



Review of the Principles of Youth Development (from the YDSA, 2002)

Kaimahi Voice The Voice of Practitioners



Kaimahi Voice

Foreword

The voice of people who work with young people is an essential element in reviewing the principles of youth development. The youth development sector is made up of experienced, informed practitioners who understand the reality of journeying with young people through the highs and lows of life. This resource is a taonga in itself. It captures the voice of practitioners who have used these principles as a framework for practice for nearly two decades. Their wisdom can inform the new look principles, ensuring we do not lose the gold of the existing six, and that we adapt and update the principles the reality of young people and youth development in Aotearoa in 2019.

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Kete Kupenga Framework for Te Arotake YDSA



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 was developed. The Kete Kupenga framework is inspired by the above pictured kete which uses a kupenga (fishing net) weave.

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:

- Te Ao Māori (Māori world)
- Taiohi (young people)
- Kaimahi (workers: people who work with young people, including a Pacific fono) and
- Mātauranga (knowledge, research).

The knots themselves represent key points of whakapapa in those intersections such as events or publications. The space between the weave represents wairua, time and place.

Te Ao Māori strands are reflected in the use of te reo Māori and Māori frameworks. In addition to gathering Māori voices across all of the strands, the Arotake Tuhinga (literature review 2019) is guided by Māori youth and community development models.

The **Taiohi** strands are reflected in the two focus groups; one for young people experienced in youth participation, and one for young people with no specific participation expertise. A survey was conducted by ActionStation (2018), that engaged over 1000 young people and youth development professionals to examine what youth wellbeing looks like. The Arotake Tuhinga was also informed by taiohi Māori critiques of the YDSA.

The **Kaimahi** strands are reflected in an online survey and a workshop with over 300 participants at Involve 2018. In 2019, a series of regional consultations with young people and people who work with young people were held across the country. Alongside the regional hui, were specific hui for Ngā Kaihoe (Māori working with young people), with one talanoa for Pacific Island youth practitioners and young people.

The **Mātauranga** strands are reflected in the Arotake Tuhinga and the evidence review of the youth development landscape that was conducted by the Centre for Social Impact (2018).

Introduction:

The Youth Development Strategy of Aotearoa (YDSA) was developed in 2002 by the then Ministry of Youth Affairs to provide a blueprint for national youth strategy and practice. It contains six principles of youth development that remain influential in the wider youth development ecosystem. In 2018 the Ministry for Youth Development (MYD), the Vodafone Foundation and Ara Taiohi (government, philanthropy and the sector) decided that the focus of the current Government on youth wellbeing meant that a review of the principles of youth development previously expressed in the YDSA was long overdue.

These principles are evidence based, practice based, and informed by the voice of the young people of Aotearoa, and are as follows:

1. Youth development is shaped by the 'big picture'.
2. Youth development is about young people being connected.
3. Youth development is based on a consistent strengths-based approach.
4. Youth development happens through quality relationships.
5. Youth development is triggered when young people fully participate.
6. Youth development needs good information.

Since 2002 the YDSA has been embraced by those who work with young people in the wider youth development sector. It forms the basis of the Core Competencies that inform qualifications in youth development (degree, diploma and certificate levels), as well as entry into Korowai Tupu, the Professional Association for Youth Work in Aotearoa. It is also the foundation of the Code of Ethics for Youth Work in Aotearoa, and therefore is underpins the ethical framework for those who work with young people.

Similarly, MYD and the Vodafone Foundation observed the principles of Youth Development in their spheres of influence:

'The heart of the Youth Development Strategy Aotearoa (YDSA) remains as relevant now as it was 16 years ago, but we know it's time for an update to better reflect our cultural context in Aotearoa and the world that young people live in today. MYD is committed to strengthening and reviewing the taonga that is the YDSA', Linn Araboglos, Director, MYD.

'The YDSA has provided a framework for philanthropic decision-making since its inception. The revision and strengthening of the YDSA is an opportunity to grow and spread that influence, helping to ensure strong support and constantly improving outcomes for our Rangatahi', Lani Evans, Foundation Manager, Vodafone Foundation.

The platform of the now biennial conference, Involve, that gathered over 800 young people and people who work with young people was viewed as a key mechanism to discern wider appetite to review the principles. Information from Involve and a cross sector hui and a desk top evidence review was collated by the Centre of Social Impact to develop a Youth Development Ecosystem. This ecosystem confirmed the feelings of the partners that the existing six principles (the 'existing six'), while sound and relevant, were well overdue for review.

