



Sharing The Caring News



Warming Hearts
Inspiring Minds

Te Whakaritorito Trust
PO Box 264 Hastings
Youth Mentors

We're seeking youth mentors to work in schools. You need experience working with groups of school children in a particular activity such as Kapa Haka, Pasifika, creative dance, self-defence, visual arts, crafts, music, organic vegetable gardening.

You need to be caring, an active listener, self-motivated and creative with children from different cultural backgrounds. By fostering social interaction, encouraging children to be responsible for their own learning and imparting leadership skills you can become a much needed role model for children wanting to discover their cultural identity and increase self-confidence.

The Trust provides free training with positive feedback enabling you to evaluate your progress in unique ways. These are part-time paid positions on a weekly basis and you need to have a full NZ driver's license.

If you're interested in youth mentoring
Ring Roger on (06) 8706448
Text him on 027 2324700
Or email your CV to info@mentor.kiwi.nz

CORE VALUES

Caring
Integrity
Humility
Respect
Loving Kindness
Forgiveness
Compassion
Justice

Trust Projects

Facilitate transformative action processes with schools enabling children to feel included in different cultures

Enable youth to discover their capacities, and strengths for particular projects & activities

Encourage facilitators to support new ventures that challenge and extend the capabilities of youth

Deliver cultural services focussing on work themes of concern to local community leaders

Better use networking to help volunteers form friendly alliances with one another

Mentor troubled youth to prevent them being abused or stereotyped

Provide youth leaders with worthwhile activities that are valued by young people and whanau



Te Whakaritorito News

Benefits of Mentoring Activities

Te Whakaritorito designs "learning by doing" group activities to include mentoring, active listening and team building that empower children and youth to feel more included in their school community culture. Te Whakaritorito youth mentoring services began halfway through 2008. Today we've discovered the most popular activities for multi-talented youth are cultural activities such as Pasifika, Kapa Haka, Self-defence, Visual Arts, Theatre Sports and Creative Dance giving young students enjoyable activities to come to school for, space to be themselves and opportunities to share their stories and aspirations.



By encouraging socio-cultural development with "learning by doing" activities, mentors foster links with community based adults who provide further opportunities to practice what has been learnt. This process enhances the capacities, talents and motivated abilities of young students participating.

Youth mentors with a good track record of having learnt and practiced specific activities are employed to work with students in school time. They sign a code of ethics and undertake a police vetting check. Youth Mentors attend Trust wananga and hui relevant to work issues and challenges they're experiencing so more effective services are offered to students, whanau and the wider community.

School activities can include marae visits, recreation venues, adventure training, edible vegetable gardening, food preparation for a hangi, nutrition, fitness and environmental awareness. The Community Mentor and Workshop Facilitator provide critical feedback and support with youth mentors and help solve issues together in visioning hui. With the help of school principal or lead teacher, the Community Mentor seeks to develop opportunities for local whanau connected with participating children to be involved where appropriate.

The aim of mentors is to help students develop their creative potential so they take steps to reclaim their self-belief and take

Haki-Haratua-uru
-Whenua-
Mawharu-Hotu
MAY 2017

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Warming Hearts, Inspiring Minds

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Warming Hearts
Inspiring Minds

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Benefits of Mentoring Activities (continued)

initiative in developing new goals and learning pathways for themselves. In order for this potential to be realised, each student is engaged in conversation regarding their spare time interests, motivated abilities and strengths. With permission from learners themselves, their progress and behaviour are evaluated in consultation with the youth mentor, student's whanau and support teachers.

Te Wananga "Sharing and Dialogue"

Youth Mentors develop activities that cater for Maori, Pasifika and children with other indigenous values and backgrounds. They encourage and enable them to stand with dignity whatever their waka (canoe), whakapapa (genealogy) or background. Although there are strong links to Ngati Kahungunu (tangata whenua), Te Wananga encourages an atmosphere of camaraderie in partnership with tangata tiriti, other iwi, clans and races referred to in Maori values and tikanga as "nga hau e wha". Kia uu ki tou kaawai tupuna, kia maatauria ai, i ahu mai



koe I hea, e anga ana koe ko hea. Trace out your ancestral stem, so that it may be known where you come from and in which direction you are going.

The aim is to help create a sense of community within each school so the chosen environment for each activity feels homely and safe enough for trust to grow. Students may have experienced lack of quality time with trustful care-givers because of busy, taken for granted routines. In some cases, the school is the most genial space a young person may encounter in their daily lives. Social interaction and team building in a

group enables youth to be supportive rather than vindictive towards one another and the social, supportive experience of "wananga" learning helps promote increased respect and freedom for youth to be their true selves. Hands on learning in small teams encourages a creative learning approach supported by mentors skilled in active listening, care-giving and encouragement.

