



CODE OF ETHICS

for Youth Work in Aotearoa New Zealand

Second Edition



Code of Ethics for Youth Work in Aotearoa New Zealand

ISBN: 978-0-473-18343-1

Second edition published by Ara Taiohi Inc., Wellington, 2011.

First edition published by National Youth Workers Network Aotearoa Inc., Wellington, July 2008.

Electronic versions of this document are available to download at:

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Please visit our website to make submissions and contribute to future editions.

Submissions received from the first edition were analysed by Jane Zintl with a team of volunteers and this collaborative effort is responsible for most of the text contained within. Further acknowledgements are on page 19.

We appreciate the support from the Ministry of Youth Development with printing this edition.



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

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Foreword

The Code of Ethics for Youth Work in Aotearoa New Zealand defines the key values and standards for youth workers in our country.

Youth workers have an important role in engaging and supporting youth people to reach their potential - including those that are disconnected from society and 'hard to reach'.

This Code achieves two important outcomes. It identifies the core youth work values: relationships, community, culture and youth-centred practice. It is this way of working that provides effective care, support and inspiration for our young people.

At the same time, the Code sets standards for youth workers, to keep our young people safe and improve the quality of their practice.

Importantly, the standards in this Code were developed by the youth sector, for the youth sector.

I welcome the second edition of the Code of Ethics. It is a valuable document that further enhances youth workers' ability to provide opportunities and promote the success of our young people.



Hon Paula Bennett
Minister of Youth Affairs



Code of Ethics for Youth Work in Aotearoa New Zealand

CONTEXT

Kia tupu te Whakawhanaungatanga



The National Youth Workers Network Aotearoa (NYWNA) is extremely proud to present this second edition of the Code of Ethics for Youth Work in Aotearoa. Due to widespread acceptance of the first edition there are minimal changes to the content of the Code, however our second edition contains a number of supporting documents that will assist in the accessibility and implementation of the Code.

This is the final achievement of the National Youth Workers Network Aotearoa. We are pleased to gift this to Ara Taiohi, the new national organisation leading youth work in Aotearoa, to own, develop and monitor. It has been a pleasure to serve our Youth Work community over the last decade. May this document continue to strengthen youth work in Aotearoa.



**NATIONAL YOUTH WORKERS
NETWORK AOTEAROA INC.**

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Kupu Whakataki

Introduction

There are five sections within the Code of Ethics package:

- 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:** The main document includes the six principles and 28 clauses of the Code of Ethics.
- 3. Applying Ethics:** A practical guide for youth workers and their agencies.
- 4. References and Appendices:** Brief summaries of the documents and other resources referred to in the Context and Clauses sections.
- 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 young person, young people and rangatahi 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 biennially.

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.

It is intended a document outlining the responsibilities and rights of Tangata Whenua and Tangata Tiriti in the development and practice of youth work will be written by, for and with Tangata Whenua. Future editions of the Code of Ethics should include references to the contents of this document.

Te Reo Māori translations have been prepared by NYWNA kaumatua Ruru Hona (Ngāti Kahu/Ngā Puhī).

The whakataukī have been provided by Te Rōpū, the Maori caucus of NYWNA. Translations can be found on the Ara Taiohi website.

The working group encourages youth workers and those working in the different settings that youth work is carried out in to utilise the submission process to have further input into the Code and associated documents. It is acknowledged that each group will have their own processes for doing this.

Kōrero Huarahi

History of the Code of Ethics

The first time youth workers nationally discussed having a Code of Ethics was at a youth workers hui in 1995 at Ngāruawāhia. A workshop was held as part of that hui and there was an attempt to write a Code. This got youth workers discussing and debating ethics within the industry. In 1997 the Canterbury Youth Workers Collective (CYWC) wrote a Code of Ethics for youth workers in their region. This Code was adapted from the Western Australian Code of Ethics written by Dr Howard Sercombe. The CYWC Code was recognised by the youth work sector nationally and other youth worker networks adopted or adapted it.

In 2002 a small group of experienced youth workers met with the managers at the Ministry of Youth Affairs and the Department of Internal Affairs (DIA) Community Development Group. They discussed issues facing youth workers in Aotearoa including the disconcerting number of youth workers who had used their position of power to abuse the young people they worked with. Together they talked about the need for a national Code of Ethics, which would hold youth workers accountable for their practice. A commitment was made to write such a Code.

In 2007, through the Let's Not Be Uncode roadshow, the National Youth Workers Network Aotearoa initiated consultation with youth workers on the desirability and content of a national Code of Ethics. At the end of 2007 a group of youth workers was selected to write a first edition. This group was intended to represent the diversity of youth work in Aotearoa New Zealand. The Code of Ethics Working Group was endorsed by the NYWNA National Council at the 2007 AGM. Te Rōpū was established at the same time and a representative of Te Rōpū was nominated to sit on the working group. By June 2008 Te Rōpū and the Working Group had partnered to produce the First Edition of the Code of Ethics.

The first edition was launched for further consultation at Involve, the biennial youth development conference, in July 2008. Consultation for the first edition was by submissions, workshops and a focus group. The second edition was drafted in partnership between the NYWNA and Te Rōpū and incorporated feedback from the consultation process. It was published in February 2011.

Taonga Pūmau

Ethical Practice in Traditions of Youth Development in Aotearoa

by Manu Caddie, Te Ora Hou 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, p43)

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, p15)

Common Approaches

Strong bonds between individuals and whānau were based on trust and respect that ensured the health, survival and growth of rangatahi 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, pp88–93)
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, pp73–79; Best, pp62–63)
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, p21)

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 rangatahi 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 rangatahi 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.

History of Youth Work

by John Harrington, Canterbury Youth Workers Collective

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' Union Club, Boys' Brigade, Scouting). The form and focus of these organisations was strongly shaped by both popular and scientific definitions of adolescence. Hall, Freud, 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, understanding of youth development, societal needs, and political priorities have shaped the development of youth work. Youth work organisations have diversified, adapted and evolved to better enhance the development of young people. For example, the 1950s saw youth centres throughout Britain employing youth workers, and the 1980s saw a huge shift towards youth participation.

Aotearoa – Post-colonisation

The journey of youth work in Aotearoa reflects both international trends and an understanding of Māori youth development practices. The earliest youth work organisations were uniformed groups, such as the YMCA, Guides, Scouting, Boys' Brigade, and churches. The 1970s saw the introduction of youth centres. In the 1980s the public and the government were increasingly concerned about those considered to be at risk, and the high rates of unemployment. Responses to this included:

- The development of a number of community-based youth trusts
- The development of 'parachurch' youth organisations (eg. YFC, Te Ora Hau)
- The detached Youth Worker Scheme
- Youth Worker Training Forums.

Deficit to Strengths

From the 1990s and into the 21st century we have seen a major shift in the understanding of adolescence and youth development, both in research and in youth work practice. Starting with the work of Martin Seligman, we have now researched evidence-based models of positive youth development.

The best-known of these are:

- The 5 Cs (Lerner, Roth & Brooks-Gunn, 2003)
- The Circle of Courage (Brento, Brokenleg, & Bockern, RAP 2002)
- 40 Developmental Assets (Benson, Search Institute).

With the introduction of the Youth Development Strategy Aotearoa, current youth work best practice prioritises working from a positive youth development approach.

Training of Youth Workers

Traditionally youth workers have tended to be 'qualified by life' rather than academically. As a profession we recognise the importance of allowing those who do not have a strong academic background the opportunity to have input into young people's lives. This is held in tension with the fact that young people (and youth workers) deserve youth workers that are not just highly talented but also highly skilled.

We have now developed numerous pathways into accredited training (Workplace Assessment, Tohu, Capable) that reflect the variety of experience and learning styles in the profession. Both the Certificate and Diploma in Youth Work are well-established and recognised. 2011 sees the introduction of the Degree in Youth Work - an exciting advancement for our profession.

