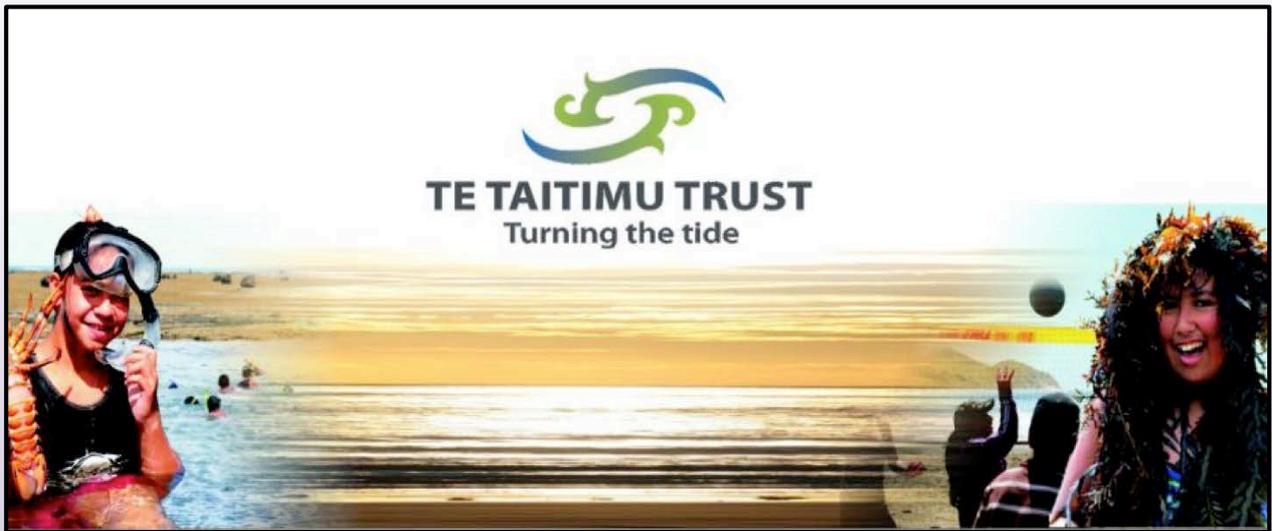


TE TAITIMU TRUST

Kaitiaki Guide Book



*Nāu te raurau, nāku te raurau
Ka ora ai te iwi
With your gift basket and my gift basket
The nation will thrive*

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This booklet was designed by Chanel Phillips (student) for the University of Otago Summer Internship 2013-2014 at the School of Physical Education, Sport and Exercise Sciences under the supervision of Dr Anne-Marie Jackson and her current research with Hastings based organisation Te Taitimu Trust (TTT).

It was discussed at the Te Taitimu wānanga in January 2014, that a booklet needed to be available for mentors (especially for the new ones coming in) to refer to and get a better idea of what the role and responsibility entails. This is the product of that discussion.

It is our hope that this booklet will guide mentors' understanding of the role of a kaitiaki and some of the underlying principles underpinning this role. It has been developed to support and help the mentors, and can be used as a guide for referral, should something come up in the camp that they are not prepared or ready for.

It was also created to provide more information and research around the role of kaitiaki in a program like Te Taitimu Trust – illustrating the positive relationship between mentor and tamariki.



Table of Contents

INTRODUCTION	3
Main Wānanga Activities & Expectations.....	5
What to Expect at the Main Wānanga.....	6
Understanding our Tamariki and Rangatahi.....	7
The Importance of our Tamariki	8
SECTION ONE	9
Whanaungatanga.....	9
Models of Whanaungatanga.....	10
Whanaungatanga Needs... ..	11
SECTION TWO.....	13
Kaitiaki Mentoring	13
Qualities of a Good Mentor	14
Kaitiaki Daily Checklist	15
Kaitiaki Tikanga.....	16
Health & Safety Information.....	17
Risk and Injury	19
Hauora Māori/Māori health & Wellbeing.....	20
SECTION THREE.....	21
Tautoko for Kaitiaki	22
Important Contact People	22
Notes.....	23
References.....	24
Appendix.....	25
Kēmu for Whanaungatanga	25
Ice Breaker Games	26
Matimati/Mitimiti	26
Whanowhano	27
Name Games	28
Pako	28
Human Knot	29
Trust Fall (Pairs)	29
Trust Circle (Group).....	30

INTRODUCTION



Being a kaitiaki at Te Taitimu Trust (TTT) camp will be one of the most rewarding experiences of your life. This booklet is designed to facilitate your journey as a kaitiaki/mentor throughout our main wānanga. The introduction section provides some context for this kaupapa and gives you an idea of what to expect as your role of kaitiaki and what TTT are all about. Section one explores the fundamental practice we encourage all our mentors to adopt – that is the importance of whanaungatanga and relationship building. This is essentially the foundation of your kaitiaki role. Section two is designed to help you specifically with the kaitiaki role; what are the roles and responsibilities of a mentor, certain tikanga to follow, Māori health components, safety and risk information and supervision requirements. Section three is about supporting you through our program, providing you with contacts and the roles of TTT staff at the wānanga.

