

# Shift

Improving the wellbeing of young women



Whānau  
henua!

Whānaungatanga  
building and  
maintaining  
relationships

Nōku  
te  
mana!

Manaakitanga  
caring and  
respecting  
for each  
other

te

## TE TAUORANGA

A pilot programme working to empower and connect young women/kōhine to Te Ao Māori through the Ngā Pou Wahine framework.

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**“Learning about our  
culture gives us  
confidence and strength.  
It is empowering.”**

# INTRODUCTION



Since our inception in 2016, the Shift team have often heard from young women about their wish, and need, for more programmes footed in te ao Māori to both engage kōhine Māori - but also to share knowledge and teach non-Māori young women. To respond to this need, The Shift Foundation established a new partnership with the Wairarapa Council Collective<sup>1</sup> in 2018/2019, and successfully received innovation funding from Sport New Zealand to create a prototype programme in this space.

This mahi was informed and driven by the values of connection, leadership of self, holistic wellbeing, and cultural confidence. At Shift, we are committed to our understanding of tikanga, to connecting to whenua and to our community.

Reconnection to Te Ao Māori and Te Reo Māori - to enable increased wellbeing and a sense of identity - is the underlying purpose for the development and delivery of our programme, Te Tauoranga.

The key purpose of Te Tauoranga is to enable kōhine Māori to explore their hauora (fitness, health, and vitality) journey and their connection to whenua.

This report examines the pilot for this programme, co-designed and delivered between August 2019 and September 2020.

## **Our mahi, and why it matters:**

The framework for Te Tauoranga has been developed with a co-designed approach, inspired by the existing Ngā Pou Wāhine wellbeing framework for wāhine Māori, whilst drawing on other references to Te Ao Māori and tikanga Māori principles.

Named after well-known Māori artist Robyn Kahukiwa's series of paintings of the same name, Ngā Pou Wāhine is a culturally embedded mana wāhine framework that was initially developed to provide an empowering process for behavioural change to regain mana and inner strength.

The framework draws on traditional and contemporary beliefs and assumes



<sup>1</sup> The Masterton, Carterton and South Wairarapa Councils, collectively.



that a culturally gender-specific framework provides a sociocultural context for (young) Māori women to connect with te ao Māori and to regain, or acquire, confidence, empowerment, and leadership skills.

Building on this, Te Tauoranga delivers a holistic programme focused on kōhine Māori through a framework that is not only embedded in te ao Māori, but also connected to the kōhine's everyday lives, schooling, and interests.

### **Dedicated to Learning, Wellbeing and Empowerment:**

The implementation and delivery of Te Tauoranga's pilot programme were driven by Shift's Wairarapa Coordinator, Katarina (Kata) Ngatai who as a young wāhine Māori leader in the region. Kata has drawn on her personal experience and connection to the framework to inspire and lead the kōhine on their journey.

Many of the students who participated in the pilot programme identified as being on their own personal journey of connecting with their whakapapa and of finding their sense of belonging to te ao Māori.

The programme was initially developed to be delivered over three Noho Marae but following the restrictions of COVID 19, it evolved to the form of a wānanga over a school day at Makoura College.

In the morning, the kōhine were introduced to the different pou of Ngā Pou Wāhine framework and discussed their meaning. Through song, storytelling, and discussion, the eight pou were memorised and connections were made to the everyday lives and individual circumstances of the students.

For the second part of the day, movement opportunities, and the connected pou of learning, motivation, skills, and strength were explored further through the teaching of how to handle, and perform, with the patu (traditional weapon/club).

The wellbeing and sense of connectedness of the kōhine were evaluated through observation, and documented through photography and video, as well as written self-evaluation by the participants on a provided evaluation form illustrating the eight pou.

### **What we have achieved:**

**"Learning about our culture gives us confidence and strength. And motivation!"**

**- Darleen, 17**

**"It's really important for us to learn this kind of stuff. It makes me feel proud to be Māori. It makes me feel like I can contribute and teach others."**

**- Ruby, 18**

# TE TAUORANGA

## PURPOSE & VISION

### Purpose:

The name for this programme, Te Tauoranga, was inspired directly by one of the eight pou of the Ngā Pou Wāhine framework, Hine Tauoranga, who embodies 'Life & Wellbeing'.