The partners then considered the strands that needed to inform the review of the existing six and concluded the following voices were essential:

1. Te Ao Māori

2. Kaimahi (people who work with young people)
3. Taiohi (young people)
4. An Aotearoa based literature review (acknowledging the existing six are largely based on North American research and literature).

This report summarises the journey with Kaimahi (people who work with young people) to inform the review of the existing six.

Hui

Ara Taiohi took the lead role in organising regional hui to capture the voice of people who work with young people.

Dates: November 2018-April 2019

Facilitators: Jane Zintl and Terewai Rikihana

Kaitautoko: James Makowharemahihi, Matt Renata, Whetu Campbell, Matekino Marshall, Elizabeth Kerekere, Briarly Birch and Carolyn Taueki Stott (one or two kaitautoko supported each region).

Locations:

- Wellington (supported by Wellington Community Trust)
- Waikato (Supported by Waikato Trust)
- Christchurch (supported by the Wayne Francis Charitable Trust)
- Dunedin (supported by The Otago Community Trust)
- Auckland (Central)
- Whangarei
- South Auckland

Note: Additional condensed workshops were run by Jane Zintl with students from Praxis and Weltec, and in Napier (supported by the Wellington Regional Youth Workers Trust).

We note that 4 of our regional hui were funded by regionally based funders. We acknowledge that these funders captured the vision of reviewing the principles of youth development, and the potential this has to support the wellbeing of young people in Aotearoa. Their generosity and commitment young people and youth development is valued.



The programme:

The partners were committed to co-facilitation that included that was both bi-cultural and bi-aged (with a young person and someone who is 'young at heart'). Jane Zintl (CEO, Ara Taiohi) and Terewai Rikihana (Team Leader Youth Development, Evolve) worked together to develop and facilitate the programme. Terewai also facilitated the afternoon Māori caucus session.

1. The programme started with a mihi whakatau and karakia.
2. The work was then grounded in an interactive timeline exercise that reflected on what has changed in Aotearoa since 2002. This focused on changes for the youth work/development sector, legislative and policy changes, trends for young people, and societal changes. A summary of the combined timelines is attached in Appendix 1. We note this does not include all the information from all of the hui, but does highlight the changes and trends that were identified in each region.
3. We played a quick video summarising of the principles of youth development, that participants reflected broadly on. We learnt early on not to assume that everyone present knew the principles, or that they had completed the preparation provided.
4. Following a post-it exercise to gather thoughts of all participants on all the principles, small groups were formed and each group took one principle and reflected in depth on that principle. Participants were given the extracts on their principle from the original Youth Development Strategy and from the Code of Ethics. All the information from the groups working and presentations was recorded, themed and summarised for this report.
5. Our time together was closed with and mihi whakamutunga and karakia.

Participants:

272 participants registered for in the regional hui. Regional breakdown are as follows:

- South Auckland – 46
- Whangarei – 15
- Auckland – 31
- Dunedin – 34
- Christchurch – 34
- Waikato – 33
- Wellington – 30

The condensed hui numbers were Weltec (15), Praxis (15) and Napier (19).

General Comments:

Theme 1: Implementation:

The YDSA needs to be an active strategy, and so needs to include an implementation aspect, for government, philanthropy and the sector. We recommend that MYD provides dedicated staff whose entire role is training and advising the implementation of the principles of youth development across government, philanthropy and the sector. Ideally, this would be a position in each of the four regions. Alternatively, this position could sub-contracted to the sector.

In addition, the sector will need to review our core competencies, our Code of Ethics, and look at the implications of the review for our qualifications. Training and peer support is needed for Youth Workers and practitioners on the reviewed principles.

Theme 2: The existing six

Consistent with the feedback prior to the hui, all regions wanted to keep the essence of existing six principles, and noted the descriptions and wording needs to be updated to make sure we are all on the same page. Note: the use of the word strategy is not always helpful, but principles are good.

Theme 3: Translation

Investment must be made into how we translate the principles to young people, practitioners, government, local government and philanthropy.

Theme 4: How the principles are displayed

Consider film, audio, multimedia, online, interactive, story etc. to ensure the new look principles are accessible and relatable. Quotes from young people would add depth.

The importance of multiple languages, especially Te Reo, was noted.

