NGĀ WAKA O TE TAITOKERAU TRUST
KIA MAU TE ORA
HOLD ON TO LIFE WORKSHOPS
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Key Messages

Kia Mau te Ora (Hold onto Life) Kaupapa Waka programme under Ngā Waka o te Taitokerau Trust (Ngā Waka) believe that Waka wānanga is a vessel to deliver teachings of wellness, health, fitness and identity that can provide a tool to help prevent self-harm or suicide in our communities. A key aspect of the Waka wānanga is the overarching approach to provide a Maori based medium that is violence free, drug free and alcohol free that Ngā Waka have set as a precedence since the conception of the trust.

A place to feel safe and accepted, embraced through the Wairua (Spiritual essence), and sharing of ‘our Maori culture and true Mauri (Life spirit).

Key messages to take from this programme are;
- Alcohol, drugs and violence free kaupapa
- Promotion of good self-care, esteem and a sense of belonging
- Hopefulness, positive relationships and good social support
- Feeling comfortable to share
- Positive cultural identity, and access to resources of te ao Māori
- Support whānau to get help early
- Access to services that are culturally relevant
- Valuing contribution and dignity of whānau
- Ongoing education for whānau and their whānau members.

Acknowledgement

On behalf of the Waka Hourua Māori and Pasifika Suicide Prevention Programme, Te Rau Matatini would like to acknowledge Ngā Waka o Te Taitokerau (Ngā Waka) for their commitment to the wellbeing of whānau (families), and communities in the far North and to increasing the awareness and prevention of suicide.

Nāku noa,
NĀ

Tio Sewell
Te Kiwai Rangahau (Research and Evaluation Team)
Te Rau Matatini
Kia Mau Te Ora is a series of Waka wānanga undertaken by Ngā Waka o Te Taitokerau (Ngā Waka) in the Far North to maximise the suicide prevention kaupapa and develop an evaluation process. Under this programme Ngā Waka provided three wānanga between September and December 2014 with upward of 120 participants. Kaikō (trainers) received specific training in suicide prevention in regards to how to identify and work effectively with at risk people.

Registered as a Charitable Trust in 2009, Ngā Waka o Te Taitokerau Trust is based in the far northern region of New Zealand where it has operated for over ten years. Under the guidance of world renowned navigator Hekenukumai Busby, master carver, and tohunga, the central focus of Ngā Waka has been the protection of the traditional waka and the co-ordination of events each year in Waitangi for the Waitangi day celebrations.

The Ngā Waka programme aims to facilitate, empower, encourage, and immerse whānau (family) in the learning of tikanga (protocols) and activities relating to traditional Māori waka including Waka Hourua (traditional Polynesian double hulled sailing canoe) Waka Taua (traditional Māori War canoe) and Waka Tete Tangata (working vessels to carry food, woman and children) in an alcohol, substance, and violence free environment. This framework therefore provides the basis for Kia Mau Te Ora.

Over the past five years, Ngā Waka have been on the world stage with the handover of a Waka Taua to the Amsterdam Museum in Holland, the Queens Jubilee celebrations in England, and the Rugby world cup in 2011 as some examples. The flow chart below outlines the range and scope of activities undertaken by Ngā Waka o Te Taitokerau Trust.

Kia Mau Te Ora aligns with Goal 3 of the Waka Hourua Outcome Framework:

- Safe, confident, and engaged Rangatahi

Within Goal 3 this project aligns specifically to the pathways and indicators under Secondary Prevention – Targeting at risk individuals:

<table>
<thead>
<tr>
<th>Pathways/Actions</th>
<th>Indicators</th>
</tr>
</thead>
<tbody>
<tr>
<td>Strengthen community resources including cultural, economic and social resources</td>
<td>Communities have established innovative learning pathways and suicide prevention resources</td>
</tr>
</tbody>
</table>

The Kiwai Rangahau, Te Rau Matatini evaluation team was commissioned to undertake a review of the Waka Hourua Fund. The focus of this review therefore was to assess and determine how the implementation of Kia Mau Te Ora aligns to the overall intent, and design of the programme and what actually happened during its implementation (how much, how well, and is anybody better off).
This project involves the delivery of Kia Mau Te Ora - Kaupapa Waka programme under Ngā Waka. Kia Mau Te Ora is a series of Waka wānanga in the far north of New Zealand that aims to maximise the suicide prevention kaupapa and develop an evaluation process.