Through participation in the programme and through gaining an understanding of the individual pou and the overall framework, we are hoping to see the kōhine gaining an increased experience of:

- Cultural confidence and a deeper understanding of tikanga
- A strengthened sense of connection to the whenua and environment
- Motivation and increased levels of physical activity
- Community connectedness
- Self-love and empowerment.

We hope to provide the kōhine with the knowledge and tools to confidently continue their journey of becoming leaders in their communities.

### Implementation:

The kōhine were introduced to the concepts underpinning the pou through connecting them to their whenua and regional wāhine toa, as well as sharing personal experiences and stories.

As they moved through the programme, the kōhine were encouraged to self-assess their understanding and sense of connection to the individual pou through relating their learning to their personal experiences and journeys.

In the context of Te Tauoranga, guided movement and physical activity were used to deepen the understanding of the framework and to connect the pou to self and body through physical expression and new skills.

Aligned with the belief that kapa haka is a way of coming together and sharing experiences,

the movements facilitated within the programme were an experience of learning and mastering new skills together - which in return will strengthen the kōhine's sense of belonging and (collective) achievement.

**"For me, Hine Toa means standing strong and taking on challenges.**

**And today, I really pushed myself to stand up and try something new [learning the patu]- and it felt mean, so good!"**



## Delivery: creating an ako space to learn and express:

In the case of this pilot, the Shift Coordinator Kata is a young leader in her community and a recognised kapa haka performer who has been brought up immersed in te ao and tikanga Māori and speaking te reo. She has experienced guidance and strong female leadership in her professional journey and engaged a long-time friend to support her in delivering the programme - Whāea Shari Taylor who is the te reo Māori teacher at Makoura College.

Working with three groups of kōhine in local schools (Makoura College and Te Kura Kaupapa Māori ō Wairarapa) and the local kapa haka group throughout two school terms, Kata had already built up trustful relationships with a majority of the young women. Being accompanied by Whāea Shari when moving the programme to the school context has enabled Kata to create a sense of whānau which in turn encouraged the kind of open communication that can only be had in a safe space.

**“We are all whānau here. Learning together, doing things with our friends, our whānau, feels great.”**

## Kata’s vision going forward:

**“Dream has joined the kapa haka group as a rather reserved person, she’s been a quiet achiever. This year, she’s really been coming out of her shell. I believe that with the knowledge she’s gaining through school and this programme, she’ll be stepping up and leading the way.”**

### - Kata, Shift Wairarapa.

The Shift Foundation envision that Te Tauoranga will lead the way in different regions across Aotearoa to create a safe space for our Māori kōhine (as well as other young women) to come together to acquire new skills, to empower one another, to formulate their own goals, and to spark the motivation and courage to pursue these.

**“We strive to “create a real hub for them [the kōhine] to feel connected to their culture, to give them confidence and show them there’s a way to step out of their home life that they’ve been living with”.**



# BACKGROUND

## THE NGĀ POU WAHINE FRAMEWORK



### The eight paintings | E waru peitatanga:

The Ngā Pou Wāhine framework is grounded in te ao Māori and is informed by Māori values, beliefs, and mātauranga (knowledge, wisdom, beliefs), and provides a cultural approach that is responsive to each woman's situation.

Māori artist, Robyn Kahukiwa, created the eight painting panels depicting wāhine toa for the whare wāhine, Ūkaipō, at Tapu Te Ranga Marae in Island Bay, Wellington.

The paintings were made based on traditional carvings in the whare, and reflected in each pou are the various aspects and strengths necessary to empower and reconnect Māori women to their Māoritanga.

**"I did not know my pepeha for a long time - that made me feel a bit lost somehow."**

### E waru Ngā Pou Wāhine

#### Hine Tauoranga

Life and wellbeing

#### Hine Māiatanga

Whakapapa and identity; potential received through whakapapa

#### Hine Mātauranga

Knowledge that gives us strength

#### Hine Wānanga

Wisdom and determination, development of the mind through self-knowledge and education

#### Hine Ngaro

Mind and inner self

#### Hine Whāinga

Motivation; drive and endeavour

#### Hine Pūkenga

Skills and achievements attained through effort

#### Hine Toa

Courage and strength

### The eight paintings | E waru peitatanga:



The introduction to these pou and the day spent together had this empowering effect on the kōhine participating in the wānanga at Makoura College. Learning about their whakapapa and stories of wāhine toa/ female leaders in their genealogy has enabled a strong sense of confidence, self-esteem, and belonging for the young women.