Theme 5: Order

As small groups considered themes a number suggested that the principle they were considering was the most important, and should therefore be first. In particular, good information, connectedness and quality relationships were seen as appropriate to be first. Where identity was explored, most participants thought this was central to youth development and wellbeing.

Many thought ordering in a number was flawed, because of the interconnectedness of the principles. Ideas included rotating the themes around a young person, using a carousel, or using a concept such as Matariki (seven stars for seven principles) as better ways to order/display the principles. Regions that considered Matariki loved this conceptually, as it resonates with Aotearoa, and has wonderful imagery. It was acknowledged we would need to engage in a cultural process if we were to use this metaphor to frame the principles.

Theme 6: Funding

This was a consistent theme throughout most principles (and noted as a theme in some). The need for philanthropic and government contracts to support strengths-based relational work was highlighted.

Principle 1. The Big Picture

There was wide acceptance of this principle and the impact it has on young people. It informs 'the why'. Seeing the big picture is important, as this directly and indirectly affects a young person. Young people need to be informed not just to navigate this world but also to inspire change in the world.

It was defined as an ecological lens that looks at policies and practices, ideologies and social environments that impact on young people's lives.

Theme 1: Grounded in Te Ao Māori

The importance of Te Tiriti o Waitangi as a gateway for all cultures and having this woven through and in all of the principles was consistently identified.

Caution was expressed from Māori participants to ensure that the use of Te Reo was honoured, and that knowledge of the essence of the language was essential. This was to be balanced with need to not just use straight translations from the existing phrases into Te Reo. The need to have an opening and a welcoming before the principles was also highlighted.

Theme 2: Starting with the young person

A key question asked was 'whose big picture?'. Who informs and updates the big picture? We can acknowledge big picture influences in a young person's life, but as practitioners we start with the young person, and discover what is important from there. The big picture is more of a journey that is fluid, and celebrates uniqueness and diversity.

All of the principles overlap (or are connected). Specific note of additional areas for the big picture include cultural connectedness (including whānau), identity, whakapapa, social media/digital world, multicultural inclusiveness, past present and future, tūrangawaewae, climate change and climate justice.

Theme 3: Language

There was not consensus on the language of the phrase 'big picture'. Some felt it was a simple way of saying the system. Others preferred the Code of Ethics description 'Te Ao Rangatahi' – especially as this linked to the young person's world. It was acknowledged this is a big concept that is difficult to articulate, and asked if it could be captured differently in a way that resonates with young people. Some liked the concept of 'space' and considered using this to build language around. Others encouraged restating the big picture to aim at discovering identity, highlighting tūrangawaewae.

Theme 4: The system

There was general consensus that the current big picture does not support positive youth development. Questions were asked around who in government is advocating for young people and systemic change that will support their wellbeing. There are a lot of words, and not a lot of change ('all hui and no do-ey').

Competitive funding models set up providers to compete with each other, and create unnecessary silos. A desire to work more in partnership with government was expressed.

Principle 2: Connectedness

Theme 1. Unique approach to connectedness in Aotearoa

All regions noted that our approach to connectedness in Aotearoa, in particular from a Te Ao Māori world view is unique, and the existing description does not reflect this. This principle needs to include references to pepeha/mihimihi, whakapapa, connection to the past and where a young person is from, connection to the land/whenua, connection to people, resources and the environment, spirituality/wairua,

Theme 2: Broadening of connections

In addition to the Aotearoa based connections outlined above, a broader more inclusive approach to connections was supported. This was summarised as looking at who a young person's village is, or

who are the connected to that cares about them? This includes the four existing social worlds, but questions were asked about a fifth? Could this be the online world (see theme 3)? What does intergenerational connection look like? What does multicultural connectedness look like (both across cultures, but also for young people with multiple cultural identities)?

Theme 3: Digital world

It was noted that we live in a world that is more 'connected' than ever, but young people often have less human connection than ever. The importance of acknowledging digital citizenship as a primary form of connection for and with young people was acknowledged, along with the need to hold this in tension with the value of *kanohi ki te kanohi* connection. The importance of the youth development sector leading the adult world in navigating the 'va' (space) between the digital and physical worlds that young people walk was highlighted.

Theme 4: Place

It was noted that the existing four worlds framework mixes connection to place (e.g., school) and people (e.g., *whānau*). Connection to both people and place are important. It is not just 'who' but also 'where'. Young people need positive connections with many social groups (people) and environments (places). A key question in youth development is 'what people and places does a young people have in their lives (sports grounds and coaches, churches and youth leaders, schools and teachers, home and caregivers, *marae* and *kaumatua* etc.)?'.

