Weaving Connections – Tūhonohono Rangatahi

Positive Youth Development in Aotearoa

Second Edition: A resource for people working with or for young people in Aotearoa, New Zealand



Wayne Francis Charitable Trust - Youth Advisory Group 2011 | **Revised by WFCT and The Collaborative Trust 2021,** Images and layout updated 2024

He Mihi

Kei te mihi ki ngā uri o ngā maunga whakahī kei waenganui o te rohe o Ngā Pākihi Whakatekateka o Waitaha. E ngā hapū o te motu, ko Kāti Kurī, Ngāti Irakehu, Kāti Huirapa, Ngāi Tūāhuriri me Ngāi Te Ruahikihiki. Kei te mihi i te iwi kainga ko Waitaha, Ngāti Māmoe me Ngāi Tahu, ngā uri whakatipu o ngā moana me ngā awa tapu o te motu huri āwhio i ngā tōpito o te ao tūroa, tēnā koutou, tēnā koutou, tēnā koutou katoa.

E te manawhenua he mihi atu mō ōu koutou āwhina me manaakitanga kei roto ōu mātou mahi nūnui kei te tiakina e ngā rangatahi me rātou whānau kei raro i te tautoko, ara i tēnei, he kaupapa whakahirahira tēnei, mōu, mōku mō tātou katoa.

Nō reira, tēnā koutou, tēnā koutou tēnā rā tātou katoa.



This 'mihi' is an acknowledgement to local iwi, from the contributors of this resource to recognise and express their appreciation. Although this resource was developed for a national and international audience, the co-authors and youth work practitioners are all Waitaha/Ōtautahi or Canterbury/Christchurch-based. For this reason, they gratefully acknowledge the status of mana whenua and the contribution and ongoing support of local iwi, hapū, rūnanga, hapori and whānau.

Local iwi, Ngāi Tahu are a resilient, entrepreneurial people who arrived in Te Waipounamu (South Island) over 800 years ago and were some of the first long distance seafarers, riding the ocean currents and navigating by stars on voyaging waka (canoes) traversing the Pacific Ocean eventually making their way to Aotearoa and Te Waipounamu.

Waitaha, the first people of Te Waipounamu, journeyed on the Uruao waka and settled in Kā Pākihi Whakatekateka o Waitaha, the Canterbury Plains. Ngāti Māmoe and then Ngāi Tahu followed. Through warfare, intermarriage and political alliances, a common allegiance to Ngāi Tahu was forged. Ngāi Tahu means the 'people of Tahu', linking them to an eponymous ancestor Tahu Pōtiki. Within the iwi there are five primary hapū being Kāti Kurī, Ngāti Irakehu, Kāti Huirapa, Ngāi Tūāhuriri and Ngāi Te Ruahikihiki.

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Evolution of the PYDA

The Positive Youth Development in Aotearoa document (PYDA) was originally developed and published by Wayne Francis Charitable Trust (WFCT), a Christchurch-based, private, family philanthropic trust, in 2011.

The Trust exists to benefit young people aged between 0-25 years by supporting change projects. As part of the Trust's strategic approach, the WFCT Youth Advisory Group developed criteria against which organisations and projects being considered for funding could be assessed as to whether they supported young people appropriately. In 2009, WFCT commissioned research which was originally published in the Youth Studies Australia journal, 'Youth Work that is of value: Towards a model of best practice'. The PYDA grew from this research. The original authors of the PYDA document were Jono Campbell, John Harrington, Chris Jansen, Duane Major, Paddy Pawson and Ange Williams.

The PYDA document was updated in 2021 by WFCT, The Collaborative Trust, Ihi Research and some of the original authors. Both The Collaborative Trust and Ihi Research are Ōtautahi-based organisations.

Acknowledgements

The following have been particularly involved in the updating of the PYDA:

- Jenn Chowaniec, Wayne Francis Charitable Trust
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- Jono Campbell, Tane Keepa, Duane Major, Penny Prescott and Fiona Stewart, all Christchurch-based champions of positive youth development.
- John Harrington and Paddy Pawson, authors of original PYDA
- Phil Siataga and Daisy Lavea-Timo, experts in Pasifika youth development
- Dame Sue Bagshaw, NZ doctor specialising in youth health and champion of positive youth development
- Hannah Dunlop and Sarah Finlay-Robinson, experts in youth participation models
- Zeus Te Ahuru, Tahi Design
- Everyone involved in the development of the original PYDA document, most especially Sally Mountfort, Dr Judy Bruce, Dr Chris Jansen, Ange Williams, Kim Boyce and the late George Ehau.



Contents

He Mihi 2
Acknowledgements 3
A guide for readers 6
Introduction 7
Positive Youth Development in Aotearoa – What does this mean? 9
The Positive Youth Development in Aotearoa Framework 10
The Positive Youth Development in Aotearoa Framework – A closer look 11
Outcome One: Developing the Whole Person 12
Idea in Action One – Te Whare Tapa Whā 14
Idea in Action Two – Tohatoha 15
Idea in Action Three – A Pacific Story 17
Idea in Action Four – The 5 C's – The Indicators of Positive Youth Development 19
Case Study One: Manaia 20
Outcome Two: Developing Connected Communities 22
Idea in Action One – A Socio-ecological Perspective 26
Idea in Action Two – Te Whāriki: The woven mat 29
Case study two: Leon and Taylor 30
Approach One: Strengths-Based 32
Idea in Action One – Te Ara Whakamana: The Mana Enhancement Model 34
Idea in Action Two – Circle of Mana 35
Idea in Action Three – The Māia Model 36
Case Study Three: James 37
Approach Two: Respectful Relationships 40
Idea in Action One – Mana Taiohi: Youth Development Principles Aotearoa 44
Idea in Action Two – Mana Ōrite 46
Case Study Four: Tessa 47
Approach Three: Building Ownership and Empowerment 50
Idea in Action One – The Meihana Model 53
Idea in Action Two – P7 Participation Model 54
Idea in Action Three – Wierenga's Star 55
Case Study Five: Emma 56
The Positive Youth Development in Aotearoa Framework Summary 58
References 62
Appendix A – Models and Resources with Connections to Positive Youth Development 64
Appendix B – Reflective Practice Questions 73

A guide for readers

This living document reflects current and emerging youth development practice in Aotearoa. As such, we anticipate that it will develop over time through practice and an ongoing regular review process. We invite the reader to engage in this process by contributing any comments or feedback about the document. To do this, please email hello@championsproject.nz

This document has its origins in youthwork practice but is also inclusive of information from other fields of practice such as health, education, social service etc. The intention is to bring together a selection of useful resources and frameworks that can help guide and inform practice involving young people.

- The PYDA aims to help understand how youth development practice can live the values of Te Tiriti o Waitangi. While this document aims to highlight the importance of Te Tiriti o Waitangi to Positive Youth Development (PYD), it does not provide an overview of Te Tiriti. Other resources should be relied upon to develop knowledge in this area.

- Commonly used te reo Māori terms have not been defined. However, where te reo Māori has been used in a specific way in this document, the particular meaning of the te reo has been described.



- This edition of the PYDA includes a Pasifika case study telling the stories of Pasifika youth workers in Ōtautahi. This emerged from conversations that indicated there is no documented standard Pasifika positive youth development model in Aotearoa. These conversations will continue to enable development in this space. We invite the reader to engage in this process. To do this, please email hello@championsproject.nz

- **Each outcome and approach is described and then illustrated by various 'Ideas in Action' that highlight different aspects of the outcome or approach discussed. It is important to note the Ideas in Action:**

    - Can fit in more than one section, but we have placed them where we think they are most helpful.

    - Are core ideas and models that underpin youth development practice in working with young people in Aotearoa.

    - From a range of disciplines are included as their practices, principles and values align with youth development practice.

    - Are only some of the models and ideas that help to explain the outcomes and approaches above. We hope they will inspire you to have conversations, to explore your practice and your work with young people alon side other sources of information.

- Anonymised case studies of young people's experiences are included after each outcome or approach to highlight youth development practice in action. Practitioners' perspectives on each case study help to identify the key aspects of practice.

- Reflective questions are included at the end of each section to help readers identify and contribute to PYD practice and to help funders and other supporters understand how PYD is identified. We encourage the use of these questions as a tool for reflection in developing individual and organisational practice. These reflective questions could, for example, be used as part of supervision processes.

Introduction

Positive Youth Development (PYD) has been described as an "approach that guides communities in the way they organise programmes, people and supports so that young people can develop to their full potential" [1 p. 10]. This Positive Youth Development in Aotearoa (PYDA) framework seeks to explore how to apply PYD principles to any work with or for young people in Aotearoa New Zealand. Inherent to the PYDA are the guiding principles of the foundation document of Aotearoa, Te Tiriti o Waitangi which is enshrined and protected in international and domestic law.

The PYDA seeks to reflect the principles of Te Tiriti in practices that best support the healthy development of rangatahi, whānau, hapū, iwi and hapori. The PYDA is informed by both local and international evidence as well as grassroots experiences of young people and organisations in Ōtautahi Christchurch.

Who is the PYDA for?

The PYDA seeks to support people working with or for young people across a range of professions (youth work, social work, education, health, counselling, social services, corrections, justice etc.), as well as managers, programme leaders, programme designers, parents, caregivers, communities and young people themselves. Different people will use this document for different purposes.

Our hope for the PYDA

We hope this PYDA document will prompt you to make connections between the many ideas outlined in this document and your own experiences with the young people and communities you seek to journey with. We also hope the content will inspire you to have conversations and to explore your practice and your work with young people alongside other sources of information.

The PYDA should be seen as part of a kete of resources which support PYD practice and understanding in Aotearoa New Zealand. Other key resources are included in the Appendix.

We welcome your comments and contribution to this evolving framework.

Who do we mean by young people?

This document refers to young people which usually means (in policy) people between the ages of 12 and 24 years. However, many cultures define young people not in terms of age or years but in terms of experiences, roles and responsibilities. For example, within a Māori worldview the journey of 'tamariki' (childhood) to 'rangatahi' (adolescence) and onto 'rangatira' (adulthood) can be defined through kaupapa Māori values and established through the principles of 'whakapapa' (relationships). In the context of this document, rangatahi can be described more as the space where you have a foot in both childhood and adult worlds and the tension experienced in navigating this transition. In this document, regardless of age, we are referring to those who are traversing the journey between childhood and adulthood.

One valuable way of thinking about young people, shared with us by Kaumātua George Ehau in the original PYDA, is just as relevant today.

Matua George Ehau was a highly respected kaumātua for Te Ora Hou Ōtautahi and He Waka Tapu who contributed to the original PYDA. His inspirational whakaaro laid the foundation for understanding what the concept of 'rangatahi' means within the PYDA.

In a traditional Māori context, the word 'rangatira' depicts a person who is revered, a leader or chief. The late George Ehau, explained how the term Rangatira is derived from the word '(Rā)ranga'. Raranga means to weave and 'tira' is another word or group or a community. For example, the term 'Rangatira' can be conceptualised to mean ''weaving of the group, building collaboration and shared values". Therefore, the concept of 'Rangatira' can be used to describe a style of leadership. It is not a 'top down' or 'my way or the highway' model, but rather a role and responsibility based on recognising mana, sharing kōrero, clear communication, discernment, wisdom and skills of facilitation. It is a role that discerns the unique strengths of each strand, like the strands or 'whenu' that are used when weaving flax. A weaver or 'Rangatira' wisely facilitates and enables each strand to find its distinctive and appropriate place within the 'whāriki tapu' or sacred mat which in this context is used to represent a tapestry of life and the fabric that binds and connects communities, iwi, hapū and whānau.

Matua George provided a similar explanation when describing the meaning behind the word 'rangatahi' a term used to portray a young person or youth. (Rā)ranga to weave and 'tahi' means one or first and this 'one strand' of the whāriki tapu refers to the young person.

The role and work of people or organisations working with or for young people are 'rangatira roles.' This role requires a commitment to enabling and empowering young people to take their rightful place within the sacred tapestry of their communities, iwi, hapū and whānau. To emphasise the important role of 'rangatahi' a Māori whakatauki or proverb says: "ngā rangatahi, i ngā rangatira mō apōpō""Young people are our leaders of tomorrow". Communities are places of belonging and identity – hence the imagery of the woven 'Whāriki Tapu"sacred mat' depicted in the **PYDA Framework.**

Ara Taiohi, the peak body for youth development in Aotearoa is kaitiaki of the national youth development principles, Mana Taiohi. These principles define and contextualise youth development for Aotearoa.

Ara Taiohi considers the PYDA an essential resource for guiding evidence-based youth development in practice. The PYDA Framework, along with the Ideas in Action, are aligned with Mana Taiohi, enriching the kete of resources that support the youth development sector and our rangatahi.

Jane Zintl – CEO of Ara Taiohi

Positive Youth Development in Aotearoa – What does this mean?

Vision

Imagine strong, inclusive, connected, resilient, supportive communities. Communities in which all young people are nurtured, valued, encouraged, mentored and included.
A relational approach that reflects the foundation document of Aotearoa New Zealand – Te Tiriti o Waitangi. Imagine that every whānau has the capacity to raise its children and young people, and to create environments conducive to supporting healthy growth into adulthood. Imagine that communities have the ability to foster genuine, unconditional, positive relationships, instil a sense of identity and belonging, and provide space, time and support for the healthy development of children and young people.

Reality

This vision is aspirational, yet achievable. However, there is a gap between this vision and the reality of where we are now. There are many factors that inhibit the ability of rangatahi, whānau, hapū, iwi and hapori to thrive in Aotearoa, and these are well documented.[1] Examples include poverty, substandard housing, transient families, low wages, stigma and discrimination.

Mindset

So how do we work towards making this vision a reality; to building community level capacity and interdependence, so that community members including young people are able, in whatever way possible, to direct and nurture their own development? Doing this requires a shift in mindset from seeing problems to starting with the inherent worth of people and communities.

The purpose of this document is to provide a framework to enable this shift in mindset. This framework sets out two key outcomes achieved by three key approaches. 'Ideas in Action' are provided to bring examples of these two outcomes and three approaches to life. Reflective questions are provided to stimulate discussion and ongoing practice development.

This mindset fosters a sense of optimism and belief that, with appropriate resources and support and real opportunities to enact their agency, rangatahi, whānau, hapū, iwi and hapori have the ability to realise their own development.
This mindset is based on:

- A positive vision in which young people are seen as valuable members of, and contributors, to society.

- A Strengths-Based perspective that places value on all young people, regardless of their circumstances.

- An approach that emphasises the importance of ongoing support and opportunities for young people to succeed, rather than seeing them as 'problems to be fixed'.

- An understanding that all young people have the capacity or positive growth.

- Seeing young people as active participants in their own journeys which are embedded in their wider whānau and community systems.

This mindset acknowledges the role decision makers in organisations have and the impact of decisions in communities. The outcomes of decisions can be 'what's best' for a community, but can also end up not working well for the people and communities they are intended for. This mindset highlights the importance of decision making and of resources and activities being translated into real, tangible and meaningful outcomes for rangatahi, whānau, hapū, iwi and hapori. This requires that the voices, priorities, and needs of rangatahi, whānau, hapū, iwi and hapori are central to our programmes and activities; working together to grow the strengths of the 'village'.

"He ao te rangi ki ūhia, he kai te whare wānanga ka tōroa."
"As the clouds deck the heavens so food prolongs the wānanga – the food of knowledge leads to extended sessions of the whare wānanga or house of learning."

[1] For example, Salvation Army (Social Policy and Parliamentary Unit) produces an annual State of the Nation Report

The Positive Youth Development in Aotearoa (PYDA) framework

The figure below represents the PYDA framework. In essence this framework suggests that both informal and formal initiatives, activities and programmes intentionally weave connections that focus on two key outcomes by integrating three key approaches. Represented in the centre jigsaw piece is the first key outcome of the PYDA framework: Developing the Whole Person. The woven mat represents the second key outcome: Developing Connected Communities.



Diagram 1: The PYDA framework

Key Outcomes

Developing the Whole Person – The rangatahi are represented in the centre of the puzzle, acknowledging the mana of the individual and their relationships, standing on the foundation of their whakapapa and whānau.

Developing Connected Communities – The puzzle itself represents the communities these young people belong to, the development of which is equally important and interconnected.

Key Approaches

The three puzzle pieces are approaches that can be used to achieve the development of both young people and communities:
Strengths-Based – Approaches that enhance the mana of young people and remain mindful of young people's whakapapa
Respectful Relationships – Approaches that facilitate whānaugatanga and are characterised by manaakitanga.
Building Ownership and Empowerment – Approaches that affirm young people's agency, prioritise active participation and are grounded in the right to tino rangatiratanga.

Core to our understanding about how all the individual elements weave together to create the whole is tūhonohono rangatahi (strengthening connectedness).

The Positive Youth Development in Aotearoa Framework – A closer look

Tūhonohono rangatahi: strengthening connectedness

Our hapori (communities) are made up of invisible threads. These are the relationships that exist between people and are woven into the relational communities we reside in. They are the vessels that hold together the key factors that help support the healthy development of young people. These key factors include:

• The belief that rangatahi, whānau, hapū, iwi and hapori are best able to and can nurture their own development.

• Quality interpersonal relationships with others such as peers and adults.

• Development of cultural identities, cultural competence and cultural values.

• Access to extended whānau support.

• Belonging to supportive environments (such as marae) and groups that support youth participation and activities.

• Positive school environments and access to meaningful training and employment opportunities.

• Age-appropriate rules and boundaries that support development.

• Positive expectations and meaningful encouragement to do well.

• Communities that value young people and create opportunities for them to actively participate and take on roles and responsibilities in ways that enhance positive development.

• Positive experiences in the early years

"Ma te huruhuru ka rere te manu ..."
"It is the feathers that enable the bird to fly..."

Connected and relational communities, naturally infused with what might be called wairua (spiritual connection and understanding), will, in part, bring community health and wellbeing to its members, whatever path they find themselves on. Well-connected, supportive communities that foster these factors are more likely to meet the core developmental needs of young people as they develop into adulthood.

So, why are we talking about community development when this document focuses on youth development? A key assumption of the PYDA framework and vision is that strong, connected communities are an integral part of youth development. One is facilitated and supported by the other. This is because:

• The health and wellbeing of young people is intrinsically tied to the health and wellbeing of our whānau and communities.

• It recognises the importance of supporting and strengthening diverse communities and whānau, hapū and iwi; to raise their children and young people and the active participation of young people in this process.

• The quality of the connections between a young person and this wider system; whānau, hapū, iwi and hapori, has a significant impact on their development.

• A key aim of PYD is to enhance the fit between the strengths and capacities of young people and the resources and assets for positive development that are in their communities.

What this all means in simple language is that there is an inextricable link between the 'me' and the 'we' as illustrated in the following diagram (Diagram 2).

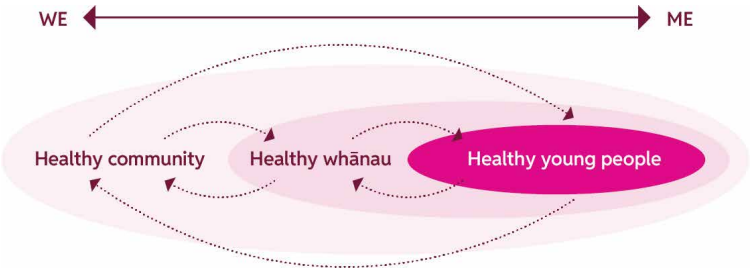


Diagram 2: Inextricable link between 'me' and the 'we'

Outcome One

Developing the Whole Person

This outcome addresses the developmental needs of the whole person collectively rather than separately, including whānau, whakapapa, and whenua, and looking at physical, emotional, intellectual, social, and spiritual wellbeing.

Supporting the development of the young person holistically means addressing the developmental needs of the whole person collectively rather than separately. Various cultures and communities express that physical, emotional, intellectual, social and spiritual dimensions are aspects of holistic development.

For resilience and wellbeing to grow, all of these elements need to be addressed. For example, when a young person gets employment, this can meet not just the physical need for money to buy food, pay rent etc. Still, it can also provide skill development, connections, relationships, self-esteem, a sense of belonging and even spiritual identity. Schools are often under pressure to focus heavily on academic achievement (the intellectual aspect). While this is obviously important, if focussed on exclusively, it risks impeding the development of young people in all other areas essential to their wellbeing.

To work holistically with rangatahi, whānau, hapū, iwi and hapori we also need to reflect on our own cultural heritage, background and experiences and how this influences our work.

We need to think carefully about how our own worldview, bias, priorities and needs might be influencing our work with young people. This requires us to challenge our assumptions about what we think is most important about the situation or context we are working in. This starts with taking the time to build Respectful Relationships and to listen and find out about what matters to young people and their communities including their aspirations, priorities, values and needs. Then this needs to be followed through with actions that give rangatahi, their whānau, hapū, iwi and hapori the environments, resources, supports, skills and time to determine for themselves what their future should be.

If we want to find out about what is important to others, we need to listen and consider what is important to the people we are working with. When we take the time to find out what is important to others, we find not everyone has the same perception of issues and events. We recognise the need to consider language and different meanings and cultural understandings. Adapting their work to reflect the specific cultural and community contexts in which they are working enables organisations and people working in those communities to be more effective. This recognises that diverse young people and communities can successfully support Positive Youth Development (PYD) in their own distinct ways [2].

The expression and affirmation of a positive identity is a core feature of PYD approaches [3]. In indigenous models of youth development, personal identity is inextricably linked to the collective [4]; whānau, whakapapa and whenua. These three aspects are crucial to understanding PYD for Māori in Aotearoa.

> "I want, by understanding myself, to understand others. I want to be all that I am capable of becoming."
>
> Katherine Mansfield, Author

Whānau

The importance of whānau as a key protective factor for rangatahi is well documented in research and Māori models of wellbeing [5]. These models illustrate the value of whānau, relationships with parents, siblings and cousins and the support and nurture from several generations of extended whānau, hapū and iwi. The contribution the extended whānau makes to the wellbeing of a young person can often be invisible or undervalued [6].

Whakapapa

Whakapapa is traditionally used to describe genealogical ancestral lineages and connections to, and interconnection between, whānau, hapū and iwi [7]. Whakapapa captures the stories of descendants, their connection to waka, whenua and specific geographical features within that region such as awa/moana, maunga, marae/whare tupuna, and the events that have shaped history [8]. Whakapapa shapes a young person's identity and belonging, it is the back story of their existence, their place in the present, their connection to the past and the future.

Whenua

Central to Māori identity is the importance of whenua. In this context, whenua means not just the land, but the stories, histories and connections embedded in that place. The significance of whenua is reflected in the term 'tāngata whenua' people of the land [9]. Many young Māori have become disconnected from their whenua through urbanisation and colonisation, finding their tūrangawaewae [2] is an important part of strengthening cultural identity.

Rangatahi Māori who have a strong cultural identity have been found to be more likely to experience good mental health outcomes [10]. Conversely, discrimination has a serious negative impact on rangatahi Māori mental health [10].

For non-Māori young people, their cultural identity, understanding their family histories, their backstory, and the places they feel connected to are also important for healthy development.