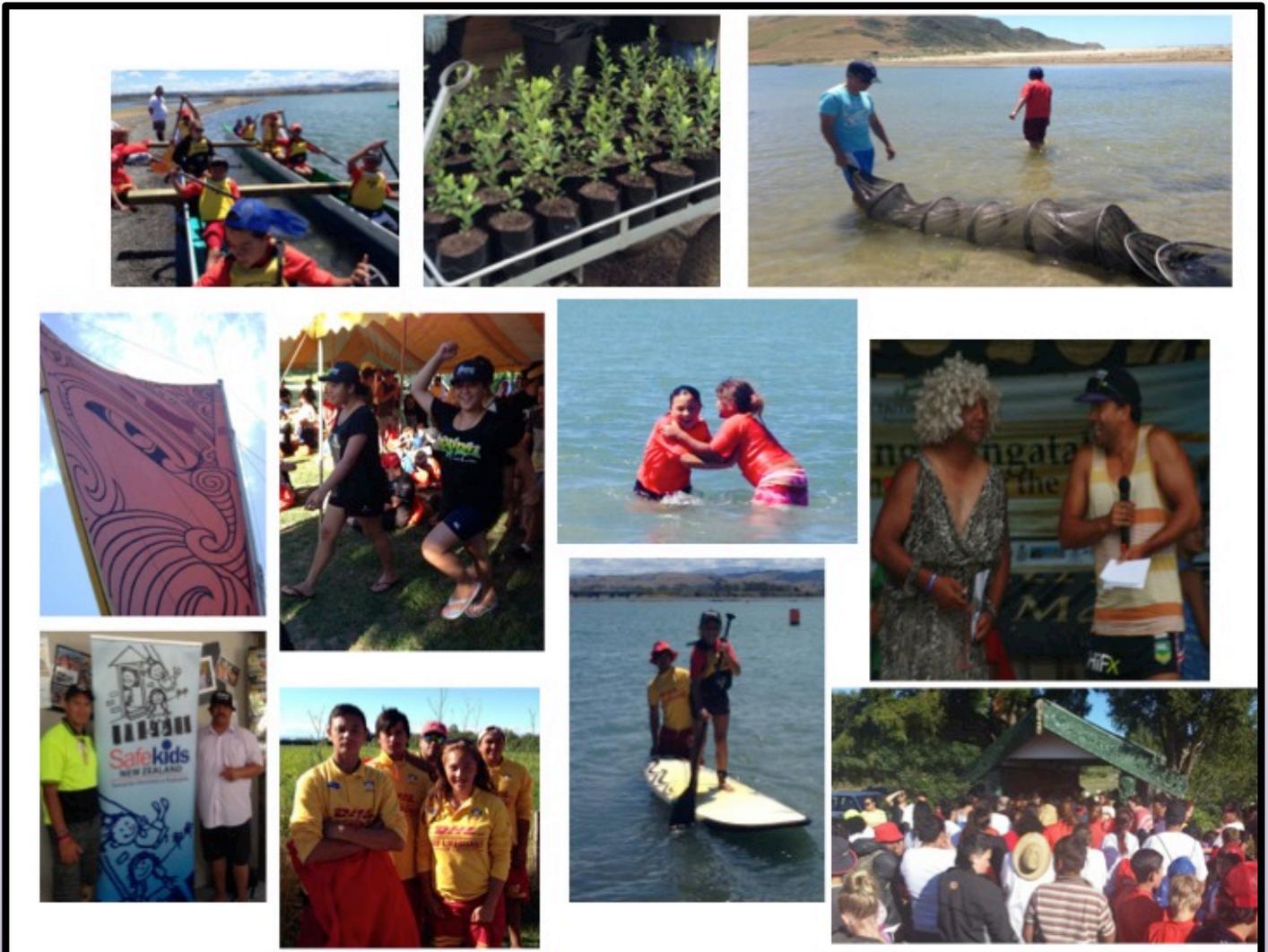


Te Taitimu Trust (TTT) is a non-profit organisation based in Hastings. Established in 2007 by Chief Executive Officer Zack Makoare, TTT aims to engage with the hearts and minds of our rangatahi motivating them to become rangatira for the future through engagement with Tangaroa. This year the Trust will be celebrating their 10 year anniversary.

We run quality wānanga with tamariki and rangatahi throughout the year with a main 'camp' in early January each year. Our program includes water safety, surf lifesaving, stand up paddle boarding, kaitiakitanga (pāua reseeding), kōrero from various community groups and individuals working for Māori, kapa haka, taonga tākaro, poetry and more. The wānanga is one part of what TTT does for our young tamariki and rangatahi.

Other kaupapa TTT run throughout the year include various haerenga, taking rangatahi to national conferences to speak, working closely with different whānau, supporting tamariki in Iron Māori, therapy wānanga, Eke Tangaroa surf lifesaving wānanga, gangs wānanga, noho marae across the motu, guest lecturing at universities, matariki events, working with prisons and rangatahi winter camps.

Main Wānanga Activities & Expectations



Our wānanga in the past have included activities like waka ama, swimming, mahinga kai, entertainment, zumba, stand up paddle boarding, surfing, surf lifesaving, bicycle safety, home safety, visit to the marae, beach day, taonga tākaro, waka haurua, conservation, slam poetry, cross fit workouts, bank kōrero, ministry of fisheries kōrero, kōrero around the star constellations, Te Taitimu's got talent, kapa haka and more! Although each year we bring in new people to speak and take certain workshops, our activities are largely based around the water and Tangaroa.