Professionalisation of Youth Workers

Core to the success of youth work's development as a profession is the strength of grass roots youth work. Regions within New Zealand have had varying levels of success at networking and developing the sector (the strongest of which is in Canterbury). The most recent attempt at a national level to provide leadership for the sector was the National Youth Workers Network Aotearoa (NYWNA). This organisation received widespread support from the sector and had membership from all over Aotearoa. NYWNA developed this national Code of Ethics, established ITO recognised training and much more. A desire to see more achieved for the sector led to a decision to create a new national organisation (Ara Taiohi) within which youth work and the development of a professional association will sit.

Youth work, like young people, is resilient. Our next stage of development is one that we look forward to with anticipation.

Te Take o Te Matatika

Purpose of the Code of Ethics

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

The youth work relationship is both a privileged relationship and a power relationship. This is what makes ethics central to youth work. A power relationship is legitimate where power is given voluntarily and without coercion. Abuse of this power happens when the youth worker uses the power given by a young person to further their own interest to the detriment of the interests of the young person.

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 each other accountable for our practice, and in doing so protects the credibility of youth work.

It 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.

Ngā Uara

Core Values of Youth Work

Āhuatanga Rangatahi

Young Person-centred

- Identifies the cultural connections that young people have
- Recognises that young people do not exist in isolation from others
- Tips the balance of power in young people's favour
- Works with young people from a strengths-based approach so they can achieve their full potential
- Works holistically, taking into account all of the obligations, opportunities, potential and limitations that exist for young people
- Fosters young people's identity development, social skills, emotional learning and cultural development
- Maintains unconditional positive regard for young people even if they are exhibiting challenging behaviours.

Āhua Whānaunga

Relationship-focused

- Works to strengthen positive relationships between young people and their whānau, their communities or hapū, peer groups and institutions (e.g. education, health and justice systems)
- Nurtures quality relationships between young people and youth workers
- Nurtures respectful and non-judgmental attitudes
- Promotes fun, dynamism and creativity
- Values the worth in all young people
- Promotes inclusive approaches that recognise all young people have different strengths and needs
- Allows young people to develop their unique identity
- Assists young people in adjusting to change and harnessing opportunities.

Tikanga me te Horopaki

Culture and Context

- Upholds the principles of Te Tiriti o Waitangi and seeks to support Māori leadership over Māori communities and taonga
- Recognises the cultural, historical, economic, social and political contexts that young people live in
- Seeks to understand and respect young people within their cultural context
- Affirms the diversity of young people and other groups within society
- Actively confronts discrimination
- Acknowledges the value and diversity of spirituality
- Encourages service to others and unconditional giving
- Respects the environments (including natural ecology) we live in.

Iwi Whānui

Community Contributors

- Encourages young people to be agents of change - both relational and systemic
- Values young people as contributors to society
- Advocates active participation of young people in their communities
- Encourages and supports young people to take responsibility as active members of whānau, hapū, iwi, places of learning and work and peer groups
- Encourages and supports young people to take responsibility as active global, national and local citizens.

Hakamāramatanga

Definition of Youth Work

This definition of youth work was developed by the NYWNA Board and incorporates recommendations from the sector after a consultation that took place in 2009. The Board encourages the continued evolution of this definition, in the context of international developments.

Youth work is the development of a relationship between a youth worker and a young person

through: connecting with young people;

where: young people are empowered, including the choice to engage for as long as agreed; and

that: supports their holistic, positive development as rangatahi that contribute to themselves, their whanau, community and world.

Mahinga Rangatahi Aotearoa

Contexts of Youth Work in Aotearoa New Zealand

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

- Whānau/family
- Marae
- Hapū/iwi
- Voluntary Sector
- Māori organisations
- NGOs
- Statutory organisations
- Schools
- Tertiary education
- Alternative education
- Training
- Employment
- Church/faith-based
- Pasifika
- Case work
- Youth centres/cafes
- Diverse sexualities and genders (queer)
- Specialised youth services
- Youth health centres
- Refugee and migrant
- Ethnic groups
- Sports and recreation
- Youth justice
- Neighbourhood/community development
- Residential facilities
- Health services
- People of mixed abilities
- Rural/urban
- ABL (Adventure Based Learning)
- Camps
- Outdoor pursuits/recreation
- Youth groups and clubs
- Uniformed groups (Youth Service Organisations)
- Mentoring programmes
- Kapa haka/mau rakau
- Performing arts and visual arts
- Rites of passage programmes

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.

Whanaketanga

Youth Development Framework

We believe that professional youth work is consistent with positive youth development and have therefore strategically aligned our Code of Ethics with the six principles of the Youth Development Strategy of Aotearoa.

The Strategy is based on a positive youth development approach. Best youth work practice fits within this framework as youth workers play a vital role in supporting young people's positive development.

The informal contexts in which youth work takes place are especially conducive to the development of social environments where young people are accepted, can explore and develop new friendships, seek challenges and take a variety of responsibilities.

Youth workers, in partnership with young people, seek to establish positive social settings, warm supportive relationships, processes which facilitate the growth of young people, opportunities which help young people to be all they can be, and to provide a foundation for independent choice, personal autonomy and responsible behaviour. These are settings in which adults believe in young people and where young people feel safe, cared for, valued and appreciated. They create settings and processes that if managed sensitively by skilled youth workers, can lead to the positive development and enhancement of social and emotional competence of young people.

The Strategy provides a framework that can be applied to the many settings and organisations that contribute to youth development.

The four goals of the Strategy are:

1. Ensuring a consistent strengths-based youth development approach
2. Developing skilled people to work with young people
3. Creating opportunities for young people to actively participate and engage
4. An informed approach building on youth development through information.

One of the intentions of the Code of Ethics is to reflect how ethical youth work supports young people's positive development.

The six principles as they appear in the Strategy are:

1. Youth development is shaped by the 'big picture'
2. Youth development is about young people being connected
3. Youth development is based on a consistent strengths-based approach
4. Youth development is triggered when young people fully participate
5. Youth development happens through quality relationships
6. Youth development needs good information.

We have strategically changed the order of the YDSA principles in our Code of Ethics. The change reflects the significance of different principles in an ethical framework for youth work.

Principle 5 relating to quality relationships appears first in our Code of Ethics as these relationships are the heart of youth work. The unique nature of the youth work relationships is one of the key reasons that the Code of Ethics is necessary. The remaining principles flow from this.

Hakawhetai-hakamoemiti

Acknowledgements

The National Youth Workers Network Aotearoa (NYWNA) acknowledges everyone who has contributed to the development of the second edition of the National Youth Work Code of Ethics. This edition builds on the work of all those involved in the first edition.

From its conception this process has been pioneered by John Harrington (NYWNA vice-chairperson), whose vision and passion for youth work is inspirational and is respected throughout Aotearoa and beyond.

We want to thank all the youth workers from around Aotearoa who participated in workshops and focus groups on the first edition, and the 28 youth workers (or groups) who submitted written submissions on the Code. Their feedback has been invaluable for the NYWNA as we develop a Code that covers the breadth of youth work and is of practical, day-to-day use.

Acknowledgement goes to Jane Zintl who developed the shape of the second edition with minimal resources. This taonga would not exist without her steadfast commitment.

Chuck Ngaira (Te Aitanga a Hauiti), a youth worker with Te Ora Hou Te Tairāwhiti provided the kowhaiwhai design used in the document.

Photos in this edition were donated by the Wellington Boys' and Girls' Institute (www.bgi.org.nz). The photo on page 40 was provided by Capable NZ. Additional images were generously provided by YCD, Te Ora Hou Aotearoa and Praxis for the first edition, some of which appear within this edition as well.

AHI International (www.ahi.co.nz) originally designed the document. The second edition has been designed collaboratively by volunteer youth workers (with thanks to Manu Caddie and David Jackson).

Second edition edited by Gemma Freeman (www.gemmafreeman.co.nz). Casey James meticulously incorporated these edits late at night, way past his bedtime.

Code of Ethics for Youth Work in Aotearoa New Zealand

CLAUSES



He Mihi

E ngā iwi, e ngā mana, e ngā reo, e ngā kārangatanga maha.
Tēnā ra koutou katoa.

Ngā mihi arohanui ki ā lo-matua-kore o te runga rawa,
Ko ia te tīmatatanga me te otinga o ngā mea katoa
Mai Rangī-nui ki Papa-tū-ā-nuku tai āwhio i tēnei ao.