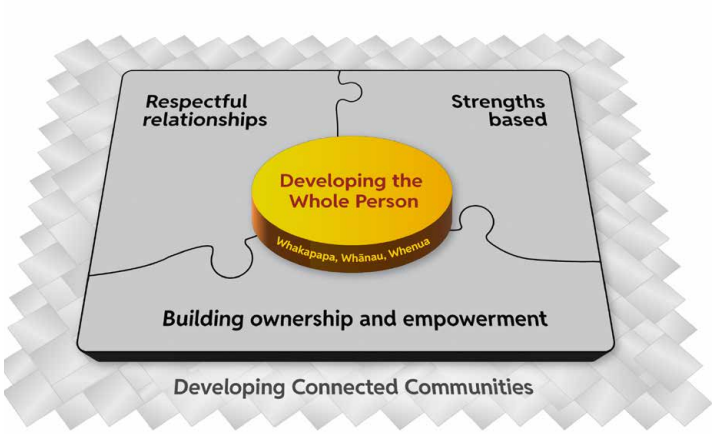


Diagram 3: Outcome one –Developing the Whole Person

E kore au e ngaro, he kākano ahau i ruia mai i Rangiātea.
I will never be lost, for I am a seed sown by Rangiātea the creator.

Reflective Questions –

1. **In what ways does your work with young people consider the whole person? This involves considering the young person and their whānau, whakapapa and whenua?**

2. **How does your own cultural heritage, background and experiences influence the way you see the world? What impact could this have on your work with young people? What are the assumptions, privileges, and biases you hold; that you need to consider in your work with young people?**

2 Tūrangawaewae can be broken into two words: tūranga (standing place) and waewae (feet). A person's Tūrangawaewae is their 'place to stand', where they feel connected and empowered. Often a person's Tūrangawaewae is their home.

Idea in Action 1 – Te Whare Tapa Whā

Te Whare Tapa Whā is the founding theory of a kaupapa Māori world view of health and wellbeing. It is extremely valuable when thinking about the development of the whole person as it clearly outlines the many dimensions that contribute to development.

Sir Mason Durie (1994) developed a Māori philosophy toward health that is based on a holistic health and wellness model called Te Whare Tapa Whā [11].

He states that health is underpinned by four dimensions representing the basic beliefs of life – te taha hinengaro (psychological health); te taha wairua (spiritual health); te taha tinana (physical health); and te taha whānau (relational health). The four dimensions are represented by the four walls of a house. Each wall is necessary to the strength and symmetry of the building.

Te Whare Tapa Whā demonstrates that healthy youth development from a Māori perspective requires connection to culture as well as a healthy mind and body. Durie asserts that "interdepevndence rather than independence is the healthier goal" [12 p. 72].

Taha hinengaro (mental health) describes the capacity to communicate, to think and to feel. Thoughts, feelings and emotions are integral components of the body and soul.

Taha wairua (spiritual health) describes the capacity for belief, faith and core values. Health is related to unseen and unspoken energies and the spiritual essence of person is their life force. This determines us as individuals and as a collective, who and what we are, where we have come from and where we are going.

Taha tinana (physical health) describes the capacity for physical growth and development. Good physical health is required for optimal development. Our physical 'being' supports our essence and shelters us from the external environment. For Māori, the physical dimension is just one aspect of health and wellbeing and cannot be separated from the aspect of mind, spirit and family.

Taha whānau (family health) relates to the capacity to belong, to care and to share where individuals are part of wider social systems. Whānau or family provides us with the strength to be who we are. This is also the link to our ancestors, our ties with the past, the present and the future.

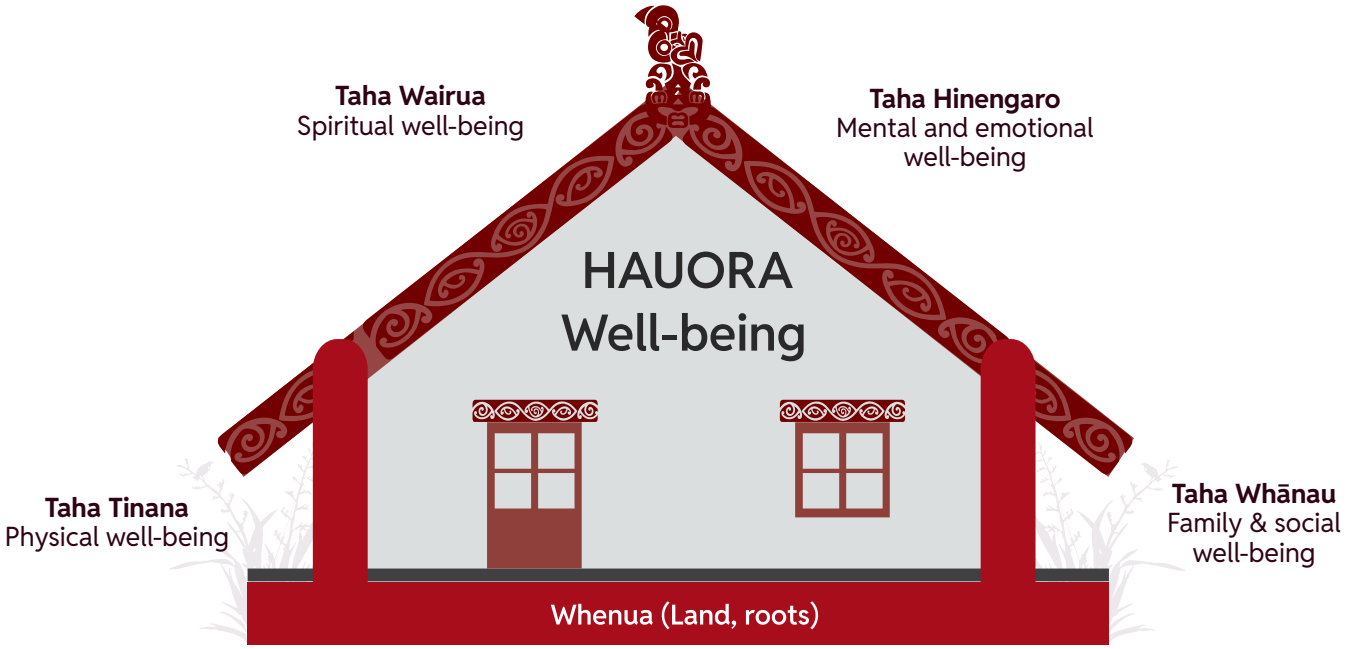


Diagram 4: Outcome one – Te Whare Tapa Whā (https://ieag.org.nz/voices/culture-and-identity/)

Idea in Action 2 – TOHATOHA

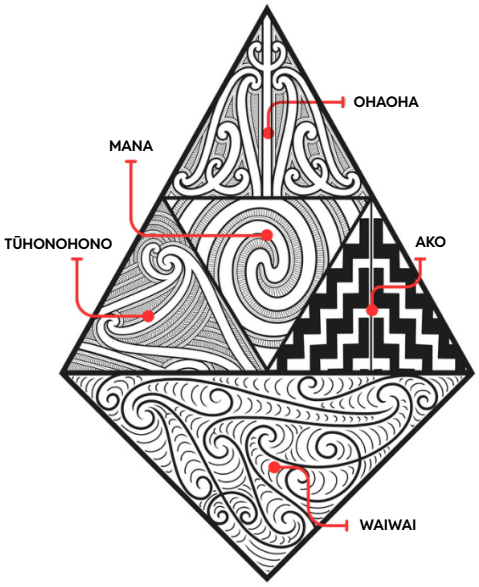


Diagram 5: Tohatoha

TOHATOHA is a Kaupapa Māori approach to youth development, inspired by Te Ora Hou Aotearoa, built on over 30 years of youth work practice by Māori youth development practitioners in urban communities across Aotearoa. It draws on the richness of Te Ao Māori to support urban rangatahi within their whānau and community contexts.

Expressed through the imagery of the Whetū, which pays homage to the Star Compass, an ancestral aide to navigation, Te Whetū guides us in supporting the journey of Tamariki tū Rangatira. Each visual component uses Māori design, to capture the depth and detail of development that English alone cannot convey.

Te Whetū consists of four arms: **Waiwai** (4 Key Elements), **Te Haerenga** (The Journey), **Whānau** (Bonds), and **Ngā Uara** (Values). Each arm connects to the base triangle, working in unison to form a harmonious system of teachings and ideals.



Waiwai - 4 key elements

Ohaoha is a Life-giving, wise expression of generosity. TOHATOHA requires us to build relationships and connections through this expression.

Tūhonohono is building and maintaining strong connections, standing together with People (Mana tangata), Place (Mana Whenua), and God-given Potential/Purpose (Mana Atua). You can't build a relationship without connection.

Ako is creating adventurous, lifetime learners with the essential skills to navigate life. Ako utilises experiential learning through Pukenga (Mentoring relationships and opportunities), Whare wananga (formalised learning relationships and opportunities) and Urungatanga (informal learning relationships and opportunities).

Mana is the power of knowing who you are, the emergence of purpose and potential that comes from being connected, knowlege of who you are, and how you can contribute.

Rangatira who understand OHAOHA support rangatahi to build strong connections to people and place and create opportunities for AKO, learning about self, others and the world around us, which leads to an understanding of MANA, expressed through contribution and the ability to demonstrate OHAOHA.

To support the journey of Tamariki tū Rangatira, we need to "rongo" to the worlds of young people and kōrero by asking the questions:

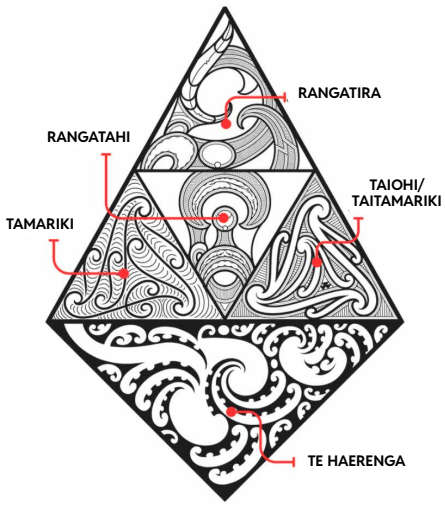
- Ko wai? Who will support the young person at this stage of the journey? As Māori we ask "Ko wai au, Ko wai koe, Ko wai tātou?" (Who am I? Who are you? Who are we?), to understand how we are connected, our place and our role.

- Ahunga? Where have we/they come from? What direction are they/we facing? And where are we going? (purpose and destination).

- Āheinga? What is possible now and in the future? What do I need to know (knowledge/mātauranga) to undertake the next stage of the journey?

Te Haerenga - The Journey

"Tamariki tū Rangatira" is known in Positive Youth Development as the journey from me to we. For Māori, this journey is developmental and non-linear, weaving connections through life's opportunities and barriers. Scattered throughout this journey are the 'islands' of life that must be navigated to stay on course to realise their potential and find their Rangatira space.



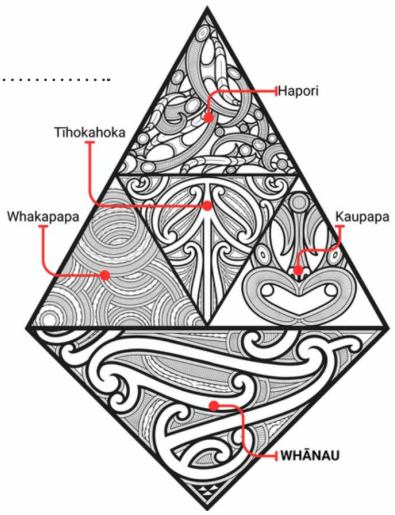
The **Tamariki** stage acknowledges that every person has potential and purpose and has a right to grow and fulfil their potential and purpose.

The **Taitamariki/Taiohi** stage acknowledges the progression beyond the tamariki stage, where the individual is now exploring their potential and learning about their identity.

The **Rangatahi** stage is the developmental stage where individuals develop a deeper understanding and become self-aware of their emerging potential in the context of people and place,

The **Rangatira** stage is the maturing of potential, where individuals can invest and weave into others in ways that allow them to discover their potential and purpose.

Whānau - Our Bonds



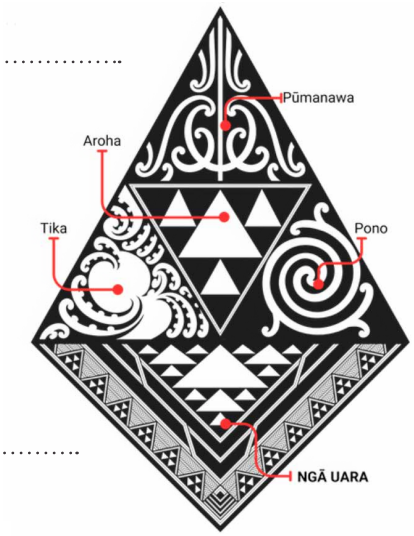
In TOHATOHA, Whānau are defined as:
• **Whakapapa** Whānau are the places and people with whom we have a blood relationship. Whakapapa whānau are for life.

• **Kaupapa** Whānau are the places and people with whom we share a common purpose and aligned values, such as sports clubs, interest groups, and churches.

• **Tīhokahoka** Whānau are places and people that provide refuge and temporary support, such as residences, hospitals, and boarding schools.

• **Hapori** Whānau – our community, neighbourhoods.

Ngā Uara - Values



The 4 key qualities of TOHATOHA Rangatira are;
• **Aroha** – Act from a place of love, walking in the shoes of others
• **Pūmanawa** – Strong heart, courage, values and character
• **Pono** – Integrity, honesty, truth-telling and truth owning
• **Tika** – Doing what's right, walking the talk.

TOHATOHA Rangatira lead from aroha.

Trampoline Model

The description of whānau is known as the TRAMPOLINE MODEL. If we think of the young person as the mat and whānau (Whakapapa, Kaupapa, Tihokahoka) as the springs, and the hapori as the frame then we get a good understanding of the support or resilience factors/connections in the life of the young person. A spring that is not connected to both young person and community. A rusty spring is better than no spring.



Who a young person identifies as a connection often differs to the perspective of adults.

Idea in Action 3 – A Pacific Story

Waves of migration and ancestors who whakapapa to various Pacific Island nations in the South Pacific, have set a strong foundation for the Pacific Story in Aotearoa.

Pacific peoples are a very diverse population who currently make up 8% of the total New Zealand population [13].

Most Pacific peoples in New Zealand identify themselves as Samoan (49% of Pacific peoples), Cook Islands Māori (21%), Tongan (20%) and Niuean (8%), although Fijians have been the fastest growing Pacific ethnic group in recent times [13].

Almost two-thirds of Pacific peoples are now born in Aotearoa [13] and Pacific peoples are also a youthful population, with a median age of 23.4 years [13].

There are several models in Pasifika mental health and addictions, public health, primary health, education literature and social services. Some are pan-pacific approaches and several are ethnic-specific approaches. There are also documents like Le Va's Youth Guidelines [14] and Ministry of Pacific People's Yavu [15] and Lalanga Fou [16], which are positive assertions promoting Pasifika youth voice.

To date, we have not identified a specific model or framework of Positive Youth Development that explicitly represents a comprehensive Pasifika contextualised worldview purposely adapted to youth work in the research literature. This is an area of research that needs developing in Aotearoa.

"Fofola e fala kae talanoa e kāinga"- Roll out the mats so the family can dialogue

In lieu of not having a specifically Pacific Youth Development model to reference, we rolled out the fala/mat and invited Pacific youth workers in Canterbury to a fono to talanoa about their practise, and the following examples give some context behind the context - the spheres of social relationships within communities. If as leaders we can understand that, we will be able to navigate working with Pacific young people and their families better.

The Vā

Many of the Canterbury Pacific youth workers talked about the Vā when dealing with multiple stakeholders: young people, parents, grandparents, schools, churches, government, and community in the context of their youthwork.

Va — or vā, va'a, vaha — can be translated as a spatial way of looking at the spiritual and secular dimensions of relationships and the ordering of these relationships, that enables both collective and personal wellbeing. To 'teu le Vā' is to value, nurture and look after these relationships in order to achieve the best outcomes for all stakeholders [17].

The Vā emphasises the integral connections to identity across:

1. Personal: subjective self - who I am;
2. Social: who I am with others and wider civic values;
3. Environment: where I am in context of time and place, our biographical -socio-geographical sense of place and responsibilities within it; and
4. Spirituality: our relationship to creation narratives, cosmologies of origins, genealogies, and affiliation with religious institutions and traditions and beliefs and experiences with the supernatural.

One Canterbury Pacific youth worker gave an account (see this on the following page) and this exchange is an example of how the Sāmoan self is reliant on the relationships that occur in the Vā -the space between. In order for an optimal outcome, any individual agenda is transformed into valuing, nurturing and protection of a mutually respectful relationship, for the good of the young person and their family.

"I am not an individual, because I share my tofi with my family, my village and my nation. I belong to my family and my family belongs to me."

Tui Ātua Tapua Tamasese Ta'isi Efi

"I was asked to go and see why a Sāmoan student was no attending school. I went over to their house with packets of biscuits, because you never rock up empty-handed. When the student's nana answered the door, I greeted her in Sāmoan, I acknowledged her as my elder, and also asked for her forgiveness, as I was born in NZ and my command of the Sāmoan language is not like that of a native, but I would try my best to speak fully in Sāmoan.

She instantly relaxed, invited me in, put on the kettle, and explained that they had a family funeral going on at the moment. As the grandmother had a limited vocabulary of English, the only way she could communicate to the school was that her child was sick. Knowing the time and financial commitment our Pacific families give to funerals, I was able to empathise with her. I listened to her stories of the deceased, her contribution to the funeral and the celebration plans for the next few days. I explained to her how the school system works and sought her permission to communicate her side of the story to the school.

Once the school understood that language was a big barrier to engagement, and the concept of Pacific funerals is similar to Tangihanga, they were able to look at a different approach to working with her and the young person."

Taufe'ulungaki (2004) refers to how in the Tongan culture, 'relationship' is described by the concept 'Vā'- which literally means 'space'[18]. In Tongan communities, the space between any two individuals, groups or communities are defined by the context in which the interaction occurs. When the context changes, so too does the relationship, and it is important to cherish and nurture the Vā'.

The following is an example of how a Canterbury Tongan youth worker set aside time to value and nurture the Vā in diverse contexts, in order to strengthen her relationship with this family.

I was referred to work with a mixed-race heritage, the mother was Tongan and the father from Southern Europe. He ruled with an iron fist, and had a firm view that women and children should only be seen and not heard. Being of Tongan descent where Matriarchs like the Fahu (father's eldest sister) have a high position in Tongan society, this was a challenge. Keeping the vā at the centre, I was intentional about building a strong relationship with everyone in the family, I had to be fluid and multi-levelled in my approach. I saw the family in school settings, at home, at sports and one-on-one with the young person. I was able to build enough trust with the parents over time, that when the father finally asked for insights as to why his son was having behavioural trouble at school, I was able to communicate some of the struggles that his son was facing with the family dynamics.

Initially it was hard for the father to hear these insights and show vulnerability, but his desire to raise a great son, who would carry on his family legacy, allowed me to work with the family to navigate familiar and unfamiliar contexts, to continue to build a healthy and strong support network for this young person.

Working with Pacific Young People

Some of the key themes that emerged in this Canterbury Pacific Youth Workers fono around working with young people were:

The importance of humour as a negotiation of social identity in the Pacific diaspora - humour allows connection, it's a way of bringing reprieve in heavy situations and a way to lift a person's mana and disposition.

• The importance of spirituality - religious traditions and church lifestyles are an integral part of many Pacific young people's experience. There are also Pasifika young people not connected to 'church' but might express spirituality in other terms.

• The importance of Pacific language, culture and identity - giving Pacific young people opportunities to engage with Pacific languages, culture, food, dance and Pacific stories helps strengthen their identity and belonging. In many cases when the Pacific parent is the absent parent, engaging with their Pacific culture can also bring healing for the young person.

• The importance of family and community - collectivist social values and the interdependence and responsibility to family and extended family wellbeing over notions of individualism.

• The need for Pacific youth workers to get together more, to share best practise, get professional development and celebrate stories of success with young people and their families.

In summary, the critical questions for youth workers, community workers, educators, and all those involved in supporting Pasifika young people involves consideration of:

• What is affecting the Vā.

• What is contributing to mental, physical, emotional and spiritual distress for young Pasifika people - past, present and future?

• What is the quality of the relationships they are experiencing in the here and now?

• What are the wellbeing factors in these vital relationships that need tending to which can bring insight, healing and inspire positive aspirations.

As Mila-Schaaf (2006) succinctly puts it, 'How healthy is the Vā? [19]

Idea in Action 4 – The 5 C's – The Indicators of Positive Youth Development

The 5 C's model is familiar to many who work in the youth development sector. While its origins and evidence base are largely American based, it has been applied in the youth context of Aotearoa for some time. This model focuses in particular on key areas to be developed and strengthened for each young person in order to support healthy development.

The 5 C's have been framed over the years as the key indicators of Positive Youth Development (PYD). Introduced by Karen Pittman, Merita Irby and Thaddeus Ferber in 2001 [3], and researched in depth by Richard Lerner and colleagues [20], these 5 C's provide a way to conceptualise what PYD looks like.

Psychologist Dr Richard Lerner later stated that a young person who is strong in the 5 C's will, over time, be on a pathway to developing the 6th C which is 'contributions' to self, family, community and institutions of a civil society.

These 6 C's have been linked to the positive outcomes of youth development programmes and are viewed as describing the characteristics of thriving youth [20].

The 5 C's of Positive Youth Development

Competence: A positive view of one's actions in specific areas, including social and academic skills.

Confidence: An internal sense of overall positive self-worth and self-efficacy.

Connection: Positive bonds with people and institutions that are reflected in exchanges between the individual and his or her peers, family, school, and community and in which both parties contribute to the relationship.

Character: Respect for societal and cultural norms, possession of standards for correct behaviours, a sense of right and wrong (morality), and integrity.

Caring: A sense of sympathy and empathy for others.
The Five C's lead to a Sixth C – Contribution

Contribution: Contributions to self, family, community, and to the institutions of a civil society.

Working with young people to develop and strengthen the 6 C's will contribute significantly to Developing the Whole Person.



*In his 2007 book 'The Good Teen' Richard M. Lerner included this additional outcome

Diagram 6: The 5 C's of Positive Youth Development
http://icanaz.org/the-5cs-of-positive-youth-development

Case Study One –

Manaia

Manaia talks about diversity and identity development as a young person and the importance of whānau. Finding out about whakapapa increases a sense of identity, self-awareness and being part of a collective identity for this young person. This narrative describes how Manaia has recognised the multiple identities of Pākehā and Māori, and as a transgender young person, how this has shaped a sense of belonging.

Family is one of the most important things. Growing up, I was the only child to my mother. My father wasn't really in the picture. My mum raised me, she had to work and gain a Social Work degree because she wanted to have a financial future with me. So I spent a lot of time with my grandparents, my mum's brother and sister, and my aunty and uncle and their kids. Everybody had some part to play.

My uncle was one of the biggest male role models I ever had. He didn't have any kids and spent a lot of time with me and my mum. At times, we lived together. Uncle was gay and was the kindest and most caring person, who did whatever he could to make sure I was happy and okay. Our family was very accepting and open, they allowed you to be who you are without too much objection to that.

My mum's Pākehā, with Scottish and Irish ancestry. My father's Māori. He's from Gisborne and his iwi is Ngāti Porou. I met him a couple of times when I was a child, but I can only really remember one time. When I was about 18 or 19, I searched on Facebook for him and found one of his sisters. Unfortunately, at that point, my father had passed away, but because I was heading up to Wellington, I thought I might as well go and see them. I wasn't sure what to expect and was quite nervous. My Aunty picked me up. I was a bit shocked that I saw some of my personality traits within them, things and manners close to the things they did, that didn't really fit into my mother's side of the family. Then, there were big differences too. Before I met them, I didn't have the greatest opinion of myfather. I couldn't understand why he couldn't be there for me more. When I met his family, I noticed the disadvantages they experienced. I was in a more fortunate position than them, which offered me a lot more opportunities. I realised they were definitely not bad people, they just lived in a different environment and had different expectations. It helped me to forgive my father.

