

Ngā Whakaaro Ngā Kaimahi Māori

The voice of Māori who work with young people

Review of the Principles of the Youth Development Strategy Aotearoa

Forward

In reviewing the principles of Youth Development previously expressed in the Youth Development Strategy of Aotearoa, the most consistent theme, both in academic critique, and through consultation with both youth practitioners and young people, was that the principles do not reflect the rich cultural heritage of Aotearoa. The voice of Tangata Whenua is vital to ensure these well-loved principles do not just reflect expectations internationally, but are truly relevant to Aotearoa in 2019. This report captures the voice of Ngā Kaihoe (Māori Caucus) with a Te Ao Māori (the Māori World) lens on the principles of the YDSA.

Ara Taiohi is excited to be partnering with the Ministry of Youth Development and the Vodafone NZ Foundation to review the current Youth Development Strategy Aotearoa (YDSA).

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Kete Kupenga Framework for Te Arotake YDSA



In order to encompass the range of contributions for the Arotake (review) of the YDSA, and to reflect calls for a kaupapa Māori and Treaty-based concept, a Māori framework was developed. The Kete Kupenga framework is inspired by the above pictured kete which uses a kupenga (fishing net) weave.

The Kete Kupenga framework features a loose diamond weave which starts simply and develops into an intricate knot where double strands meet. The four double strands feeding into the knot represent components of intersectional youth development:

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

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

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

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

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

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

Executive summary

Introduction

The Youth Development Strategy of Aotearoa was launched in 2002 by the then Ministry of Youth Affairs. Its principles have been embraced by the youth development sector. It has become the foundation of the Code of Ethics for Youth Work in Aotearoa, and for the Core Competencies of Youth Work that are the basis of entry into Korowai Tupu (Youth Work's professional association). Similarly, the Strategy and its principles have been influential to varying degrees in the realms of government and philanthropy.

In 2018 the Ministry for Youth Development (MYD), the Vodafone Foundation and Ara Taiohi (government, philanthropy and the sector) resolved to review the principles of Youth Development in light of the focus of the current Government's focus on youth wellbeing.

The most consistent feedback from the youth development sector, academia, government and philanthropy is that the process to review of the YDSA must be inclusive and reflect our commitment to the articles of Te Tiriti o Waitangi and Te Ao Māori (something that is at least overtly lacking in the existing version).

It was therefore paramount that Tangata Whenua had a dedicated forum to kōrero and inform the impact of these principles for Māori. It was also crucial that this was to be led by Māori. The Vodafone Foundation generously supported this mahi.



Ara Taiohi contracted Terewai Rikihana facilitate Māori caucus in 7 different locations around the Motu. Terewai is of Ngati Raukawa and Ngati Toarangatira descent and has been working alongside rangatahi for over 10 years in various roles, including in her current role as Kaitautoko-i-te-ora for Evolve Wellington Youth Service. Due to funding restraints, these caucuses were attached to regional hui that were designed to engage people who work with young people in the review. Terewai co-facilitated the regional hui with Jane Zintl (CEO, Ara Taiohi). The collaborators were committed to facilitation in the general space that was both bi-cultural, and bi-aged (facilitated by both Māori and Pakeha, and a young person with someone who is 'youth adjacent').

This report summarises the voice of Māori who participated in the 7 caucuses around the Motu.

Regional review hui – Māori caucus

Summary overview

- 7 Māori caucus across Aotearoa: Te Whanganui-a-tara, Waikato, Ōtautahi, Ōtepoti, Tāmaki-Makaurau (central), Te Tai Tokerau (Whangarei), Tāmaki-Makaurau (south).
- Each Māori caucus was facilitated by Terewai Rikihana.
- Each regional hui and Māori caucus had a kaitautoko (often from within the region) to awahi the facilitator. These were Matt Renata (Korowai Tupu Kaiārahi), Whetu Campbell (Korowai Tupu Kaiārahi), Matekino Marshall (Ara Taiohi's Kaihautu), Elizabeth Kerekere (Ara Taiohi's co-chair), Briarly Birch and Carolyn Taueki Stott (Korowai Tupu Kaiārahi).
- The Te Whānganui-a-tara hui was supported by Ara Taiohi Kaumatua, James Makowharemahihi.
- Participants of the Māori caucus varied in professional backgrounds and in their knowledge of youth development.
- Most Māori participants in every Māori caucus had an understanding of Te Ao Māori.
- The duration of each Māori caucus was 90 – 120 minutes.
- Each Māori caucus adapted to the particular needs of the participants, and region. The focus was on the following two questions:
 1. How do you work with rangatahi?
 2. What informs you and your practice?
- In some locations people who did not whakapapa Māori attended hui. In each case the kaitautoko and facilitator would determine if attendance of pākeha would impact on the hui process, and made a decision accordingly.
- Numbers registered were as follows:

Ōtepoti (<i>Dunedin</i>)	22
Ōtautahi (<i>Christchurch</i>)	11
Te Whanganui-a-tara (<i>Wellington</i>)	14
Waikato (<i>Hamilton</i>)	23
Tamaki-Makaurau (<i>South Auckland</i>)	4 (note there was a concurrent Pacific Fono that many prioritised)
Tamaki-Makaurau (<i>Central Auckland</i>)	8
Te Tai Tokerau (<i>Whangarei</i>)	9

Summarised key themes and comments (from each Māori caucus)

Ōtepoti (Dunedin) • Conversations around identity, ko wai au, connection to land and knowing your own journey. • Key elements of whakawhanaungatanga and holding a strong tikanga/kawa when developing a relationship with a young person • Suggestion for Te Ao Māori and Te Reo to lead these principles and to have dual text • Acknowledging the influences of Māori models into the YDSA i.e. Te Whare Tapa Wha • Māori working in a whānau ora space rather than a YDSA space	Ōtautahi (Christchurch) • A refreshed YDSA needs to be clear about the role of including Māori models and frameworks and the purpose as to why it has been included • Kaupapa Māori orgs working from a Whānau Ora perspective • Suggestion of future trainings to include a learning Te Reo or Te Ao Māori worldview • Question of whether Te Ao Māori should be weaved into the principles of if it should be separate? • Recommendation is to Te Ao Māori to be integrated into the principles and infused fluidly. For this to be supported by having experts inform the updated YDSA and also providing training on Te Ao Māori
Te Whanganui-a-tara (Wellington) • Questions around the relevance of YDSA to kaupapa Māori organisations and Māori practitioners. • What Māori models and frameworks already exist that would influence or replace this? • Comments of the principles being wide ranging, broad and vague. • Suggestion of shifting from YDSA to Tangata whenua • Suggestion of an updated document to be a combined document where it is half oriented around Te Ao Māori worldview • Suggestion of an updated version to have visible Te Reo kupu with Māori tikanga that sits alongside the YDSA and an indigenisation picture	Waikato (Hamilton) • Most of the discussion was based around whānau and the impact whānau play in the development of rangatahi, community and services. • Importance of building connection • Strengths based/big picture – lots of hui not enough doi • Discussion focused on issues Māori face and the flow on effects these have on Māori young people e.g. Generation unemployment, social and economic influences and barriers • Māori orgs working from a Whānau ora perspective
Tamaki-Makaurau (South Auckland) • Creating kawa/pou on the values and beliefs of the YDSA principles • Te Reo to be clear and added into the principles • Importance of Whakapapa and whether this included as a principle • Te Ao Māori worldview including; Māoritanga, Whanaungatanga, Manaakitanga, Tino Rangatirangi • Core conversation around practical approaches to working with rangatahi	Tamaki-Makaurau (Central Auckland) • Focus of the conversation around Te Ao Māori and the importance of this for Māori practitioners, therefore it needing to be embraced and utilised. • The practice of tuakana/teina • Whanaungatanga is about activating whakapapa

Te Tai Tokerau (Whangarei)

- Connection to tupuna, connection to the environment, connection to culture
- Whakapapa is key to understanding your identity
- The Māori art of connection through storytelling and that the YDSA needs to align to this
- Whanaungatanga is a core practice and principle for Māori
- The lens of Te Ao Māori needs to be reflected in the YDSA
- Māori kupu that gets included into the YDSA needs to have a grounded meaning and background
- The principles need to be fun, relatable and powerful
- Practice informs principles
- A cultural framework is missing from the YDSA

Key Findings

Kaupapa Māori and general youth development

It became immediately clear there are varying depths of knowledge Māori have of the principles of Youth Development. There was a tension between Māori Youth Workers who were fluent in the principles (often working the general youth development space, and often feeling isolated), and those who were based in a kaupapa Māori organisation (who often had little or no knowledge of the principles and the value they might add to their mahi).

The korero from many participants in the Māori caucus focused on their experience of working in a kaupapa Māori organisation practicing from a Whānau Ora approach.

Both groups identified the importance of whānau, and the impact whānau have on the development of Rangatahi. Therefore it is hard to look at a young person in isolation, and that whānau must be included in their picture and development.

As a result:

1. The facilitators of the general hui developed resources to frame the principles in a wider Whānau Ora space.
2. The need for Ara Taiohi's Ngā Kaihoe to increase support and infrastructure for Māori who work with young people was highlighted.