Ngā mihi atu ēnei ki ngā maunga, ngā awa me ngā whenua,
tēnā koe, tēnā koutou, tēnā ra koutou katoa.
Ngā mihi ēnei ki ngā mana whenua me ngā iwi o ngā hau e wha,
No reira tēnā koe, tēnā koutou, tēnā ra koutou katoa.

Ko tēnei te mihi tino tapu, ki a koutou ngā kaihautū o ngā rangatahi katoa
o te motu nei, tēnā ra koutou, nā koutou i whārikitia ēnei tikanga matatika
ī te hakamana, hakakaha o koutou huarahi kia tae atu ki taua taumata.

Me inoi atu ki ngā kaitiaki ki te hakamanatia, ki te hakataputia ēnei tikanga
matatika kia honotia ngā mahinga rangatahi o tēnei motu.

No reira e ngā iwi, e ngā mana, e ngā reo, e ngā kārangatanga maha.
Tēnā koe, tēnā koutou, tēnā ra koutou katoa



Ruru Hona (Ngāti Kahu, Ngā Puhi)

Kaumatua

National Youth Workers Network Aotearoa

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Notes:

- Ara Taiohi requires that the Code of Ethics clauses be read in conjunction with the Context Document.
- Youth workers may be both voluntary or paid for their work with young people.
- The ethical responsibilities of youth workers, particularly volunteers, are in some circumstances shared with their organisation; all parties should be clear about their particular responsibilities.
- This Code of Ethics is intended to be consistent with the responsibilities of Tangata Whenua and Tangata Tiriti agreed to in Te Tiriti o Waitangi.
- Throughout this Code of Ethics the terms young person, young people and rangatahi are used interchangeably. Whānau and family are referred to and similarly cover the range of extended kinship and familial relationships that young people are connected to.
- Youth work is carried out with young people one-to-one and in groups. The use of the phrases young person and young people in this document refers to both these contexts.
- The karakia and whakataukī contained in this document have been gifted to the NYWNA and Ara Taiohi by our Kaumatua and Te Rōpū. Translations will be available on Ara Taiohi's website.
- In publishing this Code of Ethics, it is acknowledged that this is a living document and should be reviewed biennially.

SECTION 1

WHĀNAUNGATANGA QUALITY RELATIONSHIPS

Quality relationships are essential to a young person's development and it is in this context that youth work exists.

Young people exist not only in the times and places that are known to the youth worker; they come from families and communities with long histories and futures to come. Youth workers need to recognise this reality and understand its impact on the way they work.

This principle acknowledges the importance of supporting and equipping youth workers to nurture successful relationships with young people. As such, youth workers provide services, programmes, events or activities for the purpose of building meaningful relationships with young people.

He aha te mea nui o te ao? He tangata, he tangata, he tangata!



Te Kawenga

1. Your Primary Relationship

- 1.1 In the youth work context, taking into account the youth worker's legal obligations, cultural considerations, obligations to the whānau/family and despite the many competing demands on them, the youth worker's primary relationship is with the young person they engage with.
- 1.2 The youth work relationship begins when the youth worker engages with the young person as a youth worker, and ceases by necessity or by agreement (expressed or implied). The seamless nature of youth work is acknowledged and youth workers will manage transitioning between different forms of relationship with care.
- 1.3 Where a conflict of interest exists between more than one young person, it will be resolved in ways which minimise harm to all parties, but with particular consideration to those least advantaged by the outcome.

Wehenga Tūmanako

2. Behaviour Covered by the Code

Youth workers will be positive role models. This Code covers any behaviour, whether connected to their work or personal time, when it relates to or affects a youth worker's practice.

Ārahitanga

3. Your Conduct

- 3.1 Youth workers will perform their work honestly and impartially, and avoid situations which might compromise their integrity.
- 3.2 Youth workers will carry out their work in an efficient and competent manner.
- 3.3 Youth workers will avoid 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.
- 3.4 Youth workers should avoid activities which would bring young people, fellow workers, their organisation, or youth work into disrepute.
- 3.5 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.

Puatatanga

4. Being Transparent

- 4.1 Youth workers will be open, honest and accountable to young people.
- 4.2 Where a programme and/or organisation operates from a particular value basis, this will be clearly stated.
- 4.3 Youth workers recognise they may be in situations with young people which could leave either party vulnerable. Youth workers will be open and honest with their supervisor, their organisation, colleagues and appropriate others about these situations and work to generate preferable alternatives.

Whakaae Tika

5. Obtaining Informed Consent

- 5.1 Youth workers will fully inform young people (and their whānau, school or employer where appropriate) of the youth work they are offering and the nature of any proposed involvement, including any significant risk(s).
- 5.2 It is important to obtain informed consent to participate in youth work and this may need to be written. For specialised activities, with moderate to high risk, written informed consent must be obtained.
- 5.3 A young person must be able to freely enter into a relationship with a youth worker and be able to cease their involvement with the youth worker when they decide to. However, where the relationship 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 the relationship.
- 5.4 Youth workers will fully inform young people of their rights regarding complaints processes.

Noho Matatapu

6. Confidentiality

- 6.1 The young person's ability to trust the youth worker to hold information in confidence is fundamental to the relationship.
- 6.2 When it is clear that confidences might be shared, the youth worker will explain the boundaries of confidentiality. These boundaries will take into account the requirements of their organisation, the young person's culture and the setting youth work is carried out in (such as rural and specific cultural communities).
- 6.3 Limits to confidentiality, which may lead to disclosure, apply when:
 - The young person or someone else is in danger
 - There is an emergency situation

- It is required by legislation or the courts
 - The young person is incapable of consenting.
- 6.4 When information is disclosed, the youth worker will endeavour to obtain the young person's permission, ideally working with the young person to do so. Where this is not possible youth workers will inform the young person of any disclosure.
- 6.5 Where information is disclosed, only the minimum required for the purpose should be given.
- 6.6 Youth workers will 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.

Āhua Tika

7. Boundaries

- 7.1 Youth workers will create and maintain culturally and age-appropriate physical, emotional, sexual and spiritual boundaries. Youth workers have an ethical responsibility to hold each other accountable in this regard.
- 7.2 The purpose of this is to:
- Ensure a safe space for all
 - Build confidence in their role as a youth worker
 - Avoid unhealthy, dependent relationships.
- 7.3 Youth workers will endeavour to ensure that young people understand the limits and boundaries of the relationship.
- 7.4 Youth workers have a personal responsibility to process boundary issues with their support network, including within supervision.

Manatū Tangata

8. Sexual Boundaries

- 8.1 Sexuality is an integral part of human development. Youth workers need to promote positive attitudes to sexuality and relationships, respecting the young person's needs, values and beliefs, with consideration to the young person's whānau and cultural environment.
- 8.2 The relational nature of youth work makes it a high-risk practice. The safety and wellbeing of young people is paramount, both in the youth work environment and relationship.
- 8.3 Youth workers will be aware of compromising thoughts or situations and ensure that strategies are in place to help them deal safely with these situations.
- 8.4 Sexual acts between youth workers and young people they connect with in their capacity as a youth worker are never acceptable.
- 8.5 Youth workers will not enter into a romantic relationship with a young person during the time they are working together.

- 8.6 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 influence personal decision making. This decision will be made in consultation with their support network, including supervision.
- 8.7 Sexual acts are never a valid form of therapy, education or assistance.
- 8.8 Youth workers will not engage in sexual harassment; nor will they tolerate sexual harassment of others (sexual harassment as defined in the Human Rights Act 1993 is acknowledged).

Noatanga

9. Knowing Your Limits

- 9.1 The youth work relationship has limitations.
- 9.2 Youth workers have a responsibility to be conscious of the limits of their role, skills and competencies, and must carefully consider whether they can take on a particular role or task.
- 9.3 In situations beyond their role and/or skill-base, youth workers will refer to and/or seek assistance from networks available in the wider community. They also have a responsibility to follow up a referral a short time after it is made.

