

# TŌ MĀTOU HAERENGA



RANGATAHI ORA

TE HOU ORA WHANAU SERVICES

Te Maui mua,  
Te Maui roto,  
Te Maui pae,  
Te Maui taha,  
Te Maui Tikitiki a Taranga  
Hei kona koe e te rā  
Tu mai ai  
Tu ki tupua  
Tu ki Tahito  
Ka notia  
Ka herea  
Ka whakamaua  
Kia tina, tina  
Haumi e, Hui e  
Taiki e!



We have Rangatahi Ora today!  
Look, the vans here!



Me haere!



# Whakapapa

## *Ekore au e ngaro, He kākano i ruia mai i Rangiatēa* *A seed sown by the ancestors will never be lost*

Amatanga (now Rangatahi Ora) began with camps and clubs, but at it's heartbeat was always an ahi kā - a flame of hope and belonging. Like fire in the ngahere, it cleared the ground, creating space for new life to take root. Our founders understood our Rangatahi were never 'hard to reach'; they were seeds already carrying the mauri of our tīpuna, now given room, warmth, and light to grow.

He hua a Rangatahi Ora nō ngā kākano o Amatanga - the flourishing of seeds planted nearly fifty years ago. It is the forest that has grown tall from that first clearing, carrying the strength of our tīpuna while sheltering new shoots. In this ngahere, Rangatahi root deeply in whānau, are nourished by tikanga and reo, and rise proudly with courage toward the light.

No tree grows alone. Rangatahi Ora is part of a living ngahere of kura, kaupapa, whānau, hāpori, and te taiao. Together, these provide the canopy of care and connection where Rangatahi thrive. Like kererū scattering miro seeds, our Rangatahi carry the mauri of their ancestors and sow the seeds of Rangiatēa - identity, reo, and mātauranga - renewing the forest for generations yet to come.

The impact is not only measured in numbers but in the sparkle of eyes, the echo of laughter, and the weaving of strong whānau roots. Each tamaiti is a seedling becoming a sapling; each whānau a root system binding the soil; each generation another layer of canopy strengthening the ngahere.

Looking forward, Rangatahi Ora will continue to clear spaces, plant seeds, and nurture forests of connection, pride, and belonging. In this world, Rangatahi are not trimmed to fit systems; rather, the forest itself grows and bends to hold their brilliance.

Through this whakapapa, Rangatahi Ora embodies the intergenerational vision of Te Hou Ora: Te whakamana i ngā pā harakeke, so that Rangatahi stand tall in the ngahere of the future, flowering boldly and carrying their whakapapa into horizons yet unseen.

*We acknowledge our founders and many previous kaimahi and mema poari who have contributed to Te Hou Ora Whānau Services. Ngā mihi manamanahau.*



My Mum was a clubs girl, so that must mean Rangatahi Ora is preeeeeetty old!



1976

Group created for rangatahi in boys' homes

1980s

Extended to include girls and named Te Hou Ora - Youth for Christ

2022

Four roopu established

2023

Reimagined as Rangatahi Ora and expanded to six roopu

FUTURE

Rangatahi continue to stand tall in their rangatiratanga

# Moemoeā

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*He kākano āhau i ruia mai i Rangīātea,  
ā, ka tipu hei Tōtara haemata*

*I am a seed sown from Rangīātea,  
and I will grow into a chiefly tree.*

Mā te Tākaro, ka puta te hari,  
mā te hari, ka oho te tuakiri,  
mā te tuakiri, ka anga whakamua te whānau.  
Anga whakamua, Toitū te oranga o ngā uri whakatipu.

Through play, joy emerges.  
Through joy, identity awakens.  
Through identity, whānau are set in motion.  
Through motion, the wellbeing of future generations endures.

We see our rangatahi grow like tōtara – standing tall and mighty in their mana motuhake, with branches stretching into the sky and roots firmly in the whenua. We see their mokopuna as kākano, playing safely under a canopy that provides all the shelter and nutrients needed. We see our hāpori as a thriving ngahere, loud and alive, buzzing with life, where the soil is rich for mokopuna to come. Together, we travel inwards towards this moemoeā, knowing that it's within us already.



