

Stakeholder Input Report

# Informing Mauri Tipuranga

APRIL 2024



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COMMUNITY  
TRUST



**Ōhinga Tū**



empowered young people | *Kia Tūmanakotia*

## Acknowledgements

The opinions, findings, recommendations, and conclusions expressed in this report are those of the author and are not the official position of the Visionwest Community Trust or SkyCity Community Trust.

The report was written by Naya Luna Williams (Ngāti Kahungunu ki Wairoa) who was contracted for the purpose of completing this report. Naya has a Bachelor of Arts, with First Class Honours in Psychology and Criminology. She has worked as a youth worker prior to her training towards a doctorate in Clinical Psychology. Naya has completed kaupapa Māori rangahau in partial fulfilment of her degree, which included facilitating hui to gather stakeholder perspectives on future service delivery and design for Māori.

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# Executive Summary

## Introduction

This report provides a summary of stakeholder input to inform the possible future development of Mauri Tipuranga – a training programme, including tools and a model of practice for youth workers in Aotearoa New Zealand. The report was initiated by Visionwest Community Trust with philanthropic support from SkyCity Community Trust. The report presents an overview of the existing youth work training resources in Aotearoa and identifies training and access gaps which Mauri Tipuranga could potentially address. A summary of stakeholder input on the current training gaps and potential value and feasibility of Mauri Tipuranga is provided.

## Findings

Stakeholder feedback indicated that there are several limitations with youth worker training currently available in Aotearoa New Zealand. These limitations are perceived to have negative impacts on the professionalism and quality of youth work practice nationally. Stakeholders noted that many youth workers have limited access to relevant training due to issues related to accessibility, cost, and time constraints.

Many youth workers have no formal training in youth work, in part because there is no legislative requirement for youth workers to gain a recognised qualification. Moreover, existing training programmes are completed at a point-in-time with no ongoing supervision of practice in the trained frameworks to ensure consolidation of learning. Formal courses are usually attended by individual workers rather than whole teams, meaning that the skills are not consistently known or applied by all members within a team. Most training courses are not well suited to whole-of-team training.

Stakeholders emphasised that the proposed Mauri Tipuranga youth worker training programme would be a welcome addition to the sector if it were highly

accessible to urban and rural youth workers with the option of a whole-team approach (training all members of a youth work team), and if it included follow-up supervisory and training support to maintain the new knowledge at an affordable cost for social service organisations. They expressed an interest in having modules that weave together knowledge and skills which can be revised over time for relevancy and responsiveness to rangatahi diversity and different social service settings.

Key additional recommended training areas were: knowledge about working with migrant and ethnic communities, working with the rainbow community, the impacts of colonisation, and detailed information on working with Māori and Pasifika rangatahi. There was a strong desire for training which has a practical focus.

Stakeholder input was compiled into proposed enhancements and a decision-making checklist to provide a framework for the proposed programme's continuous evolution to ensure it would meet the dynamic needs of youth workers and rangatahi in the years to come.

## Recommendations

The stakeholder findings indicate a desire in the sector for a new form of youth worker training which:

- Has a reasonable cost from an employer perspective.
- Can be done as an individual or as a team.
- Has accessible online resources.
- Evolves via ongoing collaborative discussions with diverse knowledge holders in the field.
- Has a strong cultural basis in Te Ao Māori.
- Has the multiple components of a 'model of practice' to ensure the knowledge and skills can be maintained beyond the initial training days while still maintaining flexibility for local innovation.

## Background

### Rangatahi in Aotearoa

Rangatahi (young people or youth) age 12-24 years comprise approximately 17% of the population of Aotearoa New Zealand. This equates to 850, 000 people.<sup>1</sup> The age range definition of rangatahi varies across different settings and contexts with government ministries describing ranges that span between 10-24 years old.<sup>2</sup>

Rangatahi are perhaps better understood by stage rather than age, with this period of development typically providing increased freedom in which to develop one's identity, weave connections to others, and exercise autonomy to grow aspirations, skills, and pathways for the future.

Rangatahi face natural challenges as they move through this life stage with many able to develop resilience through strong friendships and family connections where they feel safe and loved (Ministry of Social Development, 2021). Many, however, face persisting challenges such as experiences of discrimination (Carlson et al., 2022), with challenges exacerbated by environmental circumstances, a recent example being the disruptions caused by COVID-19 (Martin Jenkins, 2021).

In 2021, the Ministry of Social Development funded the Youth Health and Wellbeing Survey, titled What About Me? This captured perspectives through surveys of 7209 young people in years 9 to 13 in mainstream schools. The survey was also distributed to 502 rangatahi in community settings, through avenues such as alternative education providers or social service organisations working alongside rangatahi.<sup>3</sup>

Findings captured in the Community Cohort Report (2023) revealed rangatahi in the

community had particular concerns relating to mental health indicators, including greater reports of self-harm, suicidal ideation, and suicide attempts. Further, they reported less stability in their home base, and greater worries about being able to afford basic needs such as food, rent, and transport. The authors of the study concluded that it was, "the responsibility of Aotearoa New Zealand to ensure this cohort have access to the support they need." (p. 15).

Regarding avenues of support, rangatahi in the community cohort felt less accepted by their community and had more negative experiences in health and education settings than those in the school cohort. These findings highlight that rangatahi in community samples not only face significant challenges but do so without sufficient meaningful support from the agencies which are typically expected to meet their needs.

Importantly, across both studies, of the rangatahi who said they had someone to turn to if they were going through a difficult time, 22% of those in the community cohort indicated that that person was a youth or social worker. This compares to only 8% of individuals in the school sample. These findings suggest that many rangatahi in difficult circumstances with high levels of need rely on youth workers within community organisations for support.

### Youth Workers

The 2018 New Zealand census recorded 2379 individuals stating their occupation as youth worker, with more than 50% of these youth workers living in the Tāmaki Makaurau Auckland, Waitaha Canterbury and Te Whanganui-a-Tara Wellington urban regions (Stats NZ, 2018).

1 Estimate obtained from Te Manatū Whakahiato Taiohi Ministry of Youth Development (2023) briefing to the incoming Minister Youth.

2 Ministry websites vary. For example, as at 17 November 2023, Ministry of Māori Development, 10-24 years <https://www.tpk.govt.nz/en/nga-putea-me-nga-ratonga/rangatahi/rangatahi-manawaroa> Ministry of Youth Development, 12-24 years <https://www.myd.govt.nz/young-people/youth-plan/youth-plan.html> Ministry of Business Innovation and Development 15-24 years, <https://www.mbie.govt.nz/business-and-employment/employment-and-skills/regional-skills-leadership-groups/nelson-tasman/regional-workforce-plans/regional-workforce-plan/new-content-page/rangatahi-helping-our-young-people-thrive-in-the-workforce/>

3 The community cohort sample included rangatahi from age 12 to 20 years old, with 60% of rangatahi aged between 16 and 20 years old.

Youth workers are a crucial part of the voluntary and paid workforce in Aotearoa New Zealand. They work alongside rangatahi with diverse backgrounds and identities, supporting them to thrive in challenging circumstances.

## Youth Work Training

At present, in Aotearoa New Zealand, there are no specific training requirements needed to practice as a youth worker. This means organisations that employ youth workers have the freedom to determine the skills that an individual possesses to work alongside rangatahi. As a result, the type and quality of intervention approaches that youth workers use are likely to vary widely.

There are a small number of NZQA approved youth work training courses available, but the writer was not able to find data on the percentage of currently practicing youth workers who have received formal training. See page 12 of this report for stakeholder comments on the formal training.

While social service organisations have the freedom to create their own youth work training programmes that are best suited to serve rangatahi within their communities and setting, training delivery depends largely on each organisation's level of available resources and expertise. Because most not-for-profit organisations are unlikely to have the resources available to build and maintain the delivery of comprehensive training, youth workers are typically required to fall back on the skillsets they brought to their roles. In many cases, these existing skillsets will be forged from life experiences rather than training courses.

Ara Taiohi –the peak body of youth development in Aotearoa New Zealand – is attempting to advance youth work competencies and practice and increase the professionalisation of the youth worker role. In 2017, their efforts resulted in the establishment of Korowai Tupu, a professional

association tasked with endorsing quality training programmes and offering an accreditation pathway to youth workers. Membership of this association is voluntary.