**"Learning about our culture gives us confidence and strength. And doing this learning together, as a group, feels great."**

\*Sadly, the Marae perished in the early hours of a windy Sunday morning on the 9th June 2019 in a raging fire. The whānau have since embarked on the journey to plan the rebuild of a new Marae and Nohokāinga.

# KATA'S STORY

**"Ngā mihi ki a tātou, Tenei he uri nō Ngati Porou, Te Whānau-ā-Apanui me ngā moutere o Rarotonga, e mihi ake nei. I tipu ake ki Porirua, Poneke engari ko te Wairarapa taku kainga inaianei.**

**Ko Kata taku ingoa."**

Born in Porirua, Kata Ngatai calls the Wairarapa home and has attended the local kura kaupapa and secondary school before starting her teaching degree and moving to Australia for a few years. She grew up immersed in te ao Māori and speaking te reo with her whānau.

## **Kata's connection to Te Tauoranga:**

**"I relate to all eight pou in a way, my wellbeing, confidence and learning new skills, and new learnings are all very true to how I was feeling."**

For Kata, her connection to the framework became evident when she was feeling insecure about how to proceed with, and deliver, the Te Tauoranga programme amidst the challenges of the Covid-19 pandemic.

## **Inspiration and courage:**

Kata's papa, uncle, and two cousins invited her along to go diving for kai moana. Despite initial fear and respect of the dive, Kata felt honoured and privileged to be asked along.

**"Going to dive or hunt is not usually or traditionally a task given to wāhine, so it was very special and a really empowering experience to be taken along and to learn these skills".**



"They knew I'd get in the water eventually - they had a spare wetsuit in the boot! This experience really brought me back to the pou, it helped me connect to something strong - my roots, my tikanga. Out on the beach, connecting it to the Māori Atua - Tangaroa - god of the sea. It gave me the idea to relate the programme of the story to his wife, Hine Moana."



**"I drew on my feeling of wellbeing, overcoming my fears, having confidence getting into the waves, having the confidence in diving below the water, learning new skills, using my physical strength to carry the kai moana out of the ocean. My goals and dreams were to provide food for my whānau - connecting to my whānau - being taught what's been passed down generations."**

### **Sharing empowerment and connection:**

"This experience truly gave me a sense of connection to Tangaroa, protecting, and looking after us with his presence. That's when that whole journey started when I knew what I was doing could connect to something significant to me."

Empowered by her own experience, Kata's vision is for other young women to feel the same true sense of connection and empowerment. Many of the kōhine who participated in Te Tauoranga come from families with low incomes, broken homes, and relations to gang culture. Kata's goal was to give them confidence and show them to step out of their home life and have positive experiences embedded in tikanga Māori.

**"I knew it was important to connect these pou to the environment we were in. That's how it started."**

### **Learning through movement:**

Kapa Haka is built into the programme for mental and physical activity and used as a 'tool' to deepen the understanding of the wellbeing pillars by focusing on particular movements for each pou, and gaining confidence in using taonga. This enables the kōhine to apply the framework's teachings directly to their own experience of building up courage, overcoming fears or shyness, and building up strength - mentally and physically.

Kata started the programme by introducing the pou to the local kapa haka group, developing movements in response to each pou within the framework.

### **Adapting the programme:**

In response to the Covid-19 restrictions preventing the continued group practice, ongoing regular school visits, and the planned noho marae visits, Kata moved the full-day immersion event to a wānanga at the local high school, Makoura College, where some of the girls already recognised Kata from the kapa haka group. A clear advantage here, and another important point of

connection with the young women, was Kata's relationship with their teacher, Whāea Shari, who has been a longtime family friend. Kata felt that there was a good level of trust to build on.

**"I was trying to build on having these existing relationships by connecting to other schools and groups that didn't already have a relationship with their culture. As a starting point, I got the message out to those struggling to come and invited them to this special day. I wanted to give them something to connect back to their roots and provide them with a source of empowerment and confidence."**

### **Positive outcome amidst challenges:**

Kata reflects that while the planning for the wānanga has not been without challenges and frustrations, it turned out to be just right for this pilot and a truly enriching experience for herself as much as for the participating kōhine:

**"If it hadn't been for Covid, we would not have had what we had with this wānanga. It was a special day."**

# TE WĀNANGA

## OBSERVATIONS & FINDINGS

### Te wānanga

Due to the Covid-19 pandemic and subsequent Lockdown and varying alert levels, Kata delivered the programme through setting up a one-day wānanga on Thursday 17 September, in time to coincide with Te Wiki ō Te Reo Māori 2020.