True companionship as a social need is recognised and valued alongside learning needs. Friendship on equal terms builds confidence and trust enabling students to express themselves freely in a positive atmosphere and confide problems needing further empathetic support.

As a natural consequence of joining together whanau as "one" at the initial welcome or powhiri, it is much easier for school teachers and youth mentors to engage with whanau later on as they've been initially accepted as a friend of their children. Beginning with interactive games or children sharing what they're already familiar with at the first session helps build trust before introducing new activities. An end of year celebration enables extended whanau and care-givers to appreciate more cultural ways in which young people can be appreciated for their efforts different from what usually happens at a conventional school graduation ceremony.

Mentoring is a natural phenomenon occurring in most indigenous cultures. Essentially it's linked to the family group with the need to pass on information such as essential life skills, genealogy or treasured family histories. In Maori culture this occurs naturally. The concept of "tuakana teina" operates though the dual nature of "ako" which means to learn as well as teach. In the Maori world it's an acceptable practice for the learner to shift roles and become the teacher and the teacher to become the learner. Tuakana means older sibling and teina a younger sibling. (brother to a boy, sister to a girl). The idea of the learner taking on the responsibility of being the teacher or tuakana to her or his teina is acceptable and encouraged from an early age. This is the essence of reciprocal love and care for one another in the whanau and reinforces the principles of whanaungatanga. (extended family fellowship



– Do they ever not answer the question?

Rule of life: if someone doesn't answer the question, then they are lying.

Example: "Where were you last night?" "Oh, I was out with friends."

Notice that the "where" was not answered.

Listening is important to determine if someone is lying.

– Tone

Do they smile when talking to you? Are they facing you? Are they looking around while talking? Are they trying to figure something out in their head which means you might be touching an important issue. Do they appear annoyed, in which case you should back up and try again later?

– Repeat what you've learned

When I talk to someone I like to break it down (for myself) into concise things I've learned from their experience. This is not just in interviews but in many situations. Why not learn while I can?

So I often summarize what I've learned. This gives them a chance to correct. And also to appreciate how hard I've been listening. People like to be heard. And I like to listen. And listening is the only way a baby ever learns the languages of life around it.

James Altucher is the author of the bestselling book *Choose Yourself*, editor at *The Altucher Report* and host of the popular podcast, *The James Altucher Show*, which takes you beyond business and entrepreneurship by exploring what it means to be human and achieve well-being in a world that is increasingly complicated.



Inspirational Quotes

"Pause and ponder when you get to a certain point in the journey of life. Know your destination and mind the true destiny you shall form upon reaching your final destination."

— Ernest Agyemang Yeboah

"You deal with adversity, it sucks. But what would you do without it? Would you have learned anything without it? Would you be as interesting without it? Would you be happy without it? Would you be happy, to never have adversity again, to never have a seemingly-impossible challenge again? Think about it."

— Mekiah Johnson

"You've gotta dance like there's nobody watching, Love like you'll never be hurt, Sing like there's nobody listening, And live like it's heaven on earth."

— William W. Purkey

"Yesterday is history, tomorrow is a mystery, today is a gift of God, which is why we call it the present."

— Bil Keane

"You have brains in your head. You have feet in your shoes. You can steer yourself any direction you choose. You're on your own. And you know what you know. And YOU are the one who'll decide where to go..."

— Dr. Seuss, Oh, The Places You'll Go

"When one door of happiness closes, another opens; but often we look so long at the closed door that we don't see the one which has been opened for us."

— Helen Keller

"You may say I'm a dreamer but I'm not the only one. I hope someday you'll join us. And the world will live as one."

— John Lennon

<http://www.goodreads.com/quotes/tag/inspirational>

EXTREME LISTENING

I was at a dinner and someone told me, "if you're even thinking of a response while someone is talking then you aren't really listening." This guy seemed smarter than me. And he seemed like a nice person. But this advice isn't true.

I thought about it a lot afterwards. For a long time I felt ashamed. I thought he was right and it must mean I'm never a good listener.



Because I find that I get curious all the time while people are talking, so I want to ask my question or else I'll get lost in the mess of words that comes after. I don't want to be the idiot that just nods his head, hoping people will like him. But if I don't get to ask

when I'm curious, then I'll never be able to properly listen.

I get really nervous before any interview that I do. I interview many people and I've been interviewed many times. I've done about 200 podcasts where I've interviewed heroes of mine. People I'd be afraid to go up to and talk to because I'm intimidated by them. I've also been interviewed by hundreds of podcasts, newspapers, blogs. And because I want to get better, I listen to a lot of the best interviewers out there.

Even more importantly, I've been to a lot of couple's therapy. Which means I've started off really bad at listening and hopefully I've gotten better. Oh! Maybe most important: I have two children. They require constant attention. If I don't listen to them, then the day is "RUINED! YOU RUINED EVERYTHING!"