A recent review of Aotearoa's Youth Development research commissioned by Ara Taiohi, Deane et al., (2019) highlighted that "Time pressures, lack of resourcing and financial insecurity combine to create major access barriers for youth workers in terms of training and ongoing support, which inevitably impinges on quality practice." (p.43). As such, despite efforts to better connect the sector and increase professionalism (see Appendix A for examples of endorsed courses), accreditation appears to remain limited to a small percentage of youth workers overall. A summary captured in Appendix B shows that in their first six years since inception, Korowai Tupu members who have completed accreditation and expected training currently comprise 5.3% of paid youth workers in Aotearoa New Zealand<sup>4</sup>. Based on the 2018 census data, this would equate to 127 of the 2379 paid youth workers.

Factors which may be limiting membership uptake could include its voluntary nature, the time-commitment and cost required to complete an endorsed training course, and ongoing membership fees. Further, the requirements for courses to receive endorsement from Korowai Tupu do not appear to be based on specific criteria or comprehensive models of practice. As such, there is likely to be considerable variability in the depth, duration, knowledge, and skills youth workers acquire across the Korowai Tupu endorsed courses. The voluntary nature, cost, time-commitment and variability may make it challenging for employers to commit to professional association membership for their staff. Hence, while the Korowai Tupu aims are laudable, it faces a range of challenges in motivating the sector to professionalise.

4 Ara Taiohi membership information detailed in this report was retrieved on 17 November 2023 from <https://arataiohi.org.nz/korowai-tupu/membership/find-a-member/>. Approximate percentages were based on the 2018 census, which records a total of 2379 youth workers in Aotearoa. Retrieved from <https://figure.nz/chart/1234x8piQUCfZlpk>. Importantly, these statistics are outdated, and there may be a larger total number of youth workers in Aotearoa should population increases occur.

## The Emergence of Mauri Tipuranga

Visionwest recognised that youth workers often arrive at social service organisations with little or no formal training, and, once hired, there is often limited capacity for them to take time out of mahi to upskill via formal training providers. Through their My Whare pilot,<sup>5</sup> Visionwest initiated the development of Mauri Tipuranga – to ensure there was a comprehensive programme of training, including tools and resources which could form a model of practice for youth workers at Visionwest.

Mauri Tipuranga is an ingoa gifted by Fred Astle, the Pou Whakarae for Visionwest, who is responsible for Māori service development. Figure 1 provides details of the ingoa.

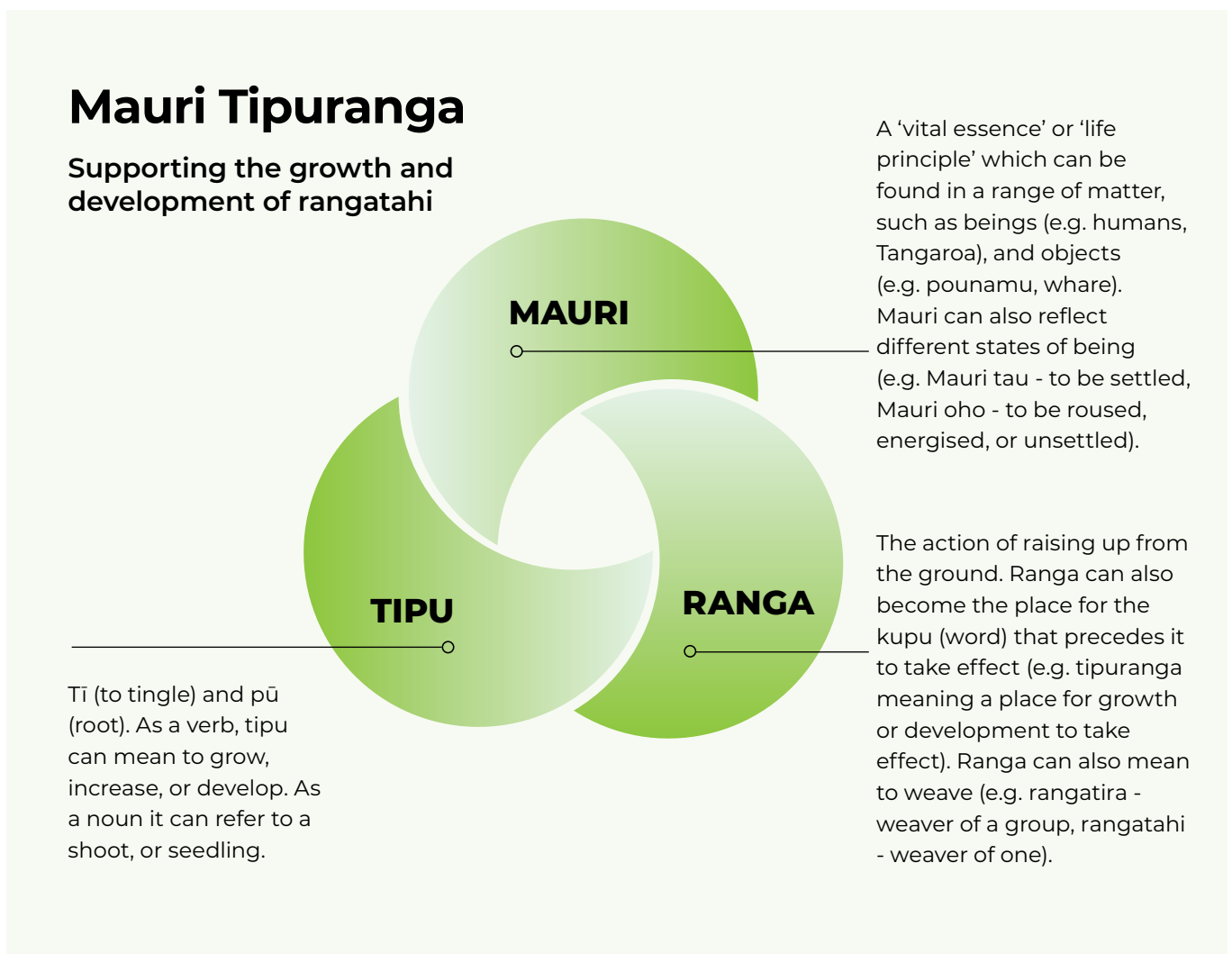


Figure 1. Mauri Tipuranga meaning

<sup>5</sup> My Whare is a youth homelessness initiative in Tāmaki Makaurau to place rangatahi in tiny homes, where they are supported by youth workers and the property-owning host families.

From 2022-2023, SkyCity Community Trust provided a financial grant for initial pilot programme content and model of practice elements to be developed. Five youth worker training modules were developed and tested over this period. The work was led by Michael Williams, a registered Clinical Psychologist, who utilised evidence-based research alongside consultation with experts in the field of mental health, youth work, and primary health care.

## A Model of Practice as a Foundation

A Model of Practice is an intervention framework consisting of evidence-informed practices including cultural practices. Each component of the intervention is accompanied by training and supervisory support to help youth workers implement the practice consistently, yet also flexibly, with rangatahi.

In the proposed future state of a Mauri Tipuranga model of practice, it will include a set of generic tools (e.g. practical strategies on how to respond to challenging behaviours), Māori cultural understandings on youth work, youth development principles, working with diverse communities, trauma-informed practice, and common intervention strategies which can be flexibly adapted for the local context.

The training is intended to be set at a reasonable cost and to be accessible by being delivered directly to youth work teams in their own workplace. This would be achieved via developing trainers and supervisors within social service agencies, so that NGO's can run the programme with a high level of autonomy. We would work alongside Korowai Tupu to ensure the training met criteria to become one of its endorsed training courses meaning attendees could also register as professional association members.

The model of practice would suit social service agencies who seek the following:

- Reasonable cost, accessible and practical-oriented training in the workplace with minimal disruption to workloads.

- An approach that can be used with all youth work staff, including those who do not have formal qualifications/training in youth work.
- Tools for measuring the effectiveness of the model of practice with their rangatahi.
- Practice components derived from interventions with known effectiveness/evidence.
- Cultural components derived from expert knowledge holders.
- Ability to adapt the materials to fit local cultural perspectives and context.
- Ability to train their own trainers and supervisors to become self-sufficient in training delivery.
- A supervision protocol to assist youth workers to practice the model over time with flexibility and consistency.
- Access to a digital library of training and practical resources for their staff.

## Construction of Initial Modules

The existing five training modules were designed to equip participants with knowledge and practical intervention strategies in trauma-informed care, responding to high-risk behaviours (such as suicide threats), and youth development principles.

