

CODE OF ETHICS FOR YOUTH WORK

IN AOTEAROA NEW ZEALAND



THIRD EDITION

Code of Ethics for Youth Work in Aotearoa New Zealand

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Thank you to the hundreds of youth workers across Aotearoa who have contributed to this document through workshops and submission processes for each edition.

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HE MIHI

Te mea tuatahi maku kia whaikororia kia Ihoa o nga mano te kaihanga o nga mea katoa, te putake o te ora katoa e whakahau ana, e nga kaupapa i ana mahi katoa i runga i te matauranga i te aroha. Nga mihi ki te runga rawa koi a te timatatanga me te whakamutunga o nga mea katoa. Noreira ka mihi kia Ranginui e tu iho nei kia Papatuanuku e takoto nei me o raua kawai whakapapa.

Tena koutou e nga Taiohi, e nga kaimahi taiohi o te motu Aotearoa, koutou e nga mana, e nga reo, e nga iwi, e nga karangataha maha ki te kaupapa o te pukapuka nei. Ki nga mana whenua o nga pito e wha o Aotearoa, nga rangatira, ngā whānau, ngā hapū, ngā iwi me tātou kingitanga, arikitanga, e nga waka tapu, e nga maunga tapu, e nga awa tapu, me nga whenua tapu, tena koutou katoa.

Tena koutou katoa e nga mataawaka katoa i tautoko ki enei kaupapa o te matatika, nga uara ma nga mahi rangatahi i Aotearoa i roto i nga whakaneketanga o te kaupapa.

Koutou e nga kai pupuri o nga tikanga, i nga tuhi whakairo nei ki runga i nga whakaaro nui kia tupu tonu mai i nga ahuatanga katoa o enei nga kawenga, wehenga tumanako me nga ārahitanga ma nga hunga kaimahi me o ratou roopu taiohi. Ko koutou te mana.

Ma nga roopu whakaruruhau, nga kaitiaki, nga poari o nga roopu mana taiohi kia kaha kia maia kia manawanui. Ka mihi ki te minita me te kāwanatanga i tautoko i whakarongo i awhi i manaaki ki nga rangatira mo apopo nga mana taiohi. Tena koutou katoa.

James M J Makowharemahihi

James Manga John Makowharemahihi
Kaumatua Ara Taiohi

Uri o Te iwi Morehu; Atihaunui-a-Paparangi, Ngati Apa-Rangitikei; Ngā Rauru-ki-Tahi; Ngati Pakakohi/Tangahoe; Ngati Ruanui/Ngā Ruahinerangi; Taranaki/Te Atiawa; Ngati Hauiti-Rangitikei; Ngati Whitikaupeka; Ngati Rangi-Ruapehu; Ngati Tuwharetoa; Ngati Mahuta/Waikato/Ngati Whawhakia/Ngati Ngaungau.

FOREWORD

HUATAKI

Youth Work in Aotearoa has a proud tradition of building mana enhancing relationships with young people that support positive youth development. This journey started centuries ago with Tangata Whenua and continues today.

This third edition of our Code of Ethics emphasises our journey over the last decade. We understand that Youth Work in Aotearoa is unique – both that Youth Work is distinct amongst people-focused professions, and that Aotearoa is a unique nation. As a sector we are increasingly informed by Aotearoa based evidence and experience. Our youth development principles, Mana Taiohi, provide the basis for ethical practice in our nation.

Youth workers are committed to supporting the wellbeing of young people. This edition of the Code has been reviewed by the youth sector, for the youth sector, to reflect the reality of Youth Work in 2020 – including increased guidance for Youth Work online.

I am delighted to endorse this third edition of the Code of Ethics for Youth Work in Aotearoa. It creates an exceptional framework for youth workers and others who work with young people in Aotearoa as we support the emerging generation of young people to thrive.



Jane Zintl
Chief Executive Officer, Ara Taiohi

WERO

Inherent in this Code of Ethics is a wero for you to deeply engage with kupu and whakaaro Māori.

The challenge for each of us is to go beyond the ‘translation’ of each word to consider the depth of each whakaaro in various contexts. Ethical Youth Work in Aotearoa requires all of us to reflect upon the bicultural and bilingual relationships between the languages we speak in order to understand complex concepts.

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INTRODUCTION

HE WHAKATAKINGA

Youth Work is a specific vocation, with its own whakapapa, practices and mana. Our commitment to youth-led, relational practice is underpinned by this document, our Code of Ethics for Youth Work in Aotearoa.

This is the third version of the Code of Ethics for Youth Work in Aotearoa. Our commitment to this document is seen in our practice, but also in the need to constantly interrogate and update the content and clauses that are contained within it. As young people, Youth Work and youth workers evolve over time, so should the Code. We are excited to share the latest version with you.

The Code of Ethics has five sections, each with its place in our mahi.

1. **Context:** An explanation of how the Code of Ethics has been developed to date, providing some historical and contemporary context for the Code of Ethics.
2. **Clauses:** Framed within the nine interdependent principles of Mana Taiohi are 24 clauses for practice.
3. **Applying Ethics:** A practical guide for youth workers and their agencies.
4. **Bibliography**
5. **At a Glance:** A condensed form of the Code of Ethics designed for volunteer youth workers who do not have overall responsibility for Youth Work programmes. It is anticipated that someone in the organisation will have overall responsibility and that this person will be trained on, and have a full knowledge of, the Code of Ethics.

Notes: Throughout this document the terms taiohi, young person and young people are used interchangeably. Whānau and family are referred to similarly and cover the range of extended kinship and familial relationships that young people are connected to.

In publishing the Code of Ethics, it is acknowledged that this is a living document and should be reviewed regularly. This document is one aspect of developing and offering ethical practice, and should be used in conjunction with supervision, specific training and development, and an awareness of changes in our practice and wider society.

The Code of Ethics is intended to be consistent with the responsibilities of Tangata Whenua and Tangata Tiriti, agreed to in Te Tiriti o Waitangi.

Ara Taiohi encourages youth workers, and those working with young people in diverse settings, to critically reflect on this version of the Code, offer feedback and continue to make suggestions for change at any time. And, keep an eye out for the formal submission process that will occur when it comes time to look towards a fourth edition!

DEVELOPMENT OF THE CODE OF ETHICS

TE WAIHATANGA O NGĀ TIKANGA MATATIKA

This timeline is a summary of the historic milestones that have contributed to this third edition of the Code of Ethics (CoE). More information on the history of the CoE can be found on Ara Taiohi's website.

TIMELINE

1995

National Youth Workers Hui – first national discussion of a CoE at Ngāruawāhia.

1997

Canterbury Youth Workers Collective (CYWC) developed a CoE for their region (this became increasingly recognised as the national Youth Work standard). The CYWC CoE was recognised by the Youth Work sector nationally, and several other youth worker networks adopted or adapted it.

2002

A group of experienced youth workers engaged with the government of the time and collectively made a commitment to a national CoE. Following consultation with young people and the sector, the Ministry of Youth Affairs released the Youth Development Strategy of Aotearoa.

2007

Let's Not Be Uncode roadshow – consultation with the youth sector. CoE Working Group (including Te Rōpū representation) was established.

2008

First edition of CoE released at Involvement for consultation.

2011

Second edition of CoE launched at Ara Taiohi inaugural AGM, and gifted to Ara Taiohi by the National Youth Workers Network Aotearoa.

2012

Pathways to Professionalisation Working Group established.

2017

Korowai Tupu (the Professional Association for Youth Work in Aotearoa) launched.

2019

Reconceptualisation of Aotearoa's principles of youth development, released as Mana Taiohi.

2020

CoE launched at Ara Taiohi AGM and 10-year celebration.



ETHICAL PRACTICE IN TRADITIONS OF YOUTH DEVELOPMENT IN AOTEAROA

TE MATATIKA O NGĀ TIKANGA WHAKAWHANAKE TAIOHI I AOTEAROA

MĀORI YOUTH DEVELOPMENT PRACTICES

A range of sources concur that historically, young people in Māori communities participated in a range of developmental processes to prepare them for adulthood and mark the transition to roles of responsibility within their whānau and hapū.

Inter-generational transmission of knowledge and values was (and still is) critical to the wellbeing of the hapū and involved passing on the skills and understanding that were essential to survival in terms of economic and social wellbeing. Elders were considered a vast repository of information and their wisdom and knowledge considered essential to the teaching of practical and social skills, ethics and esoteric knowledge. (Hemara, 2000)

The development process was initiated before birth and carried on throughout childhood and adolescence. Children were active participants in political affairs and were encouraged to engage in community discussions and activities from an early age. (Hemara, 2000)

COMMON APPROACHES

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

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

1. **Pūkengatanga:** One of the most common and important strategies was where an elder (pūkenga) took a young person under their care and taught them directly, as a mentor to feed them knowledge. The student would accompany the elder to hui and special occasions, the child functioning as a link between generations that ensured the survival of critical knowledge about connections between people, places and the natural world. (Stirling, 1980)
2. **Whare Wānanga:** Whare wānanga were formal structures established to pass on specialist skills and knowledge, participants were often selected because they displayed gifts in the particular interests of each whare wānanga (e.g. diplomatic skills, cultivation, physical aptitude, carving, etc.). (Royal, 2003; Best 1929)
3. **Urungatanga:** This approach has been termed ‘education through exposure’, where participants were not given formal instruction but were exposed to a situation and expected to work out what was going on and solve problems that arose. This type of education included areas as diverse as cultivation, childcare, and public occasions such as the structure and roles within hui and tangi. (Hemara, 2000)

Traditionally a code of ethical practice existed within every community through the maintenance of tikanga and kawa and practices and concepts such as tapu, noa, utu, hara, muru and koha. These codes of ethics were not written but were developed and maintained through enduring relationships within hapū.

Like any society, there were challenges and injustices – Māori communities were not perfect, but tikanga was in place that meant that when people violated the boundaries established by the

community there were consequences and mechanisms to help retain and protect the health of the community.

TE AO HOU

The arrival of other cultures contributed to rapid changes in social structures that challenged much of the long-established social fabric in communities across Aotearoa.

As the watershed document *Puao-te-Ata-tu* described in 1986:

The history of New Zealand since colonisation has been the history of institutional decisions being made for, rather than by, Māori people. Key decisions on education, justice and social welfare, for example, have been made with little consultation with Māori people. Throughout colonial history, inappropriate structures and Pakeha involvement in issues critical for Māori have worked to break down traditional Māori society by weakening its base – the whānau, the hapū, the iwi. It has been almost impossible for Māori to maintain tribal responsibility for their own people. (p17)

Since European settlement, Māori have continued to retain the values, practices and beliefs of their tūpuna and have endeavoured to protect their right to raise their young in ways that keep them connected as Tangata Whenua.

All youth workers, regardless of their awareness of the situation, participate in one way or another in this ongoing process.

Youth workers, from all cultural backgrounds, have a unique contribution to offer whānau in strengthening the relationship between taiohi and their whānau, marae, hapū and iwi.

A NEW CODE OF ETHICS

This Code of Ethics for Youth Workers in Aotearoa presents another powerful opportunity to support the re-establishment of strong, healthy relationships, between taiohi and their whānau, marae, hapū and iwi.

This document provides youth workers with guidance on how they can make a significant contribution to supporting Māori development in every context and community. As a living document it is anticipated that this guidance will be refined over time as the document evolves in response to further developments in the sector and in society at large.



A BRIEF HISTORY OF YOUTH WORK IN AOTEAROA

HE TĀHUHU KŌRERO MO TE
TIAKI TAIOHI I AOTEAROA

Thank you to John Harrington for sharing his thoughts on some of the important moments in Youth Work history.