Utu Painga

10. Personal Agendas

- 10.1 Youth workers will not abuse their youth work relationships for personal, professional, religious, political or financial gain.
- 10.2 While youth workers may agree or disagree with other's beliefs, values, priorities and behaviour, they will treat all people with respect and dignity.
- 10.3 Youth workers will not abuse their position to manipulate young people to their political, religious, ethnic or cultural beliefs, or to specific communities.

Āhua Kōrero, Āhua Taonga

11. Exchanges between Young People and Youth Workers

- 11.1 Any exchanges between young people and youth workers will be transparent and handled with sensitivity (acknowledging gifts/koha usually have emotional and/or cultural significance).
- 11.2 Giving and receiving of cash should be approached with caution.
- 11.3 Youth workers will be aware of issues of dependency, favouritism, corruption and rescuing in this context.

Āhua me te Oranga

12. Diversity and Cultural Safety

- 12.1 The youth work relationship is one of mutual respect.
- 12.2 Youth workers will understand that all aspects of young people's lives are influenced by the values of the cultural contexts they belong to. A young person's cultural context can be centred around:
- Geographical community (e.g. their home, neighbourhood, place of study, work place, marae or church)
 - Identity-/whakapapa-based community (e.g. culture, ethnicity, marae, iwi, hapū, whānau, spirituality or faith, their gender or gender identity, sexuality, or people of mixed abilities)
 - Community of interest (e.g. various youth subcultures, youth organisations).
- 12.3 Youth workers are encouraged to reflect on and seek to understand their own cultural contexts and those of the young people they work with, and to be aware of how these relate to each other.
- 12.4 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 most appropriate people and/or organisations are involved. Youth workers will ensure their practice remains equitable and effective.
- 12.5 When working with young people youth workers will respect the youth development practices of the young person's culture.
- 12.6 Youth workers will allow young people to express their identity freely and safely with consideration to family, whānau and their social environment.
- 12.7 Youth workers acknowledge and will challenge the attitudes, beliefs, policies and practices that act as barriers to safe youth work and undermine young people and their culture.

SECTION 2

HONONGA

CONNECTEDNESS

Young people's healthy development is shaped by having positive social connections.

The main social environments of a young person are their whānau, peer groups, communities (identity-based, cultural, religious, geographic and/or interest-based) and places of study and employment.

Toku toa, he toa rangatira



Papakāinga

13. Ensuring Key Connections

- 13.1 Youth workers will endeavour to relate to, create, strengthen and maintain young people's connections to their key social environments.
- 13.2 Youth workers will recognise and honour the importance of the relationship with whakapapa through whānau, marae, hapū and iwi when working with Tangata Whenua.
- 13.3 Youth workers will recognise the importance of whānau and the complex nature of these relationships. Youth workers seek to strengthen the relationship between young people and their whānau.
- 13.4 Youth workers balance the importance of whānau with the young person's need to work towards independence (e.g. when working with young people of mixed abilities).

Tautauamoa

14. Working Collaboratively

- 14.1 Youth workers will respect and co-operate with other professionals and/or other significant people involved in the young person's life to secure the best possible outcomes for the young people they engage with. There may be issues of confidentiality to take into account.
- 14.2 Where a youth organisation contracts or invites an individual or agency for a specific purpose (e.g. outdoor recreation, facilitation etc.) there will be clear communication between the two regarding expectations.
- 14.3 Youth workers will network and build relationships with other Youth Workers in order to gain collegial support and to share experiences, skills and knowledge.
- 14.4 Youth workers will connect with and strengthen networks with other key groups that contribute towards young people's development.
- 14.5 Youth workers will relate to others in the community with integrity, respect, courtesy, openness and honesty.
- 14.6 Youth workers will seek guidance from Tangata Whenua with regard to working with rangatahi.
- 14.7 Where there is concern regarding a youth workers practice that is too serious to be resolved by discussion it must be brought to the attention of the appropriate bodies.

SECTION 3

HAKAMANATIA NGĀ UARA RANGATAHI

CONSISTENT STRENGTHS- BASED APPROACH

A strengths-based approach seeks to shift the collective thinking about young people from being problem-based to strengths-based.

Youth workers also need to understand, maintain and develop their own strengths, and work from this basis. There is a risk that youth workers emphasise the wellbeing and strengths of young people to the detriment of their own wellbeing. This impacts on both the immediate and long-term youth work relationship.

Whāia te iti kahurangi, ki te tūohu koe, me he maunga teitei



Hakapakaritanga

15. Working Holistically

- 15.1 Youth workers will work holistically with young people. Youth workers will support the healthy development of young people, including their social, emotional, mental, physical, spiritual, whānau and cultural skills. Youth workers will support young people to identify and develop their strengths, encouraging them to reach their full potential.
- 15.2 Youth workers will seek to be inclusive and ensure accessibility of Youth Work services, programmes, events or activities to all. Youth workers will take all reasonable steps to ensure accessibility of programmes and activities for those with mixed abilities.
- 15.3 Youth workers will identify and promote the strengths of the traditions and inspirational people within the cultures of the young people they work with.

Āhua Pononga

16. Working Positively

- 16.1 Young people are an integral part of our society. Youth workers seek to have this acknowledged and valued by society as a whole.
- 16.2 Youth workers do not see young people as problems to be solved, and will avoid labelling young people negatively.
- 16.3 Youth workers acknowledge the impact of risk factors on young people. They will seek to develop protective factors to build resiliency, enabling them to fulfil their potential.

Tiakitanga

17. Looking After Yourself

- 17.1 Ethical youth work practice is based on the social, emotional, mental, physical, spiritual, whānau and cultural wellbeing of youth workers. This allows youth workers to develop their full potential and equips them to best serve young people.
- 17.2 Youth workers and their organisation must take responsibility for the youth worker's overall well being.

Whakahaeretanga

18. Supervision

- 18.1 Supervision provides youth workers with a safe place to reflect on professional development, personal support, organisational and practice issues with the purpose of providing increased effectiveness, safety and accountability for their practice.
- 18.2 Youth workers will actively participate in regular supervision (such as individual, group, tandem, peer, or team supervision) with skilled supervisors within the organisation and/or external to it.
- 18.3 Other forms of supervision, such as cultural or spiritual, are vital processes for the development of the Youth Worker's personal, cultural, spiritual and professional development and to ensure accountability in that context. Youth workers will access this where appropriate.
- 18.4 Supervision will be resourced and initiated by the youth workers organisation. Youth workers have the right to negotiate who their supervisor/s are.

Matatau

19. Personal Awareness

- 19.1 Youth workers will actively reflect on their practice with others and maintain support from supervision and co-workers.
- 19.2 Youth workers will be aware of any physical or personal circumstances that may affect their ability to work safely and effectively.
- 19.3 Youth workers will approach differences in others with respect.
- 19.4 Youth workers will understand and reflect on the impact that their own culture, values, attitudes and beliefs have on young people. Where there is a conflict, a youth worker may refer the young person to a more appropriate support person, however the relationship with the young person should be maintained during this process.

SECTION 4

URUNGA

YOUTH PARTICIPATION

Youth participation acknowledges that for healthy development, opportunities should be provided for young people to participate in society and to be involved in all levels of decision making.

Article 12 of the United Nations Convention on the Rights of the Child states the right of the young person to voice their opinion, have their views listened to and be taken seriously. By engaging young people in social activism, Youth workers build citizenship, respect for human rights and a sense of mutual responsibility.

Ka pū te ruha, ka hao te rangatahi



Hiringa

20. Personal Determination

- 20.1 Youth workers will support Tangata Whenua to care for their rangatahi.
- 20.2 Youth workers, with the involvement of appropriate others in the young person's community, will encourage and enable young people to identify their own strategies to deal with challenges and the direction of their lives.
- 20.3 If a young person lacks capacity, or is otherwise unable to act with self-determination, there is a responsibility to protect the young person's rights and welfare.

Hakamanatia

21. Empowerment

- 21.1 Youth workers, as part of the young person's wider community, seek to empower young people, ensuring they have a greater say in decisions that affect them and the world around them.
- 21.2 Youth workers will use their experience and skills to ensure young people are equipped to make positive choices.
- 21.3 Youth workers encourage young people to exercise genuine power to consider risk, make decisions, follow them through and to take responsibility for their consequences.
- 21.4 Youth workers will be resourceful in providing opportunities for young people to help shape their lives.