# Tēnei Taonga Whakahirahira. Ko Tammy Douglas.

***Ki te tipu, he aha te ngako?***  
*What does it mean to grow?*

Ko taranaki te maunga  
Ko waipa te awa  
Ko tainui te waka  
Ko Ngati maniapoto te iwi  
Ko Tammy toku ingoa

**Tammy Douglas, Rangatahi Ora Team lead**  
Bachelor of Social Work

Tammy's journey at Te Hou Ora is a journey back to the innate manaakitanga and tākaro that has always lived within her. Like the light that filters through the ngahere, Tammy's presence reaches gently into the spaces around her offering warmth, encouragement and hope to those who feel it. Tammy brings an infectious energy. Rangatahi know she is genuine, wants to listen and be in their presence. Her wairua is deeply woven into the lives of Rangatahi, whānau and the wider hāpori of Ōtepoti.

Starting in 2014 as a young volunteer, fresh out of high school and unsure of where the world would take her, Tammy quickly found her calling: spending time with rangatahi. She loved this mahi, was a natural at it, was valued by rangatahi and whānau for her ability to connect, and someone would pay her to do it! Tammy knew this mahi was perfect for her.



Although she resisted the idea of social work, a single university lecture opened Tammy's eyes to social work as a vehicle for change. This experience set her on a new pathway. Tammy went on to complete a Bachelor of Social Work, seeking opportunities that would broaden her worldview and strengthen her practice. Time overseas, including supporting visually impaired rangatahi and adults at Camp America, challenged and informed Tammy's understandings of resilience, communication, and empathy, particularly as she navigated her own season of mamae following the loss of her father.

Tammy returned to Te Hou Ora in 2019 as kaimahi joining the Youth Justice team where she continued to build her strengths walking alongside Rangatahi and building authentic relationships in the wider community. Over time, her leadership was recognised and in 2023 she stepped into the role of Rangatahi Ora Team Lead. While the move came with hesitation and self-doubt, Tammy brought with her a strong sense of vision, creativity, a deep commitment to the kaupapa and of course her infectious energy for the rangatahi of Rangatahi Ora.

Tammy's whakapapa grounds and guides her as she journeys deeper into her understanding of herself. She leads with aroha, upholding the rangatiratanga of herself and of others. For Tammy, this mahi is about walking alongside Rangatahi creating pathways together where everyone can grow, learn and stand strong in their whakapapa. She is guided by a sense of Te ahua o te tamaiti, knowing it is both a source of insight and a direction for the kaupapa. With the awahi and tautoko of her fellow kaimahi, particularly the kaitiaki rōpu, Tammy continues to shape Rangatahi Ora into a kaupapa that honours the brilliance already withing every rangatahi, creating spaces where that light is nurtured, strengthened and free to shine.



# Te manawa o Te Hou Ora

## Me noho mahirahira Stay curious

Rangatahi Ora is guided by Te Manawa o Te Hauora, which has a unique expression in the context of nurturing our Rangatahi:

**Aroha** represents a profound sense of care and respect for others, their wellbeing, and the world around us. It relates to connections with whānau, friends, community, and our environment. Aroha guides our relationships, behaviours and interactions emphasizing understanding and support.

**Tika** is a fundamental principle which requires us to do what is morally and ethically right. Tika requires us to act with integrity and fairness, to demand equity and justice. In Rangatahi Ora, our staff are professional, well informed, and engage with stakeholders who can support the mahi of our rangatahi and their whānau

**Pono** is about honesty, authenticity, transparency, and commitment to our principles. Rangatahi are respected, listened to, and informed in Rangatahi Ora. They enjoy relationships of trust and confidence with our team members.

**Mana Motuhake** embodies the idea that a group or individual has the power and ability to make choices that impact their lives, culture, whānau, and hāpori. Mana motuhake includes the concept of Rangatira - the right to determine one's own path.