What to Expect at the Main Wānanga



We usually welcome around 150 tamariki and rangatahi each year to the big camp and 100 - 120 mentors/helpers. Like our tamariki, our mentors come from various backgrounds and each of you will bring something different to the overall experience for our young people. We have mentors from the gangs, Black Power and Mongrel Mob, we have NZ police officers, doctors, university students, nurses, youth workers, and whānau members attend each year as mentors. This shows that the kaupapa we are working for is bigger than each and every one of us.

On the first day you will be split into different groups with 3-5 other mentors (depending on numbers) and allocated a number of children that become your rōpū for the 6 days. You will be in these groups every day and for the majority of the activities. These are the kids you and your groups' mentors will be responsible for. However, with the main water activities we will split the kids up into age groups (nohinohi and pākeke) and the mentors will just split amongst themselves and filter into one of these two groups.

Every night 2 mentors from each group will meet for a brief reflect and get told the following day's activities, risk and safety management and other relevant info.

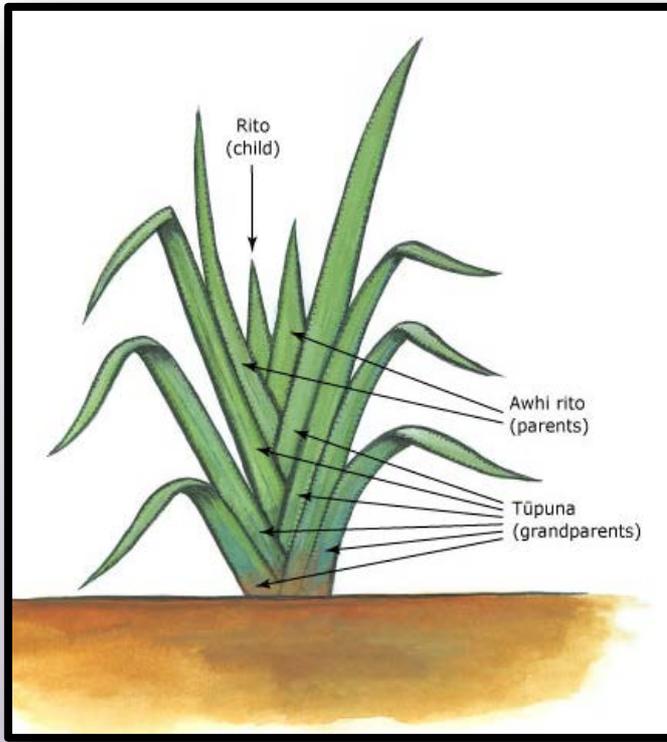
The camp is all about whanaungatanga and building solid relationships amongst the tamariki and mentors. We do this predominately through kēmu, our Māori games so be ready for some mean competition!

Understanding our Tamariki and Rangatahi



Our tamariki are AWESOME! They are clever and witty. They are hilarious and cheeky. They are strong willed and resilient. They are talented kids. They are supportive and caring. They are eager and willing to learn new things. Open your hearts and minds to them and they will always surprise you. As long as you believe in them, then they will continue to believe in themselves. Te Taitimu is about turning the tide; motivating rangatahi to become rangatira in the future. Look at these kids and see their potential, see the future leaders among them, the people that our communities need. Challenge them to reach the potential we can all see within them. Nurture the hearts and minds of our young people so that one day they will lead the next generation.

The Importance of our Tamariki



*Hutia te rito o te harakeke
Kei whea te kōmako e kō?
Ka rere ki uta, ka rere ki tai
Kī mai ki ahau;
He aha te mea nui o te ao?
Māku e kī atu, he tangata,
he tangata, he tangata*

If you pluck out the centre shoot of the flax, where will the bellbird sing?

It will fly inland, it will fly seawards.

If you ask me what is the most important thing in the world,

I will reply, people, people, people! (Metge, 1990).

This whakatauki (Māori proverb) speaks about the importance of our children above all else. The context of this proverb was an argument between husband and wife. A marriage between two warring tribes was arranged between the two ruling families in order to settle the conflict between them. This was a successful union and years later this couple became leaders of one of these tribes. However tension rose between the two tribes once again after an incident occurred where the wife's people wronged the husband's tribe. The husband of this union wanted to seek retribution on his wife's people, to maintain his mana claiming that 'what is more important than that?' This whakatauki was the wife's response. Using the bellbird feeding from the flax bush she was referring to their children and the important relationship they have to the other tribe. If war between the two tribes broke out, where would their children go? They would be lost wandering aimlessly from the mountains to the seas with nothing and no one to sustain them. The wife concluded her argument by saying that it was people (their children) who were most important and not the mana of one man (Accident Compensation, Corporation, 2008).

SECTION ONE

Whanaungatanga



The basis of all mentoring is grounded on relationships. For Māori, these relationships are exercised through the cultural concept of whanaungatanga; an obligation and responsibility to uplift and maintain good relationships within your own whānau and also extending beyond this (Mead, 2003; Cherrington, 2009). The impact you have on our young people is founded on the relationship you develop with them. Whanaungatanga reflects the idea of family obligation and responsibility toward a shared collective. Mead (2003) explains that, “individuals are [expected] to be supported by their relatives...but the collective group also expects the support and help of its individuals” (p. 28). The use of whanaungatanga in this context, is that we as individual mentors, are working in a larger whānau unit, developing and building the necessary relationships to each other flourish, and also make the kaupapa flourish too.