I identify as trans-man. Throughout my life, I found it hard to come to terms with myself, to truly understand where I belong and how I best fit into this world. Two and a half years ago, I started telling people, and I'm definitely more at peace and more comfortable with myself. I'm not ashamed of myself and generally, I'm a happier person because of it.

When I started telling people, some didn't take it that well. My closest friend comes from a very religious background, but I didn't cut him off because he couldn't understand, it was about giving him time to come to terms with it. I've learned that most people will end up caring more about you if they want you in their life. My two closest friends, one's a Muslim and one's a Mormon. They're not groups of people that would normally associate with trans-people, but they're both very accepting of that.

One of the most important things I want people to know is that I care about people, that I'm accepting of whatever background you might have or whoever you might be. Everybody has a right to be what they want and have their own beliefs. My identity is obviously important too. I am Māori, and my heritage and culture on my mother's side is also very important to me. With being transgender, I am more accepting too.

Community groups, organisations and state-run organisations have a place to nurture and put people in safe environments, so they are allowed to develop a sense of self and to express their diversity without judgment. (Youth Organisation) gave me a safe place, they were always supportive and looked after my needs. Having options like this for people who just need a bit of extra support, can go a long way to ensuring people feel comfortable with themselves. We have a more productive generation, but we also have a more diverse generation who need tolerance and acceptance in the process.

I made a few friends at (Youth Organisation) and really strong connections with two youth workers. They helped me to push myself outside of my comfort zone. If I ever needed to talk, someone would always be there. They made me come onto the board of advisors, which was really cool because I like having a challenge and being able to try and come up with different ideas. Not everyone has the same needs, you've got to think creatively, really understand their perspective and be able to empathise, and try to do what's best for them.

Practitioners' Perspectives – Case Study One

Outcome 1 - Developing the Whole Person

- Weaving with the three key approaches

Strengths-Based
The practitioner started with the basic belief that Manaia already had the skills and knowledge to be the best version of themselves and saw huge potential in their ability to think critically and advocate for themselves. The practitioner then found opportunities to support growing those strengths e.g. joining the board.

Respectful Relationships
From the start, the practitioner ensured their relationship with Manaia was based on trust, honesty, and acceptance for who they are, including by telling Manaia that in appropriate contexts. The relationship was built through expressing honest feedback on performance that was kind, clear and descriptive. Manaia was extremely quiet and the practitioner encouraged to share this by being themselves and being honest about their own experiences.

Building Ownership and Empowerment
When working through different situations and challenges, the practitioner prompted Manaia to think of solutions that would work best for them and supported their ability to have autonomy to learn and understand what they needed. The practitioner and Manaia would discuss ideas and their own perspectives, but at the end of the day the choices were Manaia's. The practitioner also ensured these choices were supported by the whānau so Manaia remained safe and more supported when shifting into experiences outside their comfort zone.

- Relevance for funders / policy makers

This youth development organisation is focussed on employment outcomes. Yet in order to enable positive employment outcomes, the organisation had to first look at the development of the whole person. Manaia was unable to engage in study or hold down employment pre-intervention. Post-intervention, this story of development of Manaia's identity and participation in activities outside of their comfort zone are pivotal to their success. Manaia is generally a lot happier, no longer needs as much mental health support, has more friends, is no longer reliant on the beneficiary system, now has a part time job and is studying at university.



Diagram 7: Individual elements weaving together to make the PYDA framework

Outcome Two

Developing Connected Communities

This outcome acknowledges that no one lives in a vacuum and that it takes a village to support the healthy development of young people. This means that healthy communities matter.

Relationships with tangata whenua and mana whenua

Talking about communities in Aotearoa requires understanding the relationship between tangata whenua (indigenous peoples of Aotearoa or NZ Māori) and tangata tiriti (all people who have come to Aotearoa recently or generations ago; people who are not tangata whenua). This understanding is necessary to acknowledge and address the inequity that exists because of past, and in places, continuing lack of commitment to Te Tiriti principles, including the principle that Māori are self-determining. Respectful and empowering relationships between tangata whenua and tangata Tiriti, are a starting point to acknowledge and address inequity and enable tangata whenua to achieve their aspirations.

When working in communities it is important to acknowledge mana whenua. Tangata whenua who have authority in relation to a specific place or region (i.e. the hapū and iwi of that area) are mana whenua. Tangata Tiriti has a vital role in building Respectful Relationships with mana whenua but this shouldn't exclude also acknowledging maata waka (Māori who are not from the specific area, Māori who are not mana whenua) and kaupapa Māori organisations [21].

Tangata Tiriti includes the many different cultures and ethnicities living in Aotearoa, making up our communities. The languages, traditions, practices and beliefs and histories in Aotearoa of all these cultures and ethnicities are distinct and valuable. A bicultural approach, starting with respectful relationships and living the principles of Te Tiriti, also provides a blueprint to work with all cultures and ethnicities.

Community development and youth development

While we acknowledge community development is a distinct area of practice and expertise, this section describes how youth development intersects with community development. The key point of intersection is that young people and communities influence each other. Healthy communities (defined in the PYDA as strong, inclusive, connected, resilient and supportive) contribute to healthy young people, and healthy young people contribute to healthy communities. The same can be true with unhealthy communities and young people.

In an ideal world, the various parts of a community are in a healthy relationship with each other. There are relationships between individuals and community members: the sports coach, the teacher, the mum, the elderly neighbour, the friend. There are relationships between groups and organisations: the school, the sports club, the craft group, the marae, the church, community organisations and government services.

The more relationships that are woven together, the more resilient the community can be. Healthy communities are made up of a weave of 'invisible threads' – the threads are interconnected and represent relationships and lives. Communities provide a place of belonging and identity, hence the imagery of the woven whāriki in Diagram 1.

A sense of connection to place and ongoing connection to communities is important for youth development. Also important are opportunities for young people to use their assets, strengths and skills by participating in, contributing

to, and taking leadership of valued community activities. Communities that create supportive and enriching environments for young people help contribute to positive outcomes while also reducing negative outcomes. It is recognised that there is a need to blend universal approaches (that focus on all young people) with approaches that target young people facing extra challenges.

When we talk about communities, it is important to remember that youth identities are diverse, and young people can belong to many different communities and cultures, not just their local neighbourhood. This should be encouraged and celebrated. The journey to adulthood often involves young people exploring where they fit in multiple worlds. Ensuring that young people have opportunities to identify and connect with multiple communities is an important part of a strengths–based approach. This may involve young people choosing to connect with organisations and communities that work specifically with diverse cultural identities including gender diverse, disability and diverse, faith-based and ethnic groups.

The ngahere or native bush is a great metaphor for demonstrating the diversity of a community. The bush is an ecosystem, a thriving community made up of hundreds of different types of flora and fauna – all of which are different but reliant on one another to thrive.

The role of organisational support

At times rangatahi, whānau, hapū, iwi and hapori are in need of support. There are organisations within communities whose purpose is to support rangatahi, whānau, hapū, iwi and hapori to achieve their aspirations. Examples of these organisations include social, education and community services, youth development programmes and justice.

The role of every organisation should be to build community capacity and empower agency, rather than maintaining dependency on the organisation. Agency refers to the ability for rangatahi, whānau, hapū, iwi and hapori to have power over their own lives. Developing agency is an important part of adolescence. Agency can be enacted through decision making, where young people influence or make decisions about issues that affect them and that are important to them [8 p. 35]. New Zealand research [22] undertaken with young people who were involved with multiple services (e.g. including social, education, justice and community services and youth development programmes) described three parts to agency:

- Making sense of the world.
- Having a voice and being heard.
- Acting on and contributing to the world.

It is important to work in ways that supports the agency of rangatahi, whānau, hapū, iwi and hapori to assist with making connections and weaving those invisible threads, supporting young people to find their place, participate, and be heard.

This support may be provided by a range of people and services – as shown by the layers in Diagram 8.

In, With and Around the community

Different people and services have different roles in supporting the healthy development of young people depending on where they sit in the community in relation to the young person. These people and services can be distinguished as being 'in' the community with the young person, 'with' the community or 'around' the community.

A key question for anyone working with a young person is "what hat am I wearing/what role am I playing and is it in the 'in', 'with' or 'around' space?". This position can change over time and depends greatly on the circumstances, so it is important to be aware of the boundaries of each. It is possible to be 'in' in one context, 'with' in another and 'around' in another.

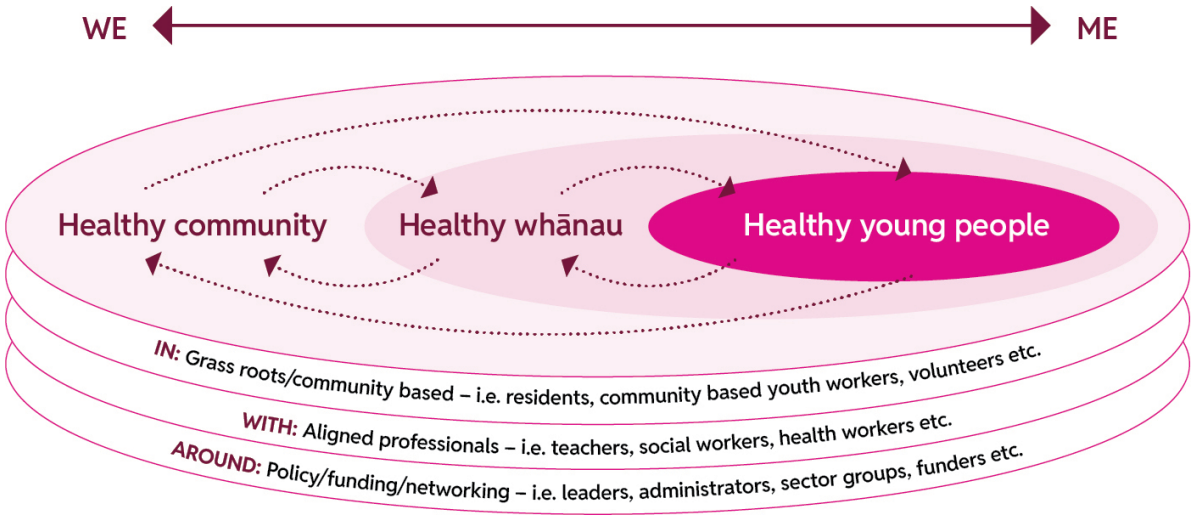


Diagram 8: The Role of Organisational Support in the PYDA Framework – In, With and Around

	'In' people and services	'With' people and services	'Around' people and services
Can be characterised in general principles as:	The people 'on the ground', who are most vested in what happens. The people who have a sense of belonging to that community, or who live in that community.	People who work with the community but don't live in it or belong to that community. Often people think they're in the community but in fact, they're working with the community. Not on the ground and mostly invisible to those on the ground.	Usually have money and decision making ability about issues and systems that impact the community. Can have a big influence, and often the level of influence can exceed the level of care for that community.
How one space relates to the others:	"The wisdom of the community always exceeds the knowledge of the experts" [23]. There are lot of invisible threads within the 'in'. To ignore the voice of the 'in' creates a 'doing to' approach. The voice of the 'in' needs to be heard, respected and valued. However, identifying the voice of the 'in' can be hard. There often isn't 'one' voice. Not everyone in the community is speaking for the community, so a community often needs a process to identify people who hold the common good of the community, so that person or people can represent the community. The voice(s) of the 'in' should include the voices of young people and be respectful and mindful of how to listen to the voices of young people (e.g. surveys, committees and meetings do not necessarily appeal to a lot of people). Residents Associations are examples of the voice of the 'in' but often do not include the voices of young people. How are young people's voices represented? And often to those in the 'with' or 'around' sectors, it isn't clear who is the voice of the 'in', so a process to provide that voice is imposed.	Often those in the 'with' space act as a broker between the 'in' and 'around'.	When making decisions, those in the 'around' must ask "who does this decision impact the most?". The people most impacted are 'in' the community and therefore, as far as possible, those 'in' the community should have the ability to make decisions, or at the very least make a meaningful contribution to those decisions that affect them. The people in the 'around' have to devolve that power to enable this.
Examples include:	Residents of a community and residents associations, volunteers who belong to the community they volunteer in e.g. member of the rainbow community volunteering with a rainbow youth group.	Community based NGOs, e.g. youth groups or sports clubs where the leaders/coaches and young people don't live in the area, teachers or social workers who don't live in the community (but may feel they have the best interests of that community at heart).	Policy makers, funders, representative groups.

Organisations that build community capacity and empower agency tend to:

• Foster genuine and unconditional positive relationships.

• Encourage volunteerism and ideally have a volunteer and worker base drawn from the community.

• Contribute to the communities they are part of, provide a relational hub and are much more than service providers in that they facilitate social cohesion.

• Verbalise their role in the community – 'in', 'with' or 'around' (see Diagram 6 and Table 1).

• Advocate for members of the community to be at the table when decisions are being made that affect them – a sense of 'we'. Ensure there is a diversity of community voices.

• Consider who is not 'at the table' in decision making processes and seek to address barriers to participation, particularly for marginalised groups of people. While it may not be possible to have everyone represented (at the table) when decisions are made, it is important to acknowledge voices that are missing.

• Can give a relational history of the area/community and/or have enduring relationships with the community over time.

• Encourage young people to participate in planning and running key activities.

• Look to mentoring long-term.

• Foster active local networks which are positive and noncompetitive.

• Be responsive to the aspirations, needs, goals and priorities of rangatahi and their whānau, hapū, iwi and hapori.

• Listen to their community and be flexible and adaptable to the community's needs.

• Develop shared outcomes based on identified needs, priorities, values and goals.

• Support intergenerational interaction.

• Share intellectual property and resources.

• Go the extra mile.

• Ensure that people and communities have appropriate resources and support to be able to develop well.

It is important to support initiatives that meaningfully support local contribution and local iwi/hapū, stakeholders; connect people and generations and have shared outcomes. Central to this way of working is respectful relationship building over time.

"Greetings to all people … my strength is not that of the individual but that of the many."

Robyn Kahukiwa – Artist

Reflective Questions –

3. Who in your organisation whakapapa to local Iwi? How do you value and acknowledge the contribution they're making within a cultural context?

4. What is your organisation's whakapapa to local Iwi? What do you do or what can you do to uphold and acknowledge mana whenua?

5. What communities and subcultures are important to the young people that you are working with? What does it mean to work respectfully with these communities to best support young people?

6. Do you work with Māori young people and know where they whakapapa to? How do you support and value the connection of those young people to whānau (people and place)?

7. In the context of bicultural Aotearoa, how does your practice embody the principles in Te Tiriti o Waitangi? What pūrākau (traditional narratives and stories which generate knowledge and understanding) and waiata do you know and how do you embed these in your practice?

Idea in Action 1 – A Socio-ecological Perspective

Ideas in Action one demonstrates how young people (or any humans for that matter) do not develop in a vacuum on their own, but rather through interactions between themselves and others in a number of contexts or systems. These ideas were first written about by Professor Urie Bronfenbrenner [24], an American psychologist. He created a model that outlines the important contexts that shape a person's life. One way to think about this is to consider all of the relationships (large and small, near and far) in a young person's life and how these contribute in different ways to their growth and development.

Bronfenbrenner saw that every person's development is shaped by the interaction between an individual (a young person) and their environment (the different environments young people are part of such as whānau, school and community). He talked about this as a two-way process and said that the behaviour and development of people cannot be considered in isolation from their environment.[9]

For example, youth development is influenced by:

Individual characteristics such as genetic make-up, physical and cognitive ability, emotional processes, temperament and personality.

The environments which young people are directly part of such as home, school, work, sports groups and their community.

The environments which indirectly impact on young people such as larger cultural, political, global and historical

The interactions that occur in and between these various environments.

Social environments that shape youth development

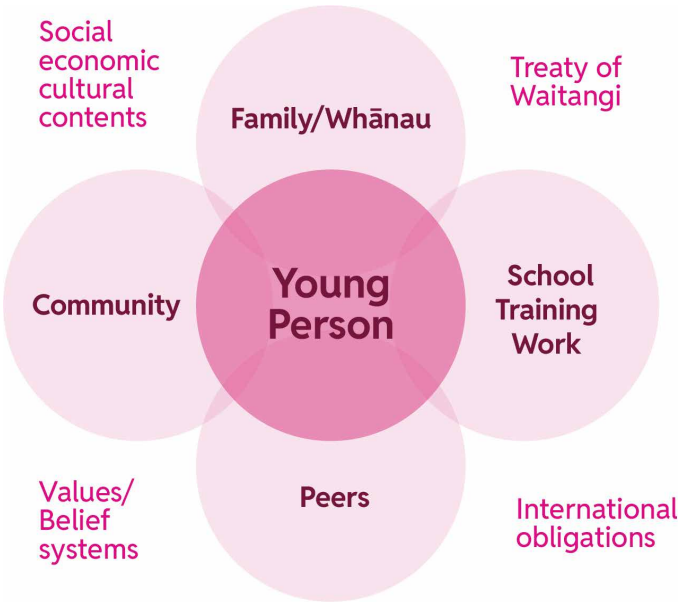


Diagram 9: Social environments that shape youth development (http://www.myd.govt.nz/documents/resources-and-reports/publications/youth-development-strategy-aotearoa/ydsa.pdf)

9 Adapted from Bronfenbrenner, 1986 [24]

According to this view, development occurs as a result of interactions that influence each other (bi-directional) between the unique characteristics of an individual and the social, cultural, historical and biological environments they inhabit. Mutually influential interactions recognise that influence is not one-way, people are not only influenced by the contexts they are in, they exert influence and impact on the contexts they are a part of as well. And each of these contexts influence each other. For example:

• A young person is influenced by contexts such as whānau, hapū and iwi, school and workplaces.

• This is not a one-way relationship; young people are also active participants in these contexts and they have influence too.

• Different contexts also influence each other. Think about the quality of interactions between a whānau and a school or the impact of a stressful workplace on a parent, and how these may impact on a young person.

• Now consider broader impacts such as the impact of government policies on issues such as education and employment. From this we can see that changes to any of the environments that young people are a part of can impact them. This impact may be different for different young people and their whānau.

Other examples include:

• A new government policy increasing the minimum wage may raise a whānau's income increasing their ability to provide for their children and young people.

• A local youth development organisation gains funding to provide an affordable after school programme which creates an opportunity for a caregiver to go back to work.

• A young person chooses to take part in a sports club which helps them to gain skills, confidence, and increases their positive connection to others.

• An increase in the cost of housing in an area can mean a whānau moves to find cheaper accommodation which in turn impacts a young person's schooling and friendships.

• A group of young people advocate for more affordable bus fares and improved bus routes which increases access for young people to after school employment opportunities and sporting activities.

Bronfenbrenner reminds us that everything is interconnected and therefore it is important to consider and build the positive connections that young people have in their communities, at school, in their sporting or cultural life and at home to facilitate healthy development.

Bronfenbrenner's approach has been adopted worldwide and has been shown to align well with indigenous models of development that view development as collective and holistic (e.g. Te Whare Tapa Whā, Meihana Model). The interconnectedness of the contexts in which young people learn and develop is also evident in Te Whāriki described next in Ideas in Action Two.

> Bronfenbrenner stated that "all children need at least one other person who is irrationally crazy about them."
>
> Cited in Brendto, 2006, p.163 [25])

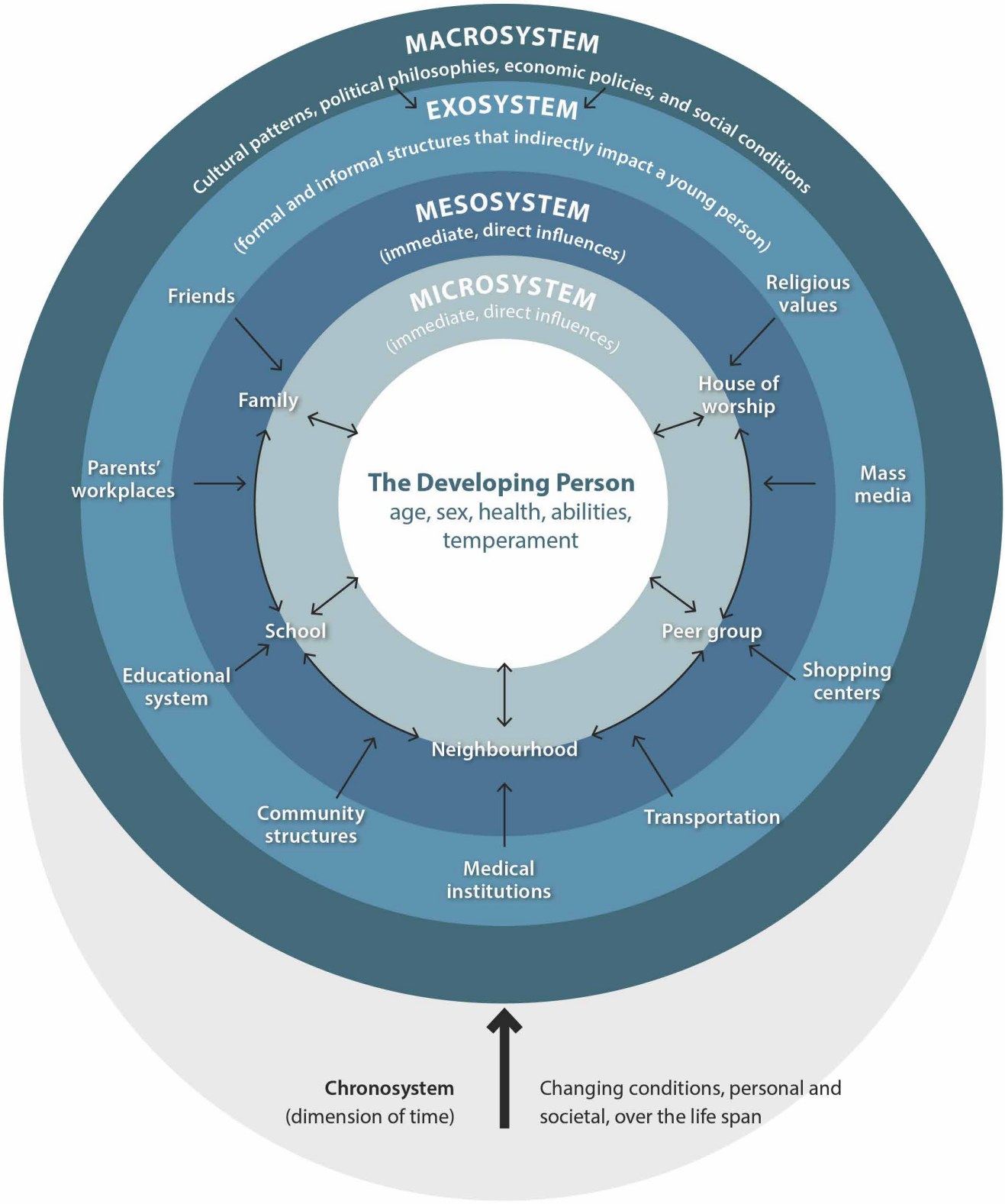


Diagram 10: Bronfenbrenner's Socioecological Model of Development
Adapted from https://www.researchgate.net/figure/Bronfenbrenner-ecological-theory-of-child-development-Source-Santrock-2008-p33_fig1_308606611

Idea in Action 2 – Te Whāriki: The woven mat

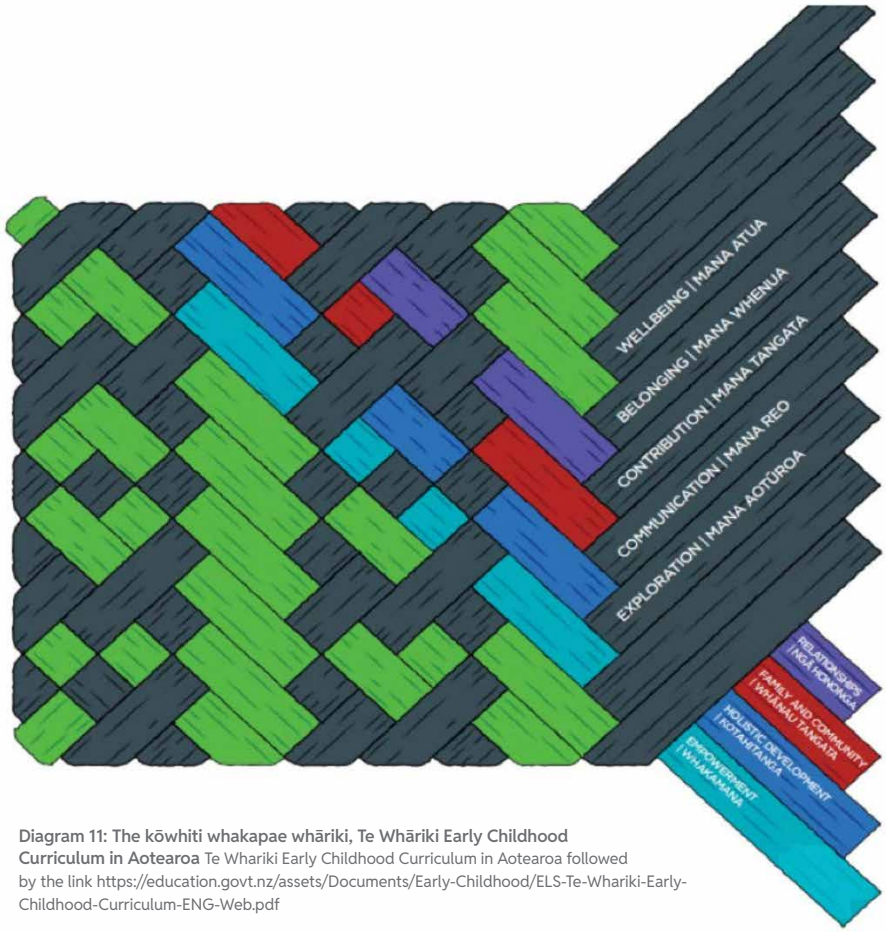


Diagram 11: The kōwhiti whakapae whāriki, Te Whāriki Early Childhood Curriculum in Aotearoa Te Whariki Early Childhood Curriculum in Aotearoa followed by the link https://education.govt.nz/assets/Documents/Early-Childhood/ELS-Te-Whariki-Early-Childhood-Curriculum-ENG-Web.pdf

The interconnected nature of the contexts that influence young people's development can be viewed through the metaphor of a woven mat. The woven mat or whāriki and rāranga (weaving) have deep symbolic and spiritual meaning for Māori. Weaving a whāriki takes knowledge, skill and time. It is almost always done together and when completely finished, a whāriki is a taonga (treasure) valued for its artistry and mauri (vital essence).