The intention is for existing and future modules to integrate knowledge throughout as to how to work with rangatahi Māori and their whānau in a mana-affirming manner through consideration of Te Tiriti o Waitangi, Mātauranga Māori, Tikanga Māori and Māori models of engagement. Additional modules would be created with a focus on content relevant to working with migrant and ethnic communities, and content relevant to working with queer, gender diverse, takatāpui and intersex rangatahi. A summary of existing modules is provided in Figure 2 on the following page.

In addition to the core modules, a set of rangatahi resources is in the process of being created for youth workers to utilise directly in their work with rangatahi. These resources focus on key areas of need and skill acquisition central to rangatahi development such as communication,



employment, and renting. The ability for these resources to be used collaboratively was central to their initial development.

## An Opportunity to Grow Mauri Tipuranga

As part of the My Whare pilot, a Visionwest youth worker received the initial training directly from Michael Williams, including follow-up supervision to support her to act in accordance with the model of practice during the delivery of that pilot programme. As a participant in the stakeholder

hui, this My Whare youth worker described her increased capacity to work effectively with rangatahi and spoke of her enthusiasm to see this training made available to youth workers across Aotearoa New Zealand.

Visionwest hopes to further develop Mauri Tipuranga through a Mātauranga Māori lens and create/sustain an online platform with accessible content including videos, podcasts, and downloadable tools able to be accessed by practitioners working with rangatahi in a wide range of settings.



Figure 2. Mauri Tipuranga Existing Modules

## Stakeholder Input Methodology

Between the months of August and November 2023, Visionwest, in collaboration with Lynton Consulting, sought stakeholder input to inform Mauri Tipuranga. Hearing from youth workers, those who employ youth workers, representatives from diverse groups, and Mātauranga Māori experts was considered crucial to learning more about how Mauri Tipuranga can be adapted to be a meaningful resource and training for all who work alongside Rangatahi.

### Aims and Objectives

The aims of stakeholder input included gathering insights regarding various aspects of youth worker training. More specifically, to gain perspectives on meaningful and valuable training, encompassing both their prior experiences and perceived essential components. Additionally, the inquiry sought to identify potential gaps in existing youth worker training programmes, and implications for working effectively alongside rangatahi across youthwork settings.

A further specific focus of stakeholder input was to gather input about the knowledge and skills deemed crucial to enable youth workers to engage meaningfully with rangatahi Māori. Questions related to Mātauranga Māori, Tikanga Māori, Te Tiriti o Waitangi, colonisation and how to support healing from Māori perspectives were included.

It was considered important to gather input through a range of formats to ensure stakeholders had opportunities to contribute within the short timeframe, irrespective of their current circumstances and competing demands.

### Data Collection Methods

Stakeholder input was gathered through a range of formats, including focus groups, individual meetings with relevant stakeholders and collective bodies, and a targeted questionnaire. Virtual and in-person methods were utilised. This provided opportunities for kanohi ki te kanohi connection and whanaungatanga, while also allowing

engagement with individuals who were not based in Tāmaki Makaurau. To complement qualitative interviews and focus groups, an electronically distributed survey was circulated among established networks, as detailed in Appendix C, to further broaden the scope of perspectives and insights gathered on the subject.



**I wanted to take part because I am passionate about supporting young people. Youth Workers are on the front line of supporting rangatahi in their day-to-day life, especially vulnerable children who live in residential care.**



**They need more support to do a better job by our young people.”**  
*Youth Worker, five years' experience*



### Recruitment and Eligibility

Stakeholders were recruited through a mixture of direct sampling, snowball sampling, and distribution of a flyer via collective youth work body email distribution lists and online platforms used by youth workers. Stakeholders were also encouraged to distribute the flyer further following initial hui. A copy of the flyer can be found in Appendix D. Initial stakeholders that were the focus of recruitment for this input phase included youth workers, those who work with or train youth workers, and Māori with relevant experience or Mātauranga Māori to inform Mauri Tipuranga.

### Stakeholder Characteristics and Avenues of Engagement

A total of 13 stakeholders provided input. Stakeholders included voluntary and paid youth workers, Mātauranga Māori experts, employers of youth workers, team leaders of youth workers, and those involved in relevant rangatahi service design, delivery, and training.

Given the strict timeframe to gather input, the decision was made to preserve stakeholder confidentiality and therefore omit the gathering of

detailed demographic information. Stakeholders were, however, offered an opportunity to consent for demographic information to be captured beside their acknowledgements at the beginning of the report. Broadly, a roughly equal number of

tāne and wāhine took part in the study. Most of those who took part described experience in youth work from 1-5 years, across several organisations. Details of the avenues of engagement are provided in Figure 3 below.

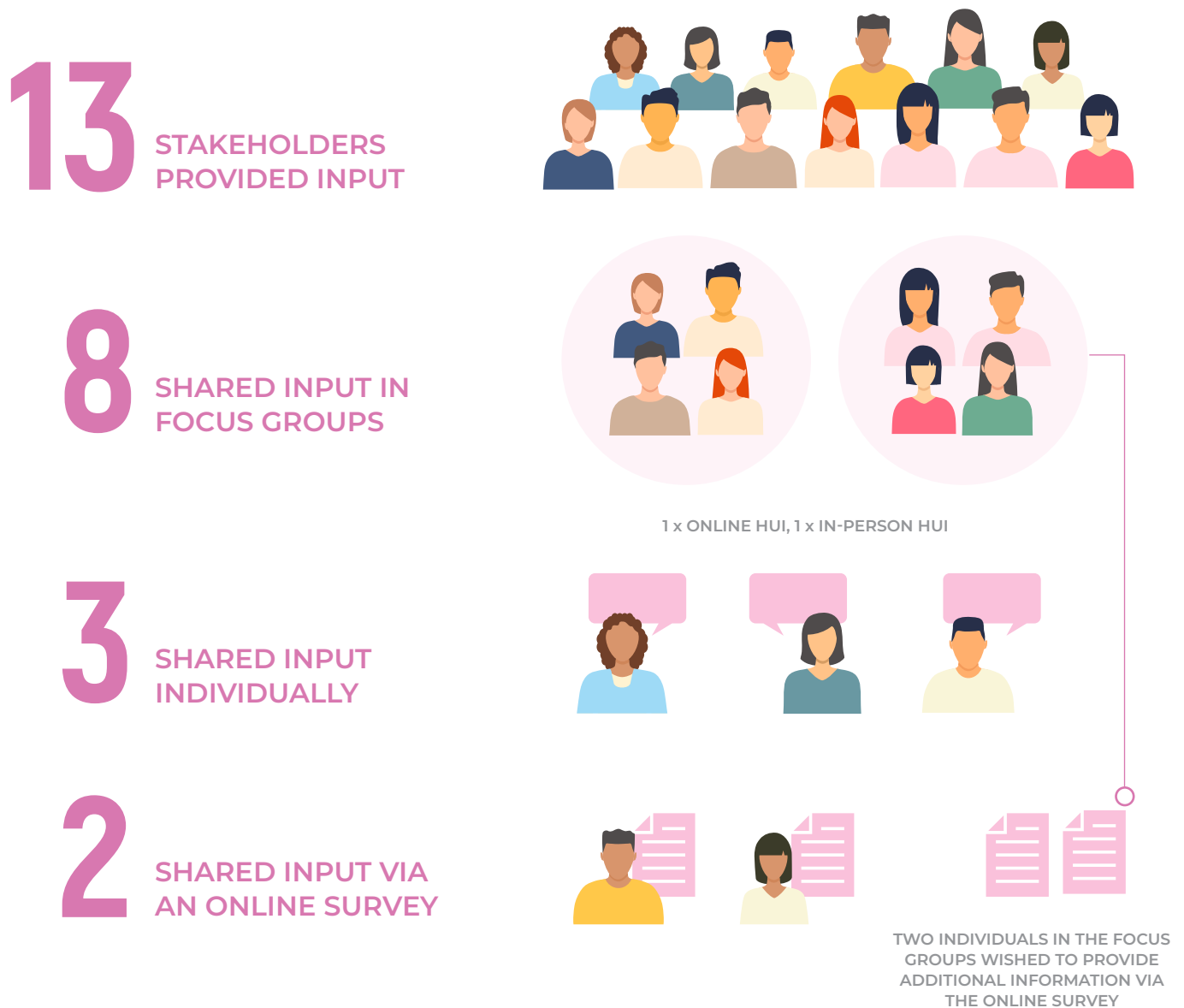


Figure 3. Details of how initial Stakeholders provided Input.