Models of Whanaungatanga

The following model illustrates the central role we as individuals (au) have within the wider whānau unit:

AU

WHĀNAU

WHANAUNGA

WHANAUNGATANGA

WHAKAWHANAUNGATANGA

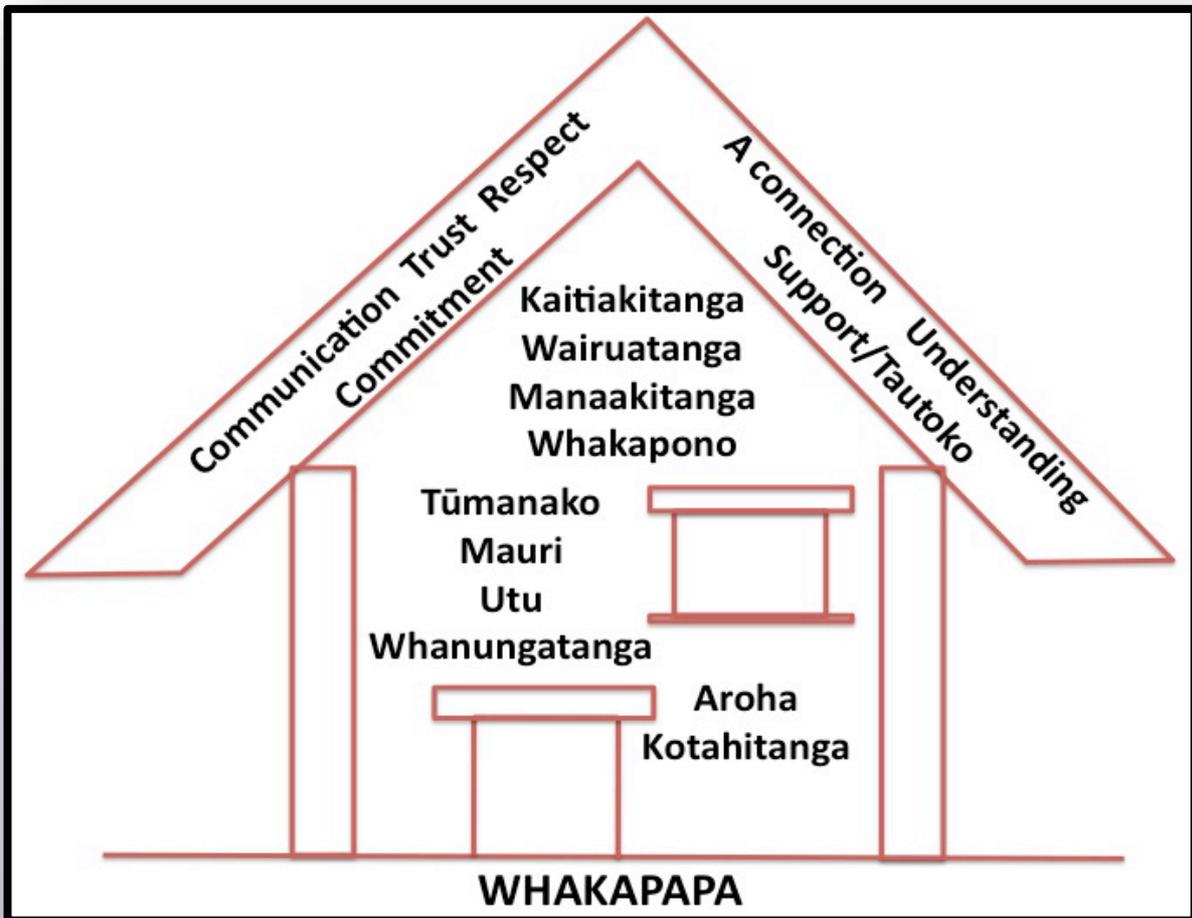
(Cherrington, 2009)

Whakawhanaungatanga is the platform for which the following concepts are exercised. Whanaungatanga is about relationships and maintaining these close bonds. We are obligated as whanaunga (relatives) and whānau (family) to support and uplift these ties; that is the job we as individuals (au) have within the wider whānau unit (Cherrington, 2009; Mead, 2003). According to Cherrington (2009) “whakawhanaungatanga is the foundation and refers to practising the principles of whakawhanaunga (acknowledging the interconnectedness and interdependence of an individual and all members of the whānau, immediate and extended family, community and bigger society), whanaunga (relatives), whānau (immediate and extended), and au (me – the individual)” (pp. 17-18).

Our whānau and our whanaunga make up important aspects of our whakapapa, of our identity. Mead (2003) explains that, “whakapapa is belonging. Without it an individual is outside looking in” (p. 43). The meaning of each of these concepts explains how each word is a part of the next. Au within whānau, within whanaunga, within whanaungatanga and finally part of whakawhanaungatanga. These words are an expression of how an individual is on the inside looking out, because they are part of a community bound by whakapapa.

When we think about any relationship we try to apply this principle of whakawhanaungatanga to encourage people to connect with others as if they were our own family. This is what Te Taitimu Trust is all about; being part of a whānau.