Te Whāriki is the metaphor used to describe the early childhood curriculum in Aotearoa. The curriculum is originally based on the work of Bronfenbrenner. Bronfenbrenner's work (described in Ideas in Action One) aligns with a Māori worldview, which emphasises interdependent relationships, and positions the child within whānau, hapū and iwi as a link between past, present and future.

Te Whāriki demonstrates how the principles of mana atua (wellbeing), mana whenua (belonging), mana tangata (contribution), mana reo (communication) and mana aotūroa (exploration) are interwoven with ngā hononga (relationships), whānau tangata (family and community) kotahitanga (holistic development) and whakamana (empowerment).

While the curriculum has been designed for young children, the principles are relevant to young people and positive youth development. These concepts recur throughout this resource. Te Whāriki demonstrates how they are interdependent and enmeshed.

Case Study Two –

Leon and Taylor

Leon and Taylor talk about community youth participation and youth advocacy. They were able to contribute in an inter-agency process as valued stakeholders, liaise with the wider youth sector and ensure a youth perspective was included in the decision making process. The narrative demonstrates the importance of youth participation in the wider community.

"When e-scooters, Lime scooters in particular, were introduced to Christchurch, they started by doing a short 2-month trial over summer. A reference group with different stakeholders was formed to have discussions around what it might look like and what rules and regulations they wanted in place, should that trial be extended. In this group they had representatives from the Police, ACC, CDHB, St John, Age Concern, the Blind Foundation and a few people from the Christchurch City Council. We were asked to be on the group to share the youth of Christchurch's voice on the topic, after we did our most recent online survey and some face-to-face surveys with people out in the community.

It was important that we were around the table. I suppose we (youth) were a key stakeholder, who would probably be using the e-scooters and that voice wasn't represented in the other people around the table.

To capture a youth perspective, we had a day where we went out into our community and surveyed young people across Canterbury and Christchurch. We also discussed it at youth council meetings with the group as well. Those surveys had a few clear messages coming through, so it was quite easy to represent what young people were thinking. The feedback we received on the e-scooter trial, as well as the feelings of the youth council, was brought to the reference group.

The reference group process wasn't youth led; we were there as people who were supporting the voice and we weren't leading the group. But we definitely felt like equals. They definitely gave us the opportunity to speak. They asked us for our opinion and we felt comfortable to say our opinion when the time came.

However, one of the challenges of the group was – we would go into a meeting and points were raised, and then they would turn to us and ask, "What do young people think about it?". But we didn't have time to get young people's opinions on it. Yet, they just wanted an answer then and there, which was quite hard, 'cos I'm then just giving my own opinion, I'm not giving the opinion of young people. If they had said, "Can we discuss this at next meeting and how can we support you to get the voices of young people for that next meeting?" that would probably have been easier, rather than just asking us for the opinion then and there.

Overall, we think it went quite well. When you get that many stakeholders around a table though, you're always going to have differing ideas around things. We don't know if we arrived at too many conclusions that everyone agreed on, but we had some really good discussions, and everyone was aware of what everyone else was thinking. There were a few people around the table who had opposing views. We feel there was more of that side.

We learned more about reference groups, that we do have a voice and that we do have the power to share the youth voice in Christchurch. That was definitely a good opportunity for us to develop ourselves in that manner. It also highlighted the importance of having youth on those boards. If we weren't there, possibly those views wouldn't have been represented. The young people we had spoken to were predominantly positive about the Lime Scooters. Young people were a key stakeholder, key people who would use the e-scooters and to have their voice represented in the decision-making was important.

It almost felt like if that youth voice wasn't there, it possibly could have been forgotten or not considered."

Practitioners' Perspectives – Case Study Two

Outcome 2 - Connected Communities

- Weaving with the three key approaches

Strengths-Based
The inclusion of the young people as equals around this table recognises the value and perspectives that young people bring to their communities. The young people were able to enhance the mana of the reference group, and further develop their own strengths by consulting their peers and including the voices of many other young people in the community.

Respectful Relationships
The young people involved in the reference group were connected back to their own youth council and a youth worker for extra support. The other members of the reference group asked the young people questions and they felt able to give their opinions.

Building Ownership and Empowerment
This was demonstrated by the young people's initiative to include other youth voices in the process. The young people identified the challenge of being expected to be able to speak for all young people without having the opportunity to consult. If the reference group process had included the opportunity to consult with more young people in its process, this would have further built ownership and empowerment.

The young people acknowledged that there were varying voices around the table, and limited times when everyone around the table agreed. However, the young people were satisfied with their role, were active participants and played a role that was meaningful.

- Relevance for funders / policy makers

Young people and communities influence each other, and connected communities require positive youth development practices from many different people and organisations. There are many policies and frameworks that guide how young people are able to be active participants in their communities, and the three key approaches in this document are useful guides to what needs to be included. It is important to recognise the needs of the young people as separate from the needs of the group, and be able to understand which needs drive the action or agenda.

Approach One

Strengths-Based

Approaches that recognise and enhance the mana of young people and value young people's whakapapa.

A Strengths-Based approach is a perspective that recognises that rangatahi, whānau, hapū, iwi and hapori have strengths. The approach is focussed on illuminating and/or developing these strengths..

Strengths-Based approaches apply equally to working with individual rangatahi and to working with whānau and hapori. They enhance the mana of young people and value young people's whakapapa. Mana is the inherent value every person has at birth enabling a sense of potential and purpose . Whakapapa is bigger than the family tree and is all the connections to people and places that make a person's history. It tells a story of bloodlines, where a person comes from and all the stories that encompasses. Strengths-Based approaches work to empower young people by affirming their strengths, and collaborating with them to use their assets [3, 7], while strengthening external protective factors, whānau connections, community support, tuakana/teina relationships and so on. Facilitating a Strengths-Based approach increases a sense of belonging and supports the development of a positive identity.

Often the strengths of young people may have been untapped or gone unrecognised due to a deficit view of young people that has long been part of many society's views of young people. This deficit view has often led to a focus on the things that are 'wrong' with young people or that need to be 'fixed' rather than recognising that young people have contributions to make and are important members of communities. A deficit view of young people contributes to negative stereotypes about young people; a Strengths-Based approach helps to rebalance this view.

A Strengths-Based approach should not lead us to ignore the struggles, vulnerabilities, and challenges that some young people and their whānau face. Young people are not vulnerable because they are young people, but external circumstances can contribute to creating vulnerability for young people.
It is important not to position young people as being inherently vulnerable or 'at risk'. Strengths- based approaches position young people as valuable and contributing members of society rather than viewing them as vulnerable and risky 'problems to be solved'.

One way in which strengths have been categorised is as both internal and external assets [26]. Internal strengths include talents, skills, knowledge, interests, dreams, hopes, goals, creativity, passion and connections. External strengths include support, empowerment, boundaries and expectations.

Strengths-Based approaches recognise that 'risk' and 'protective' factors are present in every young person's life. Protective factors can enhance life opportunities and support positive outcomes including supporting young people to cope with adversity and be less susceptible to risk factors. Examples of protective factors are having a caring adult in the young person's life, feeling a sense of belonging and having agency.
Risk factors are conditions or events that place young people at risk of poorer outcomes.

Some important things about risk and protective factors include:

• Risk factors tend to be positively associated with one another and negatively associated with protective factors. In other words, people with some risk factors have a greater chance of having even more risk factors, and they are less likely to be exposed to, or experience protective factors [27].

• Risk factors can be quite difficult to eliminate or remove from a young person's life.

• Protective factors and risk factors are not static. In different contexts, a particular characteristic may act as a protective factor in one context and a risk factor in another context.

• Protective factors and risk factors are not the same for everybody. What might be a risk factor for one young person may be a protective factor for other young people.

• Risk factors are not the same as risk-taking behaviour. Risk taking is a normal part of adolescent development. It is when risky behaviours start at a very early age, become too frequent, prolonged or continuously outweigh non-risky behaviours, that they can become a risk factor for poor outcomes.

• Culture plays a part in how we perceive what risk and protective factors are.

A key aim of strength-based approaches is developing protective factors. There are a range of Strengths-Based assessment tools that have been developed in New Zealand. These include the SCOPE assessment tool, Whānau capacity tool, the Mana Potential model, MĀUI model of youth entrepreneur development. As it is not possible to discuss these tools in detail, they are referenced in the appendix.

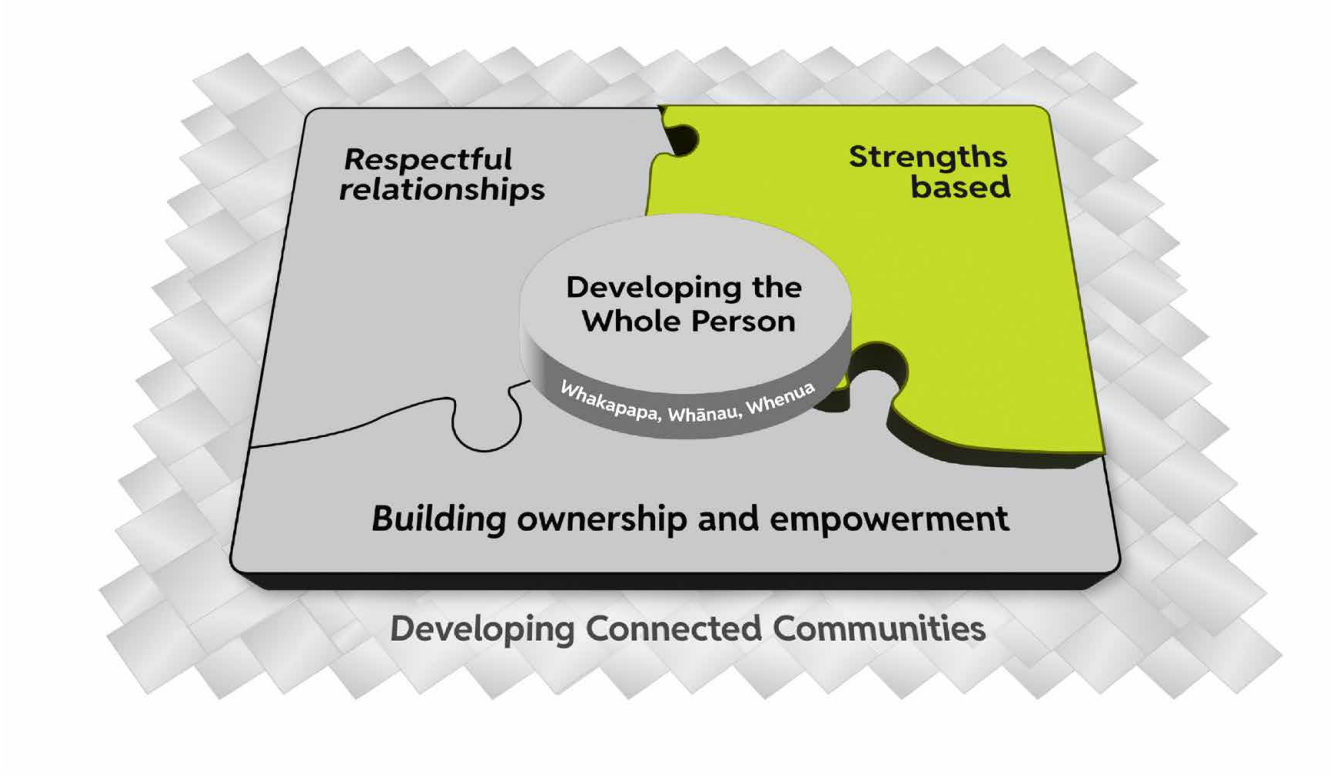


Diagram 12: Approach one – Strengths-Based

"Ehara taku toa i te toa takitahi engari he toa takitini".
"I come not with my own strengths but bring with me the gifts, talents and strengths of my family, tribe and ancestors".

(Here Huata attributes the whakataukī to Paterangi of Ngāti Kahungunu).

Reflective Questions –

8. What does a Strengths-Based approach mean to you? How is this evident in your work with young people?

9. How do you and your organisation create opportunities for young people to develop and demonstrate their strengths?

10. In what ways do you and your organisation identify and develop community strengths and resources?

Idea in Action 1 – Te Ara Whakamana: The Mana Enhancement Model

Te Ara Whakamana: Mana Enhancement is a circular tool that uses colours, imagery and metaphors of the Māori creation story to explore the uniqueness of the individual, their mana (spiritual authority, true nature) and their world. To ensure resonance and ownership, the model is designed to be adapted to fit the many iwi, hapū and whānau belief systems and stories as well as those from other cultures. Te Ara Whakamana: Mana Enhancement is supported in both indigenous and western science research. The model is implemented through training as a system change approach.

Designed and developed in Aotearoa, the tool employs a culturally centred framework for a Strengths-Based conversation that explores who we are, where we come from, our sources of strength and resources, and how we face life's challenges. The framework of the model provides structure and positive cultural relevance to assist in self-awareness, self- regulation and reflection. This process creates opportunities to do something differently, in a new and sustainable way, in order to manage crisis escalation at an early stage.

Te Ara Whakamana: Mana Enhancement assists problem solving by supporting co-construction of plans for positive behaviour change that are shared. Kaumatua, kuia and elders are invited to assist in providing local knowledge of land, culture, history, beliefs and practices (whakapapa and tikanga) to ensure local relevance and resonance.

The critical component lies in the capture and recording of the voices of rangatahi, which become the platform from which to engage with key people such as social and support workers, psychologists, police, judges, teachers, whānau, hapū, iwi and hapori. Across agencies, the mana of rangatahi is enhanced through the sharing of strategies and plans that are created by' instead of 'for' them.

The engagement, the model and plans, and the shared support network, work to uphold a positive cultural identity, develop emotional literacy, promote behaviour change, strengthen relationships, reduce stress and improve health and wellbeing outcomes for all involved.

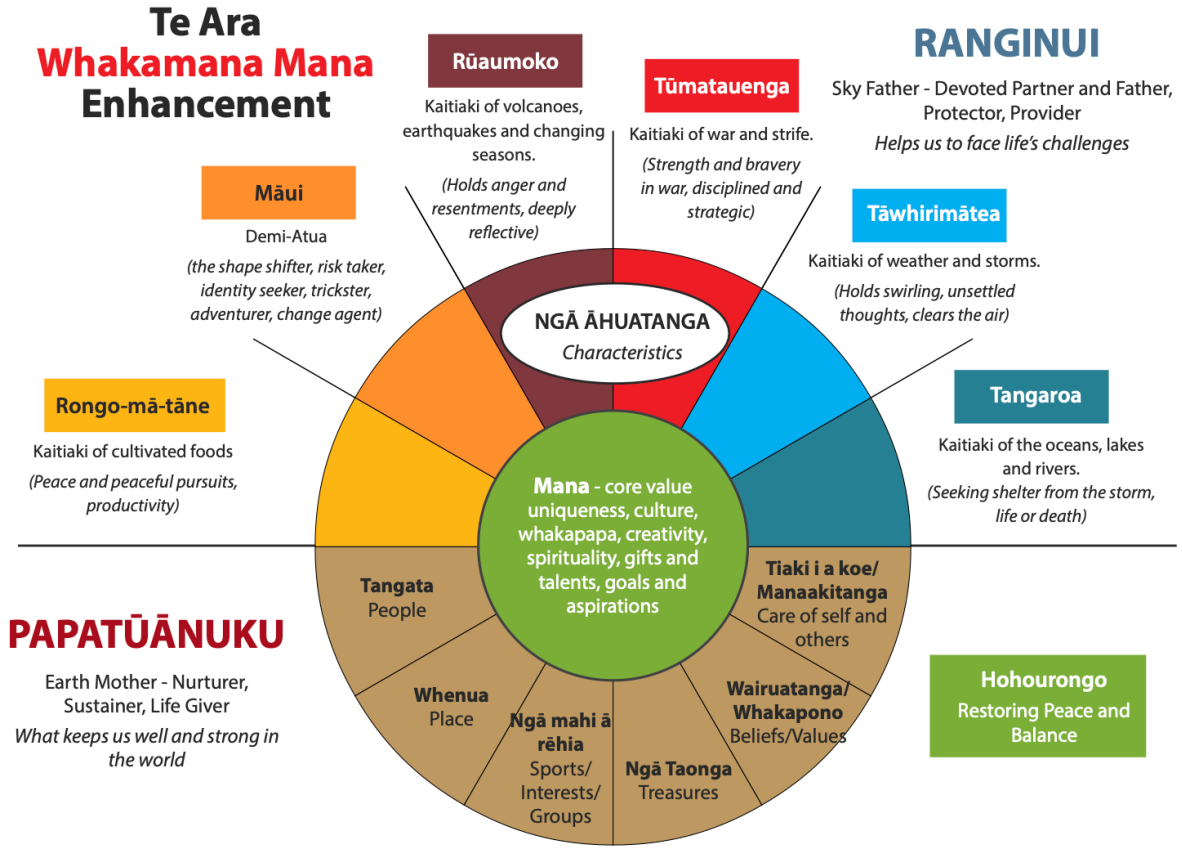


Diagram 13: Mana Potential Model
http://www.akosolutionz.com/
Kaitiaki of volcanoes, earthquakes and changing seasons.

Idea in Action 2 – Circle of Mana

Circle of Mana is a locally developed model of practice based on the Circle of Courage [28].

Circle of Mana was developed by Praxis in consultation with the people who originally developed Circle of Courage12 and places Mana at the centre of the model. People working with young people should ask "what does a young person need from their connections with people in their worlds in order to grow into their potential?".

The model identifies four basic needs:

- To belong.
- To become good at stuff.
- To take responsibility.
- To act generously.



Diagram 14: Circle of Mana
www.praxis.org.nz/workshopresources (select RAP slides)

Circle of Courage

The 'Circle of Courage' reflects traditional Native American philosophies of raising children alongside Positive Youth Development (PYD) practices from a Western worldview [28]. The foundation is four key developmental goals that support the transition of a young person through their journey into adulthood. These four traditional values and goals are:

1. Belonging – "I am loved".
2. Mastery – "I can succeed".
3. Independence – "I can make decisions".
4. Generosity – "I have purpose in my life".

The Circle of Courage is attributed to Lakota Sioux traditions of the Medicine Wheel. It acknowledges that these four key factors must be present for the healthy transition of young people from childhood to adulthood. The design of the model is divided into four quadrants dedicated to each of the four values and developmental goals. As a sacred icon, the Medicine Wheel signifies the importance of balance, harmony and interconnectedness of life and the relationships we have with each other.

The Circle of Courage incorporates other meanings. It represents the four compass directions (East, West, North, South), and the four elements (wind, water, fire, earth) of the universe. The four colours of the model symbolise the different races and the importance of equality.

Idea in Action 3 – The Māia Model

The Circle of Courage [28] also inspired the development of other localised models of practice reflecting te ao Māori (Māori worldview) methodologies supported by research and evaluation [29].

As an example, the Māia/Awhi Model developed by Te Ora Hou Aotearoa focuses on collectivism, highlighting the role of whānau and community in healthy youth development, rather than an individualistic approach. Placing whānau at the centre is an acknowledgement of the role of whānau as the central point of connection and identity for Māori.

The model reflects four core concepts:

- Whānau – belonging/identity.
- Pūkengatanga – mastery/competence.
- Mana Motuhake – independence/responsibility.
- Atawhai – generosity/contribution.

