

Positive Youth Development in Aotearoa

“Weaving connections - Tuhonohono rangatahi”



Abstract

Positive Youth Development (PYD) has been described as an “approach that guides communities in the way they organise programmes, people and supports so that young people can develop to their full potential” (Pittman). This Positive Youth Development in Aotearoa (PYDA) framework seeks to explore the confluence between the various approaches to PYD documented in local and international literature, with the grass roots experiences of young people and organisations in Aotearoa / New Zealand. We hope to promote fresh thinking by those working with young people and the funding providers supporting them. This includes both private and public funders of adolescent focused programmes across a range of professions (social work, youth work, education, counselling, social services, corrections, justice etc), as well as managers, programme leaders and programme designers, the adults working with young people as well as parents, communities and young people themselves.

In essence this PYDA framework suggests that both informal and formal initiatives, activities and programmes intentionally weave connections by intergrating two key focuses and adopting three key approaches;

Key Outcomes

- 1) Developing the whole person.
- 2) Developing connected communities.

Key Approaches

- 1) Strength based.
- 2) Respectful relationships.
- 3) Building ownership and empowerment.

Given sufficient support humans can defy the odds and become agents of history.

(Dr Mamphela Ramphele in Brendtro and du Toit, 2005, 37).

In the following pages each of these components is explored and linked to the experiences of young people in Canterbury who have come into contact with youth development organisations.

The Positive Youth Development in Aotearoa framework (PYDA) has been developed by the Youth Advisory Group (YAG) for the Wayne Francis Charitable Trust (WFCT) a Christchurch-based private family philanthropic Trust. The Trust's funding focus is on young people from 0-25 years. As part of its strategic approach WFCT commissioned the YAG to develop criteria against which organisations and projects being considered could be assessed as to whether they supported young people appropriately. This document has grown out of research commissioned by WFCT in 2009 and originally published in the Youth Studies Australia journal, 'Youth Work that is of value: Towards a model of best practice'.

Kids in conflict are trying hard to live the best they can with the hand they've been dealt. It is not always easy, since life is not equally kind to us all. We must remember to treat everyone with respect and equity. With new opportunities many of these youth can rebuild their lives.

(Muhammad Ali in Brendtro and du Toit, 2005, 40).

Contacts/Sources

The Positive Youth Development in Aotearoa document has been produced in electronic form in the interests of sustainability and is available at www.wfct.org.nz The intent of this document is that it be disseminated and discussed widely so please feel free to print off copies and distribute to interested parties as you see fit. The Wayne Francis Charitable Trust and their Youth Advisory Group members (see page 32) would value your comment and feedback.

Please contact us on info@wfct.org.nz

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Endorsements for Positive Youth Development Aotearoa

Karen Pitman and Merita Irby - Forum for Youth Investment - USA

Positive Youth Development Aotearoa is one of the most readable and accurate explanations we have encountered that explains the imperative of linking youth development and community development. It masterfully combines theory, practice and personal stories in a way that will certainly help those new to the field but reminds all of us why it is so important to stay true to our principles. Congratulations on a job well done!

Lloyd Martin, Praxis

"This is a brilliant addition to the youth sector in New Zealand, it creatively and succinctly summarises the foundational ideas around youth work in this country. It will be a great resource for the people who need to understand what youth workers do; funders, multidisciplinary organisations, and of course for those who are being trained to do it."

John Hannan, YMCA

"Congratulations on your excellent resource, most refreshing description of experiences that were all tied to current solid youth work practices. I am impressed with the Aotearoa context so often we only have overseas examples to go by."

Iain Hines, Executive Director, J R McKenzie Trust

Congratulations to all involved in preparing this document. My colleagues and I have had a good look at it, we found it easy to read and a useful overview. Although there was a range of models, they all had a very similar foundation and kaupapa. We loved the stories – they provide really good examples of what positive youth development looks like. The appendix provides an excellent list of resources as well.

Judge Andrew Becroft – Principal Youth Court Judge

Thank you for sending me a copy of Positive Youth Development Aotearoa. I congratulate you on the wide-ranging nature of the work. I think it is very helpful in terms of a principled approach to youth development. Certainly, previous approaches to youth development have emphasised far too much a diagnosis / prescribed treatment / cure approach. I do wonder whether the current document swings too far in the other direction without recognising that in some cases professional, specialist, long-term "treatment" will be required – albeit a distinct minority of cases.

Dr Sue Bagshaw – The Collaborative for Research and Training in Youth Health and Development

I really enjoyed reading the 'Weaving Connections' document, it is excellent and great to bring together all the different models of youth development. I would really like to be able to use the document as a reference in my teaching with Health Professionals around the country.

Checklist

Key questions for funders to ask organisations



Developing the whole person

- Does the programme or intervention focus on working with the whole young person, or is it merely addressing a narrow aspect of the young person's strengths and skills?
- How does the organisation collaborate with other organisations to provide a holistic approach?

Developing connected communities

- Does the organisation show signs of community connectivity and collaboration?
- Is the organisation committed to long term and sustainable community involvement?

Strength based

- Does the organisation have a strength-based approach to working with young people in terms of helping young people develop the knowledge, skills and attitudes that will benefit them?
- Are young people seen as problems to be managed or resources to be developed?
- Is the organisation focussed on identifying and strengthening community assets?

Respectful relationships

- Do the staff maintain high expectations for young people, while also honouring the young person's dignity?
- Is the organisation one that has worked successfully with young people for a significant period of time?
- During that time, has the organisation sought to develop respectful relationships with young people, Whānau, community members and other youth sector stakeholders?

Building ownership and empowerment

- Does the organisation seek to develop independence/interdependence within young people through empowerment and youth participation?
- Does the organisation focus on building community capacity to support young people in the longer term?

Positive Youth Development in Aotearoa

– what does this mean?

Vision

Imagine strong, inclusive, connected, resilient, supportive communities. Communities in which all young people are nurtured, valued, encouraged, mentored and included.

Every community has the capacity to raise its children, to create an environment conducive to supporting a child to grow into adulthood. It has the ability to foster genuine, unconditional positive relationships, instill a sense of identity and belonging and provide space, time and support for the journey from dependence to independence and on to interdependence.

It has been said that it takes a ‘village to raise a child’ and perhaps more effort needs to go into creating the village. Most older people can recount memories such as; “when I was young the constable was my friend’s dad and was our swimming coach too” or “that time we stole apples, the neighbour grabbed me by the ear and said “your mum wouldn’t be happy with this kind of behaviour.”

Our communities are made up of invisible threads, the relationships that exist between people are woven into the relational community we reside in. These become more obvious during a time of need as they pull tight around us, our local schools, churches, marae, hapū and neighbourhood. At times this is nothing short of inspirational!

Such connected and relational communities, naturally infused with what might be called spiritual resource will, in part, bring community health and wellbeing to all, whatever path they find themselves on. Within well connected supported communities, young people are more likely to have their core development needs met as they develop into healthy adults.

So are we talking about youth development or community development? We believe that there is an inextricable link between the ‘me’ and the ‘we’ – how can sustainable development of young people be achieved without whānau and community being strongly connected?

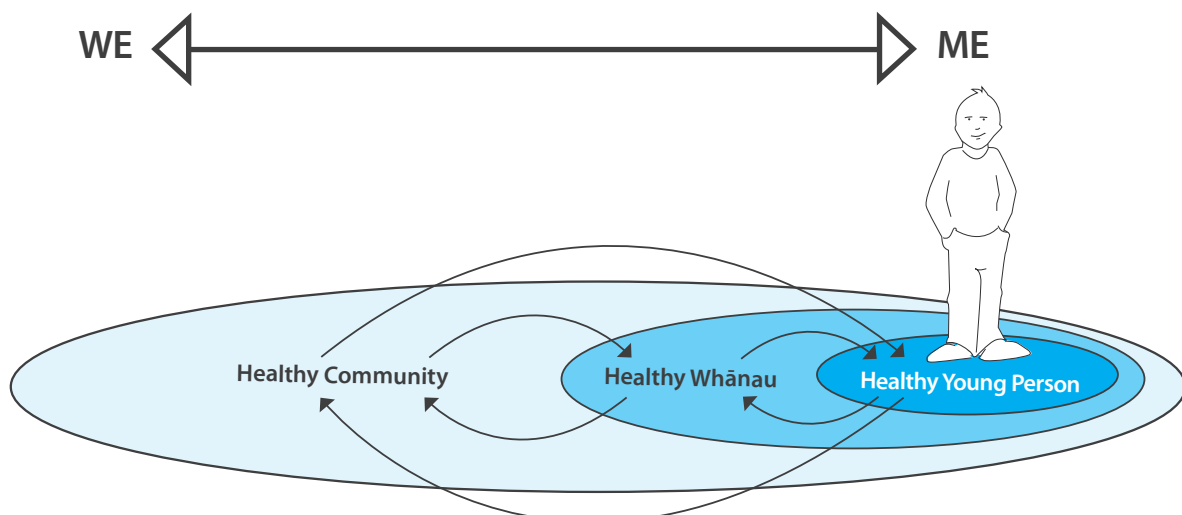
Reality

The vision is perhaps a lofty ideal, but an achievable one nevertheless. Big visions are not just for Martin Luther King! In 1893, Kate Sheppard led the women’s suffrage movement in New Zealand, resulting in New Zealand being the first country in the world to give women the vote. As Jim Collins (2005) says, we all need BHAG’s! (big hairy audacious goals). This is where the journey begins, the belief that communities can achieve this vision; they can nurture their own young people.

This creates a tension between the vision and the reality of where we are now in many communities. For a variety of reasons many communities have limited capacity to be that healthy community and so professional organisations are required to support and empower them. The express role of every professional organisation should be to build community capacity and empower independence, rather than maintaining dependency on the professional organisations.

A change in thinking is required;

Communities have the ability to solve their own problems.



Mindset

Exploring a change of mindset in the way we work with young people is what this document is about.

To foster a sense of optimism and belief that communities have the ability to find their own solutions to their problems. To consider possibilities and a positive vision instead of a self fulfilling sense of doom. To adopt an attitude of searching out the latent strengths in all people including young people instead of adopting the approach of 'fixing young people'... this is the mindset that created the issues – we need to have a different mindset.

This change of mindset is expressed in Principle 3 of the Youth Development Strategy Aotearoa (YDSA), which aims to shift "collective thinking about young people from a problem-based to a strengths based approach" (Ministry of Youth Affairs 2002, p. 25). It is also possible that sometimes organisational thinking can be counterproductive – perhaps some decisions can end

up being what's best for the organisation – not the community that it serves. Perhaps more time, thought or resources could be given to growing the strengths of the 'village' or interconnected communities.

Achieving this vision requires input from everyone, we need to initiate open dialogue with all involved, have the big picture right and then figure out what our place is in it – and where we can collaborate with others. What matters is not how long it takes to achieve this vision but the direction we take, the journey we embark upon, even if it takes 50 years – it's the way we work towards the vision that matters. As Steven Covey (2004) says; "Begin with the end in mind". Our suggested approach then is to seek out glimpses of where we want to be, to get a 'sniff' of people working towards this vision.....we don't need to see all of this straight away.

Let the journey continue!

Everything we do now has to be in the light of this journey.

"We cannot solve problems with the same mindset that created them".