Kia Mau Te Ora targets high risk youth of all ethnicities, religions and groups. The young people learn life skills from leaders trained in suicide prevention, healthy lifestyles, and socialism and to participate in the wider community. The project comprises of four stages:

- **Planning and training** – enhancing the current wānanga programme to maximise the suicide prevention kaupapa and develop evaluation processes. This would include leaders undertaking Applied Suicide Intervention Skills Training (ASIST) at www.Lifeline.co.nz (ASIST).
- **Run three wānanga** – over a three month period at two Northland marae, and implement evaluation of programme and leaders implementation of ASIST learning.
- **Run one further wānanga** – over a two month period at one Northland marae, and implement evaluation of programme and leaders implementation of ASIST learning.
- **Evaluation and reporting** – participation of all rōpū (group) in 2015 Waitangi Celebrations and end of programme evaluation.

**PROTECTIVE FACTORS**

For Kia Mau Te Ora protective factors were developed through Waka wānanga focussed on increasing health, wellbeing and resilience for whānau, hapū, iwi, families and community. Ngā Waka is underpinned by three key elements.

**PERSONAL PROTECTIVE FACTORS**

- Good self-care, esteem and a sense of belonging, hopefulness, positive relationships and good social support, whānau, hapū and iwi connections, and good community supports, problem solving skills, and positive ways of dealing with challenges and disputes.

**CULTURAL PROTECTIVE FACTORS**

- Understanding Māori concepts and strengthening of cultural identity, access to cultural resources, reconnecting and maintaining connections to whānau, hapū, and to iwi, adding Māori culture to suicide prevention programmes, and using outcome measures appropriate to the Māori world view and experience.

- Drawing on existing experience and expertise; Recognising suicidal behaviours early and support whānau to get help early, access to services that are culturally relevant, valuing contribution of whānau, therapeutic alliances, assessment, services that promote the dignity and safety of the whānau, ongoing education for whānau and their whānau members.

For Kia Mau Te Ora these three protective factors are specifically linked to Ngā Waka wānanga through the learning and activities of:

- Hoe Waka (paddling)
- Tiakina te Waka (safety on the water)
- Tiakinga Tangata (keeping safe)
- Waka Hourua (voyaging waka) Te Koperu (star navigation)
- Tō Tangata (male and female mentoring)
- Karakia (prayer)
- Whakapapa (genealogy)
- Waiaata (song)
- Haka (traditional war dance)
- Taiarai me Mahi Tahi waka (construction, maintenance, and restoration of waka)
- Whānaungatanga (consecutiveness through whakapapa. Roles within whānau and communities)
- Tikanga Waka (understanding roles and conflict resolution)

A further innovation introduced to Waka Wānanga for the Kia Mau Te Ora were discussions/presentations with the rangatahi about suicide prevention, and keeping safe. Local hauora services also attended wānanga to speak to the participants about what services were available to access.
Te Tiriti o Waitangi Celebrations

While outside the immediate scope of this report, the Waitangi commemoration is an important culmination of Waka wānanga. Each year, Ngā Waka is the organiser on behalf of the Waitangi Commemorations Committee of the waka pageant at the annual Waitangi Day commemorations. Rangatahi/whānau who participated in the Waka Hourua wānanga during the year also travelled to Waitangi during the Waitangi Day Celebrations to participate in the activities.

Planning and Training

On the 10th of August 2014 Ngā Waka senior instructors and tutors held a hui (planning meeting) to begin planning and developing objectives to set out milestones, dates and times for ASIST Suicide Prevention and wānanga implementation. Eight of Ngā Waka’s senior kaihoe/facilitators completed the ASIST training hosted by Te Hauora o Te Hiku o Te Ika to equip themselves with the skills to identify participants who seem most at risk to self-harming or suicide.

Developed in Canada in 1983 and internationally peer reviewed, ASSIST is a two-day intensive, interactive and practical course designed to help community members and practitioners:

- Recognise suicidal signs through changes in behaviour
- Have confidence to be able to approach the person
- Know what to say and assess risk and safety needs
- Know where to access further support and other professional assistance

ASIST is designed for any person working with people in the community, and has been delivered to mental health professionals, nurses, physicians, Māori wardens, St Johns staff, teachers, counsellors, youth workers, police, and community volunteers. Ngā Waka was one of a number of Hauora Māori rōpū (Māori health providers) who undertook this training in 2014.

