Kaiparahuarahi

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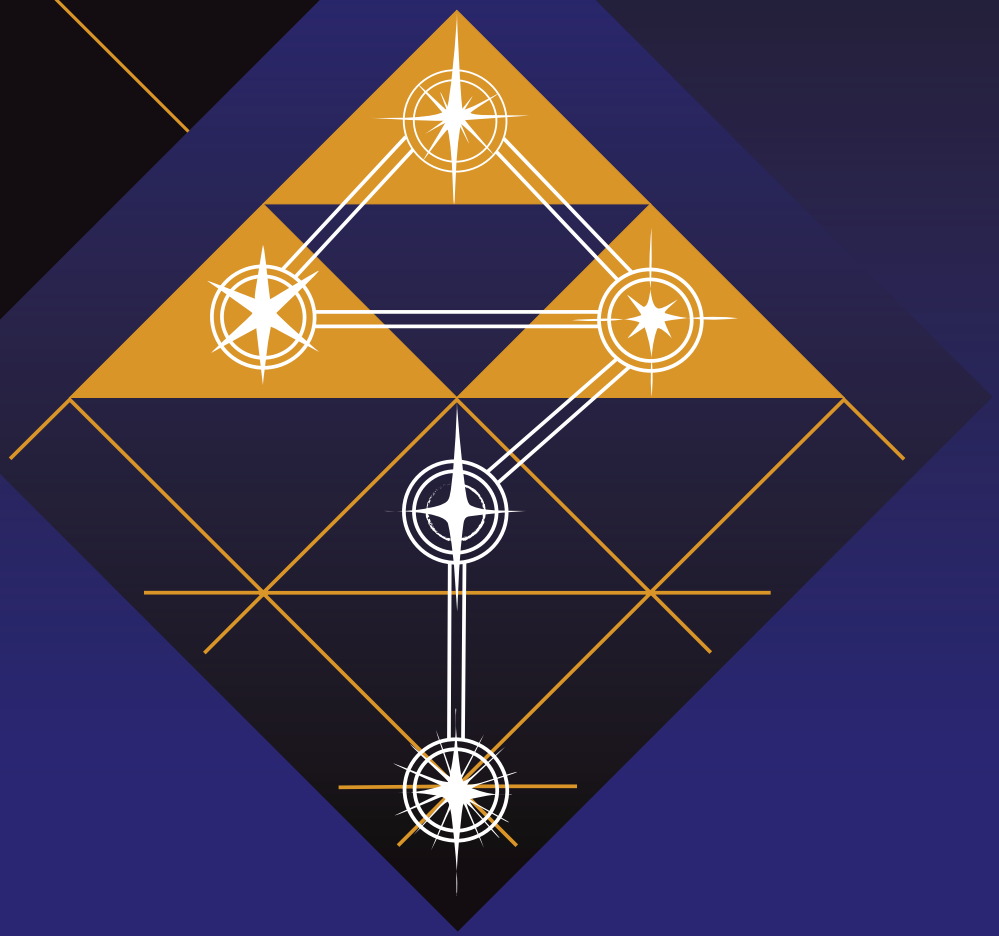
The Stars that Guide Us

Selected highlights from the Involve 2023 national youth development conference



AraTaiohi
Peak Body for Youth Development

EDITED BY KAHUKURA RITCHIE, ROD BAXTER AND JADE ERU

Kaiparahuarahi

The Stars that Guide Us: Selected highlights from the Involve 2023 national youth development conference

Edited by Kahukura Ritchie, Rod Baxter and Jade Eru
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Contents

Dedication

We dedicate this edition to all the whānau, past, present and future that have contributed to INVOLVE conferences. We honour the NZ Association of Adolescent Health and Development who held this Kaupapa from 2002 to 2010, the boards and kaimahi of the Collaborative Trust, SYPHANZ, NZ Youth Mentoring Network and Ara Taiohi who ‘bought back INVOLVE’ in 2018, and the local rōpū from Tāmaki Makaurau who helped us make INVOLVE 2023 the biggest one yet.


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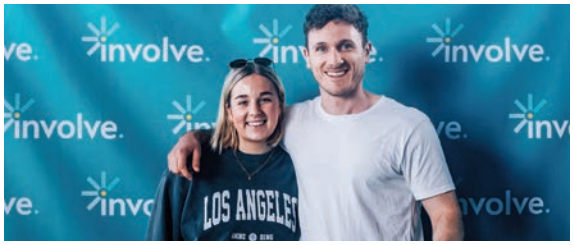

involve.
LOS ANGELES


QUALITY
CONNECTIONS
IMPACT


NGĀ KAIHOE
HERE!
AraTaiohi

Editorial

The Stars That Guide Us

Selected highlights from the Involve 2023 national youth development conference.

Kia ora koutou e hoa mā,

If you've read *Kaiparahuarahi* before, you might know that our commitment with this annual journal is to capture diverse voices from our youth work and youth development community. This issue is no exception. When discerning a relevant theme each year, we consider key events and how we might be able to capture these in a printed form such as this. Therefore, this issue captures a few key highlights from our beloved conference, Involve, and the 2023 theme: The Stars That Guide Us.

1100 people-working-with-young-people gathered for three days in August 2023 at the Due Drop Events Centre in Manukau for the biggest Involve ever. The contributors of this issue include the keynote speakers, a handful of presenters and a bunch of conference delegates sharing their learning and insights. This balance epitomises what Involve really is and how it's congruent with the values of youth work. We're relational, we dismantle power dynamics and we honour everyone participating. In this spirit, the three of us have consciously chosen to keep our own reflections. We each have briefly considered what Involve 2023 meant to us.

Rod

When I was describing Involve to my family, I realised it's less of a 'conference' and more of a 'community reunion'. Given the priority of relationships in our work with young people, it's crucial we take time to strengthen the relationships between the people working with and serving young people. I'm grateful for the friendships I've made at Involve throughout the years, and for the peers I'm yet to meet.

I had the honour of briefly introducing Whaea Teorongonui Josie Keelan before her keynote on Wednesday 16 August. I acknowledged that it is due to Josie that the kupu 'taiohi' was used instead of 'rangatahi' in the naming of Ara Taiohi back in 2010. As the Youth Development Strategy Aotearoa (YDSA) was being developed around the turn of the millennium, Josie facilitated wānanga with taiohinga and released *E Tipu e Rea*. The VHS recording of this project is at the National Library and we have requested a digital copy to share with you online. Josie is a prophet, a rangatira and a true kaiparahuarahi – blazing a trail where there was not one before.

I was thrilled to see so many people were attending Involve for the first time. Surely, this is due to the location; the conference returned to Auckland after almost 20 years! The strength of the youth development community in Tāmaki Makaurau is evident, especially in South Auckland where Involve was positioned and embraced. Undeniably, there's a new generation of youth workers emerging, and I do hope they/you continue to remain connected. After all, connectedness within the youth sector is one of the things that's sustained my own personal career.

Finally, there was one word that was resonating with me during the three days at Involve 2023, and that word is ***service****. Being part of a community requires responsibility. Attending Involve is less about what you* ***get****, and more about what you* ***give****. I'm grateful to serve young people, and this sense of service extends to all of us who have devoted our lives to this mahi.*

Kahu

Ki ngā kaikōrero, ngā kaituhi, otirā ki ngā kaitautoko katoa, kua whakapau kaha ki te whakatū i tēnei kaupapa whakahirahira, arā, e kore e mimiti ngā mihi ki a koutou.

Pūrākau, stories, personal narratives and experiences shared create powerful learnings and it was these pūrākau that have become the stars that will guide me through the next chapter of my youth work.

This Involve I had the privilege and opportunity to present a workshop based on the tikanga Whai Wāhitanga, Whitiwhitia, which I wrote about in the last edition of *Kaiparahuarahi*. My nerves were high building up to the day, and listening to so many amazing workshops, I was definitely stressing about mine. In the end, I had some excellent feedback from all those who attended my session, and really hope that I've managed to provide some influence or guidance that will benefit young people and youth workers.

We attended the conference with a team of youth workers from my organisation, many of whom were new to youth work and were previously young people themselves, on programmes within our mahi. Our youth workers really enjoyed the conference, and we've seen the benefit of the learnings already within our practice.

Jade

I remember the first Involve conference I ever went to, back in 2010 in Tāmaki Makaurau. I had not long finished some study, and I was excited to learn, grow and connect with others who shared the same passion for seeing young people thrive, as I did. I recently looked back at the programme and all these wonderful memories came flooding back to me. I had a different perspective on life back then – perhaps it was that I was more inexperienced than I am now. But the feeling of being alive, from feeling alive, that feeling still sits with me today. It was a feeling of being exactly where I was meant to be. Amongst the people, with whom I was meant to be.

A few Involve conferences later and I was back in Tāmaki Makaurau with the people I feel a deep sense of purpose alongside. The stars had guided us all to be exactly where we were meant to be. This time a little more worn and weary, but still with that same sense of deep purpose and shared belief. There's nothing quite like it. No conference that I have ever been to is quite like what it's like when changemakers, system shakers, rebel heart peacemakers are sharing space together.

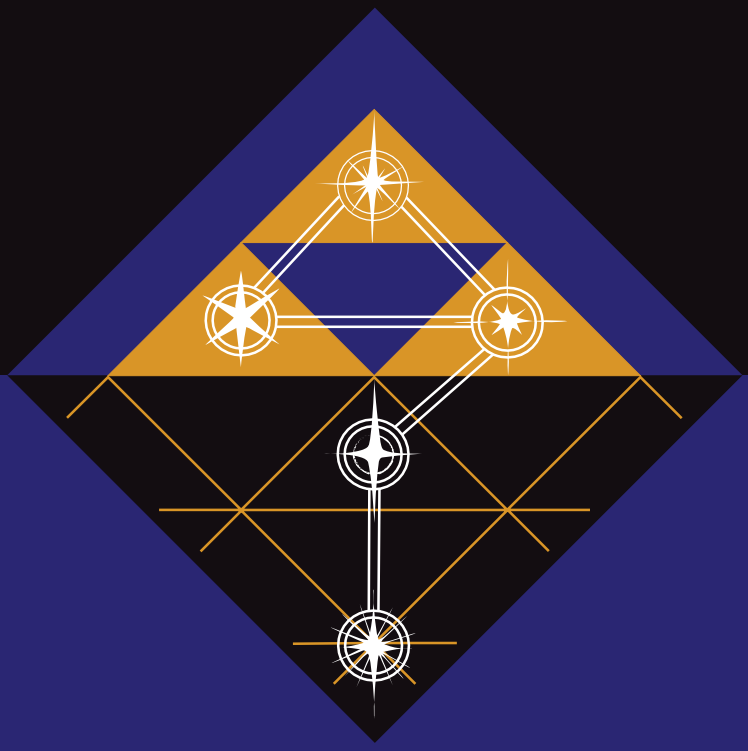
I am fascinated by the stars. I often wonder what it would be like if we just all looked up more, lifted our heads to the sky and let ourselves be captured by the indescribable beauty that our tīpuna were guided here by. There were so many stars that shone their lights of wisdom and shared their gifts with us this year. I reckon we all filled up our sparkle just a little bit more because of it. Thank you to all those who shared their taonga with us, those captured in this edition of Kaiparahuarahi and to everyone who came along to make it the most epic one yet.

Whether or not you were able to attend Involve 2023, we do hope you enjoy the wisdom contained within these pages. Many of the ideas are timeless and will continue to have relevance for our work for decades to come. Hopefully we'll see you at a future Involve conference!

Ngā mihi nui,

Rod, Kahu and Jade
November 2023

THE STARS THAT GUIDE US



involve. 2023

Tukua kia tū takitahi ngā whetū i te rangi

Let each star in the sky shine its own light

2023 REPORT

INVOLVE is a biennial conference for all of the youth sector to gather, connect, learn, laugh and 'be' together.

INVOLVE

The first INVOLVE conference was held in 2002 and organised by NZAAHD - New Zealand Aotearoa Adolescent Health and Development.

From 2002 to 2010, the conference ran every two years, gathering professionals from across the youth health and development sector. After an eight-year hiatus, INVOLVE made its return in 2018, with four organisations from the wider youth health and development sector hosting: Ara Taiohi, the NZ Youth Mentoring Network, SYHPANZ - Society of Youth Health Professionals Aotearoa New Zealand, and The Collaborative Trust.

After the 2021 INVOLVE conference, the four organisations made the decision for Ara Taiohi to be the sole host moving forward, making 2023 the first conference held by Ara Taiohi.

INVOLVE's vision is to see a unified community empowered in their work with taiohi/young people.

Our mission is to facilitate change - making connections and conversations that impact the lives of young people and those who engage with them.

2023 INVOLVE image

Tāmaki Makaurau/Auckland-based youth artist Ehetere Pearse, designed the 2023 INVOLVE image, using the conference theme 'The Stars That Guide Us' and the supporting whakatauki as inspiration.

Tukua kia tū takitahi ngā whetū o te rangi

Let each star in the sky shine its own light

The top star represents the young person and the surrounding stars are their support people.

Blue represents Rangi/sky Father, Gold represents Papa/earth Mother and white for pure heart and intentions of the celestial/ngā whetu.

Ngāi Te Rangi / Ngāti Ranginui
Cornwall, Scotland

Conference Organisers

An evaluation outcome from INVOLVE 2021 was to invest in external professional conference organisers to support Ara Taiohi staff. The decision was made to use the amazing team at Composition Ltd through recommendations from people in the sector.

Composition were a huge contributor for INVOLVE 2023's success and this was captured through feedback from keynotes, presenters, attendees and staff.

> Extremely well organised... helpers were amazing!

> Massive mihi to the INVOLVE team. It was so carefully and cleverly curated to manaaki and feed every part of the diverse sector.

> The organisation of the event couldn't be faulted.

Composition professional conference organisers

Who was there?

INVOLVE 2023 was our largest ***ever*** *with over* ***1080 + registered!***

YOUNG PERSON 29.7%

YOUNG ADJACENT 32.9%

YOUNG AT HEART 34.2%

3.7% chose not to identify their age

177 recipients of scholarships and discounts to make INVOLVE more accessible

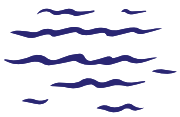
113 groups registered, making up **more than half** of INVOLVE total attendees

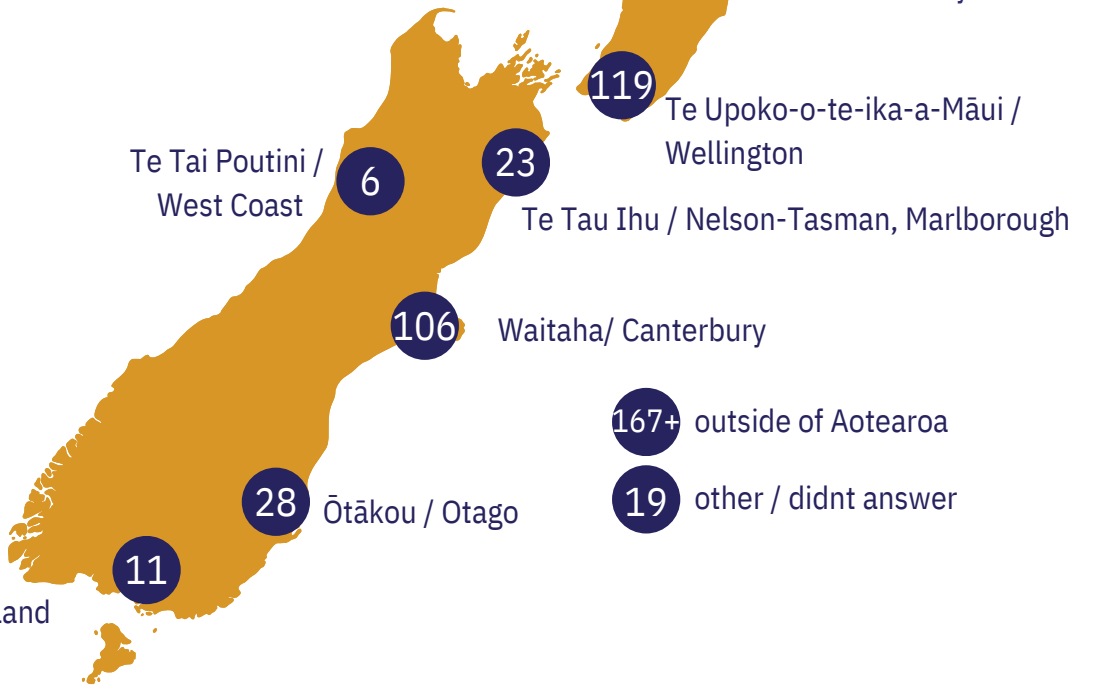
Where INVOLVE attendees travelled from and where they whakapapa to

240+

People selected multiple rohe for their whakapapa or residence

Highest locations outside of Aotearoa New Zealand were Samoa, Nuie and Cook Islands





MATEKINO MARSHALL

Chief Executive Officer
Ngāti Tamaoho

POOJA SUBRAMANIAN

Executive Director
Rainbow Youth

ANYA SATYANAND

Professional Aunty
Footsoldier of hope

DR TEORONGONUI JOSIE KEELAN

Ngā Pae o te Māramatanga
Senior Research Scholar

LOURDES VANO

Indigenous Rights
Activist

KELLY FRANCIS

Founder
Whenua Warrior

PROF THOMAS WILSON

Chief Science Advisor
NEMA

RAMON NARAYAN

Founder
Action Education

I loved the keynote speakers...were top notch.

Ramon and the poets were a conference highlight. They just took it to another level. It was great to see young people showcasing their talents.

The keynote speakers were thought-provoking.

It was the best involve ever! Thoroughly enjoyed the keynote speakers and it was so relevant to what is happening for young people and the youth development sector.

LOVED ALL THE KEYNOTE SPEAKERS esp Whaea Dr Terongonui with her insightful kōrero of wisdom and mātauranga.

PROGRAMME

6 speaker sessions

Keynotes | Minister for Youth: Youth Plan Launch | Poet Speakers | Panel

Concurrent sessions

79 different offerings of 10 - 75 minute workshops and oral presentations.

Themed topics included: creative approaches, emerging issues, justice, kaupapa Māori, mentoring, local expression, Pasifika, research, wellbeing, health, Youth Work, whai wāhitanga and diverse communities

10 breakout spaces

5 concurrent sessions

34 workshops

45 oral presentations

Social connection spaces

Shared parakuihi breakfasts | connection hub met ups | open space for continued kōrero + learning | bouncy castle | coffee cart | Taiohi Traders | exhibition stalls | silent disco etc...

Taiohi Traders marketplace

In the last year, The Prince's Trust Aotearoa New Zealand has supported more than 72 youth-led businesses with funding from its He Kākano Seed Fund. He Kākano is a $2-million seed fund for young entrepreneurs aged 17-30 years.

Prince's Trust Aotearoa New Zealand

At INVOLVE, The Prince's Trust Aotearoa New Zealand hosted the conferences first ever marketplace, having young people celebrate, display and sell their products and their businesses.

FEEDBACK

INVOLVE 2023 was a high-quality and well run kaupapa. From the conference app through to the on-site support. Attendees felt well looked after and the manaaki was most definitely on show throughout.

Attending the INVOLVE conference was one of the best things I have ever done for myself and my career as a youth worker.

Not only was it a great learning experience, it was also something I personally needed.

INVOLVE still remains the paramount gathering for youth practitioners across Aotearoa, and the sessions therein provide colace, emboldening, knowledge and connection with other like-minded people. I am thankful for Involve and the hard work that goes into the event.

If the kai is good the hui is good - could be more true in the case of INVOLVE! As a recent vegetarian this was the first catered multi-day event I attend with dietary requirements and I was blown away.

OVER TWO HUNDRED + SURVEY RESPONSES

77.8% ranking it 8 out of 10 or higher

SUPPORTERS

INVOLVE local Rōpū

There were nine Tāmaki Makaurau / Auckland youth organisations that worked behind the scenes to support and shape INVOLVE 2023. Special thanks to all of them for their time, energy, mātauranga and knowledge!

Friends

PRAXIS | YOUTHTOWN | CITY LODGE AND YMCA HOSTEL AUCKLAND | BOUNCE FOR A CAUSE | MAD BUTCHER TAKANINI | COMMUNITY BUILDERS NZ TRUST | THE PRINCE'S TRUST AOTEAROA NEW ZEALAND | ERUPT DESIGN | MERLE WORKS

Pillars of INVOLVE 2023

KEY PARTNER

NGĀTI TAMAOHO TRUST

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MAIN SUPPORTERS

Tātaki Auckland Unlimited

AUCKLAND TĀMAKI MAKAURAU

MINISTRY OF YOUTH DEVELOPMENT
TE MANATŪ WHAKAHIATO TAIOHI
Administered by the Ministry of Social Development

SUPPORTERS

AT THE HEART OF THE MATTER. NZ DRUG FOUNDATION.

ELECTORAL COMMISSION
TE KAITIAKI TAKE KŌWHIRI

Supported by Lotto New Zealand
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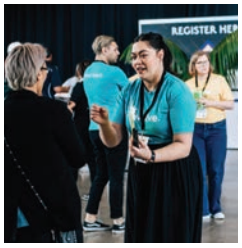
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Being the Guiding Star in Uncertain Times

Matekino Marshall

Keynote, Involve 2023, The Stars that Guide Us,
Due Drop Events Centre, Manukau City, 16 August 2023

Welcome everyone to this event. But in particular it is a pleasure to have you in our rohe. Welcome to the hood. Our whānau have been here for a few thousand years and have seen the landscape change. So this is a little bit flasher than my pā, where I would have had you there.

When I was voluntold to take on this keynote today, I thought about how my staff at Tamaoho Trust react when I want to share my research. They have heart palpitations. So I thought I better not share some research with you today. But I want to tell you a story about my name and how it's related to the way we served our people during the pandemic.