Einstein (paraphrased)



The Positive Youth Development in Aotearoa (PYDA) framework

The figure below represents the PYDA framework. In essence this framework suggests that both informal and formal initiatives, activities and programmes intentionally weave connections that focus on two key outcomes by integrating three key approaches.

Key Outcomes

- **Developing the whole person**
The young people are represented in the centre, which relates to the core development needs that have to be addressed in order for our young people to develop into healthy adults.
- **Developing connected communities**
The puzzle itself represents the communities that these young people belong to, the development of which is equally important and interconnected.

Key Approaches

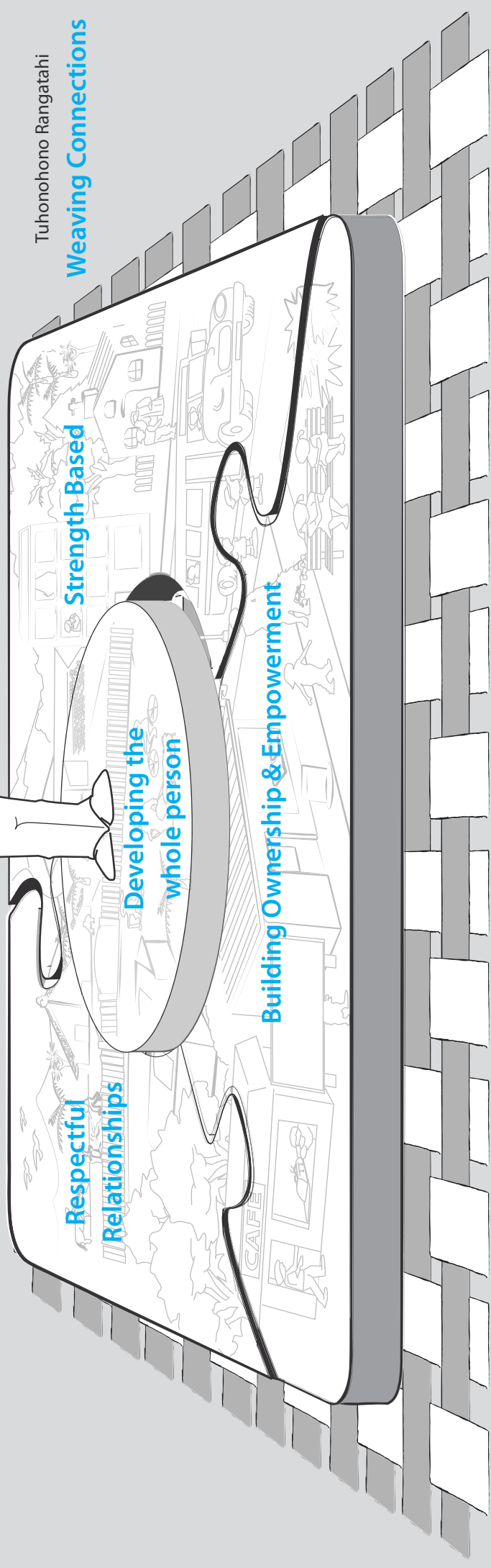
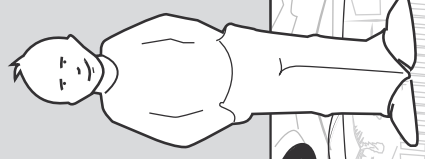
The three puzzle pieces are approaches that can be used to achieve the development of both young people and communities and are based on;

- **Strength based**
- **Respectful relationships**
- **Building ownership and empowerment**

Rangatira is the Māori word for the leader or 'Chief'. '(Ra)ranga' means to weave and 'tira' is the word for group, community etc ie: 'Weaving of the group'. 'Ranga-tira' therefore is the word that describes the style of leadership. It is not the 'top down' or 'my way or the highway' model but rather a model of korero, communication, discernment, wisdom with skills of facilitation. It is a role that discerns the unique strengths of each strand and wisely facilitates and enables each strand to find its distinctive and appropriate place within the 'sacred whariki' tapestry of life, community, village, or hapu and whānau.

Ranga-tahi is the Māori word for a young person. (Ra)ranga to weave and 'tahi' means one, or 'one strand' of the sacred whariki. The role and work of youth workers and their organisations are 'Rangatira' roles. People committed to enabling and empowering young people to take their rightful places in the sacred tapestry of their communities. Youth are described as 'Nga Rangatira mo apopo' ie: 'The Chiefs of tomorrow'. Communities are places of belonging and identity - hence the imagery of the woven 'Whariki' 'Sacred mat' underneath the image.

Nga mihi,
George Iho - Kaumatua - Te Ora Hou Otautahi/He Waka Tapu.



Tuhonohono Rangatahi

Weaving Connections

Developing Connected Communities

Setting the scene

Jimmy's story ...as told by Paddy Pawson

Jimmy was one of a group of young people from gangs that I was working with. We'd been together four days over a period of four weeks when they asked to go abseiling. I wasn't sure they were ready developmentally, but, wishing for a therapeutic experience that helped give them a sense of ownership of where they were at, we set off to the Waimakariri gorge bridge. The reality of their choice became apparent as they saw the size of the bridge and their emotions became alive with the physical reality of the challenge. Setting up equipment, they grappled with unfolding internal journeys, moving to a place of denial with statements like "we'll do this after lunch eh" and "too easy man, hardly worth doing".

While I was acknowledging this and reiterating the choice of how we participate in each day, a car pulled up and two elderly women, one who looked older and was more physically frail, got out. They supported each other over to Jimmy at the end of our line along the rail. The older-looking lady commented: "Wow it's a long way down." Jimmy replied, with a certain testosterone swagger, "Yeah we're going to abseil down there eh". The women introduced herself as Eileen, and Jimmy returned the introduction. She then asked could she watch him abseil and he replied "Yeah but we're not gonna to do it till much later and you'll get cold standing up here." Then Eileen asked: "Do you think I could have a go?" Jimmy replied that it was scary and might be dangerous for her. I made a mental note of his acknowledgement of being scared and of his concern for her. Eileen, persisted "Yes but can I have a go?" Jimmy, looked to me and replied: "You'll have to ask Paddy". As Eileen raised her head to speak to me, her bright brown eyes locked onto mine with a gentleness that really touched me. "What do you reckon Paddy?" she asked.

"Eileen if you'd like to abseil we can make that happen," I said. "When do you think you might like to have a go?" "Gosh there's only now!" she said. I started explaining what was involved but she said: "Don't worry, Jimmy can sort it out for me". I called to Jimmy to give Eileen his harness and help her into it. He walked over, eyes big as saucers, looking a bit uncomfortable at what was being asked of him.

All six young men were now highly engaged in the unfolding reality of Eileen's choice and were keen to be part of the action.

Comment

This story illustrates what happens when someone treats a young person with respect, especially the connection between young and old in this case. This in turn taps into the compassion and wisdom within even a very 'hard' young person, and helps this to flourish and grow. It is also an example of ownership and empowerment – where Jimmy was trusted to take some responsibility and a leadership role and he rose to the challenge!



They gathered around Eileen and her companion offering advice as Jimmy helped her into the harness. Eileen thanked them for being gentle. When the harnesses and ropes were safely fitted I explained she'd need to get over the rail and onto the platform. Turning to Jimmy she asked "Can you and your friends help me over, it may be a wee bit difficult on my own?" With a gentleness belying their years, six pairs of hands lifted her over. Eileen held firmly to Jimmy and the other young men held on to Jimmy. I suggested Eileen might like to hold the rail and let go when she felt comfortable but she said she'd hold on to Jimmy until she was ready. "Is this safe?" she asked him. "You're real good," he said. "Me and the boys have got you. The ropes are real strong and we're gonna have a go soon too". Ironically, although I was controlling the safety, Eileen was looking to the young men for reassurance and Jimmy became facilitator for that. Eileen's and Jimmy's faces were barely a hand length apart and the memory of the intimacy between them will remain with me forever. Slowly Eileen allowed her hands to slide from Jimmy's forearms and onto the rope and I began to lower her down with the young men cheering her on.

Realising she would not be able to walk on the boulders on the riverbed, they sprinted off to help. Meanwhile, her companion drove down to the river's edge. At the bottom the guys carefully removed Eileen's harness and all carried her across the riverbed. Alone at the top, tears of joy rolled down my cheeks as I honoured all that made up this very special encounter. Having gently lowered Eileen into her car, the young men hung on the doors chattering before the two women drove back up, stopping beside me. Eileen spoke animatedly, not about the abseil, but about what nice young men Jimmy and his friends were. Her companion, speaking for the first time, explained they were twins, about to celebrate their 79th birthdays, and what a great present this had been. Handing me \$20 to buy ice creams for the guys, they drove away. Jimmy commented that Eileen was pretty cool - young too he reckoned, I guess that day those young men grew in maturity too.

Model 1- Te Whare Tapa Wha

Dr Mason Durie (1994) developed a Māori philosophy toward health that is based on a holistic health and wellness model called Te Whare Tapa Wha.

He states that health is underpinned by four dimensions representing the basic beliefs of life – te taha hinengaro (psychological health); te taha wairua (spiritual health); te taha tinana (physical health); and te taha whānau (relational health). The four dimensions are represented by the four walls of a house. Each wall is necessary to the strength and symmetry of the building.

Taha Hinengaro (mental health) describes the capacity to communicate, to think and to feel. Thoughts, feelings and emotions are integral components of the body and soul.

Taha Wairua (spiritual health) describes the capacity for belief, faith and core values. Health is related to unseen and unspoken energies and the spiritual essence of a person is their life force. This determines us as individuals and as a collective; who and what we are, where we have come from and where we are going.

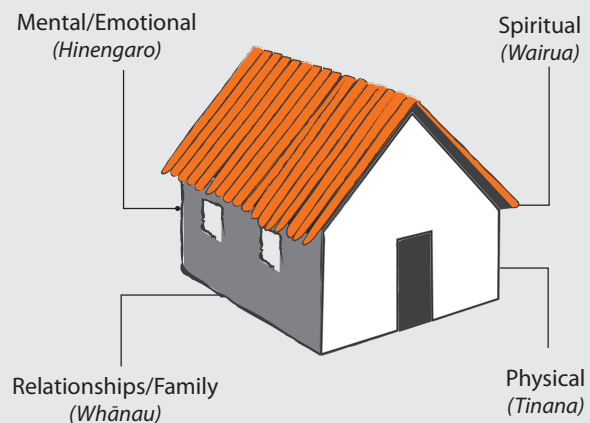
Taha Tinana describes the capacity for physical growth and development. Good physical health is required for optimal development and our physical 'being' supports our essence and shelters us from the external environment. For Māori the physical

dimension is just one aspect of health and well-being and cannot be separated from the aspect of mind, spirit and family.

Taha Whānau (family health) relates to the capacity to belong, to care and to share where individuals are part of wider social systems. Whānau or family provides us with the strength to be who we are. This is also the link to our ancestors, our ties with the past, the present and the future. Understanding the importance of whānau and how whānau can contribute to illness and assist in curing illness is fundamental to understanding Māori health issues.

Holistic Development

Hauora - Developing Well being
Te Whare Tapawha (house with 4 walls)



Model 2: The 5 C's - the goals of Positive Youth Development

The 5 C's model was developed by Karen Pittman, Merita Irby and other colleagues in 2002. Their research theorised that young people whose lives contained lower levels of each of the 5 C's would be more highly at risk for a developmental path that included personal, social and behavioural problems and risks. To develop and strengthen a young person with the 5 C's you need to build their;

Competence

- The ability and motivation for civic and social engagement, cultural engagement, physical health, emotional health, intellectual achievement and employability.