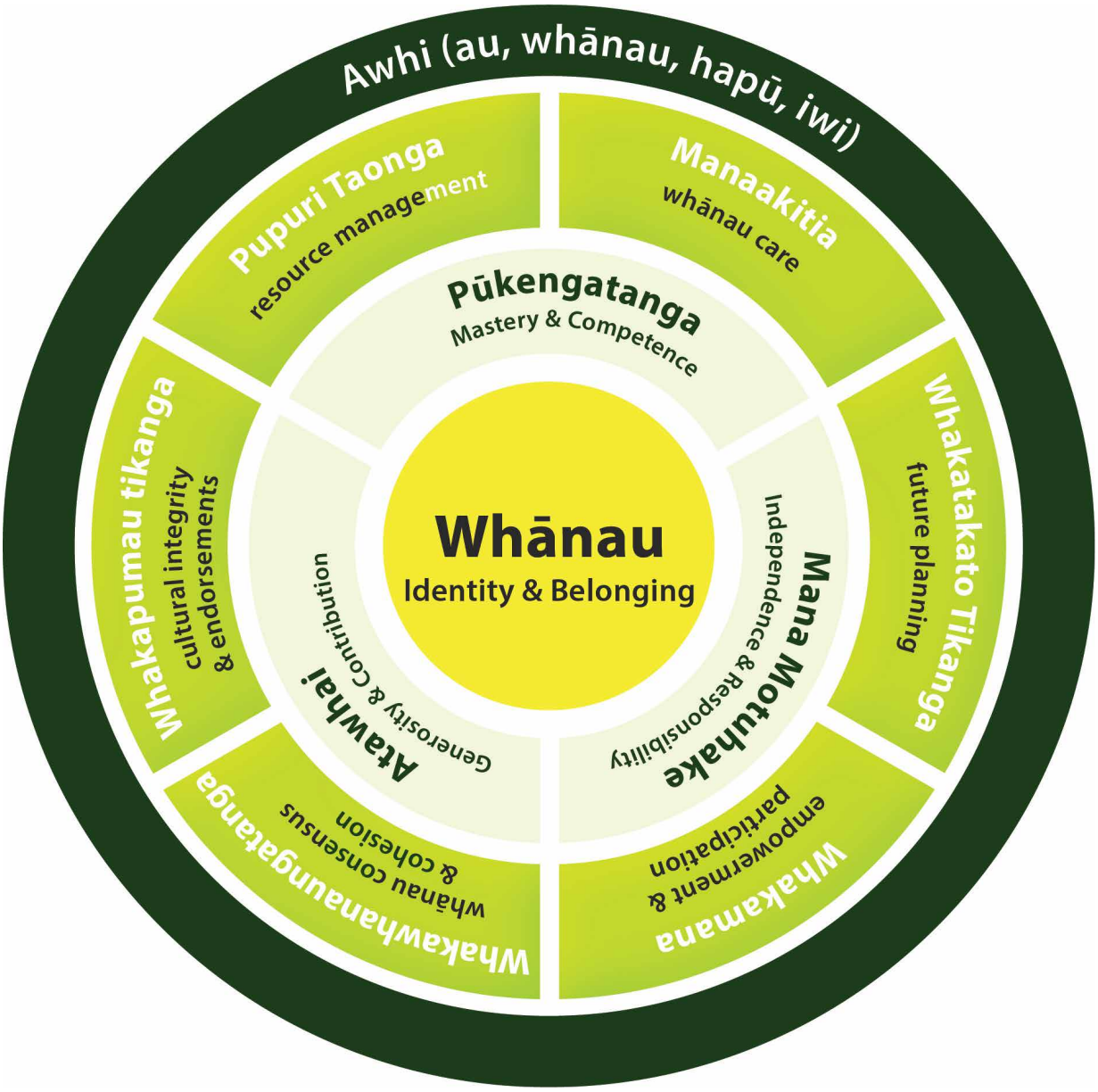


Diagram 15: Māia – Te Ora Hou Aotearoa's Model of Practice
http://www.toho.org.nz/home/tohatoha/maia/

Case Study Three –

James

James discusses how focussing on his strengths and his determination to maintain a strong work ethic and build a better life, has helped him develop as a person. With support from his youth worker, James has become more confident in his abilities, developed his assertiveness, and overcome challenges.

"I wasn't confident at school. I wasn't paying attention at school and I couldn't focus – a weakness, I'd say. But since I've been working, I've changed a lot. I've realised that I have a good work ethic, just getting into any job regardless of the difficulty and keeping rhythm with it. I think that's my strength. I realised I could be quite quick with things and get things done very fast. I am a fast learner and I am fast to do things, that'd probably be my strength. I guess it all started when I was helping my dad with gardening, which turned into work ethic, getting on with things and not stopping until the job's done.

My work ethic has been pretty important. I guess your ethic is how much effort you put into things, and it can be applied to a lot of other stuff in life. It's the same with confidence, that goes into other areas too. Initiative, that's not just things that you can use in the workplace, it's everywhere you go in life.

I try and use initiative a lot at work. Working with my youth worker has helped me in a way. I'm being more assertive and trying to do things without being told. I just realised that no one wants to be at work a lot of the time. There are people who want to be there, but everyone wants to just go home, everyone wants to have a break or something. It's about just making it enjoyable for everyone and realising that everyone's on the same page, it's about making it as easy for everyone to get on with it. Once you understand that, then it's like a respect as well. People like to work around you more, which helps with just getting on with work.

My work ethic has helped me put some discipline into something, like when I'm doing things that I don't want to do, but I do because I have to. By focussing on my strengths I've been able to get on with things. It's helped me with finding a new flat – it's an intimidating thing and I'd usually be like, "f*#k this", but I was able to sort it out. My current place has been an unhealthy house to be in. The one I'm moving into is better for me. I've learnt the confidence to manage that, sort it out and communicate with my landlord and all that.

I'd say confidence helps me with social things a lot because I don't really like to interact with new people a lot of the time. Confidence has helped me go into restaurants and cafes and just handing in a CV to some random person at the counter. That's been something that I've always wanted to do, but I'd go to do it, get to the door and then walk away 'cos I can't do it. Now, in being able to do that, being able to talk to someone and advertise myself, like "this is me and I'm very keen", literally shows them that I am keen.

I guess when you grow those strengths, it increases everything else. Your weaknesses get a little better as well. It goes hand in hand. What you do to one will affect the other in other areas too. I enrolled in a barista course today, it's something I've wanted to do for a while. I want to get that finished. Then, I'd like to save up some money, get my restricted and a car, so I'm on the road to doing that.

It's cool when you have something you're passionate about and you're learning."

Practitioners' Perspectives – Case Study Three

Approach 1 - Strengths Based

- Weaving with the two outcomes

Developing the Whole Person
Once the practitioner had built a positive relationship with James, they asked what strengths he would like to develop. They created opportunities to transfer his confidence into new areas in a safe and supported environment, and then eventually reduced support so James could undertake his tasks on his own. Initially, the practitioner had to consider how to create a safe space and the tools that can support this (e.g. humour/fun, compassion, good planning and communication).

Developing Connected Communities
The youth organisation wanted to enable opportunities where young people are positively integrated in the community by supporting him to lead volunteers and visitor groups in different activities.

- Relevance for funders / policy makers

The opportunity James had to gain experiences with different groups in the community was important in building his own wellbeing as well as his sense of his own contribution to society. This shows how outcomes for the individual and the community are hard to separate.


GEMFUL
POWERADE
ZERO
ZERO SUGAR

Approach Two

Respectful Relationships

Approaches that prioritise whānaungatanga and are sustained by manaakitanga.

Youth development approaches acknowledge relationships with and guidance from supportive others as an important part of healthy development. Positive Youth Development (PYD) approaches reinforce the need for these relationships to be respectful. Respectful Relationships are seen to be those that prioritise whānaungatanga[13] and are sustained by manaakitanga. [14]

Integral to the Aotearoa New Zealand context is Te Tiriti o Waitangi and its legal principles that define the 'respectful relationship' between Government and Tangata Whenua. These principles (partnership, participation and protection) are not only enshrined in legislation and policy, they are oundational principles for developing relationships that best support the healthy development of rangatahi, whānau, hapū, iwi and hapori.

Respectful Relationships and connections weave across all models associated with PYD. Relationship building provides the foundations of growth for young people. Numerous research studies in Aotearoa across the disciplines of health, education, youth development practice, and whānau ora demonstrate the positive impacts quality relationships with adults can have for youth development [7, 29–33]. Research shows it is important for young people to have at least one significant strong and supportive relationship with an adult enduring over time [34]. In practice this can include anyone who is involved with or works with young people, not just adults. Caregivers, parents, kaumatua, schoolteachers, sports coaches, leaders, youth and social service workers and many others all have a responsibility to form respectful mana- enhancing relationships with young people. Relationships that are mana-enhancing are where a person feels their inherent value has been increased as a result of the relationship and they have a sense of value.

Respectful Relationships provide space to create the right environments for healthy development to occur. In particular, research and experience shows us that high challenge, high support environments that are created by knowing a young person and working with them 'where they are at' are particularly useful in supporting a young person's learning and development.

For example, picture a group of young people, accompanied by an experienced facilitator, wanting to climb a small peak from a valley, but doubting they could. With encouragement from the facilitator these young people were challenged to face their doubts and set a goal to do the thing they perceived they couldn't. To achieve this goal they needed to make a plan and collectively use their skills to demonstrate their competency for the journey they were embarking on the next day.
The next day, they set off and began to follow their plan. When the weather changed unexpectedly, with support from the facilitator, they adapted their plan which meant that although their original goal wasn't obtained their internal sense of achievement was high. Their adaptability allowed them to arrive back safely, with a sense of achievement and success. Two hours of storytelling and reflection by the group afterwards demonstrated that confidence, resiliency and development had occurred. High support was illustrated in this example by a facilitator who knew the group well, had strong relationships with each member of the group and by the group knowing that the facilitator always had their back (unconditional support). High challenge was illustrated by the groups initial doubt about their ability to achieve. Now, driven by their desire to achieve, they set a goal that was highly challenging that included trying weather and physical environments and called on support where needed.

Whānaungatanga – The relationships a person has to other people and places and connections between people such as whānau, hapū, iwi and hāpori.

The root word of 'Manaakitanga' is 'mana'. Manaakitanga is the actions though which you uphold mana, to acknowledge someone's value in an ongoing way, for example, showing generosity, hospitality, respect and care.



Diagram 16: Learning Environments Matrix
Adapted from: Mariani 1997 (http://www.learningpaths.org/papers/papersupport.htm) by Paddy Pawson (St John of God Waipuna using the words of young people. [35]

Building Respectful Relationships

Three important concepts that support respectful relationships include:

1. Mana-enhancing practices
2. Person-centred approaches
3. Agency

Mana-enhancing practices

To have a clear appreciation of what is meant by the phrase 'mana-enhancing practice' and how this can be applied to youth development practice, it's important to understand the context of the term mana and its relevance within a Māori worldview.

Mana is inherited through wairua (spiritual connection) and the product of mauri (life force). It is because of this interconnection that specific outcomes are achieved. For example, crucial to establishing and maintaining good relationships is using tikanga or the practice of manaakitanga – to express generosity and respect. A review of the word manaakitanga shows how it is comprised of 'aki' and 'mana'. 'Aki' is to urge forward our 'mana' so that it is visible, influential, and far reaching [36].

Mana-enhancing practice is grounded in kaupapa Māori or cultural philosophies and practices. The health and wellbeing model 'Te Whare Tapa Whā' [37] is an example of how a kaupapa Māori model of practice can be utilised to demonstrate mana-enhancing practice. The symbolism of a structure of a whare (house) and its four sides (taha), which when equally supported will ensure the whare has a strong foundation to maintain symmetry and strength. Supporting and enhancing a person's connection to their taha wairua – spiritual side, taha tīnana – physical side, taha hinengaro – emotional side and taha whānau – family side helps to build durability and resilience.

Other actions and principles to consider when implementing mana-enhancing practice are building collaborative relationships that are meaningful and reciprocal, discovering what common values exist, sharing knowledge, and recognising the importance of language. For example, the correct pronunciation of a young person's name if it is in te reo Māori (or any other language) is acknowledging the mana of their name and their whakapapa. Participating in cultural activities, recognising the important role that cultural narratives have, learning about the various customs and protocols that exist can enable us to be cognisant of the world views that connect traditional concepts into today's environment, and the influence this has on rangatahi Māori perspectives.

There is a saying or whakatauāki "mahia te mahi, hei painga mō te iwi" doing what is best for the people and at the heart of the matter, it's about family and community "whānau me te hapori ki te manawa." Incorporating a whānau-centred approach reinforces the ability to maintain a mana-enhancing practice. This retains a kaupapa Māori focus at the core of the work and keeps it grounded in cultural practice. For mana-enhancing practice to be effective it needs to be holistic and consider the whole person, their values, and the people around them who they identify as best placed to help them. No matter the culture or belief system, by encouraging and affirming individual perspectives in that culture or belief system, the uniqueness of the individual is encouraged and affirmed. This holistic approach is sound practice and is effective in supporting other cultures and groups, as is the importance of empowering families from Strengths-Based socio-cultural constructs.

Person-centred approaches:

Person-centred and relational approaches are well established as significant factors in the development of healthy outcomes when working with people. Rogers (1959) [38], the founder of person-centred counselling, coined the phrase "unconditional positive regard" as a prerequisite for effective helping relationships. However, this is only one aspect of a respectful relationship. A person-centred approach is a relational and Strengths-Based approach that creates the conditions to enable us to work 'with and alongside' rather than 'on' young people. This allows interactions with young people to be guided by where young people are at. If we are able to work with 'where a young person is at', they are more likely to feel heard and understood. As a result, we are likely to be in a better position to develop more enduring relationships with them. It is important to note that person-centred approaches, by considering what is important to an individual, also highlight the importance of including whānau (as defined by each young person) where possible.

Agency and Respectful Relationships

Agency is a term to describe people's ability to have control over their own lives. Agency is a significant part of Respectful Relationships. Working in an empowering and respectful way involves 'giving' power to others. An example is giving young people a meaningful say into decisions that affect them. The use of agency in practice also recognises that young people may choose to express themselves in ways that may not be seen as legitimate by decision makers and dominant societal values. Think about the different situations young people may be in and how they express themselves when they have relatively little ability to influence decisions that affect them. Empowering young people involves not only giving them space and opportunity to express power but must also acknowledge their own ways of exercising their power.

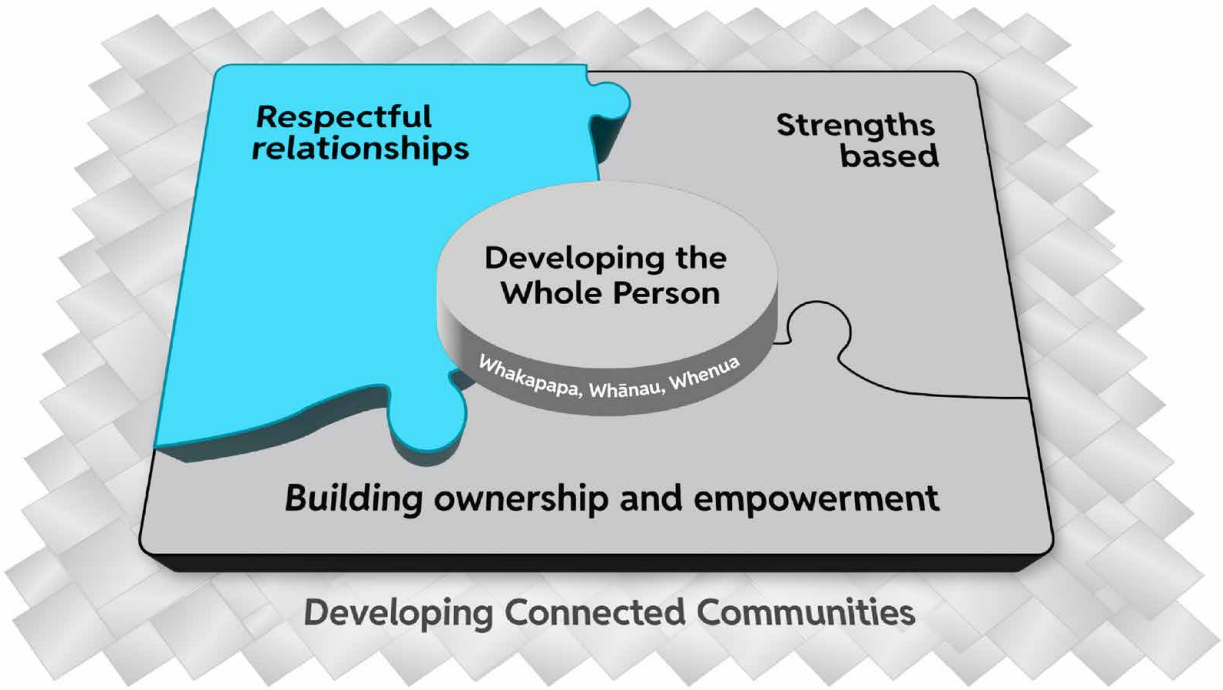


Diagram 17: Approach two – Respectful Relationships

"In a lot of my films, the biggest theme is family, making families out of those around you."

Taika Waititi – Film Producer

Reflective Questions –

11. What does it mean for you/your organisation to work in a 'mana-enhancing' way?

12. How do you enable the young people who you work alongside to experience support, challenge, and growth in mana-enhancing ways?

13. In what ways do you create and maintain respectful relationships with whānau and why is this important?

14. Think about the diverse cultural identities of the young people who you work alongside (such as ethnicity, sexuality, gender, disability, religion). What policies and practices do you and your organisation have in place to ensure that all young people who you work with are respected, safe and supported? What policies and practices need to be developed?

15. What processes do you and your organisation have in place to refer young people to other sources of support when you are unable to best meet their needs?

Idea in Action 1 – Mana Taiohi: Youth Development Principles Aotearoa

Released by Ara Taiohi in 2019, Mana Taiohi is a principle based framework that evolved from the principles of youth development previously outlined in the Youth Development Strategy Aotearoa [39].

Mana Taiohi principles are relevant in youth work practice and are inherent across the two outcomes and three approaches of the PYDA. The different ways they are implemented can be seen in the Ideas in Actions and Case Studies in this document.

The comprehensive review of the YDSA highlighted the need for the six principles of the YDSA to be updated to reflect youth development in 2019 and the rich cultural heritage of Aotearoa. In order to encompass the range of contributions for the Arotake (review) of the YDSA, and to reflect calls for a kaupapa Māori and Treaty-based concept, a Māori framework (Kete Kupenga) was developed. The Kete Kupenga framework features a loose diamond weave which starts simply and develops into an intricate knot where double strands meet. The four double strands feeding into the knot represent components of intersectional youth development (described below).

Mana Taiohi is informed by the voices of young people and people who work with young people, Aotearoa based literature into positive youth development, and a Te Ao Māori worldview.

Mana Taiohi is based on the overarching principle of mana, and a further 8 interconnected and holistic principles.

The principle of Mana is defined as "the authority we inherit at birth and we accrue over our lifetime. It determines the right of a young person to have agency in their lives and the decisions that affect them. Enhancing the mana of young people means recognising what is right with them, as well as the reality of their world. Young people are supported to have a voice, work to their strengths and step into leadership".

Four of the eight principles highlight the mana that young people have:

• MAURI (TAIOHI) - We fuel the mauri, the inherent life spark of young people, supporting the development of their identity.

• WHAKAPAPA (TAIOHI) With young people we understand and affirm their whakapapa.

• HONONGA (TAIOHI) With young people we understand hononga, identify and strengthen connections.

• TE AO (TAIOHI) With young people we explore Te Ao, the world of the young person.

The remaining four principles demonstrate how youth development can enhance mana:

• WHANAUNGATANGA With young people we prioritise whanaungatanga, taking time to build and sustain quality relationships.

• MANAAKITANGA With young people we uphold and extend manaakitanga, nourishing collective wellbeing.

• WHAI WĀHITANGA Acknowledging mana, whai wāhitanga recognises young people as valued contributors to society, giving them space to participate, assume agency and take responsibility.

• MĀTAURANGA With young people we are empowered by rich and diverse mātauranga, informed by good information.

These principles, outlined in the diagram outlined in the diagram over the next page, exist in relation to one another and are stronger when connected together.

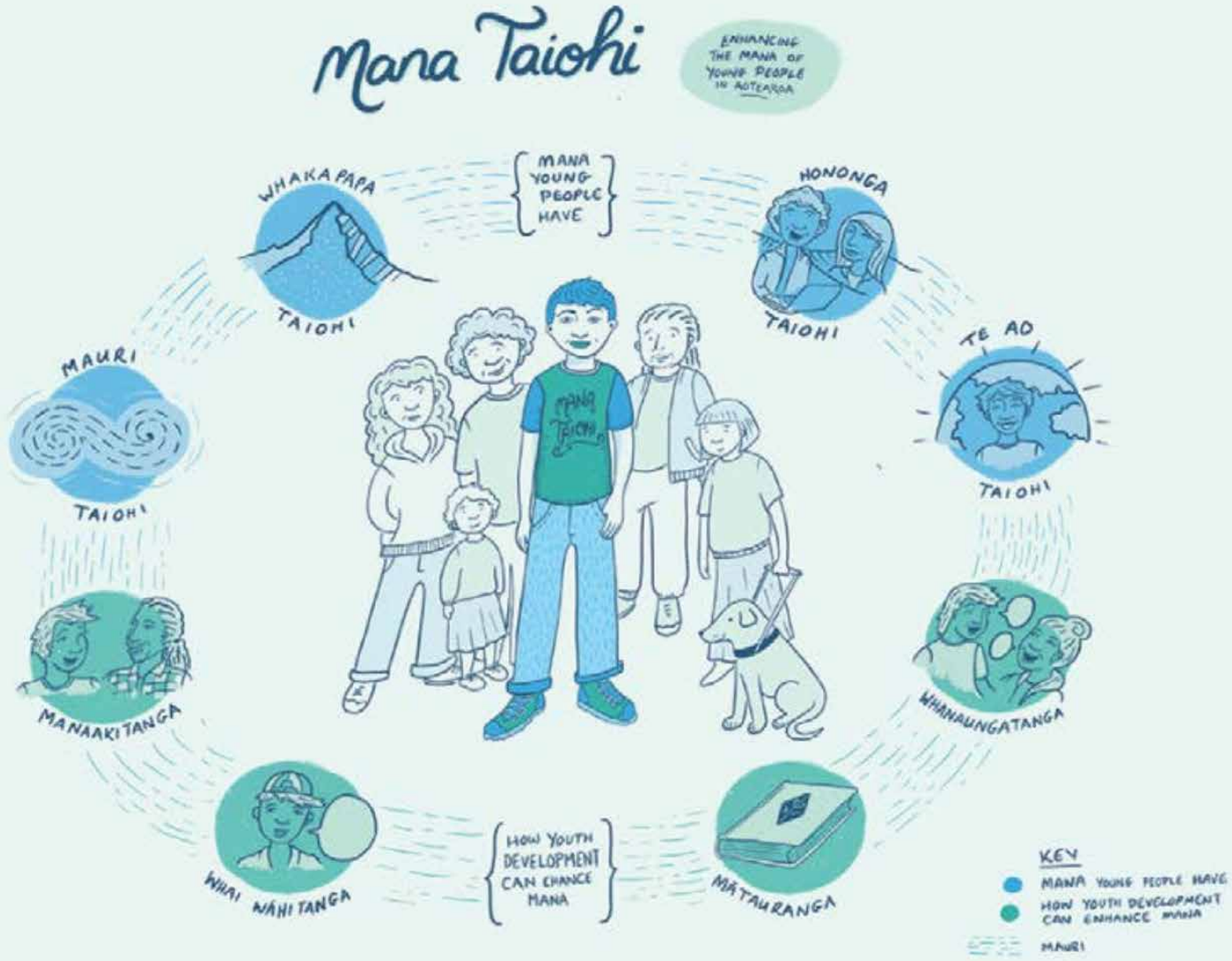


Diagram 18: Mana Taiohi: Principles of Youth Development
For full details about each of these principles go to:
https://aratiohi.org.nz/resources/training-and-resources/mana-taiohi/mana- taiohi-principles/

Idea in Action 2 – Mana Ōrite

Often adults working alongside young people are faced with developing connections and relationships with those young people and their whānau from another cultural background. In order to help us embrace diversity and be responsive to other cultures, it is important to acknowledge and continually reflect on our own assumptions, beliefs and biases. Wherever we go, in all the contexts in which we work, we bring these assumptions, beliefs and biases. These are often formed unconsciously through our experiences including our upbringing. It is important to understand what these are, and how they impact on our work with others. This is often referred to as unconscious bias. Everyone has unconscious bias, it essentially helps us to take a 'shortcut' in how we relate to people in how we think, feel and act. For instance, we may use our assumptions to make a quick decision about a situation in the absence of information which can lead us to draw wrong conclusions and act in ways that are not supportive of the young person.

