendix 4 – Maori Consultation Approval

NGĀI TAHU RESEARCH CONSULTATION COMMITTEE
Te Komiti Rakahau ki Kāi Tahu

08/09/2009 - 08
Tuesday, 08 September 2009

Mr Eketone
Community & Family Studies
Dunedin

Tōnā koe Mr Eketone

Title: Community and Family Studies.

The Ngāi Tahu Research Consultation Committee (The Committee) met on Tuesday, 08 September 2009 to discuss your research proposition.

By way of introduction, this response from the Committee is provided as part of the Memorandum of Understanding between Te Rūnanga o Ngāi Tahu and the University. In the statement of principles of the memorandum, it states "Ngāi Tahu acknowledges that the consultation process outlined in this policy provides no power of veto by Ngāi Tahu to research undertaken at the University of Otago". As such, this response is not "approval" or "mandate" for the research, rather it is a mandated response from a Ngāi Tahu appointed committee. This process is part of a number of requirements for researchers to undertake and does not cover other issues relating to ethics, including methodology; they are separate requirements with other committees, for example the Human Ethics Committee, etc.

The Committee considers the research to be of interest and importance.

As this study involves human participants, the Committee strongly encourage that ethnicity data be collected as part of the research project. That is the questions on self-identified ethnicity and descent, these questions are contained in the 2006 census.

The Committee notes the researchers have identified that the “interest for Māori is that it is positive that you have good Māori male role models that want to work with Rangatahi” and we wish you every success in your research. The Committee requests a copy of the research findings.

The recommendations and suggestions above are provided on your proposal submitted through the consultation website process. These recommendations and suggestions do not necessarily relate to ethical issues with the research, including methodology. Other committees may also provide feedback in these areas.

Nāhaku noa, nā

Mark Brunton

The Ngāi Tahu Research Consultation Committee has membership from:

Te Rūnanga o Ōtākou Incorporated
Kāti Huirapa Rūnaka ki Paketaraki
Te Rūnanga o Moeraki

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The Ngāi Tahu Research Consultation Committee has membership from:

Te Rūnanga o Ōtau Incorporated
Kāti Huirapa Rūnaka ki Pakehera
Te Rūnanga o Moeraki
Appendix 5 – Tiny Metzger Interview

Interview 30 June 2011 at 9.30am – at Tiny Metzger
Personal Interview – transcribed Ana Beaton
Discussion

Nana’s first husband was a Spencer. I had cousins who were Spencer’s like Don, Bruce Pam and all them one’s and Uncle George’s family as well. Um Greg Rob and them they lived with them until they learnt to make baskets and all those things. Where was that, Omaui? No that was at Greenhills behind the old church there. So were you brought up with your Grandmother? I um lived with the Grandmother the longest as I went back and lived with her when uncle boy went away to the war he was the last one at home. What was you Grandma’s name? Francis Mercy Haberfield and ay that is something that always amused me they had the tītī rules the only land that I know of in the whole country owned by Maori run by Maori and the people took it to parliament and ratified, every Island has its own tikanga. Like on our Island we can dig and pureau the birds you know plug them up on other Islands they won’t let them do that as a different soil structure and the roots don’t reinforce it and all that.

The thing that really amused me one of the things the old people made and it was ratified and is actually law. Is that you know on the death of a spouse well the say for instance if I kicked the bucket Maureen could not go down there anymore. That’s right. She could only go until the children of that union become of age and that’s it she has to pack her bags and go off. That’s what happened to my grandmother but mum would go to the meetings and get a permit so she could go. There are two people that went and that was Mercy Brashaw and Frances Mercy Haberfield. They just continued to go and no one said anything they were just that well respected. They are more Maori than our people. They are doing a review now that rule needs to change. I can understand and see both points of views. You have to understand the elders did make the right decision at that time, it needs to change. It should be that the family can take mum and dad. What it was done for they did not want pakeha going to the Island and continuing to go as of their own right. It needs to be that way but if the family is still going and want to take mum and dad that is fine because you don’t split families but ay yeah and we continue to do that. We don’t as a family just come together at Christmas.

I had it impressed on me that I would be the one to continue with that Island and I would have to teach my Grandchildren not my Children, because your Children don’t listen. And that is pretty true Maori weren’t that dumb that they didn’t know that the Grandchildren listen and take it in. It does happen. Yeah I suppose so. I might be one of the lucky ones the last two to come and live with us was Daniel and his sister from Picton. They came down when we lived up the other end of town and stayed with us until they learnt to make baskets and do all that stuff and you know they are proficient on the Island too and they can do everything. Actually the only one Hannah could not do the rimu’s when it came to packing time. She always had more important things, she never learnt. It was when Cliff was here. He wanted Poha for the wall she made the one’s on the wall not me I get the credit for them. I asked her to come up and make them and she did. She came after school the first time she came up she said you got me up here and my mates are down there playing netball. The first one was a half one like that out came the felt pen and she put her name on it to go on the wall and asked
when she could come back and make the next one. She probably did not learn young enough and the others could already do them so I think this stopped her from trying.

**So when did you start getting the kelp Leon went one time?** You can actually keep it from one season to the next but it is more trouble than it is to collect new stuff. It has to be kept in the right environment. So if it is dry hot dry season it will dry right out and crack, you have to watch it and put it down nearer the ground. You have more or less got to build a whatu or something. If you have kelp left over you better to buff it out in the garden where you have cabbages and Swedes and stuff. You collect kelp as close to the mutton bird season as you can but you still have to have the good weather before the bad weather starts. You have to have enough fine days to get the body of the kelp cured, so you can untie the top and cure that before it starts to deteriorate you only have a day or two. You have to have a decent weather patter. Around about Waitangi day for when the weather and the tides.

**Where do you go Caitlins, Curio Bay?** Kakapoint, this year it just rotted on the line. I made a kelp waka which I have the frame out there sitting; it sat around for two years as been busy doing other things, for Mr Mollison. He spent time in Waitutu our people went around and got resources they would open kelp bags through there and come back to Hauroko and wait for the big waka to pick them up….. He knew I used kelp so I will make a dingy. Explained process…………

**In terms of collecting kelp who taught you?** Uncle Boy Uncle George and Uncle Steward Spencer and Paua’s family she was married to Spencer first and she married Haberfield. But also there was the black flu and the Hemera’s they are no relation friends of the family and all that family was wiped out with the big flu. It left Boka and Taua who some relations were prepared to take one here or there but the grandparents took them to keep them together. So I had an extra uncle he taught me a lot of things. He taught me to snare weka.

Kelp is one of the better indicators if kelp is growing and if it is good this is a good indicator of the season. And it always works if the kelp is big. They used to say if the flowers are on the flax it is a sign of a good season but that does not work. It does not work the year before the last one the kelp was good it was not polluted and they were terrific birds to fill them.

**When you fill the kelp is it the same as in the tin?** No I have tried barrels tins and pails. The pails work the barrels to dangerous on our Island to hard to get on and off but be alright now with helicopters.

When I was taken to the Island or when I can first remember I was taken to the Island in a Kowe. They had an old iron cot it is still there take it apart and put it on the roof. When we first went you would not have anymore than two dingy trips. You had salt, big bag of flour sugar baking powder and stuff like that. You had a big basket everyone had orchards a big basket of apples. Everything went a shore you had next to nothing to carry up the cliff. All your food was there you used clean fern everyday to cut up the birds. You laid it out, was that when it was done outside? Yep even when I built the work house you still put out the fern clean fern every morning. Ay so when you cut the fern it sprouted and you had your wee shoots off fern coming away so when cut fern for tomorrow you cut the pikopikos for your stir fry. But now you don’t use fern you use plastic. So you have not got the young shoot ferns growing and also you cut up in the morning you put your fishing line on top of the guts basket and you took some hears split them put them on your hook and you pulled tea out scaled and gutted them and then you feed the fish. Now you got mataitai and every man and his dog who goes for a feed of fish it’s only keeping the commercial guy out. Everybody else all those fizz boats going out. They go to our mataitai there is no fish there. Bob Bowen, Lara’s husband caught one fish a trumpeter and I think it gave itself up it was so lonely.
There is no fish there we will have to apply for a closure it is just hopeless. In those days you had birds for a meal there was all different ways to do them, roasted or boiled all sorts of ways that was your mid day meal.

And there was fish done some way for tea. And you just I love that type of food. One track was called the garden track there were wild potatoes there. You just dig them and spread the seed around and they were there next year you know. And um there was puhi you know that you pick your fish and it was all there. Now it is all supermarket. There is just heaps of food you just have to take now. So the whole thing is totally different.

**So when you put the birds in the kelp bag do you salt them first?** No you pickle them first. You pack them into barrels a certain way, they are salted, you cut the neck off put the knife in so you get a joint so it does not puncture the kelp, you snip snip with the secateurs. The neck is up against like a wee container to keep the pickle in, takes about three days depending on the weather to pickle them. Every one over salts, everyone is different we are all better are some things than others. Lara’s the one that we get if possible we get her to salt the birds she makes such a neat job of it. When you finish packing 300 birds that she has done you will probably only throw 3 litres of brine away that is surplus. Barbara is pretty good too, but you would throw at least 4 litres of brine and the rest of us probably a lot more. And that is surplus to want is needed to preserve it and keep it properly. Now when they put them into a pail they are salted and all of them stay there. It is not necessary so that salt just keeps on it is too salty. You ask any one for a recipe to cook birds you fill up pot with cold water and simmer for 40 minutes you tip out and fill up and do the same again. When we cook birds and we put a lot in pails too, we cook them up and they are not salty. It is so easy now with the helicopter its gets landed at the back door. If it is getting to 4 o’clock they might say blow it and we put the rest in pails easy boom boom boom. They are just as good it is the curing of them. Only the amount of brine in the pail will keep them the same as in the kelp. We have people coming for tea and they say oh those birds beautiful there is no doubt they are better in kelp. Oh yeah they came out of the bucket over there. **How many do you do in kelp half or less and some in pails?** We did not do a lot this year as the kelp was polluted, we only did a few. I worked my butt off for a week to salvage enough for the Island and I got 40 kelp bags from the biggest lot of kelp since the whole family used to go. It was so polluted. See when we were kids we had all these things impressed upon us. You know living with the Grandparents we were told now. White man keeps putting tutai in the water some day the river will. The must have lived in mass and knew that water was to be kept scared and pure. And effluent had to be treated by the topsoil on the land and not near water you know. I remember when well poua died when I was just a wee bloke. But I remember been taken everywhere by him he used to pinch the money off the mantel piece. Come on we will take the cows and put them on the long acres on the road side. We would sneak across the road and he would buy cinnamon bars for me. Watch the cows and put them back.

On the titi Island the long drop I remember toot ling along with him to dig the long drop. He only dug down until he struck the clay. He is telling you what has to be done whatever he was doing you know. He said now you mustn’t go down in the clay because there is nothing there to neutralise it.

If you dug down to clay it would just stay there o yeah. I though he does not like digging holes as a wee kid. But they studied all those things and knew all those things. Every else as been to school but what I realised what those natives learnt and knew was far better than the white man is doing even now. And not just the environment discussed about the rowing and the camera and oars…………paddles tapered down the same as Maori paddle…….
All those things in my life time the old people impressed on me if you tutai in the water the river will get sick and in the sea it will get sick and when it does we will all get sick. The sea is polluted now. And the good thing is and probably much too late. The councils and the government are finally waking up to say we must start doing something different. But it is too late maybe it will take a turn and come right.