Whanaungatanga Needs...



More importantly effective relationships rely on CO-OPERATION and KOTAHITANGA. Working together for the health of the tangata (people), the whenua (lands), the moana (seas) and the kaupapa (purpose).

Arohatanga

A concept of love, care, empathy, affection and compassion

Wairuatanga

This is about spirituality and the sense of deeper understandings of our surroundings

Manaakitanga

Values of hospitality, support and taking care of one another

Whakapono

Having faith and believing in yourself and others

Tūmanako

Having hopes, aspirations, and dreams to pursue

Mauri

Understanding the life force within everyone and everything around us; what drives us all

Utu

A concept about reciprocity, giving back for those who gave so much to you

Kotahitanga

Working together as one, about co-operation and unity

Whanaungatanga

All about uplifting and fostering strong relationships, connecting and working with family and others

Kaitiakitanga

This is about being a guardian for our taonga (treasures). Protecting and safeguarding our people, our lands, our seas and our culture

SECTION TWO

Kaitiaki Mentoring



A MENTOR IS A...

- Guide
- Friend
- Brother/sister
- Teacher
- Coach
- Parent
- Role model
- Listener
- Kaitiaki
- Leader
- Self esteem booster
- Supporter

A MENTOR IS NOT A...

- Counselor or therapist
- Financial aid
- Cool parent

(Platt & Woodbury, 2002)

Qualities of a Good Mentor



1. Empathetic
2. Good listener
3. Provides new experiences for the tamariki
4. Facilitates growth and leadership among the rangatahi
5. Is approachable
6. Is Humorous
7. Fair but firm

(Platt & Woodbury, 2002).

There is NOT ONE right way of mentoring. Each of you will bring something different to the mentoring job and that is a strength we look forward to seeing each year around. As unique as each of our tamariki are; so too are our mentors. You will bring your way of mentoring, your experiences and your personal flair to our wānanga. Together we work as a whānau to deliver the best mentoring program for our young people.

Kaitiaki Daily Checklist

AS A MENTOR YOU NEED TO...

Remember that each rōpū will be different and work together in different ways. As long as we all collectively follow these guidelines we will have a meke and safe time!

- Ensure kids have the following gear every morning: bag, sunhat, drink bottle, change of warm clothes, towel, and togs.
- Actively supervise your allocated group at all times. This includes during breakfast, lunch and dinner, downtime at camp, daily activities, on or off site etc. You need to be watching your kids at all times.
- Participate in all activities as the kids do.
- Take extra caution around water activities. Mentors are expected to be in the water with them (with some watching from the shore). We will tell you the ratio of mentor to tamariki depending on the body of water our activities take place in.
- Be up and ready before the kids' wake up call.
- Help tamariki to get up in the mornings, tell them to shower, change etc. getting them ready for the day, especially the nohinohi.
- Stay with your group
- Stay with the kaupapa for the full 5 day camp.
- Keep your Futures Leaders updated on any issues, grievances, occurrences etc.
- Encourage leadership in the older kids, try and get them to start leading the group
- Be patient with the tamariki
- Let Jordan and/or Anne-Marie know if you need a break or need to step out for a rest, it does get pretty tiring at times!
- Know that there are people there who support you and will take care of you also! Any mentor related issues go see your kaitiaki, Jordan or Anne-Marie.
- There will be small first aid kits kept with each group for minor cuts and grazes, but for serious injuries see Ross or the nurse immediately.
- Pace yourself for the whole week whānau! It's going to be massive.

Kaitiaki Tikanga



Rules for Mentors

- **Commitment to the kaupapa** – please do not come and go from the wānanga as you please. We require our mentors to stay on site at all times and travel to and from other sites with us on the buses or following in cars. It is hard to keep track of our tamariki when our mentors are coming and going. We ask that you are committed to the full 5 day camp unless otherwise discussed with Zack.
- **Please adhere to our designated smoking areas** – We ask that all smokers refrain from smoking in any area other than that designated for use. Could you also keep your cigarette packets away from the eyes of our tamariki and that includes not smoking around them. No kids allowed in the smoking area.
- **No drugs allowed** – Please just do not bring them to the wānanga at all.
- **No alcohol while the tamariki are still there** – during the wānanga we ask that alcohol is not to be consumed while the tamariki are still there.
- **Be a positive role model** – We want to reflect positive and tika (correct) behaviour for our tamariki to follow.