SECTION 5

TE AO RANGATAHI

BIG PICTURE

The development of young people is impacted by big picture influences such as social and economic contexts and dominant cultural values. This includes legislation, public policy, economic systems, political systems and cultural values.

He aha te kai ō te rangatira? He kōrero, he kōrero, he kōrero



Ōu Tikanga

22. Rights and Responsibilities

- 22.1 Youth workers acknowledge the provisions of:
- 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
 - Children Young Persons and Their Families Act 1989.
- 22.2 Young people, particularly those belonging to under-represented or marginalised groups, are vulnerable to being taken advantage of. Youth Workers will respect the rights of young people they work with, and encourage them to respect the rights of others.
- 22.3 Youth workers will not unlawfully discriminate against young people for any reason, including those contained in the Human Rights Act 1993.
- 22.4 Youth workers will promote the rights and responsibilities of Tangata Whenua to practice indigenous models of youth development.

Ngā Mahi Ora

23. Safe Practice

- 23.1 It is a youth worker's responsibility to maintain the safety of young people in any service, programme, event or activity provided.
- 23.2 Youth workers will adhere to the provisions of the Health and Safety in Employment Act 1993.
- 23.3 Youth workers and their organisations will ensure that appropriate Risk Management procedures, systems and paperwork are completed for services, programmes, events or activities organised for and with young people.
- 23.4 Specialised activities with moderate to high risk must have:
- A worker, volunteer or external contractor with appropriate qualifications or proven experience pertaining to the activity
 - A written agreement entered into specifying who is responsible for what risks, and at what point risk transfer happens.

Kawenga

24. Agents of Change

- 24.1 Youth workers will recognise the impact of social, political, economic and cultural structures on young people and seek to remove barriers that restrict life opportunities for young people.
- 24.2 Youth work is not limited to facilitating change within the individual young person, but extends to the social context in which the young person lives.

SECTION 6

HAKAMANATIA TE WHANAKETANGA

YOUTH DEVELOPMENT NEEDS GOOD INFORMATION

Youth development is continually informed by robust research, useful evaluation and effective information gathering.

Na tau rourou, na taku rourou, kia ora ai te iwi



Māramatia Aotearoa

25. Understanding Aotearoa

- 25.1 Youth workers will take personal responsibility to participate in ongoing training on Te Tiriti o Waitangi, Te Reo me ona Tikanga Māori, and apply this learning where appropriate.
- 25.2 Youth workers will acknowledge our shared histories and past and present power relationships between different groups of people in Aotearoa New Zealand.
- 25.3 Youth workers will acknowledge there is a unique relationship between Tikanga Māori and good youth development practice in Aotearoa New Zealand - and will recognise the important role this relationship can play in nation-building.
- 25.4 Youth workers will acknowledge the importance of whakapapa and will explore their own cultural heritage.
- 25.5 Youth workers have an obligation to acquire legal knowledge, including Acts of Parliament, public policies and strategies that impact on young people.

Mana Akoranga

26. Training and Professional Development

- 26.1 Youth workers will make it a priority to participate in formal and informal training and professional development (e.g. courses, forums, conferences and debates) to enhance and support their practice. It is recognised that needs vary and access to training opportunities can be limited.
- 26.2 Youth workers will develop their practice by regularly reflecting on attitudes and methods, and seeking feedback from young people, their organisation and other professionals. They will be open to new knowledge, theories and practices.
- 26.3 Youth workers are encouraged to consider and reflect on their long-term career path.
- 26.4 Youth workers will have knowledge and understanding of this Code of Ethics and how it applies to their work.

Rangahau me Wāriutanga

27. Research and Evaluation

- 27.1 Good youth work is informed by relevant research and evidence. Youth workers will source local, national and international research that will enhance their knowledge and skill base.
- 27.2 Youth workers will ensure their work is evaluated (this may be formal or informal) to promote ongoing learning and improvement.

TE KARAKIA OTINGA

He taua, he taua, he taua,
Kia hiwa ra, kia hiwa ra,

Na te kauwae runga,
Ki te kauwae raro,

Mai e a Rangī-nui ki a Papa-tu-a-nuku,
Mai e a Papa-tu-a-nuku ki a Rangī-nui,

Ko raua te hononga,
Na raua enei hononga,

Hononga hakaipiripiri,
Hononga kotahitanga,

Uhia mai wairua,
Uhia mai kikokiko

Uhia mai tapu,
Uhia mai noa,

Hakatau mai e,
Hakatau mai e,

Hakatau mai e,
Haumi e, hui e,
Taiki e.

Code of Ethics for Youth Work in Aotearoa New Zealand

APPLYING ETHICS



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. There are three sections:

1. Suggestions for agencies implementing the Code
2. Supervision in Aotearoa youth work context
3. Example scenarios showing how the Code of Ethics applies in situations and reflecting current views on best practice in those situations.

Suggestions for Agencies

Youth workers need the support of their employers to ensure they are able to comply with the Code of Ethics. The following suggestions are designed as a guideline for agencies committed to the implementation of the Code in their workplace.

- Have the Code of Ethics included in both Employment Agreements and Volunteer Agreements.
- Where your agency has another Code of Ethics/Practice, consideration should be given as to which takes precedence where there is a clash. Please note that unless a worker has a primary professional association other than youth work (e.g., social work, counseling, law etc.) Ara Taiohi would generally consider this Code of Ethics to take precedence.
- Youth workers should be funded to receive training on the Code of Ethics (internally and/or externally).
- Have regular team discussions around common or challenging ethical issues, using the Code of Ethics 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. Encourage youth workers and supervisors to use the Code of Ethics as a framework to discuss challenging ethical situations.
- Consider how young people, their whānau and the community generally are able to access the Code of Ethics (including making copies available and noting the Code of Ethics on consent forms).

Supervision Suggestions

by Rod Baxter, Wellington Boys' & Girls' Institute (BGI)

Deserving Supervision

Youth workers deserve supervision as a parallel function to their work with young people. It is beyond an ethical necessity or a standardised need, 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 making better decisions. Supervision is an excellent form of debriefing, providing ongoing training and professional development.

Defining Super-Vision

Supervision is required to help youth workers 'see' their 'vision' for this work. It's less about 'over-sight' and more about how 'super' your 'vision' is. This is an opportunity to reflect back in hindsight, gain insight for the present and think ahead with foresight. Organisations benefit when youth workers are mandated to 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

It is recognised that there are some challenges related to providing supervision. Therefore we recommend 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. This is an accepted standard.
- 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. There are some cautions that this does not devolve into gossip sessions or collusion.

Valuing Supervision

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

- Supervisor volunteers their time for free known as pro bono
- Supervisor, youth worker and employer mutually agree on an arrangement without necessarily involving money, known as contra
- Supervisor is paid an hourly rate or a periodic fee, usually ranging between \$50 and \$120.

Qualifying Supervision

There is a currently 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

Whilst there is a large body of literature about supervision, there appears to be very little written about youth work specifically. Here are a few common texts that may be found in libraries, universities or via a simple Google search:

- *Clinical Supervision in Aotearoa/New Zealand* edited by Dianne Wepa (2007)
- *Creative Supervision* by Mooli Lahad (2000)
- *Group Supervision* (2nd ed.) by Brigid Proctor (2008)
- *Passionate Supervision* edited by Robin Shohet (2008)
- *Supervision in the Helping Professions* (3rd ed.) by Peter Hawkins and Robin Shohet (2006)
- *Supervision Scrapbook* by Rod Baxter and Trissel Mayor (2008).

Examples

by Jane Zintl, South City Youth Trust

Youth workers face ethical dilemmas daily. These range in degrees of seriousness, but all can benefit from using the Code of Ethics as a framework to discuss and reflect on best practice. The following scenarios came through the submissions and focus group discussions prior to the release of the second edition of the Code of Ethics for Youth Work in Aotearoa New Zealand.

1. Behaviour in Personal Time
2. Clothing
3. Confidentiality
4. Criminal Convictions
5. Dating Young People
6. Drugs
7. Gifts
8. Protesting
9. Training
10. Value-based Organisations

1. Behaviour in Personal Time

A youth worker is regularly intoxicated in their personal time.