I was a surrogate parent for Bluff school camps and if it was wet weather I would teach them to do things with flax inside and we were pretty lucky we would do stuff in the evening as the weather was pretty fine. About the bark how hard is it to get? You can get it any time. Where? That’s a good question its totara. Do you take it when the sun is on it? You take what the tree gives you. Does it kill the tree? No it’s your future. I knew that would be the answer but I had to ask it? We will visit trees every 4-5 years that particular type of totara sheds its bark because the roots of the tree are on top of the ground. That bark falls down and covers the base and mulches it. But most of that is wasted as it falls where there are no roots. So when we help it off it has spiders and so on and it is all rough and useless on the outside we cut all that off and put it on the roots of the trees. So the trees happy and gets what it needs and we get what we want. When we work it there are funny things that have happened to me getting bark. We have had Doc people chasing me and they have gone back to study these trees and discovered hey these trees are just as good as they ever were. Also the latest lot of bark was from Michael Macleasy? A friend on a farm on the road to Te Anau, Blackmount. He buys these bulls from my mate Colin and Colin and I grew up together. They learnt to make baskets like us and learnt to get fish the way we were taught as well. Just the other day some one from the North Island said you would have the same trouble we would have with Pakeha not knowing how to look after the fisheries and just stripping it. And I said no we never had that problem. Pakeha never ate paua and the things we did until they came with us and gathered it and tasted it. Then they gathered it and they did it the same as us. In a pool so big you left 6 big ones here and over there. Like I said when old??..died they had a pakeha tangi and it was a big storms at the time. There was areas where we could not take paua from it were a special occasion and you left it for we needed it. There were these pools we took the small ones and left the breeding stock. And that rejuvenated it was good as gold. Now that it is a commercial thing there is that much. I can also remember I was not involved before they put out the quota the Ministry met with our people. I know and I was told by the old people they told the Ministry there is only one way you can manage paua and that is to give a fisherman a piece of coast. And then if he has not been taught like us he will either have 10 tonne of paua and then nothing for six years or he will have two tonne of paua every year. So give them the coast and do the quota that way. And the Ministry go o yes we heard what you have to say. Paua does not swim like other fish it won’t come back it won’t come back and replenish. Yeah we heard what you have to say. But they took not notice and look at the paua industry now it is actually buggered. Yeah there are all those things you think about as you come through life all the things the Maori side of the family taught you. And all those things worked it was all good. And now everything has turned to custard.

This present Ministry if fisheries Minister Mr Heatly. I cut this out I have scrap books and that. The first thing he said was that he would help the country get out of the red by selling more fish. How is he going to do that? The quota is over-stated now and you will know that. When I went fishing with Uncle George had a boat at the back of ocean beach and you would haul up 30 blue cod and that was all you could carry and you would scale and gut them.

We biked back to Greenhill’s and have a feed and put some in the different neighbours safe. And some time you would get up in the morning and there would be a feed of flounders in the safe. That was how things were those days you had no refrigeration, if someone got something you went around your friends and neighbours and distributed it. They were big
fish. At the present time we have that with the customary. They go out and have a freezer full of fish. If the MAF come they can be prosecuted if more than two days worth of catch in their freezer. They are getting their Ngai Tahu mate to apply under customary permit; some do not know they have to get a Ngai Tahu mate to cover for what’s in their freezer, untold at the moment.

For a while the toeroa was in a bit of strife not so bad now. We were taught as kid’s shorts bare foot, surge comes in have your foot over it when it washes away and you pull it out. The ministry allowed people to use this type of shovel thing and of course it would strike the shell and smash it. They left the ones they smashed and polluted the bed. The ministry still don’t listen you know they are just natives. The whole fishery under stress and closed down. They had an open season so I took some of ours out for the Claytons day. The moon was not right, you have to have the right tides and sea to wash them out or you have to dig them out. I said I think there will be a few there but I don’t think the fish will be very good, that was an understatement. We had our quota in no time and quite big shells they were that skinny and I could not get the sand out of them. We opened them and did our best to clean them out. We minced them and Maureen made soup. She cooked it a bit and she lifted it off and there was sand on the bottom. If you get decent fish you don’t get the sand. They are good again and been in good order for about 3-4 years. I remember being told if you have too many ewes in the same paddock you won’t get many lambs. If you just manager it right you might get twins.

Toeroa has to be on a beach where the wind is driving the spat up onto the beach it is the nursery. The wee ones go further up the beach where the tide only hits twice a day and the big ones move further towards the sea. People that came that Claytons day were getting small ones. Digging the beach around smashing the small ones just bloody hopeless. Doesn’t matter what you are talking about whether it be fish, mutton birds they are good because we manage them, but everything else the Pakeha make the rules without exception and they are hopeless.

When we were kids the old people would take us out there were Te Au’s, Halbets I don’t know what happened to the Halbets old family never heard of them since. We were taught how to do it. All of us kids would get baskets. You had to do it a certain way. If you got black stripers they would say what are you doing? you have got a mummy one in there. Put it back from where you got it. I would look all wise wonder down to some where, where I could get rid of it and I would wash a hole to put it in. That was where I got it form I wouldn’t have a bloody clue where I got it from.

You know you would not be allowed to take them they were the mummies the big black strippers. You still had big white ones and they had big fish. And you always took them at the south end of the beach that was our area. And I also remember when the Ministry made them so any body could take a season out of it. The old people offered to teach people so they could enhance the whole beach. They were willing to do that voluntary as long as they kept the patch for Maori where we always took them. You know what you always walked backwards to see them. Then you put your foot on them and wait for the wave to wash them out.

And you might have a foot on each one and you were taught they were like boys and girls and they like to be together so you got one you would feel around and get his mate and you would often get two out of the same hole. And the old people would be up on the sand hills having a good old catch up. And you would got back and if you got it wrong you got told off if they
were mummy ones or mall ones or whatever. The fish in those you could not get anymore fish in the shell they were that fat. I can remember to a sou wester would pile to toeroa up and there would be none. But the old people would say our ones would be alright as they were big and strong. When you walk backwards you would be looking at them showing and if you walked over the boundary they would be big shells with nothing in them skinny sandy and you would get told off why don’t you watch where you are walking. This is our area this is where we enhance and look after them.

**When do you collect flax?** Any time in the North Island we take the Rito. Up north they pull there’s out. My great grandmother was born on Whenua ho. They were half castes. She always wore a sharks tooth she always cut the flax, not sure which one of the family got that. On an eel string. I thought wearing a thing like that why would it cut you that was what I thought as a wee boy.

**How long does it take to weave the baskets for the poha?** Once the flax is prepared not long. It takes me over half an hour or more but if on my own. If all of the family together whether you like it or not you don’t like to let the young ones beat you. So if it takes you twenty minutes then someone has beaten you. Actually Daniel and Amy were when they came down although I had gone up and taught them. Robyn is a good weaver right from a week girl a tight weave. Just has the knack. See some of mine quite open weave. I don’t think they had been any different. Yeah you did it to hold the bark together. Daniel put his name and date with felt pen inside. Maureen said I want one for his 21st present his wife said can you make that, she was really exited about the fact he could make some baskets. I’ll tell you what he went home to Picton he was skipping along and looked in a jewellery shop you could buy the basket on its own. Being Daniel I can make them cheaper than that they said we buy them cheaper than that and we have to make some money. How much can you make them for, for such and such. They said go and make some and we will have a look at them. So he did that and um they said alright yeah we will buy them so Daniel had some extra money. He was chuffed with this so he rang me up and I said o yeah did you settle on a price I told them a bit cheaper tiny but not much cheaper. I was tickled pink.

**Do you hui your birds up with flax?** Yeah I have been part of forest and bird and these Maoris are killing birds and it was starting to take off that is why I took it to a meeting. And there was only about four of us wanted it, they were not having anyone on the Island who were not Ngai tahu. Tina Nixon she was the best one, Jonnie in favour of it. It took us at least 3 years and then a contract everything was ours and could not be realised without our say so and eventually Henrik Moller and them went to Poutama. Half wanted them there and half did not, then Janie invited them there. That took us years to do that got them onto Janie’s started to bring there findings to light and they found out it was sustainable like we knew it was. Now you ask any of them who were opposed to the research and they say that is the best decision we made. Through that they got that founding from that tanker to do that rat eradication and now they have scientific proof.

Government will not listen to what Maori want they just listen to the dollar and that was all good. Through that research they found that millions of mother birds got caught in the drift nets.

They are a marvellous bird twice in my life time I have been amongst them in huge flocks feeding. Once in the Invercargill estuary I used my dingy to go and get kelp as all these Bluffies had got it. All these Mothers come up there was a shoal of sardines, beautiful clear water. I tell you what the birds were just wing to wing. And they would come right up to the dingy and part and go around it. And come back together again, how in the hell they got the
room to move about, they just went around and around and this is what they do. And I have tried watching one bird and he will go around 5-6 times or perhaps 10 times he will go around herding them up and then. You will see them they will put there wings they will go back and they go in and they fly under the water just as fast as they do in the air. They don’t just go in there and grab a fish some fish; they fly right through the shoal until underneath. They pick them from underneath and pick them up. Then they will do that and up they come and sit there for a bit and then up they go and continue around again. You know marvellous to watch thousands of the things move.

In terms of the old days they would have tahu the birds or titipuke? They were tititahu, or titipuk they did not have salt. In reading books Maori did not seem to like salt? …. That’s right tenderise corn and paua. What did they put them in to carry them home? They were done in kelp. But they were cooked. Originally they would horhor them. What do you do? Break them how do you spell it? I haven’t a clue. They took all the bone midship the breast bone the neck all the bone at the top end of the bird it is just meat breast bone meat and everything at the top. And that folded over and um they were cut up and split and they took the kautu out. That is the fat that they lived on when there mothers left them. They plucked that out and bone them out and put them in the vessel the bird’s kautu and cook them with hot stones. The fat would go liquid and when it cooled they would put them in the kelp and enough of the inu (fat) and tie it off. It was pensioner stuff you just had to heat and eat. And we still well Paul continued on without boning them out. He loved tahu, he always did tahu. Rosie hated them being cooked in the home. Talked about a joke with Fred Ryan...telling how to tahu birds on the radio……… Talked about the danger and a fire with Barbara………………discussed having fire drum in case of fires so got it put out.

In terms of the Hukawai (ghost bird) don’t hear much about that now what are your thoughts? Well a call like a rattling chain. I will tell you what one day on the Island. We were all out nganging sunny hot calm day sea was as flat as that table. And um I head this thing come, it sounded like a flock of you know pigeons you hear the noise in the air of wings. I heard this noise coming I stopped looking all around for this thing and I couldn’t see anything anywhere. That noise just swooped overhead. What in the hell is going on and there was nothing there. I said well the huawai does not make a noise like a birds. It makes a noise like a birds. It must have been a willywar above us what is a willywar? A whirl wind. Do you believe in the hukawai or not? I think it is one of those legends that was past down for a sign post that a certain time will come and the birds will all come out and leave the Island. Do you think the hukawai called all the birds away? No its nature it’s the weather, there is so many legends look at the one where the chief took off with another ones wife and the husband chased them nearly caught up embers hot, that is the signpost where they find green stone that is the route they took.

I think that and you know that they see the legend is the sign post to the green stone. And I think the hukawai legend was put there to explain to kids and that =, that at t certain time those birds are just going to take off tonight. I’ll never forget that with Paul was a bit of a joke one season. He hurt himself and he stayed in and said he would go out tomorrow night. He did a bit of plucking and messing around with the girls. Are you going out tonight? No not yet, no I will go out tomorrow. This particular night the birds were everywhere. I brought in a couple of hui of birds and Paul said he would go out tomorrow. And I said well if you want to catch some birds you might want to go and have a look around tonight there might not be any tomorrow night. No no they will still be there. He went out the next night and he got two or something they were gone. The hukawai called. Different seasons will dictate some season they are a but spread eggs have been laid in this season was a prime
example of that. There were chicks and other birds ready to leave. They will mature and sneak away on a calm night. You will get seasons where they will all leave at about the same time. The used to say they laid there eggs at one time and if it was a poor season they would say they hatched them at sea all this you know. Discussed reporter writing this in the paper and the boy with the bandage from tooth ache.