I practice what I call EXTREME LISTENING: When someone is talking, these are some of the things I'm thinking about:

– **Why are they telling me this story?**

If someone is telling me how they paid off their student loans before they became a famous actor, are they insecure that people think they didn't have it hard before their success? And if they are insecure, why?

– **What are the spaces?**

"And after my divorce I moved into a smaller apartment..." Wait a second. Why did you get a divorce? What happened? This might be critical for how you developed relationships afterwards.

– **What are they telling me that doesn't matter?**

People can go on and on about little details in their childhood. Sometimes it matters. Usually it doesn't. People like to talk. And other people are afraid to interrupt. Let's get to the point!

– **When are they skipping facts because it's too easy for them/ How?**



It's really hard to interview athletes. Because their bodies do the talking for them. They're honed machines that act before they think. So often they don't have the words to describe what they do. So I can either nod and listen to their achievements or really try to get them to break down what they do to achieve such success. This happens not just in sports but with any people who have been successful a long time. They forget the initial language of success.

– **Do they ever contradict themselves?**

It's ok if they do. One person told me honesty is the only way he lives his life. But then he says he cheated on his wife because he wanted to be honest about his feelings to the other person. Well: is this honest or not? I want to know!

formation). It isn't unusual to observe "tuakana teina" being practiced in Te Kohanga Reo and some schools as well. In fact older children are often asked to care for a young child who has just begun attending kohanga. With Maori wisdom, interdependence is emphasised as a desirable state, necessary for healthy development in contrast to the Western emphasis on individualism, independence and pursuit of individual interests. Other traditional learning methods were the special relationships of "awhi" and "aroha" between the elders, their mokopuna and the more focussed instruction of the whare wananga (institution of higher learning) for those ready to go further still. Hence, mentoring is the "tikanga" and cultural practice created to grow leaders:



♦ Good leadership provides the opportunity for leaders to stretch the paradigms, act as the cutting edge, make mistakes and

be effective

- ♦ Mentoring is the transfer of information, experience and wisdom that supports succession and growth
- ♦ Our ancestors interacted in an environment that required close attention and diligence in order to survive
- ♦ Children received mentoring through multiple parenting
- ♦ Leaders are launched from amongst other things by the stable creative "mentoring" of an elder or kaumatua.
- ♦ There was a built in process of succession planning based on whakapapa but this wasn't always the predetermining factor. An older son could be replaced by a younger son or in the absence of a son a rank outsider who'd proved their loyalty to the tribe.
- ♦ Mentoring can be the transfer of behaviours/tikanga/values/skills from those one respects
- ♦ Mentoring comes through a practical

illustration of things that need to be done.

- ♦ Leadership is about what we will need in the future rather than want we want now.
- ♦ When mentoring honours the collective vision of people it is done with empathy, aroha and respect.

Essentially, mentoring is an old concept repackaged to meet the needs of modern society where many of the old family structures have been loosened by distance or are no longer relevant or satisfied. No longer do many of us live in kin-based communities. Many of us no longer have relationships with or even know who our neighbours are. So mentoring is being revived in order to bridge the sense of isolation children and young people experience when they're required to learn with someone from a different background, values and cultural experiences. Many children coming from families where they're required to learn, share and contribute on behalf of extended whanau, find it difficult to learn in a culture where the expectation requires them to own information just for themselves, not share and be individualistically competitive.

Recruitment efforts need to focus on those children who would like to participate in a specific kind of group activity. Teachers, family members and trusted friends who know the child over time can be consulted as to the strengths, needs and capacity for children to benefit from particular types of group activities. It's not beneficial for a child to be referred just because they've been troubled, disruptive in class or because a teacher thinks group participation may somehow miraculously change a child's non-conformist behaviour. Besides, there could be extenuating circumstances in a child's life which



need to be understood if a child is to be forgiven. As well as receiving information from the student referred, it's enlightening to consult people already immersed in the

child's life. The child can be consulted for ideas & personal aspirations they are willing to share. If there appears to be little, the child can be helped by a Research Mentor to assess for themselves what their learning interests, talents, spare-time activities and hobbies are.

Roger McNeill, Community Mentor

The legend of Pania of the Reef



Pania was a beautiful maiden who lived in the sea on the east coast of the North Island of New Zealand. By daylight she swam about with creatures of her reef world but after sunset would go to a stream that ran into the bay where the city of Napier now exists. She would travel up the stream to an area where she could rest among the flax bushes. Karitoki, the very handsome son of a Māori chief, quenched his thirst every evening at the stream where Pania rested because it had the sweetest water. He was unaware she was observing him for many weeks until one night she whispered a faint spell. It carried on the wind to Karitoki who turned around to see Pania emerge from her hiding place.