This article is designed to be read with the previous section Ethical Practice in Traditions of Youth Development in Aotearoa.

20TH CENTURY — INTERNATIONAL CONTEXT

The evolution of Youth Work as we know it today started in the mid 1800s as Youth Work organisations started developing in the United Kingdom (e.g. YMCA, Girls Club Union, Boys' Brigade, Scouting). The form and focus of these organisations were strongly shaped by both popular and scientific definitions of adolescence. Psychologists G. Stanley Hall, Sigmund Freud, Erik Erikson and others emphasised this developmental stage as one of trial, anxiety and awkwardness resulting from radical physiological development and sexual awareness. Youth Work programmes and relationships therefore focused on strong discipline and boundaries.

Over the decades, our experience increased, understanding of youth development, societal needs, and political priorities have shaped the development of Youth Work. Research, training, government initiatives and targeted funding have also played their part. Youth Work has diversified, adapted and evolved to better enhance the development of young people in Aotearoa – informed by global perspectives, but more confident in our own context and the role this plays in how we do Youth Work here.

AOTEAROA – POST-COLONISATION

The journey of Youth Work in Aotearoa reflects international trends, an understanding of Māori youth development practices and responsiveness to the variety of young people in Aotearoa.

The first youth organisation established in Aotearoa was the YMCA, which began in Auckland in 1855 and opened in other regions soon after. In 1883, the Wellington Boys' and Girls' Institute (BGI), an association group of young people connected to St John's Church in Wellington city, began. Further church-based groups soon formed. The introduction of "uniformed" organisations to Aotearoa from the UK began with the Boys Brigade being the first in 1889, followed by Scouts, Guides, Sea Cadets and the Air Training Corps. In 1932, Boystown (now Youth Town), originally a boxing gym in Auckland city, was established. All of these organisations relied on volunteers to be youth leaders/youth workers, as they largely continue to do today.

The 1970's and 80's saw a ground swell of community youth trusts and youth centres established to respond to perceptions of issues with "marginalised" youth. At the national level, concerns with the number of young people being recruited into gangs reiterated the urgency for holistic approaches to address young people's needs. While this led to government initiatives to fund paid youth workers, scarcity of funding meant that there was still the need for volunteers to be involved.

The statutory response was to create the Youth Services Branch of the Department of Internal Affairs. A function of this branch was to appoint Youth Services Workers across the country to develop youth-focused programmes. These included the Youth Initiatives Fund and the Detached Youth Worker Funding Scheme to support individuals working with groups of "alienated" young people.

Denis O'Reilly was the first detached youth worker. His pioneering work with gangs created the first labour cooperative, which became a model for Special Work Schemes in the late 1970s. J-Teams (made up of Police, those from the community and the Department of Māori Affairs) were established in 1971 as a result of public perceptions in relation to youth offending in Auckland, often race-based.

Around the 1990's youth workers began adapting the way they worked with young people. Closer ties to both kaupapa Māori and Pasifika communities solidified over this time and continued to evolve as understanding of differing needs grew. This occurred alongside a slow shift to prioritising Aotearoa-based research and a world-wide shift to positive youth development theory. The emergence of Rainbow Youth and Shakti aligned with changing needs and shifting attitudes.

In the 1990's, Youth Work qualifications were delivered through Praxis which at the time was the only specific Youth Work training provider in Aotearoa. There were national Youth Work qualifications registered with the New Zealand Qualifications Authority (NZQA) which were being delivered through tertiary education providers and the Industry Training Organisation (ITO) that held the Youth Work qualifications which at the time of writing was Careerforce.

In the 2000's, key sector leaders focused on developing Youth Work into a nationally focused and professional 'industry'. By the mid to late 2000's the National Youth Workers Network Aotearoa (NYWNA) had been formed. NYWNA wrote the first edition of this Code of Ethics and supported the development of the Bachelor of Youth Development at WelTec for youth workers in Aotearoa New Zealand.

Alongside the New Zealand Association for Adolescent Health and Development (NZAAHD, formed in the 1980s), NYWNA worked to form the peak body for youth development, Ara Taiohi. On the back of continuing calls to professionalise and raise the mana of Youth Work, Ara Taiohi led the 2018 establishment of Korowai Tupu the professional association of Youth Work in Aotearoa.

Youth Work continues to develop professionally, being led very much by the sector for the sector. Youth Work, like young people, is resilient. Our next stage of development is one that we look forward to with anticipation.



PURPOSE OF THE CODE OF ETHICS

TE KAUPAPA
O NGĀ
TIKANGA
MATATIKA

Ethics are principles that are grounded in our values. These ethics guide our behaviour.

POWER AND PRIVILEGE

The Youth Work relationship is both a privileged relationship and a power relationship. While we try to minimise the power imbalance, we must acknowledge it. This is what makes ethics central to Youth Work.

FRAMEWORK

The Code of Ethics also provides youth workers with a frame of reference from which to develop ethical awareness, to create discussion and debate of ethical issues, and to implement good and ethical practice for both youth workers and young people.

GUIDELINES AND ACCOUNTABILITY

This Code of Ethics provides an agreed set of guidelines for Youth Work in Aotearoa, to ensure that Youth Work is carried out in a safe, skilled, ethical manner. It is one of the ways youth workers hold one another accountable for our practice, and in doing so protects the credibility of Youth Work.

PROFESSIONAL IDENTITY

An unexpected purpose of the Code of Ethics is to support the identity of Youth Work. Many professions have Codes of Ethics. While some ethical standards will be consistent across these, the uniqueness of a profession must be encapsulated in its code of ethics if this is to truly guide behaviour.

CORE VALUES OF YOUTH WORK NGĀ UARA TIAKI TAIOHI

ARONGA-TAIOHI YOUTH-CENTRIC

- Starts wherever young people are at, offering real choices to engage
- Strengths-based and mana enhancing
- Holistic and developmental
- Informal yet professional
- Tips the balance of power in young people's favour.

ARO KI NGĀ HONONGA RELATIONSHIP-FOCUSED

- Strengthens relationships socioecologically
- Creates belonging and positive associations
- Fun, dynamic and creative
- Long-term and open-ended
- Encourages service, volunteerism and generosity to others.

AHUREA ME TE HOROPAKI CULTURE AND CONTEXT

- Upholds Te Tiriti o Waitangi
- Recognises diverse contexts
- Inclusive and equitable
- Anti-oppressive, confronting discrimination
- Values spirituality and natural environments.

TE KOHA A TE IWI COMMUNITY CONTRIBUTORS

- Encourages young people as agents of change and navigators of systems
- Enables active participation
- Facilitates experiential learning
- Supports young people to take responsibility
- Nurtures citizenship locally and globally.



DEFINITION

OF YOUTH WORK

TE WHAKAMĀRAMATANGA O TE TIAKI TAMARIKI

Originally drafted by youth workers in consultative workshops circa 2009, this definition is still developing. We recognise the ongoing local and global conversations that are attempting to clarify the distinctive elements of excellent Youth Work practice. Eagle-eyed youth workers will notice the evolution of this definition from the version in our second edition. We welcome ongoing conversation to further illuminate this definition for the mutual wellbeing of youth workers and young people alike.

Youth Work is the development of a mana enhancing relationship between a youth worker and a young person, where young people actively participate, discover their power, and choose to engage for as long as agreed; and that supports their holistic, positive development as young people that contribute to themselves, their whānau, community and world.

Note: Many other professions do incredible developmental work with young people that looks similar to Youth Work; their Codes of Ethics feature familiar clauses. This Code of Ethics has the potential to enhance the mahi of all who work with young people and recognises exclusive orientation of Youth Work in Aotearoa is positive youth development as defined by the principles of Mana Taiohi. The unique nature of the Youth Work relationship means we focus on young people, acknowledge their strengths, ensure participation and, fundamentally, care.

CONTEXTS OF YOUTH WORK IN AOTEAROA NEW ZEALAND

TE HOROPAKI O TE TIAKI
TAIOHI I AOTEAROA

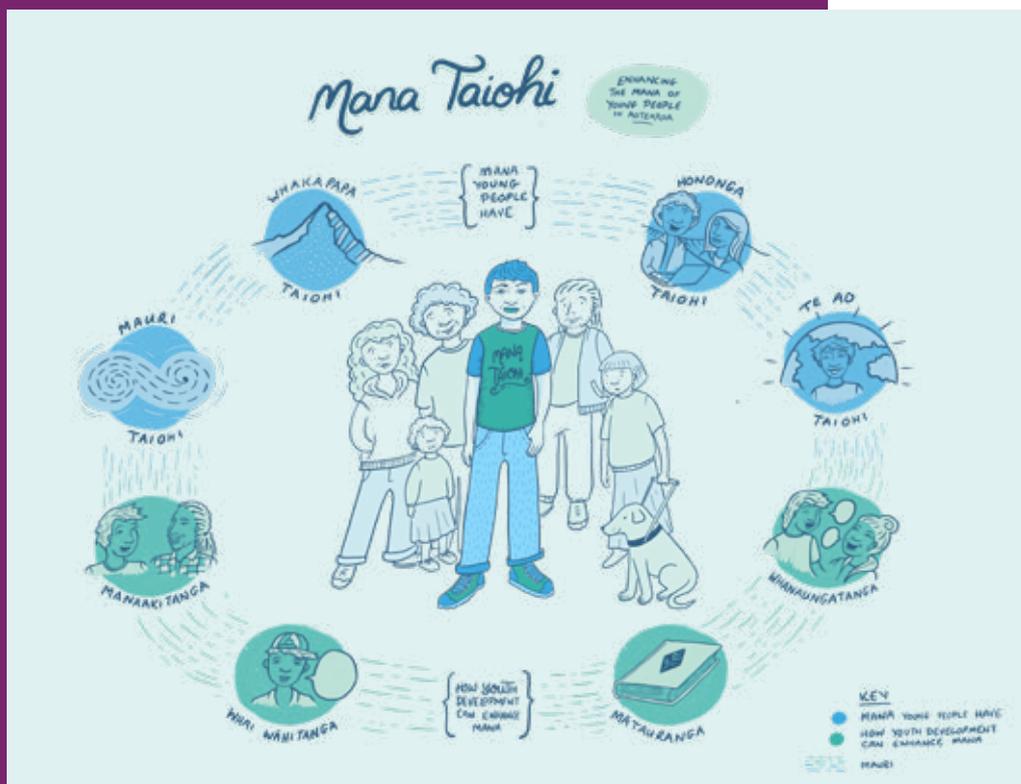
Youth Work in New Zealand is carried out in many different contexts including but not limited to:



Youth workers work with young people in these contexts to create opportunities for them to meet, make friends, participate in a range of experiences together, and reflect on their personal and group development and wider social, economic and cultural contexts.

Opportunities are provided for youth workers to engage in quality relationships with young people and to respond to youth issues. These are central to the development of the Youth Work relationship and lead to positive youth development outcomes.

This Code of Ethics seeks to encompass and value activities that are carried out in all Youth Work contexts.



MANA TAIOHI FRAMEWORK

We believe that professional Youth Work in Aotearoa is consistent with Te Tiriti o Waitangi and positive youth development.

We have therefore strategically aligned our Code of Ethics with Aotearoa’s principles of youth development, Mana Taiohi.

Mana Taiohi is a principle-based framework that informs the practice of those who work with young people in Aotearoa. It has evolved from the principles of youth development previously expressed in the *Youth Development Strategy Aotearoa*, or YDSA (Ministry of Youth Affairs 2002).

In order to encompass the range of contributions for the Arotake (review) of the YDSA, and to reflect calls for a kaupapa Māori and Tiriti-based concept, a Māori framework was developed.