Theme 5: Language

Many regions felt the word belonging resonated more than connectedness. It is noted the word belonging might help people understand the difference between big picture and connectedness, as well as the difference between quality relationships and connectedness. Young people's positive development is shaped by having a meaningful sense of belonging.

Theme 6: Connection to services

For most young people connection also involves agencies or organisations in their community or region. The need for these agencies to be connected with each other and work together, rather than acting in silos was highlighted, especially as young people transition to adulthood.

Note: an interesting question was asked by some, what are the barriers to connection?

3. Strengths-based

Theme 1: Fundamental to youth development

There was a strong theme that recognised the fundamental nature of this principle for the youth development sector, being the ability to see the *taonga* a young person is, no matter what their circumstances. It is our point of difference to other professions and must be kept. While other helping professions use strengths-based approaches as an option, this is core to our practice. It is our start point, not an option.

Theme 2: Language

Most preferred the language of mana enhancing, and felt this was more representative of how we practice strengths-based approaches in Aotearoa. It was noted that for some cultures the phrase 'strengths-based' clashed with concepts such as humility, respect and Fa'aaloalo. 'Mana enhancing' captures the essence of strengths-based, while allowing these cultural concepts to be honoured.

Theme 3: Lack of understanding

The feeling was that while many in the youth development sector naturally practice strengths-based approaches, there was still a lot of misunderstanding, both inside the youth development sector and especially outside. Many think it involves positivity at the expense of reality. It is often used as an ideal with no practical implementation or understanding. It is important to educate those who work with young people that strengths-based approaches always start with what is right with a young person, acknowledge the reality of their world, and assume they are the best person to row their own waka.

Suggestions to increase understanding included:

- Identifying excellent practitioners of strengths-based approaches and write best practice guidelines supporting other practitioners to enhance their practice.
- Providing example scenarios and practical ways of implementation
- Tihei-Wā Mauri Ora resource
- Develop template tools
- Theme 4 – redefining strengths-based approach will also support this.

Theme 4: Risk and Protective factors and link to Positive Youth Development

1. The risk factor approach to risk more broadly in adolescence needs reflection. It is normal for young people to take risks. It was appreciated that risk factors outlined in the existing document can be different to young people taking risks, but the language is not necessarily positive youth development language.
2. The idea of 'protecting' young people is also challenging. Developmentally they are entirely different to children where the concept of 'protection' is more normalised. The journey towards adulthood is often a dance between caregivers and young people as young people are supported to take more risks, and process the consequences of these, even if negative. Risk averse parenting has been found to negatively affect a young person's positive youth development.
3. Participants preferred models that look at assets or strengths rather than risk and protection. In its nature the language of risk and protection feels more deficit than strengths-based.

Note: Research project is about to be undertaken by the team at Auckland University into the model of risk and protective factors, and it's link to positive youth development.

Theme 5: The wider system

Many noted that funding for 'at-risk' projects is much more accessible than strengths-based projects. Similarly, organisations (Boards and management) often don't understand or value these approaches. Questions were asked around how this can be audited, or what tools might support the wider youth development ecosystem to engage with strengths-based approaches.

Theme 6: Cause and Effect

While not as strong as the other themes, there was a number of hui that noted strengths-based has an inherent value judgement attached to it. It was suggested that a cause and effect approach is more helpful and empowering than a good/bad paradigm.

Principle 4: Quality Relationships

Theme 1: At the heart

Quality relationships are at the heart of Youth Work. Without these youth work does not exist. It is the linchpin, the vehicle through which all other principles are achieved. They are the core and essence of our practice. It must be prominent in the new principles.

Theme 2: Defining Quality Relationships

It was noted that we need to make sure the language of relationship needs to capture the rawness and heart of relationship. Words or questions used to define what quality relationships are on involve included:

- Walking with young people, not doing to
- Quality isn't transactional, it isn't Youth Work agenda driven
- Constancy, trust, reciprocal, warmth and acceptance, commitment, genuine, authentic, patience, empathy, aroha, care
- All groups focused on the importance of time, both that it takes time, and that it is not finite (i.e., there is a journey that is before, during and after)
- What does quality relationship look like to the young person?
- What does quality look like for different cultures?
- Quality can feel less warm, but it was felt that some way of defining the value of the relationship to the young person was important.