## Summary of Findings of Stakeholder Input

A summary of findings of stakeholder input follows. Areas covered include:

- Details of effective youth work training, including laws and legislation that are considered relevant.
- Relevance and perceived suitability of existing qualifications and avenues of training.
- Gaps in existing training.
- Evaluation of existing Mauri Tipuranga content, including positive impressions and areas for future improvement across Model of Practice, Skills, and Resources
- Suggestions for future content, including the method of delivery.
- Perspectives on the future feasibility and relevance of Mauri Tipuranga.

### Existing Youth Work Training Pathways

Stakeholder feedback on existing youth work training pathways indicated an overlap between perceptions of relevant experience and youth work training.

More specifically, many stakeholders referred to experience in voluntary youth or community work as core and relevant elements of youth worker training. Stakeholders who emphasised the significance of on-the-job learning stressed the value and relevance of an experiential approach to learning and advocated for its recognition as a meaningful form of training alongside knowledge acquisition.

Some stakeholders reported they had received youth work training from organisations which employed them. These trainings, however, focused largely on how to work with rangatahi in accordance with their organisation's policies and procedures rather than skill development.

A few stakeholders had received formal youth work training such as:

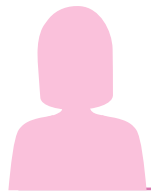
- Korowai Tupu (one stakeholder)
- Praxis (one stakeholder)
- Social Work (Certificate heading up)

What qualifications are relevant to Youth Work? These may be qualifications that you have gained to support you to work as a youth worker, or that you look for if employing someone for a youth worker role?

“



... working in the community - voluntary work. Any qualifications regarding social services.



Social work, psychology, counselling, youth studies, child studies, teaching, childcare, but many people from many different walks of life could approach this field and offer something, even people with sports backgrounds, arts background etc.

”

Notably, the feedback highlighted substantial disparities in the nature and scope of existing youth work training programmes, indicating significant variations across individuals and organisations within the field of youth work. Examples of these variations are reflected in the Gaps in Existing Training section on the following page. Here, many youth workers describe gaining knowledge of these gaps as they worked across different roles, rather than receiving comprehensive training from their first role.

The sample size was small making it difficult to ascertain the specific details that comprised youth work training across organisations. A lack of consistency and overlap in areas covered across organisations also made it difficult to ascertain whether training was comparable with regard to depth, content, and quality.

## Gaps in Existing Training

It is important to note that the scope of this feasibility study did not include a direct review of the content or quality of available formal NZQA approved training courses in Aotearoa New Zealand. Rather, it was based on the participants' own training experiences. As expected, many youth workers did not complete formal youth work certification, which was consistent with existing knowledge of the challenges relating to the cost and time demands of these courses.

Nonetheless, specific gaps in existing training were identified by stakeholders. Many identified these gaps as being the result of the variability in training across respective organisations. Specific gaps in existing training mentioned by stakeholders that were considered relevant to working effectively with rangatahi included:

- Knowledge of when to seek supervision, or input from others, including what situations are important for a youth worker to seek guidance from others about.
- Attachment.
- Trauma-informed care.
- Cultural training for working with youth from diverse backgrounds.
- Maintaining professional boundaries in relationships with youth.
- Knowledge of youth age, attachment, and trauma, especially in residential care settings.
- Engaging youth in prosocial activities.
- Responding to emotional needs of youth.
- Building rapport and bonding with youth based on their terms and interests.

Further input pertaining to significant gaps in existing youth worker training are summarised in three broad themes:

### **Varying Settings Equals Varying Training Needs:**

Training needs for youth workers may vary across different organisations and environments. It is, therefore, important for the management of any given organisation to assess their organisation's specific training needs and work to achieve those while recognising that these training outcomes may vary from one organisation to the next.

Importantly, it was noted that youth workers require a base level of understanding before beginning work with clients of distinct cultural backgrounds and diverse identities. Stakeholders noted that organisations often do not provide comprehensive training that covers this which can result in a lack of meaningful assessments of rangatahi and their needs.



**My observation is that we do a lot of focus on content and tools but not enough on the application or learnings from seeking to apply learning over time.**



**Training Lacks Focus on Application:** Stakeholders observed a gap in the focus of training, noting a tendency for content and tools to be prioritised over the practical application of learning and its sustained implementation.

**Training has Limited Emphasis on Ongoing Ramifications of Colonisation:** Stakeholders reported that there were noticeable gaps in training to support youth workers in their understanding of the ongoing impact of colonisation and its role in shaping societal power structures that are relevant to youth work, particularly when working with rangatahi Māori. This aspect was deemed important and was perceived to receive varying degrees of emphasis within different training courses.

## Imagining Effective Youth Worker Training

Stakeholders envisioned effective youth worker training to include diverse components. Key components are detailed below. Importantly, details related to working with rangatahi Māori and rangatahi from diverse backgrounds are discussed separately:

**Cultural awareness modules:** Stakeholders emphasised the necessity of incorporating into youth worker training cultural awareness modules that reflect the population of rangatahi that

youth workers can come across in their mahi. Stakeholders wished for a greater focus on Pasifika, Asian, Indian, and refugee perspectives, as well as other migrant identities. Some stakeholders felt it would be valuable to have a resource base authored and maintained by community experts that is both accessible online and integrated into training for youth workers dealing with specific client bases.

**Holistic avenues of Engagement:** Stakeholders spoke to the need for holistic avenues of engagement to be prioritised over viewing rangatahi as individuals.

**First aid training:** Stakeholders highlighted the importance of first aid training, including both mental health first aid and physical first aid, as offered by organisations such as St John's.

**Behavioural management:** Emphasis was placed on behavioural management, particularly de-escalation skills, managing conflict, and appropriate consequences for developmental stages.

**Knowledge of services and referral pathways:** Stakeholders suggested that youth workers should be supported to gain a working knowledge of the various agencies and services that may be relevant to rangatahi and their role in assisting rangatahi to engage with those services. Possessing knowledge to understand the roles of organisations such as the Ministry of Social Development, Ministry of Education, and Work and Income were examples. A directory of services was recommended as a resource to facilitate connections for rangatahi, including avenues for funding to carry out work with rangatahi if needed. Youth workers were understood to need, "the skills to make the right referral for their needs while they are on your programme," and, "how to work collaboratively across different agencies and professions."

**Mental Health problem and substance use knowledge:** Stakeholders recommended training in recognising common mental health problems (e.g. depression, ADHD, anxiety, bipolar disorder), neurodiversity, and indications of substance abuse in order to identify these and know when to refer rangatahi onto a professional. A few youth workers noted their uncertainty about when to help a rangatahi manage independently and when to pass information on.

**Ethical scenarios:** Training on managing ethical scenarios, including disclosure situations that may require careful handling and consideration of confidentiality and boundaries. For example, what should a youth worker do if a rangatahi discloses something to them but not their case manager? Power imbalances in different relationships (romantic, social, professional) were also considered relevant to consider. A few stakeholders suggested an opportunity to understand organisational structures may facilitate this, particularly understanding operating lines, should there be cases where management need to be consulted with. Stakeholders felt such training may ensure youth workers can feel supported internally from their relevant organisation if they have difficulties in their role or concerns about staff they are in direct relationship with. Support to reflect on what is and what is not okay to share, and where.

**Supervision considerations:** There was consideration of supervision strategies to ensure youth workers were able to understand ways they could expect to safely offload and manage the emotional impact of their work. Supervision was considered a space to support continued personal development and to keep unpacking what comes up for youth workers in interactions with rangatahi.

**Reflective practice:** Support for youth workers to reflect on sessions. Consideration for how conversation can be an art and purposeful. Reflection in the context of a broader youth worker network was proposed. This would allow youth workers to learn from one another and reflect as a collective, or through peer work. "Empathy, sensitivity, compassion, humility, love, honesty. Ability to build rapport on child/young person's terms."

**Self-care:** How to ensure youth workers are "not taking things home".

**Age-related considerations:** A few stakeholders identified uncertainty as to how a rangatahi's age factors into a youth worker's "duty to disclose." Stakeholders explored scenarios where communication with parents may be necessary for younger rangatahi but may constitute a breach of confidentiality in other cases. Understanding confidentiality and setting appropriate boundaries were identified as crucial components of training.