What is your Island called Piko? How do you spell it? Pikomakunui (big piko) What does it mean in English? Haven’t a clue. Maku is the fir tree? Piko piko is the shoots off the chicken fern. Well maybe it means the shots of the big tree fern I honestly don’t know. Who goes to your Island is it just a little Island? Just our family goes. Is that by Karli Wests just out from the Bay? Yeah yeah well the first Island would be bird Island and little Piko is the next one they call the two of them the North Islands because the nearest one to hear. What about little Piko anyone there or too small? No a couple of families go there. I can’t remember his name. I don’t know him really did meet him at waitutu had all the weapons and paraphernalia and they did not get a deer. I believe he is quite skilled he built a place. How many houses on your Island? There is two. There is my one which I built that where the old wharenui was and there is a photo of boy and them. Discussed getting water taxi. It is a beneficial Island. How big how many acres? About 8. Not very big is it? Actually Lara used to give me stick about this Island that only has a few birds.

Why don’t you go to Horomamai or Poutama or somewhere where you have other rights where there are birds instead of this little dump here. She is a really good birder Lara. I never forget when she was going to primary school and they got her to do a composition project on birding and anyhow Barbara said read this. It said you need to go to a bigger Island with birds. She put all the things that upset her. They don’t take us out birding at night and I can catch more at torching and ngangoing and anyhow us girls just stay in and pluck what the men bring in and just hang around and read a book waste time or whatever we can until these men brought in more birds to pluck. Because there is not many birds on this little Island. Eventually any how I got her along to a permit meeting. And the Karetais where fighting with everyone else and you know. I said Lara do you still want to go over there? So do you still want to go over there? Yeah I see what you mean. We still get a feed of birds and a few extra to swap.

Do you just hand clean? No at torching time we don’t. Torching time just pluck them wings and feet at the elbow and that’s all you do hang them and wax them for the next day. You have to work the weather and moon for torching just the same. But depending on the moon you might go out at night knock off and get a good night sleep or sometimes have tea and go to bed early.

Who was the biggest influence in teaching you? Well fishing and all that stuff by uncles and most of what I was taught was a pakeha grandmother. Like she well I often heard it said she was more Maori than a lot of Maori, like Mercy Bradshaw. The pair of them never had a right. My grandmother was on her own and when uncle boy went away to the war I went there. Tiny talked about the dog curly headed retriever his uncle boy gave him.

Did you use a hook for the nanau? No we use a stick, well sorry a wooden hook teteaweka, described how it was shaped. Sometimes tease a bird out they sometimes chase you as in their tertiary and then you grab them. Discussed about a small blue bird (pura) that come in the bad weather, puakakas in the fine weather. They are a better forecast than the weather you listen to the weather and yep
they are wrong again. Pura you can teach the little kids how to handle, grasp the bird and hold it so you won’t upset it and get it all stirred up. So you know by the time you take them out torching probably they know how to handle a bird without upsetting it. Sid we will never teach Sid as long as we bloody live. He is real good on a lot of things. But that is one thing we will never teach him to handle a bird without upsetting it. H will just grab a bird you can’t teach him you grab it behind the shoulders behind the neck this way and if you are not going to keep it you put it down and it will sit there it doe not frighten the other birds away. But not Sid he is a disaster I have tried Barbara has tried and everyone has tried. Easy to teach with those tame birds I suppose the others have to teach them with titit.

Taken as a baby in a Kawe How long have you been going? I missed 5 years when I was doing my building apprenticeship um and I missed a couple of years when I was at secondary school and I missed another season mum and dad and my grandmother went that particular year. It was a terrible season too. So your mum and dad always went? Yeah no Dad never went until I was about 14 when he went he stayed at home and worked you know.

Mum went to the Island who was the Maori? The right was on my mother’s side, Poua I suppose was a half-caste both him and my grandmother or grandfather were half-castes. Apart from that there have been no other Maori’s that have come into this family at all. Dad was German extraction and the Grandmother they came from Penzance, apparently they had there own cave with there own and smuggled stuff, they were fishers and smugglers. What was your mother’s name? Haberfield and my grandmother was a Bailey, Percy Bailey was a butcher here. The Fannies they were from another sister of the grandmothers.

With having such a small Island the Family come together to gather bark they come together to make the basket when the flax is ready they come together for the totara bark and to go to the muttonbird Island. So this is what I enjoy about it you are spending time with your family, you know since I have had a couple of new hips and a new knee I have not been out in the bush for the last couple of seasons. I have been plucking and buggering around doing jobs the women usually do but you know. The kids insist on taking me. So you are there with the whole family. Does Maureen go now? She has not gone since she had that stroke um yes she has no she doesn’t’ not since she broke that hip which is not good either.

Thank you
Appendix 6 - John Wixon interview

Monday 4 July 2011
Uncle John Wixon personal communication about Mutton birding on Poutama/Mentoring

Transcribed By Ana Beaton

We were taught all the aspects of the titi I suppose. I was suppose that was the one saving grace of the south Island Maori the titi

What age were you when you first went to the titi Islands? I was 5 years old on the original Wairau. When I got to the Island I went up to the house and I was disgusted because there was no bathroom. And I headed back down the rocks to head home. I can remember mum telling us that. So who all went? Um there was me and Val the first year, Val and Ma and Pop.

They only had the old work house we slept on the floor for a couple of week until they built the living quarters. They called them dirt floors but they were covered in sand. Until the living quarter was built but we were quite flash as in the living quarter we had a tap inside from the tank most had to go out with a bucket and bucket water out of the tank. We had a cold running water tap and everything like that. The cooking was done on the camp oven fire.

Who were the old people there at the time? Alec and Fanny Mackay, Mercy and George Bradshaw snr, ay Martha Bragg was there Kiwi and Jack Mackay they came down later when Fanny and Alex Mackay died. Rau and Jane Arnott, Honey and Mick Fowler not sure if it was the first year. It was quite a good community then. Yeah everyone sort of got on. All the houses were close. Like a whanau everyone working in together very well.

In terms of teaching you who taught you? Well you weren’t specifically taught you noticed everything and did what your parents did just playing around you had a go at this and that and as we got older we used to jump out of bed and pluck the backs of the birds. And do things we just learnt by the way most people would by just picking things up. Over the years as children we tried all these things. We it came to the stage it was time for us to go birding we were quite proficient at birding catching and working the birds. We had learnt through our younger years.

It is different today as it was more primitive plucking them by hand and water cleaning them. So tell me about you must have had the kelp bags when you started did you? Yes we did. No I never went help collect it we were a bit young at the time. Um it was not too long after we were going that they were phased out in tins but um. Dad and them and Harold Ashwell use to go out to Kaka Point. And at low spring tides they would cut enough for the whole season. They would bring it back to Bluff and use an old table and hang them up and put them on the clothes line. So it looked like big balloons on the clothes line. And then they were dried that way and wrapped up. They were totally dry and you had to wait until a sort of a humid sort of day so that the bags went soft. So they did not crack and they rolled them up in newspaper for down the Island. And when I went we never used the Totara bark. Previously they used the totara bark a lot but it was getting very hard to procure. So when I went they ay event the kitti had been phased out they were using the sugar bags. To put they
kelp bag in they would just cut it and sew it to fit the kelp bag. The just put straw or grass and fern around and packed them up that why. Some people were still using the kitt and very few were using the totara bark at that stage.

So mum said the old ladies from Clifton used to come down and make the flax baskets can you remember that? No I can’t really remember that it probably would have been Mary Jane. They would have been done well in advance. They were pretty dry it was an off season job for them. You know weaving the kitti. There was just the odd kitti we had but most of it was done in large sugar bags which I can remember. So what year did the tins come in then? The tins came in around about um and 65-66. Annette was saying we had tins in 1964, but um Uncle Mannie was the first one to take tins down. And that would have been quite a few years before that. The tins had to be lacquered inside so that they would not rust because of the salt from the birds so they had a glazing in the inside. We used to crimp the tops of the tins. So we had a special gadget that we run around and it sort of pushed all the tins air-tight. They use to solder them but the grease and that made it too hard. Years ago they must of cut the birds different so they did not puncture the kelp Tiny talked about it. Tiny said that all birds are now over salted as years ago you put them in a barrel after salting to cure and then packed them into the bags. And now you salt them and pack them straight into the pail whereas they are laying in more salt what is your view on that? I don’t think it would make much difference really because the birds in those days went into the big barrels you got about 350-500 depending on the size of the barrels and the size of the birds. The needed at least a week to salt proficiently and then they would take them out and scrape them and put them in the kelp bags and tip some of the brine into the bag and seal it so that is not much difference now. Like we salt them into the tins or buckets and the brine stays there. I don’t think it is much different really. So the same ingredient is still going into the kelp bag as into the bucket. The bird plus the brine.

In terms of the all the old Maori names and stuff and name of the manus do you know the meaning down at Poutama like Tomatarika, the keyfar, poupuk and all them? No I have got all the names but I don’t know how they came about. I think tomatariki is the name of a person. Doing research I found but over the years I think the pronunciation has changed. But I have a list of all the Maori names for things associated with all the old birding days like they use to tahu the birds in an ipu which is a wooden a big wooden bowl. They use to put the fat in and hot rocks to boil the fat so things like that I have got a list if they are helpful at all to you. So you didn’t know that you weren’t told anything about that? No my parents didn’t tell us it is just in recent years I have found out they have told us some things. Ay a lot of times what they told us was wrong too. But um yeah I had to do a lot of research myself to find out. So when they pro how do you spell it? Puru what about ngoing? There is two ways nanaoing or nanau. Rama is the torching. Tiny and them use a stick did you use a stick? Every since I have been going I have used a hook at Poutama. They used a titiaweka thing? Spell that? Teteaweka.. They used to use those didn’t they? What they use to use a stick I suppose they could use any kind of stick as a hook, they had a little prong at the end of it if they could. And they would poke that in the whole and twist it. And then hook it up on the down with the bird so it was quite helpful if it had a little prong at the very end they would dig into the down better whereas a straight stick would just turn around and around. Also teteaweka is a naturally rough twig so it is possible they did do that.

What about the hukawai? Do you believe in that do you know what it meant? Um Annette is just going to get a copy of my manuscript there is a lot of names in there. The hukawai we were told about it the noise washing and all that. It is only in recent times that they um put it down to this bird the snipe they put it on putuhini a few years ago. They reckon it was the steward Island snipe was the bird that was making the noise. There are so
many different stories about different birds they found and didn’t know what they were. One bird had five joints in its wing and that sort of thing. Apparently it was the Stewart Island snipe that they put the hukawai down too. **Was there anything you could not account for when you were going to the mutton bird Island? Supersticious stories?** Yeah there was stories there Hope though he saw a light up the hill one night he thought there was a spaceship going directly for him. A lot of the stories you hear most times there was an explanation. You know so they weren’t superstitious after all. George Bradshaw went out one night torching and he thought he saw a Maori grave yard but us kids in the day time had built these beds on the manu. About five of us were having a competition to see who could build the best one. He came across them and bolted home if he had of know it wasn’t a Maori grave yard. There are not many other stories I don’t think. Most stories a probably real things about the funny things that have happened over the years.

**So the hand cleaning it must of started from the old days?** The old time Maori would have cleaned them the best that they could to preserve them. When I looked up on the research I found that they actually cooked them hangi style in the ground. So they would have just plucked them and might have singed them instead of water cleaning them in those days. Apparently they cooked them in the ground hangi style. They pulled them out and bound them together with flax in boundless they never put them in kelp bags. And it was the outside birds would probably gone a bit foul but the inside birds probably would have been okay so that was before they used the kelp bags. So they were like a tahu bird but cooked in the hangi. Then they progressed to the tahuing them in the ipu. A big basin with the rocks and that is when they started using the kelp bags then by preserving them in the fat. Um titi were preserved in the kelp bag they did not use kitti, they just used totara bark. And they wrapped strips of totara bark it was described like a sugar loaf. They put totara bark around it and tied it. And it would have looked like a sugar loaf and then they put sticks around to protect it. That was called the poha titi.