Character

- Having a sense of responsibility and autonomy.
- Having a sense of spirituality and self-awareness.
- Having an awareness of one's own personality or individuality.

Connection

- Membership and belonging.
- Having a sense of safety and structure.

Confidence

- Having a sense of mastery and future.
- Having a sense of self-efficacy.

Caring/compassion

- Sense of being cared for and loved.
- Ability to form strong friendships.
- Desire to care for others; family, peers, community and global.

Psychologist Dr Richard Learner later stated that a young person who is strong in the 5 C's will lead to the 6th C which is **contribution**;

- to self.
- to family.
- to community.
- to other aspects of society.

Hamilton, Hamilton & Pittman (2004)

Model 3 - A biological mandate

The figure to the right describes the changes in our relationships that we encounter as we grow from being a child, to an adolescent and finally to an adult. This process is biologically mandated, ie, it is a natural and necessary part of everyone's life.

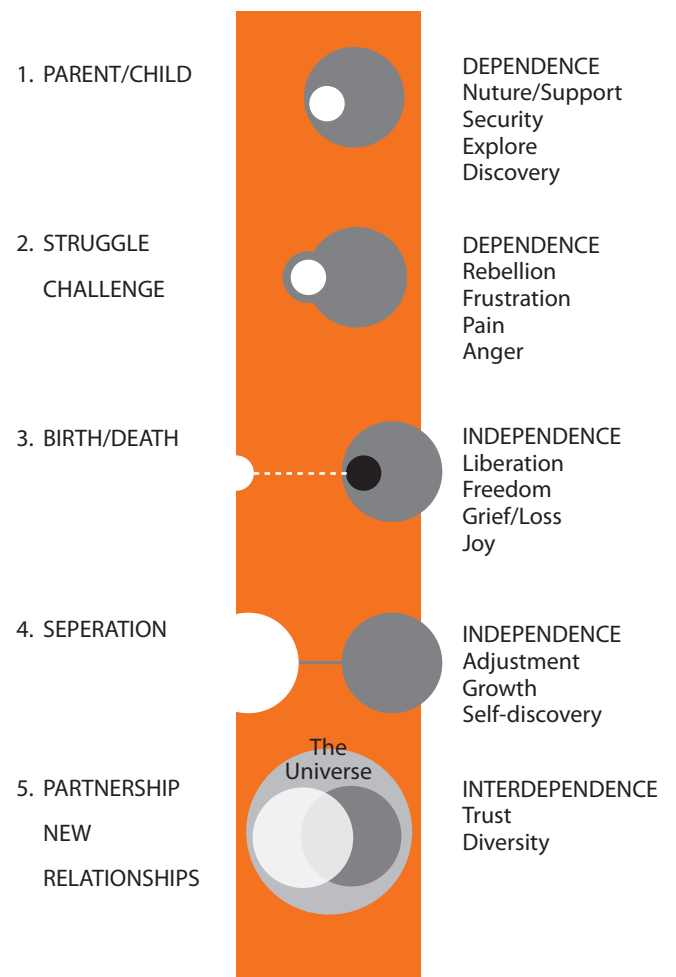
The circles represent the growth and separation of a young person from their parents and caregivers and the descriptions on the right are some of the characteristics that can occur in the relationship at each stage. The essence of the process is that as we grow, we seek to gain more say over our lives (locus of control), which can create conflict with those who have supported us previously.

The sole purpose of any development experience with young people should be to give voice to their 'life story'. Many of the young people we encounter are living a story full of problems, labels, issues, deficits and negativity. Wisdom is inherent in all of us and we need experiences and relationships that give us the ability to experience this wisdom and discover what we already have, thus creating the beginnings of a new story.

Perhaps often we don't allow young people to have wisdom and presume that they have to get it from someone else or from somewhere else.

There is a vast difference between coming from the premise that young people are empty vessels that need filling up with our wisdom and knowledge rather than the premise of wise and knowledgeable young people who need environments and relationships that allow them to discover what they inherently have and to contribute their wisdom to the world.

Growing in our Relationships - a biological mandate . . .



Cora's Story ...as told by Angela Williams

Cora was 16, addicted to alcohol, indulging in significant recreational marijuana use and had been arrested on serious charges (two of which carry a maximum of 14 years in prison if an adult) including aggravated robbery. As a result of being directed to attend a Family Group Conference (FGC), Cora agreed to drug and alcohol assessment, to undergo any recommended treatment and for her matters to be transferred to the Youth Drug Court to ensure she was monitored closely. The FGC plan included 120 hours community service, to be approved by a Social Worker. The Social Worker sat down with Cora and her mother to flesh out some ideas for a placement. He wanted to know what were Cora's interests and strengths. Her mother informed him that she was great with children and she enjoyed kapahaka. He also asked Cora if she could think of a place that meant something to her that she would like to give back to. Cora stated that she would like to do the hours at the Primary School she attended as a child. The Social Worker approached the school and the community service started.

Cora started by supporting the kaiako (teacher) for the school's kapahaka group. Staff soon recognised she had both a sense of responsibility and the ability to work with children. She was asked to monitor the playground during break times and a teacher in the bilingual class then took her under her wing and asked Cora to support her as a teacher aide in her classroom. I had the distinct pleasure of observing Cora in action with the children. The teacher sat down with her and went through the lesson plan and what her role would be. Cora asked questions of the teacher as to be sure she was clear about her role. The teacher called all of the children to the mat and explained that this was going to be a maths lesson. Cora sat to the side on a chair and watched the teacher interact with the children, and then it was time for her to take her four children away and complete her part of the lesson planned for her. When the children worked through the tasks planned quickly Cora

had the skills to come up with another task that engaged the children immediately and followed on from what the teacher asked her to do. The children interacted with her and had full trust in what she was delivering; they understood her instructions and could complete the tasks with little difficulty. I could see in Cora's eyes that she was getting as much out of the interaction as the children were; the smile on her face was supported by the joy in her voice when speaking to them. This was not the young lady that I described at the beginning of my writing.

I could see in Cora's eyes that she was getting as much out of the interaction as the children were . . .

This was just the beginning; Cora is now working part time performing in a kapahaka group at a Māori restaurant business and attends all the practices and preparation that is required. Cora is studying Māori language at Polytechnic and has the clear goal of becoming a teacher. She has approached the school to continue voluntary work there. Cora is no longer drinking alcohol and is influencing her peer group to do the same. They now go to parties and drink red bull and feel great doing it and have more fun than they used to when drunk, they say.

Cora is about to be discharged from the Youth Drug Court with no convictions.

Comment:

The Brendtro Circle of Courage Model states that a sense of belonging is what the other three areas (generosity, independence and mastery) develop from. Reconnecting to that sense of belonging helped Cora to begin to believe in herself and the possibilities ahead. People recognised and acknowledged her strengths, skills and abilities and in turn she transferred this to herself and other areas of her life. Cora's story provides good examples of strengths, empowerment, respect, whānau and community links. Cora and her family identified her strengths. Cora identified what she would like to do and where. The teachers trusted Cora to use her own judgement and skills. In choosing her old primary school, Cora also selected a place of relevance for her and integral to her community.

Outcome 2:

Developing connected communities

Developing Connected Communities



“A picture says a thousand words, please take some time to study the image above, there is a lot in it.

It is a little idyllic but it communicates a picture of a connected village-like community. They say it takes a village to raise a child, therefore developing community connections is a vital part of a healthy community. The various parts of a community are in a natural relationship with each other. The WINZ office, the school, the sports club, the marae, the church are all in relationship with one another and of course the various people of a community are in a natural relationship with each other. The sports coach, the teacher, the mum, the neighbour, the friend, the elderly at the home down the road etc. Healthy communities are made up of a weave of ‘invisible threads’ – these threads are relationships and lives - a web of interconnected and authentic relationships. Communities are places of belonging and identity - hence the imagery of the woven whariki mat underneath the image as referred to by George Iho in his korero in the bottom of this page.

Inside every community is the capacity to raise its own young people, to create the environment rich with support for the child to grow into adult. Young people can be supported in isolation from the community they grow up in but it is not

the ideal approach. They need to be included and engage in the larger social environment of; family/whānau, peers, school/training/employment, and community. They need opportunities to use their assets, strengths and skills by participating in and taking leadership of valued community activities. Communities can create supportive and enriching environments for all young people that will lead to positive outcomes as well as reducing negative outcomes. It is recognised that there is a need to blend universal approaches that focus on all young people with approaches that target young people facing extra challenges.

Often life can easily tend to be full of linear relationships. Wiremu may know John and Ariana, but do John and Ariana know each other. Making circles or networks of relationships is a community key outcome. The more relationships that are woven, the more resilient the community can be. This is particularly noticeable during times of grief and disaster or challenge and aspiration. No one need stand alone, less people fall through gaps, bitterness can be worked through together, families can be caught in a net of care.

“If you have come to help me you can go home again. But if you see my struggle as part of your own survival then perhaps we can work together.”

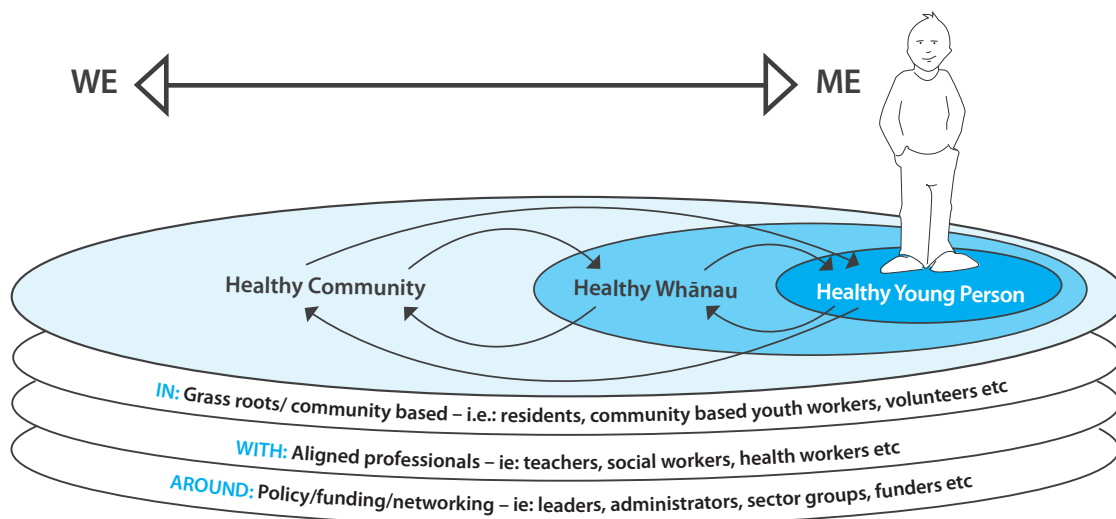
(Australian Aboriginal Woman as quoted by David C Korten, The People Centered Development Forum 2/9/93)

The role of organisational support

As discussed earlier, in an ideal world the whānau and communities that young people live in would provide all of this support. However, at times communities have limited capacity so professional organisations are required to support and empower them. The organisations include education (schools, private providers), health (doctors, nurses etc), social services (social workers and counsellors), youth programmes, justice (police) etc. The express role of every professional organisation should be to build community capacity and empower independence, rather than maintaining dependency on the professional organisation. As we operate, our role is to assist with making connections and weaving those ‘invisible

threads’. For example; a ‘Strengthening Families’ meeting where a young person sits down and has a conversation with their Whānau, the school counsellor, a teacher, their netball coach and their youth group leader. In this case, the process of weaving these connections is just as much an end as it is a means to some other behavioural outcome for the young person. As organisations, it is vital that we are collaborating together in helping make a cohesive community, careful not to create organisational boundaries that can inadvertently create dividing lines within these villages, schools, sporting groups, marae and churches.