# Whakamārama

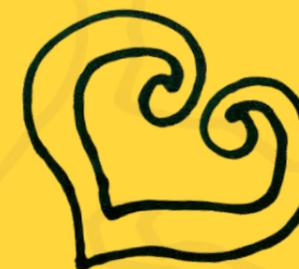
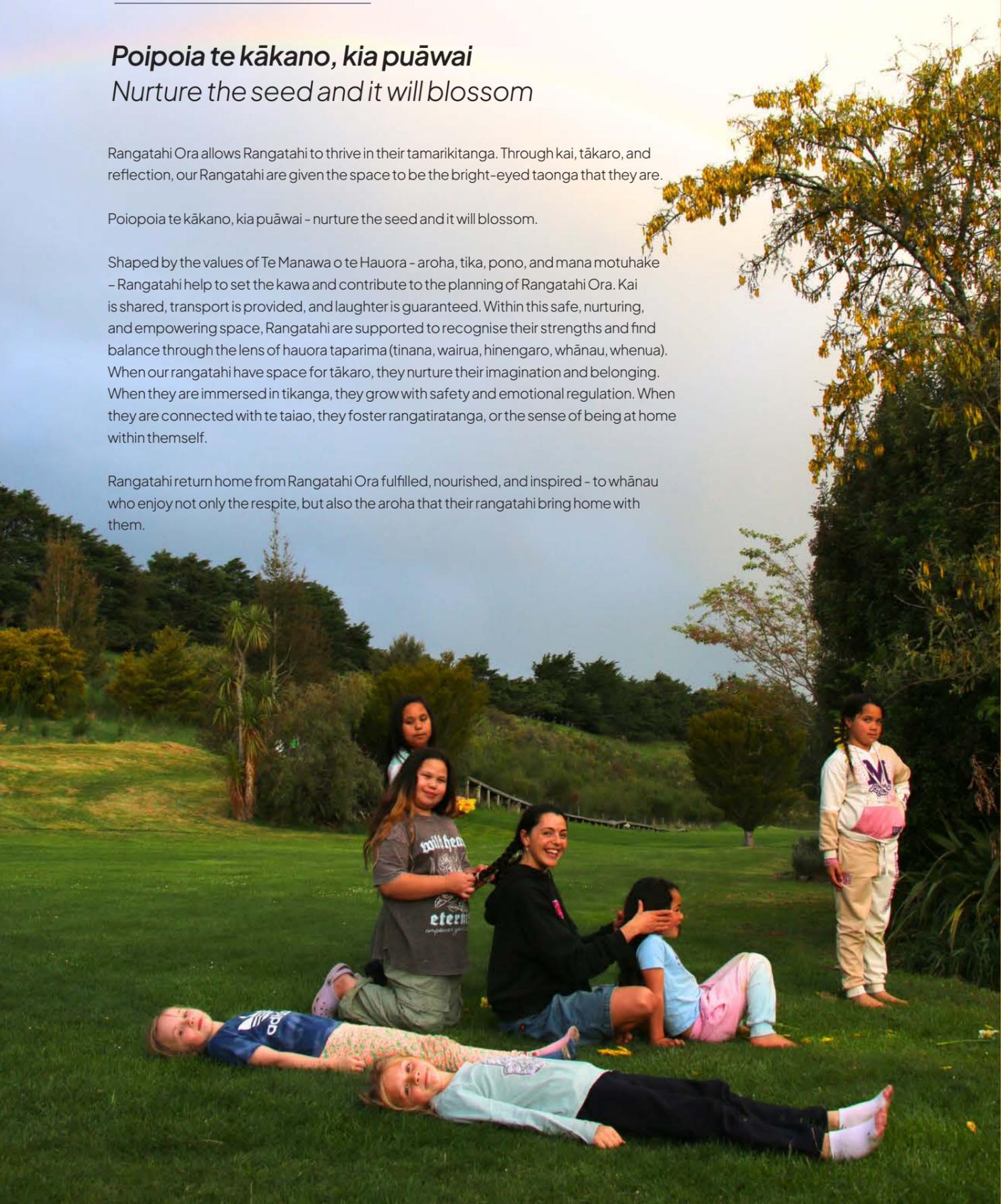
## *Poipoia te kākano, kia puāwai* *Nurture the seed and it will blossom*

Rangatahi Ora allows Rangatahi to thrive in their tamarikitanga. Through kai, tākaro, and reflection, our Rangatahi are given the space to be the bright-eyed taonga that they are.

Poipoia te kākano, kia puāwai - nurture the seed and it will blossom.