**So that’s about eh only thing left for the old Ngaitahu?**
It is New Zealand’s oldest surviving bartering industry and food source that still survives today. And was established a long time before the Europeans arrived. It is um one of the only things and this is one of the things I mentioned if the Islands had of gone into European hands they would not be much of them left now with what’s happened to everything else. **That’s what Tiny says too.** From my manuscript the old maori took the bark from the totara tree Side facing east of the tree and it is call hotako.

Will send a glossary on maori mutton bird terms

The ocean is getting polluted. He is right there is a 100 tonnes of plastic floating around and Japan.

Kawe for carrying wood, flax woven stick in burrow called a koko. Karamao oil to trade with the North Island Maoris, hold over flames to extract the oil like a perfume.

Swapped horrific stories we had read.

We are lucky we had early European people. Wholers wrote a lot, Best, Smith, Buck, Mekerti
Appendix 7 - Margaret Bragg interview

8 July 2011
Personal interview Margaret Bragg – Re-mutton birding – mentoring on Big Island
Ana Beaton – Transcribed
Started 10am-12.15

I was first taken when I was six months old and my elder sister Freda said she had to look after me out on the manu because we had um, in those days we worked strips. And we had a woman’s manu and a men’s manu. That’s interesting. We started at 8 o’clock and every one came in at 12.30 regardless, we all had morning tea that was taken out in the bush. In the billy and everyone had to knock off at the same time to have it. But then we went pahuring after the seven days. We never went out on a Sunday we had to go and learn beside our mother or father how to puru the holes properly so the rain would not go in.

And a we had to work we all had our jobs once we were big enough to get the lala (we sticks to get fire) and that was one of our jobs we had to do. We had to cut ferns for the pae, we cleaned the birds there were two one went this why and the other the other way. We cleaned the bigger that way and they weren’t A’s and B’s in those days all the small ones were cooked. And a any birds with grease that we couldn’t get them clean they were cooked, regardless of the size. The big ones had the breast bone taken out.

And then when we became big enough we had to get into the plucker and learn how to pluck. I still pluck the old way finger and thumb. I can’t pluck full fisted I’ve tried but no, I still pluck the old way I used to be fast but not anymore. Do you have a plucking machine? No I still pluck it was funny because Sudie? Balsham called up on the old radio and he wanted to know how my plucking machine was going? He said how is your plucking machine going Margaret and I said good. He said mine has packed up. Mine is going good three meals a day and a good nights sleep. No I have never used a plucking machine. I have seen it going, it rips a lot. It saves your hand though. It does save your hands but so does waxing now. I think they are slower than hand cleaning. I think hand cleaned birds look nicer. Yeah they do and um it is carrying the water and keeping the water hot. Carrying stuff is a bit harder, now my hui go from 10 to 6’s now. And then sometimes I can’t get them on my shoulder this year and last year I couldn’t. But um we all had our jobs and they had to be done. We had our times to play we built huts out of tarakee and a tree huts had pounawe fights.

So who all went in your family? We all went, three brothers and us three girls and mum and dad. Who was your mum and dad? Fred Cross and Janet Cross and ay the boys all were good nanaoers and Sonny was a good plucker. But the um other boys were Jackie and Cecil were brilliant nanaoers. From 8 o’clock k until 12.30 when we came in they could get there 200 no trouble. But um and torch, but then my brother Jackie was drowned. Down the Island? No at the Nuggets fishing they were. Cecil was on the boat but he didn’t know until the next day. Um Jackie was taking the um skipper of the boat ashore to have tea at the lighthouse. And it was rough he dropped off the skipper and the sea took in the dingy and it was split right down from seam to stern and they think Jackie might have been hit on the head with part of the dingy because he was a good swimmer. What age was he? A fortnight before he was 21. Where was he in the family? He was there was Freda, Sonny, Matthew, Jackie and Cecil and then Alice and myself I was the youngest. Alice was the morning tea,
and cook but mum did most of the cooking. Alice had to bring the morning tea out into the bush for us. I had to nanau as soon as I could.

And a. **What age would you have been?** I suppose I would have been six or seven. I had to stay on the strip with mum. She was good and she wore a skirt she never every wore trousers. **Were they long skirts?** Right to her ankles and she wore bloucher boots. **Did they lace up?** They laced up to just below the ankles us kids wore hobnailed boots. **I have some like that they lace up sound the same.** Who were Maori mum and dad? Just Dad, Mum was Danish. **Was she what was her name?** Openhagen. **Were they whalers or sealers?** They went to Australia first mums parents and then they came from Australia to here. **Was she born in Denmark?** No she was born in Australia but her parent came here. **Did you know them?** No her father was killed in the mine and her mother married again to the Malcolm’s and they come over here to um farm in southland, so a she only had one brother but um.

So I had to learn everything from mutton-birding right from catching to plucking to hand cleaning and gutting. We gutted on a board then. **I have seen pictures with fern on the ground and a women sitting on a still with a chopping board on her lap.** Yeah and a we didn’t have benches and of course when they were gutted and salted they were packed into the big hock-head barrels. And a when they came to we had days they were in the barrels until the end of nanaoing for seven days. That is when the strips ended in seven days. So we had the day off from catching. And we did the fafoing. **Whats that how do you spell it?** You put the birds into the kelp don’t ask me how to spell it. It took a whole day with a crowd of us. **Did you take some of the bones out so they did not pierce the kelp?** No we took the breast bone out when we were cooking them. And that was another day we had to put the katu to tahu the birds. And then Mum did all the cooking and Sonny and Frieda did the fafoing and when they were cool you filled the kelp bag with fat and waited until it settled and not so you made sure it runs down on all the birds until you tied the top. They weren’t done straight away, and they were tasty and they all went up the North Island the cooked birds and most of the them went to Ernie Nichol.

We got the stores through there and you paid with birds. I can remember when birds were a thrupence and went up to sixpence we thought we were made from thrupence to sixpence. The boys got all new suits. When we came back from the Island we all got all new clothes for school. It wasn’t dress up clothes but um the boys used to fight especially Cecil and Jackie they used to fight because they were so close together in ages that they both picked the same thing and fight over it.

But um then of course after the seven days were up we used to pahure and that was when you could go out anywhere you liked and stay out for as long as you liked. After seven days of the manu you were not allowed to catch on a Sunday **Christian Sabbath.** Yes that’s when the bible came out and you weren’t allowed to catch on the Saturday night and you could not go out before 12 o’clock on the Monday to torch. But when we used to catch them the birds we hang them out on Fatiters well if it rained you couldn’t cut them up. We had a living house a work house and a bunk house for the boys and a the living house only had two rooms a kitchen and a bedroom. It was a big open fire then and it was a big open fire when I got married and had the kids. **Did you cook on the camp ovens?** Yeah. **Mum said it was nice the roast meat and the vegetables.** Yeah its hard work and scones, piklets there were the worse things to cook because your legs over a fire but um it was nice meals. You would go and catch a fish bring it home and hang it up the chimney to smoke it the green komoka was the best and you could go around the rocks then and catch fish. Today you can’t there is not fish.
We never used to have seals around the rocks, now they are covered. It is world wide. I was at a conference in Christchurch on sea birds. They were talking about seals and people wanting to kill them blah blah. But um this women from the Environmental from Otago got up and was spouting on about the seals and she said there is only ten thousand fur seals left in New Zealand in the world she said. While she was talking you couldn’t say anything. When she was finished you could ask questions. So I asked her when did she get the ten thousand left in the world for. She said I have done all the studying well I said you haven’t studied around Stewart Island and she said oh yes and I said oh no because there is dashing around ten thousand around Stewart Island let alone without going around the rest of the world. She said well I speak for the seals they can’t speak for themselves. I thought you silly bitch I didn’t say it though. I said you should get your information right before you speak. I suppose in the sealing days a quite a few got plonked on the head and I suppose they have just come back in numbers?

Yeah well I have tasted a seal. It was very dark meat, it was awful, just a wee pup though. We were stuck on the Island that time and a it was the 6 June, the boats and the weather. We were eating mutton birds as it was. This wee pup came up to the house because of the bad weather and we knocked it on the head. I didn’t like it, it was very dark meat, fishy a taste of its own. And um very strong, but um it was different from mutton birds. We had plenty of flour for bread and scones and that was about it. We had to depend a lot on the weather those days. Of course our landing is not one of the best and we haven’t got a beach like some Islands. A bit like Poutama.

How big is your Island? um its not that big. Is that why its called big Island because it is not big? No it is the biggest of the boat group there is Kundy, Betsy, and Big Island. it is the biggest in the water but not by land. Kundy would have more manu than Big Island, we are high out of the water and a lot of rock. And Kundy is close to Stewart Island. Who goes there? The Trows, Morrisons used to go there and a Edwards Bill and Ollie Edwards and then they shifted over to Betsy and a Lillian and Joe Carsteson when she married they brought this house on Betsy they did not go that long but Sole from Riverton Colac brought there house and they went for a few years at Betsy so its had quite a few. How big is it? I have all these things I am going up the hill to look after Donalds dog. I had a meeting but was called off they were going to this environment thing, here we are. Who goes to Big Island now? Donald goes now the um Ashwell family. So he two of you’s now? The Foggo’s and Attfields yeah. Was it mainly your mum that taught you the most? No Dad Mum had to work but she did not have any say being a pakeha she did not have a voice and a of course we just had to do as we were told. Now that is Putihini. Do your mum like going down? Yeah she hated the boat. She a got sick before she left the wharf. Did you go down in the old wairua? We went in the Rewa the scowl loaded with horse and cart from the beach in Riverton and the Kekeno for years and the Rewa. I have gooin tho the Island since a baby and have had a couple of seasons off so for 75 years. I suppose you have seen a lot of changes over the years? Yeah the kelp to little barrels and a from little barrels to tins and buckets. Its here on the chart on the east side. Here we are this one Kundy, Betsy Big Island, Chimney, Rat Island Skeretts go there coul not even tell you how it got the name. That has the acreage. When the crown and took over some of the Islands 18 of them they made a mistake in a lot of it chimney was suppose to be the crown and big Island the beneficiary and they did the same at the nuggets at the back and Poutini. Are they all Crown Islands? Poutini, Kundy, Betsy.

So what about the hukuwai what’s your spin on it? Well the mytical bird, Did you believe in it of not? All yes but we never heard it, it was up in the Cape it was suppose to be on a
moonlit night we climbed up to the parkahe one moonlit night. We listened for the hukawai haven’t heard it yet. Bit it is only in the last few years that it has come up with these scientist saying it is the snipe. **What do you think about it, do you think it was a snipe?** I don’t really know, this is an old map everyone wants it but they are not getting there hands on it. **Where did you get it from?** Its been in the family for years, some of the things in this map are different the nuggets have been re-named. **Where’s our Island where’s Poutama?** It’s down here someone where on that side, **what is the Maori name for yours?** Motu there is all different names Harold came up with one this is the shape of our Island these marks are for manu. **What about now it the Island open.** No we have our own manu’s now.