Youth workers are positive role models for the young people they work with (Clause 2 Wehenga Tūmanako/Behaviour Covered by the Code). Any behaviour that might be observed by young people or their whānau and is contrary to what the youth worker promotes could affect the youth work relationship - and would therefore be covered by the Code of Ethics.

Clause 3 (Ārahitanga/Your Conduct) requires youth workers to ensure their conduct does not compromise their integrity or bring themselves or their profession into disrepute. Factors that may affect the seriousness of the situation include:

- How the youth worker behaves at the time of intoxication
- Whether they are intoxicated in public
- The nature of intoxication
- Whether the intoxication has any affect during work time (e.g. hangover, motivation, driving over the limit)
- What the youth worker or their agency's message on drinking is (e.g. abstinence or harm minimisation)
- How the youth worker processes their behaviour with young people, their agency, and/or their supervisor (Clause 4 Puatatanga/Being Transparent).

Other clauses that may be relevant include the personal care clauses (i.e., 17, 18 and 19).

2. Clothing

Youth worker regularly wears tight and revealing clothing.

While the youth work profession celebrates many different contexts, the Code defines central expectations. Youth workers should consider the effect their clothing might have on both young people and the youth work relationship. This involves balancing many factors including:

- The identity and individuality of the youth worker
- Relating appropriately to young people
- Promoting positive body image
- Activity appropriate clothing (e.g. rock climbing, swimming)
- Cultural considerations (Clause 12 Āhua me te Oranga/Diversity and Cultural Safety)
- Respect for more formal events (e.g. funerals, pōwhiri, church).

The youth work relationship is not sexual (Clause 8 Manatū Tangata/Sexual Boundaries). Regularly wearing tight and revealing clothing could be misunderstood or cause offence (Clause 3.3 Ārahitanga/Your Conduct). Other clothing that should be avoided includes gang-related clothing and t-shirts with messages that are likely to offend.

3. Confidentiality

A young boy confides to his youth worker that his girlfriend is pregnant. He is adamant he does not want his parents to know.

Clause 6 (Noho Matatapu/Confidentiality) outlines the importance of maintaining trust in the youth work relationship. Both the Code and the Privacy Act require this information to be kept in confidence unless the young person has agreed otherwise (i.e. there are insufficient reasons to justify breaching the confidence). However, other clauses of the Code cannot be ignored. The youth worker must work towards ensuring key connections (Clause 13 Papakainga/Ensuring Key Connections, and in particular 13.3).

The processes of empowerment (Clause 21 Hakamanatia/Empowerment) and self-determination (Clause 20 Hiringa/Personal Determination) require consideration of the other supports in the young person's life. Youth workers are encouraged to explore the reasons why a young person may feel they cannot communicate to their whānau around these issues and explore ways these barriers can be reduced (for example the youth worker might offer to go with the young person to talk with his parents). Ultimately the youth worker must respect the young person's decision.

When working with young people who are facing challenging decisions youth workers must be aware of their own values (Clause 19.3 Matatau/Personal Awareness). For example a youth worker with very strong views about abortion (either for or against) will need to be aware of the impact these views might have on the relationship. Similarly a youth worker who has struggled to conceive or experienced an unplanned pregnancy may have unresolved issues that may affect their ability to work effectively with the young person.

Depending on the choices the young man and his partner make the youth worker must also be aware of their limitations (for example he may require legal advice on issues of custody or child support). Whenever a youth worker has limitations they must consider Clause 14 Tautuamoa/Working Collaboratively and/or Clause 26 Mana Akoranga/Training and Professional Development as key strategies to ensure the young person is able to access the necessary support.

4. Criminal Convictions

A youth worker applies for a position in your agency. Upon completing a police check you discover she has a conviction for possession of a Class C drug from five years earlier.

Youth organisations should not only complete police checks on applicants, but also referee checks and interviews. It is negligent to appoint a youth worker to a position working with young people where reasonable steps would have identified significant concerns.

It is of concern that the agency had only become aware of the conviction upon return of the police check. Agencies should ask open questions when interviewing youth workers that will ascertain this information. If the youth worker has hidden their conviction this is serious from both an ethical and an employment perspective, and agencies should get advice about their disciplinary options (including the possibility of dismissal).

While some offending will immediately exclude applicants (e.g. sexual offending), other types of offending that are historical and that the applicant has moved on from could in fact create empathy and provide realistic advice for young people wanting to change destructive behaviour. Where a history of minor drug offending is disclosed agencies should seek information on the youth worker's journey with their drug issues (i.e. were there any drug addictions, what rehabilitation process has the applicant been through, what is the applicant's current attitude to illegal drug use).

5. Dating Young People

A young youth worker (19) is attracted to a young person he works with.

This issue is not uncommon in youth work contexts (particularly those that occur in a wider organisational context, in smaller communities, or groups that promote a high level of youth participation and leadership development). The key issue is the power imbalance that exists at the start of the relationship (i.e. that the attraction developed while the young person related to the youth worker in that role). Clause 8 Manatū Tangata/Sexual Boundaries is very clear that any relationship between a youth worker and a young person is unacceptable. The Code goes on to establish a process the two parties can choose to follow once the youth work relationship has finished.

Whether or not a romantic relationship develops it is important that the youth worker process their feelings with their Supervisor at all stages (Clause 18 Whakahaeretanga/Supervision). Youth workers should also be transparent with managers, mentors, Governance etc. Where appropriate it is also important to encourage and support the young person to process their thoughts and feelings.

It is important not to assume sexuality when considering issues of attraction.

Other clauses that are relevant include Clause 2 Wehenga Tūmanako/Behaviour Covered by the Code and Clause 4 Puatatanga/Being Transparent.

6. Drugs

Several young people regularly turn up to their youth activity stoned.

This situation is not uncommon, and youth workers have used a number of strategies in this context. Group rules/agreements are one important tool so that all participants are aware of expectations and consequences (although this awareness may be affected by their level of intoxication!). This is consistent with Clause 5 Whakaae Tika/Obtaining Informed Consent.

The decision of whether or not the young person should stay in the programme will depend on the agency rules, level of intoxication, and the affect their behaviour is having on others. Regardless of whether the youth worker allows the young people to stay, the fact that this occurs regularly requires the youth worker to consider wider factors. If the youth worker is going to empower a young person (Clause 21 Hakamanatia/Empowerment) who is regularly using drugs they need to look for opportunities to process the topic with the young person, partnering together to see positive change.

Other clauses that may be relevant include Clause 6 Noho Matatapu/Confidentiality, Clause 9 Noatanga/Knowing Your Limits and Clause 14 Tautauamoa/Working Collaboratively.

If the young person escalated the situation by dealing or supplying drugs to another young person this should be treated extremely seriously.

7. Gifts

A young person is very isolated and dependant on drugs. They ask their youth worker if they can borrow some money as they are desperate.

The youth worker is under no obligation to give or lend money to a young person. If they wish to do so they should approach this with caution (Clause 11 Āhua Kōrero, Āhua Taonga/Exchanges Between Young People and Youth Workers). Factors the youth worker should consider include:

- What the money will be used for (in particular the legal implications)
- Issues of dependency as opposed to empowerment
- Consequences of non-repayment
- The effect on the youth work relationship - with this and other young people
- Any agency policies in place.

Other relevant clauses include Clause 3 Ārahitanga/Your Conduct and Clause 4 Puatatanga/Being Transparent (i.e. the youth worker should notify their agency of any gifts given or received).

8. Protesting

A youth worker encourages a group of young people to participate in a protest. One of the young people is arrested.

The Code encourages youth workers to be resourceful in providing opportunities for young people to help shape their lives (Clause 21.4 Hakamanatia/Empowerment). The processes of empowerment and self-determination can involve supporting young people to positively impact the world around them.

However, the Code also requires that youth workers avoid activities that would bring young people into disrepute (Clause 3.4 Ārahitanga/Your Conduct). Participation in protests that may lead to the arrest of a young person is an area that would garner diverse opinions in the youth work community. A decision on whether these actions amount to 'disrepute' would depend on the circumstances, including the nature of the protest.