It should not be forgotten that power dynamics are present in all of the relational spaces in which we interact. Power is about what happens in a relationship and how that power can dictate action or response from a young person. Uncovering our unconscious bias and being open to learn in partnership with young people is the first step in developing Respectful Relationships.

A decade of research in secondary schools developing culturally responsive models of practice for teachers has resulted in Berryman, Lawrence and Lamont (2018) [31] describing cultural relationships using the metaphor of 'Mana Ōrite'.

Mana Ōrite emphasises that it is important to start with where young people are at and recognise that they bring with them their own cultural values and ways of being and doing. It is also important to recognise that we bring our own cultural values and ways of being and doing to the spaces in which we work with young people.

In the spaces in which we work, it is important to value the ways of being and doing of the young person and their whānau. This should be central to and be used in real and practical ways to enable your work with each young person.

> "At the signing of the Treaty of Waitangi, the relational intent was understood by many iwi as mana ōrite. This, as a metaphor for interdependent relationships, brings responsibilities to both groups to maintain the mana of the other, and understand the mana of both as ōrite. In English, this relationship has been translated as a partnership, however, the parameters of this partnership have continued to be defined by the majority partner." [31 p.4]

Rather than just being responsive to the culture of others, the other key challenge is to develop and be part of cultural relationships with others. Adults working with youth have an essential part to play in understanding and either perpetuating or disrupting traditional power relationships within the concept of partnership.

Berryman, Lawrence and Lamont (2018) [31 p. 6-7] outline the key aspects of building cultural relationships. While they apply them to educators these are applicable for everyone working with young people.

These are:

- Nurture mind, body, and spirit for the all-round development of youth.
- Seek mana ōrite-type relationships with whānau for the wellbeing of youth.
- Build relationships that support mana and wellbeing of youth.
- Respect the physical and spiritual uniqueness of the youth.
- Value and nurture culture, language, and identity that honours and respects all people.
- Emphasise the importance of whakapapa so that young people grow secure in the knowledge of their identity.
- Create a context for young people to pursue what inspires them and determine their own success.
- Centre the youth within the learning in ways that respond to their interests, questions and inspiration.
- Value and legitimate culture and identity through the curriculum.
- Promote learning as an enjoyable and stimulating experience for youth.
- Encourage young people to explore new challenges and take risks in learning.

Case Study Four – Tessa

Tessa describes the relationship she had with her youth worker Julia, and how their initial engagement evolved from a casual conversation about goals to a profound sense of connection and shared interests. Julia's approach has supported Tessa to set boundaries in her own life. Julia is someone who is dependable, supportive, listens and encourages reflection.

"Our relationship was set around having a weekly one-on-one catch up and talking about what my goals and needs were. Julia didn't have it super structured, at the beginning it was really nice because it started off really casual, with chit chat like, "How are you? How are you going and feeling?" As we started to get to know each other more, it became a bit more structured, which is what I needed and to think more outside the square with questions like: "Why am I here? What can I achieve? What do I need to think about doing?" and preparing myself in terms of further study or getting work and stuff like that.

Having common ground is really nice. We had quite a lot in common and I think that really helped me feel comfortable talking out some of the harder subjects, just having a connection that is light hearted. I think that's what you need when you're feeling a bit isolated from community. Sometimes when you're in that state, you don't really know how to connect because you've been down for a while. You actually just need to get out of your own head and find something in common with someone. Then, before you know it, you're like, that's not really that hard.

We'd often talk about food, plants and other things. It was really satisfying to feel like Julia actually appreciated me as a person. I really appreciated her and the value that she brought to cultivate the connection as well. Julia is a very gentle and \supportive person, she's quite grounded and calm. She'll approach you with a soft mannerism but she's also capable of having a laugh and being a little bit silly as well. She's a comfortable person to have as a youth worker because she knows how to get along with people and she also knows how to assert her strengths. She's a grounded role model who will pull you in line if you need some structure as well.

I remember she could come from a place that's quite soft and say, "Maybe you could think about saying this or doing that a little bit differently?" But she'd always get straight to the point. I think in some situations, it's really helpful to call it how it is and let that person know their behaviour is unacceptable, and they need to reconsider how the other person would feel. There's so much value in that because then you know where you stand. It was always respectful. I think Julia was crucial in helping me check my boundaries with other people because quite often, I would have situations where others would overstep my boundaries. I didn't actually know how to let them know their behaviour was unacceptable to me. Just having Julia by my side to support me and let them know, "This is not acceptable, you needed to respect her boundaries." Then, she set me up to go and be able to do that on my own a little bit more with that person. It was quite helpful.

I guess a youth worker takes on that extra element of being someone who's there to support you. They make time to catch up, check in and see how things are going, whereas teachers are there to educate you. It's also different from parents, 'cos you're not related to them and they don't have the same emotional ties to you as your parents would. I guess part of their job is to have undivided attention towards you and to support you. In that way, you're like, I know that this person's here for me right now. I can be comfortable and open up to them and I might as well make the most of that connection for that time.

I think Julia leads by example because she's quite a positive, passionate person, who has things going on in her own life with her hiking, surfing, catching up with friends and cooking. For someone to be balanced in themselves in their own life and be feeling satisfied from what they're doing, really comes across when they're trying to support you in creating the same things for your life. It's quite inspiring to hear other people's or Julia's stories, the places she would go in the weekend and things like that. Just having a balance of gentleness and playfulness is important, if someone is vulnerable – creating a light-hearted atmosphere for them to relax in and be okay, to be supported without being judged or pressured to open up too soon. It comes quite naturally to me to open up, but I can imagine, for some people, it might be a little bit harder and then they need a little bit more support."

Practitioners' Perspectives – Case Study Four

Building Respectful Relationships

- Weaving with the two key outcomes

Developing the Whole Person
The practitioner saw the need to start in a relaxed, non-structured manner and, as the relationship developed, could encourage deeper questions and reflections. The practitioners ability to be silly and have things in common, yet still establish and maintain the professional boundary was critical to ensuring expectations were maintained and outcomes achieved. The practitioner relied on their emotional intelligence and the ability to hear what was not being said.

Developing Connected Communities
The practitioners ability to maintain the relationship with Tessa, including post intervention, was key to breaking down Tessa's barriers around connecting to others (friends, whānau, and community) and being able to achieve her goals outside of the organisation.

- Relevance for funders / policy makers

This story highlights the time it takes to build some relationships and to then create opportunities for experiences where power is neutralised yet respected. This story also highlights the importance of being able to continue the practitioner / young person relationship post intervention and the impact on the practitioner's work load.



Approach Three

Building Ownership & Empowerment

Approaches that affirm young people's agency, prioritise active participation and are grounded in the right to tino rangatiratanga.[15]

Building Ownership and Empowerment starts from the position that ownership of youth development processes and outcomes lie with rangatahi, whānau, hapū, iwi and hapori, with the aim of supporting people to enable their own development. Respectful Relationships provide the foundation for working in empowering ways, requiring us to think about what it means to work alongside rather than 'on' people; journeying with people. When we work in this way people and communities are seen as 'experts in their own lives'. Outside expertise and organisations may be needed or helpful in supporting young people but the process is not invested in the organisation, rather it is invested in the people they are working with.

To work in this way means to be working in partnership with rangatahi, whānau, hapū, iwi and hapori and involves:

- Acknowledging and working with where young people are at.
- Sharing power.
- Acknowledging young people for their strengths, experiences and perspectives.
- Enabling young people to exercise the core competencies required to be self-determining adults.
- Recognising that young people have the ability to make decisions that affect their lives and to direct their own development.
- Being responsive to the voice of young people, their views, and their experiences.
- Providing the space and support for active participation.
- Ensuring young people have opportunities to have meaningful input into decisions that affect them.
- Advocating for appropriate resources and support to be available to enable young people to direct their own development.

While many of these points have been explained in previous sections, the three elements of participation, power and agency, and advocacy are crucial to Building Ownership and Empowerment and are covered in more detail below.

Participation

Young people's participation in community and youth organisations should be valued:

1. for the key role it plays in building ownership and empowerment; and

2. because it enhances the inclusiveness of the organisations by being open to young people's viewpoints and responses to challenging issues [40].

Youth participation is an evolving practice. There are many models of youth participation that are written from particular contexts and disciplines. We need to understand the contexts in which the models we use have been developed, so that we do not unconsciously reinforce systemic bias.

Youth participation needs to centre on the development of the young person, recognising their right to participate in decisions that affect them. As a signatory to the United Nations Charter on the Rights of the Child (2009) [41] all New Zealanders should be supporting child and youth participation. Lundy (2007) [42] talks about the right to have a voice and the responsibility of organisations to give young people an audience and give their views weight. The journey of youth participation should be a Positive Youth Development (PYD) journey providing young people with opportunities to develop their skills, competency and confidence along the way.

15 Although tino rangatiratanga is often used in a political context to refer to self-determination, in this document it refers more specifically to the right of rangatahi, whānau, hapū, iwi and hapori to determine their own lives.

This way of viewing participation may challenge some of our methods of interacting with and gathering the views of young people and community members. For instance, the empowerment of young people and communities is limited if the only opportunities for them to participate are 'one off' or short-term consultation processes. In youth development, work participation primarily occurs through respectful relationship building which requires time and reciprocity, as partnership building is a relational process. Examples of barriers include, but are not limited to; a lack of resources and time to be able to participate; barriers to being able to attend meetings such as location of meetings and transport; cultural barriers such as language and accessibility and the methods which we use to gather diverse community voices.

Most importantly participation should be more than a procedural 'tick box' exercise. To be truly empowering, participation in systems and organisations should lead to:

• The development of programmes and activities that are informed by the people who they are intended for, including youth and community identified needs, priorities and goals.

• Actual and tangible benefits for rangatahi, whānau, hapū, iwi and hapori that are meaningful for them.

• Resources being directed towards and invested 'on the ground' in our communities, particularly towards young people themselves and our frontline services and practitioners who are working within and alongside communities.

• Funders and decision makers giving realistic consideration to resources required, to enable rangatahi, whānau, hapū, iwi and hapori to develop themselves sustainably.

Power and agency

Power and agency are another key part of ownership and empowerment. As previously outlined, agency is the method by which individuals and groups of people exercise influence over the decisions that affect them. Think about the things that enable and constrain people to be able to act in a certain way and have influence over things that affect them. For example, think about the interactions between a young person and an organisation:

• Who gets to make decisions about issues that affect the young person?

• Who gets a say in what informs these decisions?

• Where is the voice of the young person in decisions that affect them?

• Where is the voice of the young person's whānau in decisions that affect them?

• Is decision making being shared and if so, with who and how?

The outcomes of decisions that are made can also tell us a lot about how power and agency are present in a context. Reflecting on these questions before and after decisions are made can help us better share power and acknowledge agency:

• What actions were taken and how did these affect the young person and their whānau?

• What are young people's and whānau views about how helpful these actions and outcomes were?

• Where did resources end up being invested and allocated?

It is also important to think about the ways in which power impacts on each of the different contexts of young people's lives. This includes larger societal contexts such as cultural systems and the media; organisational contexts such as young people's interactions with youth services; schools and work-places; and in young people's everyday interactions with others. Rangatahi, their whānau, hapū, iwi and hapori are impacted daily by these different sites of power where decisions are made about and for them.

Power is not experienced in the same way by everyone. Some contexts may be more empowering for some people and groups of people compared to others. Larger social, political and historical factors play a big part in this. In Aotearoa New Zealand this requires us to consider issues such as the ongoing impact of colonisation on Māori, structural racism, and those groups of people who are marginalised, stigmatised, and discriminated against by dominant societal values. Research shows that these larger issues have a significant influence on the experience and outcomes that different young people, their whānau and families have in systems such as education and employment [43].

> "The only power people really have is the right to speak and assert their mana so don't be shy to stand up and say who you are."
>
> **Tame Iti – Ngāi Tūhoe and Mana Motuhake advocate**

Advocacy

Advocacy is a crucial part of youth development and necessary for Building Ownership and Empowerment. Sometimes the larger systems that we work in limit our ability to share power. PYD practice often involves finding ways to work in empowering ways with young people and their whānau within the constraints of the context. However, it is important for all who work with or for young people to, where possible, advocate for changes to systems and contexts which are disempowering. This includes advocating to address significant social issues that affect the ability of rangatahi and their whānau, hapū, iwi and hapori to support themselves such as income inequality, poverty, housing and lack of educational and employment opportunities.

While it can be an important task to advocate for young people and their communities, all who work with or for young people also need to create spaces and opportunities to allow rangatahi, whānau, hapū, iwi and hapori to advocate for themselves.

It's about acknowledging that youth development is not limited to facilitating change for people but recognising that rangatahi, and their whānau, hapū, iwi and hapori are ctive participants in processes for individual and collective social change. People who work with or for young people can support this through identifying resources that are needed, such as training to enable young people to advocate for themselves. This often involves the need to shift where power is held into the hands of rangatahi and their whānau, hapū, iwi and hapori.

Empowerment, ownership, and Respectful Relationships are tied together in supporting the positive development of young people. Communicating to young people that you recognise their strengths and their ability to grow and develop these, is essential to positive development. Respectful Relationships place ownership for youth development processes with rangatahi and their whānau, hapū, iwi and hapori and seeks to support and empower them in realising their own development.



Diagram 19: Approach three – Building Ownership and Empowerment

Reflective Questions –

16. How can you and your organisation ensure that young people have meaningful involvement in decisions that affect them? What opportunities do young people have to express their voice and agency?

17. How can you and your organisation ensure that whānau, hapū, iwi and hapori have meaningful involvement in decisions that affect them? What opportunities do they have to express their voice and agency?

18. How are you and your organisation putting into practice the principles of Te Tiriti o Waitangi (participation, partnership, protection). How is this evident in your policies and practices?

19. How is power present in your relationships with young people and whānau? How do you acknowledge and manage this?

20. How can you and your organisation use your power to advocate for changes in broader society to ensure that all rangatahi and their whānau, hapū, iwi and hapori have access to the resources and opportunities needed to support positive development?

Idea in Action 1 – The Meihana model

Earlier we presented Tā Mason Durie's model of wellbeing Te Whare Tapa Whā. The Meihana Model [44], first developed in 2007, and then updated in 2014 and 2017. It builds on Te Whare Tapa Whā, presenting the original four components (tinana, hinengaro, wairua, whānau), as aku on a waka hourua (double-hull canoe), and further includes the components of Taiao and Ratonga Hauora.

Taiao - relates to the physical environment in which the young person lives and the opportunities that surround them within this immediate physical environment. A young person's living conditions can have a significant impact on their health and wellbeing, both positive and negative.

Ratonga Hauora – refers to the services that the young person has had interaction with, may have future interactions with, or noting services that the young person was entitled to but has not had access to (e.g. cognitive assessment).

The Meihana Model clearly identifies that the Māori young person and their whānau as indigenous peoples, exist within the context of a colonised society. The impacts of colonisation on indigenous health and wellbeing should always be considered in any interactions. The Meihana Model therefore highlights imperative areas of exploration, which are captured through Ngā Hau e Whā and Ngā Roma Moana.

'Ngā Hau e Whā' in te ao Māori refers to four winds.
In this analogy, these winds impact the journey of the waka hourua to hauora (wellbeing). The four winds signify historical and societal influences on Māori as the indigenous peoples of Aotearoa/ New Zealand, being: colonisation, racism, migration and marginalisation.

'Ngā Roma Moana' refers to the ocean currents. In this analogy the currents enable the waka to reach the destination of hauora (wellbeing). Māori navigators understood how the currents influenced seafaring voyages. The ocean currents signify the protective cultural factors that can enable Māori, these are, āhua, tikanga, whānau and whenua. Knowledge and understanding of these winds assist in providing the appropriate context for understanding Māori youth (in a colonised society). This model encourages practitioners and others who work with and for young people to reflect on how these winds have influenced their perception of Māori youth, their whānau and the wider community.

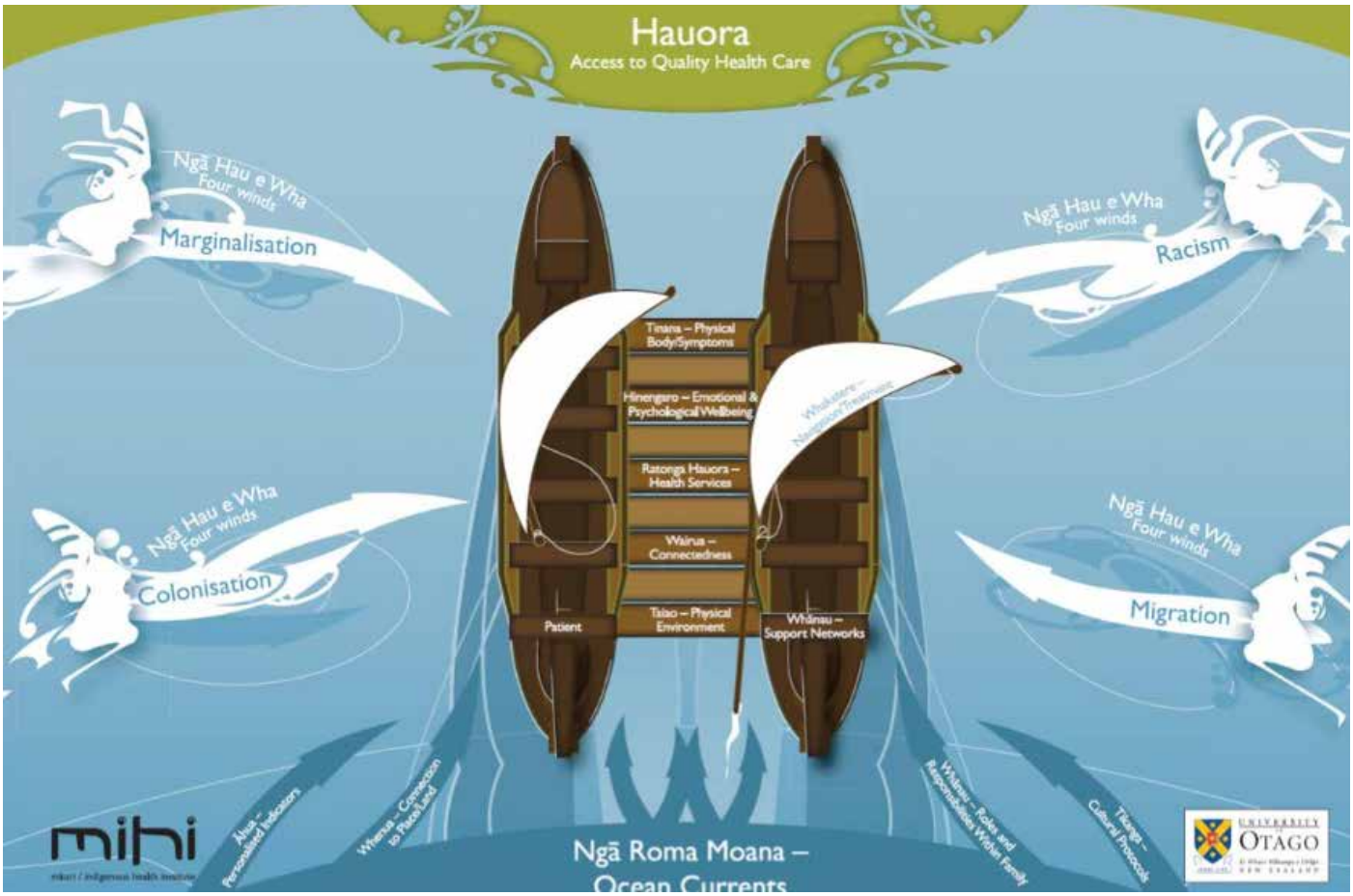


Diagram 20: The Meihana Model

Idea in Action 2 – P7 Participation model

The P7 Participation Model supports organisations to create opportunities for youth participation. Many models of youth participation tend to use hierarchical structures which do not account well for the socio-cultural contexts in which youth participation takes place. Cahill and Dadvand (2018) [45] have developed a machine-like metaphor which demonstrates how seven interrelated domains can be used to inform the visioning, design, leadership and evaluation of youth participation programmes. These domains include purpose, positioning, process, protection, perspective, place and power relations.

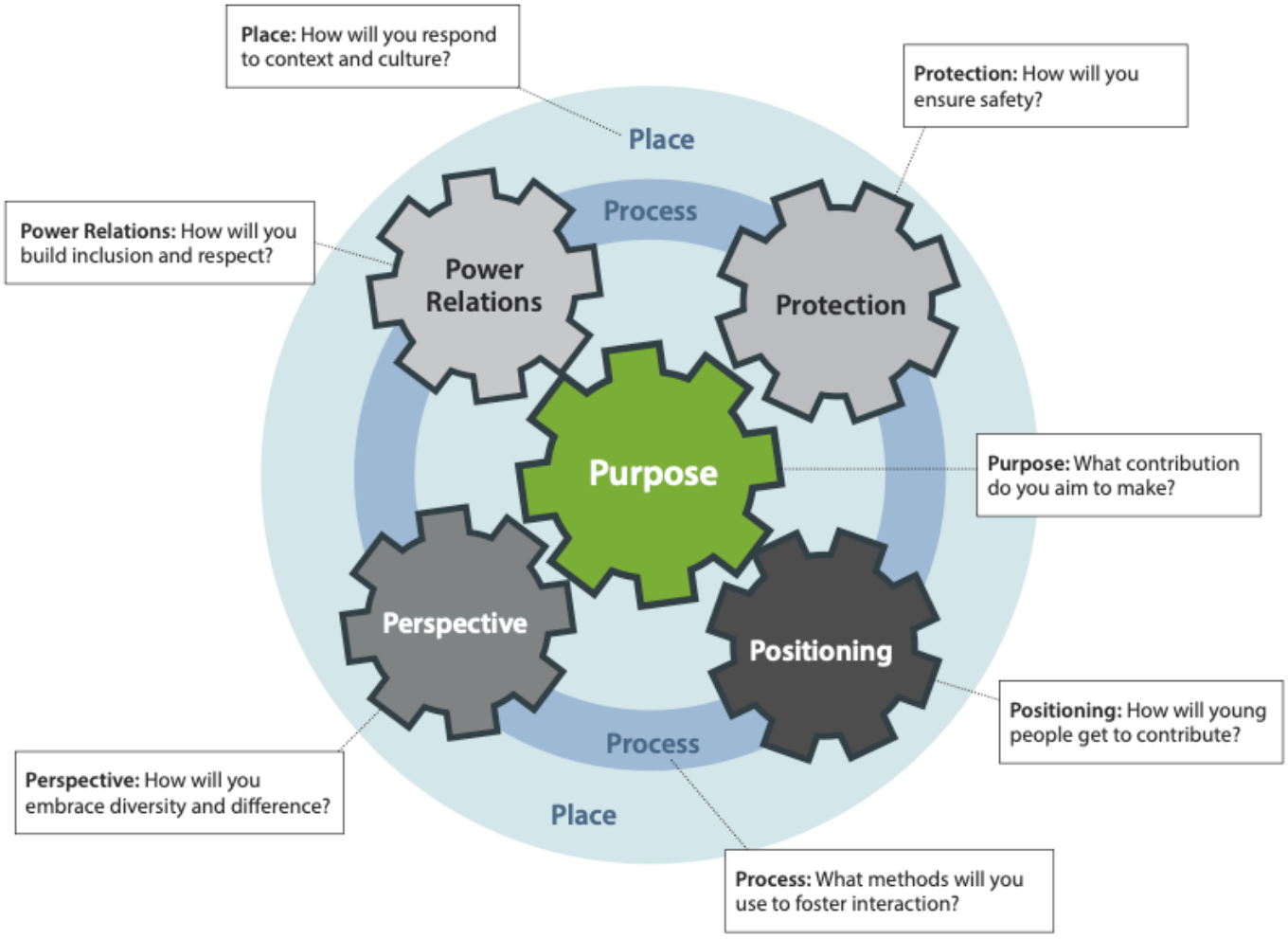


Diagram 21: The P7 Model of Youth Development
Adapted from Cahill and Dadvand (2018) [45

Purpose is at the centre of the model, indicating that the purpose of the initiative influences all other domains. The intersecting gears in the machine-like metaphor are used to suggest the ways in which activity in one domain influences what happens in other domains. For example, if **power** relations are managed well, diverse **perspectives** will be included and valued. Efforts to **position** young people as contributors and partners will ensure young people are not just recipients of the project, but rather central to its visioning, design and fulfilment.