**Rangatahi avenues for optimal learning and engagement:** Including different avenues of learning, how innate skills can be acknowledged, and how rangatahi may utilise different forms of learning such as tikanga as practice and adventure-based learning. Learning to live intentionally – there was a suggestion for this to be a new module. Cultural matching was also proposed as an avenue to support rangatahi engagement. For example, matching youth workers with rangatahi from similar cultural backgrounds, and for youth workers to see this as a success where appropriate. However, stakeholders acknowledged the need to balance this approach to prevent burnout of youth workers and enable the upskilling of individuals within a team.

**Supporting rangatahi to be active participants in youth worker relationship:** This suggestion may be relevant to a module which introduces resources for youth workers to utilise with rangatahi.

**Experiences of trauma:** Understanding of cumulative impact of trauma, trauma and the ongoing impact of colonisation, and the impact of trauma on the developing brain.

**Understanding of attachment:** Training on attachment including different attachment styles.

**Further considerations that may be relevant included:**

- Considering youth development in the context of an online world.
- Consideration of non-kin relationships.
- Incentivising goals in a way that is not monetary based. Consideration of what “celebration” looks like.

Stakeholder input on laws and legislation pertinent to youth work safety includes the following key responses:

- **Safety Protocols:** Emphasis on a broad range of safety protocols, encompassing aspects related to health and safety, including fire safety.
- **Health-Related Acts (HRA, HCDA):** Recognition of the significance of Health and Disability-related Acts (HRA, HCDA) as crucial legislations for youth workers to be aware of in ensuring safe practices.

- **Child Protection Laws and Code of Rights:** Highlighting the importance of familiarity with child protection laws and the Code of Rights as essential legal frameworks for safeguarding the wellbeing of youth in the course of their work.

**Resources to use with rangatahi:**

Stakeholders had positive impressions of the use of resources with rangatahi, with many indicating these were needed, particularly in a central, easy to access location for youth workers.

**Additional resource suggestions included:**

- Supporting rangatahi to understand politics.
- Supporting rangatahi to be active participants in the youth work relationship.

## Feedback on Model of Practice

Feedback on the idea of a Model of Practice included the importance of establishing core values to serve as a cohesive foundation. Respondents suggested incorporating a visual element, referencing formats like Te Whare Tapa Wha as examples of models which provide ongoing clarity and “core pou” to return to.

There was a call to focus on the core principles underlying the modules, acknowledging the need for a holistic approach beyond just knowledge acquisition, which was considered very important for working with rangatahi Māori. A model of practice that had space to acknowledge the existing skills of youth workers was considered valuable, given the importance of affirming and nourishing these skills during training. A few stakeholders suggested that it would be useful to invest in a collaborative, co-design process to determine a model of practice that is nuanced and adaptable to accommodate for training and learning in different settings and when considering different organisational contexts that youth workers engage in.

“ For Māori it is not just about the hinengaro. We need to consider holistic.

All your youth workers are not blank slates.

It is worth wrestling with what frameworks or pictures or values will hold things together, then allow for lots of collaboration and co-design of what is available to learners and leaders alike (ako).

### Stakeholder Input that Relates to Working with Rangatahi Māori

Broadly speaking, stakeholder input related to working with rangatahi Māori emphasised a focus on depth rather than breadth. One stakeholder offered an example of depth with regard to Te Whare Tapa Wha. They noted that youth workers must learn:

“ How to encourage youth in all areas of Te Whare Tapa wha + Identity (Wairua, whānau, hinengaro, tinana, and whenua). The added dimension of whenua encourages people to connect to the story of the land from which they have come, the story of the land in which they currently live and work, and the story of Aotearoa and Te Tiriti as part of that.

### Te Tiriti o Waitangi Training:

- A one-day training was considered an essential minimum for an in-depth understanding, focusing on the impacts of colonisation and addressing the associated pain and hurt.
- Often Te Tiriti o Waitangi training is limited to exploring the signing of Te Tiriti o Waitangi and what followed, but we need to take a step back from that and consider what it was like before the signing of Te Tiriti o Waitangi. How did Māori live? It was considered important to move beyond the typical training focus on post-signing periods and to instead “rectify the silence” through a focus of training that includes details of Māori in the period prior to colonisation through until 1840.
- Suggestions included helping youth workers to “feel” the story related to Te Tiriti o Waitangi through metaphors.
- The significance of 2040 was noted and the need for a decision about this time as it comes up and a strategic direction of how we want to think about it.
- It was considered important for training to support youth workers to apply Te Tiriti o Waitangi principles effectively in practice.

Further stakeholder feedback is detailed in Figures 4a and 4b, which show a potential avenue for inclusion of stakeholder input in future module revisions.



Figure 4a. Incorporation of Mātauranga Māori, Part 1.





### Te Ao Māori Prior to Colonisation:

- Tikanga Māori.
- Te reo Māori.
- Mātauranga Māori related to whānau, such as childrearing practices.
- Māori values and ways of relating such as tuakana teina roles.



### Forces of Colonisation:

- Understanding experiences Māori faced as a collective such as land alienation.
- Experiences affecting rangatahi such as experiences of state care.
- Support to reflect on how forces of colonisation can show up in the lives of rangatahi. Reflect on how pain and hurt can perpetuate across generations.



### Living in Colonised Realities:

- Reflection of Te Tiriti o Waitangi and how it is interacted with today.
- Reflection on ongoing pain of colonisation.



### Te Ao Hurihuri

- Understanding Te Ao Māori as evolving, including contemporary issues that are relevant.
- Exploring differences across generations.
- Māori youth and the changing relationship this generation has to culture and identity compared to previous generations.
- Exploring current events, e.g. revitalisation of te reo Māori and how these may relate to rangatahi Māori experiences.
- Significance of 2040. Needing to make a decision about this time as it comes up and a strategic direction of how we want to think about it.



### Weaving a Holistic Foundation

- Being able to understand Māori in the context of whānau and collective rather than individualistic.
- Opportunities that youth workers have to continue to build a foundational understanding of Te Ao Māori. For example, avenues to continue to practice te reo Māori, to support pronouncing names correctly.
- Development of understanding of Māori models of health such as Te Whare Tapa Whā, Meihana model, Whiti te rā, Ko wai au, Tikanga as a lifestyle. Prioritising depth and ensuring key components are not neglected, such as whenua within Te whare tapa whā.



### Applying to Practice

- “What would it look like if we were living in line with Te Tiriti o Waitangi.”
- Pūkengatanga. How to recognise skills and abilities Rangatahi have.
- Utilising regular cultural supervision and reflective practice to explore own privilege and values to guide safe work with rangatahi Māori. Values such as humility were considered relevant to ensure youth workers are not trampling on the mana of rangatahi Māori.
- Practice applying models with rangatahi and reflecting on these.

Figure 4b. Incorporation of Mātauranga Māori, Part 2.

## Stakeholder Input that Relates to Working with Rangatahi Pasifika

Stakeholders emphasised the importance of tailored training for youth workers who engage with rangatahi Pasifika, acknowledging the significance of understanding Pasifika aiga (family) through a faith-based lens. It was noted that these faith-based influences can create high expectations for success, career development, education, and prompt employment, which could be challenging for rangatahi Pasifika to meet in some cases. Training was recommended to focus on comprehending these expectations to aid youth workers in understanding the pressures faced by rangatahi and how youth workers can provide appropriate support.

“  **A lot of what we do is driven by Jesus** ”

Pasifika stakeholders highlighted the youth worker's role to be an “advocate for rangatahi” through identifying cues from rangatahi that it may be an appropriate time to involve their aiga and facilitate opportunities for connection. For example, if a rangatahi states their family are never there to support them, this may be an opportunity to facilitate connection. Simultaneously, youth workers were seen as advocates for rangatahi, supporting them in communicating choices that might differ from familial expectations if these choices were required for rangatahi to achieve wellbeing.

Striking a balance was considered crucial, with a caution against rangatahi Pasifika becoming over-reliant on youth workers given aiga will be the ones that remain as support systems when the youth work relationship comes to an end. Effective training was considered training which equips youth workers with skills for effective talanoa with rangatahi and whānau, with a focus on managing family dynamics, including reflecting on gender roles across Pasifika cultures. Concepts such as “tough love” were also considered important to

understand, particularly as it relates to youth work with Pasifika.

