Titiro whakamuri, kōkiri whakamua.
Look back and reflect so that we can move forward.
Acknowledgements:

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Elizabeth Kerekere
Rod Baxter

and many others...
Six YDSA Principles: The Pillars of Youth Development Practice in Aotearoa New Zealand

Youth Development...

- is shaped by the big picture
- requires a consistent strengths-based approach
- is about people being connected
- occurs through quality relationships
- triggered when youth fully participate
- requires good information
The Kete Kupenga Framework & The Development of the Youth Development Principles Aotearoa

Kerekere (2019)
The Matauranga Thread

Online consultation survey

Hui with research-engaged youth development experts

Analysis of research-based Māori youth development principles

Peer review feedback on early draft
<table>
<thead>
<tr>
<th>Organising Frame</th>
<th>Key Points for Youth Development</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Whakapapa</strong></td>
<td>Connection to and interconnections between whānau, hapū, iwi; stories and events that have shaped history, creating the big picture for youth development</td>
</tr>
<tr>
<td><strong>Mauri</strong></td>
<td>The life spark, a motivating force for identity exploration and the realisation of one’s potential</td>
</tr>
<tr>
<td><strong>Mana</strong></td>
<td>Inherent integrity and authority deserving of respect, giving rights to participation; enhanced through a consistent strengths-based approach to foster agency and leadership</td>
</tr>
<tr>
<td>** Manaakitaga**</td>
<td>Responsibility to nurture quality relationships and safeguard collective wellbeing</td>
</tr>
<tr>
<td><strong>Whanaungatanga</strong></td>
<td>Cultivating kinship connections through familial ties and shared experiences, a context for belonging</td>
</tr>
<tr>
<td><strong>Mataauranga</strong></td>
<td>Good information and evidence generated from diverse perspectives and knowledge bases, multiple methods and multiple disciplines</td>
</tr>
</tbody>
</table>
Research-Informed YD Recommendations

We need to

- focus on changing systems to better support youth
- raise critical consciousness to move beyond deficit-theorising and the predominance of Western approaches
- disseminate practice exemplars of authentic and effective youth participation involving diverse groups with culturally responsive practice guidelines
- grow multidisciplinary and multimethod research on the experiences of Asian, migrant and refugee, Rainbow young people, young people with disabilities and those living in rural New Zealand, as well as young people’s experiences in the digital world
- Better support people walking alongside young people - invest in supporting them to embrace an authentic Aotearoa-flavoured youth development approach and to evaluate their practices and programmes
Watch this space…

- Ara Taiohi’s Research Directory
- Public consultation on “new-look” Youth Development Principles Aotearoa
Translation of Principles to Practice

- Code of Ethics for Youth Work in Aotearoa
- Korowai Tupu – Professional Association for Youth Workers
- Mana Taiohi review tool for organisations
AN EVER EXPANDING COMMUNITY
that welcomes and supports everyone with a passion for youth work and youth development.
HONONGA
With young people we understand hononga, we identify and strengthen connections.

2. Our organisation acknowledges and strengthens young people's connections to their key social environments including:

<table>
<thead>
<tr>
<th>Environment</th>
<th>Strongly disagree</th>
<th>Strongly agree</th>
</tr>
</thead>
<tbody>
<tr>
<td>Whānau</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Education, training or work</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Peers</td>
<td></td>
<td></td>
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<tr>
<td>Community</td>
<td></td>
<td></td>
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<tr>
<td>Digital spaces</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
WHANAUNGATANGA

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

10. Our organisation has policies in place to ensure that relationships with young people and the wider community are not abused.

 e.g. for personal, professional, religious, political or financial gain.

11. Our organisation has policies in place to manage koha or gifts.

This includes any gifts given or received where a young person, their family or community member is involved.