We have an experience not only in Tamaoho, but in iwi across the country where our alternative to managing pandemics was to either live or die. When Covid arrived here, that was the reality which we were dealing with. So nobody was going to get in the way of that.

But let's get into it. My name is Matekino. It's pretty flash. Mate means death and Kino means bad. Essentially my parents named me Bad Death. In light of that, being bad death, when my cousin and I went backpacking around Europe and people asked me what my name meant, I told them it meant immaculate lover.

This is a story about a prophecy told to me when I was 19 and it had no context for me, until Covid arrived. But I want to show you someone, this is the other Matekino. That's my Dad, he's pretty cool, he's 84. We are in Japan here, cos that's what you do when you're 84, you go to Japan.

My Dad was born on the end of the influenza epidemic. He was born in 1939, and by way of protecting our whakapapa, my Dad was given the name of Matekino. As a way to kind of call it out, what had happened to our whānau and not exclusive to my urupā, but urupā around the country. There are mounds in urupā where we've had mass graves, where we've had to bury our people, and so in our whānau we had whole blood lines lost during the first pandemic in the 1920s. By way of calling it out, my tīpuna at the time named my Dad Matekino and that is the context in which I tell this story. Because without this kind of prevalence in our whānau, I'm not sure we would have survived.

We had a range of barriers in our way, ourselves included. But we had some teachings from people like Te Puia and she taught us how to respond effectively in a way that saw us protect only our whakapapa above all else. If anyone was in the road of that, we just ran them over. In this story there is espionage, there is criminal offending, all sorts of things. But we were unwavering in our approach to look after our whānau.

I was born on the 23 September 90 something, it's irrelevant. When I was born, it was decided as part of that prophecy, that I would be named Matekino and that would end it. As my Dad, who was in fact my grandfather, grandparent-raised, generation after him and the prophecy saw, come to fruition, that another generation would be born and the last Matekino in our whakapapa would be around. I didn't know that until I was 19 years of age. Matekino didn't mean jack all to me until I was told that story. I didn't know what to do with that when it was shared with me and I kind of just carried on with my life.

Fast forwarding to when the bro Covid showed up here. We met as a whānau, we were kind of observing Covid in the context of other people. So it wasn't here yet and we were watching the rest of the world suffer, we didn't know what it meant for us. So I had a conversation with my own whānau and said "how are we going to be prepared for this?" My whānau and I decided that the best thing to do was to go on holiday in Hawai'i. So we went off to Hawai'i and we had a great time.

Me and my whānau shot off to Hawai'i cos that's what you do when you hear stories of this pandemic panning out in other people's context, and we kind of got to have an experience of the way the Hawaiians managed Covid. Which was very different to the way we did it here. But that was the only experience of Covid we had. So while we were in Hawai'i having a great time, as you do in a global pandemic, our whānau we left here were messaging us about this thing called a lockdown and that the borders were going to close and we're all going to go home and we're only going to operate in a bubble. In our minds, we couldn't comprehend that, because Covid was very prevalent in the Hawaiian community but they were living reasonably normal lives. So we didn't understand the experience that you guys were all having back here.

We got news of the lockdown in March 2020 on the 24th of March and we thought, oh shit, we better go home. We don't know what we're up for when we get back. We don't know what this lockdown arrangement that you were all experiencing was. So we got an emergency flight back and arrived in Aotearoa.

On our travels home, I thought about my 80-year-old Dad who I left behind here, and I was in a foreign country and I was experiencing a global pandemic that I didn't understand. Was I now becoming a risk to my Dad's wellbeing by returning home from Hawai'i? So I thought, I know what's a great idea! Because there was 28 of us on this trip, we'll go and isolate at my marae. Cos all I was actually thinking about was all the dishes we could count and the sheets that we could re-wash, without impacting our whānau we had left behind at home.

So it was decided that we would go back to our pā. This is my wharenui and we isolated there during the duration of the lockdown as we returned from Hawai'i. We isolated there, I rung several local agencies who don't exist anymore to support us in our effort, and they said no. Their recommendation was to go back to your individual homes, isolate there and live in a managed kind of way. I didn't want to do that, so I told him where to go and we went back to my pā anyway. We had a great time, it was like an extra holiday. We got TVs bought in and we went back to eating grass and puha and we kind of learnt from the Hawaiian system of this contactless exchange. We asked our whānau, you leave it at the gate of the pā and we'll come and grab it when you go away. Today we claim that we invented contactless arrangements. But we had a great time on our marae, we felt safe, we were in our own environment. My whānau's wellbeing was really important to me. Equally to that, so was the wellbeing of my entire iwi, and our people were desperate to get me out of this holiday I was having on our pā and back on the frontline with our people doing the mahi.

These are some activities that we had to develop because although you claim that you love no one else more than your whānau, I tell you, 6 weeks together tests whether that saying is true or not. We had to do something, you can see there Isabelle's already got a knife out, we had to do something. So everyone was responsible for kind of mental wellbeing activities to keep us all sane. So that we remained connected, so that we've got, that we survived through this.

We had an arrangement of kind of bubbles. Our bubble was just 28 and all of the food that we got sent to the pā, because people were kind of interested, no managed isolation at the time. We were kind of interested in this activity that we had been doing at our pā.

That's our Papa Tau – he's 90 – he broke every Covid rule in the book. He even attempted to go to Tuakau to buy some beer. But he couldn't comprehend why we were keeping our distance from him. His own mokopuna standing at a distance from him broke his heart in his 90s. Unfortunately we lost Uncle Tau during the pandemic. Yet we're thankful for him.

This little arrangement here was the world's most difficult doctor's appointment to arrange. We had been in isolation for about two weeks in our marae, and I didn't know the condition of the wellbeing of our whānau. So I rang our DHB and said could you send us a few nurses and a doctor just to check on the wellbeing of our whānau? They said no. They said you should have followed our advice and gone back to your own house.

I didn't like that either. So, I thought, well how can I remedy this? And as my cousin bought up the DHB map, we realised that the DHB line between Waikato and Counties ran through the middle of our pā. Our wharenui was in fact in Waikato DHB. So, I rang them, I told them what we needed, and they said, no problem. They were out there in a flash and these guys kept us well. It took the fear out. Even though we didn't have Covid, it took the fear out of the experience we were having. Because where my pā is, you could shoot the *Lord of the Rings* there, that's how remote it is. These guys took probably three hours to do a one-hour trip. But without this experience, I would have been under pressure by our whānau to get us out of there.

This is us trying to remain well. Some of us look skinny. Now this is Rangipipi – she's nanny. That is the only spot you can receive reception at our pā and the thing about this spot is that we were all vying for it. I had our iwi on the other end in a zoom call in the morning, telling me about all these impractical ideas that they had. I was trying to say, look we've already got some examples from the learnings that we have internally, let's just operate off those and stop letting the Crown dictate how we're going to manage the wellbeing of our whānau. So once everyone got on board with that, I liked them.

You won't believe from that spot, we went into a full-scale kai distribution. Now Auckland is a big place. We were pumping out just a little over ten-and-a-half thousand kai packs a week. I was ok because I was sitting at my pā giving instructions from the phone, while these wonderful people were doing the mahi. It was really difficult because we had to kind of maintain the Covid rules, but we were willing to do what we needed to do to ensure that our whānau remained well. We had too many examples in our history, that the alternative to doing any of this – was to die.

All from that little fence we kind of organised this. I rang around industrial pack houses who weren't allowed to work throughout the pandemic. They weren't essential. We stole their pack houses and packed all our food.

This little vaccination drive is the illegal part I was telling you about. So these aren't DHB nurses. One's my niece and one's my cousin – they just happened to be nurses – who were too scared to say no to me. I told them if we can get some vaccine here by hook or by crook, can we vaccinate our people? They were like, of course we can. They told me some story about standards. I was like mmm I think we'll be alright to do it in the car. My niece told me, Uncle, the research hasn't been done. I told her I've seen it in Hawai'I, that's what they do. She was like, yeah, but it hasn't been done here. I was like, until now. Then we got some vaccines to our people. 387 people that day, of our whānau. We're very proud of that. Because the next day I was summoned to a call with the Ministry of Health about the conduct of this drive-through vaccination centre. I said, I don't know what you're talking about and sent the Ministry a picture pointing to an actual centre. I didn't send them what we did in the car.

Look whānau, I share this story by way of connecting us to the Kaupapa of Involve this year. We don't often have to look somewhere else for our stars – we've got to recognize that we are one to somebody somewhere. At the time, my whānau needed me to be the star. I did that. But they're very quick at telling me when the star role is over. But that's what we do. We work alongside young people every day. I'm proud that I'm the CEO of the iwi. But equally I tell people I'm a youth worker before that. Because working alongside young people is the only job you'll ever get where you get to directly invest in the tomorrow of your whānau, hapū and iwi.

At Tamaoho, we really emphasise the notion that we are in the business of planting trees – the shade of which we know we will never sit under.

Matekino Marshall is the CEO of The Ngāti Tamaoho Trust, The Mana Whenua group hosting this year's Involve Conference.

He has actively been involved in Youth Development for many years. Matekino has been heavily engaged with the governance space for Waikato-Tainui, as well as being involved in Post-Settlement Governance entities. His fields of research include Whānau Hāpu and Iwi studies, Ngā taonga tukuiho and whakapapa research. His leadership style integrates both tikanga Māori and knowledge for the revival of youth development in Aotearoa.

Policies Impacting Youth Development in an Election Year

Dr Teorongonui Josie Keelan

Keynote, Involve 2023, The Stars that Guide Us,
Due Drop Events Centre, Manukau City, 16 August 2023

Mihi

Tata tonu ka noho tātau katoa ki roto i te wā o Matariki me tērā o ngā whetū a ko Pōhutukawa. No reira ka huri ngā whakaaro ki a rātau mā kua wheturangitia i te tau kua haere atu nei, rātau kei tua o te ārai; me kī e moe, moe mai. Rātau ki a rātau.

Ka huri waku whakaaro ki a tātau te hunga ora e tae atu i runga i te karanga o te hui.

Tēnā koutou katoa, koutou ngā taiohinga, koutou ngā whānau me ngā rōpū mai i ngā hāpori i haere mai ki te tautoko i te kaupapa, koutou nga Kaimahi kei te mahi i te mahi ki te awhi, tautoko, akiaki, poipoia te kaupapa ki te Whakahiato Taiohinga.

Ki ngā kaiwhakahaere o tēnei hui, tēnā koutou mo te tono kia haere mai awau hai kaikōrero. No reira, tēnā koutou, ā, tēnā tātau katoa.

It's an election year and true to form the various parties spend money trying to convince us that they are the best party to govern. What does that mean in a youth development context? To understand the question, it is useful to look at what each party is saying in their election manifesto and to consider the impact those policies in the manifesto will have on the youth development sector.

You could say it's all negative and positions young people as criminals and deviants and that makes the job of those who work with young people hard. You could say they are about creating jobs and opportunities through education and training and a growing economy so that's positive. Electioneering is fraught with emotion so how do you navigate those choppy seas and find the calm?

So take some time to think about the upcoming elections and the party policies that have our attention – yours and mine. Think about voting – if you are going to vote and why; if you intend to boycott the election and why; if you think the voting age should be lowered to 16, as has been proposed a number of times over the years; and anything else related to the elections.

Some of you probably think you are going to vote because it is your democratic right. Some of you would also argue it is your democratic right not to vote. Some of you would say elections are a load of crap where politicians promise things then don't follow through – at least that's what you've heard and/or experienced. Some of you are waiting for the day when you can vote. Some of you don't know what it all means, and some of you are wondering how you can tell the truth from all of the noise that is out there in the lead-up to an election.

It was heartening to see the Electoral Commission had a stall at the conference and I observed at least one person complete an enrolment form. I also understood the person whom I overheard saying they weren't going to vote, because I have boycotted the elections at least once, maybe twice for political reasons. There are many reasons why people do not vote – the weather on the day, media coverage, income and education levels among some[1].

For those working in youth development, the noise leading up to an election can promise much and equally, can be incredibly disappointing. It is useful therefore to look at the policies of the various parties – even if only at one policy area – to understand the impact those may have post-election should any one party or coalition form the next government.

First thing we need to understand however, is that a campaign for election starts the day after the last election took place. So that means campaigning for this election began on 18 October 2020, because the last elections took place the day before, and in a good MMP (Mixed Member Proportional) environment, Labour with the Greens in a confidence-and-supply agreement formed a government.

That is probably a surprise to most people because the way our system operates, many think that campaigning begins when the election date is announced, then each political party has a campaign launch at some time after.

It is then that the public hear a lot in the media about the policies of the different parties: more so those of the major parties rather than minor parties, unless the minor parties attract media attention for some reason or have generous benefactors who donate to their campaign. However, in reality, the media has been reporting on the policies of various parties over the preceding three years, especially those of the parties who are in the House (Parliament). Now that the election campaign as opposed to a more generalised campaign is in place, the policies are given more prominence as party policies rather than opposing points of view from either side of the House.

What most people do not understand is that all that bluff and bluster – otherwise known as debating – in the House down in Wellington; the public outings the Prime Minister, Ministers of the Crown, Opposition leaders and MPs on both sides of the House make to declare an event open, to unveil placards, make speeches, have photos taken; the questions in the House; the press releases – those are all part of campaigning to be the next government.

The parties who form the government and are in power are campaigning to stay in power, and the Opposition, that is, the parties that do not form the government, are all wanting to be in power. They therefore are working hard to have the people believe the current government, whomever that may be, is not doing a good job and therefore the people should vote for them, because they want the public to believe they will do a better job. Both sides do whatever it takes to convince us they are the better choice.

So what are the main issues for youth development this time around? A useful place to start with, one that leaps out easily, is youth crime, which will be the focus in this article as it was in the keynote at Involve 2023.

Every major political party is talking about youth crime despite the evidence that tells us youth crime has been slowly declining over many years and the reasons for that[2]. So why the excitement about youth crime? Most responses to any crime are from the gut as expressed by the leaders of both Labour and National when they say they've had a gutsful. It's a very Māori response because for Māori, emotions sit in the puku, the gut[3]. So when the leaders of two of the country's political parties say they have had a gutsful, they are expressing a very Māori response!

In an excellent in-depth article Derek Cheng wrote for the NZ Herald[4], he noted that "[R]ecorded youth crime has been in freefall since 2007...." He then provided some numbers sourced from the Ministry of Justice – in 2007, just over 5000 10- to 16-year-olds faced charges and last year, 2022, fewer than 1000 for that age group did so. Polglase and Lambie (2023) provide similar figures for the same period. Cheng also provided other evidence of the drop in youth crime overall. He noted an increase in some types of crimes, notably thefts and sexual assault, however he also noted that the increase was related to a backlog of hearings due to the impact of Covid on court hearings.

Despite the drop in youth crime, he reports that 87% of the public believe youth crime has increased. That belief is probably the result of a number of things – the lack of trust in statistics and those who produce them, which is thought to be both healthy and unhealthy perspectives[5], news reporting and our response to the reporting[6], and whose voice is the loudest – and it certainly isn't likely to be those who work with young people or in fact young people themselves. His reporting of the decrease in crime in the country is supported by others[7].

So what do the political parties most likely to be in the House after the election – The Big 6 – say their response to youth crime will be should they be elected? Keep in mind that the age group the political parties usually reference when they talk about youth is 12- to 17-year-olds. They do not talk about 18- to 24-year-olds, who are also part of the cohort identified as youth, because in the Justice system they are classed as adults.

On a side note, political party policies are not written by the Members of Parliament nor by their leaders. They may contribute to their drafting, but their main job is to promote them once they are adopted by the party. Each party has a policy group who draft the policies that are then usually passed at the party annual general meeting or at a special general meeting. All of the information on the policies in this article was taken from each political parties' website in the week prior to the keynote presentation. Accessing these online provides more detail. They are in the main paraphrased with some comment.

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[1] Feddersen, 2004, [2] Polglase & Lambie, 2023; Ball, Grucza et al., 2023, [3] Emery, Cookson-Cox & Raerino, 2015, [4] Labour Manifesto 2023, [5] Lehtonen, 2019, [6] Hopmann, Shehata & Strömbäck, 2015, [7] Workman & McIntosh, 2013.

For the purposes of the keynote, the best place to start would be with the youth crime or youth justice or justice related policies of the two parties currently in power – Labour and the Greens.

Labour[8]

Labour stated those who 'influence' youth crime will face additional punishments made possible by a law or laws enabling judges to make those punishments. It is probable that the Labour Party policy group based the policy on the assumption that youth crime is organised by gangs and is part of a recruitment and initiation process. That may be so in some cases but not all. Often youth crime is more opportunistic and peer-influenced than organised and planned[9].

Labour has two policy statements related to the Family Court. One is about empowering the Family Court to order community service and the other enabling the Family Court to order a person to attend an educational, recreational or some sort of activity programme. The Family Court is part of the country's judicial system and works with families on issues specific to their situation as a family, especially in relation to custody of children. What is proposed by Labour is more appropriate for Family Group Conferences managed by Oranga Tamariki and Te Kōti Rangatahi (Youth Courts). However potentially a child whose offending is serious and persistent can be referred to the Family Court, where a care and protection order can be declared and orders made addressing the impact of a child's offending on the victim[10].

Greens[11]

The Greens are wanting to resource evidence-based rehabilitation[12]. Much of the evidence on this is based in the United States with a call for more research into evidence-based research as it is relevant to Aotearoa New Zealand[13].

The Greens want to expand specialist youth courts throughout the country. Here they are talking about Te Kōti Rangatahi Court, of which there are fifteen, and Pasifika Courts, of which there are two, which are both based in Tāmaki Makaurau[14]. The implication of the statement is not necessarily only focused on Māori and Pasifika specialised youth courts but on the provision of specialised courts addressing justice and community safety in general.

They want to provide support for young people to address the causes of their offending with the implication better resourcing for the support services that exist will see a reduction in youth crime. There is much evidence to support this approach[15] yet it is not one that sees much support in electioneering with the constant call to get tough on crime. Support services already exist and they do need better resourcing, and this policy can provide that if successful in being adopted and implemented.

The Greens want to minimise the use of remand in youth detention centres and ban the detention of young people in adult prisons. The evidence indicates children and youth held in detention are affected by complex health problems, health risk behaviours and high rates of premature death.[16]

Any well-resourced community services would be able to complement such a policy. Likewise the policies about reform of bail and sentencing laws and extending legal aid and better resourcing community law centres.

The Greens talk a lot of sense and they are not getting caught up in emotional rhetoric. We can look at their youth justice policy statements and think – ae/yes, those make a lot of sense. Most importantly though, there is a lot of evidence supporting the youth justice policies they espouse.

Now to consider the policies of the Opposition.

National[17]

National wants to create a Young Serious Offender category aimed at ram raiders and other serious assaults. In many ways, this already exists – that is how young offenders eventually appear or attend Family Group Conferences, Te Kōti Rangatahi and Family Court. Therefore you have to wonder at the purpose of this category. It reads like the kind of policy to include when you want to look like you are doing something without really having to do anything. It is likely to be one of those policies that slips down the list of things to do once in parliament.

Again, National wants to introduce the young offender military academies where 15- to 17-year-olds would be sent for a year. Military academies and boot camps have been tried before and they are not always successful especially for those who are forced to go. They are more successful when those attending do so of their own accord. As the name suggests the academies are styled on the military from entry to exit.

When National announced this policy, many who work in youth justice specifically and justice generally said this will not achieve what National wants it to achieve[18]. Most of that evidence comes from the United States[19] which has a large number of such academies where they collect data that clearly demonstrates the ineffectiveness of such academies. National proposes the Academies would be delivered in partnership between the Defence Force and other providers.

Those who back military academies are usually older, have been in one of the services and/or have had whānau in the services. Although National does not refer to them, boot camps also have poor outcomes and can create long-term psychological issues for those sent to them. There are, like any programme, examples of some success, but on the whole these are few so why do we constantly think they are going to be effective? Probably a lack of ideas, so we fall back on what we have tried before in the hope it will work this time.

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[8] Labour Manifesto 2023, pp. 46–48, [9] Polglase & Lambie, 2023, [10] Lynch, 2008, [11] Green Party Manifesto 2023, p. 24, [12] Novak, te Velde et al, 2021, [13] Lin, Ong et al., 2018, [14] Ministry of Justice, About Youth Court: Rangatahi Courts & Pasifika Courts, [15] Mendel, 2000; Lambie, 2018, [16] Borschmann et al., 2020, [17] National Party Our Plan 2023, [18] Smith, 2022, [19] MacKenzie & Parent, 2004.

National propose to back Police to tackle gangs. Police already do this – that is 'tackle gangs' – and do so in ways that work for them by establishing communications and working relationships with the gangs. They have learned over time that this is the best way to work with gangs, and so-called 'get tough on crime' does have an immediate effect by incarcerating gang members and their associates but does not work in the long-term. It does not address the underlying reasons why gangs are a part of our social fabric. Those who propose a more comprehensive consideration of the reasons why people join gangs have their intelligence insulted as if such insults will make a difference to the proposed 'get tough on crime' policies. It is always worth repeating that people who are incarcerated, except in exceptional circumstances, always return to the community often with a poorer understanding of how they fit in a society that does not want them and is fearful of their presence.

There is talk of empowering communities to tackle youth crime. Communities are already doing what they can to tackle youth crime; governments do not need to empower them. Communities have been doing the mahi since forever, and the organisations represented at the conference are the evidence. What communities need are resources, especially funding, and not funding that is cut off after 3 years because they are somehow supposed to become self-sufficient. Something they cannot do when their focus is on the young people they are working with.

Act[20]

ACT talks 'tough' without very much thought to the cost of implementing the tough talking. They want 17-year-olds to be dealt with in the adult justice system but not necessarily sent to adult prisons. They are obviously talking about juveniles who commit crimes that would result in incarceration – at least that is what the statement implies. Juvenile detention is prison.