The Kete Kupenga framework features a loose diamond weave that 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:

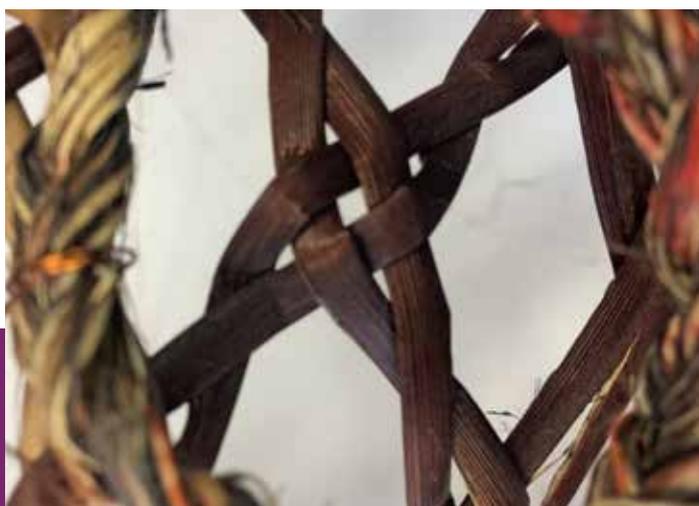
- Te Ao Māori (Māori world)
- Taiohi (young people)
- Kaimahi (workers: people who work with young people)
- Mātauranga (knowledge, research).

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.

A review of the YDSA resulted in the release of the Mana Taiohi principles in October 2020. Their release became the catalyst for the third edition of the Code of Ethics, as the previous edition was now out of date.

Mana Taiohi is not a model of youth development. These principles are





interconnected, holistic, and exist in relation to one another. Without any one of them, the others are weak.

THE PRINCIPLES OF MANA TAIOHI ARE AS FOLLOWS:

MANA

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

supported to have a voice, work to their strengths and step into leadership.

This strength-based approach is core to a young person's wellbeing and is fully realised when each of the principles are embraced.

As such, 'mana' is an overarching principle, and the following eight principles are in two sequential sections, recognising:

- Firstly, the mana young people have, and
- Secondly, how a youth development approach enhances what exists.

The mana young people have

MAURI (TAIOHI)

We fuel the mauri, the inherent life spark of young people, supporting the development of their identity.

WHAKAPAPA (TAIOHI)

With young people we understand and affirm their whakapapa.

HONONGA (TAIOHI)

With young people we understand hononga, identify and strengthen connections.

TE AO (TAIOHI)

With young people we explore Te Ao.

How youth development can enhance mana

WHANAUNGATANGA

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

MANAAKITANGA

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

WHAI WĀHITANGA

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

MĀTAURANGA

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



ACKNOWLEDGEMENTS

NGĀ WHAKAMIHI

*O le ala i le pule o le tautua –
The road to leadership is through service.*

Ara Taiohi would like to acknowledge the whakapapa of the Code of Ethics for Youth Work in Aotearoa New Zealand.

This third edition would have not been made possible without the leadership and vision of those involved in the previous two editions (names of these legends are listed in the Bibliography).

The leadership of many have served collectively in the creation of this third edition. Ara Taiohi would like to honour and thank the following people:

- James M J Makowharemaihihi (*Uri o Te iwi Morehu; Atihaunui-a-Paparangi, Ngati Apa-Rangitikei; Ngā Rauru-ki-Tahi; Ngati Pakakohi/Tangahoe; Ngati Ruanui/ Ngā Ruahinerangi; Taranaki/Te Atiawa; Ngati Hauiti-Rangitikei; Ngati Whitikaupeka; Ngati Rangī-Ruapehu; Ngati Tuwharetoa; Ngati Mahuta/Waikato/Ngati Whawhakia/ Ngati Ngaungau;*), Kaumatua Ara Taiohi
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- Insights contributors
- Voices and whakaaro from youth workers, wider whānau in the youth sector and Korowai Tupu members across Aotearoa.

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MANA

Mana is the authority we inherit at birth and we accrue over our lifetime.

It determines the right of a young person to have agency in their lives and the decisions that affect them. Enhancing the mana of young people means recognising what is right with them, as well as the reality of their world. Young people are supported to have a voice, work to their strengths and step into leadership.

This strength-based approach is core to a young person's hauora and is fully realised when each of the principles are embraced.



Mana atua, mana whenua, mana tangata

Our mana is actualisation, the realisation of our tapu...

All the mana of the human person can be seen as coming from the three sources and is named from those sources – mana whenua from the power of the land, mana tangata from our bond with the people, and mana atua, from our bond with the spiritual powers and ultimately with Io.

(Shirres, 1997)



MAURI (O TE TAIOHI)

We fuel the mauri, the inherent life spark of young people, supporting the development of their identity.

Mauri is the life spark inherent in all young people. It includes their values, beliefs, skills and talents. Fuelling that life spark means young people are seen, recognised and valued for who they are. Young people are supported to follow their interests and passions, and to actively construct their own identity. Linked to their whakapapa, when their mauri is secure/solid, young people stand in their own truth.



**Mauri mahi,
mauri ora**

A working soul is
a healthy soul

The sources suggest 'the industrious liveth'. Places the advantages of industry in opposition to the unpleasant results of idleness:

e.g. health vs sickness,
security vs vulnerability,
prosperity vs poverty.

(Mead & Grove, 2004)

1 HONONGA MATUA PRIMARY RELATIONSHIP

- 1.1 The youth worker's **primary relationship** is with the young person / young people they engage with.
- 1.2 The Youth Work relationship **starts** when the youth worker connects with the young person as a youth worker, evolves organically and **ends** naturally, by necessity or agreement.
- 1.3 The Youth Work relationship evolves with time. Youth workers take **care** to manage these transitions, prioritising the wellbeing and safety of the young person.
- 1.4 Where a **conflict of interest** exists between young people, it will be resolved in ways that minimise harm to all parties.

2 WHANONGA MATATIKA BEHAVIOUR COVERED BY THE CODE

- 2.1 Youth workers are **positive role models**. This Code covers any behaviour, whether connected to their work or personal time, in person and online, when it relates to or affects a youth worker's practice.

Tangata whenua insight

from Danette Abraham-Tiatia (*Ko Ngai Tuhoe, Ko Nga Rauru nā iwi No Kōtirana me Airani oku Tipuna*)

You notice a fellow youth worker giving nicknames to some of the taiohi Māori after declaring that their names are just too hard to pronounce.

For taiohi Māori growing up in Aotearoa, there are many things to navigate that can be impactful on their view of self, their confidence and connection to the world around them. We live in Aotearoa where te reo Māori and Māoritanga are unique. Names can at times carry the importance of connection to whakapapa. These can be passed down and can hold a special significance to the taiohi and their whānau. Other times Māori names have been thought out due to the significance of meaning.

Upholding the mana of the taiohi, their connection to whakapapa or to the significance of their name is empowering. The slightest mispronunciation can sometimes change the meaning of the word. The commitment to correct pronunciation of a person's name (and all Māori language) is integral to normalising and celebrating the native language of Aotearoa.

Reflective questions:

- What is the story behind your name? How does this link to your culture and heritage?
- How does understanding and correct pronunciation of names uphold the mana of young people?
- What is your commitment to correct pronunciation of names? How do we make space for people who are on this journey?
- What other clauses of the Code might apply to this scenario?

3 IHO PŪMANAWA STRENGTHS-BASED

- 3.1 Youth workers support young people to **identify and work** to their strengths.
- 3.2 Youth workers identify and develop their own **strengths**.
- 3.3 Youth workers do not see young people as problems to be solved and **avoid labelling young people negatively**.
- 3.4 Youth workers identify and promote the **traditions and people within the cultures** of the young person they work with.
- 3.5 Youth workers remain open-minded as **young people explore their identity**, understanding that identity is multi-dimensional and evolving. There are many aspects of identity, spaces and ways to express this (including online profiles and other forms of digital engagement).

4 NGĀKAU PONO INTEGRITY

- 4.1 Youth workers act with **integrity, honesty, and impartiality**.
- 4.2 Youth workers work in a **competent** manner.
- 4.3 Youth workers will not engage in activities that would bring young people, colleagues, their organisation, or **Youth Work into disrepute**. This includes **words and actions** (e.g. dress, flirting, offensive language, put-downs, body language, and unnecessary or inappropriate touch) **that could be misunderstood** or cause offence.
- 4.4 Should a youth worker be in a situation that may be considered unethical, they will **notify** the people they are accountable to, look at ways to **minimise** any negative consequences, and put in place **strategies** to avoid similar situations in the future.

5 WHAKAAETANGA MATATIKA INFORMED CONSENT

- 5.1 Youth workers will clearly inform young people that they have the **choice** to be in a Youth Work relationship, in a way that is accessible and understandable.
- 5.2 Where engagement with a youth worker is imposed on the young person (by the Court or otherwise), the youth worker must explain to the young person the meaning and consequences of this. Youth workers in this situation will work towards gaining the young person’s **trust and agreement** to develop a Youth Work relationship.
- 5.3 Informed consent of the young person (and, where appropriate, whānau, family and caregivers) is required. A **record** of this may need to be kept.
- 5.4 Youth workers fully inform young people of their rights regarding **feedback and complaints processes**, including membership/s to professional bodies.

Scenario insight

–
Outside of work hours you see a 16 year old you work with drinking alcohol. You have had a few drinks yourself.
–

The start point in this situation is whether or not this behaviour is ‘covered by the Code’ (clause 2). The key question is: do your actions in this context relate to or affect your Youth Work practice? The answer to this is clearly ‘yes’, so your response needs to consider ethical considerations. This can be invasive for some youth workers, especially those in smaller communities where there is an even greater chance that your personal time and Youth Work time will overlap. In this case, clause 18 is highly relevant (Kia Aroā | Self-awareness).

The action that you take depends on all the circumstances. What is clear is the need to ensure the holistic safety of the young person (clause 20, Haumaru | Safety).

Advice from a young person:
“Check for the safety of the environment you are in, how drunk they are and how drunk you are? Assess the situation – is this something I need to step into or are they OK?” – Young person, 23

Other clauses to be considered include:

- 14. **Kia Awatea | Transparency:**
What and when will you communicate to your organisation or others?
- 15. **Matatapu | Confidentiality:**
What agreement is there when you see a young person in a public place? Where is the safety line that might result in you extending confidentiality to others?
- 16. **Ngā Tauārai | Boundaries:**
How will you follow this up with the young person?



WHAKAPAPA (TAIOHI)

With young people we understand
and affirm their whakapapa.

Whakapapa includes the genealogies and stories of descendants and their connection to whenua (land) for all cultures. It acknowledges our shared histories and the impact of colonisation in Aotearoa. Acknowledging the whakapapa of young people means, in their own way and in their own time, exploring how these histories influence their lives right now. Young people are supported to embrace the journey to find their tūrangawaewae, their place to stand.

Ko ngā uri koe o Tiki

'You are the descendants of Tiki'

Tiki is the personification of procreative energy and is usually described as progenitor of the human race, which is sometimes described as Te Aitanga a Tiki

(Mead & Grove, 2004)



6 KO AU, KO KOE, KO TĀTOU

- 6.1 Youth workers acknowledge the importance of whakapapa and **act to understand** their own cultural heritage.
- 6.2 Youth workers acknowledge and support young people to explore their own history and how this **influences** their lives.
- 6.3 Youth workers **recognise and honour** the importance of the relationship with whakapapa through whānau, hapū and iwi when working with Taiohi Māori.
- 6.4 Youth workers actively reflect on and develop their own identity and those of the young person that they work with, and be aware of how these **relationships relate** to each other.
- 6.5 Youth workers recognise and understand how **dominant social systems** tend to systemically oppress people who hold certain identities and privilege others, and consider how this affects the young person and the Youth Work relationship.
- 6.6 Youth workers understand our sector, the **whakapapa of Youth Work**, Korowai Tupu, and that of the context in which they practice Youth Work.