#### Morning:

- Whakatau & Whakamārama: Welcoming pōwhiri, mihi/ introductions, and outline of day's activities
- Hine Māiataniga & Whakapapa: Exploring Pou Hine Māiataniga (Confidence) through whakapapa - the kōhine are presenting their pepeha; Connection to whenua and ancestry: Whaea Shari shares the story of a key female ancestor Atua Māori (Hine Ahuone) and her connection to the area and the pou.

#### Paramanawa (morning tea)

- Hine Mātauranga: gaining knowledge that gives us strength. The kōhine are encouraged to think about their individual responses to the pou - which one do you most relate to, and why. The kōhine work in pairs or small groups, discussing the pou and presenting the one they most connect with to the group.
- Hine Mātauranga: cementing the knowledge learnt through the use of song and movement (clapping), helping to memorise the pou, and get a sense of the power behind this framework. (example: "This is our wellbeing song")

#### Wā tina (Lunch break).

#### Afternoon:

- Hine Mātauranga (New Learnings): knowledge around Māori weaponry (patu), Māori knowledge
- Hine Pukenga & Hine Toa (New Skills & Physical Strength): Understanding, acknowledging, and building up

weaponry skills (patu), and building confidence to perform these skills by practice. Respecting the tikanga of the kapu, respecting the mana of the patu.

#### Final "performance" with the patu, and poroporoaki (farewell).

#### Key Observations:

The wānanga held at Makoura College showed a successful implementation of the Ngā Pou Wāhine framework was visible throughout the day in the participants' reactions, responses and behaviours.

1. It was evident that the te wānanga - an immersive learning experience - was a positive way to allow the young women to build trust and be open with one another. Those who felt shy initially, spoke up and participated more and more as the day unfolded. All kōhine showed great respect and acceptance of one another, and everyone was acknowledged for their individual journey.

**2. The integration of song and storytelling allowed the kōhine to better connect with the framework** - providing a

platform for them to share their own stories. As the conversations and discussions around the framework were further illustrated through references to the kohine's whakapapa and the story of a female atua Māori who lived in their region, Hine Ahuone, and was a strong key leader to her community and iwi.

**3. The creation of a wellbeing song allowed for memory recall, fun and another level of connection to the framework** - A growing sense of

ownership towards the pou was evident when the kohine could apply their learning to the fun and self-directed experience of creating a song.

**4. Connection, trust and relatability are key to immersed learning** - The student's strong connection and trusting relationship to their teacher was evident throughout each interaction, and Whāea Shari demonstrated strong, loving leadership throughout the day, keeping the students engaged and active in their learning. Kata's sharing of personal

anecdotes and experiences in relation to the pou acted as ice-breakers and opened up conversations about confidence, motivation, perseverance and wellbeing with the kōhine.

**5. Physical activity and movement play an important role in engaged learning**

- Throughout the day, music, song and movement elements were used to break up stagnant energies and encourage active participation.

**6. The mana of the patu created a key moment of learning and participation** -

Performing with the patu required not only determination and motivation to stick with the unfamiliar movements, but also respect and appreciation towards the tikanga of, and mana within, these almost tapu skills and knowledge. It was clearly visible how much they gained from the experience of learning the physical movement: every round of practice, their connection and motivation grew, and by the end, they all seemed 10cm taller, standing strong and proud, singing with strong, loud voices, and owning the performance.

**7. Feedback and individual responses: Appreciation and enthusiasm** - At the end

of the wānanga, all kōhine seemed happy and proud of their achievements, many said that they did not want the day to end and expressed their hope that the wānanga could be repeated so that they could learn more. Their strong sense of ownership and increased confidence in their abilities, knowledge and belonging was evident in both their demeanour and feedback for the programme.





**"HINE TAUORANGA - THIS IS OUR WELLBEING SONG - HINE MĀIATANIGA - WE STAY COOL WHEN SOMETHING'S WRONG- HINE TOA - WE'RE SO STRONG YOU CAN'T IGNORE - HINE NGARO - DO THINK TWICE 'CAUSE WE THINK MORE."**

"I connect with Hine Ngaro, finding your inner self, and training your mind to think positively." -

**Dream, 17**

"I connect the most with Hine Mātauranga, which is the knowledge that gives us strength - such as learning the kapu to do the patu. It gives you the strength to do the patu. Like confidence, not just physical strength, but inner strength."