ACT wants to reinstate the three strikes legislation. This just fills up the prisons, so the next policy will be to build more prisons or expand the ones that we currently have. The idea of three strikes comes from the US, which is the country that has the highest rate of incarceration in the world. All it has done in the US is increase the number of prisoners, prisons and the privatisation of prisons. It has done nothing to decrease crime or address why crime is indeed committed, and ACT thinks this is a good idea. Do we honestly want to become the country with the second highest rate of incarceration in the world? We already spend $150,000 per prisoner annually on imprisoning people. We currently have 7,677 people in prison, costing the country in excess of $1bn. We do not need to spend more without indicators indicating the benefits of incarceration beyond taking people off the street and out of our eyesight.

ACT wants to cut funding for cultural reports. This policy demonstrates an absolute lack of understanding of what a cultural report is about. ACT is also worried about what they perceive as the process of being 'soft on crime' and becoming part of a 'gravy train' for those engaged in writing reports. Cultural reports provide details about a person that may not be provided in other types of reports, e.g. a probation report. The focus is more on the environment in which the person was raised as well as that in which they currently live and socialise. The person about whom the report is written is often presented as both a perpetrator and a victim, and this is one of the few ways by which the criminal justice system can show compassion and humanity[21].

ACT wants to increase new youth justice beds under Corrections by 200. This is likely to be related to the policy statement about 17-year-olds facing adult court. This will only exacerbate the 'care' to prison trajectory and in the long-term will not help. Likewise ACT's next policy of instant practical penalties of ankle bracelets to secure facilities. This is a policy that reinforces the 'care' to prison trajectory. It reflects a lack of care, a lock 'em up and throw away the key attitude. There is significant evidence about the 'care or childhood trauma to prison pipeline'[22] and once in the system, prison is inevitable unless services, support systems and caring are wrapped around a young person right at the beginning[23].

Incarceration should be the least preferred outcome and as Derek Cheng[24] reported in his article, the current system works to do all that it can to keep taiohinga off the trajectory.

Te Pāti Māori[25]

Te Pāti Māori (TMP) does not have policies that specifically focus on youth. This article does not address why that is the case. Its policies are in two areas – Oranga Whānau (Family) and Oranga Whenua (Land). However the Māori Party does have a Criminal Justice Policy which is useful to consider. They want to establish a Māori Legal Service/Defence Legal Service, presumably for two reasons – the fact that Māori have the highest rates of court appearances and such a service would hopefully be more cognisant of tikanga and thereby result in less appearances and convictions or non-custodial sentencing. Following on from that, they want to implement a parallel restorative Māori Criminal Justice system based on tikanga Māori, which aims to rehabilitate and reintegrate offenders and victims as contributing members of their communities and to stamp out racism at all levels of the justice system.

TMP talk of legislating the code of ethics for the Police. The Police do have a code of ethics or rather a Code of Conduct[26], that presumably every officer who graduates from Police Training College and officially becomes a police officer has to sign up to. The code is available to the public on the NZ Police website. Legislation of a code will not make much of a difference to police behaviour if that is one of the intents of the proposed policy. It may however create a situation of providing evidence for an increase in police numbers depending on what TMP sees as being the intent of the proposed legislation.

TMP will require police officers to wear body cameras, presumably to mitigate poor judgement and behaviour of police. Good idea in general, although in those countries where police already wear such equipment, it has not prevented poor judgment or behaviour by police officers. It does and has been used to provide evidence in cases brought against the police by the public and vice versa. This would be helpful in those situations where police approach young Māori unnecessarily.

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[20] ACT's Policies 2023, [21] Asafo, 2023, [22] Goetz, 2020, [23] Baron & Gross, 2022; Summersett Williams et al., 2021. [24] Cheng, 2023

Their focus is on restorative justice and on the fact that those most likely to be in our Justice system are Māori, because all the evidence tells us that Māori are the ethnic group most likely to be on the worst end of the justice system.

There is a lot more detail on the website of each of the parties but generally these are the main points of each.

NZ First[27]

NZ First have always taken a tough on crime stance. So when they advocate that gangs will be designated 'Terrorist Entities' under the Terrorism Suppression Act 2022 it follows the position they have taken over time. The 'gangs are terrorists' policy is probably the scariest of all of the policies put together.

A terrorist is defined in the Oxford Dictionary as "a person who uses unlawful violence and intimidation, especially against civilians, in the pursuit of political aims." Academics argue that it is difficult to define terrorism in law for a variety of reasons. Hodgson & Tadros[28] said, "It is argued that there is no prospect for a fully adequate definition of terrorism: the definition will inevitably be over-inclusive. A number of reasons explain this, but the central one is that courts lack the expertise to distinguish adequately legitimate political resistance from terrorism."
Usually when gangs use unlawful violence and intimidation, it is seldom if at all against the general population. Instead it is against other gangs, and the political aim – if you can call it political – is to assert their control over their space, turf, call it what you will. It is a show of power to another gang or internal to the gang. It is rare that a gang uses violence and intimidation against the rest of society, however many of us feel intimidated whenever we see gang members or even a gathering of people who don't look like us. All that the policy will do is fill the youth detention centres and adult prisons, so we have to spend more money building new prisons or expanding the prisons we have got. As mentioned above, we already spend over $1bn dollars on incarcerating fellow citizens. Do we want to spend more of our taxpayer dollar on the same?

NZ First want membership of a gang to, by law, be an aggravating factor. I'd say this already exists, so this is another one of those policies more for effect than anything else. A policy likely to sit on the party website because it is deemed not a high priority.

NZ First want to increase the number of youth aid officers. Any addition of those who work with young people is always welcome. Past experience of youth aid officers was of a young Tā (Sir) Kim Workman, known for his tireless advocacy in criminal justice reform. He was a youth aid officer in Wellington in the 1970s, and working with him during those years was a positive experience. Good, well-trained and well-intentioned youth aid officers are focused on halting the 'care' to prison trajectory and not about being 'tough'[29].

NZ First want to introduce a Youth Justice Demerits Points system presumably monitored by Youth Aid. So how many points would merit eventual imprisonment? How many points would each infraction carry? Still to be worked through, but this is also one of those policies likely to end up at the bottom of the pile as it is deemed low priority.

Two party's policies are focused on restorative justice, two on punitive justice and one moving between the two because it wants to look tough, but good tough if there is such a thing. In a youth development context what does that mean? Likely:

- Those working in the sector providing the information that the young people who are doing the ram raids and causing mayhem generally are a minority – usually about 4–7% of the total youth population. It is not every young person.
- Informing anyone who will listen that all the evidence tells us that military style and boot camps are not successful; that the focus should be on the causes of youth crime like poverty, poor education outcomes, lack of knowledge of one's rights within the system and institutional racism rather than the crime.
- That all the proposed policies do is increase our prisoner population. But I suppose for that 87% of us who think crime is on the increase, locking up those who commit crimes, whether guilty or not, and throwing away the key makes us feel safe. None of us think about the fact that the majority of prisoners come back among us after they have served their term. What happened to policies on rehabilitation?
- Unfortunately, those who work in youth development end up talking to each other, the converted and knowledgeable about the sector.

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[25] Te Pāti Māori Policy 2023, [26] New Zealand Police n.d., [27] New Zealand First Policy 2023, [28] 2013, p.494, [29] Becroft, 2004.

So, what can we/you do?

- **1.** Understand how our political system works and how marginalised groups can organise to influence it.
- **2.** Talk to the youth leaders in each of the political parties is a possible tactic. Every political party has a youth branch, contingent, call it what you will. Most are led by those in the party who are in their early 20s and therefore still taiohinga within the definition provided by UNCROC. School them on the realities of their Parties' policies before they get too entrenched in wanting to be an MP and following the party line. Appeal to their identity as young people and not as party members. If you are a member of a political party, take a hard look at your party's policies – all of them – and consider the impact of those policies on the group for whom you attended this conference, taiohinga.
- **3.** Identify the most trusted people in youth development who can advocate to MPs and parliament. Target back benchers on either side who want to make a name for themselves and have ambition to be in cabinet. Feed them the stories and the information. Even though the Youth Development portfolio is not of the same importance as others, it is a stepping stone for the ambitious MP who can demonstrate an ability to influence how young people are considered within the framework of government and how young people can be important voters in future.
- **4.** Make a point of regularly attending your local MPs clinic or office to keep them up-to-date on what is happening in youth development in their electorate. During the most transparent campaigning period, like now, go to candidates' public meetings and ask them about the policies that impact young people. Point out the positives and especially those policies that will not work in the long-term and why that may be the case.
- **5.** Ask those who have been effective advocates for lessons in advocacy. And those people do not have to be here or alive. Those who have been around for ages, get together and work out a strategy to promote positive youth development, and not just for your organisation but for the sector.
- **6.** Use the academics like me – we can write and advocate, and we carry on doing so even when society generally thinks we haven't got a clue as to what goes on in the real world. Remember we live in the real world alongside everyone. We are useful allies.
- **7.** Carry on doing what you are doing because you are doing great work.
- **8.** Make sure the public hears about your work, so write opinion pieces for publication in the major and regional newspapers. Cultivate a working relationship with a junior reporter who is hungry for stories. Build the stories for them and over time help them toward being good investigative journalists.

Like many a keynote, I haven't quite stuck to the title of my kōrero but I hope I have done enough to encourage you to vote, to take a closer look at the policies of the various political parties and spend some time talking with each other on how they affect taiohinga, and last but not least, upping the political advocacy and strategizing.

No reira e hika ma, ngā mihi nunui ki a koutou katoa. Kia kaha, kia māia, kia toa.

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She has a background in youth development, education (learning and teaching), community development and entrepreneurship with a focus on how mātauranga is an essential system of knowing and being in each of those areas.

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A Conversation About Climate Change

Professor Thomas (Tom) Wilson

Involve 2023, The Stars that Guide Us,
Due Drop Events Centre, Manukau City, 16 August 2023

Kia ora koutou katoa
Ko Tom Wilson tōku ingoa
I am the Chief Science Advisor for the National Emergency Management Agency.

I live down in Ōtautahi Christchurch, I live there with my wife and two little kiddies. My background is, I started out as a volcanologist so was interested in how volcanoes erupt. But now I'm much more interested in how we protect ourselves and society from natural hazards and disasters and so on. I am really grateful to be here, it's a huge honour, and I just wanted to acknowledge everyone that's been affected by the floods here in Auckland and Cyclone Gabrielle and everything else that's going on around the world at the moment. It's been a really difficult time for Aotearoa and many other communities.

Really big thank you to the organisers and everything that's going on – I can assure you, this is so much more fun than going to a science conference. I'm so happy to be here.

What does climate change mean for young people in your space?

I guess for me, the challenge is we know that the atmosphere has been warmed. It's warming at a rate that we've never really seen in the last ten thousand years or so. So what that means, is that when we have these big weather events they're going to be more intense. They might start to affect areas that haven't been affected in the past, and that stresses me out. But it comes at a time with almost unprecedented complexity where we have so much coming at us. We have climate change, we have disruptive technologies, we have a lot of big pressing issues that are facing us, both as a society, communities and as individuals and that's really intense. I think the challenge that's all within us, is how do we navigate that and what are the ways we can empower ourselves to find some of those solutions. What can we do? I think that for me, at least in the emergency management sector, we're so small. We've got a really, really important role to do. We are that safety net for so many people and we often interact with individuals on their most challenging of days. But there's very few of us. So the way I think we want to rephrase it a little bit is, we're a sector of 5 million people. All of us are emergency managers and we know that the emergency management sector is not connecting with youth like it needs to be. So that's one of the big reasons we're here today, is to reach out to you. We're keen to connect, we want to partner. We know we're not doing the best job and so we're keen to learn. Where's that innovation, where's that leadership and so on, that we can support.

For rangatahi what are the things that we can look up, research or study to help build our knowledge?

I think one of the big things is, we want to equip ourselves with knowledge, and being aware of what we're likely to face is a part of it. Also knowing where that knowledge sits and what are the networks and groups that we can connect with. There's a lot of great resources that have been produced with the Ministry for the Environment – they have some really useful resources around what we are likely to see as our changing climate. But more importantly, what can we do to try and reduce the effects of climate change? Or what are those key decisions that we need to be making or need to think about? One of the areas, if you're not keen on connecting there, are your local Councils, they usually have a lot of that information too. But I think there's such an opportunity with, the challenge is so great, that we need to see where that innovation is coming from. So the opportunity of having those discussions with your friends and whānau and raising that to drive that discussion is a really critical part.

How do we encourage our rangatahi into this space?

I think one of the opportunities is that we have such a diverse challenge and it needs all people. I keep coming back to the Emergency Management Agency.

Whatever your background or your skillset or knowledge base, we've got a place for you. For people that can connect, for people that can talk to anyone, for people that can translate those challenging things and in often challenging situations.

So there's a lot of really important roles that we want people coming into that space to work together. The other thing we were chatting about before coming onto the panel was one of the things we've been using a lot, is simulations. What might a flood look like in your community? What might you do, as a challenge to work through? The challenge that we have is that we want to make things fun and engaging, but it's a really challenging topic and it can be quite scary and confronting so again, keen to learn, keen to connect, keen to get the ideas, and we've learnt heaps from the conference already, it's been amazing.

What is the importance of unpacking racism, capitalism and its impact on the climate activist space?

As Pākehā and a Professor, I'm going to get nerdy. I think one of the really special parts of being a scientist in Aotearoa is the interweaving of knowledge that we have, both scientific and mātauranga. Really exciting time. There's a lot of challenges there and it needs to be entered into with a lot of caution and respect. But I think when it comes to climate change, and the issues that we are likely to see and are seeing today, is that those deep challenges that have been discussed already and some of the really shameful parts of our country's history, are going to be exacerbated again. Where we're starting to talk about managed retreat and potentially needing to move out of some areas. Well, that puts real pressure on land and who has access of it, who has control of it, and the governance issues around that are considerable. That will be a real challenge and it's one that we are seeing playing out after Cyclone Gabrielle and the Anniversary Weekend floods. To try and end that on a slightly positive note, I think in the opportunities of weaving the knowledge systems together there's real opportunity, and some real innovative solutions that are starting to come to the fore. I think that's a real challenge for us and an opportunity for us, going forward.

How do you embed Mātauranga Māori into your practice?

NEMA is quite a new organisation, it's only three or four years old. One of the things that we're trying to really imbed is evidence-based approaches for decisions and activities that we do. So one of the areas that we're on the journey of, is facilitating and hosting different science advisory panels. So one of the areas that we're really trying to expand is, not just having Western science on those panels, but Māori scientists and Mātauranga experts starting to come into those panels, or even having their own panels for ensuring there's advice coming into the Emergency Management System. It's a journey and there's absolutely no way that we have it perfect, but we are hoping that we are making some good first steps in that direction. I think the other area that we are putting a huge amount of focus into, is capability and capacity development. Training our young people around what is the appropriate knowledge and understanding of how these things work, both with different knowledge systems, is a really critical part of being a scientist or emergency manager in Aotearoa. So that's a huge focus for us as well.

When you were referring to panels, are these both youth advisory panels as well as panels of professionals?

No, at the moment it's just professionals, scientists on there, so to speak. One of the examples and it's not quite in the climate space, but some of you might be familiar with the Taupō volcano that was unrestful last year. So one of the important parts of that was there was Western science informing some of the decision making, but it was really important to partner with mana whenua and with some of our Māori volcanologists to ensure that that was coming

through to inform decision making as well. So like I said, it's absolutely not perfect but steps in the right direction are starting to happen.

How do you personally manage climate anxiety and your general mental health and wellbeing, being so passionate in this space?

I'm in the belly of the beast, I'm in central government and in the big system and in the big machine. In some ways that's a real privilege and I hold that very dearly because that's an important role, but it's also incredibly frustrating because it's a great big machine. It's like a super tanker, it takes a lot for it to move, and I find that really frustrating at times. For me, family is critical. Lots of talking, thrashing it out sometimes and having some good friends. But also having a couple of really good mentors, who I can really openly and honestly be super vulnerable with. Sometimes there's tears, sometimes there's not, sometimes there's anger or whatever, but being able to connect, being able to have that understanding, I find that really helpful. For what it's worth – I've found this day at INVOLVE particularly restorative. It's been a really tough six months with the weather events, for everyone, but I've found a lot of energy out of this space. So thank you.

It feels like we hear a lot of this fatalistic rhetoric of the world being at crisis point and I am aware that this can be used as a tool to disassociate and keep going the way that we're going. How do we combat those and help shift their perspective towards empowering them for the change that they can help to create?

It's super hard. One of the areas that there is good evidence for, I think that helps, which might not be the solution but it does help is, what is it likely to look like for you in a years' time? In five years' time, or ten years' time or whenever it might be and personalising it and looking at what the reality could be. Because it's super scary and then we're hearing from some person like me that there's going to be lots and lots more floods and things like that. Well, what it might mean is that we have to raise our house, or we've got to take some actions and that will allow us to be safe or to be resilient. I think that opportunity to engage with the process of how we move through these complicated problems is really tough. It's going to be a big, long, challenging, complex conversation. But one that's really important that our youth are at the absolute heart of and are driving it. For me whilst it's scary, it's kind of exciting cos it's a generational moment.

Why is it that we are not equipping our young people to help themselves, help their neighbour and help their community with more education and resources available at a community level?

You'll be absolutely shocked to hear that I think education is absolutely critical in whatever form that might be, it's really important. I think the challenge that we're always going to face is, there's so many risks, there's so many hazards and so on that are there but how can we break that down to our level or our community level that makes it real. It's just what those critical issues might be. So connecting with those people who hold the knowledge and how that can be shared most efficiently is the challenge for my sector and the things that the emergency management system is trying to do.

But there is some really cool stuff out there. There's lots of cool educational resources around how our earth works and some of the hazards or issues that it can create and what you can do about it. There's a lot of investment from the likes of Toka Tū Ake (EQC) in public education campaigns, but also much more targeted work around things that might be useful for the secondary schools or sometimes into the universities or other areas.

We're very keen to learn more around if it's not landing, if it's not meeting your need, how we can change it. I am particularly keen to know what the evidence is, what's not working and why is it not working, so that when we do invest our very precious, and believe me very finite, dollars in this space that it's most effective and most powerful.

Prof Thomas (Tom) Wilson is the Chief Science Advisor for the National Emergency Management Agency | Te Rākau Whakamarumaru. He is also Professor of Disaster Risk & Resilience at University of Canterbury | Te Whare Wānanga o Waitaha.

In other words, he's a disaster nerd who tries to use science to keep people safe and help make Aotearoa more disaster resilient.

As NEMA's Chief Science Advisor (CSA), Tom's role is to provide high-quality, independent, scientific advice to NEMA and the wider emergency management sector to support good decision making in Aotearoa New Zealand. There are a lot of challenges. Our changing climate means Aotearoa is experiencing more extreme weather events more often; and disasters usually amplify existing social inequalities and vulnerabilities.

Tom lives in Ōtautahi Christchurch with his wife and two amazing and sassy young kids. He loves sport, the outdoors, and has recently become passionate about suburban lawn maintenance.

Dayna Carter

INSIGHT FROM **INVOLVE**

Ko Ruapehu tōku maunga
Ko Whanganui tōku awa
Ko Aotea, ko Kurahaupō ōku waka
Ko Te Āti Haunui-a-Pāpārangi,
Ko Ngāti Apa ōku iwi
Ko Dayna Carter tōku ingoa

I had the absolute privilege of being part of the Involve event teamies back in 2018, with the 'bring back' and also with 2023, our first conference out of Te Whanganui-a-Tara (Wellington) since the bring back. Both were absolute highlights in my working haerenga (journey) and grew my kete (basket) of mātauranga (knowledge) around event management and most importantly collaboration and community. Having been part of the behind-the-scenes whānau (family) gives you insight into the huge machine that is INVOLVE, but also into all the intentionality behind what we do. So sitting here reflecting, I want to focus on this year's theme 'The Stars That Guide Us'.

My first days in my role in 2018 and 2023 were exactly the same! It involved me meeting the local rōpū, which are made up of the 'stars' that shone from behind the scenes. They maybe couldn't be seen as brightly from the front, but they were there guiding us. Each INVOLVE conference has had a local rōpū, made up of diverse people working in the youth sector, like a beautiful galaxy of amazing humans.

The rōpū are intentional to ensure we have voices of the sector to help weave the feel, how we manaaki (support and care), content, programme, social elements, look, etc. This can be from who the keynotes are, to the timing of the programme, to supporting people travelling and the environment of the location we are hosting in, to social events, to the programme, etc.

Reading the insights in this Kaiparahuarahi and through the evaluations of both INVOLVE 2018 and 2023, we repeatedly heard the richness from the sector of the power of connection, sharing, collaborating, supporting and feeling part of something together. This is the feeling I get in working behind the scenes to collectively create a space for our sector to fill their kete (basket) and also their manawa (heart). For me, you see so many humans in this sector shine their light by putting their heart and soul into the young people they work for, or with. What makes me shine my light and why I show up in support of this mahi, is to collectively create a space for us to do that for you!

There are so many stars that have guided INVOLVE through my time. So many it would almost be impossible to list them all. What an honour and feeling to be part of this galaxy amongst all these amazing stars! We all play a part and there is so much power in community and a collective. Ngā mihi ki a koutou to all the humans that have been part of Involve's haerenga (journey).

Dayna Carter
INVOLVE Lead 2023,
INVOLVE Event Manager 2018

Photo credit: stuff.co.nz

Applying the Code of Ethics When Working with Rainbow Young People

InsideOUT Kōaro

Involve 2023, The Stars that Guide Us,
Due Drop Events Centre, Manukau City, 16 August 2023

At INVOLVE 2023 national rainbow charity InsideOUT Kōaro presented on the topic of applying the Code of Ethics when working with rainbow young people. Some core suggestions from their presentation have been shared here to help all youth workers in their practice.