This support may be provided by a range of people and services – as seen as the layers in this figure:



Look for organisations that:

- foster genuine and unconditional positive relationships.
- proactively encourage volunteerism and ideally have a volunteer and worker base drawn from local community.
- have a community presence, provide a relational hub and are much more than service providers in that they provide social cohesion.
- verbalise their role in the community – ‘in, with or around’ – (see diagram above).
- advocate for locals round tables - a sense of “we”.
- share outcomes based on local data.
- can give a relational history of the area or have been committed for decades.
- encourage young people to participate in planning and running key activities.
- look to mentoring long term.
- are key activists in the community advocating and providing a forum for marginalised voices.
- foster active local networks which are positive and non competitive.
- listen and are flexible.
- have intergenerational interaction.
- give away intellectual property.
- go the extra mile.

We must look out for things that have local contribution and local stakeholders that connect generations and have shared outcomes.

“We need to encourage rubbing shoulders locally while walking and cycling, bring back the sport coaches, the neighbours and the uncles and old sisters from overseas. Bring back the family that doesn’t export their kids out of the community for education and bring back public space that isn’t retail. Go the revised NZ curriculum. Go local school boards. Go communities that identify their own needs even if a policy maker in Wellington says they don’t need a swimming pool. Go local sports clubs, go local maraes, go local churches. If a young person can’t answer the basic questions; “who are my people and where is my place” by the time they “individuate” you have to ask some serious questions about what is around them.”

Duane Major (2010).



KEY QUESTIONS TO ASK ORGANISATIONS

- Does the organisation show signs of community connectivity and collaboration?
- Is the organisation committed to long term and sustainable community involvement?

Model 1: 4 worlds of a young person – A socio-ecological perspective

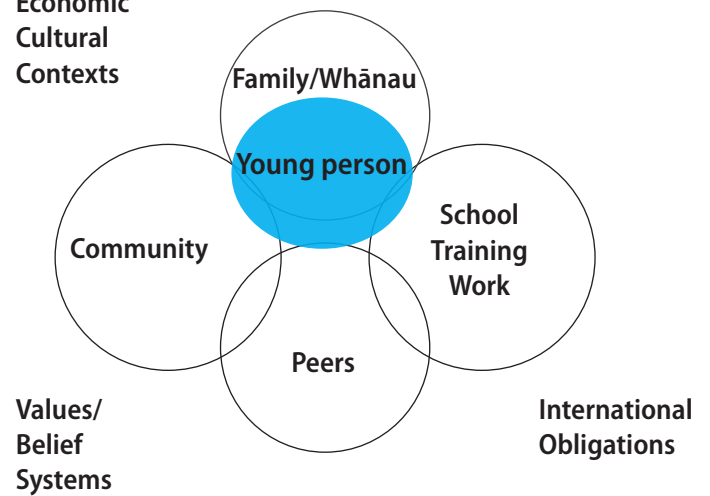
This perspective aims to connect young people to their four worlds—their respective geographical communities, cultural communities (e.g., sport), school/work context, and peer and family relationships (adapted from Bronfenbrenner, 1986) and has suggested that the behaviour and development of a young person cannot be explored in isolation from their environment.

Bronfenbrenner also stated that “all children need at least one other person who is irrationally crazy about them.”

Social environments that shape youth development

Social
Economic
Cultural
Contexts

Treaty of Waitangi



Model 2: Twelve theses for community development - Community Forum of Fijian YMCA

The following 12 concepts created by a range of community development organisations provide thought provoking insights into this topic;

1. People are more important than things, the person is more important than the activity.
2. Growth comes from within each person.
3. People grow in responsibility as they are helped to accept responsibility.
4. Learning becomes most relevant when it is built into a life experience.
5. The best place for training for the community's gain takes place in the community.
6. Community leaders know, better than others, their problems and the solutions that will work for their communities.
7. There are under-utilised skills and resources in each community waiting to be harnessed and used.
8. The pace of change will be largely determined by the community, a particular change will become permanent only when the community is ready.
9. The energy divested by the community in community action will be in proportion to the involvement of the community in the planning.
10. Communities are best served by integrated development methods rather than departmentalised units that work in isolation.
11. The most effective agent to act as a helper is someone who strongly identifies with the community and who develops/ has a relationship based on trust and respect.
12. Too much help leads to dependency; people should only be helped to enable them to become more self reliant.

“We have done it ourselves”

Go to the people,
Live with them,
Learn from them,
Love them,
Start with what they know,
Build with what they have,
But with the best leaders,
When the work is done,
The task accomplished,
The people will say,
“We have done it ourselves”

Chinese Philosopher Lao Tsu summed it up around 300BC -

Andre's story ...as told by Jono Campbell

Andre appeared one day at the 'alternative education centre'. He had been expelled from two local secondary schools and had a history of fighting. Andre knew hardly anyone locally. He'd moved around a lot with his mum, who had spent time in jail and who has mental health issues. At the start of year 10, Andre was suspended from school for fighting. By this time he was living with his aunt and getting into burglary with a cousin. He also started stealing cars.

"I liked being the criminal, easy money, didn't mind it, it was like a game to me... House burgs were easy money, about eight of us in a group would all do one house. We would walk all day to do one or two burgs, catch a bus to an area. "What can we do today? Do a burg, yeah yeh."

Andre found his experience at the 'alternative education centre' to be very positive. He enjoyed the outdoor activities and still speaks animatedly of the many adventures and experiences such as camping, rafting, going to Dunedin to learn haka, soul school and day trips.

"Straight away you noticed more 1 on 1 time, there were only 10 of us. The house was more comfortable, we had our own space. We learned more, our teacher was strict but knew how to engage

us, mind trap, mind teasers, not stupid papers for no point. You were always around - you guys never treated it as a 9 to 5 job cos no way could it have been a 9 to 5 job."

At the age of 14, Andre was sent to the Kingslea Youth Detention Residence after striking someone with a broken air pistol. Despite continuing offending while on remand awaiting sentencing, once at Kingslea he was "on best behaviour". Staff from the 'alternative education centre' visited him at Kingslea - he remembers them bringing him KFC. After leaving Kingslea, he continued to go to the centre. Thirteen years on, he speaks of enduring long term relationships 'like whānau' that developed with staff. Today Andre is still involved, sometimes as a helper, and recently introduced his younger sister to the club.

"I still am part of this place... When I do see them nothing has changed. I went Tautoko and saw heaps of old leaders and it was like we had been apart for a week... You's taught me a different way of living, a different way to treat people, different values... Why have you hung around for so long? - cos you's have had a positive impact on us, the stuff we did was not right so we left it, you feel better about yourself being around people doing the right thing."



Comment

This is an example of long term, sustainable respectful relationships, of the building of whānau and community connectedness - the importance of a 'place' to go, links to cultural identity and links to outdoors. It is strength based, showing the importance of life experiences, outdoor experiences, relevance of learning that is of significance to an individual, making positive and healthy memories.

Approach 1: Strength-Based

Strength based approaches apply to both working with individual young people and also to working with whānau and communities. A strength-based approach is a perspective that assumes that people are active participants in the helping process (empowerment), that all people have strengths, often untapped or unrecognised, that strengths foster motivation for growth and that strengths are both internal and environmental. Strengths include talents, skills, knowledge, interests, dreams/hopes/goals, creativity, passion, connections etc.

A strength-based approach recognises that both 'risk' and 'protective' factors are prevalent throughout a young person's development. These protective factors when experienced can enhance and develop resilience in young people. Risk factors increase the likelihood of difficulties in life and poor health and well-being. Protective factors enhance life opportunities and promote good health and well-being.

The strengths based approach fits within the framework of positive youth development. This does not happen until young

people are encouraged to recognise their strengths and assets and are supported and encouraged to develop them. Many programmes claim to be strengths based because they have 'youth development' in their title and possibly their branding, however the reality is sometimes much more deficit focussed. What referral criteria are adopted? What assessment tools are used? What kind of attitudes emerge in our conversations about young people in meetings and informally over lunch?

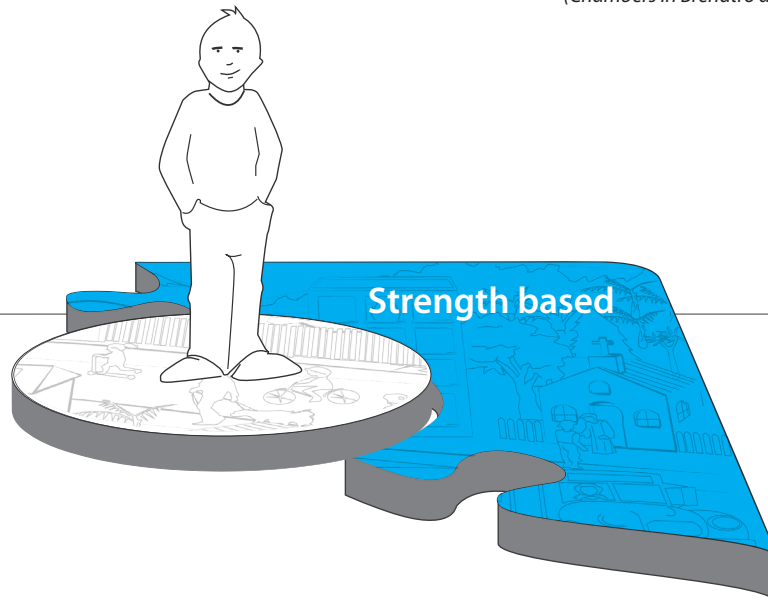
"Practicing from a strengths perspective means that everything you do as a helper will be based on facilitating the discovery and embellishment, exploration, and use of clients' strengths and resources in the service of helping them achieve their goals and realize their dreams."

Dennis Salebey

There are a range of strength based assessment tools that have been developed in New Zealand that help respond to this challenge, including the SCOPE assessment tool and Whānau capacity tool that are outlined in the appendix.

"Glance at problems, gaze at strengths."

(Chambers in Brendtro and du Toit, 2005, 40)



KEY QUESTIONS TO ASK ORGANISATIONS

- Does the organisation have a strength-based approach to working with young people in terms of helping young people develop the knowledge, skills and attitudes that will benefit them?
- Are young people seen as problems to be managed or resources to be developed?
- Is the organisation focussed on identifying and strengthening community assets?

Model 1: Traditional vs Positive Youth Development

Below is a comparison between a strength based approach and a traditional approach.