Shaped by the values of Te Manawa o te Hauora - aroha, tika, pono, and mana motuhake - Rangatahi help to set the kawa and contribute to the planning of Rangatahi Ora. Kai is shared, transport is provided, and laughter is guaranteed. Within this safe, nurturing, and empowering space, Rangatahi are supported to recognise their strengths and find balance through the lens of hauora taparima (tinana, wairua, hinengaro, whānau, whenua). When our rangatahi have space for tākaro, they nurture their imagination and belonging. When they are immersed in tikanga, they grow with safety and emotional regulation. When they are connected with te taiao, they foster rangatiratanga, or the sense of being at home within themself.

Rangatahi return home from Rangatahi Ora fulfilled, nourished, and inspired - to whānau who enjoy not only the respite, but also the aroha that their rangatahi bring home with them.



You know what I think THO stands for? To Help Others!



# Kaupapa

***Ehara taku toa i te toa takitahi, engari he toa takitini***  
*My strength is not mine alone, but the strength of many*

At Rangatahi Ora, we walk together as whānau beneath the sheltering canopy of our kaupapa: a space where Rangatahi are held with warmth and given space to flourish.

At its heart, our kaupapa is grounded in a simple but powerful vision: Rangatahi thriving through harikoa (joy) and tuakiri (identity) with their whānau. Rangatahi Ora is a thriving ngahere where these whāinga are lived every day, where aroha, reo, and kai flow, nurturing the holistic hauora of our Rangatahi.

The pathway into Rangatahi Ora always begins with whakawhanaungatanga. A referral is received, and a kaimahi reaches out to begin forming that first connection. A hui kanohi ki te kanohi follows, where whānau and kaimahi sit together, share kōrero, and lay down the fertile soil of trust. From there, Rangatahi are welcomed into their rōpū according to age:

**Rātū (Tuesday): 7–10 years**

**Rāapa (Wednesday): 10–12 years**

**Rāpare (Thursday): 12–14 years**

We usually begin at Te Hou Ora on Carroll Street — a whare at the heart of the city, where our Rangatahi know they are welcomed, seen, nourished and safe to shine.

We gather each week after kura to strengthen those bonds, come together for four seasonal wānanga and camps each year, and return often to the korowai of whānau nights. All of this is offered without cost. Pick-up and drop-off is arranged so that no one is left behind, Nourishing kai is always prepared to sustain both tinana and wairua. Everything we do is grounded in our responsibilities as a Māori and reflects our connection to the world around us

Our mahi is carried by skilled and passionate kaimahi, the steady kaitiaki of this ngahere. They guide activities that are always Rangatahi centred: sometimes bringing boys and girls together and at other times creating spaces for them to explore seperately.

Our kaupapa is intentional: fun, engaging and delivering ngā whāinga (our objectives):



Kai at Rangatahi Ora - tino reka!





# Ngā Whāinga

## *Mā te huruhuru, ka rere te manu* *With feathers, the bird can fly*

### **Mā te tākaro – curiosity and resilience through play**

We nurture curiosity, identity and resilience through play that is creative, physical, cultural, and environmental. Each rōpū session and camp is designed to let Rangatahi learn through joy, exploration, challenge, and discovery.

### **Mā te whanaungatanga – connected relationships**

We build and develop skills for a healthy sense of belonging in relation to the world around us. Whakawhanaungatanga comes first and is embedded into everything we do. We understand the needs of our Rangatahi, and have trusting communication with whānau. Transport and kai remove barriers, so connection is possible for all.

### **Mā te tikanga me te kawa – strengthening identity**

We strengthen identity through reo, tikanga, kawa, and clear expectations. Every gathering begins and ends with tikanga, setting boundaries that uphold safety, respect, and responsibility, and kawa that is positive and inspirational, rather than restrictive.

### **Mā te haumarū – safe spaces for authenticity**

We create safe, nurturing spaces where big, beautiful personalities are celebrated, not diluted. Rangatahi are encouraged to bring their full selves — their energy, creativity, and voice, knowing they are accepted and valued.

### **Mā te whakaaroaro – reflection and growth**

We teach reflection as a practice of self-awareness and growth. Kaimahi guide Rangatahi through debrief circles, journaling, pūrākau, waiata, and reflective conversations that help them pause, think, and learn from their experiences.