Um when my kids were wee Harold wanted it changed from the strips to open Island Fieda was the supervisor then. It got made an open Island of course with me with the kids young and wee it run me into the ground. I was up at the commissioner and asked if I could have a manu around the house to say it is mine when the kids were wee. So the commissioner at that time thought it was good. I could have one small manu around the house and the rest could have there open Island. That was agreed and they all said yes we have a meeting on our Island every year before the season starts. Harold said if I was having a manu of his own he wanted one two. Everyone got a manu each. There were 14 manus with 7 men and 7 wioman. So all the adults had a manu each, most of them wanted them close to their houses and if there was any left over. Then we divided them up between the ones that were left and as close to their manu’s. So um we have done that now, we haven’t had an argument ever since I was the supervisor on Big Island. **How long have you been supervisor for?** All um since 1968 I think. We have the same manu every year and if there are any spares a manu’s left we generally have the closer to. Like this year Corey came down his manu I said he’s not coming until torching if he comes so Donald and Rang nanaed it until he gets there and if he doesn’t its theirs. I only stick to my two closet to the house one main one, whereas the others have three and they say why do you stick to two. I said well at my age I can’t work anymore so what the hells the use of getting any more manu if you can’t work it. So a Rosealy had three well, Donald had three and Cathy had three and when any one came on their family they had to share what they had. So it has worked out. The first year I was supervisor Rang said he did not think it was fair that he had the furthest away manu and Harold was there then. He wanted the close one Harolds manu and a he argued. I said well you have to have old Neds. He said no he did not think that was right. I said I will put it this way if you can’t settle it I will cut the Island in half and Frddie was there then. We will have the half around our place and you lot can have the half around your places. He said you can’t do that and I said O yes I can. I said now you go away and talk about it amongst your selves and you come back and let me know. Harold said well actually you could or told Rang you don’t have any say. Any way I didn’t and then he said no that’s okay he just wanted Harold’s manu it was bigger and closer around there house. They worked it anyway Harold did not catch a bird the last while he was on the Island. So I think they just want to test me, but I wasn’t having it. Ever since, we have not had any arguments or disputes.

**So it is really jus the two families?** Yes, well Freddie he still has his house. **Freddie Bond what is he to you?** Nephew Alice’s son. Well he was going every year but he is oystering and a more money in oystering. I think that has a lot to do with these ones just coming down for torching. When I was young you could leave your job and go birding and just walk into when you came off the Island whereas today you just can’t do it. **Maybe Nanaing will become a dying art?** Yeah the Bulls and their family and us on the Cape nanaoing. **Poutama they still nanau.** Yeah Harnott and what is the other name of those people. **I can’t think of there name**

I don’t think they would know how to nanau to tell you the truth they were never there years ago. **Do you use hooks or sticks?** I use a stick any green stick only that long I break it off
where it is rough on the end so I can tickle them and drag them out. I can’t use a hook put it that way. The others all use hooks. I tried I hooked one and it started to squeal in the hole. When it started to squeal I couldn’t use a hook again. So um I can catch more with a stick up until a few years ago I could beat them more at nanaoing with my stick they them with their hooks. I like nanaoing. Did you pull it out with the stick or how did you get it? You can tickle it out or tangle it up in their down.

So do you use a flax hu? Yep. A lot of them use string and it tangles. We haven’t got flax on the Island when there was a lot of us we used to being it down, we have whariki you lay it and cut it and tie up posse’s and you can do it in strips it hardens once it has been cut for a while. Otherwise it goes brittle I use half a blade of whariki so it does not cut into my shoulder. But um we always used to take flax from here. We tried planting flax on the Island but it would not grow. Too peaty? It must be yeah. Fogos all use ropes for huis about finger thickness.

Your Island has the pot so what is the go with that? I saw a programme years ago did Cecil touch it? Cecil Scott. He bloody dug it out at the cemetery. We have an urapa. The women that died had dropsy. The dug a hole like a maimai and let the thing down on top. They let the pot down on top. I have never ever been in the cemetery. My house is not far from that and there is a baby there. What is dropsy? You swell up. We were never allowed to go Cecil Scott there was all this dry wood on it. He went and got this dry wood. And Dad went mad.

The fire started to smoke and of course the wood was tabu. Cecil got told off. Dad was plucking this bird and we called it Jimmy bird it had been plucked and it was still kicking. Dad threw it back to the cemetery and said go back to where you come from. We were never allowed as kids to go near the cemetery and I have never been in it yet. Of course Cecil Scott sneaked in there and picked up the stone (pot) and took it home.

That night it blew, rained and thundered and lighting struck and Cecil’s arm swelled up. Just his right arm and I went over and got the stone so it’s not a pot. No it’s a stone the inside they have burnt in it. Um it has not been a cooking pot it has been a light. You fill it up with oil and put bark and that in for a light there are holes around it. I took it and threw it back to the cemetery. And his arm came right then. Any way I said you have got to respect these things you know that.

Do what Dad said bloody pakeha you think you can do what you can do anything. Anyway when I threw the stone it did not quite reach the cemetery. So Frieda put it back by the corner of her work house. And the Waddick boys came down they had heard about the stone. They had a look at it. They left to go around the coast around south and no one has every heard of them again. What was there names? The Waddick boys. Mum said they were playing with it putting it on there heads and they died. Yes the next one that came, he came down with Nobby on the Argosy.

Was that the film crew and the boat sank? No I was there. Okay tell me about that? I told them they were not to film the stone but they did it without met knowing. And then we were coming up the harbour and we hit Hells Gates. We hit once we rode off we hit again the second time the bells started ringing. I knew then we were taking in water. So I said to Freddy you grab the kids and the dingy and a get the kids in there first. He said right Aunt and he disappeared. From down below the focsule was filling up with water. He went below to get the cameras. Harold had his bloody dog and was getting into the dingy. So I said if anyone gets in before these kids and if there is no room hit them over the bloody head with
the oar. Harold was getting in leaving Kit behind. So a anyway a the boy Pollack came alongside he was coming in, so we all shifted over to that boat. He towed the boat it in and she didn’t sink until we got to the wharf.

Then they said they had taken pictures of the stone I said I thought I told you to leave the bloody thing alone. You had no business to. Anyway they had taken the photo of the stone.

They put it back and Nobby had a Maori chap who came a shore. No he had to have a look at the stone. They don’t even know where he went missing. **John was on that boat they seem to think he was sleeping outside and got washed over board. Is that the same bloke did he touch it as well?** Yeah I didn’t realise that. **Where is this pot or stone now?** Donald built his plucking place over it, it is in the middle of it so no one will be able to get it. **So there is something in it.** I came off the Island with Bill Black in the chopper and we went looking for that chap and did all the coast up to cod fish and rugged and everything to see if we could see him but no, no sign of him. **They said why did it not hurt you?** For the simple reason I have respect and believe in it. The only thing we lost were bags of feathers they floated off. Donald went down to the cape to Gail and took the TV with him or the radio with us. I think to me people did not respect it. But it should never have been dug up in the first place. **Did you not know about it until it was dug up?** No Well you see with her not been taken out in those days it was before my time. We only got a boat at half time. Nobody fished around only half way around Stewart Island and Codfish and that was it.

Mae Fife dropped dead at half time. We were on the Scowl that flat bottomed boat. And um it was a beautiful day and they were all joking we were going to have a picnic and light a fire on the rocks. And um we had no intentions to because we got our boxes and couldn’t wait to get up the hill. But she dropped dead going up the hill. And a we a the boys went out to the highest point on the rocks and lit the fire. And they seen it on the boat and did not know anything about the highest point being the signal for emergency. And a those people are starting their picnic quick. The Fife boys George and Jimmy Fife were fishing at Masons shallow. They seen and they came down. And a they came down and picked her up and took her down to Kundy because Nancy Morrison was the nursing sister. And a no she was dead so they came home and a Dad had a big list for when he came back for fresh fruit and vegetable, bread and everything. Him and Uncle Dolowe Spencer arrived down only Dolowe came to do Aunty Maes birds and things and Dad came down and all they had each was a sugar bag of beer each. No fruit, no bread no vegetables and did Dad get told off for coming down drunk and no fresh things. It was a hang of a joke.

**So when did your mum and dad finish birding?** Mum stopped when she was in her fifties Dad stopped first he had bronchial asthma. He got off the back of the Islands and they threw him off from the back. He said that is it when you can throw me off the Island I am not going back.

**Did you used to go and get the kelp?** Always went to Kakap Point. The Crosses had a cottage up there. We went every year to get our kelp it was after Christmas and we used to go on the train and across the river in a punt. The road wasn’t there then. We would go to the cottage and it had a long passage and you would unlock the front door. I was scared of that house right along the passage there was portraits all along of Maoris’ and I swear to God they were watching you all men and there was not a women amongst them, their eyes use to travel watching you. We sat down on the beach and koko and if anybody was coming down you know pakehas to have a look. You could not get right around to the light. They came down and asked you questions and I hated it. All these people coming to ask.
We went out about three years ago with Tiny getting the kelp. Um this MAF bloke came along. Tiny said Margaret get out of the water I said why. That MAF jokers are there watching you. Of course you are not allowed to cut kelp. Really that’s our indigenous right. No you have to have a permit. Tiny said your right you have rights here you have a customary rights. The joker came down he didn’t ask questions. He walked away and I was going to say I have land up there.

What about the Totara bark? No he did not tell me where he got it

We used to have basket days where we made the baskets and the men went and gathered the flax all the women made the baskets (kete). Dad couldn’t make a basket he used to say we will go to the green gate to get flax. I have never seen the green gate yet. There was a piece of wood with a hinge on it.

Tasmanian birds we got one sent down to the committee the birds were filthy. You can’t send New Zealand birds to Aussie but the Tasmanian birds they allowed in.

So Donald and you go to Big Island? Yes he got Cecil and Freida’s house. He changed it a bit. He has had a couple of wives down there and Anthony and Kylie have been down there. Anthony and Donald had an argument and Anthony came to see if he could stay with me. I said Anthony you are quite welcome but you know your father he will do his nut properly. He has not been back for a while. He would have Anthony doing everything. Kylie would tell him to get stuffed and go to her room and read a book or something.

Were the birds good this season? They were but the weather was not that good I love to get at nanoing get on the ground and stay there. It was raining I don’t go out in the rain and I can’t afford to go out in the rain now. And a torching time it was fine the moon was out. And no birds I suppose? Yeah you have to walk for them I could only do up the hill only once. I said to Donald you could do down on the hollow if you like and you can give me some of the birds you catch half it only happened once Not saying he didn’t go down the hollow. And I did what I use to do when the family was there I would bed the birds down and go to bed and get up in the morning and work them. But a I am the only one that does that now well I have done in the last two or three years. Otherwise I used to work them through too old to do that now. They say why did you do that. Well we never had any generators kerosene lamps all around the place. On Poutama they still use the tillies for torching. When it gets colder I always use the tillies. I use this one lot of batteries last for the whole season. Led light 4 d’s a whole season out of them. A saving on batteries.

So did you Dad tell you stories or stuff? They were mainly ghost stories. We have old Ned and old Willie on the Island. I said why do you call them that. Um well it is like this there was an old man called old willie he fall down the siding and he slipped he grabbed a tree and he hang there and he hang there because he thought he was going over the side. He couldn’t hang on anymore so he said goodbye world and dropped only a foot. So the called the manu old willie after that. What about old Ned he didn’t know about old Ned I think they made them up. Him and Dolowe came up when Mae died he would come up every night when they weren’t torching Cecil used to have to go out and look for him. He had a carbine light and you used to have water in them he would turn it down and it would go out. Cecil would have to go and get him every night. He used to come up and he wore a felt hat like dad wore. He came up and they would tell these stories about the ghosts wondering around the Island you shouldn’t do this and you shouldn’t do that. I used to lay in bed and look up a twig had caught in the spouting on the window and it was only a little window and it was waving I looked up and got the shits and tore out and sat on dads bed uncle dolowe would get up to go
home and he would put his hat on and go home with 3-4 hats on his head and Cecil would have to take him home down the track.

That was the only time that he came to the Island in my life. Hepa Maherora he came the year after aunty Mae died and then taula hepa’s brother came. When he knocked off coming taula come with us he was drowned in Moeraki fishing off the rocks.

I went over to Cod-fish when there were doing the dig for Canterbury University. And a I went over to see the artefacts they were digging up they were mostly all fish bones. They didn’t really get anything while I was there. Dad was born there. They were digging where the old houses were and they had dug down the beach just off the beach. They couldn’t make out while there was so many fires there. I said I know being smart. They said what do you think. I said well, the Maoris would go to the Titi Islands they would come across the straights and they would lit a fire and have the cooking fires along the beach they could stuck for some weeks. We didn’t know about that they said. Well that couldn’t go down in the Waka in one day and this would be the stopping off point when they went down. Sometimes they might only get as far as Mason’s or doughboy it would be the same thing along the beach. You are right too. That was the only thing I could see.