Overall, the stakeholder input underscored the necessity for a nuanced understanding of Pasifika perspectives and cultural dynamics in youth worker training.

## Stakeholder Input that Relates to Working with Rangatahi from Diverse Groups

Many stakeholders spoke to the importance of specific training to work with rangatahi from diverse groups, including rangatahi from refugee backgrounds, rangatahi from migrant backgrounds, rangatahi who identify with the rainbow community, and rangatahi across broader ethnic groups, including minority ethnic groups. It was considered crucial to engage with individuals from these respective groups to develop relevant content for youth worker training in the future.

Importantly, limited suggestions were offered pertaining to working alongside rangatahi living with disabilities, despite the well-established prevalence of these rangatahi (8.6% according to the Youth19 survey<sup>6</sup>). It is possible that youth workers are not adequately trained on working with rangatahi who live with disabilities.

Stakeholder input that relates to working with rangatahi from diverse groups requires greater attention in future, particularly given the recognition that these groups often have unique needs to achieve equitable wellbeing outcomes.

## Feedback on Method of Delivery

Stakeholder perspectives as to the most appropriate method of training showed a need for variability and recognition of the diverse learning needs of youth workers. While some stakeholders spoke to the benefits of completing training in-person with facilitators and peers, particularly regarding cultural competency content (e.g. Te Tiriti

<sup>6</sup> In this Aotearoa-based survey, rangatahi were asked to indicate whether they have a long-term disability lasting 6-months or more. Further information about the Youth19 survey can be found at <https://www.youth19.ac.nz/publications/disabilities>

o Waitangi training), many indicated a wish for a mixture of formats. Opportunities for connection were prioritised overall where possible, such as a mixture of in-person training with online portions of training either self-directed or with facilitators and peers. Exclusively self-direct study was not considered an appropriate avenue for effective training.

In addition to the method of delivery, stakeholders proposed several key ideas to consider for future ways to construct and deliver content that makes up the youth worker training:

**Consideration of diverse needs**

- Acknowledgment of diverse needs of youth workers in rural communities.
- Emphasis on considering postage for resources to address potential lack of computer access.

**Generational model adoption:**

- Proposal to adopt a generational model for training delivery, such as a tuakana-teina model of programme delivery.
- Example of success with programmes like Tapu Toa.
- Recommendation to employ and onboard individuals through internships, enabling progression to supervision levels.
- “Role specific training around working effectively with young people, informed by those with experience in the field.”

**Focus on training transforming to practice, evidenced by increased capability, motivation, and effectiveness:**

- Highlighting the importance of not only delivering training but ensuring the training leads to youth workers having increased capability, motivation, and effectiveness in their day-to-day roles.

**Feedback and inclusion of rangatahi voices:**

- Stress on the need for rangatahi voices throughout training delivery.
- May look like including rangatahi feedback as part of youth worker evaluation. Important in such cases to consider power imbalances. There was a caution against the blanket exclusion of



rangatahi who may be considered “vulnerable” or likely to offer a negative review. Equally consider how input can be sought genuinely and without pressure.

- Rangatahi involvement may also be included through seeking rangatahi examples of scenarios that can be incorporated into training.
- Rangatahi involvement can also look like inviting rangatahi themselves to deliver parts of training or speak at training.
- Based on the overall premise that rangatahi are the ones these trainings are for, and therefore wherever they can be involved, it will be beneficial. Need to find a way to get feedback from rangatahi as the training development goes along. (Perhaps rangatahi as part of the evaluation. Ara Taiohi does this in their korowai tupu member registration.) But also need to find a way for this to be genuine feedback. Not forced. Often rangatahi that are included in these feedback panels or deliveries are “exceptional” rangatahi, who may be picked due to their tendency to speak positively about the training.

**Community legends and collaboration:**

- Mention of supporting “community legends” in delivering resources.

- Advocacy for collaboration with existing bodies over competition.

**Concerns about exclusive responsibility:**

- Some stakeholders raised concerns about faith-based institutions holding exclusive responsibility of a service, considering diverse groups and their needs, such as the needs of Rainbow communities who may not wish for youth work training to be delivered primarily by a faith-based institution.
- Emphasis on the need for independent input on this matter further including relevant content for youth work training that pertains to Rainbow communities.

Overall delivery formats had an emphasis on inclusivity, mentorship, and collaborative approaches for effective youth worker training.

**Application of Skills Over Time**

Stakeholders were asked what the best way may be to support youth workers to feel confident applying training to their everyday work after the completion of training.

Stakeholders suggested regular follow-ups with youth workers to assess their ability to

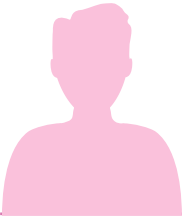
apply training material to their day-to-day mahi. Stakeholders suggested that ongoing support should be focused on acknowledging strengths and growth, with a few stakeholders recommending regular supervision by a more experienced practitioner to ensure consistent implementation and tracking of the acquired skills. This comprehensive approach aimed to create a supportive environment for youth workers to effectively integrate their training into their professional responsibilities.

**Relevance of a Cohesive Model of Practice for Youth Workers**

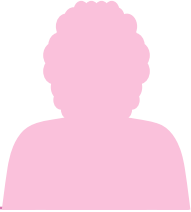
Stakeholders were asked whether a cohesive model of practice such as Mauri Tipuranga would address a gap for youth workers in Aotearoa, and therefore be of benefit. A model of practice was described as one that can offer key theories and approaches that can apply to a field of practice or role such as youth work, that can guide individuals as they fulfil such a role.

Stakeholder feedback was supportive of a cohesive model of practice being introduced. The following two quotes offer some examples:

“ **Yes, I think so. Currently I feel there is a lack of theoretical models or frameworks that youth workers draw from. Having something to draw from to inform your practice would help to affirm you in your career. Often youth workers draw from the values of organisations they are employed by, but having a set of youth worker values would help to ensure there was more cohesiveness across youth working teams in Aotearoa and provide a code of ethics or code of conduct to youth workers that they can conceptualise in their own head about what is needed/demanded of them in their practice.** ”



“ **Yes. It would ensure consistency and integrity in the training and practice of the role. It could also lead to a formal qualification pathway being created for Youth Workers. This would professionalise the role and make youth work more of a genuine career path with higher pay. This in turn would incentivise youth workers to remain in the role for longer, gain more experience and pass this knowledge and experience on to those entering the field.** ”





## Discussion: The Future Feasibility of Mauri Tipuranga

Mauri Tipuranga exhibits a highly promising future feasibility. Stakeholders emphasised the proposed training to address critical gaps and needs within the youth work sector in its current form, through cohesive modules that weave together knowledge and skills from a variety of relevant fields. Furthermore, stakeholder input offered pathways to ensure training can be revised over time to remain relevant and responsive to rangatahi diversity and to youth workers who work across settings. Mauri Tipuranga's aim to remain low-cost with regard to finances and time commitments is likely to support professionalism, engagement, and career development. Moreover, Mauri

Tipuranga has the potential to remain versatile in nature, offering a framework that organisations can adapt to suit their unique contexts. Finally, Mauri Tipuranga's commitment to ethical practice aligns with the evolving demands of the field, emphasising values that guide responsible and principled conduct among youth workers, including in accordance with Te Tiriti o Waitangi.

In essence, Mauri Tipuranga emerges as a necessary and invaluable initiative, poised to enhance the capabilities, recognition, and ethical standards of youth workers in Aotearoa New Zealand.

# Potential Next Steps to Grow Mauri Tipuranga

## Recommended Revisions.

Proposed Next Steps for Enhancing Mauri Tipuranga include suggestions of future content or module development, as well as overarching guidelines for methods to be used when creating and delivering training.

### Module development:

#### 1. Self-care, supervision, and reflexive

**practice:** Implement a module on self-care and supervision to equip youth workers with strategies to maintain their wellbeing and resilience in the demanding field of youth work. Integration of supervision training will ensure youth workers have a dedicated space to learn about the support they can expect to receive to process challenging situations or emotions that arise, and how to get the most out of supervision. Incorporating reflexive practice exercises throughout the training will allow youth workers to gain awareness of their own values, feelings, and needs and how this will guide them in their mahi and interactions with rangatahi.

**2. Ethical training modules:** Include specialised ethics training modules, including establishing and maintaining appropriate boundaries, training on relevant Aotearoa legislation that applies to youth work, cultural considerations with regard to ethical scenarios, and appropriate responses in the context of power imbalances, and rangatahi age, with a particular focus on disclosures and promoting rangatahi autonomy where relevant.