Karitoki had never seen someone so beautiful and instantly fell in love. Pania fell in love also, and they pledged their lives to each other and were secretly married. Pania and Karitoki went to his whare (house), but because it was dark no-one saw them enter. At sunrise, Pania prepared to leave but Karitoki tried to stop her. She explained that as a creature of the ocean, when the sirens of the sea called her each morning, she couldn't survive if she didn't go to them. She promised to return every evening and their marriage continued on that basis.

Karitoki boasted to his friends about his beautiful wife, but no-one believed him because they had never seen her. Frustrated by this, Karitoki consulted a kaumatua (wise elder) in the village who believed Karitoki as he knew ocean maidens did exist. The kaumatua told Karitoki that being a sea creature, Pania wouldn't be allowed to return to the sea if she swallowed cooked food.

That night, as Pania slept, Karitoki took a morsel of cooked food and put it in Pania's mouth.



As he did so, Ruru the morepork (owl) called a loud warning and Pania was startled from her sleep. Horrified that Karitoki had put her life in jeopardy, Pania fled and ran to the sea. Her people came to the surface and drew her down into the depths as Karitoki swam frantically about the ocean looking for her. He never saw her again.

When people now look deep into the water over the reef, some say they can see Pania with arms outstretched, appealing to her former lover. It is unknown whether she is imploring him to explain his treachery, or expressing her continuing love.



The sea off Napier is now protected by Moremore, the son of Pania and Karitoki. He is the kaitiaki (guardian) of the area, a taniwha (spirit) who often disguises himself as a shark, a stingray or an octopus.

<https://en.wikipedia.org/wiki/Pania>

Pania herself became the reef within the bay. According to some stories, within the hollow of her left armpit only blue cod may be caught and from her right armpit only snapper, while her thighs yield only the hapuka (groper). These fishing grounds were highly sacred to the Māori people.

In today's culture, local fishermen believe she lies beneath the reef. At low tide you can sometimes see her there, with her arms stretched out to the shore and her long black hair swaying with the ebbing tide.

<http://www.newzealand.com/uk/article/the-story-of-napiers-pania-of-the-reef/>

Understanding Families

Family dynamics are the patterns of relating, or interactions between family members. Each family system and its dynamics are unique, although there are some common patterns.

All families have some helpful and some unhelpful dynamics.

Even where there is little or no present contact with family, a young person will have been influenced by dynamics in earlier years. Family dynamics often have a strong influence on the way young people see themselves, others and the world, influence their relationships, behaviours and wellbeing.

An understanding of the impact of family dynamics on a young person's self-perception may help workers pinpoint and respond to the driving forces behind a young person's current needs.

What influences family dynamics?

Some of the many influences on family dynamics include:

- ◆ nature of the parents' relationship
- ◆ having a particularly soft or strict parent
- ◆ number of children in the family
- ◆ personalities of family members
- ◆ an absent parent
- ◆ the 'mix' of members who are living in the same household
- ◆ level and type of influence from extended family or others
- ◆ a chronically sick or disabled child within the family
- ◆ events which have affected family members, such as an affair, divorce, trauma, death, unemployment, homelessness
- ◆ other issues such as family violence, abuse, alcohol or other drug use, mental health difficulties, other disability
- ◆ family values, culture and ethnicity, including beliefs about gender roles, parenting practices, power or status of family members
- ◆ nature of attachments in family (ie secure, insecure)
- ◆ dynamics of previous generations (parents and grandparents families)
- ◆ broader systems- social, economic, political including poverty

Family 'roles'

People take on different roles or functions within the family system. These roles may be the result of family dynamics. The way that people behave and interact in their roles may not be a result of conscious choice. Some of the more common roles that young people take on in a family include:

'Peace-keeper'

A young person may be unintentionally playing the role of 'peace-keeper', mediating and reducing tension between conflicting parents. Their behaviour may be in response to their unconscious anxiety about family breakdown. This role may lead them to stay as a child in their family rather than to move towards age-appropriate independence.

The problem as the 'role'

Sometimes a young person's problems, for example drug use, may play a 'role' in the family system distracting the family from other problems. One of the early family systems theorists, Minuchin, identified that the negotiation of spouse stresses through the child serves to maintain the spouse subsystem in "illusory harmony". Spouses may reinforce deviant behaviour in a child in order to allow them to avoid addressing their own relationship difficulties, thereby keeping the family together.

'Scapegoat'

Often, a young person with difficulties is seen as the black sheep or the bad child within the family, while other children are seen as the good children. The young person has become the 'scapegoat' for the family, or the visible 'symptom' of a troubled family system. For example, the young person may be



labelled as 'mentally ill', although they may be behaving in a way that is actually adaptive and enables them to cope and function within a troubled family system. If the purpose or function of their behaviour is understood within the

context of family dynamics, the young person can be supported to cope in less detrimental ways.

<http://www.strongbonds.jss.org.au/workers/families/dynamics.html>