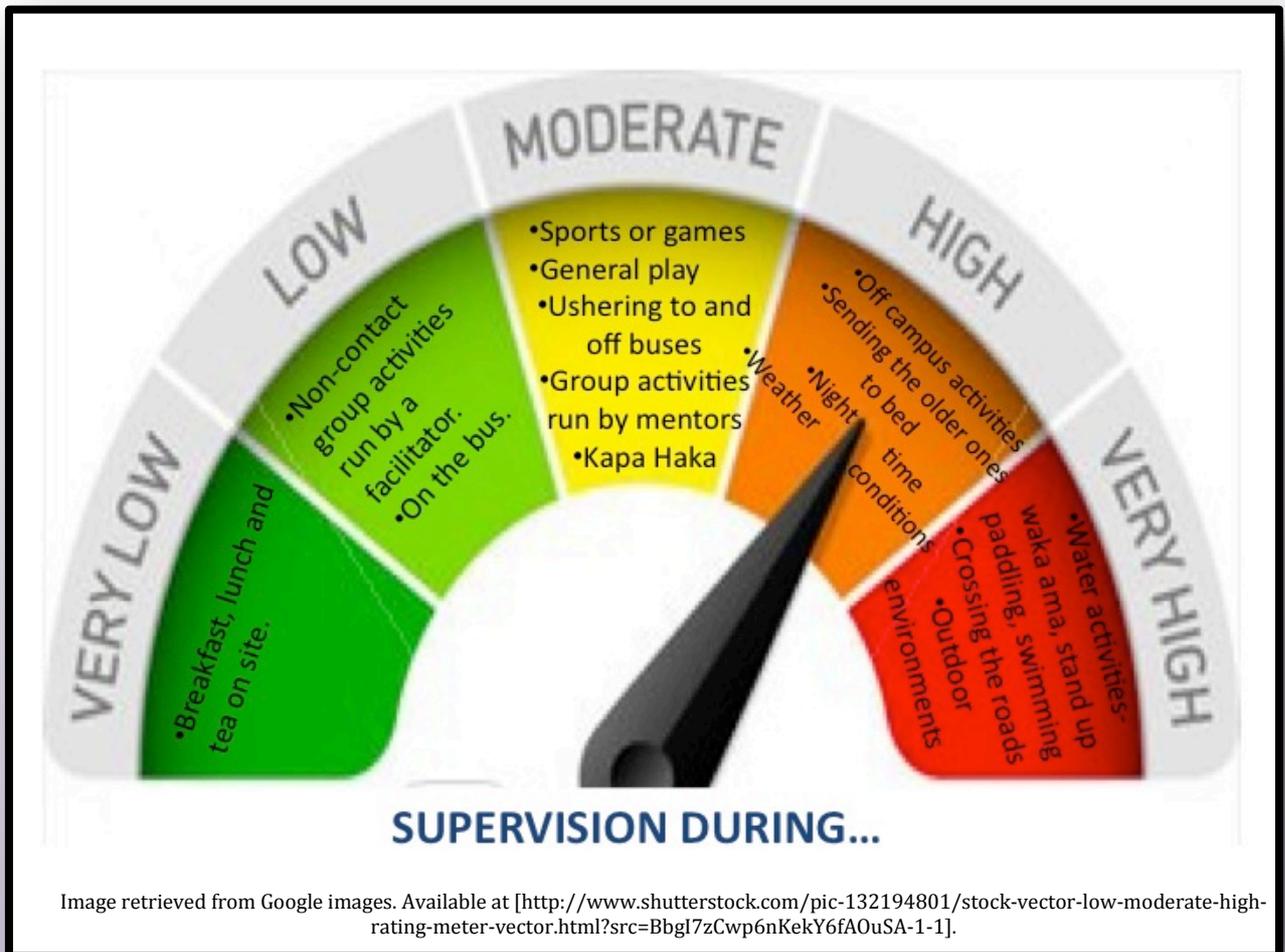


Health & Safety Information

Safety & Supervision

- The main job of being a mentor is about ACTIVE supervision at all times. All eyes and ears are on our young people whether we are offsite or on campus.
- You will be briefed each night of the following days' activities and what risks and safety information you require for these activities.
- Note that supervision is increased when we are in or around the water.
- The ratio for mentor-to-tamariki is typically 1:4 when we are in the water, however may change slightly depending on the body of water, weather etc.
- Our job is to keep our tamariki safe: physically, spiritually, mentally and socially.

Supervision-O-Meter



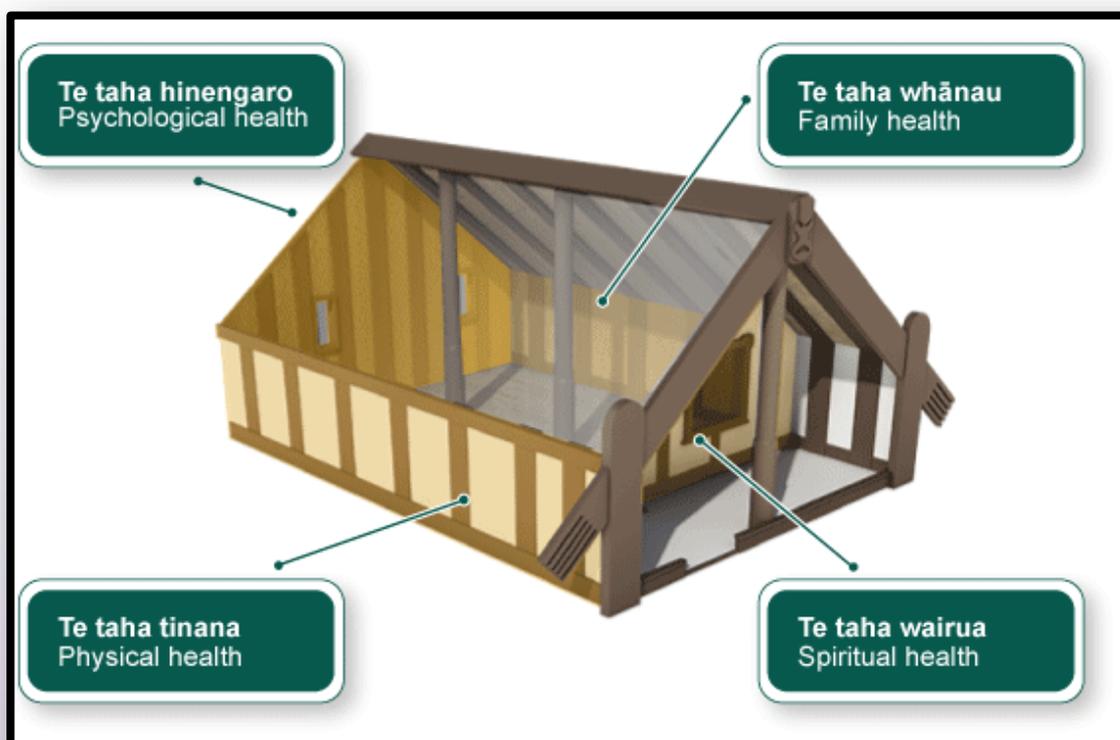
This meter is a general idea of the types of activities that require a low to high amount of supervision. The higher the risk of injury, the more we expect you to be actively supervising in the activity.