The following extract from the monitoring report provides direct example of the ASIST training being used in Waka wānanga.

‘During the duration of these wānanga 2 Māori men and one Māori young female approached facilitators regarding suicide or issues of emotional difficulties that they were experiencing. Which they were assisted by an openness to listening to them, identification of immediate risk, followed by the encouragement to seek help, where information was given, followed by referrals to appropriate services in our community to help each individual where needed. This process was learnt in the ASIST training. These individuals continue to have regular contact with facilitators’ that are offering support similar to that of pastoral care. Ngā Waka has valued the training done for suicide awareness and education and sees the value of this in the long term future whilst we continue working with whānau in our community’.

Community Engagement & Support

Community networking and support

A wide array of community groups and individuals were involved in supporting Kia Mau Te Ora kaupapa. Monitoring reports and supporting documentation from Ngā Waka lists a wide cross section of community groups, iwi, health and social service providers that promoted the Kia Mau Te Ora kaupapa, including the following groups:

- Child Youth and Family Services in Kaitaia (MSD)
- Te Roopu Kimi Ora (Northland Health DHB CAMHs services, Kaitaia)
- Suicide Prevention Coordinator (Northland Health DHB Kaitaia)
- Ngāti Kahu Health and Social Services (Community Mental Health and Social Services)
- Te Oranga Iwi Social Services, Kaitaia (Te Rūnanga o Te Rarawa)
- Wairoa Iwi Social Services, Kaitaia
- Waitomo Papakainga (Community Social Services)
- Local schools around the Tai Tokerau

Other community groups engaged during this programme include Taipa Area School and Marae, Te Hauora o Te Hiku o Te Ika, Kiwidotcom, and the RAID Movement. Through meetings with community groups and agencies Ngā Waka were able to determine other potential users that would benefit from the wānanga and also to establish ‘stakeholder’ relations.

Social Media

A further development from the Kia Mau Te Ora wānanga is the use of social media such as face book to reach rangatahi and whānau in the community and at their homes.

“By creating a Facebook page it has enabled an easier and more socially available communication for youth to get in contact with us. As of date we have had 349 members join from youth to the wider community”

(First Monitoring report Sept 2014)
Ngā Waka believe that Waka Kaupapa is a vessel to deliver teachings of wellness, health, fitness and identity ... able to provide a tool to help prevent self-harm or suicide in our communities.

<table>
<thead>
<tr>
<th>Date</th>
<th>Total Attendance</th>
</tr>
</thead>
<tbody>
<tr>
<td>Wānanga One</td>
<td>56</td>
</tr>
<tr>
<td>Wānanga Two</td>
<td>43</td>
</tr>
<tr>
<td>Wānanga Three</td>
<td>46</td>
</tr>
<tr>
<td>Wānanga Four</td>
<td>49</td>
</tr>
</tbody>
</table>

Waka Wānanga Activites
Waka wānanga comprises a range of integrated programme activities on land and in the water where participants learn all aspects of traditional waka. Programme activities are supported by ngā tikanga o te ao Māori provided in a safe space that is drug, alcohol, and violence free. The following sections provide an overview of programme activities over the two days of the waka wānanga, extracted from programme reports.

Tarai Waka
The learning of maintenance, restoration and construction of waka from the local tribal areas taught by experienced and competent waka tohunga and builders. This requires strong local marae and iwi relationships that authenticate the individual tribes mita (dialect) in the building of waka. Ngā waka work alongside Ngā Waka o Tirolanga a Charitable Trust that maintains and provides traditional Waka which are used in co-facilitating Waitangi day celebrations.

Tikanga Waka, Te Ture
Understanding the rules that translate to engagements in waka and conflict resolution whilst in the collective environment of waka that gives the rōpū (group) that has a positive sense of responsibility not just as an individual but also as a collective. This not only applies to in the waka but to individual self-care, physically and mentally which encourages participation.

Hoe Waka, tiakina Te Waka,
Ngā Waka provide instructors, experienced and competent kaihautu (leaders) that facilitate safety aspects on water. All safety equipment including lifejackets, lifebuoys and both seaworthy paddles and waka are provided during wānanga to ensure health & safety of all. The practice of Hoe waka strengthens both physical well-being and cultural identity.