**- Darleen, 17**

"For me, it's Hine Toa - Courage and Strength. To me, that means standing strong and taking on challenges. And taking pride in doing it. And I feel like I have really done that today - I don't usually get involved with this sort of thing."



**- Ruby, 18**

# AMI'S STORY

**To illustrate the positive impact of the experience - with her blessing - we would like to share the personal story of one of the participants, Ami.**

Ami was a strong participant in te wānanga, confidently presented her pepeha and visibly enjoyed the patu practice. She showed confidence and leadership in stepping out to interview with the observing team and to share her thoughts about the day.

In her self-evaluation on the Te Tauoranga evaluation form, it becomes evident how much Ami has gained from the day: she rates her feelings and connectedness to all 8 pou as very low at the beginning of the day, but after the experience, her ratings for all 8 pou are at 5 (out of 10) and higher - with the pou Hine Tauoranga (Wellbeing), Hine Wānanga (New Learning), and Hine Whāinga (Goals and Dreams) ranking at the top level.

**\*This name has been changed to protect her privacy.**

**"I connected the most with Hine Māiatanga, the pou about whakapaka.**

**I have been learning a lot about who I am and where I come from this year.**

**I don't live with my parents, so I cannot get this knowledge there...but I'm lucky I can get it from school and learn about where I belong."**

Ami (17) is the oldest in her family and found herself looking after her younger siblings at an early age when her parents separated. With her father moving away, Ami and her siblings spent several years travelling between their parents' houses and spending school holidays with their father.

When Ami's mother struggled with her health and relationships and started using drugs, the grandparents on both sides stepped in and

the siblings were separated. While her younger sister from then on lived with their father's parents, Ami was raised by her maternal grandmother, to whom she was very close.

Two years ago, her kuia passed away from cancer, and Ami was once again shifted - she moved to the Cook Islands with her mother (where the family is from), where her mother wanted to find her feet again. This period did not last long and Ami returned to the Wairarapa where she now continues to live with her grandfather, separate from her siblings.

She mentions that she has not felt very connected to her culture/ Te Ao Māori nor to te reo but that she's been learning a lot about it and herself this year at school. She is also an active member of the local kapa haka group where Kata describes her as a quiet achiever.

Guarded at first and not easy to read, but slowly coming out of her shell this year, says Kata: **"Ami has really stepped up and is now a real leader in the group. I'm so proud of her."**

# EVALUATION

## KEY LEARNINGS & GOALS

**The immersive experience of te wānanga has visibly lifted the self-esteem, confidence and sense of belonging of the participating kōhine. We trust that Te Tauoranga's framework has equipped them with new skills and knowledge of te ao Maori and tikanga, as well as their own whakapapa, to continuously support their individual growth and development.**

### **Key learnings from this pilot:**

#### **Positive leadership is key to successful outcomes.**

In her role as coordinator and co-designer for this pilot programme, Kata has done an outstanding job in building the relationships necessary to facilitate a day so immersed in learning and meaningful connection.

Her authenticity and passion for connecting the kōhine to their culture and their reo, and to encourage their pride in being and leading as kōhine Māori, has driven this project.

Kata has overcome so many challenges in making this day at Makoura College come to reality. The kōhine's enjoyment of their relationship and their willingness to learn from their wāhine toa, proves how much there is to gain for young women from immersive experiences like Te Tauoranga.

#### **Our programmes have the ability to face and resolve challenges.**

**"If it hadn't been for Covid, we would not have had what we had with this wānanga. It was a special day."**

**- Kata**

The COVID-19 pandemic has been challenging for every type of event planning, as well as for the education sector, all over the world. For Te Tauronga, having to move a lot of content online and to plan interactive programmes within the different alert levels' restrictions was challenging in regards to keeping up momentum, maintaining the relationships formed, and to continue to forge ahead with full confidence.

However, by remaining nimble and positive, Kata has been very successful in building on existing relationships and has managed to deliver a programme that has left a positive, lasting impact on the participating kōhine.