Risk and Injury

It is important to understand the risks of injury with the various activities the tamariki will be participating in. The following are general risks that you as a mentor need to be aware and conscious of to avoid injury of our tamariki.

PHYSICAL	SOCIAL	SPIRITUAL	MENTAL/ EMOTIONAL
<ul style="list-style-type: none"> • Drowning • Broken bones • Cuts, bruises • Sunburn • Windburn • Heat stroke • Hypothermia (mainly for the nohinohi after swimming) • Fighting among kids • Getting lost or left behind 	<ul style="list-style-type: none"> • Rejection from others • Peer pressure 	<ul style="list-style-type: none"> • Poverished soul • Frustrated and overtired • Lack of identity • Lack of self confidence 	<ul style="list-style-type: none"> • Bullying • Verbal abuse • Silent treatment • Depression

Hauora Māori/Māori health & Wellbeing



A large part of our mentor role is being a positive influence on the health and wellbeing of our tamariki and rangatahi. For Māori we understand health as being holistic; being intimately connected to various aspects crucial for ones health. Mason Durie developed the following model of health known as Te Whare Tapa Whā (Durie, 1994), a representation of the four walls of a whare (house) symbolising ones physical, social, mental and spiritual dimensions of health. As a mentor it is our job to foster each of these dimensions and understand how they influence one another to affect a child's overall health.



Whānau is the primary support system for Māori and therefore plays a large part in keeping our young people healthy. Te Taitimu Trust encourage whānau members to attend the camp with their tamariki. It is about facilitating whānau health and in turn this affects the positive health outcomes for our tamariki. Te taha whānau promotes working for a shared collective and finding your role within that wider whānau unit (Durie, 1994).



Te taha wairua is considered the most essential dimension of Māori health and is what largely differentiates us and our beliefs from Western approaches to health. This cornerstone is about spiritual awareness, understanding the unspoken and unseen forces existing all around us. To be open to these forces is to understand our way of thinking and our way of being in this world. Te Taitimu encourage tamariki to connect with our natural environments and find healing and wellness through these interactions (Durie, 1994).



Te taha tinana refers to the aspects of bodily health, what we physically see and how we physically keep healthy. This includes exercising, hygiene, nutrition etc. Further to this, Māori have their own views and concepts surrounding the anatomy and physical appearance of ones body. For example we refer often to Tangaroa (the Māori deity of the sea) as representing the blood that flows throughout our body. In the same way we protect our seas from pollution, so too must we protect the waters that run through us (Durie, 1994).



Te taha hinengaro is about how we express our thoughts and feelings; it is our mental, psychological and emotional health dimension. For Māori we tend to express our thoughts and feelings in creative ways. At Te Taitimu we encourage tamariki to express themselves in various ways; we sing, dance, haka, tangi and karakia. Further to expressing our thoughts and feelings, this dimension of health refers to 'how' we think. For example we believe in a holistic approach, understanding that we are all connected spiritually and physically. Seeing ourselves in a wider context (Durie, 1994).

SECTION THREE

Tautoko for Kaitiaki

Important Contact People

<p>Zack Makoare 027 495 0009 Any disciplinary issues with kids. Fighting etc. If kids want to go home.</p>
<p>Kitchen: Tihema Makoare If you need kai for your group, or something from the kitchen. Special dietary requirements.</p>
<p>Timetable: Sam Jackson 021 227 5877 Questions about timetable/schedule for daily activities.</p>
<p>Kaitiaki for Mentors: Anne-Marie Jackson 021 226 2425 & Jordan Waiti As a mentor if you need to talk to someone, update on certain issues etc. They are there to look after you. Any mentor related issues see these two.</p>
<p>Logistics: Tihema Makoare & Corey Solomon 021 022 70576 Any maintenance issues. Tent issues, sleeping gears for kids etc. Aly is also there if kids are having a hard time and need some awhi. Especially for the girls, see Aly.</p>
<p>Night Shift: Phillip Wainohu & Rawhiti Waiti If you need someone at night, or see kids out after lights out.</p>
<p>Rangatahi: Jistar 022 353 0600 Chester Vella & Matariki Makoare If you are a young/new mentor these three are there to look after you. Ask them anything.</p>
<p>Ross Gilbert & Appointed Nurse Any first-aid issues go see Ross or the allocated nurse. They will always be in or around their designated first-aid office which will be pointed out to you on the first day.</p>

Notes

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Appendix

Kēmu for Whanaungatanga



During your time as a mentor there will be many opportunities for groups to bond and whakawhanaungatanga. One good way of encouraging our tamariki is to play games or do different exercises with them to facilitate these positive interactions. This appendix provides some good ice breaker games, name games and trust activities. Bring your own games for the kids also; they always love learning new kēmu!