When mum first went down she went in the Water lily. It took them 3 days to get from Bluff to Big Island. They would go to bed at Cod-Fish and they would wake up in the morning and they would be back in Cod-fish it was a straight out sailing ship though. It must have been hard going in a waka many must have been washed out. Yeah it is the only thing they had, tough and good sailors. Mum and Dad were going to Poutini and they got off at Big Island and stayed there. We went in the Kekeno one year and going around flower caste it was rough Yes flower cast is rough. He put all the children and women down below in the hold and put the hatch on. Well it was dark kids and woman were screaming and crying. And all the men up on deck hanging on and everything. But if anything had happened and she turned over or something. There was all the woman and kids below, the mean would have had a chance of getting off. He was an old bugger Who was that? Harry Roderick, you weren’t allowed to whistle you weren’t allowed to swear. Or if you whistled boy, he would go as you were whistling up the wind. He was superstitious was he Maori? No, by god mum wasn’t a maori and she was superstitious. I suppose any culture?

But I don’t like fern birds, Jacqueline A fern bird was going to come in your porch Nan I said was it but I knew you wouldn’t t want it there so I chased it away. I don’t like fern bird I like them if they stay out in the bush. What’s a Fern Bird a Fantail? I mean a fantail, miles of fern birds on Big Island.

Well thank you very much for your time

I don’t know if you got anything. It was very interesting and I certainly have, I will send you a copy in the post some of the spelling may be incorrect so sorry in advance.
Appendix 8 – YMCA Focus Group

Focus Group YMCA, Questions

1. What skills and Attributes are needed to be an effective mentor?

2. Why do you choose to work for YMCA?

3. What would you call successful?

4. How long do you think you should mentor YP?

5. Do you think you are valued by the YP and the YMCA?

6. What theories do you use?

7. How much face to face time do you spend with YP?

8. What makes you feel good about mentoring?
Appendix 9 – Proposed Research Questions

First Group (Rangatahi & Whanau)

1. Can you think back to when you were involved with Tahuri Atu, and are you able to tell me three things you learnt or liked about working with a mentor.

2. What are the positive differences this has made in your life. As a parent what positive changes have you observed since your son has worked with a Mentor.

3. What do you appreciate about the relationship with your Mentor.

4. Tell me about something you feel really good about or proud of that you did whilst working with your mentor.

5. Would you recommend Tahuri Atu to a mate that was in a similar situation as yourself?

Second Group (YJ Coordinators/Police)

1. Tahuri Atu started in 2002 with one youth mentor now there are two. What are some of the positive outcomes that have occurred for youth that have been referred and have engaged with a mentor.

2. Does the mentoring make a positive difference, if so how?

3. How important do you think it is to get the right person for Tahuri Atu and what would you see as good positive attributes for the job, is it about the relationship.

4. What are some of the positive changes that you have observed or noticed since Rangatahi have become involved with Tahuri Atu, has offending decreased, have they gone on to further education, do they feel better about themselves and life in general.

5. Are you able to suggest ways for the Service to be more effective for Rangatahi and Families?
Appendix 10 – Youth Mentors Focus Group

Questionnaire for Youth Mentors

1. Why did you choose to work for a Maori Organisation? Do you use a Maori Framework and concepts when working with rangatahi and whanau?

2. How do you evaluate Rangatahi?

3. Why do you choose to work with Rangatahi?

4. What do you appreciate about Rangatahi?

5. Tell me about a piece of work that you and your rangatahi accomplished that you are particularly proud of.

6. Does the community value your work?

7. How does your organisation value your work, and are your training needs met?

8. How do you define success when working with Rangatahi?

9. In your opinion what are the key qualities and attributes that a mentor must have to be effective?

10. Do you have a mentor yourself or a supervisor; what do you like about their style?

11. Do Rangatahi offend less whilst they are working with you? Do you notice improvements over time?

12. What makes a successful mentoring programme?
Appendix 11 – Youth Justice Coordinators Focus Group

17 May 2011

YJ Coordinators Focus Group – Questionnaire

1. What do you think about mentoring?
   In terms of research do you know anything about mentoring?

2. What do you think the barriers are?

3. What are the implications of the legislation 1 October 2010
   So do you think there is a need for more providers?
YJ Coordinators Focus Group – Rose Davis and Robyn Instone

1. **What do you think about mentoring?**
   If done the right way to show who the target group or a different way what could be. I would agree with that loads of these young people have not tried anything or been with an adult throughout it all and it is nice they have not be let down by all adults. Regularity in their lives if you have an appropriate person in a YP life., whose there not to judge to develop the yp in some way. Elements of that could stay with that young person potentially for a life time. It could be one small thing that is an everyday thing but for that kid it was life changing. **In terms of research do you know anything about mentoring?** Rose no not really. Robyn there is such a wide variety of we have worked with one’s you just know the quality of the person makes all the difference we all know with some of them the quality of the person um not quality what is the word I am looking for. There reliability and integrity makes such a difference to how successful that will be with that YP. So if you get someone that does not turn up or does not do what they say they are going to do, then there is another adult in their live that has let them down. Yeah. Rose there has to be a clear purpose of this mentoring why are we here? what is it we are trying to achieve? I see the mentor and what do you call them the mentee. I think the frame-work should be based on there are certain tasks that need to do and should be structured. Not just to hang out focussed on particularly needs. Robyn we have our time-frames when we have to do things. Often I don’t think that is actually long enough as they are just learning to trust them and the plan is finished. Absolutely said Rose. A lot of these kids have been let down and abandoned in away the adult has never been there for them. So we are asking them to trust another adult build up a rapport and suddenly it ends. They are rewarded with another type of abandonment, Robyn though no fault of there own. Exactly also like part of the ending needs to be teaching them to have something else in place. Yes that’s it. It’s the focus how to almost wean them out of that and them being stronger than when they went in.

2. **What do you think the barriers are?**
We only take the kids that offend, Rose the big buddy and project K do have some that are disadvantaged. All voluntary big buddy and project K. Yes I suppose some kids have difficulties and would benefit but because they have not offended they are not eligible. What is a mentoring programme as opposed to a youth worker programme. Judge Philips wanted details of what they are doing what, where how and why. There seems to be no yardsticks about what is good mentoring yeah? The whole idea of individual mentoring would be different again than with group mentoring the impact would be quite different yeah. Really good group work. I have seen Sam and Jay with those boys really getting them going and just the way they tone them down if they are being a bit silly. I mean they are guiding them all the way through and having a laugh with them. There is a lot of skill with all that and they laugh.

How many of our kids have ever been able to have fun. Its you know belt them up and you know, to see them laugh is really awesome. Sam said he has been getting
them around at weekends to do some carving. You need a bit of individual and team work. Some of our kids have only laughed when they are illegally stoned.

This is another way to get positive outcomes but coming out in a positive healthy way. Instead of an illegal high, it would be a new thing to feel good and feel valued a very new experience for some of our kids. Like you say this diving and floundering is such a sense of achievement. Practical stuff some of our kids have never been good at school work. They get to take something away look what I have achieved. Yeah its that whole sense of achievement.

3. **What are the implications of the legislation 1 October 2010**

You have to have a mentoring programme first. Yeah apart from that. I don’t think it has any implications yet as we already have Tahuri Atu and the YMCA anyway. How it goes now with being a court sanctioned programme does that change that what the nature of that is I don’t know for me does it change it for the providers. I hope it is not more limiting. I don’t know yeah hopefully it does not mean we have to be more structured and have to be rigid because of contracts, but um. I don’t know if it is and if we only have to be the one programme provider. Having a programme almost reinforces that this is the way you know people say why are you rewarding a kid for being naughty it is almost a way of the court sanctioning there is value in the mentoring programme this could add value to the yp life and be a deterrent it almost puts more integrity into the concept of mentoring. For me personally it is almost something I consider anyway in FGC because we can and its not like we forced them or anything it does not change any of that. I am wondering if the judge will decide he thinks it is a good idea even if the conference discussed it and decided against that that will create some difficulties. You need acceptance from the YP if the judge intervenes then the Yp would look at that as a penalty, you have to do this because I am bad instead of agreeing. I wonder if it would make much difference if they had a good mentor. I don’t think it will significantly affect the way I work here.

**So do you think there is a need for more providers?**

Um is probably good to have two providers because they can both do different things. The community signalled it that way because it is about options. Maori and Non Maori is important for us particularly um the majority of our clients are Maori as opposed to pacific Islander we have very few pacific Islander. I think we need more options for males. I know it goes in swings and roundabouts but we need more males. Now I go to both providers and say I really need a male. They are at capacity it fits more with our client group, more males and for me it is about a male figure that teaches them how to be responsible boys to men sort of stuff. But there are things that sometimes females can’t do not always. Not always the case I can see the group thing is better with a female or yeah. Like the holiday stuff, some of that is about the skills of the worker no matter what the sex of the worker.

It depends on the referral. I don’t know if you need more than two providers. I don’t think the town is big enough for that. No might need more males and the two providers being able to hire more if there was the funding. It comes down to the skill. Like I said there is one I won’t name names but I constantly question her ability and her boundaries, so she will go off for exercise class and buy things for their hair and hang around with them. Its more her trying to be a friend instead of a mentor. It comes back to defining what is my role and it has to be a trusting relationship that the young person can trust and rely on their mentor. Kids do not like it we adults try and
befriend them they see it as fake. No credibility with them, they expect a certain standard of you regardless of . Going back to the programme defining for the workers what your purpose is always be clear with the young person what are you here for. As the mentor what are your trying to achieve here what is the purpose of this. Yeah I do not thing a 3\textsuperscript{rd} provider.
Youth Justice Co-ordinators Questions for Tahuri Atu

1. Think back about all the times you have referred Rangatahi to Tahuri Atu. What are three things the mentors do well?

2. Why do you refer Rangatahi to Tahuri Atu?

3. Tell me a story about a time when you referred a Rangatahi to Tahuri Atu and they made positive changes, what were the changes, were these changes maintained over time?

4. Thinking about the future can you think of three things that the mentors could provide Rangatahi that they are not providing now?

5. Thinking about Rangatahi that have been mentored though Tahuri Atu, have you noticed a decline in offending has it risen or stayed the same since Rangatahi have worked with mentors.
Youth Justice Co-ordinators Questions for Tahuri Atu  
Second Group (YJ Coordinators/Police) 

1. **Do you see any positive changes from referring Rangatahi to Tahuri Atu?**

I do my reasons often for referring are because there is a gap in the young persons life, and either having an appropriate adult solely to try and find the hook something that there interested as use that in a way to boost there own personal self-confidence, they ability to handle peer pressure, it can be very personal to that kid. When we try and match up the mentor or tahuri atu worker. Sometimes it is a gender issue sometimes it is not but um we try and get a good match. What I have seen motivating young people making them feel good about themselves and it is not in a way that is counselling, as soon as kids hear counselling they feel threatened and get there back goes against the wall. But one yp when I put it to one young person, he said what’s the catch. I said no catch and this was a yp who would not talk to anybody and he was responding really well, within a few times of seeing the mentor. It is positive personal development stuff or the kids and it gives the kids a taste of the things that there life could have in it, things that they may not have experienced.

2. **Does the mentoring make a positive difference, if so how?**

I can’t say long term in the short-term. It’s almost like it makes the kid sit up and take notice. It puts some responsibility on them to put some positive things in their lives. It motivates them to consider the possibility to what might be in their life and what might be and having a taste of that. It’s all about what there life could be.