Should a youth worker contemplate participation of young people in a protest they must ensure they have obtained informed consent from the young people and, depending on their age, their parents (Clause 5 Whakaae Tika/Obtaining Informed Consent). The youth worker must also be aware of their personal agendas (Clause 10 Utu Painga/Personal Agendas) and avoid manipulating young people in this regard.

Other relevant clauses include Clause 22 Ōu Tikanga/Rights and Responsibilities and Clause 24 Kawenga/Agents of Change.

9. Training

A youth worker refuses to attend bi-cultural training because of his personal beliefs.

While the Code of Ethics is inclusive of different value bases and contexts (Clause 19 Matatau/Personal Awareness), there are some core areas that youth workers must accept if they choose to adhere to the Code of Ethics. Clause 25 Māramatia Aotearoa/Understanding New Zealand requires youth workers to participate in regular training on Te Tiriti o Waitangi. It is the attitude implied in the above scenario that is of more concern than their non-attendance at a workshop.

Other clauses that are relevant include Clause 12 Āhua me te Oranga/Diversity and Cultural Safety, Clause 22 Ōu Tikanga/Rights and Responsibilities and Clause 26 Mana Akoranga/Training and Professional Development.

10. Value-based Organisations

A church-based youth group is running an event that intends to give young people the opportunity to 'follow Christ'.

All youth work organisations need to be aware of their value base and what effect this has on the youth work relationship. Agencies that need to take particular care in this regard include faith-based agencies, the queer community and cultural communities. As a profession youth work promotes positive youth development, and in this context values the role that faith-based youth workers can have in a young person's life. The Code therefore puts a framework around this process.

Young people must know what they are participating in (Clause 4 Puatatanga/Being Transparent) and have a choice about when and how they respond (Clause 5 Whakaae Tiki/Obtaining Informed Consent). In case the youth worker must ensure they do not abuse their position to manipulate young people into the faith belief (Clause 10 Utu Painga/Personal Agendas). In the above situation experienced and respected youth workers, including those from that particular value base, should be consulted to help determine whether the youth worker's actions were manipulative or abusive.

Code of Ethics for Youth Work in Aotearoa New Zealand

REFERENCES AND APPENDICES



Kōrerotanga

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Appendix One: Acts & Treaties in the Code

The following Acts and Treaties are referred to in the Code of Ethics.

A brief summary is provided of each document, its application to youth work and references for further information.

Health & Safety in Employment Act 1992 (HSE Act)

The HSE Act is about making work activities safe and healthy for everyone connected with them.

It is important that youth workers understand their obligations under this and related legislation, ensuring programmes and activities provided are safe for young people and workers.

For more information regarding the HSE Act and related legislation go to www.osh.dol.govt.nz or call 0800 20 90 20.

Human Rights Act 1993

The Human Rights Act 1993 protects people in New Zealand from unlawful discrimination in a number of areas of life.

The prohibited grounds of discrimination are:

- Age (from age 16 years)
- Colour
- Disability
- Employment status
- Ethical belief
- Ethnic or national origins
- Family status
- Marital status
- Race
- Religious belief
- Sex
- Sexual orientation .

Other forms of discrimination are also unlawful, including racial disharmony, racial harassment, sexual harassment and victimisation.

Youth workers need to be aware of their obligations under this and related legislation so as to provide services free from unlawful discrimination, and to support young people who battle with discrimination in their lives.

For more information regarding the Human Rights Act and related legislation go to www.hrc.co.nz or call 0800 496 877.

Bill of Rights Act 1990

The Bill of Rights Act contains important rights that everybody in government (including government departments, courts, state-owned enterprises and local authorities) must comply with. The Bill of Rights Act protects all New Zealanders from the actions of anyone in government as they interfere with your rights.

Youth workers need to understand the rights of young people under this Act so they can advocate for them should their rights be abused.

For more information on the Bill of Rights Act go to www.justice.govt.nz

Privacy Act 1993

One of the main purposes of the Privacy Act 1993 is the promotion and protection of individual privacy. It sets out 12 privacy principles, which guide how personal information can be collected, used, stored and disclosed.

Youth workers need to understand their responsibilities in all privacy matters, in particular regarding confidentiality issues and collection of information.

For more information on the Privacy Act go to www.privacy.org.nz or call 0800 803 909.

Te Tiriti o Waitangi

Te Tiriti o Waitangi (Te Tiriti) is an historical document defining the relationship, including the rights and obligations, between the Crown (represented at that time by the Queen of England) and numerous Māori chiefs. This document has four versions: the original te Reo Māori version, the original English version and accurate translations of both original documents.¹ The majority of Māori chiefs signed the original te Reo Māori version.

Unfortunately the two original versions do not translate directly. The Māori version refers to Māori retaining tino rangatiratanga (self-determination) over all their lands and resources whilst the English version refers to the chiefs transferring sovereignty to the Crown.

Because of these divergent versions, the Crown has defined a number of principles that it considers Te Tiriti contains. These principles have been espoused in political writings, case law and Waitangi Tribunal reports for example the duty of the Crown to actively protect, the tribal right to self-regulation, the right of redress for past breaches, the duty to consult and the principles of equality and reasonable cooperation.²

The significance of Te Tiriti and the earlier 1835 Declaration of Independence to youth workers is manifold. Te Tiriti defines the relationship between Māori and non-Māori in New Zealand. As such, it is the foundation of all relations between these two groups. Youth workers have a myriad of relationships and Te Tiriti should inform all of them.

¹ To view the two original versions and a translation of the Māori version into English see www.treaty2u.govt.nz/the-treaty-up-close/treaty-of-waitangi/. The writer has been unable to find a translation of the original English version into Māori online.

² These examples are not exhaustive, see www.waitangi-tribunal.govt.nz/treaty/principles.asp

For example, a youth worker should educate themselves about Te Tiriti and encourage young people to do the same. Te Tiriti also defines relations between youth workers and youth organisations.³ It should never be seen as an impediment, but rather the foundation upon which good relations can be forged.

For more information on Te Tiriti contact:

Kaumātua of Ara Taiohi and/or Te Rōpū through the Ara Taiohi office (04) 802 5000 www.arataiohi.org.nz

Written resources can be found at:

www.waitangi-tribunal.govt.nz

www.library.auckland.ac.nz/subjects/Māori/guides/waitangi_treaty_and_tribunal.htm

www.nzhistory.net.nz/category/tid/133

www.converge.org.nz/pma/indig.htm

There are numerous books on the subject which can be found in public libraries and bookshops.

United Nations Convention on the Rights of the Child

Every child or young person under the age of 18 years has rights and responsibilities set out in the Convention in 54 articles. The four core principles of the Convention are non-discrimination; devotion to the best interests of the child; the right to life, survival and development; and respect for the views of the child. The Convention protects children's rights by setting standards in health care, education, and legal, civil and social services.

Youth workers need to be aware of the Convention to ensure the rights of young people are upheld.

For more information on the United Nations Convention on the Rights of the Child go to www.occ.org.nz or call 0800 22 44 53.

³ For an example of how an organisation has approached its obligations to Te Tiriti see: www.victoria.ac.nz/home/about/waitangi/

Appendix Two: Other Acts & Public Policy

While the following legislations and public policies are not mentioned in the Code of Ethics, they do directly impact on young people and youth workers. References to additional information regarding each piece of legislation or public policy are provided. This list is not exhaustive.

Additional information regarding laws affecting young people can also be obtained at: www.youthlaw.co.nz or by contacting your local community law centre: www.communitylaw.org.nz

Care of Children Act

www.justice.govt.nz/family

Children Young Persons and Their Families Act

www.cyf.govt.nz

If you are worried about a child or young person, call 0508 FAMILY (0508 326 459) or fax (09) 914 1211.

For adoption enquiries, call 0508 FAMILY (0508 326 459), fax (09) 914 1211, or email webadoption@cyf.govt.nz

Education Act

www.minedu.govt.nz

Ministry of Education National Office (04) 463 8000.

Employment Relations Act

www.ers.dol.govt.nz

Employment Relations Infoline 0800 20 90 20.