Ice Breaker Games

Matimati/Mitimiti¹

Remember the strike is more of a tag than a smash!

This is a 1 on 1 activity that was traditionally used to train soldiers in hand to hand combat.



Players stand opposite each other at arms length. Both players' feet must remain planted or point to the other player.

The idea is to strike your opponent with an open hand, palms facing upwards, while the opposition tries to evade the attacker.

Level 1 is hit the shoulder, level 2 shoulder and waist and level 3 shoulder, waist and the knees.

Each player has 10 attempts to strike the opposing player, if they hit the target they score a point, if they miss, the opponent gets a point.

¹ Instructions and image of mitimiti credited to Rangatahi Tu Rangatira at the following website <http://www.r2r.org.nz/games-activities-maori-youth.html>

Whanowhano²

It's all about footwork!

The object of the game is to jump as high as you can and catch your opponent landing in the same position as you.

If you are still in the air when your opponent has landed you can land in that position, on the flip side, your opponent may be waiting for you to land in the same position and will be ready to snap you out.

There are 4 basic moves to the activity, all of which are started with the call "whano" and both players jump as high as they can and land in 1 of 4 positions as shown below.



1) Feet apart. 2) Feet together. 3) Right foot forward. 4) Left foot forward.



Both players face one another and call 'whano' and jump as high as they can and land in 1 of the 4 positions above. If there is a mirror image, the first player to call 'HI' gets the point. If both players call HI, then the player who calls loudest wins the point.

Play is restarted after each point the game can be played for a set amount of points or time. The image to the left is the peke or jump after the whano call. On the right is a point scored through landing on a mirror image.



² Instructions and images of whanowhano credited to Rangatahi Tu Rangatira at the following website <http://www.r2r.org.nz/games-activities-maori-youth.html>

Name Games

Pako

A game of memory and speed!



This is one of the easiest and fun ways to learn new names and develop whanaungatanga amongst your group. When you are first put into your roopū with the tamariki we strongly urge you play this game or something similar with them. It encourages the children to learn the names of their mentors and fellow tamariki and learn them in a fast but fun way.

Get your group to make a large circle with one person in the middle being the kaea (caller of names). Everyone has to find out the names of the people standing either side of them.

When everyone is ready the kaea will call out someone's name at random. The person's name called has to duck down to avoid being shot by the two people either side of them. The two people standing either side of the person whose name was called out has to be first to shoot with their hands (as indicated in the above image) and call out PAKO! The last person to shout PAKO is out. If both people shout PAKO at the same time, the winner is the person who was loudest. However if the person whose name was called out is too slow to duck down before someone either side of them shoots them than that person is out.

Keep playing until only two people are left. They stand back-to-back and you give them the instruction to hikoi (to walk). At random the kaea will shout huri (meaning to turn) and the first person to turn around and shoot and shout PAKO is the winner.

Human Knot

This game is for a group of 7-10 members, you can make 2 smaller circles within your roopū if it's too big. The objective of this game is to encourage communication and co-operation among the group. It also breaks down personal barriers and spaces as this is a close contact activity.

Get the tamariki to get into a tight circle touching shoulder-to-shoulder. Everyone puts their right hands into the circle and grabs hold of someone's hand in front of them. The same thing is done with the left hand. This should form a large group knot. The aim of this game is for the kids to untie themselves without letting go of people's hands, by maneuvering over, under and around others. When they are back in a large circle with their hands remaining linked they have won. Rules: you cannot let go of people's hands. You must have 2 different people's hands.

You can make things harder by saying only one person may speak, or add your own versions to it.

Trust Fall (Pairs)

This trust exercise is done in pairs of roughly the same height and weight. You have two roles as either the faller or the catcher. The faller has their back facing the catcher. When the catcher yells ready the faller closes their eyes and falls backwards into the waiting arms of the catcher. The idea here is the faller must trust the catcher to catch them. After a few turns rotate the roles.

Note the catcher must be ready with a stable stance and their arms open and ready to catch. Get the tamariki nice and close first and they may move back further once they are confident they can catch the faller safely.

Trust Circle (Group)

This exercise is similar to the trust fall, however is done in a group. Get the tamariki to form a tight circle shoulder-to-shoulder with one 'faller' in the middle. When the group is ready they call 'fall' and the faller will close their eyes and lean to one side. The idea is that the outside circle of people are the barrier and they push the faller to another set of arms. The faller should stay upright and straight and allow to be pushed from side to side across the circle of trusting hands. Rotate the person in the middle.

Caution: Ensure the pushes are forceful and that everyone is careful and conscious of the person in the middle and who they are going to push them toward.