The domain of **protection** is identified to ensure ongoing attention is given to the social, political and material safety of youth. The connective circle is the **process**, examining the way in which the participation occurs. The domain entitled **place** is used to remind us that context always matters, for context carries the cultural traditions and expectations, as well as the economic, geographic, social and political histories in which the initiative occurs.

Idea in Action 3 – Wierenga's Star



Diagram 22: Wierenga's Star Model of Youth Participation [46]
Sourced from: Finlay-Robinson, Dunlop & Baxter (2019) [47]

Wierenga's star fits well with PYDA because it comes from a respectful relationship with young people. Young people were co-researchers and co-designers of the model. This model places young people's interest in participation at the centre of the model's practice. However, it also offers a critique that many other models and approaches to youth participation are adult-centric.

Wierenga's star places meaning, control, and connectedness as central elements that youth participation opportunities must explore. The model acknowledges the need for youth participation practice to transform the relationships of the young people involved to ensure the three central elements are met. This includes reworking adult structures and processes to more effectively work alongside young people. The toolkit goes on to provide practice examples, ideas and reflective tools for working through the model to help transform practice.

In the report, Wierenga [46] and the youth researchers discuss the ideas of citizenship and youth development and debunk both of these as concepts that can limit young people's participation through adult perceptions of their capability.

They prefer to focus on Strengths-Based, recognising that young people already have something to offer society, and already have a sense of agency. Education is useful to build skills further, but it does not need to be according to adult agendas nor fit within existing structures. The participation process needs to be collaborative and recognise there is mutual learning to be had [46].

Wierenga's star acknowledges that young people want to have direct action and influence in the decisions that affect them. It can be hard for young people to track their influence, and the story of their involvement in shaping decision making is too easily lost in restructures, policy development cycles and political agendas. Wierenga [46] challenges us to address these issues in our practice and keep young people at the centre of the process [47].

Case Study Five –

Emma

Emma talks about her involvement in the youth-led climate change and schools strike in Christchurch. This involvement had a positive impact on Emma as an emerging leader, and the other young people who shared their voice and support.

"September 27th, 2019 was the school strike for climate change. Held in Cathedral Square, the protest was aimed at young people to come and lobby for climate action from the New Zealand Government and governments worldwide. It took the form of a strike from school, kids would walk out of school and come march at the Cathedral Square, so that they could disrupt 'business as usual'.

In Christchurch, I believe we got about 8,000 people. There are heaps of different estimates, but from talking to city councillors – the Cathedral Square is able to take about 10,000 people and we were overflowing out of it, so 8,000 is a pretty rough estimate.

I didn't really have any title but I acted as the head co-ordinator. I managed the stage managers, speakers and made sure everything was going to plan. Before that, I did a lot of communication to the schools and their logistics with planning the strike and communication with the national team. During 2019, I was the School Strike for Climate New Zealand secretary of the administration group too.

We had just under 10 people involved organising the Christchurch strike, with kids as young as 12 and 13. I was the oldest student member. We had a couple of parents helping out, which was amazing. These kids just got in touch with us, and with the student who originally got the movement started in Christchurch, and said they were keen to be involved. They took on different roles such as organising speakers, speaking at the event, stage managing or taking photos. It was a 100 percent youth-led event.

We wanted to be able to involve as many people as possible, to really show the government that this is what New Zealanders want. So we made it an intergenerational event, but still called it 'school strike for climate'. We wanted to encourage everyone to come along. We saw people of all ages involved, but this was definitely a youth-led event because it was literally young people speaking and young people organising it. You had young people operating the sound systems and young people in the tent, talking to different press and doing press interviews. Even before then, it was all young people doing so much of the mahi behind the scenes to get it all happening.

It is an event for young people, so it feels only right that young people should be at the head organising it. We know what it's like to be a young person in Christchurch and New Zealand and we know what would make the event more attractive to young people, as well as more appropriate. We always want to create a sense of hope at the strikes and I feel like we can do that best when we know exactly who we are targeting the hope at.

That is literally just people like us.

We had a lot of activity on social media, where people could send in messages of support if they couldn't come to the strike. Reading the crowd, you could see people were excited and inspired. You get that in the air when you see 8,000 people feeling hopeful about something.

We got feedback that people had a good time, felt better about climate change and wanted to keep supporting the movement.

I think it went amazingly. The march almost went too well because there were no real hiccups. All the speakers were amazing; the crowd was fine to control. I don't think Christchurch had seen a march in a very long time, especially on that scale. I wouldn't change a thing about it. It really went exactly as we had all envisioned it.

A lot of us are people you wouldn't usually pick as leaders, or as people to be super involved in activism, I guess. Well, not activism but your typical leadership groups. After that strike, I saw a lot of the kids in the group step into their roles a bit more. I think they gained a real sense of confidence from seeing the actual outcome of what they'd achieved. When you are doing climate activism and environmentalism, especially around climate change, it can be really difficult to see your progress because it's a global issue, it's massive. It's not just going to be solved. We can't just go, "We'll work for a year and it will be solved.". You don't see instant progress.

Personally, I don't want to say I didn't need a confidence boost, but I think it was more important for me to see the actual progress rather than feel like I was capable. I feel a lot of the younger people hadn't been involved in a big event like that before and they hadn't spoken to press or been in a group and gone to meetings. They saw it and they were like, "I can do this", especially the kids who were only just involved for that strike and they've stayed on."

Practitioners' Perspectives – Case Study Five

Approach 3 – Building Ownership and Empowerment

- ### Weaving with the two key outcomes

Developing the Whole Person
The young people came to be involved in this project from their sense of caring about the environment and about others. Their involvement in this project led to increased competence, and the development of skills increased their confidence and sense of achievement. This in turn led to a stronger connection to the project, and they have stayed involved long- term. All of these have led to a positive contribution to themselves and to their community.

Developing Connected Communities
This project was about a long term commitment to whenua and climate change action. There was a local event that connected to a national event, and there were a range of ages of young people involved leading this project, with the support of some parents. There was communication by the young person with schools, and a desire to include as many people as possible to create a sense of hope.

- ### Relevance for funders/policy makers

Projects that set out to achieve goals around ownership and empowerment should also consider how the project is (or can) contribute to the two key outcomes (Developing the Whole Person and Developing Connected Communities).
It is important to link the immediate need to the bigger picture.

PYDA document summary

Positive Youth Development (PYD) has been described as an "approach that guides communities in the way they organise programmes, people and supports so that young people can develop to their full potential". This Positive Youth Development in Aotearoa (PYDA) framework seeks to explore how to apply PYD principles to any work with or for young people. This is informed by both local and international evidence as well as grassroots experiences of young people and organisations in Aotearoa.

This document seeks to support people working with young people across a range of professions (social work, youth work, education, health, counselling, social services, corrections, justice etc.), as well as managers, programme leaders and programme designers, and parents, communities and young people themselves. Different people will use this document for different purposes. We acknowledge that the information shared comes from a variety of sources including other fields of practice and some of the framing may be different in those other fields. The intention is to bring together useful models and frameworks that can help guide and inform practice involving young people.

The PYDA framework depicts that informal and formal initiatives, activities and programmes intentionally weave together to create the whole, captured by the words 'tūhonohono rangatahi' (strengthening connectedness).

The PYDA document sets out two key outcomes achieved by three key approaches. Ideas in Action are provided to bring examples of these two outcomes and three approaches to life. Reflective questions are provided to stimulate discussion and ongoing practice development.

Key Outcomes

The PYDA recognises two outcomes which are central to the healthy development of young people.

Outcome One: Developing the Whole Person

Developing rangatahi holistically, addresses the developmental needs of the whole person collectively rather than separately. Various cultures and communities express that physical, emotional, intellectual, social and spiritual dimensions are aspects of holistic development. For resilience and wellbeing to grow, all of these elements need to be addressed.

In Diagram 1, the young people are represented in the centre, acknowledging the mana of the individual and their relationships, standing on the foundation of their whakapapa, whānau and whenua.

Outcome Two: Developing Connected Communities

This outcome acknowledges no one lives in a vacuum and that it takes a village to support the healthy development of young people. This means healthy communities matter.

For their positive development young people need to be provided with opportunities to be included and engaged in the larger social environment of whānau, peers, school, training, employment, and community. They need to be able to use their assets, strengths and skills by participating in and contributing to, or leading valued community activities. Communities can create supportive and enriching environments for all young people that will lead to positive outcomes as well as reducing negative outcomes.

In Diagram 1, the puzzle itself represents the communities these young people belong to, the development of which is equally important and interconnected to the development of the whole person.

Key Approaches

These three key approaches are essential for contributing to the two outcomes.
In Diagram 1, these are represented as three puzzle pieces that underpin processes that support healthy development.

Approach One: Strengths-Based

Approaches that recognise and enhance the mana of young people and value young people's whakapapa. Strengths-Based approaches assume that:

- People are active participants (empowerment).
- All people have strengths, sometimes untapped o unrecognised.
- Strengths foster motivation for growth.
- Strengths are both internal and environmental.
- Strengths include talents, skills, knowledge, interests, dreams, hopes, goals, creativity, passion, connections etc.
- Both 'risk' and 'protective' factors are prevalent throughout a young person's development.

Approach Two: Respectful Relationships

Approaches that prioritise whānaungatanga and are sustained by manaakitanga.

Forming Respectful Relationships with rangatahi, whānau, hapū, iwi and hapori is the foundation of youth development practice. We all have a responsibility to form respectful, mana- enhancing relationships with young people.

Approach Three: Building Ownership and Empowerment

Approaches that affirm young people's agency, prioritise active participation and are grounded in the right to tino rangatiratanga.

Ownership for youth development lies with rangatahi, whānau, hapū, iwi and hapori. The aim of youth development organisations and practice is to support and empower people to determine their own development.

Ideas in Action:

- Te Whare Tapa Whā
- Tohatoha
- A Pacific Story
- The 5 C's – The Indicators of Positive Youth Development
- A Socio-ecological Perspective
- Te Whāriki: The woven mat
- Te Ara Whakamana: The Mana Enhancement Model
- Circle of Courage
- Mana Taiohi
- Mana Ōrite
- The Meihana Model
- P7 Participation Model
- Wierenga's Star

Reflective practice questions

These questions are included here and at the end of each section to help readers identify and contribute to positive youth development practice and to help funders and other supporters understand how positive youth development is identified.

We encourage the use of these questions as a tool for reflection in developing individual and organisational practice. These reflective questions could, for example, be used as part of supervision processes.

Developing the Whole Person

1. In what ways does your work with young people consider the whole person? This involves considering the young person and their whānau, whakapapa and whenua.

2. How does your own cultural heritage, background and experiences influence the way you see the world? What impact could this have on your work with young people? What are the assumptions, privileges, and biases you hold; that you need To consider in your work with young people?

Developing Connected Communities

3. Who in your organisation whakapapa to local Iwi? How do you value and acknowledge the contribution they're making within a cultural context?

4. What is your organisation's whakapapa to local Iwi? What do you do or what can you do to uphold and acknowledge mana whenua?

5. What communities and subcultures are important to the young people that you are working with? What does it mean to work respectfully with these communities to best support young people?

6. Do you work with Māori young people and know where they whakapapa to? How do you support and value the connection of those young people to whānau (people and place)?

7. In the context of bicultural Aotearoa, how does your practice embody the principles in Te Tiriti o Waitangi? What pūrākau (traditional narratives and stories which generate knowledge and understanding) and waiata do you know and how do you embed these in your practice?

Strengths-Based

8. What does a Strengths-Based approach mean to you? How is this evident in your work with young people?

9. How do you and your organisation create opportunities for young people to develop and demonstrate their strengths?

10. In what ways do you and your organisation identify and develop community strengths and resources?

Respectful Relationships

11. What does it mean for you/your organisation to work in a 'mana-enhancing' way?

12. How do you enable the young people who you work alongside to experience support, challenge, and growth in mana-enhancing ways?

13. In what ways do you create and maintain respectful relationships with whānau and why is this important?

14. Think about the diverse cultural identities of the young people who you work alongside (such as ethnicity, sexuality, gender, disability, religion). What policies and practices do you and your organisation have in place to ensure that all young people who you work with are respected, safe and supported? What policies and practices need to be developed?

15. What processes do you and your organisation have in place to refer young people to other sources of support when you are unable to best meet their needs?

Building Ownership and Empowerment

16. How can you and your organisation ensure that young people have meaningful involvement in decisions that affect them? What opportunities do young people have to express their voice and agency?

17. How can you and your organisation ensure that whānau and communities have meaningful involvement in decisions that affect them? What opportunities do they have to express their voice and agency?

18. How are you and your organisation putting into practice the principles of Te Tiriti o Waitangi (participation, partnership, protection). How is this evident in your policies and practices?

19. How is power present in your relationships with young people and whānau? How do you acknowledge and manage this?

20. How can you and your organisation use your power to advocate for changes in broader society to ensure that all young people and their whānau and communities have access to the resources and opportunities needed to support positive development?

Positive Youth Development in Aotearoa Framework



Diagram 23: The PYDA framework

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Appendix A – Models and Resources with Connections to Positive Youth Development

This appendix contains brief descriptions of models, approaches, organisations and documents that compliment or underpin this Positive Youth Development in Aotearoa document, as further information for those interested in exploring these concepts in more depth. The appendix is split into the following sections:

1. Models and Approaches
2. Organisations
3. Research
4. Books, Articles, Guidelines and Codes

1) Models and Approaches

40 Developmental Assets – Search Institute

https://www.search-institute.org/our-research/development-assets/developmental-assets-framework/

The Search Institute has identified 40 positive supports and strengths that young people need to succeed. Half of the assets focus on the relationships and opportunities they need in their families, schools, and communities (external assets). The remaining assets focus on the social-emotional strengths, values, and commitments that are nurtured within young people (internal assets).

The Search Institute website includes the Developmental Assets Framework, current research on Developmental Assets and tools and resources to build assets.

Asset Based Community Development (ABCD), Bank of I.D.E.A.S.

https://bankofideas.com.au/

Bank of I.D.E.A.S is an international community and economic development consultancy based in Kalamunda, Western Australia.

The following description of ABCD is from 'Asset- Based Community Development – An overview, Gord Cunningham and Alison Mathie, Coady International Institute, February 2002, a paper prepared for the ABCD Workshop, organized by Synergos on February 21, 2002 in Bangkok, Thailand (available on https://s3-ap-southeast-2. amazonaws.com/boifiles/wp-content/uploads/2017/ ABCD+Overview+Cunningham+Mathie.pdf

ABCD is an approach to community-based development, based on the principles of:

1. Appreciating and mobilising individual and community talents, skills and assets (rather than focusing on problems and needs).
2. Community-driven development rather than development driven by external agencies.

ABCD builds on:
- Appreciative inquiry which identifies and analyses the community's past successes. This strengthens people's confidence in their own capacities and inspires them to take action.
- The recognition of social capital and its importance as an asset. This is why ABCD focuses on the power of associations and informal linkages within the community, and the relationships built over time between community associations and external institutions.
- Participatory approaches to development, which are based on principles of empowerment and ownership of the development process.
- Community economic development models that place priority on collaborative efforts for economic development that makes the best use of its own resource base.
- Efforts to strengthen civil society. These efforts have focussed on how to engage people as citizens (rather than clients) in development, and how to make local governance more effective and responsive.

Child and Youth Wellbeing Strategy 2019

https://childyouthwellbeing.govt.nz/

The vision of the NZ Government's Child and Youth Wellbeing Strategy is that New Zealand is the best place in the world for children and young people. The Strategy puts children and young people at the centre, and seeks to transform the way Ministers and agencies work together to improve the wellbeing of children and young people. It seeks to remove barriers to wellbeing and support collaboration across all settings – from the Cabinet table to the kitchen table. While the Government is committed to achieving the outcomes contained in the Strate-

gy, they acknowledge they need everyone's help. We all have important roles to improve child and youth wellbeing – families, whānau, hapū, iwi, community groups, service providers, the business and philanthropic sectors, government and local government. The Strategy provides a unifying framework and way of aligning everyone's efforts.

Circle of Mana

Lloyd Martin (2020) Praxis Ricky Baker and Developmental Relationships https://www.wfct.org.nz/portfolio-2/ circleofmana

In this article, Lloyd Martin uses the Hunt for the Wilder eople movie to explore Uri Bronfenbrenner's concept of developmental relationships. The article discusses what developmental relationships are and what practices help to create them.

Hikairo Rationale

This model has been developed by Professor Angus MacFarlane at the University of Canterbury to address culturally appropriate pedagogy or ways of working with young people in a manner which promotes their holistic development. The model is outlined in detail in MacFarlane's books "Kia hiwa rā! Listen to culture: Māori students' plea to educators" and "Discipline, Diversity and Democracy: working with students with behaviour difficulties". The steps of the model are:

- Huakina mai – opening doorways, building relationships.
- Ihi – assertiveness, presence.
- Kotahitanga – establishing inclusion, respect.
- Awhinatia – consider bicultural or Kaupapa Māori interventions.
- I runga I te manaaki – growing a caring community, care.
- Rangatiratanga – enhancing meaning, motivating learners.
- Orangatanga – developing a nurturing environment.

An earlier (1997) article on the same model is available: https://wje.org.nz/index.php/WJE/article/view/499/484

Mana Taiohi – (The revised Youth Development Strategy Aotearoa)

https://arataiohi.org.nz/resources/training-and-resources/mana-taiohi/

Mana Taiohi is a principle-based framework that informs the way people who work with young people work in Aotearoa. It has evolved from the principles of youth development previously expressed in the Youth Development Strategy of Aotearoa (2002). The development of Mana Taiohi was overseen by Ara Taiohi and informed by the voice of young people, people who work with young people, Aotearoa based positive youth development literature, and a te ao Māori worldview.

Mana is an overarching principle and a further eight principles are split in to two sections.
The Mana young people have:
- Mauri (Taiohi).
- Whakapapa (Taiohi).
- Hononga (Taiohi).
- Te Ao (Taiohi).

How youth development can enhance Mana:
- Whanaungatanga.
- Manaakitanga.
- Whai Wāhitanga.
- Mātauranga.

Ngā Reanga Youth Development: Māori Styles

https://www.unitec.ac.nz/epress/wp-content/ uploads/2014/11/Nga-Reanga-Youth-Development-Maori-styles-by-Teorongonui-Josie-Keelan.pdf

Ngā Reanga Youth Development: Māori Styles highlights that a large portion of what is written in the field of youth development in Aotearoa New Zealand is from a very Eurocentric or North American viewpoint with a little bit of Australia thrown in for good measure.

Keelan uses the stories of Māui to explore taiohinga Māori development. What has been written about indigenous youth, especially in developed nations like New Zealand, has tended to focus on pathology. What we do not know much about are theories and models of working with them from within their cultural world view. This book is a contribution from that pool of knowledge. Her intention here is in the context of koha, an expression of contribution, to place before the reader points of view on youth development from an indigenous worldview.

The theories and models Keelan presents in this book are not the only ones in the human services industry that privilege indigenous/Māori frameworks. There are many others like Pohatu's Āta (2004), Durie's Te Whare Tapa Whā (1994) and Pere's Wheke model (1991). Whilst the others were written for application when working with Māori in general, the ones in this book were developed specifically for the youth development sector of the industry. They are an attempt to put the Māori stamp on youth development in Aotearoa, New Zealand, and to declare that there is a mātauranga Māori of youth development and it does not sit in negative statistics.

Response Ability Pathways (RAP) – Praxis

https://www.praxis.org.nz/workshops

RAP is a workshop based on the Circle of Courage, a model of youth development grounded in research evidence on resilience, brain science, and positive psychology. RAP is an application of the principles of belonging, mastery, independence, and generosity to support the development

of young people. In Aotearoa, New Zealand the Circle of Courage has been re-imagined as the Circle of Mana. RAP provides a powerful alternative approach to deficit and punitive approaches to youth development by focusing on the mana of a young person and enlisting them as responsible agents in positive change. Rather than enforcing obedience, RAP sets high expectations for youth to take responsibility and show respect for themselves and others. RAP is useful for all who are concerned with children and youth, whether as professionals or family members.

This course is well-received by educators, counsellors, social workers, psychologists, and youth workers. Training also can include parents, foster parents, mentors, and mature youth who are peer helpers. Participants develop abilities to disengage from adversarial encounters, connect with adult- wary youngsters, restore bonds of respect, and create climates where all young people can flourish.

Te Whare Tapa Whā

https://www.health.govt.nz/our-work/populations/maori-health/maori-health-models/maori-health-models-te-whare-tapa-wha

Mason Durie was amongst other Māori academics who developed various models, including the Te Whare Tapa Whā model, recognising key factors in wellbeing for Māori.

The introduction of Te Whare Tapa Whā into clinical practice has allowed a wider understanding of the holistic nature of Māori mental health (Rochford 2004, Durie 1994, 2001). Te Whare Tapa Whā identifies four cornerstones of health and likens them to the four walls of a whare. In this way the cornerstones are seen to be interlocking and all essential to the maintenance of health and wellbeing.

Durie, M. (2001). Mauri ora: The dynamics of Māori health. Auckland, New Zealand: Oxford University Press.

Durie, M. (1994). Whaiora: Māori health development. Auckland, New Zealand: Oxford University Press.

Rochford, Tim. (2004). Whare Tapa Wha: A Māori Model of a Unified Theory of Health. The Journal of Primary Prevention. 25. 41-57. 10.1023/B:JOPP.0000039938.39574.9e.

Traditional Māori Models of Mentoring: Manu Caddie, Te Ora Hou Aotearoa 2008.ā

https://www.youthmentoring.org.nz/content/docs/gym.1.pdf

A wide range of sources concur that historically young people in Māori communities participated in a range of developmental processes to prepare them for adulthood and mark the transition to roles of responsibility within their whānau and hapū. Inter-generational transmission of knowledge and values were critical to the wellbeing of the hapū and involved passing on the skills and understanding that were essential to survival in terms of economic and social wellbeing. Kaumatua (elders) were considered a vast repository of important information and their wisdom and knowledge was seen as essential to the teaching of practical and social skills, ethics and esoteric knowledge.

At least three strategies were commonly employed to ensure young people developed in ways that were healthy and equipped the hapū with people who could protect and enhance the interests of the community:

1. Pukengatanga: One of the most common and important strategies was where an elder (pukenga) took a young person under their care and taught them directly as a mentor to feed them knowledge.

2. Whare Wānanga: Whare Wānanga were formal structures established to pass on specialist skills and knowledge – participants were often selected because they displayed gifts in the particular interests of each whare wānanga (e.g. diplomatic skills, cultivation, physical aptitude, carving, etc.).

