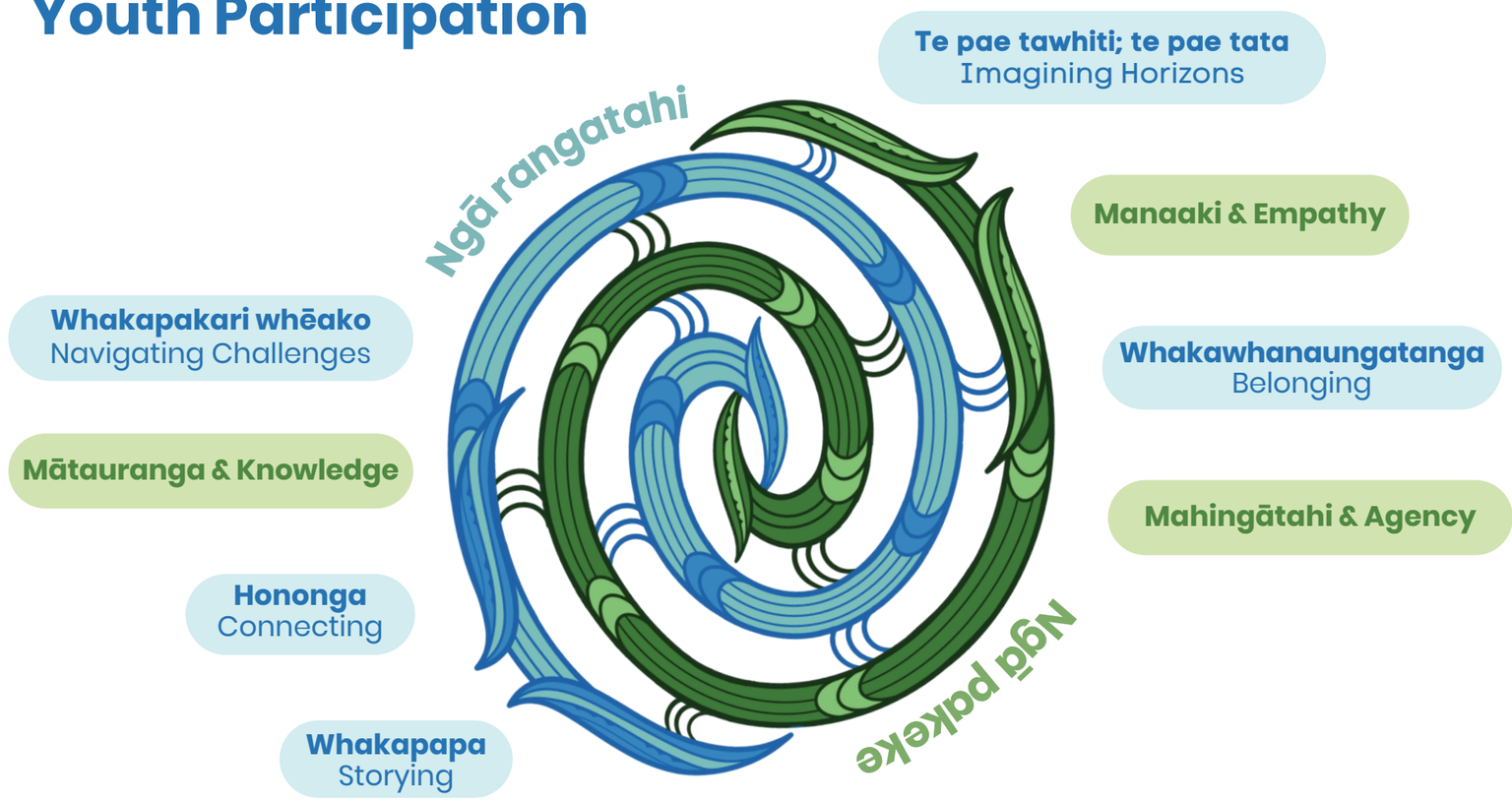
The three properties operate in the space surrounding the takarangi to represent that all the dynamic activity between rangatahi and pakeke builds up **mātauranga and knowledge**, builds up **manaaki and empathy**, builds up **mahingātahi and agency**. Our use of green indicates the role of pakeke to deliberately nurture these properties.

Between the spirals, bridging and connecting rangatahi and pakeke are pākura connectors; i.e., hononga (joints) and herenga (ties). The pākura connectors show that at various stages of the process there is deliberate and meaningful interaction between rangatahi and pakeke. Our use of blue indicates the role of rangatahi in devising, facilitating and participating throughout the processes.

In the Takarangi Model of Youth Participation we represent the important relationship and roles of intergenerational partnerships. The two arms that unfurl from the centre, creating the spirals of the takarangi, represent rangatahi (young people) and pakeke (older people with a mentoring role). Though difficult to capture in a flat or two-dimensional representation, all of the elements are dynamic and should be read as such. There is nothing linear about the Takarangi Model.

Takarangi Model of Youth Participation



There are five main processes that facilitate participatory space. The takarangi (double spiral) helps us to represent these processes, showing their dynamic nature and the ways in which they are interconnected. The takarangi is a powerful symbol, used in Māori art and carving, it depicts both what is seen (the spirals) and unseen (the space between the spirals). We use it to assert the dynamic of rangatahi with pakeke.

Professor Tom Roa describes the dynamic of the processes in the following way:

At the centre of the takarangi is **whakawhanaungatanga** emphasising the relationship of rangatahi and pakeke. On the arm of ngā rangatahi in the spiral the first process to build and make strong is **whakapapa**. This encompasses more than the names of tūpuna: each of the names has a story. The story is the whakawhanaungatanga of developing relationships between rangatahi and pakeke, and with themselves. It is also about building relationships between the young people. They do so through the sharing of whakapapa, personal stories of who they are and what makes them who they are. These processes encompass and nurture belonging and **hononga** (connecting).

To "hono" is to join together, to connect. The process of hononga, of joining people together, of connecting, is further developed, strengthened, and reinforced by whakapapa and whakawhanaungatanga. We also offer this connection between the words tū-puna as ancestors, and moko-puna as descendants. The base word "puna" as a "spring" and how both the future (mokopuna) and the past (tūpuna) are springboards which when interacting in concert aid the dynamic of the Takarangi.

Next on the rangatahi arm of the spiral is a process of **whakapakari whēako**. Whakapakari is about rangatahi building resilience within themselves but not solely by themselves. It is linked closely to the process of whēako (learning from experience). Whēako relates to the learned experiences and lived experiences that build resilience and enable rangatahi to navigate the challenges of being young people actively participating in communities and society. Whakapakari whēako is central to young people **navigating challenges**.

Pakeke have an important role to play in supporting whakapakari whēako. They can draw on their lived experiences (whēako) to help rangatahi build whakapakari (the strength and resilience) in order to navigate challenges. Participatory space allows for strengthening young people's abilities to apply their learning and be active citizens in ways that are safe for both young people and their mentors.

The fifth process involved in the spiralling in and spiralling out of the takarangi is **te pae tawhiti; te pae tata** or **imagining horizons**. The horizon is a point in the distance that recedes as you approach it but remains a constant presence to navigate towards. When young people talk about their aims, their dreams, their goals, their visions, their hopes, we refer to these as their horizons. Nurturing and explicitly facilitating the possible futures of rangatahi generates hope and strengthens all other processes of the Takarangi Model for youth participatory space.

Source: Perreau, M, Roa, T., Waitoa, J., & Wood, B., (2026). *He Whatu Rangatahi: Strengthening Youth Community Participation*. NZCER Press.