#### **Te Tauoranga's offering is powerful and with immediate results.**

The positive impact of the wananga was immediately observable: while there were visible shifts in energy levels throughout the day - especially increasing through the physical practice in the afternoon - in the end, some girls did not want the day to end.

Several kōhine overcame their initial shyness and reserved attitude - for example, Ruby who remained quite reserved throughout the morning, and as she explained, usually does not participate in kapa haka, reflected on how positive and empowered the experience made her feel: "It makes me feel so proud to be Māori - it makes me feel like I can contribute and teach others."

## Goals and aspirations going forward:

### Multi-day immersion.

We would like to give Kata the opportunity to not only offer a follow-up wananga to the kōhine to further accompany them on their journey but also to facilitate the initially envisioned noho marae, to dive deeper into the framework. This would allow more room for examples, storytelling, and personal reflection, and build on the connections made through this initial experience.

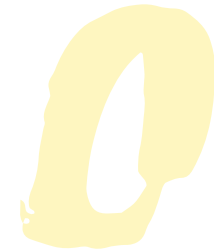
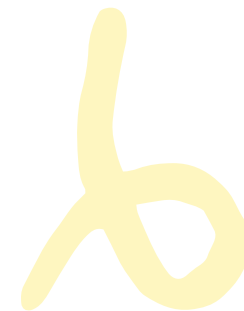
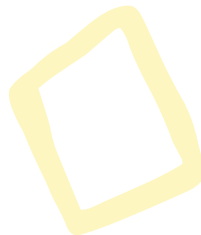
A multiple-day immersion would also offer the opportunity and time to introduce more movement opportunities (both inside and outside) to encourage active participation and physical wellbeing.

Having the opportunity to learn outside of the school environment may also further encourage the kōhine to apply the skills and knowledge learnt through Te Tauoranga in their everyday lives, to draw continuous empowerment from the framework.

### Broaden this kaupapa and purpose and invite collaboration.

We believe that it would be an enriching experience to connect with other leaders and facilitators through the programme, and share multiple viewpoints, impressions, and stories in relation to Ngā Pou Wāhine. As well as to introduce more skills, e.g. different tools and weaponry, to the young women.

Relating the pou and stories to the kōhine's tīpuna, their whenua, and their communities, would strengthen their understanding of, and relation to, the pou, and can encourage them to share what they have learnt with their community and whānau.



# CONCLUSION

**“Learning about our culture gives us confidence and strength. It’s empowering.”**

We believe that Te Tauoranga offers an incredible opportunity for young women to connect with, and to learn more about their own identity, to gain confidence in living in alignment with te ao Māori.

There is so much knowledge that can be shared (and thus, preserved) by way of immersion in te ao Māori, a full day or multi-day noho marae. The learnings from the experience are valuable to the young women’s everyday life as this framework is applicable as a guideline of values, skills, and knowledge to accompany young women’s journeys to self-confidence and personal growth.

Delivered in a group context and building on trusting relationships, the programme offers a safe space to explore and dive deep, to be vulnerable, and to take up the courage to stand tall in an act of confidence.

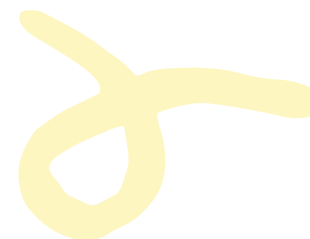
Already, the impact of this programme has been positively acknowledged: immediately after delivering te wānanga, Kata was approached by others in the community (Masterton/Wairarapa), wanting to learn from her experience with this wānanga to facilitate their work with their rangatahi.

Encouraged by this feedback and the positive evaluation by the kōhine, we believe that Te Tauoranga offers a unique and authentic opportunity for young women to connect with te ao Māori and their whakapapa, to gain empowerment through the combination

of new physical skills and wellbeing with embedded cultural knowledge and understanding.

Participation in Te Tauoranga will support the kōhine to embrace movement opportunities that resonate with their culture and support their growth and development to become confident, empathetic leaders in their communities.

Our vision is to continue to learn and iterate, making a Te Tauoranga kete of experiences and skills that is accessible to young women all over Aotearoa.





The background is a vibrant yellow color, scattered with various abstract orange shapes. These shapes include squares, circles, triangles, and irregular, hand-drawn forms, creating a dynamic and artistic pattern.

# Shift

Improving the wellbeing of young women

[WWW.SHIFTNZ.ORG](http://WWW.SHIFTNZ.ORG)