Iho Pūmanawa – Strengths-Based

What could it look like to use strengths-based practice when working with rainbow young people?

It could look like:

- Supporting rainbow young people to learn about their identities within their own traditions or cultures
- Focussing on positive things about being rainbow and helping them to find community
- Acknowledging that you might be working with rainbow young people who haven't come out yet
- Creating a safe environment for young people to explore their identities, e.g. using different names or pronouns.

Ngākau Pono – Integrity

What could it look like to use integrity when working with rainbow young people?

It could look like:

- Being aware of any words or actions you or your colleagues may be using that could cause offense, e.g. "That's so gay"
- Being proactive rather than reactive in your practice, e.g. PD before they're on your books rather than playing catch up
- Remaining particularly mindful of how the young person is represented and discussed. Remember that even when a young person is experiencing challenges related to their identity, it is not the identity in itself that is the issue.

Te Whakapapa O Aotearoa – Understanding Aotearoa

What could this look like when working with rainbow young people?

It could look like:

- Learning about takatāpui histories
- Learning about the impacts of colonisation on takatāpui people
- Supporting takatāpui young people to understand where they fit in Tikanga Māori
- Understanding the way Aotearoa has responded to rainbow people historically and remaining informed about current events that impact rainbow people
- Recognising young people may be marginalised by intersecting identities and the impacts this may have on them.

Tūhonotanga – Connectedness

What could this look like when working with rainbow young people?

It could look like:

- Working with unsupportive whānau to help them celebrate their child's identity
- Supporting young people to find social groups that are safe and affirming, or to set up groups such as a school QSA
- Ensuring that your group/service is a space of safety and celebration for rainbow young people
- Be open to engaging with nontraditional whānau or support structures e.g. found family, community care.

Mana Taurite – Equity

What could this look like when working with rainbow young people?

It could look like:

- Advocating for changes at a young person's school to allow them to wear a uniform that aligns with their gender or to change their name
- Ensuring any sign-up forms for your service are inclusive for gender diverse young people
- Challenging negative attitudes, e.g. homophobia, that other young people in your service might hold
- Remaining aware of opportunities and services available for rainbow young people and facilitating access to them.

Scenarios to think about and discuss

- A young person, who you have worked with for over a year now, tells you that they have started dating someone of the same gender, but they're worried about their parents finding out.

  How might you support this young person?

  What other information might you want to find out from them?

- You overhear a group of young people calling a young person "gay" and using homophobic slurs.

  How might you respond to this situation?

  How would that look different if it was your colleagues?

- A young person comes out to you and your colleagues as trans and tells you to use she/her from now on. When discussing this young person, your colleague keeps referring to this young person using he/him.

  How might you respond to this situation?

- Think of a scenario you have faced or been involved in that is connected to a rainbow/takatāpui young person. This may have been difficult, upsetting or you just were faced with a challenge that you may think others in our session today could help with.

  How did you respond or react to this situation?

  How might you best support that young person now?

  What would other people in your group have done differently?

InsideOUT Kōaro

InsideOUT Kōaro is a national charity providing education, resources, consultation and support for anything concerning rainbow and takatāpui communities. We offer guidance, professional development and workshops for schools, workplaces and community organisations across Aotearoa.

Visit insideout.org.nz *to find posters, resources or enquire about rainbow competency training for your organisation.*

INSIGHT FROM **INVOLVE**

We had an opportunity to take a team of youth workers from BGI, to be a part of the Involve conference in Auckland. The event is always a great time to reconnect with other youth workers throughout Aotearoa, and to feel inspired by all the awesome mahi that is going on.

During our time at the Involve conference, our youth workers were able to learn and listen to some amazing keynote speakers and attended some pretty cool workshops.

Some of our reflections were about stories we heard and the importance of being away together and learning and sharing knowledge with each other and how we can put our learnings into practice.

Wiremu Richards

Wiremu Richards
Youthwork Team Leader at Wellington Boys' & Girls' Institute (BGI)

Youth Homelessness

Aaron Hendry

Involve 2023, The Stars that Guide Us,
Due Drop Events Centre, Manukau City, 16 August 2023

I was first confronted with the full reality of youth homelessness in 2014.

I'd just begun my first professional job as a Youth Worker working for a youth development organization delivering – what was back then – the fairly newish Youth Services programme. If you don't know about Youth Services, this is the service the Youth Payment comes under, basically we were serving young people who have had some form of family breakdown and needed access to welfare support from the Ministry of Social Development (MSD).

I was pretty green back then, I had served as a Youth Worker within my community for several years, but this was my first full-time Youth Development role. And yet, even though this was my first professional role, youth homelessness wasn't new to me. Like many Youth Workers, the reality of homelessness for our young people was a heart-breaking reality I was far too familiar with.

And yet, coming into this role, I had – what I would soon discover was the false – belief that being in a professional environment I would have access to more resources to support and house young people when they presented at risk of homelessness.

How wrong I was.

It was the typical late 4.59pm on Friday night that I learnt my lesson.

I was studiously completing my notes late on a Friday afternoon (which of course is the passion of every good Youth Worker, good, quality, up-to-date notes), when a young person turned up at our office asking for support. He had been kicked out of home several weeks ago and had been couch surfing ever since. As is often the case, his options had now worn thin, and he was facing sleeping on the street that night. Of course, that option wasn't an option at all, and I assured him we'd be able to find him somewhere for the night.

First thing I did was ring MSD, because surely, we would have a system for this. Somewhere safe young people at risk of homelessness could go, be safe, and get support until they were able to work through what was going on for them. Unfortunately, that wasn't the case. I rang MSD and was quickly informed that they had no options for me (this was back when young people were not being accepted into emergency accommodation. The situation has changed slightly now; however, options are still limited). He was too young. They were very sorry, but they couldn't help.

Next option, I rang Child, Youth and Family (now Oranga Tamariki). Again, we're sorry. No options. He's too old. Not in our care. We can't help. Sorry.

So, there we were, Friday night, nowhere to go, no options, and the clock was ticking behind us.

Frantically, I began ringing everyone I could think of, I rang churches, friends, family (I know, not the most "professional of options" but I was desperate), until finally I found someone who was willing to take him for a night. And the next day we found a whānau who were willing to support him for several. And after that we found somewhere else. And then somewhere else. Until we found somewhere stable, and eventually we got our young man back home.

This situation at the very least had ended up better than others. We'd been able to keep our young tāne safe and housed. But, I'd learnt a valuable lesson.

Our system is not designed to meet the needs of young people who experience homelessness.

In fact, their needs hadn't even been acknowledged, let alone provided for.

There has been some improvement since 2014, an increase in awareness, and more availability of services, however huge gaps still remain, and youth homelessness still remains a massive issue that our young people have to continue to deal with.

What is Youth Homelessness and how big is the issue?

Homelessness in Aotearoa is defined as not having a fixed abode. For young people this may mean that they are living in overcrowded and unsuitable housing, couch surfing, in emergency or temporary accommodation, sleeping in a car, in a tent, the bus stop, or even on the street.

Though there has not been enough resource put into fully understanding the size and the scope of the issue, we do know a few things. We know that of the roughly 41,000 people experiencing homelessness in New Zealand, about 50% of these are young people and children.

We also know that 18% of those experiencing homelessness in emergency accommodation are young people, and that 29% of those in high school are experiencing homelessness and housing insecurity. We also know that about 70% of all those currently in emergency accommodation have had some form of interaction with the care system, and that 1 in 10 young people transitioning from state care or from the justice system are experiencing some form of homelessness.

Alongside this, we're also acutely aware that the limited housing and homelessness services that exist for young people are overwhelmed, regularly turning young people away, and lack the resources needed to deal with the volume of need.

The Youth Housing Sector

Though the crisis of homelessness for rangatahi is very real and has been fairly enduring, the Youth Housing and Homelessness sector is fairly new.

And yet, though there are still huge gaps in our Government's response to this issue, the community has always responded, on one level or another. Youth Workers, community members, churches, marae, have been responding to youth homelessness for generations. These responses have been grassroots, and community led. They've looked like community members creating space for young people to stay in their homes, to provide support and manaaki to those in need, and ensure our young people are not abandoned.

Though many of these interventions have been community-led responses, unofficial in nature, and often lacking professional services or structure, they say a lot about our sector. The whakapapa of our sector is grounded in a community-led, heart-led response. In many ways it has been Youth Workers who have led this change – they've seen the need, and they've responded. Bringing young people into their homes, advocating for change, setting up youth services, and establishing trusts.

This speaks to a key difference within the Youth Housing sector and the sector at large. This sector has not begun with housing as the focus. For many of us the Kaupapa is healing, it is Youth Development, it is grounded in aroha for our rangatahi and a vision of a world where all our young people are empowered to thrive.

Myths and Attitudes that prevent young people from receiving the support they need

However, though awareness of Youth Homelessness is growing, there are still several myths that exist which affect the support young people are able to receive. When serving young people who experience homelessness, it is imperative that we are constantly evaluating the biases and assumptions that we bring into the work. The assumptions we have around why a young person may be experiencing homelessness, will have an impact on how we deliver and design services for them, and in some cases will have consequences on successful implementation of service delivery.

Myth #1 **"They're not actually homeless, they have family, so why don't they just go home!"**

This is a common myth that comes up and often acts as a barrier to providing young people access to the service and support they need. When serving young people who are experiencing homelessness, it is not up to Youth Workers, services, or practitioners to decide whether a young person is able to return home or not. These situations are often very complex. In some cases, family members may be saying that the young person can return home, and yet from the young person's perspective, they feel unsafe, unloved, uncared for. The house might be overcrowded, they may be experiencing abuse, there may be a myriad of different reasons why the young person does not feel they can return home. This does not mean they cannot return home eventually, and Youth Workers should do all they can to reconnect their young people to whānau and community where that is possible. But, if a young person is saying they can't, and has indicated they would rather couch surf or sleep rough than go home, the reality is, they won't. If a young person is returned to whānau, this must be done with a young person, not imposed on them. Often, there is more going on than initially meets the eye, and I cannot tell you how many times a young person has initially not disclosed the reason they don't feel safe returning home, and then once trust has been earnt has gone on to disclose that they initially left due to physical violence or sexual abuse at home.

Myth #2 **"If they were really homeless, they would just go where they're told!"**

This attitude often arises when young people decline housing options that don't meet their needs. There is an assumption that young people should just accept whatever housing option is on offer, regardless of whether it is suitable for them and their specific situation or not. We all make choices on our housing preferences based on a range of specific needs that we have. Factors that impact on our decisions may be how far away the whare

we've been offered is from our community, the suitability of the actual whare for ourselves and our whānau, our comfortability living with strangers (if flatting or boarding), the condition of the whare itself. Often young people are offered housing options that do not meet their needs. When they communicate this to their support people, they are then told that they are being picky and "not actually homeless". This often results in young people disengaging from service or being dropped by service providers who do not appreciate or understand the motivations behind the young person's decision.

Imperative to any housing plan is choice. Unless a young person participates in the plan, the housing plan will fail.

Myth #3 **"We just need the Government to build more houses, then Youth Homelessness will be fixed."**

Youth Homelessness is a result of a range of complex failures that exist within our society. There is a false assumption that if we didn't have a housing crisis, we wouldn't have youth homelessness. And though that may be true for the wider adult community who experience homelessness, the situation is much more complex for young people. Young people's experiences of homelessness often result from a range of factors, from racism and discrimination, abuse and trauma, mental illness, disabilities, and lack of support and understanding around the needs of young people. We could build a hundred thousand houses today, and we would still have Youth Homelessness tomorrow due to the manner in which our current systems fail to serve and actively discriminate against young people.

Key pipelines into homelessness currently are our justice system, care system, and the lack of understanding and support in our school system. Even our welfare system can act as a pipeline into homelessness for young people when it fails to adequately provide for and understand the needs of our young people.

Myth #4 **"Oranga Tamariki will look after them."**

Many people are surprised to learn that the Government does not have adequate resources or services to meet the needs of young people who experience homelessness. Oranga Tamariki have few options, and if the young person has not had a care experience (and in some cases even if they have), Oranga Tamariki are not adequately resourced to support young people who experience homelessness.

There are few youth housing services, and those that exist are severely overwhelmed and lack the resources needed to meet the need that exists in our communities.

The situation may feel hopeless, but change is happening

When dealing with the reality of homelessness for our young people, it is easy to feel overwhelmed and hopeless. And yet, change is happening.

Across the country there is a movement of Youth Workers and rangatahi advocates joining together in their refusal to Accept the Unacceptable. To refuse to accept that it is ok for our young people to sleep on our streets. Refusing to allow this to remain reality for Aotearoa New Zealand.

Giving voice to this movement is Manaaki Rangatahi, a growing collective of organisations across the country who are advocating and organising for change. Not simply waiting for change to come from above, but building it from below.

So, when you're working in this space, know that you're a part of a movement. This is more than your contract, more than your service. You are connected to a movement of people collectively organising to ensure that youth homelessness will cease to exist in Aotearoa. The moment this space becomes simply about attaining contracts and running services, we've lost our way. The need for Youth Housing and Homelessness services is an indictment on our nation. Our sector should not exist. Instead, we should live in a world where all our young people have the resources they need to thrive, where whānau and communities are empowered to care for and provide for the needs of their young people, where no young person ever has to experience homelessness.

Deeply embedded within our sector is a heart for justice, a desire to see a world where our services are not needed. Where no young person ever has to experience the injustice of homelessness.

The moment we lose sight of this vision, where we begin simply delivering services for services sake, we have lost our way. If we do not have an eye for preventing and ending youth homelessness, if we – as a sector – are not focused upon making our services irrelevant, then at that point we risk becoming an industry which exists to feed off the suffering of our young people.

This is why Youth Development, and our Mana Taiohi principles are so important. They keep us grounded. Keep us focused. Remind us, that at the centre of all these big social issues, are the lives of our young people.

Lives that matter.

Lives that have immeasurable and indescribable worth.

Aaron Hendry is a youth development worker, rangatahi advocate and commentator on issues of social justice from Auckland.

Learning from lived experience: Transforming Aotearoa's justice system and navigating the barrier of public opinion

Corrina Thompson (née Dixon)

Pillars Ka Pou Whakahou, Auckland. Involve 2023, The Stars that Guide Us, Due Drop Events Centre, Manukau City, 16 August 2023

This thesis project researched the narratives of those with a personal lived experience of the justice system in Aotearoa, from the premise that lived experience is specialist knowledge. This research underlines that justice reform in Aotearoa remains urgently needed; towards a people-centred, wellbeing-focussed system that is evidence-based, and directed to long-term outcomes.

During eight semi-structured interviews, participants shared their experiences of the justice system from the following standpoints: as someone who has been in prison, as someone who has whānau in prison, as someone who has been harmed by crime, or as someone who has had whānau harmed by crime. All participants identified with more than one of these groups.

Participants shared what they felt worked, what did not work, what changes they would recommend, and what potential barriers stand in the way of transformative justice – most notably that of public opinion. The 'ideological bunker' mindset and cognitive dissonance remain a significant barrier to justice reform, given the power that public opinion has on policy renewal. This research presents a thematic analysis of these narratives, exposing the resounding harm too often faced by those who encounter the justice system, and their ideas for change.

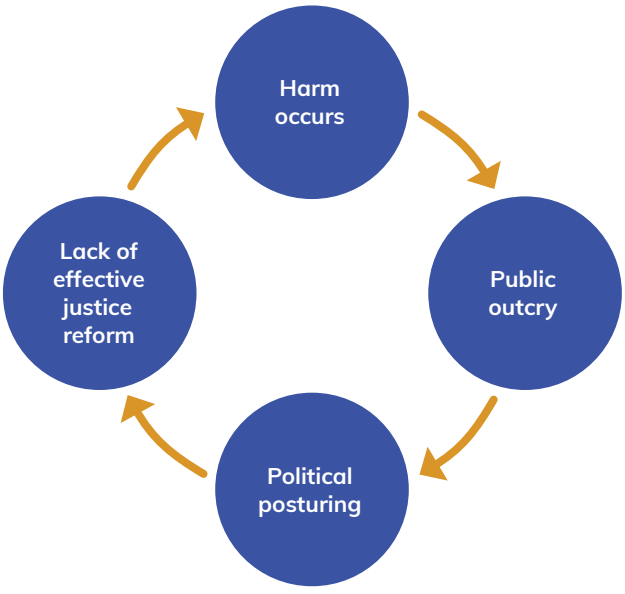
An important factor to consider in transformative justice is how to engage the public with evidence and empathy – not through binary and divisive narratives. An evidence-led and trauma-informed approach is needed, to encourage people to have collective conversations that are conducive to transformative action in justice reform.

No matter their side of the courtroom, participants' voices became a unanimous chorus of: "We need more support." Social wellbeing is a non-partisan issue. Justice policy renewal needs to reflect the responsibility that government holds, to enact legislation that is evidence-led.

Aotearoa needs commitment – actioned with evidence, clarity, and empathy – to reduce harm and build a safer and more effective justice system, for all New Zealanders.

RESEARCH KAUPAPA LIVED EXPERIENCE IS EXPERTISE

Figure 2.3. The justice cycle



Lived experience stories are taonga – for individuals and their whānau. When given the time and the safe space to do so, we learn that people from all sides of the courtroom are asking for the same thing: more support. Specifically: to be seen and heard with a trauma-informed lens, with a view on long-term outcomes.

Shared with the empowerment of feeling that contributing their story meant their trauma was not experienced in vain but could contribute to the growing tide of transformative justice – in the name of helping others.

People in prison and their whānau also make up the majority of victim statistics in Aotearoa. During a media interview, Minister of Corrections, Hon. Kelvin Davis stated that "fifty percent of crime is perpetrated against 3 percent of the population, and that 3 percent is generally Māori" (Smale, 2020).

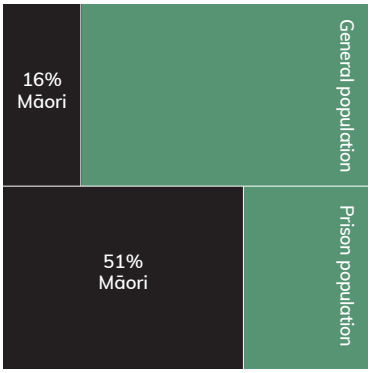
ABOUT THE RESEARCH PARTICIPANTS

Participant pseudonym	Lived experience of the New Zealand justice system			
	Spent time in prison	Has whānau in prison	Survivor/victim of crime	Has whānau who have been survivors/victims of crime
1. Wiremu	Yes	Yes	No	Yes
2. Linda	No	Yes	Yes	Yes
3. Nate	Yes	Yes	Yes	Yes
4. Rachel	No	Yes	Yes	Yes
5. Suzanne	Yes	Yes	Yes	Yes
6. Tracey	No	Yes	No	Yes
7. Justin	No	Yes	Yes	Yes
8. Anahera	No	Yes	Yes	Yes

THE IMPACT ON MĀORI: SYSTEMIC INEQUITY

- **Inequities for colonised nations are global mirror images** of each other (Cunneen, 2006)
- **Māori children today are more likely than any other Aotearoa population to one day be imprisoned, attempt suicide, become drug dependent, become young parents, have poor education outcomes, be diagnosed with a mental health need, or suffer from family harm** (Workman, 2019)
- **By Māori, for Māori** approach is critical: **Hauora** model is good for everyone as it prioritises holistic & collective wellbeing.

Māori are over-represented in prison



Source: NZ Police, Department of Corrections and Statistics NZ

Te Uepū, 2019

Corrections acknowledged in their strategic report *Hōkai Rangi* that within the current justice system, "structural and direct racism routinely exist" (Corrections, 2019, p. 24).

THE POWER OF PUBLIC OPINION: POLITICAL POPULISM

- Penal capital valued over social capital-**seeking social cohesion** (Pratt, 2017)
- Fast vs slow thinking (Kahneman, 2011)
- Binary and divisive: lived experience research tells us **we all want the same things**
- **Policies built on collective emotive reaction over evidenced response.**

The persistence of penal capital over social capital.

The evidence in the literature begs the question – Why do we persist with such an unjust and ineffective model? The social and fiscal cost of systemic harm is unsustainable, with no impact on the sense of public safety (Binnie, 2016).

Pratt (2017) argues that Aotearoa's penal policy seeks to establish social cohesion through penal capital over social capital, which successive political parties employ to influence votes.

Penal populism has become so intrinsic to a reactionary response to crime and punishment, that our readiness to invest in 'penal capital' overrides the evidence that investment in 'social capital', such as prevention and rehabilitation, are more successful responses to harm reduction (Pratt, 2017).

"We do have serious poverty in this country, we have hurt going back many generations, back to colonisation. It's just such a big issue, where do you even start? My feeling is, how do you eat an elephant? One bite at a time. So, start here, start with [political accord and public awareness]."

Justin- research participant.

JUSTICE REFORM IS URGENTLY NEEDED

- The impact of parental incarceration on children and whānau
- **96% of Pillars children are struggling emotionally; 86% are struggling at school, and 88% have experienced family harm**
- Local and international evidence: Gaps in the **fence at the top of the cliff** over investment in the ambulance at the bottom
- Neuroscience and social research **point to the same solutions:** long term and multi-faceted.

Aotearoa has decades of evidence underling the need for transformation of the justice system, yet the barriers of public opinion and political populism continue to prevent widespread commitment to change.

Safe and effective justice policies cannot continue to be used as political debate topics. The generational safety and wellbeing of everyone impacted by the justice system is a non-partisan issue.

To move towards this horizon of bi-partisan agreement on safe and effective justice, we need to discover how to work together. This research underlined that despite binary narratives like being 'tough or soft on crime', most New Zealanders want the same things: a safe and effective justice system and thriving communities. Divisive narratives only commit us to the status quo.