Note: The heading for clause 6 is in te reo only as this best summarises the clause and does not need to be translated fully into English.

7 TE WHAKAPAPA O AOTEAROA UNDERSTANDING AOTEAROA

- 7.1 Youth workers understand the history of Aotearoa that begins with **Tangata Whenua**.
- 7.2 Youth workers acknowledge the relationship between **Tangata Whenua and Tangata Tiriti** in Aotearoa.
- 7.3 Youth workers acknowledge the particular impacts of **colonisation** for Iwi Māori, and recognise the ongoing implications for **systemic power relationships** between different groups in Aotearoa.
- 7.4 Youth workers take personal responsibility to participate in **ongoing training** of Te Tiriti o Waitangi, Te Reo me ona Tikanga Māori, and apply this knowledge to their lives.
- 7.5 Youth workers acknowledge that there is a unique relationship between **Tikanga Māori and ethical youth development practice** in Aotearoa.

Tangata whenua insight
from Danette Abraham-Tiatia
(*Ko Ngai Tuhoē, Ko Nga Rauru nā iwi
No Kōtirana me Airani oku Tipuna*)

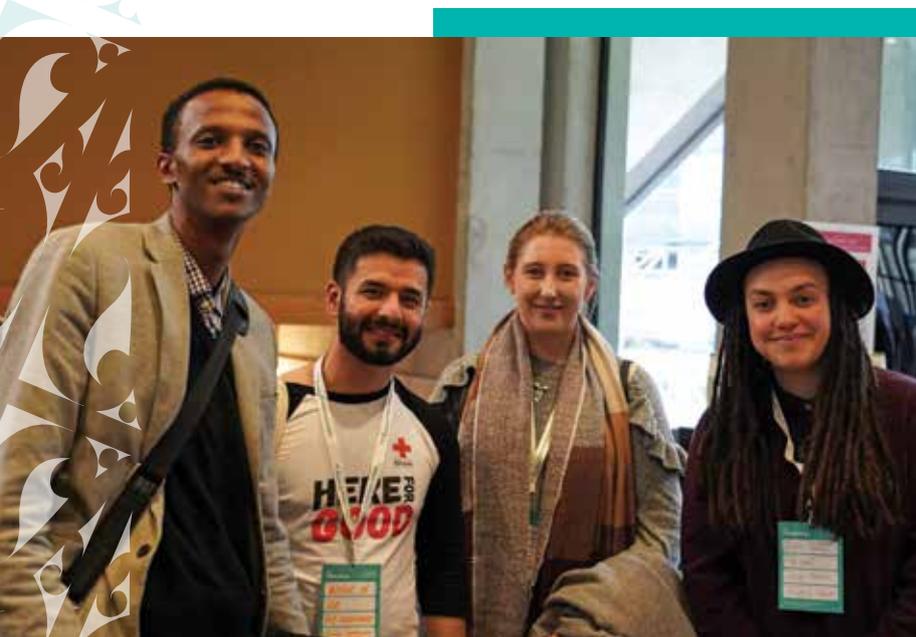
—
A young person that you have been journeying with does not want to engage with their whakapapa.

—
Connection to who you are and where you came from is important for young people of all cultures and whakapapa. When a young person does not want to connect with their whakapapa it is important to understand what sits behind that.

If this young person is taiohi Māori it is even more important to know where these connections might lie. As Tangata Whenua we are connected to our whenua through whanau, hapū, iwi and marae. This gives connection to something bigger than ourselves. When you know where you are from and who you are connected to, it can create sense of belonging and, when healthy, contributes to resiliency in young people.

It is important to acknowledge and understand the systematic break down of traditional Māori society since the signing of Te Tiriti o Waitangi and the effects it has on present day. Systems, media, institutional racism can have a negative impact on how a taiohi Māori might see themselves. As a youth worker, the acknowledgement of external factors that have contributed to the disconnection of a young person is integral to fostering reconnection.

Challenging perceptions, attitudes and systems when they negatively affect Māori is a commitment to the outworking of Te Tiriti o Waitangi.





HONONGA (TAIOHI)

With young people we understand hononga, identify and strengthen connections.

Hononga is about joining and connection. Linked to whakapapa, it is about connection

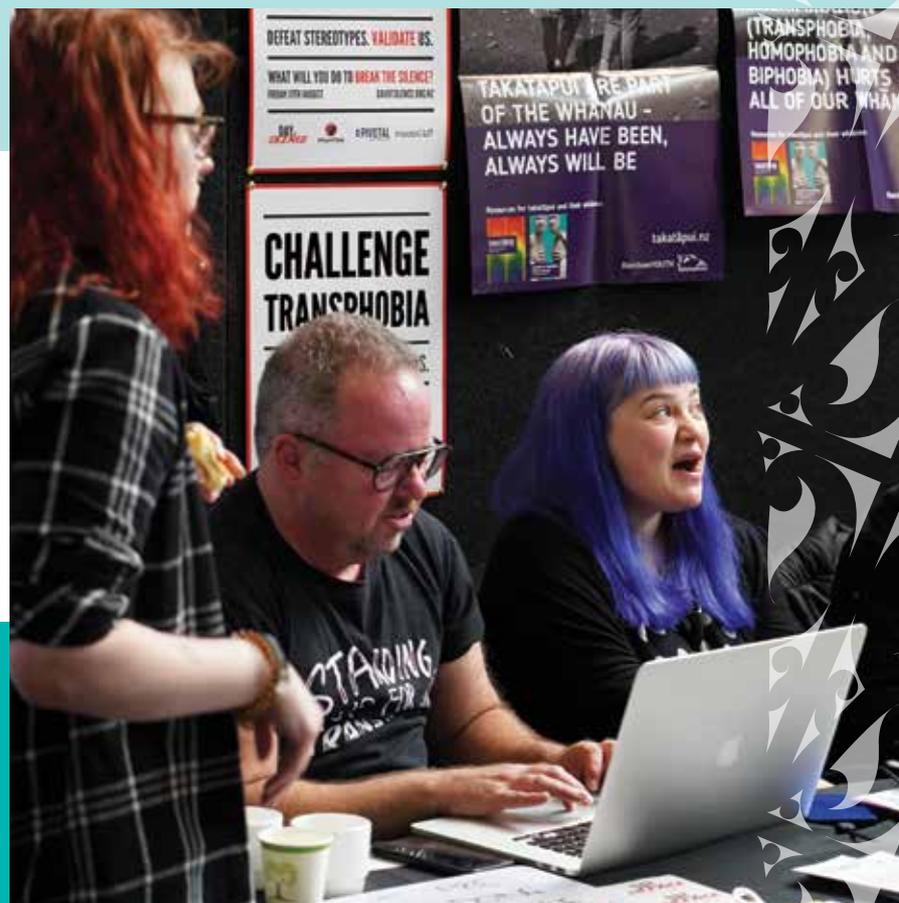
to people, land/whenua, resources, spirituality, the digital world and the environment. When we understand hononga we recognise all the connected relationships in a young person's world (whānau, peers, school, the community), and the places and spaces that support these. Young people are supported to identify and strengthen these connections. Strengthening hononga also means recognising the connection between the hauora of young people and the hauora of their social and natural environment.

Mā pango, mā whero, ka oti te mahi
By red and by black the work is finished

Red here refers to the red ochre worn by chiefs; by contrast, the rank and file workers appeared black.

The saying means that only by the united labour of chiefs and their followers can the task be accomplished.

(Mead & Grove, 2004)



8 TŪHONOTANGA CONNECTEDNESS

- 8.1 Youth workers will endeavour to relate to, create, strengthen and maintain a young person’s connections to their **key social environments**.
- 8.2 Youth workers recognise the importance of whānau and family, and the complex nature of these relationships. Youth workers seek to **strengthen the relationship** between a young person and their whānau.
- 8.3 Youth workers acknowledge the **in-person and online** connections in a young person’s world, and engage with the places and spaces that support these relationships.

9 MAHITAHĪ COLLABORATION

- 9.1 Youth workers build **relationships and networks** with other youth workers in order to gain collegial support and to share experiences, skills and knowledge.
- 9.2 Youth workers **collaborate with and respect** other professionals and/or other significant people involved in the life of the young person.
- 9.3 Youth workers are aware that working collaboratively can create **challenges for confidentiality**, and will act in the interests of the young person at all times, while also working within the law and their organisations policies.
- 9.4 Youth workers seek **guidance from Mana Whenua and Tangata Whenua** with regard to working with Taiohi Māori.
- 9.5 Youth workers will **seek guidance** from cultural or community experts with regard to working with young people from a background different to their own.

Rainbow insight

from Tommy Hamilton

A young person comes out/ discloses to a youth worker they are trans. They do not want their parents to know.

Supporting young people to make their own decision about coming out /disclosure

For some rainbow young people, disclosing their identity to whānau and loved ones can be an affirming experience that strengthens their relationships. More often, even if whānau are likely to be accepting, it can be scary or overwhelming to think about coming out/disclosure. Young people might worry about straining relationships, being alienated from people they love or disappointing people. In the worst cases, when things go badly with coming out/disclosure, young people can experience violence, emotional abuse and homelessness.

This young person has indicated they do not want their parents to know. There are a lot of potential reasons for this, and it may be based on risk or simply a personal preference.

“If you out someone there is a level of arrogance that you know best, you know their parents – you are the expert in their life. You have to let that person make that call. People want to tell their own story. You can really never know if it is safe for that person. You have to take the young person’s word for it.” – Young person, 16

Youth workers need to be careful not to force their views or values on the young person, but to offer what they can to help the young person make the decision for themselves. Also consider seeking supervision for any ethical considerations (if the person is under 16 and seeking hormone blockers, the medical engagement will require parental support; often young people need to compromise about disclosure to whānau at some point). **In thinking about this, it is important to reflect on the following additional clauses:**

- 15. Matatapu | Confidentiality
- 18. Kia Aroā | Self-awareness
- 19. Āu Ake Whāinga | Personal Agendas
- 20. Haumarū | Safety
- 21. Whakamana | Empowerment



TE AO (TAIOHI)

With young people we explore Te Ao.

Te Ao Taiohi is the world of the young person. It is impacted by big picture influences such as social and economic contexts and dominant cultural values. It includes Te Tiriti o Waitangi; the effects of colonisation in Aotearoa; local, national and international legislation; and policy that impacts young people. Awareness of Te Ao Taiohi ensures actions are not judged purely on the surface, but with an understanding of systemic influences that affect young people. Young people are supported to engage with the dynamics in their changing world.

He manu hou
ahau, he pī ka rere
I am a young bird, a
chick just learning to fly

This stands for a young
person or one just
learning a skill.

(Mead & Grove, 2004)

10 NGĀ TIKANGA RIGHTS AND RESPONSIBILITIES

- 10.1 Youth workers **respect the rights** of young people that they work with and support them to respect the rights of others.
- 10.2 Youth workers acknowledge **rights-based legislation**, including:
 - Te Tiriti o Waitangi
 - Universal Declaration of Human Rights
 - United Nations Declaration on the Rights of Indigenous People
 - United Nations Convention on the Rights of the Child
 - Human Rights Act 1993
 - New Zealand Bill of Rights Act 1990.
- 10.3 Youth workers are aware of **legislation, public policies, systems and strategies** that affect young people in Aotearoa, and acknowledge the limitations of these due to colonisation.