Traditional Youth Services	Positive Youth Development
<ul style="list-style-type: none"> • Focus on problems • Reactive • Targeted Youth • Youth as recipients • Programmes • Professional providers 	<ul style="list-style-type: none"> • Focus on positive outcomes • Proactive • All youth • Youth as active participants • Community response • Community members <p><i>'Dotterweich and Hall, Cornell University Family Life Centre, New York'</i></p>

The 'positive youth development approach' tries to counterbalance the assumption that adolescents are in danger of being broken, or in a time of "stress and storm" as often quoted by adults when discussing adolescence. Instead, the PYD approach is one where young people are seen as developing individuals, who display considerable assets and are able to be guided to become constructive contributors to society. While deficits may exist, it is the goal of positive youth development to fill the gaps. This idea is in stark contrast to the perspective of focusing on "fixing the problem". Both the Traditional Youth Services approach and the Positive Youth Development approach have benefits and a role to play in our communities. For those organisations based on the traditional model there is ample opportunity to innovate by seeking to incorporate more proactive, strength focussed, community lead responses into their operating model.

Model 2 - Circle of Courage

The circle of courage is a youth development model concerned with the development of a young person strengths. It blends North American indigenous philosophy with Western resilience research and focuses on the development goals of generosity, belonging, mastery and independence (Brendtro, Brokenleg & Van Bockern, 2002). Its premise is that in order for a young person to successfully transition to adulthood, they need to first develop competence in these four developmental areas.

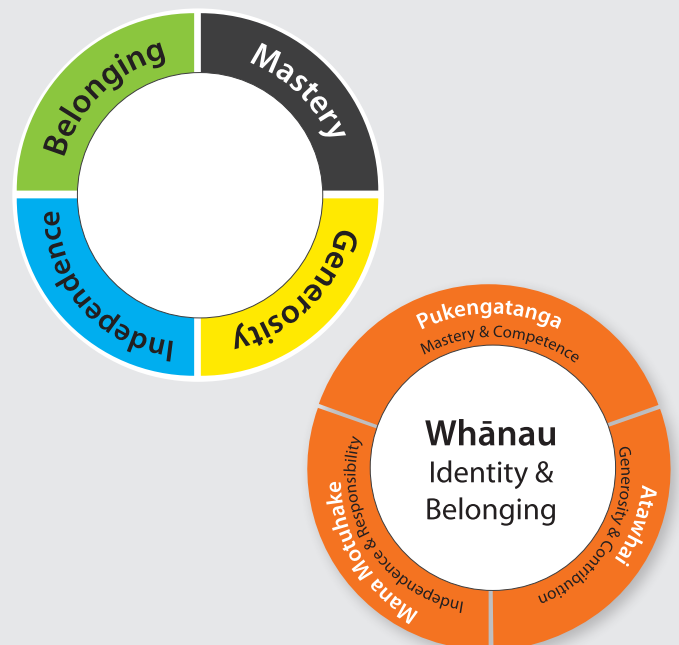
The central theme of this model is that a set of shared values must exist in any community to create an environment that ultimately benefits all. The authors of this model suggest that children who are often referred to as "alienated", "troubled" or "difficult" are at risk because they live in an environment that is hazardous - one that breeds discouragement. By contrast, an environment that promotes courage is one that fosters changes to meet the needs of the young person and society and subsequently reclaims youth at risk.

The model is represented by a circle - the medicine wheel - that is divided into quadrants. The circle is sacred and suggests the interconnectedness of life. Likewise, it expresses the sacredness of the number four - the four directions (East, West, North, South), the four elements (wind, water, fire, earth) of the universe, and the four races (red, white, black, yellow). Each quadrant of the circle of courage stands for a central value - belonging, mastery, independence and generosity.

Connections have been made between these four concepts and similar concepts in Te Ao (the Māori world) and are;

- Whānau - Belonging / Identity
- Pukengatanga - Mastery / Competence
- Mana Motuhake - Independence / Responsibility
- Atawhai - Generosity / Contribution

(Te Ora Hou, 2009).



"I have always believed it is our responsibility as adults to give children futures worth having. I have often been shocked and angered to see how shamefully we have failed in this responsibility."

(Graca Machel in Brendtro and du Toit, 2005, 17).

Nigel's story ...as told by Fergus MacClure – 24-7 youth worker

Nigel's best friend had committed suicide about three years previously and, around the same time, his parents had split up. When I first encountered Nigel he was somewhat prickly. He was angry towards his parents, towards his friend for committing suicide, his siblings, his teachers, even himself. I also remember him describing to me how angry he felt towards his brother who he said he hated. I asked him how he would feel holding on to all this bitterness in 10 years time, when he would be almost 30. Nigel did not respond but it was at about this time that he began to connect more with our Youth Workers at his school and became involved with our "7 habits" mentoring program operating at the school.

Over time, I really started seeing some changes in Nigel and I questioned him later about what had changed. He was able to tell me what had really changed him. He said that he had always wanted to give blood and he decided he would go and give blood on this occasion, he saw how it could help someone and save someone's life. He decided from that point that he wanted to look for places where he could contribute and make a difference in people's lives. He remembered the conversation he had with me and remembered he didn't want to have this bitterness in his life in 10 years time. He also looked at his brother and where he could have gone and realised he didn't want to end up going down that same track.

Sometime later, Nigel spoke about graduating from school with his head of school who responded "Oh well, I wouldn't worry about that, I don't think you are going to graduate". Nigel responded, "That's fine if you want to think that but I want you to check with the Principal, the Deputy Principal, my teachers and form teacher and if you find that not to be the case I would like a letter of apology."

In front of the whole school assembly Nigel received a letter of apology and furthermore was presented with the school's citizen award. The Deputy Principal commented that in his 18 years of teaching, there was only one other person whom he had seen turn their life around as much as Nigel had. It was encouraging to see how radically this young man had turned around and since then I have seen him build positive relationships around his peer groups as well. Nigel has really taken a lot more responsibility in his life.

"Oh well, I wouldn't worry about that, I don't think you are going to graduate..."

Comment

Nigel's story demonstrates the power of respectful relationships and the support from both teachers and youth workers given to Nigel as he took responsibility for the decision making in his life. Nigel could see that others were prepared to invest in him and that empowered him to invest in himself and think of his future. Others demonstrated a belief in Nigel, which empowered Nigel to believe in himself.

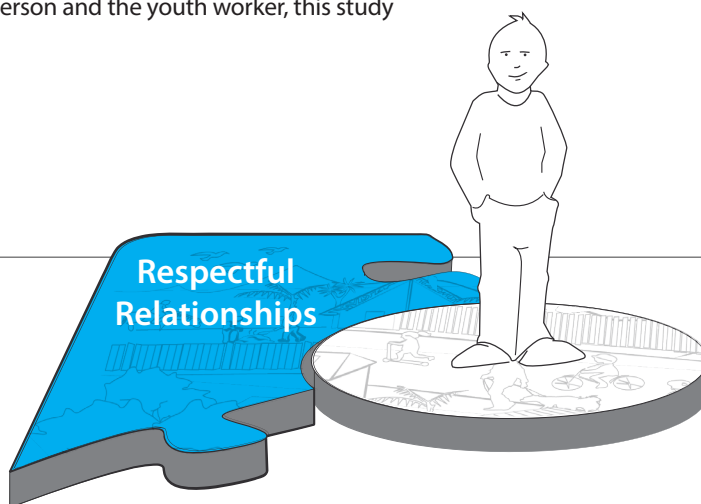
Approach 2: Respectful relationships

What type of relationship best fits the need of the developing adolescent? Parents, school teachers, sports coaches, leaders and others all have a responsibility to form respectful and challenging relationships with young people. Counselling literature is unanimous in stating that the strength of the 'therapeutic relationship' is the most significant factor in the development of healthy outcomes for a client. Rogers (1960), the founder of person-centred counselling, coined the phrase "unconditional positive regard" as a prerequisite for any effective therapy. However – this is only one side of the coin. As Bishop (2003) describes below – we also need to have high expectations of the young people we are working with, to not buy into lowered expectations – no matter where they come from. Many studies have shown that the highest determinant of educational achievement is the expectations and belief from the educator in the young people they are working with – a self fulfilling prophecy it appears! So the relationship we need is one of high support and respect, but also high challenge. These relationships also need to be long term in order to develop the trust necessary for development to occur.

Bruce, Boyce, Campbell, Harrington, Major & Williams (2009) discuss the concept of connectivity that is present in programmes and services that are long-term, sustainable and relationship based. In his study of youth work in a New Zealand context, Martin (2006) supported this concept where he noted that "youth workers build relationships with young people in their own context, and the relationship (rather than the delivery of a particular service or programme) is what distinguishes their work" (p. 66). In addition to the centrality of the relationship between the young person and the youth worker, this study



found that relationship-based youth work also tended to focus on creating community connectivity. Work in which connectivity was present was characterised by healthy relationships and the existence of collaborative practices between schools, youth work services and wider communities, and also, where appropriate, between young people and their families.



KEY QUESTIONS TO ASK ORGANISATIONS

- Do the staff maintain high expectations for young people, while also honouring the young persons dignity?
- Is the organisation one that has worked successfully with young people for a significant period of time?
- During that time, has the organisation sought to develop respectful relationships with young people, Whānau, community members and other youth sector stakeholders?

Model 1 – Te Kōtahitanga Project

In 2003, an extensive educational research project based out of Waikato University in Aotearoa/New Zealand titled Te Kōtahitanga, sought to investigate how to improve the educational achievement of disengaged Māori students in mainstream secondary school classrooms, by talking with Māori students and other participants in their education. The key findings were as follows;

“The Māori students, those parenting these students and their principals (and some of their teachers) saw that the most important influence on Māori students’ educational achievement was the quality of the in-class face-to-face relationships and interactions between the teachers and Māori students. In contrast, the majority of teachers suggested that the major influence on Māori students’ educational achievement was the children themselves and/or their family/whānau circumstances, or systemic/structural issues.”

(Bishop, Berryman, Tiakiwai & Richardson, 2003)

The study goes on to draw the conclusion that this deficit theorising by teachers is the major impediment to Māori students’ educational achievement as it results in teachers having low expectations of Māori students. This in turn creates a downward spiralling, self-fulfilling prophecy of Māori student under-achievement and failure.

As part of this project an “effective teacher profile” was created which combines both the rejection of deficit positioning as above, and also states that teachers need to be committed to focusing specifically on bringing about change in Māori students’ educational achievement through enacting;

- 1) **Manaakitanga:** They care for the students as culturally-located human beings above all else (building and nurturing a supportive and loving environment).
- 2) **Mana motuhake:** They care for the performance of their students (mana motuhake involves the development of personal or group identity and independence).
- 3) **Ngā tūrangō takitahi me ngā mana whakahaere**
They are able to create a secure, well-managed learning environment.
- 4) **Wānanga:** They are able to engage in effective teaching interactions with Māori students as Māori (involves a rich and dynamic sharing of knowledge, where ideas are given life and spirit through dialogue, debate and careful consideration in order to reshape and accommodate new knowledge).
- 5) **Ako:** They can use strategies that promote effective teaching interactions and relationships with their learners (ako means to learn as well as to teach).
- 6) **Kōtahitanga:** They promote, monitor and reflect on outcomes that in turn lead to improvements in educational achievement for Māori students (kōtahitanga is a collaborative response towards a commonly held vision, goal or other such purpose or outcome).

This research has had significant impact across New Zealand education with dozens of schools involved in Ministry of Education funded professional development contracts and highlights the importance of developing quality relationships between teacher and student and have resulted in significant improvements in educational outcomes for students in these schools.