To transform the justice system, we need to connect with each other. Leading with empathy and evidence over emotions like shame and fear, allows us to have conversations that are conducive to change. Building collective will among the public is an essential piece of the justice transformation puzzle.

Corrina Thompson (née Dixon) works for Pillars Ka Pou Whakahou; providing wraparound support services to children and families with whānau in prison.

She is passionate about transformative justice, youth advocacy, community-led research, programme innovation and development. Youth wellbeing and transformative justice are both kaupapa that are close to her heart. She has worked with youth for over a decade and holds a Masters degree in Social & Community Leadership (First Class Honours) through the University of Auckland. She is exceptionally proud to lead the Pillars Youth Advisory panel- Ngā Rangatira Mō Apōpō: a group of rangatahi with lived experience of parental incarceration. Corrina is based in Northland and Auckland, with a beautiful whānau - daughter Maya, husband Phil, and Buddy the rescue dog.

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Davy Walters

INSIGHT FROM **INVOLVE**

A group of us from Vibe were excited to travel up to Tāmaki Makaurau to experience the Involve conference for this year. I was one of a few of us who had attended the previous conference, and was really excited to have a chance to meet some new people, hear from some inspiring speakers, and come back home feeling recharged about youth work. We spent three days connecting as a team, doing a bit of sightseeing, and eating lots of the awesome kai that the big city has to offer.

One of the things that I love about the Involve conference is hearing from other youth workers and seeing that we are all in it together, facing the same kinds of things on the ground. It was reassuring to connect with others who were responding to similar issues as we had, particularly in the post-COVID world, and learn that our practices were replicated by others across the motu. Spending time sitting, sharing stories and discussing challenges with other youth workers is something that I particularly value about the way Involve is set up, especially through many of the workshops and networking opportunities. It fills my cup and brings me joy to do this alongside others.

My big takeaway from these interactions was the sheer variety of ways youth workers across the country are making a difference for their rangatahi, including some ideas that I brought back to implement myself.

Upon returning to Te Awakairangi and reflecting on the experience as a whole, I've found a great deal of reassurance in a couple of ways. Firstly, I'm glad that the practices we engage in and the ways we are trying to connect with rangatahi in our region are compatible with what others are doing elsewhere. We work hard to find ways to increase our connections with rangatahi and expand their voice in the community, so it is great to know others are doing the same things. Secondly, it's nice to know that those that I met at the conference are in the trenches alongside us too, doing the hard yards and key mahi, even if they are a few hundred kilometres away. We may not be in the same building, same town, or even same island, but we work together to build our rangatahi and communities.

Davy Walters
Engagement Services Team Leader,
VIBE Hutt Valley

Exploring Young People's Access to Justice

Jennifer Braithwaite

Involve 2023, The Stars that Guide Us,
Due Drop Events Centre, Manukau City, 16 August 2023

The overall aim of my research project was to explore the extent to which children and young people are able to access justice in Aotearoa New Zealand. I looked at all areas of the law with a focus on identifying the barriers children and young people experience in accessing justice, including those faced by particular groups of children and young people.

The first part of my study involved key informant interviews with adults with expertise on the justice system and/or working with particular groups of children and young people who are likely to experience additional barriers in accessing justice, and an online survey with children and young people aged between 14 and 24. This article focuses on my findings from this part of the study.

The second part of the study involved reviewing research and literature from Aotearoa New Zealand and overseas in relation to access to justice for children and young people as well as that relating to access to justice for particular groups. I also undertook a document review, including reviewing information obtained under the Official Information Act 1982 and publicly available data. I produced a second report setting out my findings and a series of ten working papers discussing the justice problems and barriers to accessing justice experienced by particular groups of children and young people identified as likely to experience differing justice problems or barriers to access.

These working papers are:

1. Children and young people in care or with care experience;
2. Disabled and neurodiverse children and young people;
3. Tamariki and rangatahi Māori;
4. Pacific children and young people;
5. Rainbow and takatāpui children and young people;
6. Girls and young women;
7. Boys and young men;
8. Children and young people in poverty or socio-economic disadvantage;
9. Children and young people who have experienced trauma; and
10. Intersectionally disadvantaged children and young people.

The full series of reports and working papers is available at: https://www.cypaccesstojusticenz.com/.

Key informant interviews

In order to get an overall picture of the current status of access to justice for children and young people in Aotearoa New Zealand I conducted key informant interviews with stakeholders with direct relevant experience. Potential participants were identified by first developing a matrix setting out the key contexts in which children and young people would be likely to seek justice, or have justice-related needs, and the different groups of children and young people that I anticipated would experience additional barriers to accessing justice based on overseas research and my own professional experience. I then identified potential participants with expertise in each of these contexts and in working with each group of children and young people through a combination of my own awareness of those individuals or organisations with relevant expertise, together with recommendations from others working in these sectors. A total of seventeen participants with wide-ranging specialist expertise took part in key informant interviews.

This section sets out an analysis of the data collected from the interviews. It addresses six key themes: children and young people's justice needs do not arise in isolation,

the importance of relationships or the human dimension, experiences differ and it is much harder for some, lack of consistency, a lot of things can make it hard for children and young people to access justice, and how can we make it better? The views expressed in this section of the report are those of the adult stakeholders interviewed for this research and do not represent the views of all those working in the various sectors or professions they are part of. They are used to draw out common themes or issues across the different areas of the law and justice that affect children and young people in Aotearoa New Zealand, rather than to explore any of those areas in detail or to make findings in relation to particular areas of the law or groups of children and young people.

Theme one: Children and young people's justice needs do not arise in isolation

Key informant interview participants explained that children and young people's legal or justice needs do not arise in isolation – legal and non-legal needs are often closely interrelated with non-legal problems leading to legal problems and vice versa. The line between a legal problem and a non-legal problem can also be blurred. Young people can also benefit from non-legal help for legal problems.

"Cultural health as well, I'm thinking about Māori people having a kaumātua or somebody there too, like a spiritual type of support, somebody there who understands what their cultural needs are and what they might want going through a scary or difficult process and the best way to broach that. They can also often help work with the wider whānau if there is a plan that's needed that the young person, for example, can do themselves."

Children and young people can also experience multiple, interrelated legal problems at the same time, e.g. family conflict, benefits, housing issues, and consumer or contract issues. However, these interrelationships are not reflected in the way services and systems operate, with siloed ways of working continuing to dominate. Participants considered that this needs to change and services should instead be working holistically, including being aware of what else is out there, working together to design solutions for change, and offering a 'one-stop shop' where children and young people are able to get support for their multiple and interrelated needs.

"[P]eople who have first contact should be able to give legal advice, as well as social support advice, counselling advice, the whole works, because you know you might, they might think they've got a legal problem, and you find out they've got five other problems. So, the person who is dealing with it needs to be able to, you know, one-stop shop."

Theme two: The importance of relationships or "the human dimension"

Most participants talked about the importance of relationships and the human dimension. This included the recognition that children and young people are most likely to seek information or help from people they already have a relationship with and in particular, a relationship of trust. This means that a child or young person's ability to get the help or support they need depends on who is in their social world and the ability of those people to give them the help they need. Challenges can arise when children and young people either don't have someone they trust, or that person does not have the knowledge or skills to help, including knowing where else to get assistance:

"[M]ost kids, most parents, particularly the ones who are most needy, don't know where to go, they don't know about YouthLaw, they don't know about being able to get help and assistance."

Participants also discussed the need for professionals working with children and young people to work in relationship, including developing rapport and building a connection with a child or young person rather than expecting a young person to trust them from the outset:

"[I]f you're able to build that rapport with them, then when you do share that information with them about 'hey, did you know you can complain to the IPCA' and this is the process and then when you go further than that, and you give them actual concrete examples of where it's worked, then they feel empowered and like actually, maybe the law could help me and now because I have [redacted], I know [redacted] ... then they feel like it's actually maybe something that's within grasp rather than, like, we had a young person tell us 'don't sell us dreams'."

Participants explained that it was also important to be the right person for the job, including having the ability to form connections with children and young people, whether that is through a shared identity or by virtue of their personality and skills. Some also recognised that not every professional will be the right person to do this, and one suggested that where this is the case, youth workers could act as a bridge between other professionals and young people.

Theme three: Experiences differ and it is much harder for some

Participants agreed that is much harder for children and young people to access justice:

"[The justice system] doesn't work for adults, but it certainly doesn't work for children. Like it so outrageously doesn't work for children."

Participants consistently identified similar groups as having additional and/or differing challenges:

"[A]s you get below the surface of evidence, you can see the unfair, patterns of unfairness, the same patterns. Pākehā middle class do best. Māori working class do worst. Beneficiaries are down the bottom, women are down the bottom."

"[Y]ou know obviously Māori, Pasifika, disabled, gay and lesbian and trans, are in more vulnerable positions."

Participants also discussed different groups' justice needs and barriers to access:

"I think, you know, for people with learning difficulties, with disabilities, particularly that manifest in behavioural issues, you know, are really have a bit of a double whammy, because the behaviour caused by the disability is going to get, likely to get them in trouble. But also, often because of their disability, they're not very good at explaining or putting forward their case, or their reasons why they, you know, they should be given a second chance and so on."

"[F]or rainbow young people to stand up and report a breach takes a lot of courage, in light of the fact that they've grown up in a society that has minimized their identities, invisibilised them, told them that they're wrong, at times criminalized them. So whenever they are seeking redress, it means that this is an issue that has become so serious that they need to see something happen."

"[A]bout half the issues, half the issues that kids get involved in, relate to Māori youth, and a lot of the worst problems, not all of them, but a lot of the worst problems affect Māori youth for [a] whole variety of reasons. Because the system's unfair and unjust, because they tend to be poorer, because they, their family needs are greater and so on, because they are more likely to have parents in prison, you know that has long-term effects and so on."

"[J]ust in terms of young people who are in care, I would say they're one of those groups that potentially have the least access because they have the least resources, particularly once they transition out of care, yeah, into what's called independence."

"I guess that comes back to the whole socioeconomic thing, because I think that does underpin everything. People making, you know, a middle-class lawyer making assumptions, like, I've just seen this so often. 'Oh, they never called me back, they weren't interested' and I say 'have you ever thought of the fact that they might not have credit on their phone?'"

The differing justice needs and barriers to access experienced by different groups of children and young people mean that services and responses should also differ accordingly.

Theme four: Lack of consistency

Participants identified a series of inconsistencies, including between different areas of the law, different courts in the same area of the law, as well as in relation to the support available in different contexts and for different groups. Examples included the youth-focused approach in the Youth Court compared to the challenges faced by students during school disciplinary processes, inconsistencies between different courts within the criminal jurisdiction, and the lack of support for victims and the differences in support for child and adult victims of sexual violence.

Participants also identified variations in the quality of services provided by professionals, including lawyers:

"[W]hen it comes to accessing Lawyers for the Child or lawyers when they're involved in youth justice, when it comes to being allocated social workers, when it comes to being allocated other professionals, there is so much variability in the quality, the work ethic, the understanding, the ability to connect in relationship, the ability to really understand the processes themselves, and to deal with that sort of high degree of complexity that for all young people, it's a lottery."

Disconnects between theory and practice:

"[T]he FGC process in theory is great. My experience in practice is it's very patchy in terms of effectiveness."

Lack of consistency between what the law or policy may say, and what actually happens in practice.

"[W]e plonk in this legislation and go oh look, you know, look at us, haven't we done a good job, giving the child all of these participation opportunities, but we just really haven't thought about the practicalities of it. So yeah, I think we shouldn't put those things into place unless we have mechanisms that enable the child to actually follow that pathway."

"[Y]ou can create a system that's fair, but sometimes what happens [in] reality is different".

Theme five: A lot of things can make it hard for children and young people to access justice

The first challenge can be identifying a problem as a legal problem or knowing that something is 'wrong'. It also includes difficulties understanding legal information and what is happening in justice system processes. Participants gave two sets of reasons that young people had difficulty understanding, the first being the nature and form of communication in the justice system (e.g. legal jargon, complex sentence structures, and tagged questions) and the second set of reasons relating to the specific needs of a young person themselves (e.g. language processing disorder or another form of disability).

"[L]ike what happens when a young person has to go to a Board of Trustees meeting … not even whānau really understand what's going on, what the process is… you know, Board of Trustees meetings, and just like, so obviously, the young person doesn't understand and family don't."

"[M]y experiences, for example, accompanying them to family group conferences, where I might be giving a report on their education in residence, and realizing the way things were happening and what was happening, they really, the number of times I got asked afterwards, 'What was it all about? What happened?'"

A lack of knowledge about the law and legal systems was also seen as a barrier, which can reflect the lack of information about the law and legal issues affecting children and young people presented in a way that is accessible to them. However, participants were also clear that just having knowledge about the law is not enough, as children and young people also need to know what to do or where to go to get help or seek redress and then have the confidence to act:

"[T]he reality is that more younger people are going to not have the confidence that comes with age, you know, but some of the young people have not had their confidence knocked out of them so it can go both ways. But I do think the lack of confidence you have as a, as a young person, which comes from age, maturity, knowledge, life experience, some of those kinds of things, does create an additional barrier. So lack of awareness, and then lack of confidence."

A lack of information and support from both families and professionals could also be a significant barrier for some children and young people:

"[T]here are lots of kids that that, whose parents don't turn up to meetings with principal, the principal or meetings with the Board of Trustees or in the criminal context, you know, won't turn up to Family Group Conferences or, you know, dealings with the police, you know, so unfortunately,

the groups, a group of children, that is, whose parents are not fully supportive and engaged with them. And sadly, that's, that's, that's the toughest isn't it."

The lack of legal support for children and young people, under-resourcing of services (e.g. Community Law), and difficulties accessing the support that is available (e.g. legal aid) could also present challenges.

Participants also described how concerns about what might happen could act as a barrier, including where those concerns stem from previous negative experiences, either their own or those of others they know. Concerns about what will happen, including fears about lack of confidentiality, being blamed, stress and pressure of going through court proceedings:

"That's a big, big deal to take a school to court. And even if, even if, the, the court gives name suppression, which they usually will for the young person, the reality is everyone on the school community will know about the claim. And sometimes it will divide the school community, some people will take the side of the student who's been bringing the claim and others will take the side of the school. And it can be very, very stressful for the young person. And being in the High Court, it often generates media coverage, and publicity, which, you know, again, may be very stressful for, for the young person."

"I mean, would you actually advise a 14-year-old, who got drunk and got raped, to go through the justice system? You know what happens in the justice system. You know, I don't think I would."

Young people's previous experiences, or those of others they know, can also create a barrier, particularly for some groups, including those with care-experience, rainbow children and young people, and Māori:

"[T]hese young people have just had power constantly asserted against them, feeling very disempowered, and have just gone for the ride and for a lot of them, just become really traumatized as a result. As a result, being mistreated would just be another notch on the belt of unfair treatment that I'll continue, which will reinforce my, my angst and anger against the authorities and against the police."

Some participants also talked about how it is an adults' world where children and young people simply aren't seen as having rights and where systems are designed for the needs of adults, not those of children and young people:

"[W]hat are children's rights – human rights. You know, they're just called children's rights. They're actually just human rights, aren't they? So we don't think it's okay to breach an adult's human rights, why do we think it's okay to breach a child's human rights?"

"[I]n the adult prison population, you know, the IMM monitoring is saying you know we've got a goal of reduction and elimination of the use of restraint for adults and yet we're still working out the guidelines, the legislative guidelines or policies, the, what are they called, regulations around the right for adults to physically restrain small children."

Power imbalance between a child or young person and adults or those in positions of authority:

"[T]he massive power imbalance between the schools on the one hand who have all of the knowledge and experience in relation to these issues and the student and their parents who don't, and how disciplinary processes, normal processes around suspensions, you know are loaded up with adults, and it's a very, very disempowering process I think for the young people concerned."

"[T]here's always someone on the other side who probably has more authority, and money, and power, which might mean that they probably would have more access to legal support than the young person would."

The costs of getting a lawyer and participating in legal proceedings:

"[Y]oung people don't tend to have access to money, so you can't go down the...you can't, they're unlikely to want to go straight to a lawyer."

The lack of effective pathways to seek redress was also seen as a key challenge by many participants, with concerns being raised about the lack of any real way to access justice in the education system. Concerns were also raised about the delays at the Human Rights Review Tribunal and the ineffectiveness of complaints systems, including the Oranga Tamariki complaints system, the Office of the Ombudsman, and the system for making complaints about Lawyers for the Child.

"I would say the Ombudsman's office it was hopeless, they took ages to respond. It was forever, slow, it was just, you know, they're just not onto it, they're looking at the great, big systemic issues, they're not there for individual children, with individual problems or individual parents at Board of Trustee level. It was far too slow to be of any help whatsoever."

"[I]f you're not happy with what the lawyer for [the] child is doing you have to complain to I think your family court coordinator or the, the manager at the court. Um I know people that have written complaints and have never heard, even got a response including I know, I know one lawyer for [the] child who won't, who sometimes doesn't see the children and then nothing happens.

Technical / legal barriers, e.g. lack of legal capacity, scope of judicial review, principle of deference.

"[T]hey would often need a litigation guardian of some sort to do anything to do with the court under 18 usually, some things you can do above 16, depending on what it is, 17... that can be very difficult for young people who might be trying to fight against their parents."

Theme six: How can we make it better?

Participants talked about how the system could be improved, starting with involving those with lived experience in any change processes.

"[U]nderstanding goes a long way. When you take time to listen to different groups and hear what their needs or their problems are, and understand the root of it, and you have empathy, then then you can start, only then can you start to work together with them, and value their opinions and their views, and form a solution to that."

Participants also raised the need to look at the big picture and consider the root causes of problems when seeking to develop solutions. This included the need for cultural change to a society and systems that are focused on support, restoration, and taking a therapeutic approach:

"I think the system can improve, but I don't, I'm not looking to the, the justice system to turn, to turn around youth behaviour in New Zealand. All that is all the stuff that here on in. But it's not either/or, it's both/and."

"[T]he approach to removing students from school should change completely to a therapeutic approach where it's about you know, what has happened here with the student? What, what's the problem?"

Support young people to support each other:

"[W]e empower young people...no, I hate the word empower, we support young people to be to be great advocates for each other. We support schools to enable greater student voice."

Prevention and early intervention in life and in the course of a problem or dispute:

"[T]he sooner we get in to assist young people before things get worse, the better. And sometimes that does require swift action through representation of a lawyer or somebody else there to assist them because if they're not, often I find that young people are, you know, once they go down that path, they're kind of like, well, what's the point anyway, I've already got a conviction or I've already got this or that and they kind of disengage."

Participants also identified the importance of training on a wide range of topics, including child development and behaviour, oral language competence, how to work with intellectually disabled people, the impact of trauma and how to work in a trauma-informed way, recognising bias, and the impact of poverty.

"[E]veryone in the court system needs to be trained about child development because that sense of when we, when you don't know stuff around it, you know, we subconsciously make meaning of the behaviour of people, when we don't know the science of it, if you like, and that subconscious meaning making um... can send us in the wrong direction."

However, participants were also very careful to emphasise that just attending a training session was not enough to improve practice on its own, with ongoing mentoring and support needed to embed changes to practice. Participants also emphasised the importance of tailoring to the child or young person and their situation or context. The best solution for different groups of children and young people and individual children and young people within the same group could also differ.

"I have to think about that child before I meet them and then when you're meeting them think, you know, take into account their level of understanding of just concepts like that and then you can adjust it accordingly."

"Manaakitanga...so that idea of what is it that we need to do to manaaki this young person in this situation?"

This could include specialist services for some groups of children and young people as well as ensuring mainstream services are accessible, or as one participant put it, "it may be a game of two halves".

"So there needs to be proactive, signalling that rainbow communities are welcome, the diversity of rainbow communities are welcome...So they'll face barriers if they don't see services not being cis heteronormative."

Summary of findings from interview and online survey with children and young people

My original intention had been to carry out interviews with children and young people in order to understand their views and experiences of access to justice. However, when I was in the process of recruiting participants, the country was placed into lockdown. This meant that I was unable to travel to conduct interviews as originally planned. Many of the organisations through which I had hoped to recruit participants also became reluctant to be involved due to the need to prioritise the Covid response, as well as concerns regarding exploring potentially difficult experiences when young people were isolated. As a result, and due to the uncertainty in relation to when we would come out of lockdown, I decided to change my method of engaging with children and young people to an online survey. The survey was developed as a self-administered online questionnaire using Survey Monkey software.

The characteristics of participants were:

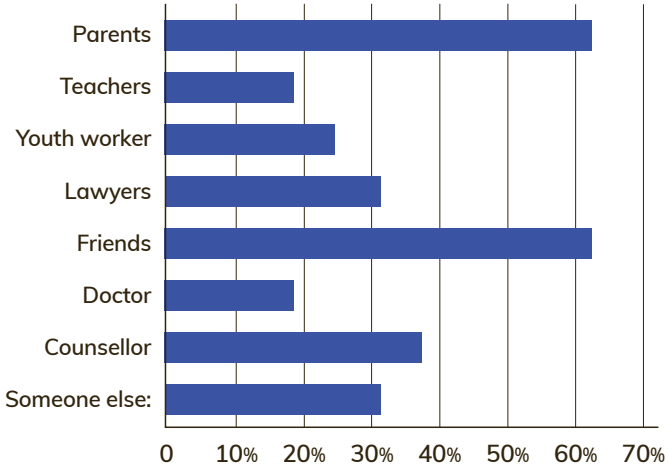
- 21 participants aged from 14–24.
- 50% female, 10% male, 20% non-binary, 15% transgender, and 5% who chose not to describe identity
- 30% disabled or with special needs
- 75% Pākehā / New Zealand European, 30% Māori, 5% Tongan, 5% Chinese, 5% Indian, 20% other
- 55% Auckland, 5% Waikato, 10% Manawatū / Whanganui, 15% Wellington, 10% Canterbury, and 5% Otago.