11 Ā-IPURANGI YOUTH WORK ONLINE

- 11.1 Youth workers acknowledge the **benefits and limitations** of Youth Work online.
- 11.2 Youth workers **transfer in-person practices and decision making** into an online context.
- 11.3 Youth workers support young people to take **control of their relationship** with the digital world, social media and technology, and promote critical thinking.
- 11.4 Youth workers seek **consistency and authenticity** between their online and in-person worlds, upholding the reputation of Youth Work.
- 11.5 Youth Work online affirms the youth workers' **commitment to Te Tiriti o Waitangi**.

- 11.6 Youth workers acknowledge the provisions of the Harmful Digital Communications Act, and actively work to ensure young people can **engage safely and effectively online**, considering their age and stage of development.

12 MANA TAURITE EQUITY

- 12.1 Youth workers ensure that their practice is **equitable**.
- 12.2 Youth workers are **inclusive and ensure accessibility** of Youth Work services, programmes, events and activities to all.
- 12.3 Youth workers **challenge** systems, attitudes, beliefs, policies and practices that negatively impact the lives of young people, and act as **advocates** to remove these barriers.
- 12.4 Youth workers **do not unlawfully discriminate** against young people for any reason, including those contained in the Human Rights Act 1993.

13 MATA HUHUA DIVERSITY

- 13.1 Youth workers **respect and value** the young person’s culture.
- 13.2 Youth workers understand that all aspects of the lives of young people are influenced by the values of the **cultural contexts** they belong to. A young person’s cultural context can be centred around:
 - identity/whakapapa-based community (e.g. culture, ethnicity, marae, iwi, hapū, whānau, spirituality or faith, their gender, sexual orientation, variation of sex characteristics, or people of mixed abilities)
 - community of interest (e.g. various youth subcultures, youth organisations)
 - place based (e.g. their home, neighbourhood, place of study, workplace, marae or church).
- 13.3 When **conflict** exists between the **cultures of the youth worker and the young person**, the youth worker will do everything in their power to ensure the appropriate people and/or organisations are involved.

Scenario insight

You notice a couple of young people in your group have started telling racist jokes.

“I don’t think the situation is very uncommon. It does happen a lot. I think when you are in a group setting, people put up with it and it becomes normalised.”
– Young person, 17

Ethnic community insight from Sakhr Munassar

This scenario will impact people from ethnic communities differently, and is impacted by whether they are former refugees, migrants or third-culture migrant youth.

Former refugees are constantly being asked to be thankful for finding a home and a country that is safe, always planting the belief that

everything here is better. When racist jokes are being told about their religion, race or skin colour, their immediate response is to want to be more like the dominant culture and let go of who they are. This results in an identity crisis and can push the family to be stricter on implementing religious and cultural values, thus making it more difficult for the young person to navigate.

As a migrant myself, I have had to navigate high school and university in the United States, and postgrad here in Aotearoa not so long ago. I have always found myself caught in the middle between wanting to call out these racist jokes but confronted with the fact that I will be losing people in my friend circles every time I would. It takes a lot of resilience and confidence to be able to break free from these fears and constraints.

Third culture migrant youth are young people who grew up

immersed in kiwi culture and have to explain this new world to their parents and wider family. We live in a culture that unfortunately encourages the concept of the melting pot and not one that celebrates diversity. These young people are laughed at for bringing traditional food to schools and end up opting for McDonald’s, KFC and the like. Some embrace their cultural identity and are also proud to be kiwi, while some choose to be only kiwi to avoid bullying, the racist jokes, etc.

Reflective questions:

- As a youth worker how do you create a safe environment for young people of all cultures?
- How would you respond to this situation and all the young people involved? Which clauses of the Code of Ethics are relevant and/or would support your actions?



WHANAUNGATANGA

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

Whanaungatanga is about relationship, kinship and a sense of whānau connection. It relates to all relationships in a young person's life, including those in the digital space. When we prioritise whanaungatanga we invest in high trust relationships that are reciprocal, genuine, authentic, intentional and mana enhancing. Young people are supported with a strong foundation of belonging.



E kore te tōtara e tū noa i te pārae
ēngari me tū i roto i te wao-nui-a-Tane

The tōtara does not stand alone in the field,
but stands within the great forest of Tane

A chief with no supporters and followers stands alone, but
one who works with the people will be a chief of substance.

(Mead & Grove, 2004)

14 KIA AWATEA TRANSPARENCY

- 14.1 Youth workers are **open, honest and accountable** to young people.
- 14.2 Where a programme and/or organisation operates from a **particular kaupapa**, this will be clearly stated.
- 14.3 Youth workers will fully **inform** young people (and their whānau, school or employer, where appropriate) of the Youth Work being offered.
- 14.4 Youth workers are **transparent** with their supervisors, organisation, colleagues and appropriate others.
- 14.5 Any **koha or gifts** exchanged will be handled with sensitivity, acknowledging the emotional and/or cultural significance, and discussed with the organisation. Giving and receiving of cash between youth workers and young people should be approached with **caution**.

15 MATATAPU CONFIDENTIALITY

- 15.1 The young person's ability to **trust** the youth worker is key to the Youth Work relationship.
- 15.2 Before confidences are shared, the youth worker will explain the **boundaries** of confidentiality, taking into account context, culture and organisational requirements.
- 15.3 Limits to confidentiality, which may lead to **disclosure**, apply when:
- There is concern for the safety of the young person or someone else
 - There is an emergency situation
 - It is required by legislation or the courts
 - The young person is unable to consent.
- 15.4 When youth workers need to pass on confidential information, they will provide **only the information necessary** to the appropriate people.
- 15.5 Youth workers will **obtain the permission** of young people before disclosing information. Where this is not possible, youth workers will inform young people in a timely manner.
- 15.6 Youth workers comply with the **Privacy Act 1993**, and in particular will ensure collection, storage, access, correction, use and disclosure of information is dealt with in accordance with this Act.

16 NGĀ TAUĀRAI BOUNDARIES

- 16.1 Youth workers **create and maintain** culturally and age-appropriate physical, emotional, sexual, spiritual and online boundaries.
- 16.2 The **purpose** of boundaries is to:
- ensure a safe space for all
 - prevent unhealthy, dependent relationships
 - prevent favouritism, rescuing or corruption
 - enhance the mana of the relationship.
- 16.3 Youth workers have a responsibility to **discuss boundary issues** with their support network, including within supervision.
- 16.4 Youth workers will **support one another** to maintain effective boundaries and, where needed, hold one another to account.
- 16.5 The relational nature of Youth Work makes it a high-risk practice. The **safety and wellbeing** of young people is paramount.
- 16.6 Youth workers are **aware** of compromising thoughts or situations and ensure that strategies are in place to help them deal safely with these situations.
- 16.7 **Sexual acts and romantic relationships** between youth workers and any young person they are in a Youth Work relationship with are **never acceptable**.
- 16.8 Once the Youth Work relationship has finished, youth workers will not enter into a romantic and/or sexual relationship until the **power relationship** is determined to no longer be of influence, if this is ever possible. This decision will be made in consultation with their manager and extended support network, including supervision.
- 16.9 Youth workers do not engage in **sexual harassment**; nor will they tolerate sexual harassment of others (sexual harassment is defined in the Human Rights Act 1993).



17 KIA MATAARA KI NGĀ RIPA TAUĀRAI KNOWING YOUR LIMITS

- 17.1 Youth workers understand their **role and responsibilities**, and that the Youth Work relationship has limitations.
- 17.2 Youth workers ensure that young people understand the **limits** and boundaries of the Youth Work relationship.

- 17.3 Youth workers are conscious of their **own skills and competencies**, and carefully consider whether they can take on a particular role or task.
- 17.4 Youth workers **seek advice or refer-on** where this is best for the young person.
- 17.5 Referrals are **followed up** a short time after they are made, and/or received.

Pasifika insight

—
The concept of the Va – the space that relates, is commonly known across the Pacific.
—

The va is about the relationships that exist not only between people but also the environment, the context, faith and ancestors.

As youth workers, understanding the va you have with a young person would provide a more holistic perspective. To truly understand the va of a young person is to operate from a place of transparency and honesty. The relationship you have as a youth worker with a young person requires you to be genuine – because we all know that young people have a bull\$#!t radar and they know when you are not being honest or when you are all hype!

The space of boundaries and confidentiality offers the safety element in the va. This can often be challenging for youth workers when approached by family member(s) of a young person seeking information or being a youth worker in a small town where ‘everyone knows everyone.’ The va of boundaries and confidentiality as a youth worker is not something you set only with the young person, but being aware that this young person also has a va with others. This will require the youth worker to carefully navigate how to hold the extended va of others as well as being aware of when they are out of their depth and may need support.

As a youth worker, to foster the va is to respectfully understand and uphold the sacred space and balance of relationships.



MANAAKITANGA

With young people we uphold and extend manaakitanga, nourishing collective hauora.

Manaakitanga is expressing kindness and respect for others, emphasising responsibility and reciprocity. It creates accountability for those who care for young people, relationally or systemically. When we uphold and extend manaakitanga from a distance, safeguarding collective hauora includes adequate resources and training for people who work with young people.

Young people who experience strong manaaki have a safe and empowering space, and feel accepted, included and valued.

He taonga
rongonui te
aroha ki te
tangata

Goodwill toward others
is a precious treasure
(Mead & Grove, 2004)



18 KIA AROĀ SELF-AWARENESS

- 18.1 Youth workers and their organisation take responsibility for the youth worker’s overall **hauora**.
- 18.2 Youth workers actively **reflect** on their practice with others and maintain support from supervision and co-workers.
- 18.3 Youth workers are **aware** of any personal circumstances that may affect their ability to work safely and effectively.
- 18.4 Youth workers understand and reflect on their own culture, values, attitudes and beliefs, and the impact of these on young people. Where this creates **conflict** in the Youth Work relationship, a youth worker may refer the young person to a more appropriate support person. The **relationship** with the young person should be **maintained** during this process, with consideration for who is the most appropriate person to do so.

19 ĀU AKE WHĀINGA PERSONAL AGENDAS

- 19.1 Youth workers do not abuse their Youth Work relationships for personal, professional, religious, political or financial **gain**.
- 19.2 While youth workers may agree or disagree with other’s beliefs, values and behaviour, they will treat all people with **respect and dignity**.
- 19.3 Youth workers do not abuse their position to **manipulate** young people to their political, religious, ethnic or cultural beliefs, or to specific communities.

Scenario insight

A youth worker is campaigning for political office. They actively campaign online and promote their political party at the youth organisation and youth events.

We need people who understand youth development in influential positions. Systemic challenges in Te Ao require political transformation. The key reflection for a youth worker considering campaigning is whether they are using (or abusing) their position for political gain (clause 19, especially 19.1 and 19.3). **“It clouds every interaction if young people think you are trying to get something – it sours the relationship and takes away the genuineness.”**
– Young person, 17

Clause 14 (Kia Awatea | Transparency) is key. Discussing with your supervisor (clause 22), organisation/manager and young people what boundaries are needed (clause 16), especially during campaigning season, is vital for the youth worker’s integrity (clause 4) and the young person’s safety (clause 20).

When campaigning online, youth workers recognise that these clauses and considerations are equally as applicable (clause 11.2 Ā-Ipurangi | Youth Work Online).

Advice from a young person:
“Once actively online you need to ask yourself how much you are influencing young people without knowing it. You need to recognise the fact they could be looking.”
– Young person, 23

Reflection: would your views change if the person:

- Campaigns against gender ideology in schools?
- Campaigns for decriminalisation of marijuana?

How do the beliefs that you hold affect your opinion?