3. **How important do you think it is to get the right person for Tahuri Atu and what would you see as good positive attributes for the job, is it about the relationship.**

They have got to have some life experience. Be aware of there own values and there own beliefs and know the difference between. Know where their boundary is non judgemental they need to be able to listen relate to kids that come from any walk of life and the adults and professionals around them. Like down to earth practical calm people who are not there to counsel or see themselves as not in it for themselves and have to want to make a difference to a young person. They have to be in it for the right reasons they are not rescuers um just sort of well adjusted people that are happy with in themselves. The more life experience is helpful but does not mean you have to have experienced everything. **Do you think it is important with age factor?** I think not to old just trying to define that. I think a lot of it comes down to the personality of the mentor. Yeah so initially I reckon a yp a particular resource worker we know and he is great the yp say that old man, and I think they think he might not have anything to offer and might not give him a chance. For some yp he has managed to break through that barrier. I think it is ideal if they are in there like um in their 20’s 30’s not to far removed from

What the youths are facing. Having said that not all twenty and thirty year olds are created equal. And I mean I guess it is what the gap is in the yp life the gap might be that elder more mature figure in their life might need more like a nana or uncle I don’t
know it is very difficult to limit that as an age thing. You need to be youngish I don’t even know what that means youngish.

Difficult to limit that as an age thing. Initially I think yeah you need to be younger but who knows, but that is a barrier and there skills would be breaking down that barrier. **In your opinion do you think you should have Maori with Maori and Pakeha with Pakeha?** Not necessarily and that is why when setting up the programme the community decided on two providers. The whole public thing about how do you see this working, what do you want. The Maori sector clearly said we think we need one programme that has a maori Kaupapa. It works in a way the whanau relate to being Maori. Some whanau want to work with a Maori Kaupapa and some don’t, it is not necessarily right for everyone. I have had Maori people with the Y and Pakeha with Tahuri Atu it depends on what the needs is for them. Yeah there are some young people in particular who need that same ethnicity. If you are brought up as Maori or as Pakeha then it is really different way of being brought up. Depends how you are brought up to how you would have a leanings towards one or the other. It’s not exclusively that Maori should go with Maori or Pakeha go with Pakeha. It’s about what people feel comfortable with. **So do you think mentors should have some sort of qualification or what?** Um qualification is easy to get but not necessary the measure of your abilities. It is easy to study and pass exams but if you have not got the people skills and experience with people and you know your own stories. The people skill is more important. The qualification can give you more integrity and credibility and can affirm things for the right people, but I would never just relay on a qualification. The difference with someone with a ticket and some one without does not mean they are more professional or what do you call it a more competent worker at all. I think um you can lend credibility to a mentoring programme or role but it is not necessarily the only thing that judges. Some of the best people we have had working with kids are the good people that have good common sense and they don’t have a piece of paper. A lot of it is good common sense and being able to think things through they are not the counsellor or social worker. Yeah nothing should surprise them and they should be able to cope with the unexpected and you know you could study until the cows come home but you would still never be good if have no people skills. I think it is important for the mentor to link in with the families or whoever the yp is connected to. To make sustainable change it has to happen and I think it varies how open the family is towards the mentor. If there is a way for the family to be buying into it like the young person and in a way which will support change.

4. **What are some of the positive changes that you have observed or noticed since Rangatahi have become involved with Tahuri Atu, has offending decreased, have they gone on to further education, do they feel better about themselves and life in general.**

Some have reduced or stopped since or while on the programme. Some one is there solely for them. It’s non judgemental regardless of what they did. I tend to find the kids are more open with me afterwards as well because they have trusted another adult. They have not asked anything of them in return. It is the first for them. The novelty factor before it wears off. Sort of get a bit of goal setting, it almost provides food for thought for kids. Its not life changing it could be it’s like the first step on that.
5. **Are you able to suggest ways for the Service to be more effective for Rangatahi and Families?**

We could do with more people. I think duration. I am not sure what they do between the two providers. When they first receive a referral from us it is about pinpointing what are the issues and what goals are to be achieved in the time they are going to work together. Sometimes it is about being disguised and it could be in competition what motivates them. You look at what things are of concern at the beginning and then what you goal is and what we are going to do in the next few months when we meet. Just let them pick one goal. **Do you know their processes?** Not exactly the ymca explained and I have seen the forms they fill out what they do review not sure how often or how consistent they go back, some times you get side tracked with a goal as another event happens and another event. It is about being focussed and coming back to your base-line information intervention and review. You need to see if there is a shift from the base line data until now and that tells you if your intervention has been effective and that’s when you can tweak things does anything have to be changed. It is hard to tell what is making a difference when the yp is undertaking more than one intervention. Drugs are a hard one that will impact. It is not an isolated intervention it is part of a parcel. Um even sometimes it is the communication of the kids, you can see a whole change its there self confidence.

6. **Think back about all the times you have referred Rangatahi to Tahuri Atu. What are three things the mentors do well?**
Youth Justice Co-ordinators/Police Questions for Tahuri Atu

1. Do you see any positive changes from referring Rangatahi to Tahuri Atu?  
   Yes Um the kids who don’t have support from their families or not much support get them through the youth workers. They help them complete their plans more. I think there is a higher completion rate. They are linked in to wider services, health and education and things like that and activities so there is also the benefit there as well.  
   So you do believe it makes a difference? Yeah definitely, short term what do you think about long term? Um I guess anecdotally it really comes down to the youth not having the support there I guess it’s whether they have learnt enough whether they can start doing some of that stuff themselves or whether if you know where to go and find sport and other activities themselves. I know some of the kids have gone back to offending but you can’t really do much about that. Do you think they would benefit a longer duration?  
   From the Polices point of view um I we tend to think the fgc bee hold the plan is over with. You know we wonder why are the mentors still with them. I suppose from a social point of view its could be beneficial to keep them on but it comes down to funding. If it means the working is tied down with someone that has completed the YJ aspect and they are doing okay and if there are other kids coming through that can benefit from the help so. I guess we probably have a shorter term benefit. And um if they turn 17 they don’t follow through and do not take on the skill they have been taught we can’t hang on to them together.

Have you as Police been involved in some of ASHS programmes?  
   A little bit, do you find that breaks down barriers between the police and yp, like you are not called pigs so much?.  
   Yep the more contact we have like that with Youth the more they realise that Police are just people and um it does sort of break down those barriers and um while we have contact through FGC’s, Court and alternative actions getting in that informal setting like doing an activity is a lot better um just through our informal engagement. The stuff that the youth workers have the activities we go if we can get along. There is um more benefit done through that informal activities, than a formal process.

2. Does the mentoring make a positive difference, if so how?

3. How important do you think it is to get the right person for Tahuri Atu and what would you see as good positive attributes for the job, is it about the relationship. Personality is hugely important more important than qualification. Its um the youth um either relate to you or they won’t. You have to have a person that can get on the same page as them. So its really in my mind is the actual how they are able to build a rapport. Is this transportable the programme?  
   The concept of the programme is definitely transportable um but the success of it will come down to who the youth
worker is. You can't just take this programme and pick just anyone. **So you saying it is about the personality or what other sort of qualities should they have?** I think they need to be as in age or I guess a similar generation and understanding in mind. So I mean you could have some one who is young and quite conservative and you know clear cut in what is right and wrong and the youth would not be able to relate. As opposed you could have some one elder who does still get on with young people and understands where they are coming from. You have got to be able to um understanding perhaps the youth are not putting their hands to productive things and energy. They have to find the bit of something in the youth and re-direct it. So they got to be of a mindset to steer them differently rather than shut them down. **So do you think it is important for the mentor to work with the family as well?** Um to a degree they do the family definitely have a big influence over the youth but that can be in a negative way. They um you wouldn’t want someone to come in and just side with the family and just be another negative influence. It’s the lack of family support and that is way the youth worker is there in the first place, so if they can get the family on board and obviously then they can wean the yp off and the mentor has done the job. In saying that depending on family dynamics that might not necessarily be achievable that is way the youth worker is working with them in the first place. We know that through kids that come back had fgc after fgc and when they are getting elder approaching fgc they do not want the family around because they are negative, they would rather turn up for the conference by themselves, they take wants coming to them get it sorted and get on with life. I think yes you look at the family and be aware that they might be the problem, so steer them away from that negative influence and getting them standing on their own too feet.

**So from a Polices perspective you would not want a mentor that had police had convictions?** Yeah um the whole criminal record would be an issue basically you shouldn’t but there are always exceptions. If there was something that was minor and was years ago you would let go. If the crime is gang connections and we have had people applying for these positions where they have gang ties, you don’t want it to be seen as a recruiting thing for gangs. So they have to be well removed from crime and those sorts of things.

4. **What are some of the positive changes that you have observed or noticed since Rangatahi have become involved with Tahuri Atu, has offending decreased, have they gone on to further education, do they feel better about themselves and life in general.**

With the monthly stats we do most of them I will take a guess at 90% or more do not have more offending whilst working with mentors. So I guess what we do find that kids that have good support at home. The kinds that go on a offending spree they are kind of experimenting having a bit of fun. Once they get caught you have either a conference or alternative action you usually don’t see them again. Obviously the recidivist ones come back no matter what. And the ones that don’t have the family support and get the youth worker they follow more the lines that have the supported families. So once they have been caught and the process takes place they usually stay out of trouble. Once that finishes some go back to their old ways it seems to um . If you got those two type camps having a youth worker puts them in a camp rather than the ones that become recidivist.

**Can you think of any young people that have gone on further their education?** Yeah there has been a few through the workers that have been put into SIT, kai tec
course, shearing or on farms that sort of thing. That is one of the most important points getting them from being idle to doing something. A lot of them are out of the school system as they do not fit in to that environment.

**Do you think it is important to have two different organisations one with a Maori Kaupapa and the other?** I think its excellent the um to have a bit of variety you have obviously the Maori provider the YMCA and females as well. Having the programme is great and is obviously better than not having it. The programme having that choice whether they are maori non-maori or male or female. Plenty of kids that are not maori choose to work with ashs and go that way. That’s where it comes down to that rapport thing who do they get on with. Um having 3-4 different workers makes the programme even more successful.

**Do you think with the new amendments to act 1 October 2010 that has mentoring orders, will this have implications?.**

No because most of the kids on Tahuri Atu are not at court getting orders. They are either on fgc plans or remanded in court on fgc plans. I mean while Tahuri Atu the high ones is a step back. Ours is the non record stuff. From a funding point of few its being viewed as higher than what it is. **Should there be more providers?.** Given the size of Invercargill I don’t think we need any more providers.

5. **Are you able to suggest ways for the Service to be more effective for Rangatahi and Families?**

Um there is probably um, just I guess in a reporting back. At our monthly meetings we have a general overview. In most cases there is no re-offending. There could be a little more contact between either the co-ordinators um just on a progress report, ticking things off, when things have been completed rather than just waiting for the three months until court. Just a general chat in a meeting needs to be more formalised than just a general chat, like when things have been completed an example at this point we have 20 hours of community work completed and probably something the police could do better for a breach of bail or new offending. We actually get the worker to chase up as well. We do it with Sam Thompson but it is actually initiated by Sam. Sam is very pro accountability whereas I think the youth workers are more their mates to befriend them and coax them along instead of making them accountable. **Yeah I suppose it is a fine line?** Yeah different approaches, you have to have the right approach. Holding people accountable is helping them to make changes. If they are not engaging and firing the odd text when they are in trouble they are not making progress with things with apology letter, not going to school. If they are pseudo type parent they should be cracking the whip a bit more I don’t know how much more of that approach is taken. I guess I know from other courses from YMCA sometimes yp stuff up a lot and we think they should be kicked off and they say no we are going to work with them. They are there for the longer term they have a different philosophy I don’t have a problem with it. And I guess with Tahuir Atu or the YMCA they are less consequence orientated than the police would be and the Youth Justice Co-ordinators and even the Courts. So I suppose you have different mindsets on things.