This section discusses my findings from descriptive statistical analysis of the quantitative data and my findings from thematic analysis of the qualitative data in relation to each topic. My presentation of findings is structured by topic instead of by the type of data obtained to avoid duplication.

Getting information about your rights

The responses to questions in relation to access to information about rights and the law made it very clear that most children and young people would go to their parents and friends to get information in the first instance. Websites were also a popular place for children and young people to get information, with over 80% saying that they would seek information online. Community groups such as the CAB and community law centres were the next most common source of information.

WHO PARTICIPANTS WOULD TALK TO IF THEY WANTED INFORMATION ABOUT THEIR RIGHTS OR THE LAW GENERALLY:



Responses to the open question about what information children and young people would want to know suggested that different people wanted different information, although respondents were consistent in wanting information to be easy to understand and specific to what they wanted to know. Some participants also said that they wanted more than information about the law – they also wanted to know what they should do about their situation. One participant also made it clear that just having the information wasn't necessarily enough either; a fear of what would happen or other psychological barriers could prevent someone taking action.

Survey participants' responses to questions in relation to whether they got any help or support from someone outside their family or friends if they had a legal problem were mixed, with half getting other support. A range of people had provided support, including advocates, social workers, lawyers, the Children's Commissioner, foster parents, police, Victim Support, and an employer, with only half of respondents saying that the assistance was helpful. However, the number of responses was quite low.

IDENTITY OF HELPER:

Answer Choices		Responses
Lawyer	22%	2
Social worker	33%	3
Youth worker	11%	1
Teacher	22%	2
Advocate	44%	4
Communication assistant	0%	0
Someone else	44%	4
	Answered	9
	Skipped	12

WHETHER ASSISTANCE WAS HELPFUL:

Answer Choices		Responses
Yes	50%	5
No	20%	2
I'm not sure	10%	1
Please explain or add comments	20%	2
	Answered	10
	Skipped	11

Responses in relation to what would have been helpful emphasised the importance of simply being told what was happening, being listened to and believed, and getting support for both legal and non-legal needs. A participant explained how not being listened to meant that they acted out to be heard, and another described wanting to have someone who believed what they told them rather than labelling them as attention-seeking. Another talked about the impact on them of the delay in getting counselling support and said an accessible counsellor would have been helpful:

"[P]olice were also really delayed in updating me on the case and where the male was, which caused me to be more scared so getting access to that information early as a 17 year old".

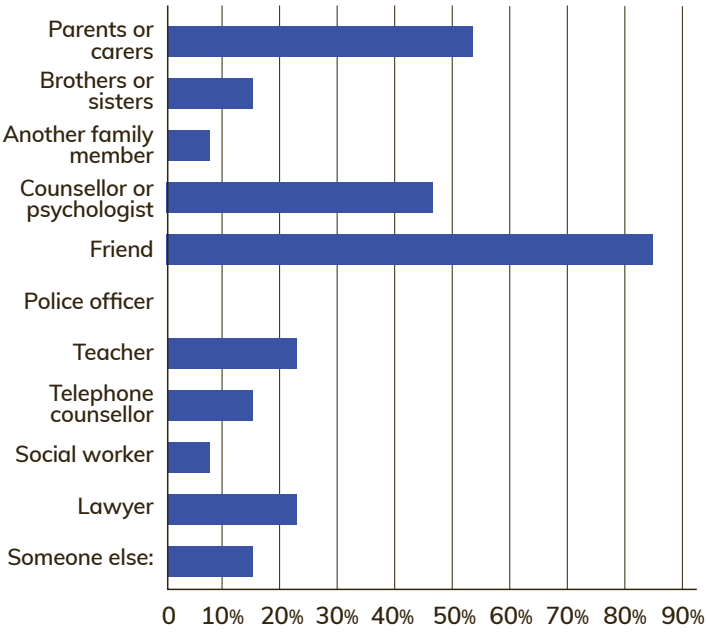
"A lot of it was just stuff that, like, I guess I wasn't listened to at the time and as a response, I would try be heard by, through, you know, offending... I think my first stay was about six, seven months. No sentence, just remand. And then I got out and things didn't work out exactly, they weren't listening to what I wanted, and ended up back again, through offending. Because, you know, they weren't listening, Oranga Tamariki wasn't listening, because I was in care at the time."

"Someone who would believe me. Not tell me that I was attention seeking or ungrateful because I was being cared for even though I can't do it myself. And then branding me as attention seeking so no one ever believes me when it happened again."

Telling someone / getting justice

Participants' responses to whether they would tell someone if they were unhappy with how they were being treated at home, in school or in some other place were fairly evenly mixed, with half saying they weren't sure, one saying that they wouldn't and the rest saying that they would. The most common person they would tell was a friend (over 80%), followed by parents or carers (over 50%), then a counsellor or psychologist (over 40%).

WHO WOULD YOU TELL?



Participants were then asked if they would not tell anyone, why not? The most common response was that it wouldn't make any difference, followed by no one would listen to me, and that they had asked for help before and it didn't work out well.

CHILDREN AND YOUNG PEOPLE'S REASONS FOR NON-DISCLOSURE:

Answer Choices	Responses	
I can deal with the problem myself	27%	3
I have asked for help before and it didn't turn out well	64%	77
I might be punished	64%	3
I would be too scared of what might happen to my family	64%	5
People would say I was a narc	64%	3
No one would believe me	64%	6
No one would listen to me	64%	7
It wouldn't make any difference	64%	8
I'd be embarrassed if other people found out	64%	3
There isn't anyone I can really talk to	64%	4
They would tell others without my permission	64%	5
Another reason (please say):	64%	4
	Answered	11
	Skipped	10

Participants' responses to the open questions emphasised the importance of being able to trust the person that they were seeking help from, which included knowing that what they told someone would be confidential:

"[A]nyone who is bound by confidentiality and works in my interest (my lawyer / social worker / doctor / counsellor, but not the police, journalists, teachers or lecturers)."

"People not telling the abuser what I said. I'm over 18, so no one can legally tell anyone about it now, I was too scared to tell as I knew they had to tell legally what I said even if I said I was safe enough and that it would make it worse."

Several participants also described how their previous negative experiences operated as a barrier to disclosing harm and seeking help again in the future:

"I think that in amongst it I had a lot of issues, especially with police. Like it's just, just how they see you. And the image that's already been created, sort of like OT, Oranga Tamariki. You hear the name and like when I was younger, I was like, you know, I just had hate for them and the police, any type of authority."

Just knowing about bad experiences other people had gone through could also be a barrier, for example, the understanding that the justice system does not treat victims well. Comments made by some respondents both explicitly and implicitly demonstrated a lack of confidence in the justice system and the potential outcomes that could be achieved through it:

"I have 0 trust in police or the legal system for anything other than civil procedures."

When asked if anything would make it more likely that they would tell someone, participants identified the need to change how people were treated in the justice system, including focusing on what would actually help them rather than making assumptions:

"[I]f victims, especially women and children, were listened to and respected more in the justice system."

"[I]f there was a strong commitment to...working with me to find a solution that actaully [sic] helps my situation."

When someone else makes a decision about you

Participants reported mixed experiences when a decision had been made about them in the past, with the majority of participants (64%) reporting that they were asked what they thought about the decision and that they understood what was going on. However, the same percentage answered no to whether there was someone there to support them, whether the setting felt comfortable and safe, and whether they were treated fairly, and 73% answered no to whether their views were taken seriously.

I identified two main themes in responses to the open questions that reflected what they didn't get that they needed: firstly, the lack of understanding and support:

"Most of the time I had some support, but in hindsight it was never adequate. Eg I knew the general gist of what was happening, but I remember feeling very scared and confused. The social workers asked for my opinion but it was only taken into consideration much later."

Second, a lack of focus on them and their needs:

"Too many adults making decisions and pretending to have young people best interests but really just want to make their jobs and lives easier – and appear good to other adults. Parents and professionals."

"Even though they have processes, family group conferencing, they'd say one thing and back then it wasn't really focused on you. It was about what others wanted for you."

What would you change about when someone else makes a decision about you?

An advocate focused on the young person and their needs:

"I would absolutely give little me a person whose sole focus is my success and understanding. To advocate against adults."

Of significant concern, several participants reported that the thing they would change about what happened when a decision was made about them was that they would not have told anyone:

"Due to the rate of how things are going I probably wouldn't have spoken up about SA just because of the lack of support."

"I wouldn't have told anyone what happened everytime I told someone anything that happened."

"I would never had gone to the police at all."

Experiences of different groups

Participants were fairly consistent in saying that they thought it was harder for children and young people generally:

"Children in general are less equipped to understand legal proceedings."

"Any young person is always treated differently due to age and presumed experience."

"Adults have the education and knowledge to bullshit the system."

"Most of my legal issues occurred when I was young and I generally did not feel comfortable talking about the situation."

But it is harder again for some groups of children and young people. These groups were also fairly consistent and included Māori, Pasifika, disabled, refugees and immigrants, queer and gender diverse youth, and those in the care system:

"Disabled people when we are deemed not able to speak for ourselves or need help then we aren't involved in any legal process."

"Also LGBT, when we try to access legal support it's hard to do so if the person is living in a unsupportive home."

Participants also explained how the prior experiences of some of these groups made it harder for them to access justice, for example, those who had been through the system so didn't trust it and those who had experienced sexual assault because the lack of support made it shameful to admit.

"Children that have been through the system...children who have been mistreated by the system before and don't trust it".

Barriers can also be cumulative:

"Being Māori and Queer, i am faced with a lot more than a cis, paakehaa person. It is institutionalised racism, systemic racism, and a lack of cultural humility."

Fairness of the justice system and the need for change

There was also a common consensus that things needed to change for all children and young people to be able to access justice, with all respondents who answered the question about whether they thought the justice system is fair for all children and young people selecting no. When given the chance to explain their answers, participants raised how the different aspects of the legal system cause harm to children and young people:

"My experiences with CYFS (now OT – I refuse to use their Māori name as I do not believe they deserve such a title) has caused my family and I much pain and trauma which I am still working through some 15 years later. I pity any children or families who have to deal with their crap."

"I believe our current justice system perpetuates harm through incarceration and punitive action against individuals without taking into account what actions would actually lead to a safer and happier society."

A number of respondents argued for significant and meaningful change, both inside and outside the formal justice system:

"Honestly I think the system needs a complete overhaul and should be rebuilt from scratch."

"Abolish it."

"We need radical change. I don't think I will trust people or systems again".

"It needs to be holistic because punishment like prison doesnt fix poverty, housing issues, lack of support. Thats what needs to be fixed."

Participants also described the need for substantive change, including culture change and changing how people are treated.

"Take it into a different setting – make it empowering and uplifting".

"I also believe that our justice system will strugle [sic] to be seen as legitimate or trustworthy by many so long as the people who use it do not see themselves represented in the peoppe [sic] who run it."

Stop assuming everyone is the same and applying 'one size fits all' solutions that actually fit no one:

"If I had to suggest one thing I would say stop applying 'one size fits all' solutions – every family and child is unique and each situation should be approached with care and treated with respect. The justice system should aim to protect each individual's mana and keep their dignity intact throughout the process."

A key change was believing children and young people:

"Believe victims. Not making them have to do so much for anyone to believe them. It's hard to get justice when you don't feel like people believe you or when the process doesn't feel worth it"

"If someone believed me when I was 14 that I was being abused and did something about it, I might not have so bad mental health and deemed high risk by all professionals and deemed unlikely to recover fully or live indepdently [sic]."

Some participants also talked about the need for more information, education and training.

I am a barrister, independent researcher and consultant working on Te Tiriti o Waitangi claims, Māori legal issues, access to justice, and children's rights.

I am also a member of the New Zealand Law Society Youth Justice Committee. In December 2020 I was honoured to be awarded the inaugural Borrin Foundation Justice Fellowship which is enabling me to undertake this research project on access to justice for children and young people in Aotearoa New Zealand.

Systems change and paradigm shifts: Thinking otherwise in intercultural contexts

Judy Bruce

Involve 2023, The Stars that Guide Us,
Due Drop Events Centre, Manukau City, 16 August 2023

There is a famous old saying: if you always do what you have always done – you'll always get what you always got! After years working at the intersections of youth development and education, I have become increasingly frustrated by a lack of real change in areas of equity and justice.

Part of the repetitive nature of patterns in the social sector are directly as a result of prevailing dominant world views. In this article, I explore the idea of systems change, the concept of leverage points (where we might choose to intervene in a system), and ways we might lead in this space. To illustrate these ideas, I focus on the challenging area of understanding paradigms, especially as they apply within intercultural contexts.

Systems change: Thinking otherwise

Beginning to think otherwise is both necessary and really difficult! 'Western, rational and scientific' thought lingers as a dominant worldview for many of us today. The ideas stem from the Science and Enlightenment period, and one of the biggest ideas is to think in linear ways. This means that when faced with a problem, we tend to hone in on one solution. Youth work 'programmes' are a good example of this. Another example is when we hear people say, "well, the answer is simple...you just need to do this one thing!" Linear thinking is different from thinking in systems. In the classic text, *Thinking in Systems* (Meadows, 2008), Meadows shares an ancient Sufi story that highlights our tendency to think in reductionist, linear ways.

Beyond Ghor, there was a city. All its inhabitants were blind. A king with his entourage arrived nearby; he brought his army and camped in the desert. He had a mighty elephant, which he used to increase the people's awe. The populace became anxious to see the elephant, and some sightless from among this blind community ran like fools to find it. As they did not even know the form or shape of the elephant, they groped sightlessly, gathering information by touching some part of it. Each thought that he knew something, because he could feel a part. . . . The man whose hand had reached an ear . . . said: "It is a large, rough thing, wide and broad, like a rug." And the one who had felt the trunk said: "I have the real facts about it. It is like a straight and hollow pipe, awful and destructive." The one who had felt its feet and legs said: "It is mighty and firm, like a pillar." Each had felt one part out of many. Each had perceived it wrongly. (p.7)

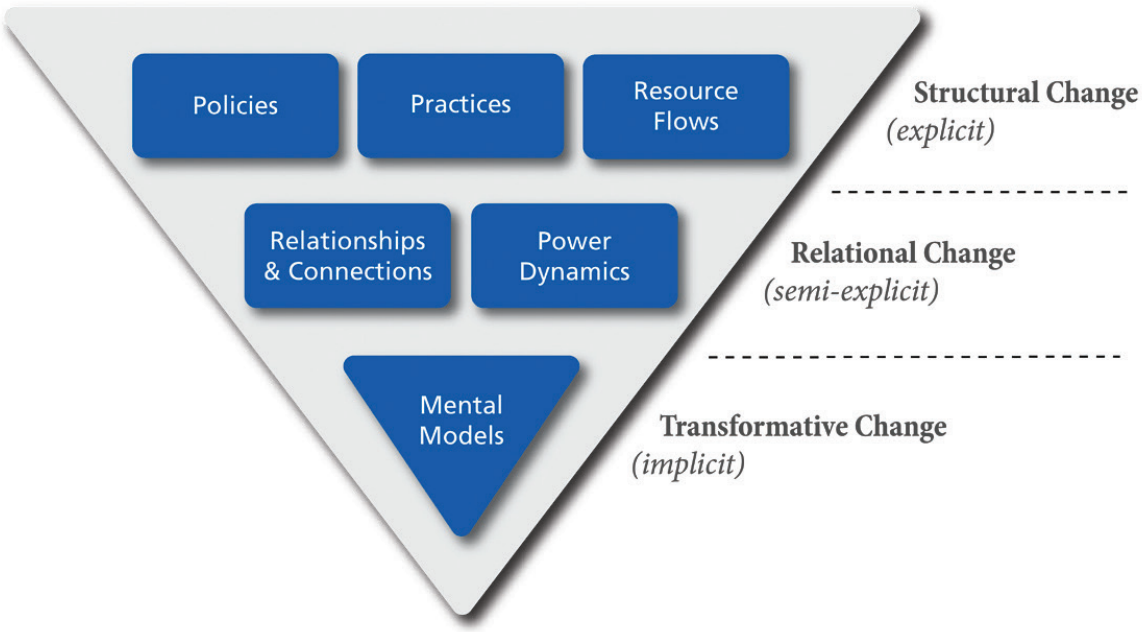
Perhaps our biggest challenge is to learn to think in systems. For example, thinking in systems about a particular youth issue might begin by seeing the way that a problem, a programme or a service is part of a wider whole.

Thinking in systems requires a fine tuning "of our ability to understand parts; to see interconnections; to ask 'what-if' questions about future possibilities, and to be creative and courageous about systems redesign" (Meadows, 2008, p. 6).

The work of systems change

Systems change may be defined as shifting the conditions that hold a system in place (from *Social Innovations Canada*, as cited in Kania et al, 2019). A now very well-known model of systems change is called the *Water of Systems Change* (see Figure 1; Kania et al, 2019).

Figure 1 SIX CONDITIONS OF SYSTEMS CHANGE



The main idea of this model is that there are six conditions that hold a system in place, and for change to occur, each of these conditions needs to shift. Consider an organisation trying to realise change, or a more complex and stubborn youth issue, such as racism within an entire system (such as a nation). Kania et al (2019) argue that if you are to introduce structural changes such as policies, practices and resource flows, the problem will still persist, because the relationships, power dynamics and mental models haven't shifted.

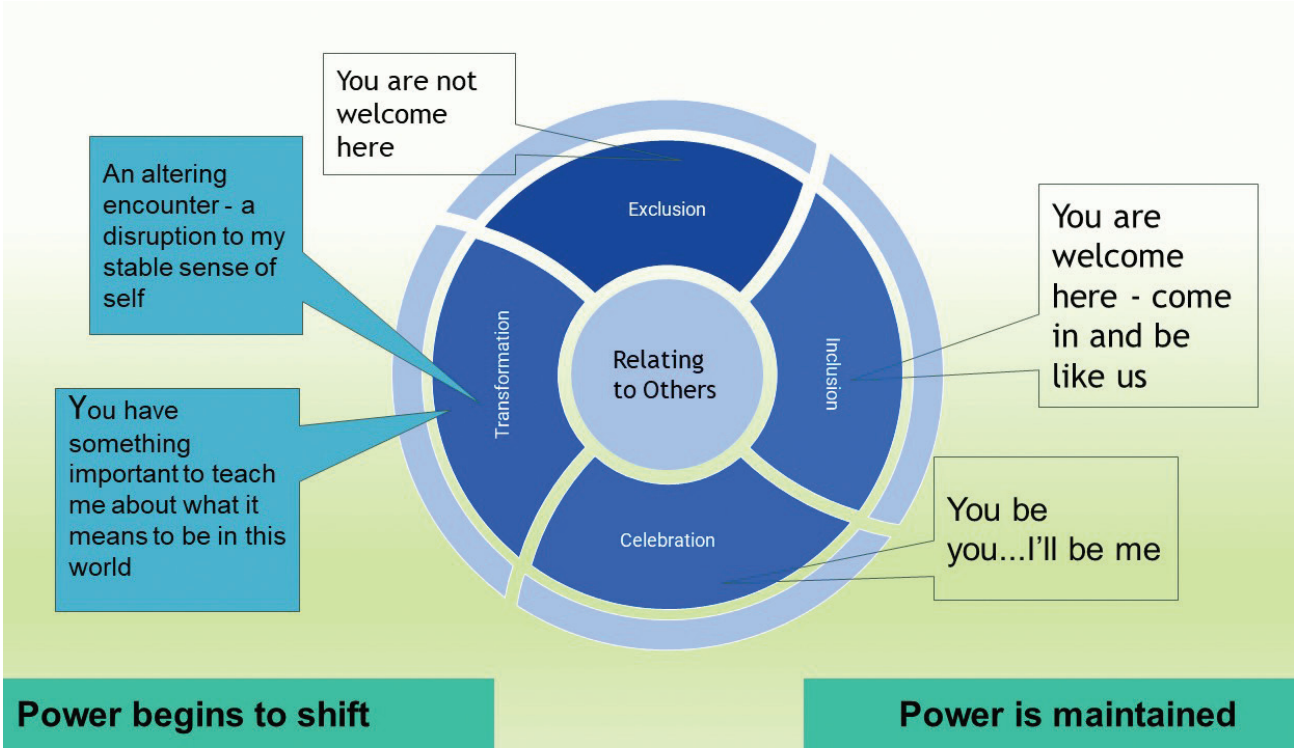
Essentially, we can understand policy as the rules, and practices as the way things are done. Resource flows are the resources of money, people, information and material things (such as property). In organisations, you can tell what the real goal is by seeing where the resources flow the most. At the relational change level, relationships and connections may be understood by asking, "who is in the system? What are the relationships and interconnections? Who is missing from the system – or whose voices are not being heard?" Power dynamics are best understood by asking, "who makes the decisions?" This is the one(s) with the most power in a system. Finally, at the transformational level, there are the mental models – or the paradigms.

The difficult work of understanding mental model (paradigm) shifts

Arguably, the most difficult condition to realise shifts in is the mental models that exist within a system. Mental models may be defined as the beliefs that people within a system have about a particular issue. Our mental models shape our attitudes and values, and guide our actions. *Changing mental models arguably begins with the slow work of changing collective narratives.* But first we need to understand the narratives that are at play within a particular system.

If we wanted to shift the conditions that hold discrimination or bias in place, for example, within a system like a school, organisation or community, it would be important to first understand the collective narratives, and consider what an alternative ethical narrative (mental model) may be. Take for example the important question, "What does it mean to be in an ethical relationship with people who are different to ourselves?" Or we could ask, "How do we relate to those with whom we seemingly have nothing in common?" To illustrate this, I give here the example of a school (see Figure 2). You'll see four different mental models that exist when people are in relationships with people that are different to themselves. The first 3 are easily recognisable and the 4th is an alternative narrative (Bruce, 2014; Bruce et al, 2014).