“These points are problematic as they are unseen factors in the room. You could break a relationship in an instant by something you say or push, and you wouldn’t even know.”
– Young person, 23

Perspective from the Disability Community

from Jamie Masters

Connection with friends, family, whānau and the greater outside world has never been more important or more easily accessed. Covid-19 increased online connection for young people with disabilities, with some negative consequences for some of our young people. Some examples (shared with permission):

—
A 19-year-old female with cerebral palsy who is a wheel-chair user shared that she had been asked to share explicit photos online and engage in sexting. Initially she felt flattered and excited, but the photos were uploaded to an only-fans account (adult content) without her permission. She was then bombarded with messages on her Instagram from strangers which resulted in her becoming very distressed.

—
A 21-year-old male with a spinal cord injury is online gaming a lot. He got quite depressed as the online community is very toxic, and the bullying got way too much. He ended up bullying others online to fit in, which made him more depressed.

—
 With these accounts and many more that included oversharing, bullying, dating and explicit content, and with nowhere to refer them to, our youth engagement group hatched a plan. Together we discussed what safety looks like and tailored to the specific issues facing the community. We spent a lot of time talking about how it could be best delivered and remembered. The young people developed a plan that focused on increasing connections and support, including a wellbeing check-in and a friend tree.

The resulting module, 'resilience online', has supported our community to stay connected but in a healthy, positive and safe way!

20 HAUMARU SAFETY

- 20.1 The **holistic safety** of young people is paramount within the Youth Work relationship.
- 20.2 On the rare occasion where a young person is **unable** to act with self-determination, youth workers act to protect the young person's rights and welfare.
- 20.3 Youth workers acknowledge their organisation's **legal** responsibilities and **policy** requirements, including the Health and Safety in Work Act 2015 and the Vulnerable Children's Act 2014.
- 20.4 Youth workers and their organisations ensure that appropriate **risk management** procedures are followed.
- 20.5 Where there is a concern about the safety of a young person and/or the practice of someone who works with them it must be brought to the attention of the organisation, any relevant professional association and/or other **appropriate bodies**.





WHAI WĀHITANGA



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

Mana is the authority we inherit at birth and accrue over our lifetime. It determines the right of a young person to have agency in their lives and the decisions that affect them. It acknowledges self-determination, empowered citizenship and authentic learning. From this flows whai wāhitanga, participation. We enable young people to be empowered to participate when we allow all young people to navigate and participate in the world, rather than privileging the voices of a few. Young people are supported to choose their level of engagement in decisions that affect them.

E koekoe te tūī, e ketekete te kākā,
e kūkū te kererū

The tūī chatters, the parrot gabbles, the wood pigeon coos

The popular meaning of this is, 'It takes all kinds of people.'

(Mead & Grove, 2004)



21 WHAKAMANA EMPOWERMENT

- 21.1 Youth workers acknowledge the mana of young people, and from this their **right** to participate.
- 21.2 Youth workers understand and promote that authentic participation of young people is a **defining feature** of Youth Work.
- 21.3 Youth workers support young people to discover their own agency and empowerment by ensuring **all young people** can navigate and participate in opportunities, not privileging the voices of a few.
- 21.4 Youth workers act to create spaces to magnify **youth voices** and support young people to choose how they engage in decisions that affect them.
- 21.5 Youth workers ensure **self-determination** for young people. Youth workers encourage, connect and enable young people to identify their own strategies to deal with challenges and the direction of their lives.
- 21.6 Youth workers are **resourceful** in providing safe, respectful and meaningful opportunities for young people to shape their lives.
- 21.7 Youth workers are aware of the potential to speak for, rescue or take over for young people, and actively work to **prevent** these practices.
- 21.8 Youth workers work to **mobilise resources** and ensure young people have access to information and support.
- 21.9 Youth workers are accountable for ensuring the expression of youth voices are followed up on, and that young people are **informed of the outcomes**.

Article 12, UN Convention on the Rights of the Child – Supplementary information

from Sarah Finlay-Robinson

In 2009 The United Nations Committee on the Rights of the Child wrote a General Comment on Article 12 out of concern for the degree to which the UNCRC was being implemented. They had specific concerns about the barriers to its practice and the diversity of young people who were still being marginalised or excluded from participation in decision making. They also had concerns around the quality of participation practice. This general commentary provides a legal analysis of Article 12 and considerations for practice.

There are 9 basic conditions for quality practice of enabling young people's voices to be heard in decision-making described by the United Nations Committee on the Rights of the Child (UNCRC) in the General comment No. 12 (2009): *The right of the child to be heard*,

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

Reference

UN Committee on the Rights of the Child (CRC), General comment No. 12 (2009): *The right of the child to be heard*, 20 July 2009, CRC/C/GC/12, Retrieved from: <http://www2.ohchr.org/english/bodies/crc/docs/AdvanceVersions/CRC-C-GC-12.pdf>



MĀTAURANGA

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

Mātauranga refers to knowledge, wisdom, understanding and skill. It includes research,

individual experience, customary and cultural knowledge, and the beliefs and ideals held by young people and their whānau. Good information is useful, timely and meaningful, it honours indigenous thinking, it is evidence based and translated for the recipient to reflect on. We can strengthen mātauranga by weaving together these different forms of knowledge and making them relevant to the decisions facing young people and their whānau. Being empowered by rich and diverse mātauranga informs both young people and people who work with them towards personal growth. Young people actively participate in making meaning of information and are supported to make holistic, positive choices for themselves and for their whānau. People who work with young people are supported to actively reflect on their relationships and practice.

Te manu e kai
ana i te miro, nōna te
ngahere; te manu e kai
ana i te mātauranga
nōna te ao

The bird who partakes
of the miro berry owns
the forest; the bird who
partakes of education
owns the world

(Ministry of Education–Te Tāhuhu
o te Mātauranga, 2017)

22 KAITIAKITANGA SUPERVISION

- 22.1 Youth workers actively participate in **regular supervision** (such as individual, group, peer, or team supervision) with skilled supervisors.
- 22.2 Supervision should be **resourced** and initiated by the youth worker's organisation. Youth workers have the right to **negotiate** who their supervisor/s are, and to identify specific areas of expertise that would benefit the young people they work with.

23 TE RANGAHAU ME TE AROTAKE RESEARCH AND EVALUATION

- 23.1 Youth Work practice is informed by relevant **research and evidence**. Youth workers source indigenous, local, national and international research that enhances their knowledge and skill base.
- 23.2 Youth workers ensure that their work is **evaluated** to support improvement.

24 TE WHAKAPAKARI ME TE AKO PROFESSIONAL DEVELOPMENT

- 24.1 Youth workers actively **reflect on attitudes and methods, and are open to learning** from a variety of spaces, including indigenous, informal and evidence-based mātauranga.
- 24.2 Youth workers prioritise **formal and informal training** and professional development.
- 24.3 Youth workers regularly seek **feedback** from young people, whānau, their organisation, colleagues and other professionals to inform their practice.
- 24.4 Youth workers consider and reflect on their **long-term career** path.
- 24.5 Youth workers have knowledge and understanding of this **Code of Ethics** and how it applies to their work.

Insight from a New Zealand-born Samoan

from Simon Mareko

—
Teuila is a teenage New Zealand born Samoan girl who enters a health clinic with two of her friends for an appointment with a GP. The friends are asked to wait outside by the receptionist as they are not considered family or support people for Teuila. After seeing the GP by herself, Teuila is placed on medication and referred for counselling. She leaves the appointment confused and worried about how her traditional parents may react if they were to find out about this appointment.

—
Being a New Zealand born Samoan with a vocation to Youth Work, it can be confusing to try to figure out what is traditional cultural practice and what is traditional religious practice. The lines can often be blurred, and having been a young Samoan seeing this played out throughout my upbringing, it can be confusing when trying to understand what is the appropriate mātauranga in what I am seeing – what is the right way of doing things and what is the wrong way of doing things.

This situation has challenged me to think about where and how to seek support to increase a deeper understanding of these practices, therefore supporting my professional development when working alongside New Zealand-born Pasifika young people, as well as those who support them.

APPLYING ETHICS

3



APPLYING THE CODE OF ETHICS HE TĀHUHU KŌRERO MO TE TIAKI TAIOHI I AOTEAROA

This section is designed as a resource for agencies and youth workers to help implement the Code of Ethics into their workplace and Youth Work relationships.



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YOUNG PEOPLE WORKING WITH YOUNG PEOPLE

RANGATAHI TIAKI TAIOHI

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Young youth workers can come from youth groups, leadership programmes, volunteering and many other avenues. To ensure they can be at their best it's important to make sure young people are well equipped, supported and confident to make the best decisions to keep everyone safe.

We acknowledge the gift and taonga that it is to be young and working alongside young people.

We also acknowledge the unique challenges we may face working alongside young people.

We have incredible young youth workers across Aotearoa. In order for them to be at their best we need to ensure they are well supported to work ethically. This includes self-care, professional development and knowledge of the risks and benefits of working with a young person as a young youth worker.

It's essential that as a young youth worker you practice ethical Youth Work and that the management and organisation are responsible for ensuring their employee is supported to do so.

Being young and working with young people is an amazing privilege. The Code of Ethics has been a key tool in supporting us to navigate the highs and lows of our practice. We are pleased that this third edition is creating space to highlight this important conversation for young youth workers, who are a key part of the wider youth sector.

ESSENTIAL TOOLS TO SUPPORT A YOUNG YOUTH WORKER IN AOTEAROA

- Understand and uphold the principles of Te Tiriti o Waitangi
- Attend Code of Ethics training
- Understand the Code of Ethics and function under principles of Mana Taiohi
- Attend regular supervision
- Professional development.

Young people being youth workers is often a product of good Youth Work! Whai wāhitanga in practice!

I became a leader in an organisation that I had been a young person in. This gave me an awesome understanding, but also made things more tricky with my mates.

“

I've had trouble with how I have been treated in an organisation. You need to know your rights and where to get support.

”

Young people and young youth workers often hang out in the same spaces, both physically and online. This can blur boundaries between professional and personal time, and make self-care more difficult.

Stepping into a leadership role means adapting to having professional boundaries with peers.

Trust your gut. If you are concerned about something relatable check in with your support team.

FOR ORGS:

Young people may develop feelings for the young youth worker. Ensure both are safe and boundaries are put in place.

Young youth workers may feel unsafe in uncertain situations, and are at their best when they are well supported.

Young youth workers drive with passion, so don't expect too much and make sure they fill their cup.

Making the Code of Ethics accessible for young youth workers is essential.

Young youth workers are more likely to be active on social media. This can be good for engagement and not so great because of accessibility.

Young youth workers are more relatable and connect well. This may mean boundaries can be crossed between friend and youth worker.

BE MINDFUL

PLUSES AND MINUSES

BENEFITS OF YOUNG PEOPLE WORKING WITH YOUNG PEOPLE

Youth issues are our issues.

Young youth workers are easy to talk to and naturally understand where young people are coming from. This can sometimes mean that too much information is shared.

Young youth workers are often a product of good Youth Work! Whai wāhitanga in practice!

Young youth workers are bridge builders between generations. They legitimise older youth workers to young people.

Young youth workers are less intimidating for young people to approach or ask for help. There is less stigma for a young person to approach a young youth worker.

Young youth workers have more energy! They participate in all the same activities as young people, competitively!

Young youth workers are social media savvy and engage naturally with young people in this space.

Young youth workers look at things differently and find new ways to creatively challenge out of date structures or approaches.

Young youth workers are naturally great at being with young people, laughing with them and making them feel comfortable.