Theme 3: Language

Whakawhanaunatanga was generally perceived to be a better way of describing quality relationships, or 'building quality relationships'. One region noted that the 2 concepts while related, are quite different, and was concerned about limiting whakawhanaunatanga and quality relationships to each other.

Theme 4: Building quality relationships

It was felt how to build and measure quality relationships needed to be highlighted. Factors expressed included:

- Time is integral and core to building a quality relationship (see theme 2)
- Role of Code of Ethics in supporting ethical, safe, positive relationships
- Empathetic and relational skills
- Setting clear limits
- What does accountability look like for the adult weary young person?
- How can we measure quality, and what does this look like in funding arrangements?
- How do we equip young people to build positive relationships with all in their world?

- Pay Youth Workers more so they can take the time to build these quality relationships

Theme 4: Relationship with connectedness

Principles 2 and 4 overlap significantly. The importance of collective relationships and collective input was noted. It was common for people to move into the complexity of young people's connected relationships. The domino effect of a quality relationship on wider relationships was acknowledged. The new look principles need to bring further clarification to this.

Theme 5: Online relationships

Similar to the connectedness feedback, the changing world of young people engaging through computers and phones was noted, along with the positives and negatives of this. The question of what does electronic/digital forms of relationship mean? It was noted the existing language is an old school way of thinking, and the principles need to reflect changing times. The value of using both technology and face to face as tools to relate was highlighted.

Principle 5: Youth Participation

Theme 1: Rights based/ethics

Recognition of United Nations Convention of the Rights of the Child (UNCROC) and the rights of young people was emphasised. The nine standards for youth participation in alignment with article 12 of UNCROC are as follows:

1. Transparent and informative
2. Voluntary
3. Respectful
4. Relevant
5. Child-friendly
6. Inclusive
7. Supported by training
8. Safe and sensitive to risk
9. Accountable

The importance of safety for young people in youth participation was highlighted, especially regarding personal agendas of those who support youth participation. The implications of poor participation practice were stressed, and the importance of ethical practice consistent with the Code of Ethics for Youth Work in Aotearoa was acknowledged.

Practitioners balance the desire not to be tokenistic, with the awareness of not pushing young people into spaces they do not wish to engage, and acknowledge power dynamics in this space.

Theme 2: Language

1. Use of the word 'fully': Full participation is not the same for every person, and not the same at every point in time (see theme 3). Use of the word fully implies only one form of participation is the ultimate desired space.
2. Use of the word 'triggered': This has connotations in 2019 that were not as strong in 2002.
3. Other wording explored included co-design, co-development, co-delivery, encouraging, empowering, engagement, voice, control, agency, ownership and autonomy.
4. Use of Te Reo: Suggestions included tino rangatiratanga, or changing urunga to herenga taiohi.
5. Recognition needs to be that young people are creative, innovative full citizens, now.

Theme 3: Flexibility and true participation

Key questions were repeatedly asked:

1. *What is true participation?* It looks different for every young person. One youth worker shared of a young person who just turned up and didn't speak for 2 years. For that young person this was true participation, and it fully supported their positive youth development. For many 'some participation' is the start of the journey. There needs to be more ownership by the young person over when, how, what and why.
2. *How do we ensure a small group of young people aren't the only voice heard?* The importance of youth councils and the like was recognised, but youth participation is about **all** young people. The danger of tokenism was noted.

Generally, it is not one size fits all, and must be adjusted to fit the situation. Opportunities should be provided for young people to participate at whatever level they feel comfortable with, enabled by the other principles, with clear expectations. Participation opportunities are made accessible to all, taking into account the diversity of young people.

What does participation look like for our most vulnerable, and for those for whom their capacity to speak is challenged.

Theme 4: Outcomes

The need for young people to know that their participation is valued, and that there is a feedback loop was considered. How young people's participation has had an impact needs to be demonstrated.

Theme 5: Link to other principles

Participation was seen as linked to the other principles. While all six are relevant, it was consistently noted that participation can only effectively happen within the content of healthy relationships, and is informed by good information.

Principle 6: Good Information

Theme 1: What is good information?

Being evidence based means it is not an opinion. There was seen to be an agreed sense of the need for evaluation, results-based reporting, research based, informed practice and supervision etc. It was

agreed the information needs to be useful, relevant, current, timely, understandable, youth work ready, practical, helpful and meaningful. The need to ensure there wasn't information overload was also highlighted. When information is relevant, accessible and sustainable then youth development is informed. The information needs to:

- Help youth workers
- Improve mahi
- Support young people
- Support good practice
- Support government policy and intervention
- Honours indigenous ways of being and caring for young people
- Non stagnant – information grows good things constantly.