Figure 2 UNDERSTANDING MENTAL MODEL (PARADIGM) SHIFTS



The first mental model or collective narrative is that of **exclusion**. In a school, you may hear teachers say, "You are different to us...you are not welcome here". Or, "He has a problem. It's not us. It's not my teaching". Exclusion exists often within a culture of fear and leads to the demonisation of the stranger. *We exclude those not like us.* In schools, we alienate young people who do not fit in/are not like us. Sociologist Zygmunt Bauman uses the term 'anthropoemic', meaning to vomit out the Other, the stranger.

The second mental model we may often recognize is **inclusion**. You may hear teachers say, "You are welcome here, so long as you become like us". Or, "We are all the same". Bauman calls this 'anthropophagic', meaning devouring/eating the Other, the stranger. Inclusion adapts existing systems to accommodate for people who are different to ourselves...but in a way it is a form of assimilation. Because we are saying what we have is right, this system works. We just need to adapt things so Others can fit in.

The third mental model, I call **celebration**. We hear people say, "Let's celebrate our differences together". Or, "You be you, I'll be me". In schools, we might see this when different cultures are celebrated, e.g., through festivals. This plays out in many different ways through the collective narrative of celebrating diversity; tolerating difference. The motivation is usually a belief in the rights of others and the right to express your own culture. This perspective comes from a critical social justice framework, and is focused on raising awareness of critical justice issues, and advocating for change.

There is a subtle difference between the third and fourth mental models. The fourth, alternative narrative says, *"I see you have something to teach me about what it means to be in this world"*. The difference between celebration and **transformation** is the extent to which the majority culture is altered by their encounter with the Other. In celebration we may learn a new language, enjoy different festivals and foods; but our core beliefs and practices are not altered. Transformation is the idea that the Others have something to teach us about what it means to be in the world. We are open to the possibility, with humility and a belief that our own knowledge is partial and broken. Transformation is disruptive to our stable sense of self, because it requires a shift in our core beliefs (mental models). It comes often through awkwardness (and a whole raft of other emotions), vulnerability and also through humility.

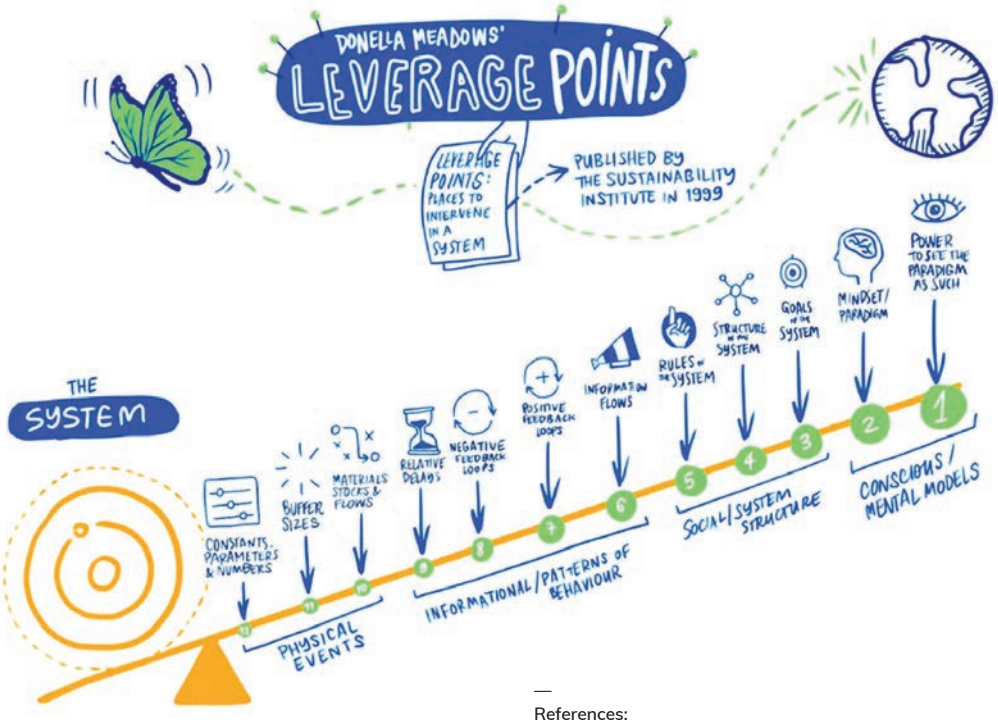
I suggest here that any deep cultural capability work (and critical consciousness shifts) needs to begin with an understanding of the mental models (collective narratives) that are at play within a system. In the context where you are working toward systems change, what are the mental models that are at play? How do they impact on the system? If you were to construct an alternative narrative, what would it be?

Finding leverage points: The challenge of systems change

When we have a better understanding of a system, then we are able to consider places of intervention – Meadows (2008) calls these the leverage points (see Figure 3). In the example above, Kania et al, argue that there are six places where one may intervene in a system, and Meadows (2008) suggests twelve. She lists them in an order of effectiveness to see a whole system shift. Meadows argues that the most difficult and the most effective leverage points in a system are the mental models (paradigms).

In this article I have chosen to focus on paradigm shifts, as arguably this is one of the most challenging and yet most powerful conditions that holds a system in place. By first mapping and then understanding the paradigms that exist, we can then begin to think otherwise about ways of creating shifts in paradigms. Meadows (2008) draws on the wisdom of Thomas Kuhn to suggest that paradigm shifts can and have happened over time, both for individuals of course, and importantly, as a collective society. In my experience, especially with issues of intercultural understanding, the power of transformative paradigms happens when people are truly open to the possibility of being taught by someone different to themselves in ways that create disruption to ways of being and thinking. This is hopeful, challenging and important work for us all.

Figure 3 MEADOWS' LEVERAGE POINTS



Dr Judy Bruce is based in Auckland, NZ and works as a social researcher, consultant and facilitator.

She is Associate with the Leadership Lab and the University of Canterbury. Judy is passionate about supporting those working in complex social spaces to realise transformation.

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INSIGHT FROM **INVOLVE**

What I took away from Matekino's keynote kōrero was being a youth worker means you hold the privilege of directly investing in tomorrow's people.

Often our rangatahi present in crisis and in that moment, for them, YOU are their shining star.

Sometimes you have to be the shining star for others to lead the way and to light their journey. Eventually they shine so bright that your light is no longer needed.

Ash MacNeil
Senior Youth Worker, YPP Youth Services

Ash MacNeil

Creating Change in a World of Chaos

Michael Heard

Involve 2023, The Stars that Guide Us,
Due Drop Events Centre, Manukau City, 16 August 2023

Ko wai au?
Ko Hauraki te moana
Ko Tainui te waka
Ko Ngāti Paoa rāua ko Ngāti Maru aku iwi
I tipu ake au ki Tāmaki Makaurau
E mihi ana ahau ki te whānau Heard
Ko Michael tōku ingoa
Ko tēnei taku mihi ki ngā tangata whenua o te rohe nei
Nō reira, tēnā koutou katoa

The world is full of strife. We have climate disasters and poverty and homelessness and record high suicide and self-harm statistics. It is bleak sometimes. But at the same time, we also live in a world full of love, of aroha, of system change, of community action of new levels of youth engagement. A world where a song, sang by a son about his father, can move hearts across the world. But the question remains. How do we actually create change in a world of chaos, when there is so much going on?

Kia ora, my name is Michael. I use he, they and ia pronouns and I am a person. A person of many worlds and many things like we all are. I am a student, I am a graduate, I am a speaker, a listener, I am Māori, I am Pākehā, I am a son, a brother, massive numerous worlds without even touching on mahi to begin with. I want to acknowledge that because no matter what I can share with you in the next 15 minutes, I don't think it can compare to the connections that we can create. That's why I want to share myself today.

My Journey

My journey can start in a whole bunch of different places, but it's going to start here. Meet 12-year-old Michael. He has been struggling. He is struggling with feelings of self doubt, of anxiety, of depression, from a range of different things. See he's being bullied, his friends or so-called friends are not being great in any way, shape or form. His whole class is against him, or at least it feels like that at times. His parents are of no help. He's not aware of any community mental health resources and he feels completely alone. That leads him, or me, to my first suicide attempt. I wish that I could say, that was it and then boom I was done and my whole life could be different, but this obviously changes me. The conceptualisation that I can go right up to the potential end of my life changes mindsets, and for me, that meant I had this obsession with the concept of change. I wanted my friends to change, I wanted my parents to change, I wanted my community to change, I wanted to change.

So whilst I can still, a lot of the time, can feel the feelings that I could feel as a 12 year old. I could hear the thoughts going through my head from when I was 12. The obsession with change is still with me. And that leads me onto the

next part of my journey. Which is trying to understand what this kupu change actually means.

Now it's a big word and we could talk for hours about it – but when I was trying to understand it a bit better. See I'm Gen Z – how do I understand what words mean? I go to dictionary.com:

> **"to make the form, nature, content, future course, etc., of (something) different from what it is or from what it would be if left alone"**

Wtf...! This means nothing to me. This is just a whole bunch of words. But guess what, with dictionary.com comes thesaurus.com. Thesaurus.com was more interesting.

Synonyms for change: Adjust, modify, revise, advance, innovate, transform. What I could see was a parallel going on. What we could see, is that if we were to draw a line in the middle, there was two types of change going on.

ADJUST	ADVANCE
MODIFY	INNOVATE
REVISE	TRANSFORM

Toms Shoes

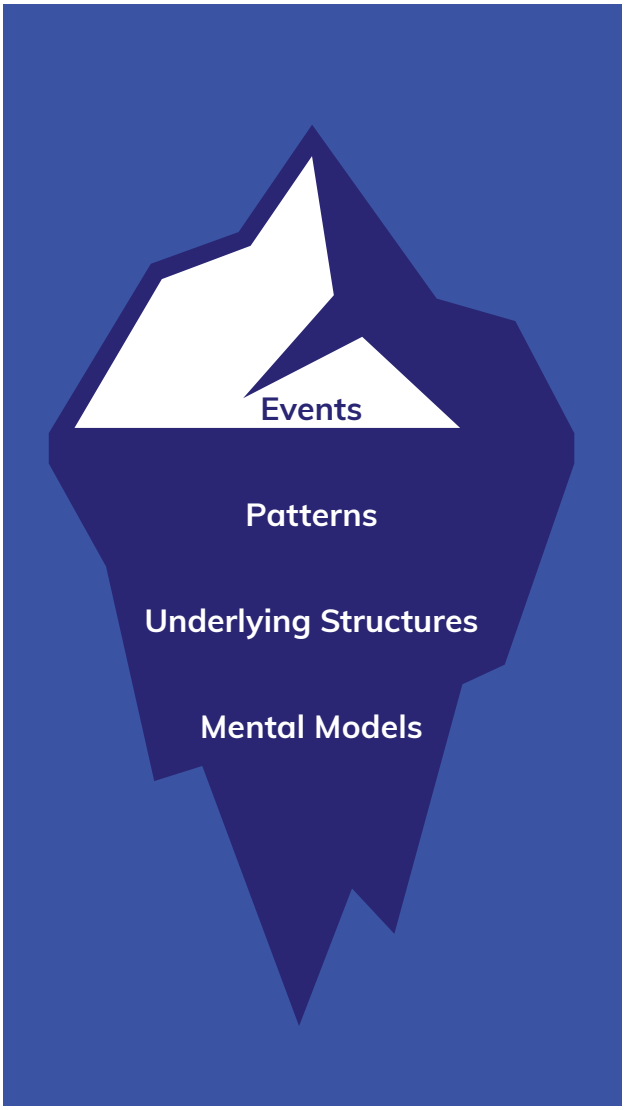
So now we have a basic understanding of what change means. I want to tell you another story; it's not my own story. It's about a man named Blake. This man, he travelled the world and he saw a lot of impoverished nations and poverty across the globe. He saw kids without shoes in a lot of these nations and he thought, you know what, I really want to do something about that. So he went back to the USA where he lived, and he created this organisation called Toms Shoes. Why someone called Blake would call their organisation Toms Shoes baffles me. His organisation worked on a buy one, give one free, where someone in the United States would purchase a pair of shoes and another pair of shoes would be given to a kid in one of these impoverished nations. Often in Central America. Great idea, right?

The issue was that he didn't actually talk to his communities. He didn't talk to who he was trying to impact. So whilst yes, giving shoes to these communities in technicality is a good idea, it became useless.

Because the real problems that these communities were facing, were lack of access to food, lack of access to clean water, lack of shelter in a lot of regions. Shoes were not going to fix those problems. So he didn't create that level-up change he wanted to see with these communities. Eventually there was an impact investigation done into Toms shoes. One of the investigators said the shoes were a welcome gift to the children, but they were not transformative.

It's basic. I know I'm in the right place. I know I don't have to tell you to understand and talk to your communities – you know this. But let this serve as a reminder of the kind of harm that can be done if we try to take shortcuts or cut corners. But, from that story the question then goes, how do we have these conversations with our communities? How do we create this systems change approach to impacting our communities?

Luckily enough, one day I just stumbled across this thing called the Iceberg Model. Now the iceberg model is a way to understand communities – in a way. It's a systems change model – a way to understand your community and a way to create solutions from it. Now it's split into four aspects: events, patterns, structures and mental models, and I will explain it with an example.



This is a real-world example with changed details of names and things.

We've got a kid, and his name is Raj – and Raj has been crying in the bathroom at school. An instance that many rangatahi go through, and I know it's something that a lot of us in this room would have gone through. We want to, not intervene per se, but try to use our resources in a way that can positively impact the situation. So the event itself is Raj crying in the bathroom at school. But before we start talking to Raj, we're going to talk to Maddie. Maddie is Raj's best friend. In talking to Maddie, we can get a little bit of an overview of what's been going on.

So. Raj has been crying in the bathroom at school etc., but in having that conversation with Maddie we eventually learn that Raj has been isolating himself. He's been really struggling and really been withdrawing from a lot of the things that he'd been doing. In exploring more and having further conversations with Maddie, she says that his support structures just aren't working for him. He's missing out.

In creating conversation and kōrero with our communities, we then can understand the mental models and the best intervention points to create change. Through building this relationship with Maddie, she eventually says "I don't know how to support my friend. I'm scared I'm going to say something wrong to my friend that will make it worse". That's terrifying to me. The concept that a young person wants to help but can't help because they have been under-resourced, not given the ability to learn skills. The concept that they can identify somebody in distress but feel helpless in this situation is genuinely terrifying.

But that's what we call our mental model. That's what's going through Maddie's head.

What we're going to do now is switch to Raj's side. So the event is still the same. What's above the top of the iceberg, the events – is the same. But when we start to look into the patterns, things start to shift. In talking to Raj, he eventually opens up and tells us that he's actually being bullied at school. So he's having to isolate himself in order to protect himself. Once again, in furthering that conversation, we again understand that his support structures aren't working. But they're not working full-stop, they're not working because he feels like he can't access them. He's not really sure about what community mental health resources are out there. He doesn't really trust anybody in his life to go to. Eventually Raj says, "I don't see any of my friends as support options".

Once again, terrifying. To feel so alone is terrifying. The concept that there are people that want to help and can't help, and then there are people who want help but can't see the help, is scary as well. But, say we respectfully and authentically want to take from our conversations some kind of interventional way to help the situation. Say if we weren't really using a systems change approach and we were just thinking, how do we do something? How do we help? How do we use our resources to help, to promote well-being and increase the mana of the whole situation?

What we could do is remove the bullying. We could say, "hey teacher, there are some kids in the class that are bullying, let's do something about it" and maybe the bullying stops. But that's not really systemic. Because what if Raj gets bullied by somebody else? What if these so-called friends or people in Raj's life bully him outside of class? What if ten years down the track Raj faces another state of distress and still has no support to be able to help him? So what we really need to do is attack it at the mental models. I don't know how to support my friend, and I don't see any of my friends as support options – there's a correlation there. The want to help and the need for help are facing a barrier. That barrier is education. Maddie doesn't know how, Maddie doesn't have the skills to support Raj, and we feel like there's something that can be done about that.

So that leads me back to my journey with an organisation called Connecx. Connecx fills that gap in terms of peer support skills. We recognise this as not just a rangatahi problem, but as an everybody problem. We never get the opportunity to learn peer support skills, and so we deliver workshops to fill that gap. That's our mahi. That's what we do.

I want to share a whakataukī:

Ehara taku toa i te toa takitahi, engari he toa takitini.

My strength is not mine alone, but is the strength of many.

There is nothing we cannot do together. Communities are power. Literally anything is within our grasp – all we have to do is talk. Converse. Understand. Then we can create change.

I leave you with this wero, this challenge. Listen to your people. Understand their stories. Then go out, use your passions in spite of overwhelming problems. Create some positive impact and then go change the f*cking world.

Michael Heard (he/they/ia) (Ngāti Paoa, Ngāti Maru) is a changemaker.

He takes passion in understanding what change is and how we can "change the world" through empathy and collaboration. His background is in peer support, helpline counselling, including implementing numerous projects within organisations that have a mental health element. He is the founder of 'ConnecX', a youth-run organisation that looks to empower us all with knowledge within the world of 'peer support'.


THE
STARS
THAT
GUIDE
US


STATUS

INSIGHT FROM **INVOLVE**

Involve 2023 was my first-ever Involve conference, and it was such a special experience. Spending three days surrounded by powerful youth workers who challenge systems and fight to uplift the lives of our rangatahi was incredibly inspiring. It was a privilege to connect with youth workers from all over Aotearoa and share stories of challenges and growth, and laugh together.

This conference was a reminder to keep the spirit of hope alive. We are connected to all those around the country who have the same dream as us – to create a world where the next generation can thrive.

A highlight for me was attending workshops and performances that were led by young people. It was inspiring to see how they have taken their difficult experiences and created youth agencies and artistic expressions to support young people going through similar things. This was also a reminder to ensure we are always listening to young people, uplifting their voices, and ensuring they take the lead on issues that impact them.

Finally, Involve 2023 was loads of FUN! There was great music, activities, food, and lots of dancing. It reminded me that although our work can be really heavy, it is important to find the spaces to have fun and laugh together. I am buzzing to be at the next Involve Conference – I would 100% recommend any youth worker to go!"

Sarah Boniface
Youth Worker, Challenge 2000

Sarah Boniface

Mana Taiohi in Youth Work

Ramon Narayan

Keynote, Involve 2023, The Stars that Guide Us,
Due Drop Events Centre, Manukau City, 16 August 2023

Ko Ramon Narayan tōku ingoa.

Both amazing and terrifying to be here, I am pretty nervous... It is a big deal being here. I have been working in the youth sector for a little over 22 years. Involve, Ara Taiohi and before that NZAAHD have been a huge part of my youth work journey. I remember coming to my first one in 2002 in Wellington, I was much younger then. Very excited, my first time in Wellington, I was presenting a workshop, and I was absolutely bubbling. I think I had been up most of the night before exploring the city and was still young enough where my excitement could override my tiredness the next day. It was a huge week.

I remember walking away from Involve that year knowing I was on the right path. Over the 20 years since then, I found myself on various Involve organising committees, on youth week posters, on the national board for NZAAHD for about 8 years and have seen many of my youth development heroes step up and grace this stage. I stand up in front of young people and teachers all the time but doing this in front of your peers is absolutely nerve-wracking but something that I feel deeply honoured to do.

So for those of you who don't know me, I better tell you who I am. I am a poet, a DJ, a facilitator and most importantly a youth worker. I am the co-founder of a group called the South Auckland Poets Collective and the manager of an incredible organisation called Action Education. We use spoken word poetry as a tool for youth development. Our flagship programme is Word – The Front Line, an inter high school poetry slam that engages with hundreds of young people across Tāmaki every year, and this year we are facilitating our first pilot programme in Ōtautahi. 03 let's go!

If you have ever been in one of my workshops, I probably began it with a poem, which is what I do to help ground me and be present whilst also letting you know a little about me. I will do this now. This was one of the first performance pieces I ever wrote:

Being Half

Half of what? Is one side more important than the other? Why?

Because it's dark or because it's lighter

Shame

Being brought up by my mother

Helping her to fight her rumbling struggling drinking madness

Huddled under tables with other kids battling that same sadness

Cringing at broken bottles and the smell of dawning days

Alive with spilt dreams and drinks and scattered ashtrays

Not knowing me, not knowing self, not knowing any other way

This half hurt

But always dreaming of a better tomorrow

where good times will always overcome the sorrow

safe and snug at nan's in a world where the cupboards were never empty

sitting on in her warmth and safety

this half makes me smile

My dad a stranger and his land stranger still

I was never captured by this richness but

Now I wish to stand fulfilled

It took his death and my journey after

To miss his laugh and to yearn my culture

This half was lost

Responsibility was passed to me, as the eldest son

It enabled me to see him again

I forgave him like I forgave my mum

And once again my life was a whole one

—

Young Me – Personal Journey

As you could hear, I had a lot going on as a kid and young person. Like many of us, I grew up in a household where there were a lot of not-so-great things: Alcoholism, Domestic Violence, both my parents had some pretty big issues with their mental health and wellbeing. It took my father most of his life to live up to the responsibility of what it meant to be a man and a father, and he did get there but growing up he was a very violent man. When I was 4, my mum began to see how his behaviour was beginning to impact me and got us out of that situation and left him, which was not an easy task. Once that happened, she had her own demons to face, including her own alcoholism and bipolar disorder. This led to a pretty colourful time growing up. I went to 7 primary schools, 3 intermediates and 2 high schools. There were times we found ourselves on the street, having to stay with randoms or times I was uplifted by CYFS. The thing is though when you're a kid you are pretty resilient. For some of us, our survival mechanisms are so strong they almost act like a superpower sheltering us from a world which is set to pulverise us.