6. **Think back about all the times you have referred Rangatahi to Tahuri Atu. What. are three things the mentors do well?.**

Yes I think the fact that they are having contact with kids is really good as these kids don’t really have anyone. Trying to assist the various goals there is and the third thing
they do well um or well I mean taking them fishing to the gym, helping them sort out Doctors appointments, school uniforms sorted, a bit of a go between or mediator in the family. They are independent. They might be able to advocate for the youth with the parent, say you are out of line so a bit of a mediator even with the police. They sometimes ring up and explain, sometimes the police have to sort it out from there end. Better definitely with mentors than with out them.

**Do you think they should have qualifications?**

Like I said before it’s more the person not the qualification. So I think people like their supervisors need to have the qualifications for boundaries and things like that and know things about safety so you need someone with ability and qualifications to take care of all that stuff, that the youth worker does not need to know all that stuff. It comes down to someone taking an interest in YP. I would not want the mentoring orders to be the about face worker, to be swallowed up

They are a different thing. Tahuri atu is the same but no record, same as alternative action and fge, same thing but at different levels. Tahuri atu is trying to seer them away from orders. **BBBS of america are voluntary** our ones are paid. Paid more control. **Do you know others, no** not really nick tuatasi. It just grew kids had community and they got rid of gaffiti.
Youth Justice Co-ordinator/Police Questions

1. **Do you see any positive changes from referring Rangatahi to Tahuri Atu?**
   Yep I can think of a couple of young people. You can see them get more engaged in activities, sport and recreation; it helps work people towards employment. It’s not always successful. But um they might create some stops along the way that might be helpful. With the completion of fgc plans. Um some of the workers take particular care to ensure that they complete plans and that works alright. I have seen generally yes a number of examples a particular yp had an interest in music. The Tahur Atu worker jacked him up with lessons around learning the guitar. The yp really liked it and it worked well. It is just one example, I have a boy at the moment he has not be sporty, with his worker he biked up Bluff hill that is by no means no small feat. The yp is now going to the gym. A yp at the moment the worker has supported him to get into the shearing school programme to complete the course and then to find them work. It was part of the fgc plan but really with out Tahuri Atu driving it, it probably would not happen if it was left up to a social worker or families. **It helps fill a gap the families are unable or unwilling?** Yeah some families have not got it. I suppose Tahuri atu it is their job they are contracted to do it. And they make it happen. **Do you think this sort of work is better voluntary as lots are or paid?.** Voluntary you would have to be pretty switched on and they are as good as the situation the volunteer is in. Most volunteers will go away and looked for paid work so you won’t be consistent. I note that a colleague said you have to do more good than harm so it probably applies to that. You think other examples I had an opportunity to go on the camps. They get them involved with fishing, camping hunting and those skill are things they can use later. A specific example one of the yp jacked up a flounder net and got the father to go out floundering the seed was sown from the Tahuri Atu guys.

2. **Does the mentoring make a positive difference, if so how?**

3. **How important do you think it is to get the right person for Tahuri Atu and what would you see as good positive attributes for the job, is it about the relationship.**
   Yeah I think getting the right person is the right person 100%. **What do you mean by that?.** Or don’t bother. They have to be able to connect with the young person and build up a rapport and build a good relationship to start off with. Then when they get past that barrier. Its about them having skills and attributes they can learn off the mentors, it might be fishing and diving. Um they might have skills at supporting people to find employment, skills and attributes in music just sort of any range of things that yp might want to be involved in. The worker has to be consistent not let them down, cancel visits, consistent down to earth practical and got to listen to what the yp have got to say. Yeah that’s really important as a number of these yp have been let down a number of times and we can’t afford to have that happen again.
Just on from that do you think they should have to have a qualification?
Well I think it is useful but I have not seen some of the youth work qualifications. It is not the be all and end all. Um because lets be honest there is people with the right qualification and they aren’t that flash not the be all and end all, but certainly helpful. Its probably more about creating change and change processes. Probably what’s helpful is training maybe statutory know about systems etc. **Is it essential?** No its useful to have, **but if you have qualifications you expect more pay?**. That’s one of the problems if you do not have qualifications you leave. Then you have a big turnover as people move on. **What do you see as a mentor?** Tahuri Atu I would not see it as a big brother more like someone with some energy to make changes. It should be all geared to make change if we are not progressing the young person or teaching them to change we are wasting our time. **In terms of having two providers one YMCA and one Tahuri Atu is that enough providers?** Maori Kaupapa. Having two is good for choice. It comes down to the mentor and individual skills. Um and how driven they are. Yeah no doubt about that some Maori people are better served by Awarua. Some pakehas do too, they have a lot of food based stuff, food gathering spread across lots of cultures really. It fits really well with them Europeans couple hundred years ago

4. **What are some of the positive changes that you have observed or noticed since Rangatahi have become involved with Tahuri Atu, has offending decreased, have they gone on to further education, do they feel better about themselves and life in general.**
I think offending has decreased I think we have young people that have stayed in education longer. Because Tahuri Atu has supported them and wrapped things around them. Once the yp leaves education it is hard to get back in. Our mentors support them to get into courses. Yes I think certainly some of the young people do feel better from working with mentors. They look happier they are more connected to the community, they are enjoying life and they are out with other yp doing healthy things. Certainly while yp at Awarua are on the Art course you can really see the changes. When it is not useful is when you have a worker that does not connect with the yp and does not follow through, then we are better not to have gone there. That might be someone that is on a waiting list for a period of time before they are picked up, so you lose that when we needed to be doing that work.

**Do you think the new amendments to the act will have an impact or not?**
**Um I think** it will have a small impact, every conference will have to consider mentoring. I think the order is too high an end we will want to provide mentors at the lower end and I think that will be busier. The meeting this morning are we going to have the funding to follow this through. Judy could not answer it, so not one knows. Discussion was there was a limited bucket, our stance was that we were using mentoring as an unlimited bucket if the need is there use it. Um because if they put a ceiling on it, it is not good, don’t see how they can as we have to consider mentoring now. The order is too high, this gives us a licence to get mentoring.

5. **Are you able to suggest ways for the Service to be more effective for Rangatahi and Families?**
Its about the skills of the worker. Sam Thompson is with the yp but it is with the family it is my belief they should be all doing it. **Do you not think the others do?** No I don’t think they do and I don’t think there is a real onus on them. I think the
agencies should put the onus on them. I have supervised them shivers some work in that model and others don’t naturally do it. It could be strengthened in that area. What about the plans? Yeah I think it is in them supporting the other yp with their plans. Some times funding gets in the way. They are not able to do all the activities with yp it can trip us up. Duration what do you think? I am sort of open sometimes when the plan finishes we think they should finish, but I don’t always support that. It might take two months to build the relationship and then in 3 months it ends. I think sometimes we just need to hang on in and see the fruits of our labour. Yeah so it needs to be flexible. I have been in favour of if the yp is not engaging don’t work with them use that resource to work with another yp, then again on the other hand sometimes you just have to hang in. No sort of concrete for yes or no different strokes. What else could improve it I certainly like the camps and that that the mentors do more of that stuff. I know our workers rock along to court I suppose it is supporting their clients but I wonder sometimes if it is really necessary.

6. Think back about all the times you have referred Rangatahi to Tahuri Atu. What are three things the mentors do well?.
Yeah pretty good in engaging yp, not bad considering some of them we have to work with. They can get them motivated and working really well and they work in with us the referring agency as well as us as them. We don’t have too many problems. Better to have mentors or not? Better with them, but to what degree I think they are useful and we need to maintain and build on what we have got.

The camps art programme the boys are just developing as they go. A young guy I went around to his house he re-offended. In amongst letting his Nanna down she produced the carving he made for her 60th that was the highlight it is concrete and then forever. It is really huge it’s sitting on the mantel piece. Yep they do feel better. The mentor can build a bit of a bridge for us and the yp as sometimes they drop in a show us what they have made. It depends on the time that is spent with the clients. If you are working more intensively you get the better results. Supported bail and supervision with activity is testimony to the intensively. Some of the basic stuff is really good so the mentor takes Jim to his counselling even that is a big thing itself they can talk on the way there or way back. Do we support the mentors well? It is up to the individual workers here. I think it could be better and sometimes when the relationship is not good from our end people are dissatisfied with the work but they are not buying into it. I think it is up to us to phone mentors and keep it going not just sit back on our laurels and we need to look after them. Tahuri Atu is more pre-court at the low level. If we had something between Tahuri Atu and a bit more intensive but not as intensive as supported bail. How can you tell if it is the mentors or other interventions that are working? I guess you could break it down but the mentors often get the yp to the appointments so they are part of the complete package. Kids that have not played sport are as a direct result of the mentors. The shearing is a direct result like the boy I was talking about. The community work the mentors do it with them get alongside. At the end of the conference the yp is overwhelmed it is too much. Some families do it well, but the mentor can break it down in chunks so that the tasks are manageable and achievable. Sam today we will do this and next week will do this other part. FGC plan it is important the workers have their own goals and they do. CYFS and there own goals good stuff just a good way to work.
Appendix 12 – Tahuri Atu Focus Groups

21 June 2011

Tahuri Atu Focus Group Questions

1. What Skills and Attributes are needed to be an effective mentor?

2. Why do you choose to work for ASHS

3. What would you deem as successful?

4. How long should you mentor a Rangatahi for?

5. Do you think you are valued by Rangatahi/ ASHS how?

6. What theories do you use

7. How much face to face contact do you have with YP?

8. What makes you feel good about mentoring?

9. Is there a difference between your Maori organisation and other NGOs?

10. Do you teach Maori values? If so what are they?
Tahuri Atu Questionnaires for Rangatahi and Family

What did you do on tahuri Atu?

Why did you get involved?

What was it like working with a mentor?

1. How did your feel about becoming involved with Tahuri Atu?.

2. Tell me about a time when you felt really positive about something you did on Tahuri Atu.

3. Tell me about a time when you have been particularly proud of a good decision you have made since being involved with Tahuri Atu?

4. Tell me about a time when you have noticed that your son has made good decisions since being involved with Tahuri Atu?.

5. What are three positive things that you have learnt about yourself since being with Tahuri Atu?.

6. What is best about working with a youth mentor?.

7. Thinking back what are some of the things you would have liked to have happened on Tahuri Atu but it did not happen?.

8. Were you feeling better about yourself?, were you getting on better with your friends and family since becoming involved with Tahuri Atu?.

9. Thinking back did your offending decrease or stop since working with a mentor. If so are you confident you will stay out of trouble?.

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Appendix 13 – Funder involvement

31 May 2011
PC

Funder Questions

1. How did you become involved with “Tahuri Atu” “About Face”, were your approached by others?

2. How long did it take to happen from the setting up stage to having all Mentors/youth workers in place? I note that both youth workers/mentors were employed in 2002 and that a memorandum of understanding was signed by stake-holders on 18 September 2003, Police, Child youth and Family (YJ), Child Youth and Family Care and Protection and funder and Safe south.

So who put money in the first place I believe the Police did.

3. How easy was it to obtain funding or convince your manager or lobby the two positions? Is the funding permanent or do the organisations have to apply each year for funding?

4. How much research was completed and who did it?

I said hand-brake or something was mentioned.

I don’t thing they work on the weekends as such, but I know ASHS do a lot of the holiday programmes. However YJ s/workers have their own holiday programme and have got kudos from the minister etc, when in reality ASHS have been doing holiday programmes for the last 8 years.

I said lost Winz money and an acting regional manager was down and went to look at ASHS and YMCA and thought it was great. We said WINZ is no longer funding them. He said he would get the money and he did?, amazing what happens if you speak to the right person.

Do you think it has evolved or improved as getting on to 9 years now?

I think the need is for more male

5. When you funded the positions did you include funding for training youth workers/mentors?
6. How do you evaluate the programmes?, Do you evaluate the programmes. 

they have a monthly meeting with the police YJC and the two providers.

7. Thinking back they are both in their 09th year, do you believe they provide a good service and are still needed?

8. Have they got good reputation in the community? How?

9. The children young persons and their families act 1989, had amendments made on 1 October 2010, that includes mentoring orders and that mentoring has to be discussed in a conference. Does this validate the fact that we already have two providers in southland?