Through korero about how Māori practice with young people, it became clear that regardless of where their existing levels of knowledge of the YDSA were, their youth work approach/practice with young people all incorporated various principles of youth development. This highlighted the intuitive nature of the existing six principles.

Use of Māori caucus

Reflections were also given by Māori on the delivery of the regional hui and the programming of the Māori caucus for 1.5 to 2 hours at the end of a general hui. Concern was expressed that Māori need to gather together to wananga. There is power in this happening before a general hui, so that a cohesive voice can speak into the wider conversation. This was held in tension with the acknowledgment that this particular kōrero required a high level of scaffolding (not just for Māori), and that it made sense for this to happen with everyone at the same time.

Having discussed this at the early hui, Māori in Ōtepoti were asked to explore this tension and advise as to the best structure in the all the circumstances. The decision was made to continue with the existing structure, however the desire to allow Māori to caucus wider, especially before meetings like AGMs was expressed and noted.

The Importance of Māori voice

Universally the need for inclusion and development of Māori voice within Youth Development and the Youth Sector, and in the review of the principles was supported. Questions on how Ara Taiohi advocates for Māori Youth Development were asked.

Questions:

Here are a few key questions that arose from most of the seven Māori caucus:

- What is the relevance of the YDSA to kaupapa Māori organisation and Māori practitioners?
- Should Te Ao Māori be weaved into the YDSA principles or should they sit separately?
- What Māori models and frameworks already exist that would contribute to, influence or replace this?
- Where is the practice of tuakana/teina valued in the YDSA?
- What are similar themes that we practice – so that we have universal principles?

A comment was made that the current YDSA is lacking in kupu Māori and Te Ao Māori values. One person mentioned that the existing youth development principles are “*wide ranging, broad and vague.*”

Alignment of Māori ways of working with the existing six principles:

Themes identified by participants as shaping how they work with young people (<i>very non-exhaustive</i>)	Principles of Youth Development
• Māoritanga and world view • Ko wai koe, ko wai au • From identity, once that is solid mana ake • Whakawhanaungatanga – everything is about connection and relationships tikanga is from what those before us • Their path is theirs, appreciating where they are, their experiences, can't teach experiences through the book, mahi a nga tupuna • Personal journey and discovery and finding who I am, journey of reconnecting with whakapapa • Obligations as kaitiaki/kaitiakitanga • Whenua - connection to land, environment, sustain, place to stand • What is collective responsibility • Turangawaewae, • Having to hold strong in kawa/tikanga • Te Ao and Te Reo • Matauranga • Respect for mana whenua	1. Youth development is shaped by the big picture 2. Youth Development is about young people being connected 3. Youth developed is based on a consistent strengths-based approach 4. Youth development happens through quality relationships 5. Youth development is triggered when young people fully participate 6. Youth development needs good information.
Māori saw a strong alignment between the two, however noted the ‘tyre needs a new re-tread’ (i.e., that the framing and language of the existing six needs to better reflect the way Māori work with Rangatahi. What is good for Māori is good for all).	

Recommendations

The following recommendations are a summary of the common themes that were identified across all 7 Māori caucus

1. Te Ao Māori worldview needs to be incorporated into the YDSA.
2. Whanaungatanga is a core principle and practice that should be included in the YDSA.
3. Principle 2 of Connection needs to draw deeper to include; tupuna, the environment (awa, maunga) and culture.
4. Pakiwaitara/Purākau/Korero o ngā tupuna (Māori legends, myths, stories) need to be reflected and embedded throughout the YDSA.
5. It is essential that there is a Te Reo Māori version of the YDSA as well as Māori kupu and concepts to be utilised throughout the YDSA as many suggested that “What’s good for Māori is good for all”.
6. Te Ao Māori and Te Reo training needs to be incorporated as part of the delivery of a revamped YDSA.
7. Whakapapa/identity needs to be explored as a potential extra principle. Whakapapa and identity were spoken to and discussed at every Māori caucus and its value, particularly when working with tangata whenua.
8. The YDSA needs to be grounded in its own kawa/pou (values and beliefs).
9. The YDSA needs to incorporate the influences of Māori models of practice such as Te Whare Tapa Wha and Whānau Ora as these are commonly utilised by Māori practitioners who work with Whānau and rangatahi.

Conclusion

The voice and views of Māori have been invaluable in the wider process of reviewing the principles of Youth Development. Māori practitioners look forward to seeing how this voice is combined with the voice of young people, Youth Development Workers and Aotearoa based literature to create our new look principles. As these inform national strategy and legislation as well as practice, rangatahi and whānau in Aotearoa will thrive.