HRC Transgender Inquiry

www.hrc.co.nz/transgenderinquiry

Human Rights Commission 0800 496 877.

NZ Disability Strategy

All New Zealanders have the right to live in an equitable society. The New Zealand Disability Strategy details fifteen objectives to reduce barriers to those with mixed abilities for a more inclusive society.

The 15 objectives are to:

1. Encourage and educate for a non-disabling society
2. Ensure rights for disabled people
3. Provide the best education for disabled people
4. Provide opportunities in employment and economic development for disabled people
5. Foster leadership by disabled people
6. Foster an aware and responsive public service
7. Create long-term support systems centred on the individual
8. Support quality living in the community for disabled people
9. Support lifestyle choices, recreation and culture for disabled people
10. Collect and use relevant information about disabled people and disability issues
11. Promote participation of disabled Māori
12. Promote participation of disabled Pacific peoples
13. Enable disabled children and youth to lead full and active lives
14. Promote participation of disabled women in order to improve their quality of life
15. Value families, whānau and people providing ongoing support.

For more information about the New Zealand Disability Strategy, associated material and barrier reduction strategies please go to the Office for Disability Issues: www.odi.govt.nz or call (04) 916 3300.

Hononga Connectedness

Papakāinga Ensuring Key Connections

Youth workers will endeavour to relate to, create, strengthen and maintain young people's connections to their key social environments, these being their whānau, peers, school/ workplace and community.

Youth workers will recognise and honour the importance of the relationship with whakapapa through whānau, marae, hapū and iwi when working with Tangata Whenua.

Tautauamo Working Collaboratively

Youth workers will respect and co-operate with other professionals and/or other significant people involved in the young person's life to secure the best possible outcomes for the young people they engage with. There may be issues of confidentiality to take into account.

Youth workers will relate to others in the community with integrity, respect, courtesy, openness and honesty.

Youth workers will seek guidance from Tangata Whenua with regard to working with rangatahi.

Urunga Youth Participation

Hiringa Personal Determination

Youth workers will support Tangata Whenua communities to care for rangatahi.

Youth workers, with the involvement of appropriate others in the young person's community, will work in ways that encourage and enable young people to identify their own strategies to deal with challenges and the direction of their lives.

If a young person lacks capacity, or is otherwise unable to act with self-determination, there is a responsibility to protect the young person's rights and welfare.

Hakamanatia Empowerment

Youth workers, as part of the young person's wider community, seek to empower young people, ensuring they have a greater say in decisions that affect them and the world around them.

Hakamanatia te Whanaketanga Good Information

Māramatia Aotearoa

Understanding Aotearoa New Zealand

Youth workers will take personal responsibility to participate in ongoing training on Te Tiriti o Waitangi, Te Reo me ona Tikanga Māori, and apply this learning where appropriate.

Youth workers will acknowledge our shared histories and past and present power relationships between different groups of people in Aotearoa New Zealand.

Youth workers will acknowledge there is a unique relationship between Tikanga Māori and good youth development practice in Aotearoa New Zealand - and will recognise the important role this relationship can play in nation-building.

Youth workers will acknowledge the importance of whakapapa and will explore their own cultural heritage.

Youth workers have an obligation to acquire legal knowledge, including Acts of Parliament, public policies and strategies that impact on young people.

Mana Akoranga

Training and Professional Development

Youth workers will make it a priority to participate in formal and informal training to support and improve their practice.

Youth workers will have knowledge and understanding of this Code of Ethics and how it applies to their work.

Hakamanatia Ngā Uara Rangatahi Consistent Strengths-based Approach

Hakapakaritanga Working Holistically

Youth workers will support the healthy development of young people, helping them to identify and develop their strengths, encouraging them to reach their full potential.

Āhua Pononga Working Positively

Young people are an integral part of our society. Youth workers seek to have this acknowledged and valued by society as a whole.

Youth workers do not see young people as problems to be solved, and will avoid labeling young people negatively.

Tiakitanga Looking After Yourself

Youth workers and their organisations must take responsibility for the youth worker's overall well-being.

Te Ao Rangatahi Big Picture

Ōu Tikanga Rights and Responsibilities

Youth workers acknowledge the provisions of Te Tiriti o Waitangi and the various Conventions and legislation protecting the rights of young people. Youth workers will not unlawfully discriminate against young people for any reason.

Ngā Mahi Ora Safe Practice

It is a youth worker's responsibility to maintain the safety of young people in any service, programme, event or activity provided.

Kawenga Agents of Change

Youth workers will recognise the impact of social, political, economic and cultural structures on young people and seek to remove barriers that restrict life opportunities for young people.

Youth work is not limited to facilitating change within the individual young person, but extends to the social context in which the young person lives.



For more information on our Code of Ethics:
(04) 802 5000, admin@arataiohi.org.nz
PO Box 11 420, Manners St, Wellington 6142
www.arataiohi.org.nz

Whanungatanga Quality Relationships

Te Kawenga Your Primary Relationship

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

Wehenga Tūmanako

Behaviour Covered by the Code

This Code covers any behaviour, whether connected to their work or personal time, when it relates to or affects a youth worker's practice.

Ārahitanga Your Conduct

Youth workers will perform their work honestly and impartially, and avoid situations which might compromise their integrity.

Youth workers will avoid words and actions that could be misunderstood or cause offence.

Youth workers should avoid activities that would bring young people, fellow workers, their organisation, or youth work into disrepute.

Puatatanga Being Transparent

Youth workers will be open, honest and accountable to young people.

Whakaae Tika Obtaining Informed Consent

Youth workers will fully inform young people (and their family, school or employer where appropriate) of the youth work they are offering and the nature of any proposed involvement.

A young person must be able to freely enter into a relationship with a youth worker and be able to cease their involvement with the youth worker when they decide to.

Noho Matatapu Confidentiality

The young person's ability to trust the youth worker to hold information in confidence is fundamental to the relationship.

When it is clear that confidences might be shared, the youth worker will explain the boundaries of confidentiality.

When information is disclosed, the youth worker will endeavour to obtain the young person's permission, ideally working with the young person to do so.

Youth workers will comply with the Privacy Act 1993.

Āhua Tika Boundaries

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

The purpose of this is to ensure a safe space for all, build confidence in their role as a youth worker and avoid unhealthy, dependent relationships.

Manatū Tangata Sexual Boundaries

Youth workers will be aware of compromising thoughts or situations and ensure that strategies are in place to help them deal safely with the situation.

Sexual acts between youth workers and young people they connect with in their capacity as a youth worker are never acceptable.

Youth workers will not enter into a romantic relationship with a young person during the time they are working together. 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 influence personal decision making. This decision will be made in consultation with their support network, including within supervision.

Youth workers will not engage in sexual harassment; nor will they tolerate sexual harassment of others (defined in the Human Rights Act 1993).

Noatanga Knowing Your Limits

The youth work relationship has limitations. Youth workers have a responsibility to be conscious of the limits of their role, skills and competencies, and must carefully consider whether they can take on particular roles or tasks.

In situations beyond their role and/or skill-base, youth workers will refer to and/or seek assistance from networks available in the wider community.

Utu Painga Personal Agendas

Youth workers will not abuse their youth work relationships for personal, professional, religious, political or financial gain.

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

Youth workers will not abuse their position in order to manipulate young people to their political, religious, ethnic or cultural beliefs, or to specific communities.

Āhua Kōrero, Āhua Taonga Exchanges

between Young People and Youth Workers

Any exchanges between young people and youth workers will be transparent and handled with sensitivity (acknowledging gifts/koha usually have emotional and/or cultural significance).

Āhua me te Oranga

Diversity and Cultural Safety

The youth work relationship is one of mutual respect

Youth workers will understand that all aspects of young people's lives are influenced by the values of the cultural contexts they belong to. A young person's cultural context can be centred around: geographical community; identity/whakapapa; and/or community of interest.

Youth workers will create an environment that allows young people to safely express and explore their cultural identity.

Youth workers acknowledge and will challenge the attitudes, beliefs, policies and practices that act as barriers to safe youth work and undermine young people.



CODE OF ETHICS

for Youth Work in Aotearoa New Zealand

ATA GLANCE