I just thought that was how life was, and pretty much through primary and intermediate I really thrived. It was when I reached high school that I began to look around and realise my life was a little messed up, that I had different experiences from those around me, and I began to shut down. I went from being able to stand up in front of the whole school at intermediate and do a speech in front of assembly to not being able to utter a word in front of the class. I thought that potential was a flash word for dumb because that is what it said in my report so often. I ended up leaving school at the beginning of year 12 with no qualifications. I bumped around doing a number of random jobs. For two years I worked at a broom factory, and that is what I did every day. No disrespect to anyone in these roles, I know I needed that time to figure stuff out. I do remember sitting in the smoko room one day and looking around and realising that I need to be doing something else with my life. That I was more than a machine. I looked in the paper and saw a job for a youth worker and thought "I could do that, I actually might be good at it". I started this journey by volunteering at Youthline. I thought at the time it was to get experience and to do some good things for young people, but it ended up being one of the greatest things I have ever done for myself. It began a journey of personal development and self-awareness, where I found both purpose and whānau. I really do not think I would be here had I not begun this journey.

Today I have some incredible friends joining me up on stage, to help with my presentation. All but one of them I have known since they were in high school. I am so proud to count them as colleagues and friends now. The thing is though, they were always incredible. There was nothing that I did or our organisation did to make them incredible – they already were. We know that the young people we work with are built with purpose and perfection, and they are equipped with all the answers they need. There can be factors within their immediate environment that are not always set up in a way that allows them to access their own power. So what we do as youth workers is curate and build environments that are rich with all the elements which will enable them to thrive. Easy aye...

Mana Taiohi

But that is what we do. We have plenty of road maps to work from, one of which is Mana Taiohi, which contains 8 of these key elements and is what I will be weaving into my kōrero today.

We know this is a great model to facilitate the healthy development of young people, but in fact for us as youth workers this is also a model to facilitate the healthy development of ourselves. When putting this presentation together I was reflecting on how busy I was and began to think that for a sector that speaks to our young people about how important hauora and self-care is, it is amazing how so many of us struggle to practice this ourselves. I know this is a lot of projection in that statement – I will own it, but I still think self-care continues to be a real issue for our sector.

We know the last three years have been challenging. For myself it has been some of the most difficult years in terms of my mental health. Grief has been massive for me, losing my nan in 2020 amidst all the chaos was so difficult. Love you, Nan. Developmentally, our rangatahi are learning how and who to be among their peers amidst one of the strangest social times in a generation. We are relearning that too in many ways.

For many years, I have avoided dealing with my own trauma and wellbeing through throwing myself into mahi. Showing up for my community and our young people but failing to show up for myself. This isn't ok. If I would leave you with one thing today, it is do not wait as long as I have to show up for yourself. That it is also a life's work – it's not a tick box situation. You have to keep on showing up for yourself, and that is the tough part.

This year has felt like there is something amiss with the space–time continuum, like how is it August already? It makes no sense. I think as the world has begun to speed up again, it is trying to pull us back to the speed we were travelling at before Covid, or even make up for lost time. There is a disconnect with our capacity to do this. This can be said for both young people and the workforce who serves young people. Never has our self-care and development been more important.

This is the challenge I throw out to you today. If we as youth workers actively engage in Mana Taiohi for our own development, to enhance our own wellbeing, then it only makes sense that we will do a better job ensuring that young people do the same. Providing them with spaces and opportunities with the optimal elements so they can thrive means we to need to be intentional about working towards our optimal selves.

Mauri

We fuel the mauri, the inherent life spark of young people, supporting the development of their identity. It includes their values, beliefs, skills and talents. This is important for us as much as it is for the young people we serve.

As a young person I loved writing. If you asked me in primary school what I wanted to do it was to be a writer. Back then it was writing stories – I would create whole worlds and get lost in them. I later fell in love with poetry. This was really important in my teenage years as I was not

someone who could speak about the mass of confusion in my head, but I could fill up whole notebooks of poetry and this helped me to process my feelings or at least get them out. When I found my way to youth work, I found that poetry was a great engagement tool in youth work. In 2009, this led to linking with friends and colleagues Darren Kamali and Grace Taylor and co-founding the South Auckland Poets Collective with them. I often describe this as a beautiful accident because it was so organic in its process. But this quickly took up a life force of its own – it opened up a doorway for us that enriched our mauri whilst also sparking the same for the young people we were working with.

Whakapapa

The first person I want to welcome up on to this stage to talk about the next principle, whakapapa, is someone I have known since she was 14 at high school. She was one of the OG members of a groundbreaking youth advisory group that I facilitated. When she got older, she then came and worked for us at Action Education and became a member of the South Auckland Poets Collective. They have always been a super-human, but now they are also a super-mama, an activist and a creative force to be reckoned with. Can you please welcome up to the stage, Stevie!

WE ARE BORN

by Stevie Davis-Tana

When asked what the greatest achievement of mankind has been,
Geographer Jared Diamond replied,
Undoubtedly the greatest achievement of mankind
Was the exploration of the South Pacific by early Polynesian explorers,
The connection to the environment was and is,
Unparalleled in all of human time

You see, we are born of the ocean
Sandy skin and salty shoreline shoulders
Where waves at our waistline line, line our spine to the stars
Wind whipped hair; heart bound to the horizon
We are born of innovation
Curiosity carved into collarbone
Kauae carried across rolling tide
Children of the night sky
Constellation collected compasses
Every cosmos within reach
Fingers dancing across the galaxies
We are born of potential
Between yesterday and tomorrow

We wrap the morning dawn around us
And turn our heart towards the sun
We are magic and purpose and hope
The tidal waves and the raging sea
The gentle storm and the morning breeze
We are talented and creative and unique
Do not let them tell you it was by mistake
By accident
We were born of purpose
So, we live on purpose like our tīpuna
Ride waves into possibility, eyes wide open

We are born of courage
Beats of the chest and howl out into the night
Just to hear the voice of your tīpuna echo back at you
Our tīpuna did that, our blood did that
And if our blood can do that, then we can do that
Our tīpuna have already crossed the ocean
Our blood has traversed the tides
We have come so far
Let your voice resound amongst the heavens
Let your song bellow into the night
That the world may hear the call of your heart beat
That it may know our tīpuna live on in you
The world has flung its doors open to you
And you can always find your way home

My sons whenua is buried in the mangroves in Matapouri
At the converging of land and sea
Where potential and belonging meet
So that he knows wherever he may go
He will always be planted in home, Hawaiki and this is what I pray for you
An extraordinary life
Of becoming
Of knowing

I sing your song into the wind that it may carry you courageously into every horizon
Whisper your name into Hine Moana that she may bring you safely home
Which is to say
You carry our people with you wherever you go
You are never alone
You are born of us and we of you and Gods
Don't you wear it well

Hononga

Hononga is about joining and connection. Linked to whakapapa, it is about connection to people, whenua, resources and spirituality. This is so crucial, and when you are building and shaping your programmes this should be the lens you are looking through – how are you activating these connections for your young people and your team? How do you magnify these connections and how do you maximise the opportunities to do so?

Te Ao Taiohi

Te Ao is the big picture, the local and the global impacts of the world we are in. It includes Te Tiriti o Waitangi, the effects of colonisation in Aotearoa. This is a big one for me and will speak to one aspect for this. In 2012 when we were developing our best practice guide for working with young people and spoken word, the South Auckland Poets Collective fundraised 25K to bring 12 of us to Brave New Voices, the biggest youth poetry festival and slam in the world. That year it took place at Berkley University.

This opened our eyes to a whole wider world and the richness that our own stories carried. We saw first-hand the power that spoken word had to build community, and this inspired us to think how we could bring this back home and do this within an Aotearoa context. This is where we met the person I am going to invite up next, who will take us through an ice breaker. We never knew at that time we were to become best friends and also colleagues. They are a slam champion and world leader in what they do. Welcome up to the stage, Ken.

Whanaungatanga

With young people we prioritise whanaungatanga, taking time to build and sustain quality relationships. As I get older, I believe more and more that whanaungatanga is the key and fundamental part of youth work and one of the biggest super powers youth workers flex on the regular. The next poet I will invite up is my party's dungeon master. He was a participant in one of the first spoken word programmes we ever facilitated, a national slam champion and facilitator for Action Education. I welcome up Eric Soakai.

This is a poem for my kids who will graduate after three years of working together by Eric Soakai

My confident kids

My sometimes moepi's

My all of the time, warrior scholars

I'm really proud of them

If you'd hear them speak

You'd sometimes understand why, I call them

Bridge makers and boarder breakers

Because the mana they have in their words literally shakes the room

Tips it on its side

They are talented

They call themselves, the 298 Kura Hoodrats

They call themselves, the children of the state

They call themselves, the Hoon-a-corns

They call each other names I'm not going to say on this stage

But, all of this is said with love because our Kaupapa is grounded in fa'aaloalo, respect

Me, my siblings and cousins, who get to work with them

We call them the 298 Urban Orators, after the 275 Urban Orators

It is a blessing to have a lineage

Even on a camp five hours from South Auckland or the next suburb over

They are always Papakura to the bone

And this, reminds me of something we have always known

That when love is in a space, it is transformational and the seeds will always grow

That when you see a person where they are, eye to eye

Where you exchange breath

Where you have much to learn, as they have much to learn

Where you have much to teach, as I might have much to teach

You cannot tell me that the ancestors inside of us do not ignite with love

When we get to share that sort of space

Harmoniously, together, respectfully

Weaving, dry jokes, songs and knowledge, in a classroom

This poem is for my children

Who overcame every burden that has put in front of them

Who continue to hurdle over obstacles even when they create them

This poem is to the skin they shed to become the person who can take on that challenge

This poem is for my kids

Who trusted me enough to take the chips from their shoulder

Make them into a stage which we could stack on top of each other

And they could be seen and heard from

This is for my kids

Because I am so proud of you, as you almost graduate

It has been such a joy to watch you grow into your words

From shy little juniors who looked like you were wearing words

That were your siblings hand me downs

To being comfortable in your skin as you are now

I am a better man for having been able to journey with you

Long live us

Long live the 298 Urban Orators

—

Manaakitanga

With young people we uphold and extend manaakitanga, nourishing collective wellbeing. This is another essential piece of the youth work puzzle. It does not matter how good your activities, service and programmes are, if manaaki is not present at all levels, your engagement will always struggle. If the kai is good at the hui, then it is a good hui. Period. Haha, we know this!! This is all about providing safe inclusive spaces. Everything from cultural competencies to the kai you serve to the transport or access you provide. It is not enough to say you are inclusive or welcoming. It takes a lot of work to do this well, but the investment will enrich your programme tenfold.

Whai Wāhitanga

Whai Wāhitanga recognises young people as valued contributors to society, giving them space to participate, assume agency and take responsibility. The next person I will invite up completely embodies this principle to the core. She took part in our programmes every year from year 9 to 13 and was a fundamental leader every year. She is one of the most powerful and capable people I know, an incredible game changer, an organisational leader and activist, and whilst completing her degree at uni, she is also the Pacific community coordinator at Greenpeace. I welcome up to the stage my friend Fili.

275 LOVE LETTERS TO SOUTH SIDE

by Aigagalefili Fepulea'I Tapua'i

275 Love Letters to South Side

Auckland and South Auckland are not the same place

When I realised no one outside of South Side wanted to pronounce my name properly

I scraped it off their tongues

And still

Haven't my ancestors' screams been muffled between text book pages?

Didn't the teacher at my South Auckland school call us nothing more but South Auckland crap?

Aren't I lucky I wasn't born when the dawns were raided?

Still

My South Auckland

Red and blue run through your streets in the forms of bandanas, flags and flashing lights

So much so that people choose to forget what the colour of our sun looks like

Shine flashlights in our brown boys' eyes so much

That I can never forget what the colour of our sons look like

While our daughters, our daughters become mothers to their siblings so young

Because their parents are working shifts at night

Isn't it funny how the media doesn't focus on that?

But they focus on any recorded street fight

Everyone loves to point fingers, but I guess no one can afford the time to ask why

And I spent my life growing up in classrooms

Where I had more friends with no lunch, than friends that were eating

Hear my friends joke about how they expect us to buy chrome books

When we can barely afford the tuck shop food

More times than I've heard a school bell you see

Joking about your pain is a rite of passage in these South Auckland schools

Because it's not like the education system teaches us how to deal with it

And yet still, isn't the reality of our lives to you just, politics?

And ever since Ponsonby, left my mother for a white woman

I guess driving through Ponsonby is like looking at collections of

Old faded photos I don't remember living through

It is the movie I never got to watch

A chance of a happy brown community is just another one of its deleted scenes

You see, Ponsonby is your cousin who forgot their roots

So, their branches grow away from you and still,

In South Auckland family is still family

So, when Ponsonby shows up uninvited to the family function

I will awkwardly kiss them on the cheek

Wait for them to tell me, that I'm the splitting image of my mother

And they never do

And I could stand here, give you all the reasons I love my community as a peace offering

Pull the moana out of my lungs so you can breathe easier

Drop my slang, fix my posture, make you feel all kinds of ways while I stand up here

And still

If you drove past me walking down my streets

If you saw me talking on TV

Aren't I just another one of those fobby ghetto ratshit South Auckland kids?

I didn't get to choose, but if I did get a choice

I would still choose this and everything that comes with it

Still

—

Mātauranga

With young people we are empowered by rich and diverse mātauranga, informed by good information. Mātauranga refers to knowledge, wisdom, understanding and skill.

Again, this next group of poets and friends I welcome to the stage completely embodies this principle. I have travelled with them all around the country and the world. They were the Grand Slam winners of Word – The Front Line in 2018. We then took them to Melbourne to compete in the Trans-Tasman slam, where they beat the Aussies. We then took them to compete at Brave New Voices in Las Vegas, which was a full circle moment. They were the first team to ever represent Australasia in this competition. Incredible creatives, humans and poets, I welcome Ngā Hinepūkōrero.

TŌKU REO

by Ngā Hinepūkōrero

Te Reo Māori is the native language of our country
Passed down from generation to generation
Over a single century it almost vanished from a law that suppressed the sound of it in schools
Kids, were bruised by their teachers knuckles for speaking it on the playground
This was their way of delivering us from our wayward state
They viewed our language as the head of a snake
Deemed useless because it wasn't written on paper
It wasn't long until we were forced to speak in silence
Our kaumatua / you mean grandparents'
Lives were stained in blues and purples
English fingers slithering around their necks
Subdued until their sentences were laced with shame
Choking on blood and pride
I can hear their screams
I've never heard them speak
Nowadays being fluent in Te Reo Māori is a privilege
I've been told how lucky I am to have it as my first language
To speak patterns into the air
Over time it has lost its ability to fly
Language separated from tongue
Like root from tree
So, we tuck harakeke - flax into our cheeks
Stick the fibres between our teeth
Let them knit together in our breath
For if I stay silent my tupuna- Ancestors will find a way to pry my jaws open
My grandmother couldn't speak
She was beaten till her jaw was broken
Used the pieces to raise our family
I speak teachings of broken bones
Because no one else in my family could
So, tell us to be quiet
And we'll breathe life into ancestors we haven't met
Tell stories of a past submerged in bleach
Legacy lives on in our voices
You can't take them away from us
I hate forgetting
Had to teach myself the prayers - no, karakia my parents didn't learn
We learnt not to forget
But to hide
In our whispers
Keeping our culture alive in the bottom of our lungs
We drowned our reo in the depths of our stomachs
Stitched it into our clothes
So tell us to be quiet
And know that we won't
This is our language
We are reclaiming it
We will speak it
Because our bodies weren't built for silence
We will speak it
Until every ear drum is bruised
We will speak it
For every person that was beaten into silence
We will speak it
For every person that was never taught
We will speak it
We will speak it
We will speak
Māku tēnei reo e kawe
Ma tōku arero ngā kupu o ōku tūpuna e whakatīnana
Kia maumahara ai tō rātou nei mataora
Kia kore rātou e koroheketia
Ko wai koe ki te whānako i te poutāwha o ō mātou nei tupuna
Patu a kiri
Rere a toto
Anei rā o mokopuna e tahuna te ahi
Hei te po
Hei te ao
Anei ra ngā whenua i morehurehu i oku tūpuna
Ki ngā kino o te pakeha
Tēnei tōku reo
E haruru ana
I te whenua

—

So, I am not sure how much there is to say after that. Only that it is such an honour to continue to work alongside such incredible and talented people. It is also amazing to connect our young people to such powerful leaders that they can see themselves in.

If you are in AK this weekend, come out and see our last heat of the semi-finals at the Mangere Arts Centre. We have 7 schools battling it out and it will be incredibly fierce! Come check it out!!

This is the ten-year anniversary of Word – The Front Line, which is amazing. What began with 27 young people in 2014 has grown to literally hundreds of young people every year stepping up to their front line and slaying their demons with their words. Over the last year, we have facilitated 600 workshops around the country with thousands of young people. It has been a journey that has taken us around the world and back again. It is certainly something I could never have dreamed about as a young person sitting in the back of the classroom scribbling away in a notebook. And when I began my journey as a youth worker, I never thought I would be standing here on this stage. Before I finish, I would like to welcome all of our poets back on stage.

The thing is, whatever your organisation does, whether you are education- or sports-based, whether it is about coding or gaming, whether it is youth services or YPP, advocacy or youth leadership, it is all youth development. If at each interaction you are looking for how to practice these principles, your young people will thrive.

Thank you for having us. Keep showing up for our young people – they need you most definitely – but most of all, keep showing up for yourself.

Nō reira tēnā koutou, tēnā koutou, tēnā koutou katoa.

Ramon Narayan is a Poet, DJ, Youth Worker and Facilitator who has worked with young people for the last 22 years. In 2016 he was honoured with a Local Hero award for his work in the community.

He is the co-founder of the South Auckland Poets Collective and has served young people in many different capacities from facilitating groups, leading youth advisory and participation processes, mentoring to coordinating events and developing youth development tools and models.

He is the manager of Action Education. A community organisation which believes creativity and the ability to express who we are is fundamental to our wellbeing. They provide platforms and opportunities for people to connect, reflect and express who they are whilst strengthening community and identity through creative self-expression.

Korowai Tupu

We've named this journal

Kaiparahuarahi

to honour the trailblazers who humbly create paths where there was not a way before.

This kupu was gifted by the late Matua Bruce Stewart in the build up to the first Ara Taiohi wānanga.

We will continue to invite specific people to share unique perspectives from the multifaceted youth development sector. We also really like publishing ideas that were previously unpublished, like something someone's talked about often in workshops, or emerging trends in our practice.

The existing three issues have presented a wide range of experiences from the field. This journal is a chance to capture the evolution of our mahi in real time.

VOLUME 1:

- Number 1 celebrated 20 years of Youth Work ethics in 2017. Originally conceived as a one-off publication, an irregular journal emerged naturally.
- Number 2 explored Mana Taiohi principles in practice, shortly after the launch in 2019.
- Number 3 recorded a series of blogs written during the global COVID-19 pandemic in 2020.
- Number 4 captured definitions of the Youth Work profession after emerging kōrero in 2021.

VOLUME 2:

- Number 1 unpacked the ins and outs of Whai Wāhitanga 3 years on from the principles graduation from Youth Participation.
- Number 2 highlights the INVOLVE Conference that took place in Tāmaki Makaurau in August this year.

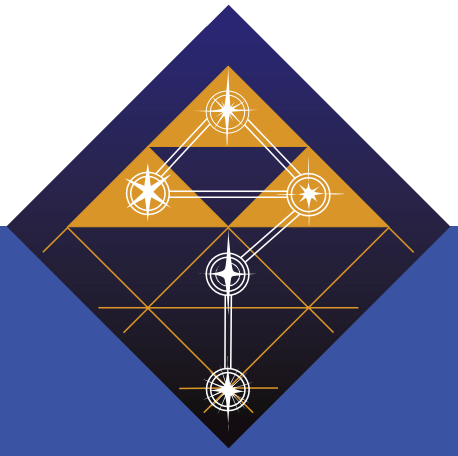
Got something to say?

It could be published in a future issue of Kaiparahuarahi.

What would you like to read about in future issues?

Send us an email: admin@arataiohi.org.nz
Subject: Kaiparahuarahi.

This journal is a little bit different. We aim to reflect the diverse and developing practice of Youth Work in Aotearoa New Zealand. That means we welcome contributions in various shapes, sizes and forms. That's right: there's no word limit, no style guide and no money. All contributions are voluntary. The editors might offer you some feedback and do a tiny amount of grammatical polishing, but generally we avoid censorship and promote free and honest voices.



Artist's statement

Ehetere Pearse

Kia ora, Ko Ehetere Pearse taku ingoa.
I'm a Māori/European (Ngāi Te Rangi/ Ngāti Ranginui, Cornwall, Scotland)
Tāmaki Makaurau based, multi-disciplinary artist.

My main creative languages are Painting, Dance, Design and Film, all my Mahi is an extension of me and what I care / think / experience with consistent themes of identity, Wairoa and the human / soul experience. You can find all my Mahi under my creative enterprise Triple Violet Arts.

Tukua kia tū takitahi ngā whetū i te rangi
Let each star in the sky shine its own light.

The overall direction of the piece is a sense of forwards/upwards, with the top star representing the **Taiohi** (Youth), Leading the way. The star on the left represents the **Whānau** of the youth, the star to the right represents the **Kaimahi** (Support workers). This then connects to two more stars, the middle one being the **Hāpori** and wider community which then connects to **Te Ao**. The two parallel lines that circle and connect the starts represent the **Seen** and the **Unseen** realms of these connections and this line of Mahi.

The colours are **Black/Blue**; Rangi/Sky father - Expansiveness and transcendent nature of life, **Gold/Brown**; Papa/Earth Mother - Grounding, growing and illuminated nature of life/identity. **White**; Pure heart and intentions of the celestial/Ngā Whetu. All these elements come together as a synthesis of Knowledge (of), Desire (for) and Activation (towards) the successful succession of the next generation.

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