Whānaungatanga
Ngā Waka involves all whānau – from taitamariki who can be bailers in the waka, to the rangatahi & pakeke (male & female) who row the waka, our kuia and kaumātua (elders) who provide spiritual guidance and care, and our parents who support the waka crew with catering and other support.

Kotahitanga
The Waka wānanga start as soon as participants arrive to the marae. Whakawhanaungatanga (making connections) is a core value to Kaupapa waka in getting to know each other. Ngā Waka encourages participants to stand and introduce themselves whether it is in the English or Maori language which allows each participant a starting point to get to know one another.

Karakia, Waiata and Haka
Throughout the wānanga participants learn waiata, haka and karakia from Te Tai Tokerau utilised in whakatau (informal welcoming ceremony), poroporoaki (farewell protocol) and pōhiri (official welcoming ceremony).

He Oranga
The physical demand of waka requires a reasonable standard of fitness, therefore the importance of nutrition and health which are reflective in the kai (Food), takaro (Play), whiti tinana (fitness) and hoe (paddle) aspects implemented within the Kaupapa. Ngā Waka believes that if one’s mind and body is healthy and well, one’s ability to cope with stress is much easier.

Within the wider Waka wānanga programme the Trust undertakes a range of other health and fitness activities, including, gym classes, mentorship, numeracy and literacy support for rangatahi. Working alongside youth and their whānau within Te Tai Tokerau community and being able to support them with any issues in schooling, and at home by engaging them through the Waka wānanga kaupapa was an area highlighted by the leadership rōpū (group) delivering Kia Mau Te Ora.

Tū Tangata | (One to one Māori male / female mentoring life)
Ngā Waka has a contract with Child Youth and Family Services to provide youth mentoring services, for up to 25 hours per week on a 15 week programme basis. They also work closely with Community Probation, and a range of other health and social services who seek mentors after their clients/ Whānau have participated in our Waka wānanga. Mentoring is a way of providing ongoing support post wānanga, to assist rangatahi, especially those who are not engaged in education, employment or training.
The following exemplars were provided by Ngā Waka to show the scope of activities undertaken with rangatahi, successes and achievements.

One young male aged 14 years of age on the wānanga was a ‘high risk youth offender’ that was a part of armed hold up in Auckland in 2013. He has made significant progress over the past year through participating in wānanga, weekly He Oranga sessions and mentoring. He is now back attending school regularly, has re-engaged back into the community and is showing leadership skills learnt from the waka kaupapa. He is a huge success story for our roopu that we continue to work closely with. Four young males who had participated in wānanga mentoring in 2014 have now re-engaged back into school, passing enough NCEA credits to apply to join the navy next year. All young men attribute this “turn around” and success in their personal lives to the discipline they learnt from waka kaupapa. Prior to this they had not experienced positive male role models and an environment where having discipline was positive, necessary for the well-functioning of the waka crew and kaupapa and could be applied to their personal lives.

Demographic Information
Information provided by Ngā Waka in their monitoring returns provide the number of participating people in the Waka wānanga, by locality, total number of attendees, age, gender, ethnicity and iwi affiliation.

Ninety three per cent of the Waka wānanga recorded their ethnicity as Māori, 3.6 per cent as Pacific, and 3 per cent as European New Zealander. The majority of attendees were tane (male) with 58 per cent or 113. Overall there were 81 wahine (women) 42 per cent of attendees across the four wānanga.

Figure eight shows ninety three percent of attendees as coming from northern iwi; Ngāti Kahu, Te Aupouri, Te Rarawa, and Ngā Puhi. The largest representation were from Ngāti Kahu (60) and Ngā Puhi (58), three attendee’s recorded Bay of Plenty iwi and 10 recorded their iwi as unknown.
EVALUATION AND REPORTING

One of the goals of the Kia Mau Te Ora Waka wānanga series was to develop an evaluation process. For Ngā Waka this involved a framework outlining three approaches to assist them to determine that they are providing good outcomes for whānau participating:

1. Kia pehea te nui koe e mohio? - How much do you know? (first day of wānanga)
   - Allows them to speak about what they know about Kaupapa Waka and what they think they will be learning.

2. Kia pehea te nui koe e ako? - How much have you learnt? (End of Wānanga)
   - Allows them to talk about what they have learnt, their highlights and dislikes.