Model 2 – Power differences in relationships

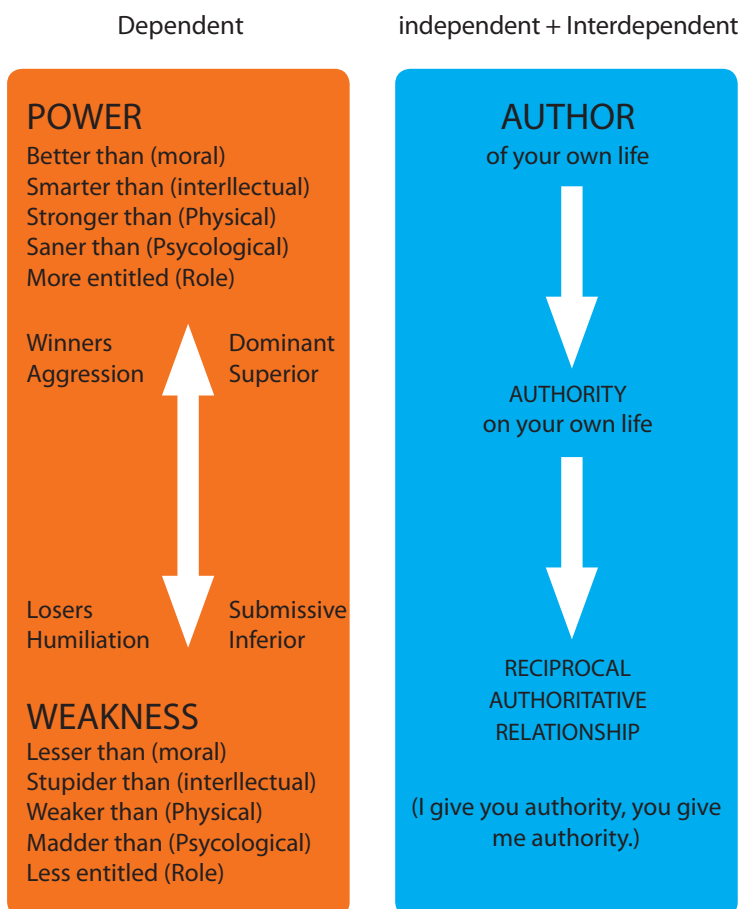
The figure below outlines two types of relationships that young people, encounter in our society as they (consciously and unconsciously) seek to have their developmental needs met. With the onset of puberty the relationships with parents etc that were central in their earlier years often become less central as the desire to be the 'author of my own life' is strong. Young people then want people to relate to them in a way that allows them to have some authority over what happens to them.

The relationship outlined on the left of the figure fits within a dependence framework and is characterised by power/weakness and illustrates the experiences that can occur for people using and encountering this model. The person on the receiving end of power will feel a sense of weakness and in turn will want to have power. This is cyclic as both parties seek

not to feel weak and which ultimately destroys the relationship. This is also a very dependent relationship and does not allow growth or development.

In contrast, the relationship on the right is characterised by independence and interdependence. To gain independence one has the mandate to be the author of one's life, this gives the impetus and drive to be an authority on one's own life. For this to occur, the relationships that surround the young person need to be reciprocal in nature ie. each gives the other authority. The reciprocal authority relationship comes from the premise that we give each other authority and the relationship that goes with that is one of respect and honouring of each other. This is somewhat different to a friendship relationship where the energy can be one way.

Two Types of Relationships



Hurt people hurt people
Native American proverb.

(Brendtro and du Toit, 2005, 10).

Model 3 – Restorative practices

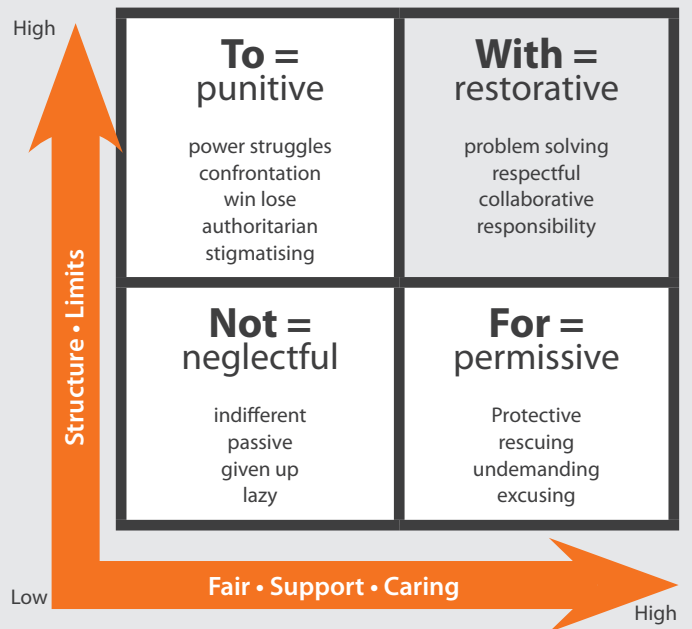
Wachtel and McCold (2001), in restorative justice literature, refer to as the social discipline window, which connects structure/limit setting with support/care. This window has the following categories;

- a) low support + low structure = neglectful or ‘not’
- b) low support + high structure = punitive or ‘to’;
- c) high support + low structure = permissive or ‘for’
- d) high support + high structure = restorative or ‘with’

Many programmes and organisations claim to be youth development focused. They use the right language but offer “youth development” programmes in a punitive or coercive setting. These programmes often rely on the need to control young people using reward and coercion to manage behaviour. Unfortunately schools and educational settings are often the worst for using coercive methods for “controlling” young people. Brandt (1995) makes the point that we should not feel the need to reward young people but rather the reward should be the achievement itself and you reward that with more responsibility; “Programmes that overemphasise rules and control have often had negative consequences for the youth they serve to exist”.

However, actual youth development programmes employ restorative practices to support young people to make positive choices. There is a big difference between punishment and discipline. One of the key outcomes of a punishment process is that young people are not empowered but rather learn to hurt others if they feel wronged by them: “Hurt people hurt people” (Brendtro et. al. 1990). There is a public perception that coercive environments work; the “a bit of discipline never hurt me” brigade. They are right in that discipline is good but young people also need to feel safe, to know where boundaries lie and to learn to make pro social choices. Discipline is a natural consequence of a restoring environment.

Social Discipline Window



One way to assess any change in behaviour is to ask; Is the change that the young person demonstrates situational change? In other words has the young person merely adapted to a situation as part of their coping skills? Will this new behaviour revert back to the old behaviour once the change situation is over, or has the change been internalised.

Is this change motivated by intrinsic (internal) or extrinsic (external) motivators? Genuine change happens when the young person experiences a values shift and internalises that shift. Note that sometimes young people need extrinsic motivators to instigate change but those motivators should be gradually removed with the goal of supporting intrinsic motivators.

Discipline Process	Punishment Process
<ol style="list-style-type: none"> 1. Pro active focus on preventing problems 2. Natural consequences discussed with youth 3. Respect for social responsibilities taught 4. Control by inner values expected 5. Psychological & physical punishment contra-indicated 	<ol style="list-style-type: none"> 1. Reactive intervention after problem occurs 2. Adults impose arbitrary consequences 3. Obedience to authority figures taught 4. Control by external rule enforcement 5. Psychological & physical punishment

“If people are good only because they fear punishment and the hope for a reward then we are a sorry lot indeed.”

- Albert Einstein

Kevin's story ...as told by Fergus MacClure – 24-7 youth worker

When I first met him Kevin he was a member of a gang, drinking heavily, and tagging a lot of places around the community. Kevin was known to the police and had a history of violence, breaking into cars and theft. Despite there being an openness in Kevin, the pain of his parents break up was obvious.

The trust relationship between us began with me being a presence in his school, I was quite well known around the school as a youth worker and we got to know each other through many informal conversations. I'd known him for about a year when I was invited to attend a meeting with him, and subsequently was called into a Child Youth and Family – FGC (family group conference) with his family, a social worker and the police. As a result of his offending behaviour, Kevin was placed in a youth justice facility for a time.

Part of the programme the police had set up for him involved he and I meeting regularly to go over the 7 habits programme run by our youth workers at his high school. My role was to help him set goals and work out where he wanted to be in five years time. Kevin joined the local youth community touch rugby module. It was a cool place to get involved in the community and to get to know the youth group and my role in it.

Our time together helped Kevin to see where he ultimately wanted to be. One goal was to work in and become a manager of an appliance store and to earn a lot of money doing that. We also looked at goals such as what sort of person he wanted to become by his 20th birthday and who he wanted to have in his life at that time. I also linked him into the local youth community, which he attended regularly as well as the Easter Camp. While it was still a rocky road for Kevin, there were signs that he took a lot of things in and was being influenced by the positive behaviour around him. Kevin was then linked in with another local agency—he got to work out at the gym and he got to do a lot of cultural things as well.

From there he was able to get a job for a while at a supermarket stocking the shelves. His breakthrough came when he got work at a appliance store. He ended up doing very well in the company and became one of its top five salesmen in New Zealand. Subsequently he was offered the position of manager, but declined it as he was offered an even better job as a regional consultant for a software company in the South Island. I still have an ongoing relationship with Kevin. He is linked into a peer support group in the community, he has healthy friendships and is surrounded by strong social positive peer support. Recently he bought his first house at the age of 20, (he had a \$100,000 deposit for it) and is settling into the community nicely. Now Kevin is supporting his community by being a mentor to other young people under the 7 Habits initiative.



Our relationship started when he was a defiant young person, but as he later commented "the teachers didn't know how to handle me, but you treated me well". He said "I knew I was a difficult person to get on with but you somehow got through to me." The nature of our relationship has changed over the years, while it may have started out with me as the mentor, he is now a mentor to others and, it's now more of a friendship.

Comment

This is a good example of long term, consistent and regular respectful relationships, a strengths focus and community connectedness. Kevin's relationship with his youth worker, and peers was built steadily over a long period and the approach was based on Kevin's strengths, what he wanted to do his aptitude for remaining focused on his future The community connection helped build the relationships that supported Kevin and now that has come full circle and he is a mentor to young people.

Approach 3:

Building ownership and empowerment

Covey (2004) identifies human growth as a sequence of three steps: dependence, independence and interdependence. This development process is a natural growth from dependence as a child, through to a growing independence as a person moves through adolescence towards adulthood and a growing interdependence. It is important to note that independence is a passing stage; we are not supposed to stop there and that while we can move different parts of our character/personality at any age, at puberty our biology demands we continue to develop. As we encounter new experiences and contexts we can cycle back to being dependent before moving through the stages again.