3. Urungatanga: A third approach has been termed 'education through exposure' – where participants were not given formal instruction but were exposed to a situation and expected to work out what was going on and solve problems that arose. This type of education included areas as diverse as cultivation, childcare, and public occasions such as the structure and roles within hui and tangi.

Strong bonds between individuals and whānau were based on trust and respect that ensured the health, survival and growth of rangatahi and the community and the well being of future generations. A range of rites of passage were used to mark various transitions as the individual moved from one phase of life to another.

Youth Development Strategy Aotearoa (2002)

http://www.myd.govt.nz/resources-and-reports/publications/youth-development-strategy-aotearoa.html

The strategy was developed by the Ministry of Youth Affairs in 2002 and informed by research literature and broad consultation.

The YDSA consists of a vision, principles, aims and goals, and also suggests actions that can be taken to support the positive development of young people. The vision is 'A country where young people are vibrant and optimistic through being supported and encouraged to take up challenges.

The principles of youth development:
- Is shaped by the big picture.
- Is about young people being connected.
- Are based on a consistent Strengths-Based approach.
- Happens through quality relationships.
- Is triggered when young people fully participate.
- Needs good information.

2) Organisations

Ara Taiohi

https://arataiohi.org.nz/

Ara Taiohi is the peak body for youth development in Aotearoa. It is a national membership based organisation with over 1000 personal and organisational members representing a diverse range of groups and practitioners that work with young people.

Forum for Youth Investment – Ready by 21

https://forumfyi.org/

The US based Forum for Youth Investment provides products and services to help leaders improve partnerships, policies, and practices for young people. These products and services are based on best practices in youth development and on experience working with hundreds of communities around the country since 1998. Forum for Youth Investment connects leaders to ideas, services, and networks that can help them make more intentional decisions that are good for young people, even in the face of limited resources.

Ready by 21 is an innovative set of strategies developed by national experts at the Forum for Youth Investment combining decades of youth policy experience that help communities improve the odds that all children and youth will be ready for college, work and life.

Ready by 21 is built on the four building blocks for effective change:
- Build broader partnerships.
- Set bigger goals.
- Use better data and information.
- Implement bolder strategies.

Ready by 21 is a challenge to passionate leaders. It is also an approach to outcome-focussed planning that meets leaders where they are and provides them with the tools and guidance they need to think and act differently. Ready by 21 is a partnership of national organisations representing state and local government, business, education, non-profits and community leaders that have joined forces to demonstrate the power of partnership and support. Ready by 21 is a commitment that every leader should be able to make to the young people in their communities.

New Zealand Youth Mentoring Network

https://www.youthmentoring.org.nz/

The New Zealand Youth Mentoring Network (NZYMN) fosters the growth and development of effective and safe practice in youth mentoring throughout Aotearoa New Zealand. NZYMN works alongside those that work with young people and provides advice, support, access to best practice resources and professional development in mentoring.

Office for the Commissioner of Children

https://www.occ.org.nz/

The Office of the Children's Commissioner is focussed on ensuring Aotearoa New Zealand is a place where all children can thrive.

The Office has three key functions under the Children's Commissioner Act 2003:
- Monitoring, assessing and reporting on services provided to children in care.
- Advocating on issues that affect children and young people.
- Raising awareness of and advancing the United Nations Convention on the Rights of the Child (the Children's Convention).

Shakti Youth

http://shaktiyouth.weebly.com/

Shakti Youth is a group of young people from Asian, African and Middle Eastern backgrounds who are passionate about social justice and building towards a violence-free future. Shakti Youth is part of Shakti Community Council Inc. Shakti Youth reflects principles of self-determination and that representation on youth issues and approach to youth clients should be "by and for young people".

Scope Aotearoa Charitable Trust

https://scopeaotearoa.org.nz/

Scope Aotearoa Charitable Trust provides the opportunity for youth development organisations to enage in a cycle of review of their youth service provision. The goal of the Trust is that:

"Youth development organisations and services in Aotearoa New Zealand will be providing best practice youth development in order to improve positive youth development outcomes for the young people they engage or work with".

Based on literature and research around best practice in youth development, the Scope Review Cycle is a very effective tool to measure and benchmark the quality of youth service provision and provide Strengths-Based feedback that assists organisations in their development.

Organisations volunteer to engage in a review cycle. The Scope Trust journeys with that organisation for at least a year throughout that process.

The review process is carried out by a team of 3–4 approved and trained peer assessors.

The Scope review cycle has four stages:
1. Pre-review assessment.
2. Full Scope review.
3. Follow up and action.
4. Re-review.

There are five areas of an organisation that are reviewed:
• Safe practice.
• Youth development.
• Programme design.
• Community connections.
• Governance and management
.
There are 19 best practice standards across the five areas. Each standard has key indicators which the organisation is assessed against. The Scope review standards have been developed by expert practitioners in New Zealand and reviewed internationally.

Society of Youth Health Professionals Aotearoa New Zealand (SYHPANZ)

https://syhpanz.co.nz/

SYHPANZ supports doctors, nurses, and allied health professionals working within the youth health and development scope of practice in Aotearoa New Zealand.

The SYHPANZ goals are:
• To improve the health of young people age 12-24 in NZ by facilitating the education of health professionals in the area of youth health by promoting, supporting and furthering the knowledge, skills and scope of doctors, nurses and allied health professionals working within the health specialty.

• to benefit the community by ensuring that young people can access health professionals with specialist skills by working with the professional bodies and colleges in the NZ health sector to enable health professionals to meet the standards required for recognition as youth health specialists.

• to do anything necessary or helpful to the above purposes, including participation in research, training and certification of practitioners.

Te Ngākau Kahukura

https://www.tengakaukahukura.nz/

Te Ngākau Kahukura is a partnership with rainbow communities, held within the organisational structure of Ara Taiohi. The name reflects the role as a heart, strengthening and nourishing the system of support around rainbow young people in Aotearoa. Te Ngākau Kahukura circulates rainbow knowledge and competence to youth organisations, and shares resources and connections with rainbow communities all so that those who work with young people have the confidence and courage to work with rainbow young people appropriately.

The Collaborative Trust for Research and Training in Youth Health and Development (The Collaborative Trust)

https://www.collaborative.org.nz/

The Collaborative Trust contributes to developing knowledge about youth health and development by undertaking quality research and evaluation. The Collaborative Trust is committed to assisting the healthy development of young people, through:

• Training the people who work with and for young people.
• Undertaking and disseminating research and evaluation so that training and services can be based on evidence.
• Informing and influencing policy and practice.

Third Culture Minds

https://thirdcultureminds.org.nz/

Third Culture Minds is dedicated to advancing positive mental health & wellbeing outcomes for ethnic youth in Aotearoa New Zealand. Third Culture Minds wants every young person to unlock their full potential and believes that positive mental health and wellbeing is important to support young people on this journey.

YES Disability

https://yesdisability.org.nz/

YES is the only disability information service that focuses on youth with disabilities. YES works co-creatively with youth leaders within the sector to create projects and programmes that ultimately help youth with disabilities across Aotearoa achieve thriving independence in their own lives.

Youth Voice Canterbury (YVC)

http://www.youthvoicecanterbury.org.nz

YVC is a network of young people and youth participation groups supporting each other to have a voice and get involved in decision-making. YVC offers a place for young people to network and connect, opportunities to get involved, professional development and workshops, accountability, information and resource-sharing. The YVC network includes young people, youth participation groups, youth councils and advisory groups, clubs, and organisations that are youth-led.

One of the resources is a Youth Relevant Design Check Card providing a checklist to determine if a place or space is youth friendly. YVC also offers a service to audit a place or space based on the check card.

Wayne Francis Charitable Trust

www.wfct.org.nz

Wayne Francis Charitable Trust (WFCT) is a Christchurch-based, private, family philanthropic trust. WFCT exists to benefit young people aged between 0-25 years in the Christchurch region by creating and supporting strategic change projects in specific project areas.

The WFCT Youth Advisory Group developed the first edition of the PYDA document in 2011 and partnered with The Collaborative Trust, Ihi Research and some of the original authors to update it in 2021. WFCT aims to champion the PYDA outcomes and approaches in all of its work.

3) Research

Community Programmes to Promote Youth Development

National Research Council and Institute of Medicine. 2002. Community Programs to Promote Youth Development. Washington, DC: The National Academies Press.

https://doi.org/10.17226/10022

This book is a highly comprehensive, cross disciplinary report into youth development and the features of community-based programmes that best support this development. It is a National Research Council publication published by the National Academic Press in 2002.

One section of this document outlines eight features (practices) of positive developmental settings:
- Physical and psychological safety.
- Appropriate structure.
- Supportive relationships.
- Opportunities to belong.
- Positive social norms.
- Support for efficacy.
- Opportunities for skill building.
- Integration of family, school and community efforts.

Ngā Tikanga Whānaketanga – He Arotake Tuhinga

https://arataiohi.org.nz/publications/aotearoa-youth-research/

Ngā Tikanga Whānaketanga – He Arotake Tuhinga - A Review of Aotearoa New Zealand Youth Development Research is a multidisciplinary synthesis of contemporary Aotearoa New Zealand research on youth development and wellbeing. It is one component of several strands of work that form a broader review of the Youth Development Strategy Aotearoa 2002 (YDSA).

Six Māori concepts provide the organising frames for the literature included in the review: Whakapapa, Mauri, Mana, Manaakitanga, Whanaungatanga and Mātauranga.

It incorporates findings from theoretical, conceptual and empirical research derived from qualitative, quantitative and mixed methods designs, reviews and commentaries, all of which have been produced since the launch of the YDSA in 2002.

This arotake (review) demonstrates that Aotearoa New Zealand youth development research is rich, diverse and exciting and provides an extensive knowledge base from which to inform policy and practice relating to young people in this country.

Pathways to Youth Resiliency Study – Whaia To Huanui Kia Toa

http://www.youthsay.co.nz

The research is part of an international study associated with the Resilience Research Centre (https://resilienceresearch.org/) in Canada. It is funded in Aotearoa New Zealand by the Ministry of Business, Innovation and Employment and is made up of two related projects. Both projects focus on young people with complex needs. Approximately 1500 young people, aged from 12–17 years old are involved in these studies.

1. The Pathways to Resilience Research Project is a six year study looking at what services young people in Aotearoa New Zealand have used and what their experiences have been. Its aim is to identify services and strategies that are successful in assisting young people to achieve positive outcomes in their lives.

2. The Youth Transitions Research is a longitudinal study that follows youth as they move into adulthood. It explores the strategies they use and their strengths, abilities, plans, relationships and services to help them cope with hard times and to make successful transitions to adulthood.

The PARTH model (Perseverance, Adaptability, Relationships, Time, Honesty) summarises the findings from the Pathways to Resilience Research programme. It is a set of practice orientations the research has linked to improved outcomes for vulnerable youth.

The research is ecological – it looks at young people's whole environments. It explores how they see themselves, their relationships with their friends and family/whānau, how they experience their communities, what services they have used and what that's been like for them. It has a particular focus on young people facing significant risks.

This research is interested in young people's 'resilience' – by 'resilience' we mean how people respond to difficult times. When we study resilience, we are looking for the ranges of strategies and resources people use to help them cope with hard times. This includes all their relationships, the resources they have to help them, the services they can use to support them, the way in which their communities or culture support them as well as their own inner strengths and abilities.

The 4-H Study of Positive Youth Development

https://4-h.org/wp-content/uploads/2016/02/4-H-Study-of-Positive-Youth-Development-Full-Report.pdf

The 4-H is a longitudinal investigation of a diverse sample of 1,700 fifth graders and 1,117 of their parents, which links Positive Youth Development, youth contributions, and participation in community youth development programmes, as key ecological assets.

The Five C's of Positive Youth Development (competence, confidence, connection, character, and caring) and the sixth C

The Five C's of Positive Youth Development (competence, confidence, connection, character, and caring) and the sixth C (contribution) were verified by this study.

The Resilience Research Centre (RRC)

https://resilienceresearch.org/

The RRC's focus is the study of the social and physical ecologies that make resilience more likely to occur. The research undertaken by RRC is looking beyond individual factors to aspects of a young person's family, neighbourhood, wider community, school, culture and the political and economic forces that exert an influence on children's development in challenging contexts. The RRC has a number of evidence- based resources useful for a range of practitioners working with children and young people.

4) Books, Articles, Guidelines and Codes

Guide to Effective and Safe Practice in Youth Mentoring, Aotearoa, New Zealand

https://www.youthmentoring.org.nz/research/publications.cfm

The 2nd edition Guide has been refreshed and updated with the latest research in effective youth mentoring practice, and the new safety checking and child protection policy guidelines introduced as part of the Vulnerable Children's Act 2014. It offers practical advice and guidance on how best to provide high-quality mentoring in day-to-day operations.

For practitioners it will help you:
• Ensure your programme has the right components in place to build successful high-quality mentoring relationships.
• Implement effective programme practices, procedures and protocols.
• Have adequate support in place for both mentors and the young people being mentored.
• Identify safety-related aspects of your programme that requires further development.

For funders and government agencies it will help:
• Ensure a clearer understanding of what constitutes effective and safe practices for mentoring programmes
• Establish a level of consistency across agencies.
• Enable agencies to determine the suitability of mentoring programmes to meet expected outcomes.

I AM – A Guide for Nurturing Hope, Resilience and Happiness Pasifika Style

https://www.leva.co.nz/resources/i-am-a-guide-for-nurturing-hope-resilience-and-happiness-pasifika-style

The I AM: A Guide for Nurturing Hope, Resilience and Happiness Pasifika Style is a resource for a 12 module workshop.
It provides additional readings for understanding the rationale of the models, and interactive tasks of the I AM course.

The resource was developed and written by Philip Siataga who has extensive experience in social change work, counselling, youth work, education and research and was developed through the funding and support of Le Va's Fakatu'amelie innovation fund. The I AM is a Strengths-Based approach which identifies psychological anchors and cultural reference points that can strengthen resiliency. Its guiding vision is to contribute to Pacific peoples and others to flourish and draws from the insights of Positive Psychology and Narrative therapy.

The manual itself has broad scope and was designed primarily for youth workers working in cross-cultural contexts.

Learning outcomes:

1. understanding resiliency through narrative and storytelling (cultural prosperity)

2. development of planning and goal setting skill (education-motivation, life balance)

3. understanding positive psychology through a Pasifika lens
4. personal growth and professional development through reflective practice

5. maximising group and team development (mana enhancing interaction).

National Youth Work Code of Ethics

https://arataiohi.org.nz/career/code-of-ethics/

The Code of Ethics for Youth Work is grounded in positive youth development principles and provides an agreed set of guidelines for youth work in Aotearoa to ensure that youth work is carried out in a safe, skilled, ethical manner.

The Code of Ethics for Youth Work is relevant to all individuals working with young people and provides guidance to keep workers and the young people they work with safe. Other practice areas will have their own codes to guide their practice, and they may or may not be grounded in positive youth development principles.

Pasifika Child and Youth Well-Being: Roots and Wings

Siataga, Philip (2011) Pasifika child and youth well-being: roots and wings. In Improving the Transition Reducing Social nd Psychological Morbidity During Adolescence. A report from the Prime Minister's Chief Science Advisor.pp 153-169

https://www.pmcsa.org.nz/wp-content/uploads/Improving-the-Transition-report.pdf

This chapter appeared in the report prepared by a taskforce co-chaired by Professor Sir Peter Gluckman and Professor Harlene Hayne in 2011. The report was prepared in response to a request from the Prime Minister to provide a report focused

on how we may improve the outcomes for young people in their transition from childhood to adulthood. The request arose from the concern that young New Zealanders have high morbidity relative to other developed countries. The purpose of the Task-force was to review the peer-reviewed scientific literature, both international and domestic, so as to understand the issues and to identify ways in which we could do better for young people.

Positive Youth Development 101 Manual

www.actforyouth.net/youth_development/professionals/manual.cfm

The 101 Manual offers an orientation to positive youth development for new youth work professionals. The curriculum includes five sections:

- Theoretical foundation of Positive Youth Development and adolescent development.
- Positive Youth Development outcomes.
- Youth voice and engagement.
- Youth development programming.
- Youth worker competencies.

It was developed by Jutta Dotterweich of Act for Youth, in collaboration with the New York State 4-H State Office, the New York State 4-H Educator Association, the Risk and Thriving in Adolescence Program Work Team, and several youth development consultants and former trainers of the New York State Advancing Youth Development partnership.

Positive Youth Development Resource Manual

www.actforyouth.net/publications/manual.cfm

The purpose of the manual is to help facilitators educate community groups about Positive Youth Development, with the ultimate goal of promoting organisational and community change. Written by Jutta Dotterweich, the manual is based on many years of close collaboration with diverse New York State community partnerships, as well as research and training resources in the field of youth development.

The Positive Youth Development Resource Manual includes training activities with instructions and facilitation tips, handouts, text and illustrations for brief PowerPoint presentations, and references to additional resources. The manual is divided into seven sections:

1. What is Positive Youth Development?
2. Positive youth outcomes.
3. Youth involvement.
4. Youth development in care settings.
5. Effective youth development programming. 6. Community involvement and collaboration. 7. References and resources.

Positive Youth Development through Education

https://teorahou.org.nz/wp-content/uploads/2016/08/Postive-Youth-Development-Through-Education.pdf

This resource provides insight into factors leading to dis/engagement, and suggests a range of possible strategies for practitioners (including teachers) when supporting young people. Both the reasons for disengagement and re-engagement in schooling suggested in this resource come from a range of sources including the stories of young people with a history of truancy, their parents, and expert practitioners working in the field, as well as international and national research. This resource is the culmination of a research project: Dis/Engagement in Secondary Schools: Toward Truancy Prevention. This resource is aligned to the Positive Youth Development Aotearoa resource which provides a framework for practitioners working in the field of youth development.

Small Stories; Reflections on the Practice of Youth Development

Martin, LR. & AJ. (2012) Circle of Courage Publications: Praxis Pacific, Lennox, U.S.A

This collection of stories and reflections links theories of youth development to 'what actually happens'. A collection of funny and sad stories which spans 30 years of teaching and youth work by Lloyd and Anthea Martin in the community of Cannons Creek, Porirua, New Zealand. Each story is interspersed with reflections that link practice with theory, drawing from fields as diverse as behavioural sciences, theology, and community development.

The Invisible Table: Perspectives on Youth and Youth Workers in New Zealand

Martin, L. (2002). Cengage learning Australia, South Melbourne, Australia.

The book, The Invisible Table, weaves theory and practical insights into social inequality and working with youth into what will become a valuable resource for anyone who works alongside young people in Aotearoa New Zealand.

"Lloyd's work among youth is known and respected in the Porirua community, and this book has grown out of that experience." – Gregory Fortuin, former Race Relations Conciliator and Chairman of The Youth Suicide Awareness Trust.

United Nations Committee on the Rights of the Child General Comment on Article 12: The right of the child to be heard

https://www2.ohchr.org/english/bodies/crc/docs/ AdvanceVersions/CRC-C-GC-12.pdf

Article 12 of the Convention on the Rights of the Child is a unique provision in a human rights treaty; it addresses the legal and social status of children, who, on the one hand lack the full autonomy of adults but, on the other, are subjects of rights. The General Comment on Article 12 presents a legal analysis of the right and gives nine basic conditions for implementing the rights of the child to be heard.

Nine Standards to use in your practice:
1. Transparent and informative.
2. Voluntary.
3. Respectful.
4. Relevant.
5. Child-friendly.
6. Inclusive.
7. Supported by training for adults.
8. Safe and sensitive to risk.
9. Accountable.

Youth Work That is of Value: Towards a Model of Best Practice

Bruce, J., Boyce, K., Campbell, J., Harrington, J., Major, D., & Williams, A. (2009). Youth work that is of value: towards a model of best practice. Youth Studies Australia, 28(2), 23.

https://www.wfct.org.nz/portfolio-2/youthworkthatisofvalue

A journal article written by the members of the Wayne Francis Trust Youth Advisory group in 2008 which the first (2011) version of the PYDA built upon. The key concepts advocated in this article are:

• Connectivity – long-term and sustainable, community involvement, authentic relationships.
• Strengths-Based – accentuate positives/strengths instead of focussing on problem.
• Capacity building – resources are targeted towards building strengths in staff and young people, building resilience.
• Contextual and systemic considerations.

Appendix B – Reflective practice questions

These questions are included here and at the end of each section to help readers identify and contribute to positive youth development practice and to help funders and other supporters understand how positive youth development is identified.

We encourage the use of these questions as a tool for reflection in developing individual and organisational practice. These reflective questions could, for example, be used as part of supervision processes.

Developing the Whole Person

1. In what ways does your work with young people consider the whole person? This involves considering the young person and their whānau, whakapapa and whenua.

2. How does your own cultural heritage, background and experiences influence the way you see the world? What impact could this have on your work with young people? What are the assumptions, privileges, and biases you hold; that you need To consider in your work with young people?

Developing Connected Communities

3. Who in your organisation whakapapa to local Iwi? How do you value and acknowledge the contribution they're making within a cultural context?

4. What is your organisation's whakapapa to local Iwi? What do you do or what can you do to uphold and acknowledge mana whenua?

5. What communities and subcultures are important to the young people that you are working with? What does it mean to work respectfully with these communities to best support young people?

6. Do you work with Māori young people and know where they whakapapa to? How do you support and value the connection of those young people to whānau (people and place)?

7. In the context of bicultural Aotearoa, how does your practice embody the principles in Te Tiriti o Waitangi? What pūrākau (traditional narratives and stories which generate knowledge and understanding) and waiata do you know and how do you embed these in your practice?

Strengths-Based

8. What does a Strengths-Based approach mean to you? How is this evident in your work with young people?

9. How do you and your organisation create opportunities for young people to develop and demonstrate their strengths?

10. In what ways do you and your organisation identify and develop community strengths and resources?

Respectful Relationships

11. What does it mean for you/your organisation to work in a 'mana-enhancing' way?

12. How do you enable the young people who you work alongside to experience support, challenge, and growth in mana-enhancing ways?

13. In what ways do you create and maintain respectful relationships with whānau and why is this important?

14. Think about the diverse cultural identities of the young people who you work alongside (such as ethnicity, sexuality, gender, disability, religion). What policies and practices do you and your organisation have in place to ensure that all young people who you work with are respected, safe and supported? What policies and practices need to be developed?

15. What processes do you and your organisation have in place to refer young people to other sources of support when you are unable to best meet their needs?

Building Ownership and Empowerment

16. How can you and your organisation ensure that young people have meaningful involvement in decisions that affect them? What opportunities do young people have to express their voice and agency?

17. How can you and your organisation ensure that whānau and communities have meaningful involvement in decisions that affect them? What opportunities do they have to express their voice and agency?

18. How are you and your organisation putting into practice the principles of Te Tiriti o Waitangi (participation, partnership, protection). How is this evident in your policies and practices?

19. How is power present in your relationships with young people and whānau? How do you acknowledge and manage this?

20. How can you and your organisation use your power to advocate for changes in broader society to ensure that all young people and their whānau and communities have access to the resources and opportunities needed to support positive development?


Whānau
Whakapapa
Whenua
Whānau / Family
A key protective factor that contributes to wellbeing.
Whakapapa / Genealogy
One's place in the present and their connection to the past and the future.
Whenua / Land
Stories, histories and connections to place, their tūrangawaewae.





Disclaimer:

The authors of the PYDA encourage the use of the document for educational purposes so long as the appropriate acknowledgments and citations are made.

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