Theme 2: Whose information?

While the importance of North American research was valued there was an emphasis on ensuring good information was Aotearoa-centric and culturally relevant. This means acknowledging indigenous, spiritual, holistic and non-Western models of practice, as well as information from practitioners on the ground (who have gold as well).

Theme 3: Accessing, sharing and translating information

This was a major theme. How is data collected and accumulated, evaluated and distributed across government, local government and organisations? How do we translate the academic research (jewels and gold) into language for grass roots youth workers can practically use and understand? Putea is needed to support the development and dissemination of information. It was noted:

1. Use of digital interactive tool and exploration of funky modern ways of communicating information including relatable mediums, online, story books, movies etc. is essential
2. Where can the information be held so it is accessible? For practice? For Youth Workers? For young people?
3. Use of language: avoiding academic jargon and putting into plain English (and other languages)
4. Needs to be flexible enough to be translated into different regional and cultural contexts, including other sectors (education, justice etc.)
5. It is reciprocal, and support also needs to be developed to allow for the voice of Youth Workers and young people to be heard back by researchers, academia and the system
6. Time needs to be given to practitioners to reflect on information, and consider how information can translate into action
7. Information is also from networks, colleagues and support (including supervision)
8. The need for a national training database of knowledge, research and evaluations relevant to practice

Theme 4: Youth development

More emphasis is needed on professional development, so that practitioners are informed (culturally and ethically) by professional competence. Good information is also informed by the voice of young people. How regularly do we hear from young people, and is it only privileged young people? Note principle 5, theme 3 in this regard.

Note: One region advocated for the possibility of removing good information as a principle. They absolutely saw the importance of the principle, but queried whether the principles were the place for this, especially given the shift in evidence based practice since 2002. They felt six principles was too

many and if we were condensing, this principle might not be needed. Other regions felt this principle was too important to delete.

Possible 7th Principle: Identity

Two regions strongly advocated identity as a 7th principle. Identity was mentioned in feedback from nearly every principle discussed as being linked to that principle. This highlights that it is core to positive youth development, and may need to stand as its own principle alongside the existing six.

Proposed 7th principle: Young people are supported to build and maintain a positive and unique identity.

- Ko wai au
- Identity informs self, direction and practice
- It is central to the other principles, and interconnected
- It empowers young people to be confident in who they are, which encourages them to be accepting of others

Note: identity includes values, spirituality, tangata/mana whenua identity, whānau, hapū and iwi, your place (whakapapa, whānau, stories), accepting who they are and where they are, purpose, understanding and accepting gender and sexuality, and not being defined by a single action.

Conclusion

The taonga of the principles of Youth Development continue to be a key resource for youth development practitioners in Aotearoa. People who work with young people acknowledged this review process, and were pleased to input and bring on the ground wisdom into the revised principles. They are looking forward to seeing the new look principles as they continue to inform the practice of youth development.

Appendix 1

Youth Timeline

• Youth Development Milestones

Law and Policies

National/International Events

2002	2004	2006	2007	
- Involve - Canterbury Youth Workers Collective Code of Ethics used in many regions 2 national youth development organisations (NZAAHD and NYWNA) - Diplomas in Youth Work and General social service degrees with youth specialities available NCEA comes in	- Involve - Real Work Foreshore and Seabed Act Civil Union Act	- Involve - Youth Work Core Competencies established	Interest-free Student Loans Global Economic Crisis	
2008	2010	2011	2013	2014
- Involve - First edition of National Code of Ethics National Government Term	- Involve - Ara Taiohi launched	- Bachelor in Youth Development Established - Inaugural AGM of Ara Taiohi - Code of Ethics 2nd ed Canterbury Earthquake	Marriage Equality Act	Vulnerable Children's Act
2015	2016	2017	2018	2019
Health and Safety at Work Act	Donald Trump president	Korowai Tupu launched Oranga Tamariki Act Labour Government Term	Involve	Terror attack

Trends with young people:

- » Increased focused on the environment
- » Increased rates of mental distress and suicide
- » Increased youth voice
- » Increased social media and technology
- » Increased appreciation of Te Reo
- » Increased appreciation of diversity

Appendix 2

Report from Pacific Fono