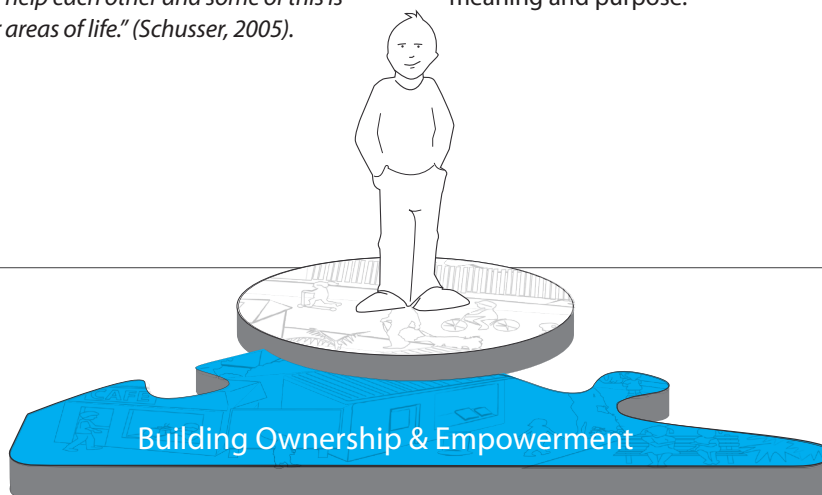
Programmes that have adolescent development as a primary objective need to focus on an intentional shift from dependence through independence and on to interdependence. Schusser (2005) describes how he sees this process occurring;

*"My students are highly at risk when they enter the programme. Most students are **dependent** on me to guide them down the bumpy road. "In the second and third term a change starts to occur.our relationship deepens and they experience a class feeling that they like and want more of... a feeling of respect, dignity and trust. In this setting **independence** grows, skills grow and students are challenged on their selfishness... In the third and fourth term magic occurs, challenges to behaviour are met with consideration rather than cursing, acceptance and apologies rather than violence. People are feeling more empowered and **interdependent**. They help each other and some of this is transferring into other areas of life." (Schusser, 2005).*

This approach applies not only to our work with individual young people but also to the way organisations work with the communities that the young people come from. Funders and policy makers, working from within this approach consider their role as serving the community rather than the other way around. This involves distributing power ie: letting communities decide what to do. 'Trusting the little guy' is crucial and in this case 'big serves small'.

Organisations benefit from sitting around the table with all involved and discussing shared outcomes and collaborative projects. Facilitation skills are needed to bring together different parts of a community and there are a range of proven processes for implementing this sort of work. The notion of independence and autonomy is also integral in the Circle of Courage (Brendtro et al. 2002). Canterbury based youth workers interviewed in a study (Bruce, et. al. 2009) believed that best practice seeks to empower young people through the provision of opportunities for decision-making, problem-solving and leadership. Principle 5 of the Youth Development Strategy of Aotearoa refers to this (in part) as youth participation; where opportunities are created for young people to "actively participate and engage" (Ministry of Youth Affairs 2002, p8).

Building ownership is inherently connected to having respectful relationships, having strength based approaches, focusing on developing the whole person and being connected. This then provides the opportunity for young people to contribute to self, whānau and community with meaning and purpose.



KEY QUESTIONS TO ASK ORGANISATIONS

- Does the organisation seek to develop independence/interdependence within young people through empowerment and youth participation?
- Does the organisation focus on building community capacity to support young people in the longer term?

Model 1 - Development through situational leadership

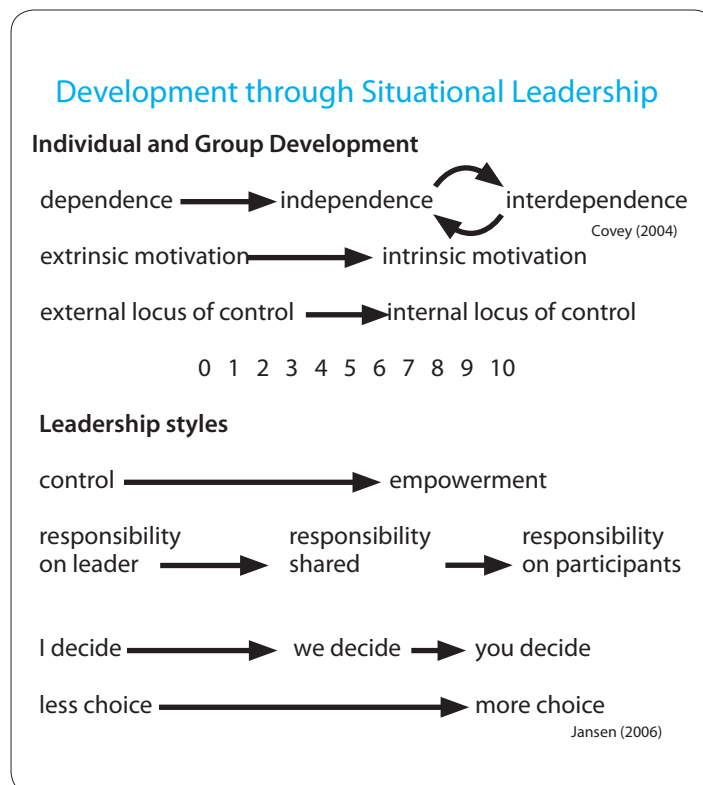
How do we create opportunities for this development to happen? What role do we have at each stage in development of individuals and groups and what options does this role give us as leaders? The top half of this figure illustrates the development process. The bottom half explores the role we have as leaders and how this may have to vary to allow development to occur.

It seems that what is often required initially (on the left of the figure) is a leader who is directive, sets boundaries and parameters that are not negotiable or that the young people have no input into. On the right side of the continuum, is a leader who has become much less directive, where their role is now facilitation of decision making being made by the group. This role involves aspects of power sharing, giving choice, negotiating and building responsibility (Jansen, 2008).

This implies that if we choose to adopt a development model then we must also adopt a contingency or situational leadership model where our style and role varies as the group develops. In reality it is seldom that leaders will give total responsibility to a group, however from the young person's perspective even a small amount of choice can feel a lot different than no choice at all, which is often the young person's experience.

How does this model impact our initial leadership starting point with a group? Not all groups start on the less cohesive side of the continuum, some may already have a strong degree of interdependence and maturity in place so a leader may not always begin their leadership style on the directive side either. Some factors that influence the group's development and can act as indicators of their current development needs may be; the age of young people, the size of group, how well the leader knows the group, the setting and type of activity, prior experience and competence of the group.

The model of situational leadership being described here requires the leader to be tuned into the needs of the group and adapt their style and role to suit the current group needs. It also requires the leader to continually be looking for opportunities to induct the group into taking responsibility for some of the choices in the programme, to share some of their power. It has also suggested that leaders are likely to have a preferred style and that challenges exist when the leadership style required to match the developmental stage is different to this 'natural' style. However unless these challenges are met, it is possible and even likely that the leader can in fact impede the development of a group and the individuals within it.



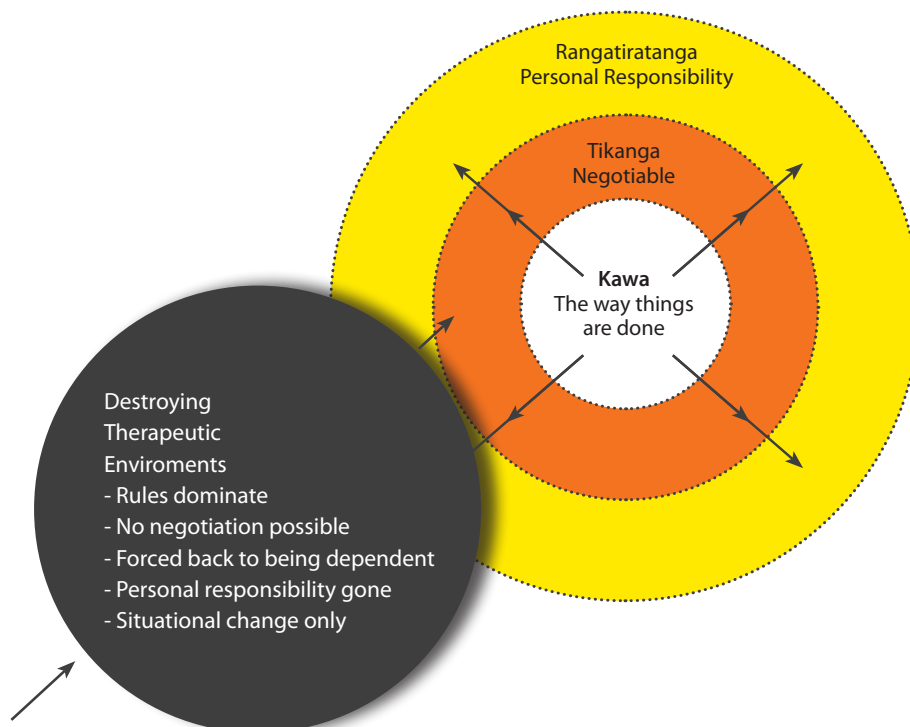
Model 2 - Creating therapeutic environments

Development needs are met by ensuring the experiences have few dictated rules, a larger amount of negotiated space and a bigger area of personal responsibility. It is important that we choose the environments/experiences that give the ability for the participants to experience our programmes within this framework. The Māori concepts of Kawa, Tikanga and Rangatiratanga have been interpreted by Bevan Tipene (Ngai Tahu-Kahungunu) to this model. The middle circle is represented by Kawa (Protocols), these are set and are the way things are done, usually these are non-negotiable. Tikanga (customs) fills the bigger middle space, this often can be different depending where you are and for that reason is more negotiable and the biggest area is Rangatiratanga. A rangatira is a chief, the suffix -tanga implies the quality or attributes of chieftainship, with young people this often implies personal responsibility.

Throughout the course of a developing relationship and programme, the leaders role is to decrease the centre 2 circles, allowing personal responsibility of the young person to grow in size. Each of these 3 circles can be destroyed by coercive relationships indicated by the black circle moving across the others.

Therapeutic Environments

Creating a development culture which facilitates growth and ownership



Jade's story ...as told by Duane Major

Jade's parents had separated when she was six, her father had died when she was 10 and her stepfather was charged with various kinds of abuse and sentenced to 11 years prison. The mother chose to be with the stepfather, the children were put in care, and Jade ended up being fostered without her siblings. At the age of 15 she was invited to attend a local Friday night youth group. She soon became a regular, enjoying a wide range of activities such as camps and tramps. She has since told how much she enjoyed the positive environment, and felt welcomed by a really good group of people.

However, before and during this new connection, she suffered depression, feeling that life wasn't worth living. To "make herself feel better" she began lying and stealing and swiftly moved through several foster families. She was teased at school and felt the teachers didn't really rate her and was moved to a CYFS home out of town. Despite this move, her relationships with her peers and volunteer leaders/role models from the youth group continued. Several local families were also supportive including one that invited her for dinner each week. Every Friday a youth leader would collect her from the CYFS home and drop her back afterwards. These commitments allowed these positive relationships to continue to flourish during this quite desperate time.

She began to understand that she was going backwards in terms of where she wanted to be. Having that positive group of friends and role models really helped in this process. A potential new foster family connected to the youth group was found. However, Jade was now nearly 17, with a troubled social history and, following a meeting with the social worker,

the potential family became unsure about their decision. The potential foster mother was then invited to join Jade on one of the group's tramps. The tramp was tough and didn't go perfectly but it enabled the woman to reach a decision to go ahead. Established in her new home, Jade was able to complete sixth form, much to the surprise of her teachers. After passing the official age for fostering she continued to live in the home as a boarder and member of the family. She was fully included in family life and ultimately took a three year tertiary course involving education of children.

Helped by these long term relationships, begun informally, with peers from slightly older role models to families, and based around her strengths and people believing in her, Jade has been able to succeed beyond her expectations. She has also worked hard to maintain relationships with her biological siblings and mother. Today she says she feels more positive about life, feels able to get through the good times and the bad and believes the friendships she made through the group will last her lifetime. To quote her:

"My outlook on life is completely different, I have hope and faith which I believe you need in life".