SCENARIOS HE TAUIRA

EXPERIENCES OF YOUNG PEOPLE WORKING WITH YOUNG PEOPLE

UNDERSTANDING BOUNDARIES

I had just begun a new placement with an all-girls group. I am a young male youth worker. I know that gender is no longer the sole determinate of who is best to work with who (assuming sexuality is narrow and out of date). However, in this case I very quickly realised it was not an exactly ideal group to be a part of, and gender was a key factor in this. We put in place enough measures to ensure that both the young people and I were safe, and the programme proceeded as normal with no hiccups.

Weeks went by and the group was running the course as normal, when one day one of the girls in the group made a comment regarding the nature of the relationship between me and the lead facilitator outside of the group. This, in turn, made me feel quite uncomfortable, to the point where I found myself making excuses to get out of being a part of the programme. The girl had also disclosed to the lead facilitator that she had a 'crush' on me, which added to my discomfort. This became an inside joke during my placement, but my team was now more attentive to possible risks and put in place more safety measures for both me and the young person. As the year progressed, we slowly got a rise in the number of male students coming along to the programme, which decreased my discomfort and allowed me to return to the group.

PERSONAL REFLECTIONS:

Some key learnings I have taken away from this experience was how I can better conduct myself in that situation. Setting up clear boundaries from the start about my role and limitations was a conversation I should have had from the start with my manager and team. When things became uncomfortable, I needed to find better strategies to approach the situation rather than just abruptly leaving the group, which created a sense of disruption and confusion within.

Self-care was a massive wake-up call in this case, as I was already at my limits in terms of workload and my personal life. This reflected in my practice, which then limited the young people's experience of the programme. In the future, I would apply some of the steps above, as well as having those courageous conversations with the people who have the ability to support me better in my practice.

Scenario (based on a true story! Details changed to protect privacy)

Scenario (based on a true story! Details changed to protect privacy)

YOUTH VOICES COME FIRST?

In my experience of working with young people, consistency has always proven to be very important when wanting engagement and in building strong working relationships. As a young youth worker you are generally provided with additional support, whether through management or support people that help aid in your work. I had been a part of a group that required additional support people; they helped to advise us through decision making processes, planning and events etc.

We ran a specific event annually. It was very engaging and a different way for us to connect with young people. We planned to continue to run this event. However, our support people thought that by running this event we weren't targeting the age group that our team catered for and we were told we couldn't run this event anymore. Members of the team were quite discouraged by this decision as we felt they didn't really take any of our input on board given we made it clear we wanted to keep the event as is. The result was that we were made to change the event entirely.

Months later in a separate meeting, another outside advisor for the group suggested that we expand more with our projects in terms of who we engage with. They gave the idea to do projects or events with those who don't necessarily fit within our targeted age range. This caused a lot of confusion for our team as we'd previously been criticized for doing exactly as suggested, yet our support people approved the idea once it came from another advisor. This highlighted huge inconsistency in the way they worked with us. Members felt as though their voices were undervalued and taken out of decision-making processes as a whole.

PERSONAL REFLECTIONS:

Some key learning I have taken away from this experience was to hold people more accountable to what they say and do, especially in spaces that effect young people. Young people in general have the most influential voices and people forget this. It is important to ensure that anyone who comes into these spaces is here for the benefit of young people. Young people's voices have so much power and therefore should be used. I've learnt to ask more questions and not be afraid in doing so even if it's months later.

Asking for outside help is something I think a lot of us forget we can do. Usually in these situations we tend to try and go with the flow as we don't want to create any conflict but in doing so the issues continue and nothing changes. It is always ok to ask for help. Lastly, I've learnt that I should never let anyone undervalue my voice. If I were to be in a similar situation again, I would ensure to bring up the concerns straight away or as soon as possible and collectively try to resolve them.



YOUTH WORK ONLINE TIAKI TAIOHI Ā-IPURANGI

This third edition of the Code of Ethics recognises the emergence of social media over the past decade and the general significance of the internet as a social space for young people.

Digital connectivity has the potential to enhance Youth Work relationships when carefully considered.

Youth workers are encouraged to reflect on clauses that include reference to Youth Work online. The following reflective questions are offered to inform organisational policies and strengthen practice.

We are not providing restrictive direction or 'answers' to these reflective questions. General ethical principles and clauses remain relevant, as the contexts for young people and Youth Work evolve. Remember that youth workers once debated giving their home phone number to young people and today are debating being Facebook friends; the core ethical principles are consistent.

DIGITAL CHECK-UP FOR YOUTH WORKERS

WHAKAMĀTAUTAU TUAKIRI Ā-MATI MO TE KAITIAKI TAIOHI

THINKING ABOUT YOUNG PEOPLE ONLINE

1. Are you familiar with the latest technology that young people are using? How familiar do you need to be?
2. Are you aware of the digital access that the young people you work with have? Are there opportunities to help develop their 'digital literacy' and their 'digital citizenship'?
3. Are you having non-judgemental conversations with young people about how they are using social media, and giving opportunities to think about how they can use it positively? This is particularly important to help develop a culture in which (cyber)bullying is seen as unacceptable.
4. Can you encourage young people to think about what their social media presence may look like to an alien who landed? What values do they want to stand for?
5. Have you worked with young people to devise clearly displayed 'guidelines' that the entire group can sign up to? How clear are you about what is (not) acceptable to share online from your programme?
6. What would you do if you discovered young people were engaging in harmful behaviour online or sharing inappropriate content with each other? At what point would you talk to your colleagues, manager, supervisor, parents or police?
7. Are there discussions between the youth group, organisation or programme and parents to ensure a consistent message is presented to young people?
8. Do you need to obtain permission from parents for contacting young people

via digital or mobile platforms, or using their photos? How does it vary based on the age of the young people involved?

THINKING ABOUT YOURSELF AS A YOUTH WORKER, PERSONALLY AND PROFESSIONALLY, ONLINE

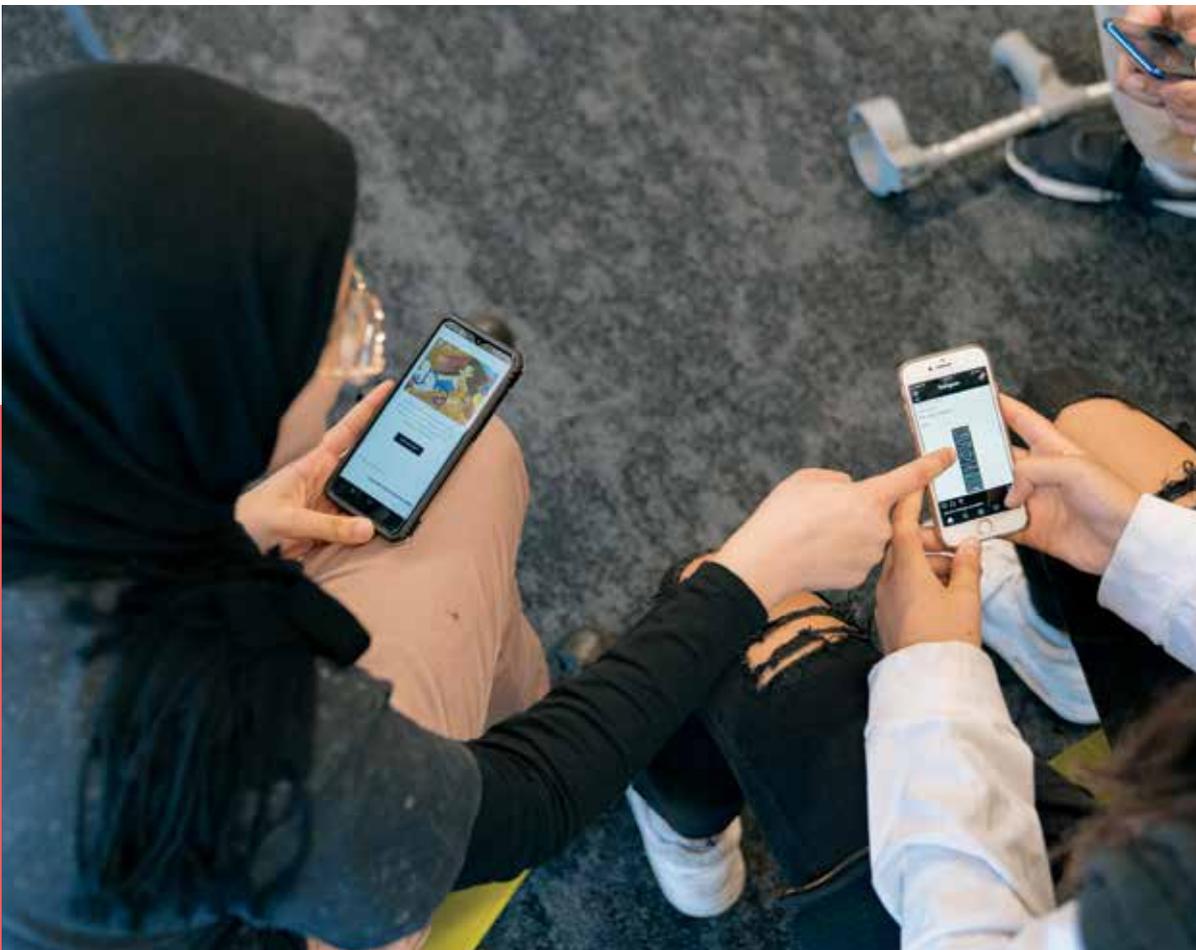
9. What will young people find when they Google your name?
10. What are the advantages and disadvantages of youth workers having two Facebook accounts?
11. Are you prepared to grant your manager access to your social networking accounts?
12. Have you established a curfew for exchanges of messages on social media or via text?
13. Are you using clear and unambiguous language in texts or emails? Are you using emoji and abbreviations, such as LOL and xx, and is there any chance these might be misinterpreted?
14. Have you discussed whether a separate mobile device should be used for work? Do you have photos of young people kept on your phones?
15. Have you developed a policy for dealing with pastoral questions, disclosures and suicidal 'cries for help', with an accessible list of contacts for staff or appropriate other supports?
16. If you would have another person in the room in a physical meeting, would you have another person in the online conversation?

The above questions have been adapted from the work of Dr Bex Lewis, author of Raising Children in a Digital Age (2014).

CONVERSATIONS FOR YOUTH WORKERS TO FACILITATE WITH YOUNG PEOPLE

- How do you keep yourself safe? Do you share personal information? Do you talk to people you don't know online?
- What would you do if you felt unsafe or experienced/witnessed something negative?
- What positives does social media give you?
- How does the internet help you learn?
- How have you been inspired online?

Adapted from Dr Claire Edwards (2018) Social Media and Mental Health: Handbook for Parents and Teachers.



SUGGESTIONS FOR ORGANISATIONS

HE KUPU ĀWHINA I NGĀ RŌPŪ

In order to get the most out of the Code, this section is designed as a resource for organisations, managers and youth workers to implement the Code of Ethics in their workplace and Youth Work relationships.

BUILDING AWARENESS OF THE CODE

- Consider how all staff, youth workers, wider team members, governance, paid staff, and volunteers are able to access the Code. This includes referring to the Code in induction of new team members, and in the organisation's policies and procedures.
- Consider how young people, their whānau and the community generally are able to access the Code of Ethics. This includes putting up posters, noting the Code on any enrolment or consent forms, and having full copies of the Code available.

EMPLOYING ETHICAL YOUTH WORKERS

- Refer to the Code at all stages of recruitment of new team members, including advertising, application forms, job descriptions and employment/volunteer agreements.
- Include the Code in job interviews by asking both general questions of knowledge, as well as specific questions around ethical dilemmas applicants have faced.
- Where your organisation has another Code of Ethics/Practice, consideration should be given as to which takes

precedence where there is a clash. Please note that any members of Korowai Tupu (the professional association for Youth Work in Aotearoa) are accountable to this Code.