3. He kōrero naku! – This part allows the kaihoe to discuss any future things they want to see happen in future wānanga, ideas, ambitions, goals. It also allows them to highlight their interests, and confidence in the programmes ability to teach as well as the personal discussion of being safe and secure enough to speak about suicide if needed.

Feedback is provided back to the wānanga organisers via three approaches:
- Group discussion and kōrero
- Use of an IPAD for participants to share reflections from the day’s activities and overall wānanga (in writing, or video), and,
- Use of a survey form.

The purchase and use of an IPAD was new to the Kia Mau Te Ora waka wānanga and provided the organisers a rich means of sharing and feedback. An unexpected learning from the rōpū was the interest and uptake of participants to use this technology as a way to feedback back to the organisers. See http://youtu.be/IXXOABhOH video extract

Evaluation Survey

An evaluation form was developed by the Kia Mau Te Ora team comprising of a mixed qualitative and quantitative questions to receive feedback from tauria (participants) on their experience of the wānanga. A copy of the evaluation survey form is provided in the appendices section of this report.

Samples of the evaluation data and completed evaluation forms received from the third wānanga held in November was provided in the final monitoring report received from Ngā Waka. This data was able to be used for this review to determine process and outcome findings from the Waka wānanga.

Completed evaluations were received from up of 49 attendees from the 14-16 November 2014 Waka wānanga representing a 100 per cent return from this group. Using a Likert scale attendees were asked to rate four questions in relation to their overall experiences from the wānanga, programme

Figure 10: Wānanga attendance by age

Whānau is one of the key words to describe Kaupapa waka inclusive of the whole whānau from pepi (baby), tamariki (children) to Pakeke (adults), Kaumātua (elderly men) and kuia (elderly women). Waka Kaupapa has been run on aroha (love) from those whānau (family) who consider this kaupapa a passion and a lifestyle, and enjoyment of life.

Figure ten shows attendance by age at Waka wānanga across all age groups up to 65 years of age plus. The largest representation was rangatahi (youth) aged 13 to 24 years of age comprising 64.9 per cent of all attendees. The smallest group was 65 plus age group with one attendee registered from this age group.
materials, content, and overall benefit they got from their attendance (are you better off?). Scoring ranged from a minimum of 1.0 to a maximum score of 5.0 indicating a very good level of satisfaction.

An overall aggregate score of 4.75 across the four questions showed a high level of attendee satisfaction. Figure 11 (below) shows the average score for each of the four question domains provided by tauira.

1 = Poor  2 = fair  3 = Satisfactory  4 = Good  5 = Very good

Table 2: Narrative questionnaire to suicide

<table>
<thead>
<tr>
<th>Narrative Questionnaire to Suicide</th>
</tr>
</thead>
<tbody>
<tr>
<td>Do you feel comfortable talking to the facilitators of the program with any issues that you may be having relating to feeling down or thinking about suicide?</td>
</tr>
<tr>
<td>• Yes but that won’t be an issue.</td>
</tr>
<tr>
<td>• Yes because I will need to ask if anything is wrong.</td>
</tr>
<tr>
<td>• Yes I feel comfortable talking to the facilitator I feel safe around everyone that comes to Waka kaupapa.</td>
</tr>
<tr>
<td>• Yes I will feel comfortable talking to the facilitators.</td>
</tr>
<tr>
<td>• Yes I do feel comfortable to talk to them about my life relating issues.</td>
</tr>
<tr>
<td>• If there is any thought of self-harm then yes I would feel comfortable</td>
</tr>
<tr>
<td>• 3 people left no comment.</td>
</tr>
<tr>
<td>• 20 answered yes</td>
</tr>
</tbody>
</table>

Figure 11; aggregated evaluation scores

Participants were further invited to give narrative feedback in the evaluation on the programme and what they found most interesting and how the programme could be improved. One question asked how comfortable attendees felt to be able to talk about any issues they might be having relating to feeling down or thinking about suicide. The following table provides a summary of responses to this question. Responses were received by thirty participants to this question. Twenty nine said that they would be comfortable talking to facilitators about suicide, and one answered no to this question.
Ngā Waka o te Taitokrau Trust (Ngā Waka) believe that Waka wānanga is a vessel to deliver teachings of wellness, health, fitness and identity that can provide a tool to help prevent self-harm or suicide in our communities. A key aspect of the Waka wānanga is the overarching tikanga (approach) to provide a Maori based medium that is violence free, drug free and alcohol free that Ngā Waka have set as a precedence since the conception of the trust.