**3. Working with diverse identities:** Initiate a broader module that can facilitate avenues for continued upskilling with regard to diverse identities. A metaphor such as a night sky may support the ethos of such a module on an online platform, whereby initial modules can be created and illuminated as stars in the night sky (e.g. working with rangatahi Pasifika), and future stars may be illuminated by zooming in (working alongside aiga, working with Samoan rangatahi). Such a metaphor may also support the understanding of intersectionality through

exploring 'constellations' or connections within and between particular identities (e.g. rangatahi who identify with the rainbow or disability communities). It is important to ensure these modules have mechanisms to be maintained and enriched by community experts, so they remain relevant across time. Initial modules may support youth workers to work with rangatahi who identify as Pasifika, rainbow, disability, and refugee communities. Modules may be prioritised and updated according to demographic statistics that emerge about rangatahi identities in the future.

#### 4. Knowledge of services and referral pathways:

Develop modules providing in-depth knowledge of available services, referral pathways, and organisational structures, empowering youth workers to connect youth with appropriate resources.

#### 5. Mental health and substance use knowledge

**module:** Introduce a dedicated module which provides an overview of common mental health diagnoses, learning difficulties, and substance use symptoms. The aim of this module is to equip youth workers with the necessary tools to identify rangatahi that may need greater support including connection to professional services where relevant.

**6. Self-care module:** Implement a module on self-care to equip youth workers with strategies to maintain their wellbeing and resilience in the demanding field of youth work.

**7. Whānau structures:** Adapt the current 'hosts, whānau, and communities' module to include training on the breadth of whānau structures that can exist, to include relationships such as non-kin relationships, foster relationships, and concepts of whāngai. Include rangatahi voices and experiences of these whānau structures in training to support youth workers to understand the nuances of these relationship structures.

#### 8. Youth development in the online world:

Consider the unique challenges of youth development in the online world and provide guidance on how youth workers can effectively navigate and support young people in digital

spaces. This may be suited to a module format or involve providing resources for rangatahi.

- 9. Future module development for working with Māori:** Integrate Māori models of health, including holistic perspectives and models of wairua, into training modules to promote culturally sensitive and comprehensive youth work practices. A one-day minimum Te Tiriti o Waitangi training is recommended, ideally in person, encompassing Mātauranga Māori that is relevant to youth work that includes privileging learnings from te ao Māori prior to colonisation. reflection on te ao Māori. Figure 5 may serve as an appropriate starting point to develop future content relevant to working with Māori. Adequate resourcing is recommended to support Māori with expertise in the field to collaborate in designing, delivering, evaluating, and revising these modules in accordance with Te Tiriti o Waitangi.

#### Method of delivery:

- 1. Flexible training formats including tuakana teina delivery method:** Consider implementing a generational model of learning, incorporating tuakana teina roles for mutual upskilling. Offer a range of training formats to promote accessibility to youth workers who are not able to attend in person, while also promoting access to in-person attendance particularly for content relevant to Te Tiriti o Waitangi and scenario-based practice.
- 2. Scenario-based training:** Gather scenario examples to enhance practical, real-world application of training concepts, fostering critical thinking and decision-making skills among youth workers. These scenarios can be stories from youth workers, or rangatahi who share their own examples to inform youth work training. Ensure scenarios have a way to remain up to date with the political climate.
- 3. Recognition of previous training:** Establish mechanisms to recognise and credit previous training experiences – such as first aid training – acknowledging the diverse skill sets youth workers bring to the programme.
- 4. Printable profile for skills:** Create a printable profile on the Mauri Tipuranga website for youth workers to showcase acquired skills and

modules, facilitating visibility and employability.

- 5. Ongoing evaluation and rangatahi voices:** Establish mechanisms for ongoing evaluation of youth workers over time, emphasising the inclusion of rangatahi voices in training to ensure a diverse and evolving perspective.
- 6. Values as a cohesive foundation:** Ensure time can be taken to consider and articulate values that can serve as a cohesive foundation for Mauri Tipuranga, encouraging collaboration and co-design while respecting the diversity of organisational and individual values.

These proposed next steps aim to elevate Mauri Tipuranga as a comprehensive and responsive youth worker training programme, addressing the diverse needs and challenges faced by youth workers in Aotearoa New Zealand.

#### Checklist for Future Decision-making:

One key suggestion emerging from stakeholder hui was to take time to develop values that can guide future Mauri Tipuranga development, including future content inclusion. While values may require careful deliberation from a collective upon completion of this report, a decision-making checklist is offered below that may provide broad support to those who are kaitiaki of Mauri Tipuranga development in future:

- ✓ *Affordability:* Does the decision promote affordability for youth workers, considering both time and financial costs?
- ✓ *Non-One-Stop-Shop Approach:* Does the decision recognise the expertise of individuals and the value gained from diverse knowledge sources?
- ✓ *Application Focus:* Does the decision maintain a strong focus on the real-world application of acquired skills? Does the decision ensure that practical tools remain central to the programme, bridging the gap between theory and practice?
- ✓ *Te Tiriti o Waitangi Commitment:* Does the decision align with the commitment to Te Tiriti o Waitangi and cultural responsiveness? Does the decision address the ongoing ramifications of colonisation in programme content and approach?

- ✓ *Rangatahi Involvement and Growth Pathways:* Does the decision actively involve rangatahi and provide pathways for their input into training as those who will be recipients of training?
- ✓ *Generational Model of Learning and Upskilling:* Does the decision centralise a generational model of learning, incorporating tuakana teina roles and ongoing upskilling initiatives?
- ✓ *Collaboration for Robust Critique, Safeguarding, and Co-design:* Is there a structured pathway for critique from diverse groups, emphasising genuine power sharing over gatekeeping? Does the decision foster collaboration? Is there an emphasis on a collaborative co-design approach in the decision-making process?
- ✓ *Guidelines for Module Inclusion:* Is there a clear guideline for the inclusion of new modules, considering relevance and alignment with programme goals?
- ✓ *Holistic Understanding:* Does the decision reflect an understanding of support networks as being holistic rather than linear?
- ✓ *Shared Responsibility:* Does the decision offer opportunities for Mauri Tipuranga to remain inclusive to accommodate affiliation with a wide range of organisations, rather than exclusive ownership or affiliation with values of one organisation? Does the decision prioritise collaboration with existing bodies over competition?
- ✓ *Transparency and review:* Is there a clear commitment to transparency in all aspects of programme operations? Does the decision include provisions for ongoing review and adaptation as Mauri Tipuranga grows?

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## Conclusion

In conclusion, the feasibility of Mauri Tipuranga as a youth worker training programme in Aotearoa New Zealand, is highly promising. Stakeholder input has highlighted the programme's potential to address critical gaps in the youth work sector through cohesive and versatile youth worker training modules. The commitment to remaining low-cost and accessible supports professionalism and career development. Furthermore, Mauri Tipuranga's dedication to ethical practice and alignment with Te Tiriti o Waitangi positions it as a valuable initiative to enhance the capabilities and recognition of youth workers.

It is noteworthy that the report refrains from determining specific action points, instead emphasising the need for collaborative discussions among current kaitiaki (guardians) to decide

the next steps. These proposed next steps for enhancing Mauri Tipuranga include comprehensive module developments, flexible training formats, scenario-based training, and ongoing evaluation mechanisms.

A decision-making checklist is also provided, offering guidance on key considerations such as:

- Affordability,
- Te Tiriti o Waitangi commitment, and
- Holistic understanding.

These recommendations aim to elevate Mauri Tipuranga as a responsive and inclusive youth worker training programme, ensuring its continuous evolution to meet the dynamic needs of youth workers and rangatahi in the years to come.