SUPPORTING ETHICAL YOUTH WORKERS

- Youth workers are given copies of the Code as part of their induction.
- Youth workers are supported to receive training on the Code (internally and externally).
- Have regular team discussions around common or challenging ethical issues, using the Code as a framework.
- It is important to resource youth workers with financial, philosophical and practical support to comply with the Code.
- Provide for ongoing supervision for youth workers that encourages them to use the Code of Ethics as a framework to discuss challenging ethical situations.

OTHER RESOURCES

- The **Mana Taiohi Self Review Tool** is based on the principles of Mana Taiohi and the Code. It is a tool to support organisations to identify where their practice is strong, and where it needs to develop, including recommendations to support growth. It can be accessed at arataiohi.org.nz.
- *Kaiparahuarahi* (the journal for Youth Work in Aotearoa) supports great ethical practice and development, in particular the first issue focuses on ethical Youth Work practice.
- Membership of Ara Taiohi and/or Korowai Tupu.

SUPERVISION SUGGESTIONS

ARA KI TE KAITIAKITANGA

CONSIDERING SUPERVISION

Youth workers have supervision as a parallel function to their work with young people. It is a rhythm that echoes the journeys we walk with young people. Supervision can be the best form of regular reflection to process ethical issues and assist youth workers in making better decisions. Supervision is an excellent form of debriefing, providing ongoing training and professional development.

DEFINING SUPER-VISION

Supervision helps youth workers 'see' their 'vision' for this work. It's less about 'oversight' and more about how 'super' your 'vision' is. This is an opportunity to reflect in hindsight, gain insight for the present and think ahead with foresight. Organisations benefit when youth workers dedicate regular time and space to this way of reflecting. It is the mutual responsibility of organisations and youth workers to initiate, negotiate and ensure supervision occurs.

CREATING SUPERVISION

There are a number of ways that supervision can be structured, as long as certain functions are upheld. Succinctly, supervision must be a space for supporting, learning and managing Youth Work. The support function is responsible for hauora, self-care and wellbeing. The learning function focuses on skills, competence, professional development, feedback and reflection. The managing function addresses accountability, administration, workload and performance. All three functions are connected and together comprise a framework for increased ethical awareness.



FORMING SUPERVISION

There are some challenges related to providing supervision. Therefore, we recommend that organisations and youth workers are creative in the ways supervision is structured. Here are a few options:

- Internal supervision refers to the relationship youth workers have with their manager within the organisation.
- External, clinical or professional supervision usually happens with someone who is not directly involved with the organisation. Paid youth workers deserve a specialist, trained supervisor, who they meet with on a regular basis (usually monthly for full-time youth workers).
- Group supervision can be either internal or external and is excellent for part-time youth workers and volunteers. A facilitating supervisor should hold responsibility for monitoring the group's process. This can be good value for money and time-efficient.
- Peer supervision relationships can develop between two youth workers, who create a clear process for retaining the integrity of supervision. Care must be taken that this does not devolve into gossip sessions or collusion. It is helpful if both youth workers engage in some training about supervision.

VALUING SUPERVISION

There is no industry standard for paying external supervisors or budgeting for supervision. There is a continuum of options:

- Supervisor is paid an hourly rate or a periodic fee, usually ranging between \$90 and \$150.
- Supervisor, youth worker and employer mutually agree on an arrangement that does not necessarily involve money known as contra.
- Supervisor volunteers their time for free known as pro bono.

QUALIFYING SUPERVISION

There is currently available a reasonable range of qualifications in supervision (mainly for supervisors, and a couple for supervisees). We believe the process of supervision is enhanced if supervisors have committed some time to studying the field of supervision. Youth workers and employers should ask prospective supervisors about this subject.

PLACING SUPERVISION

There are a number of confidentiality issues related to discussing young people and aspects of Youth Work in public places. We never know if the person sitting next to us is listening or if they are connected to the people we might be talking about! We recommend that supervision does not occur in cafés, although coffee certainly helps fuel discussion! Supervisors and organisations may create dedicated spaces to meet. Alternatively, youth workers may decide to have supervision whilst walking along the beach or sitting in a park.

RESOURCING SUPERVISION

To complement the information in this resource, we recommend the Supervision Scrapbook

<https://arataiohi.org.nz/publications/supervision-scrapbook-2/>

Or checking out our Supervisor Directory

<https://arataiohi.org.nz/career/supervision/find-a-supervisor/>

6 COMPONENTS OF ETHICAL MATURITY FOR YOUTH WORKERS

NGĀ WĀHANGA
E ONO O TE
TOHUNGATANGA
MATATIKA MO TE
KAITIAKI TAIOHI

What happens if you face an ethical dilemma that feels extremely complicated and you're confused about how the Code of Ethics clauses can help?

The following model invites us to an ethical journey, acknowledging that we never arrive at the destination, and that the ethical maturity of youth workers needs to develop continually.

We encourage youth workers to reflect on these components. What feels most relevant at this point in time? Perhaps use this model in an upcoming supervision session as a basis to explore how you are growing in your ethical maturity.



This framework is adapted by Jane Zintl and Rod Baxter (in the first issue of *Kaiparahuarahi*) from *Ethical Maturity for the Helping Professions* by Michael Carroll and Elisabeth Shaw (2012). They're careful to point out that this model is not sequential, but rather an interconnected and interwoven process with a sense of chronology. They also emphasise that the six components are not necessarily equal and our own personal struggles or interests will influence our focus. These concepts have been renamed and reworked, not out of disrespect to these pioneers, but rather to honour their thinking and ensure it is most readily available in our South Pacific Youth Work context.



BIBLIOGRAPHY

NGĀ TORONGA

4



This bibliography collects many of the sources that have informed both past editions of the Code of Ethics as well as this current version. We have chosen a bibliography rather than a reference list as that lets us capture as many of the sources used as possible rather than just those that are cited.

The referencing style used in this version of the Code of Ethics is APA 7th edition.



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HE KARAKIA WHAKAMUTUNGA

Kia whakakororia kia Ihoa te Kaihanga o ngā mea katoa

Kua mutu ai i nga mahi o te kaupapa nei, mai te timatatanga
tae noa mai ki te whakamutunga

Kia whakaungia mai to koutou arohanoa, paiheretia ki te
rangimarie i nga wa katoa

Ki runga nga hunga tangata katoa o tenei kaupapa o te ao
hunga taiohi nga hapori taiohi

I te ara takatu o nga hunga kaimahi mana Ara Taiohi I raro te
maru o te kaihanga te runga rawa,

Ki te whai ao, ki te ao marama

Unuhia te uru tapu nui! Unuhia te ao kikokiko! Unuhia te ao
wairua! Kia watea!

Kia watea, kia mama, te ngakau, te tinana, te hinengaro, te wairua

Koia ra e Rongo, ko Ranginui e tu iho nei, ko Papatuanuku e takoto nei,
Whakairihia ake ki runga,

Kia watea, kia watea,

I runga i te manaakitanga o te runga rawa, i te Aitanga a
Te Mangai o Ngariki,

Tuturu whakamaua kia tina!

Tina!

Haumi e! Hui e!

Taiki e!

James M J Makowharemahihi

James Manga John Makowharemahihi
Kaumatua Ara Taiohi

*Uri o Te iwi Morehu; Atihaunui-a-Paparangi, Ngati Apa-Rangitikei; Ngā Rauru-ki-Tahi;
Ngati Pakakohi/Tangahoe; Ngati Ruanui/Ngā Ruahinerangi; Taranaki/Te Atiawa;
Ngati Hauiti-Rangitikei; Ngati Whitikaupeka; Ngati Rangi-Ruapehu; Ngati Tuwharetoa;
Ngati Mahuta/Waikato/Ngati Whawhakia/Ngati Ngaungau.*

CODE OF ETHICS: AT A GLANCE

NGĀ TIKANGA MATATIKA – HE TUKUPOTO

Code of Ethics: At a Glance has been designed for volunteers, and as a useful quick reference guide for all youth workers. Any paid youth workers, and any youth worker with overall responsibility for a youth programme, needs to be familiar with and trained in the full Code of Ethics.

1. Hononga Matua | Primary Relationship

The youth worker's **primary relationship** is with the young person/young people they engage with.

2. Whanonga Matatika | Behaviour Covered By The Code

Youth workers are **positive role models**. This Code covers any behaviour, whether connected to their work or personal time, in person and online, when it relates to or affects a youth worker's practice.

3. Iho Pūmanawa | Strengths-Based

Youth workers support young people to **identify and work** to their strengths.

4. Ngākau Pono | Integrity

Youth workers act with **integrity, honesty and impartiality**.

5. Whakaaetanga Matatika | Informed Consent

Youth workers will clearly inform young people that they have the **choice** to be in a Youth Work relationship, in a way that is accessible and understandable to the young person.

6. Ko Au, Ko Koe, Ko Tātou

Youth workers acknowledge and support young people to explore their own history and how this **influences** their lives.

Note: The heading for clause 6 is in te reo only as this best summarises the clause and does not need to be translated fully into English.

7. Te Whakapapa O Aotearoa | Understanding Aotearoa

Youth workers understand the history of Aotearoa that begins with **Tangata Whenua**.

8. Tūhonotanga | Connectedness

Youth workers will endeavour to relate to, create, strengthen and maintain young people connections to their **key social environments**.

9. Mahitahi | Collaboration

Youth workers build **relationships and networks** with other youth workers in order to gain collegial support and to share experiences, skills and knowledge.

10. Ngā Tikanga | Rights And Responsibilities

Youth workers **respect the rights** of young people that they work with and support them to respect the rights of others.

11. Ā-Ipurangi | Youth Work Online

Youth workers **transfer in-person practices and decision making** into an online context.

12. Mana Taurite | Equity

Youth workers ensure that their practice is **equitable**.

13. Mata Huhua | Diversity

Youth workers **respect and value** the young person's culture.

14. Kia Awatea | Transparency

Youth workers are **open, honest and accountable** to young people.

15. Matatapu | Confidentiality

The young person's ability to **trust** the youth worker is key to the Youth Work relationship.

16. Ngā Tauārai | Boundaries

Youth workers **create and maintain** culturally and age-appropriate physical, emotional, sexual, spiritual and online boundaries.

17. Kia Mataara Ki Ngā Ripa Tauārai | Knowing Your Limits

Youth workers understand their **role and responsibilities**, and that the Youth Work relationship has limitations.

18. Kia Aroā | Self-awareness

Youth workers and their organisation take responsibility for the youth worker's overall **hauora**.

19. Āu Ake Whāinga | Personal Agendas

While youth workers may agree or disagree with other's beliefs, values and behaviour, they will treat all people with **respect and dignity**.

20. Haumarū | Safety

The **holistic safety** of young people is paramount within the Youth Work relationship.

21. Whakamana | Empowerment

Youth workers acknowledge the mana of young people, and from this their **right** to participate.

22. Kaitiakitanga | Supervision

Youth Workers actively participate in **regular supervision** (such as individual, group, peer or team supervision) with skilled supervisors.

23. Te Rangahau Me Te Arotake | Research And Evaluation

Youth Work practice is informed by relevant **research and evidence**.

24. Te Whakapakari Me Te Ako | Professional Development

Youth workers actively reflect on attitudes and methods, and are **open to learning** from a variety of spaces, including indigenous, informal and evidence-based mātauranga.



FOR MORE INFORMATION ON OUR CODE OF ETHICS

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CODE OF ETHICS FOR YOUTH WORK IN AOTEAROA NEW ZEALAND

THIRD EDITION

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