A place to feel safe and accepted embraced through the Wairua (Spiritual essence), and sharing of our Maori culture and true Mauri (Life spirit).

Kia Mau Te Ora is a series of four Waka wānanga undertaken by Ngā Waka in the far north between October and December 2014 to maximise suicide prevention kaupapa and develop an evaluation process. Kia Mau te Ora targets high risk youth of all ethnicities, religions and groups. The young people learnt life skills from leaders trained in suicide prevention, healthy lifestyles, and socialism and to participate in the wider community.

Kia Mau Te Ora, under Ngā Waka has been well received by Waka wānanga recipients (tauira) as evidenced by attendance numbers and feedback received by them. Important to the programme’s success is the support provided by local communities, schools, social agencies, the wider Māori community, hapū, and iwi of Te Taitokerau. This report commends Ngā Waka o Te Taitokerau Trust for their contribution to wellbeing of the people of Te Taitokerau and suicide prevention.

Conclusion

Appendices

Programme Evaluation Form

Hoe Waka, ‘Kia Mau te Ora’ - hold on to life

Your feedback is important to us! Please let us know your thoughts about this program

Rating: 1 = Poor  2 = fair  3 = Satisfactory  4 = Good  5 = Very good

Please Circle Your Response

<table>
<thead>
<tr>
<th>Over all Programme Evaluation</th>
<th>1</th>
<th>2</th>
<th>3</th>
<th>4</th>
<th>5</th>
</tr>
</thead>
<tbody>
<tr>
<td>Materials</td>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
<td>5</td>
</tr>
<tr>
<td>Program Content</td>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
<td>5</td>
</tr>
<tr>
<td>Over all benefit to you</td>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
<td>5</td>
</tr>
</tbody>
</table>

Do you feel comfortable to talk to the facilitators of the program with any issues that you may be having relating to feeling down or thinking about suicide?
__________________________________________________________________________________
__________________________________________________________________________________

Program Content

What topics of the program did you find most interesting?
__________________________________________________________________________________
__________________________________________________________________________________

What topics you think could be added in the future to the program?
__________________________________________________________________________________
__________________________________________________________________________________

Additional Comments

If this program needs improvements, please list your ideas:
__________________________________________________________________________________
__________________________________________________________________________________

Any additional comments:
__________________________________________________________________________________

Kia ora!

Appendices Two – Information hand-out
YOUTH LINE

Contact the Youth line Helpline
Free phone 0800 37 66 33
Free txt 234
Email talk@youthline.co.nz

Suicide Prevention Coordinator - Kaitaia

49 Redan Road, Kaitaia, Far North
(09) 408 0010

Supporting Families in Mental Illness

Freephone: 0800 732 825 (0800 SF AUCK)
Telephone: 09 378 9134
Fax: 09 378 6783
Email: admin@sfauckland.org.nz

Get Help for Depression

www.depression.org.nz
0800 111 757
Hear how John Kirwan and Others Have Got Through Depression.

Help with Alcohol Issues

www.likeadrink.org.nz
0800 787 797
Someone You Love Drinking Too Much?
Get Advice, Call Our Helpline Now

Ngā Waka O Te Tai Tokerau txt line

For 24 hour a day 7 days a week contact, providing pastoral support and someone to talk to:
Txt 0210513780
**Ngā Waka o Te Tai Tokerau Trust**

**Infographic**

**Waka Heurua**

**Ngā Waka o Te Tai Tokerau**

**Kia Mau Te Ora Waka Wānanga**

A community based initiative which used waka wānanga to empower whānau and increase protective factors against suicide.

Through Kia Mau Te Ora waka wānanga whānau learnt about tikanga Māori (Māori protocols) and traditional waka practices in an alcohol, substance, and violence free environment.

184 people attended four waka wānanga:
- 92.3% Māori
- 42% wāhine
- 58% tāne
- 84.8% between 13-24 yrs

Whānau learnt life skills from leaders trained in suicide prevention, healthy lifestyles, keeping safe, and participating in the wider community. They learnt about protective factors at an individual level, a cultural level, and drawing on their own existing experience and expertise.

Prepared by:
Te Rau Matatini

For more information about this initiative please contact:
Pomana Taniwha
(09) 4040-1292
ngawkauapapa@gmail.com