### **Mā te whakarite kare ā roto – emotional regulation**

We support emotional regulation and protect mauri and wellbeing. Activities weave in tools such as breathwork, karakia, time in te taiao, kapa haka, and grounding practices, helping Rangatahi steady their emotions and stay connected to their inner strengths.

### **Mā te mana motuhake – leadership and identity**

We grow leaders who stand tall in their identity, alive with ihi, wehi and wana. Through tuakana-teina roles, leadership opportunities, haka, mihi, and storytelling, rangatahi are empowered to inspire others and lead with confidence.

### **Mā te Kotahitanga – collective strength**

We aim for collective strength as whānau, kaupapa, kura and hāpori can flourish as a thriving ngāhere. Our programmes bring together different age groups, genders, and whānau in shared moments and celebrations that build unity and belonging.



# Rangitoto o ngā Hui Oranga

## *Ko te ahurei o te tamaiti aroha o te whānau*

*The uniqueness of the child is the love of the family*

### Rangatahi

#### He tamaiti māhirahira – a curious child

Curiosity is the heartbeat of Rangatahi learning. When Rangatahi are safe and healthy, they approach life with boldness and imagination. They explore and take risks, and with freedom to live fully in their ahuā as tamariki. Their strength is grounded in whānau aroha and resilience, and their success is measured in laughter, creativity, and the courage of their questions.

#### Connected

Rangatahi experience the natural world as their teacher and nurturer. They feel safe and confident in te taiao, forming lasting friendships through shared adventures and challenges. They learn to respect the mauri and tapu of the environment, while finding joy, play, and healing in its embrace.

#### Strong in Identity

Rangatahi stand grounded, exploring and expressing who they are through culture, whakapapa, and relationships. Each tamaiti carries a tūrangawaewae within them — a place to stand wherever they go.

#### Dreaming for the Future

Rangatahi look to the horizon with open hearts and limitless vision. They see themselves as capable of walking any path their mauri calls them to. They dream without barriers, knowing they belong anywhere they choose.



### Whānau

#### Whānau feel connected and confident

Whānau are supported to nurture the wellbeing of their Rangatahi, building confidence in their own knowledge, strengths, and cultural identity. They feel safe, respected, and valued, and are given precious space to breathe and reset, knowing their Rangatahi are safe and thriving.

#### Whānau flourish in relationships

Whānau experience strengthened bonds with their Rangatahi and with each other, finding joy in shared experiences, play, and milestones. Positive peer connections among rangatahiripple into positive connections among parents, caregivers, and extended whānau. Rangatahi strong in their identity become a spark that encourages siblings and parents to reflect, grow, and reconnect.

#### Whānau are culturally grounded

Whānau engage in te ao Māori values and practices, reconnecting with whakapapa, tikanga, and mātauranga that affirm their identity. They see their Rangatahi grow strong in whakapapa and feel pride and confidence in passing down their own tikanga.

“THO feels like family - it’s warm and friendly”

Waireti, age 7



# Hāpori

## Hāpori feel strengthened and connected

Communities are uplifted by the presence of confident, engaged rangatahi and whānau. Local networks of support and aroha grow stronger, weaving tighter connections between households, schools, services, and cultural spaces.

## Hāpori flourish through participation

Positive opportunities for Rangatahi ripple out into the community, inspiring greater participation in education, sport, arts, and cultural life. The hāpori becomes a place where Rangatahi and whānau contribute actively and visibly. Rangatahi stand tall as role models, showing pathways that others can follow.

## Hāpori are enriched

Māori values, tikanga, and reo are visible and celebrated within the community. Other cultural traditions are embraced and shared, creating a richer, more inclusive hāpori where identity is respected and diversity is strength.

## Hāpori dream for the future

The hāpori is hopeful and proud of their Rangatahi. It sees the next generation as leaders, dreamers, and contributors whose success strengthens the wellbeing and prosperity of all. When Rangatahi see themselves reflected in positive spaces, they carry protective strengths that increase connection and help shift the currents of their hāpori toward positive futures.



1600 hours of aroha given to rangatahi



240 hours of waiata in the van



2070 meals provided per year



94% 'at risk' rangatahi on programme avoid the youth justice system



4 weeks of holiday programmes and camps



22,000 respite hours for whānau



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