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## Appendix A

### Examples of Korowai Tupu Endorsed Courses

Course	Provider	Approx Cost	Duration	Areas covered
<b>NZ Certificate in Youth Work</b>	Adventure Works	\$600	30 weeks	Adventure based experiential and nature-based activities
<b>Certificate in Youth Development (level 4)</b>	Praxis	\$4996	Full-time one year	Ethical practice, different backgrounds, te reo Māori, tikanga, Te Tiriti o Waitangi, crisis, development, self-care, groups and individual, leadership and teamwork, evidence-informed frameworks, spirituality, community networks.
<b>Postgraduate Diploma in Health Sciences in Youth Health (Level 8) (PgDipHsc) 120 points (total)</b>	The University of Auckland	\$10,275.60	Postgraduate only. One year approx. full time	The Postgraduate Diploma in Health Sciences (PGDipHSc) in Youth Health offers opportunities for students who wish to progress to leadership roles in youth health in such areas as planning and policy, clinical practice and programme leadership. <i>Can choose points from a variety of courses listed to make up the 120 course.</i>
<b>New Zealand Certificate in Youth Work (Level 3)</b>	Careerforce	\$230 (inc gst)	8 months	Applying Māori values and evaluating their application, when supporting tangata whai ora in a health or wellbeing setting. Use of Mana Taiohi principles in youth work. Applying knowledge of relevant professional and ethical behaviour and human development theory. Profiling youth in Aotearoa New Zealand. Experiential work with youth. Describing group work and leadership in youth work in the youth-development sector. Describing Te Tiriti o Waitangi, the Treaty of Waitangi, and a bi-cultural approach in a health and wellbeing setting. Helping plan, deliver, implement and evaluate a youth-development project in the youth-development sector.

**Note.** Data collected as of November 17, 2023, from Ara Taiohi website.

## Appendix B

### Korowai Tupu Members by Region as of 16 November 2023

Region	Number Of Paid Youth Workers in Census 2018	All	Practicing (Accredited and Not Accredited)	Practicing Members Not Accredited	Practicing Members and Accredited
<b>Auckland</b>	720	102 (14.1%)	76 (10.6%)	27 (3.75%)	49 (6.8%)
<b>Canterbury</b>	351	26 (7.4%)	20 (5.7%)	7 (1.9%)	13 (3.7%)
<b>Wellington</b>	279	74 (26.5%)	53 (18.9%)	22 (7.8%)	31 (11.1%)
<b>All Regions</b>	2379	263 (11%)	149 (6.2%)	56 (2.3%)	127 (5.3%)

**Note.** Data collected as of November 17, 2023, from Ara Taiohi website. Korowai Tupu is structured to recognise Youth Work skillsets through different tiers of membership, including members who are developing competence and experience, and accredited members who have been evaluated to meet particular standards of competence and experience.

# Appendix C

## Electronically Distributed Survey to gather Stakeholder Input

### Informing Mauri

1. What areas of training are essential for Youth Workers in Aotearoa, who are working alongside Rangatahi (youth) in a range of contexts? Feedback can be broad or specific.

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2. What are the gaps in training at present for Youth Workers in Aotearoa, New Zealand? Or the areas of training that are provided inconsistently across settings?

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3. What knowledge does a Youth Worker need if they are working alongside Rangatahi Māori and their whānau?

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4. What skills does a Youth Worker need if they are working alongside Rangatahi Māori and their whānau?

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5. What resources do Youth Workers need on hand to support them in their day-to-day work with rangatahi/youth? This may include resources that allow them to support rangatahi with goals they may be working towards.

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6. What format is best for delivering Youth Worker training? *Mark one.*

- |   |   |
|---|---|
| <input type="radio"/> <i>In person with facilitator and peers</i>                                   | <input type="radio"/> <i>Mixture of in-person training days, and online self-directed</i>                         |
| <input type="radio"/> <i>Online with facilitator and peers</i>                                      | <input type="radio"/> <i>Flexibility to complete full training online in-person depending on individual needs</i> |
| <input type="radio"/> <i>Online self-directed with option to connect with facilitators or peers</i> | <input type="radio"/> <i>Other</i>  |
| <input type="radio"/> <i>Online self-directed</i>   |   |

7. What is the best way to support Youth Workers to feel confident applying the training they have received to their everyday work after the training has been completed?

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8. What qualifications are relevant to Youth Work? These may be qualifications that you have gained to support you to work as a Youth Worker, or that you look for if employing someone for a Youth Worker role.

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9. What laws and legislation do Youth Workers need to have awareness of in order to carry out their mahi safely?

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10. Would a cohesive model of practice be of benefit for Youth Workers? (A model of practice offers key theories and approaches that apply to a field of practice, or role such as Youth Work, that can guide individuals as they fulfil such a role).

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11. In a few words, please describe your role (e.g. Youth Worker, Employer of Youth Workers, Academic, Mātauranga Māori expert), and why you wanted to inform Mauri Tipuranga.

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12. Any further comments or questions?.

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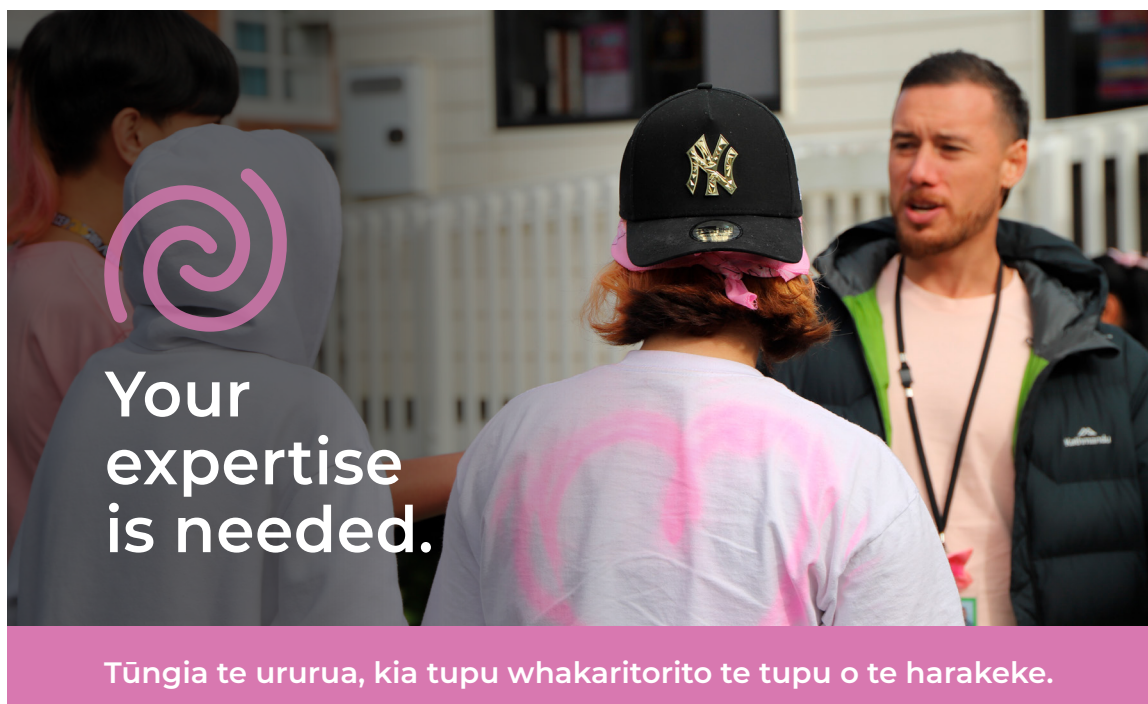
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## Appendix D

### Promotional Flyer



Visionwest has developed Mauri Tipuranga, a model of practice including training and tools for kaimahi rangatahi (youth workers) in Aotearoa who work alongside rangatahi across a wide range of settings.

Mauri Tipuranga aims to be a programme that:

- is **low-cost** to access
- is delivered in a range of formats, to ensure content is engaging and suitable for different learning needs
- Enhances knowledge of **Tikanga Māori, Mātauranga Māori, intergenerational trauma, and avenues for healing from Te Ao Māori perspectives**, including how to apply learning to mahi with rangatahi and their whānau in a sensitive, mana enhancing way.
- Can be **individualised** to **problem-solve** unique scenarios that kaimahi rangatahi find challenging regardless of their work setting.
- Includes **FREE resources that are relevant to day-to-day mahi** with rangatahi, including resources for rangatahi themselves to use to achieve goals and develop life skills.

**BUT:** To ensure Mauri Tipuranga is a taonga for future kaimahi rangatahi and those they go on to support in their mahi, we need input from those who know this mahi best.

**We are seeking input from kaimahi rangatahi themselves, those who support or train kaimahi rangatahi, and Māori with relevant experience or Mātauranga Māori to guide Mauri Tipuranga content.**

To hear more about Mauri Tipuranga and how your valuable experience can shape the training, please email [mauritipuranga@gmail.com](mailto:mauritipuranga@gmail.com) for further information.



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