Comment

Jade's story includes example of community connectedness, respectful relationships, and empowerment through adult support. It is a great example of the benefits of peer support, and consistency of long term meaningful relationships and the connectedness to a healthy community in order to find a place to belong.

Johnny's story...as told by Paddy Pawson

Johnny struggled to fit into his school structure and displayed all the hallmarks of someone whose developmental needs were not being met. He had completed the day programme at our organisation and been successful in applying to join us on a six day journey in the Southern Alps. His attendance record was high and he had willingly participated in his own development. However, one week out from leaving, Johnny's maths teacher tried to stop him going. At a meeting arranged to resolve this issue the teacher said Johnny was being rewarded for playing up as he was only in the class 20% of the time and "wrecks it when he is there". The teacher felt Johnny needed to be made aware of his responsibilities to succeed at maths and that missing the journey would send a clear message of what's important.

Johnny did go on the trip. On our third night we were camped up on a ridge under a rock bivvy, tea had been eaten, stories told and journals written. A poor weather forecast for the next day meant some clear planning was needed. I asked the

group to make a plan using the map and the information they had from the last three days. They needed to know things like how fast they were travelling, where shelter was, what time we would arrive back, turn back points, etc. They quickly asked me how fast we were walking and I referred them to time and distance over recent days and left them to it. Picture eight young people in their sleeping bags with headlamps on, lying in a semi circle with pen and paper in hand along with map and compass and all contributing their own wisdom to the unfolding jigsaw puzzle. More than an hour later they produced a perfect plan for the known and unknown of the next day's travel. They had, effectively, been doing maths for that entire time and Johnny had stayed with the task throughout. I wished Johnny's maths teacher could witness the excitement, the achievement and the happiness Johnny expressed when he succeeded in completing the plan that he willingly set out to accomplish. That sense of achievement was even greater the next day when they successfully adapted their plan to fit immediate needs.



Comment

This story illustrates the two different outcomes that emerged when Johnny encountered two different relationships and environments. It related immediately to what was happening in these young people's lives at that point in time.

Peer learning where their knowledge is shared and contributions from all made up the end plan. A sense of "we did this together" the notion of individually contributing and collective achievement means a move into the world of interdependence.

Summary - Positive Youth Development in Aotearoa

Positive Youth Development (PYD) has been described as an “ approach that guides communities in the way they organise programmes, people and supports so that young people can develop to their full potential “(Pittman).

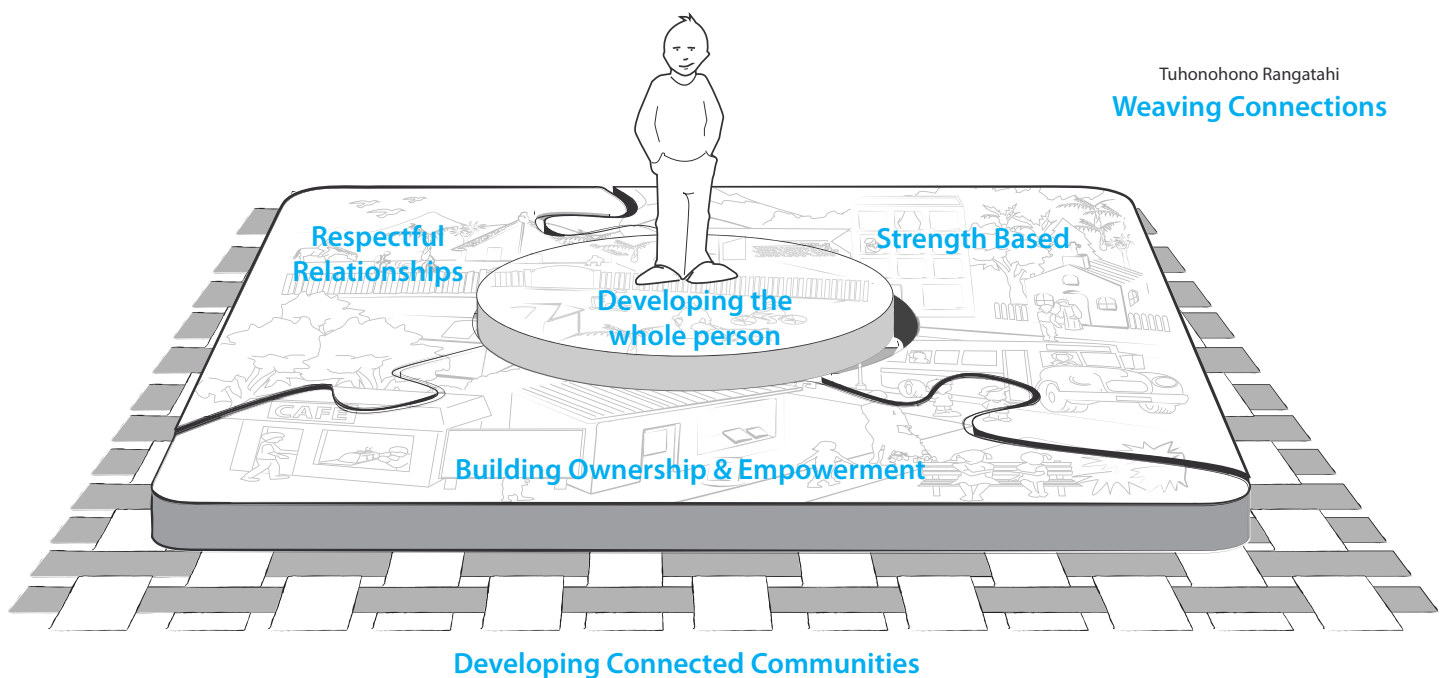
In essence this PYDA framework suggests that both informal and formal initiatives, activities and programmes intentionally weave connections that focus on two key outcomes by integrating three approaches;

Key Outcomes

- 1) Developing the whole person.
- 2) Developing connected communities.

Key Approaches

- 1) Strength based.
- 2) Respectful relationships.
- 3) Building ownership and empowerment.



We hope this Positive Youth Development in Aotearoa framework has triggered you to make connections between numerous perspectives and your own experiences with the young people and communities you seek to journey with. We welcome your comments, critique and contribution to this evolving framework based here in Aotearoa.

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has been a youth worker for many years and in the last 13 has been involved in the development of youth work in Canterbury and nationally. He was a founding board member of the National Youth Workers Network Aotearoa and as such was involved in the launch of Ara Taiohi, the national youth development association in 2010. John has worked with 24/7 Youth Work Network in the area of capacity building and is currently the national coordinator for a national project Tohu which is supporting youth workers to attain the National Diploma of Youth Work (level 6). John is also currently the national coordinator for a national project Tohu that is supporting youth workers to attain the National Diploma of Youth Work (level 6).

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has worked with young people for the last 28 years and for the last 11 of these has worked with Waipuna Youth and Community Trust in Otautahi/Christchurch, developing and delivering Adventure Therapy programmes. He is currently working in a development role utilising his experience gained in Adventure Therapy at Waipuna to look at ways of working with various communities that surround young people. This has seen him present and run a range of workshops in the health, justice and education fields, along with Pakeha, Māori and Pacific communities.

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Connections to;

“Youth Development Strategy Aotearoa (YDSA)” – Ministry of Youth Development

www.myd.govt.nz/working-with-young-people

It is interesting to compare the five concepts in the PYDA with the “principles of youth development” as outlined in the Youth Development Strategy Aotearoa which states that youth development:

- Is shaped by the big picture
- Is about young people being connected
- Is based on a consistent strength based approach
- Happens through quality relationships
- Is triggered when young people fully participate
- Needs good information

The intention of this PYDA framework is to build on the YDSA framework by providing both links to a variety of models that support the implementation of these principles, as well as provide anecdotes of these approaches and principles in action in Aotearoa.

Connections to;

A Framework for Youth Health Workforce Development 2009

www.youthhealthworkforce.co.nz

The framework suggests that workforce development will be achieved by activities in the following areas:

(Collaboration / Education and training / Leadership / Legislation and policy / Organisational development / Recruitment and retention / Research and evaluation / Resources)

In addition, the framework states that *“the following values should be incorporated in all workforce activities and initiatives: Respect for young people and between the different professional groups / Participation of young people and the workforce in all activities and initiatives to improve the health and wellbeing of young people. / A positive youth development approach. / Celebrating diversity of young people and the workforce”*.

The priorities identified in the framework are: 1) Create a Workforce Development Infrastructure, 2) Build Capacity. 3) Base Workforce Development on Research and 4) Enhance Career Pathways. This work has now been handed over to the newly formed Society for Youth Health Professionals Aotearoa New Zealand (SYHPANZ).

Connections to;

“The Impact of Youth Work for Young People: A Systematic Review for the Health Council of New Zealand and the Ministry of Youth Development, July 2010”

<http://www.myd.govt.nz/policy-and-research/what-works-in-youth-development.html>

This systematic review focuses specifically on the impact of youth work, rather than the broader approach of this PYDA document which focuses on all professions working alongside young people and communities. The review states that *“emerging evidence does suggest that youth work as part of the wider youth development sector has the potential to impact on the lives of young people and that effective youth work has the potential to increase benefits (both tangible and intangible) in the life of the young person, their families and their communities”*. It goes on to suggest that; *“evidence of the impact and outcome of youth work is currently limited and disjointed, compounded by the fact that it is difficult to define the outcome measures and it is challenging to monitor these indicators over an extended period”*.

The study also excluded from this review any studies with interventions primarily aimed at reducing youth offending, substance abuse or addressing health-related behaviour such as smoking, other drug use, obesity or sexually transmitted infections, as if was thought that these typically fall within the scope of government services tasked with criminal justice, corrections or health rather than youth development. Although the rationale for this distinction can be recognised, it seems to the authors that this reinforces the fractured nature of the provision of support for young people and communities rather than exploring the range of support that may be required from a holistic perspective. The study did however provide a range of general findings, including “the challenges in the conceptualisation of youth work; variation in the context of youth work; the importance of relationships; the value of youth participation; gender-based evidence and ethnically-sensitive evidence”.

“The Effectiveness of Youth Mentoring Programmes in New Zealand: Youth Mentoring Network, July 2010.”

<http://www.myd.govt.nz/policy-and-research/what-works-in-youth-development.html>

This study is of interest to those in the youth sector who wish to add or enhance, a mentoring component to their work with young people. It considered the body of New Zealand-based research and evaluation on youth mentoring and drew conclusions as to ‘what works’ in youth-focused mentoring interventions.

The review found that the majority (88%) of the programmes showed some level of effectiveness.

Findings included that:

- programmes that focused on psychological and interpersonal goals were more effective than those focused on educational, behavioural, vocational or cultural goals
- The programme characteristics that most impacted on effectiveness were:
- the most successful programmes had been evaluated
 - were aware of best practice
 - used peers as mentors
 - had a well-researched and expected length of mentor-mentee relationship.

The review did note that there was a variable quality of New Zealand-based evidence of youth mentoring effectiveness. For instance, of the 23 active youth mentoring programmes they reviewed, only 35% had conducted evaluations.

Appendix: Models and resources with connections to Positive Youth Development

Each of the following sections contains a brief description of a model or approach that compliments this Positive Youth Development Aotearoa framework. It is intended as further information for those interested in exploring these concepts in more depth.

“Youth Work that is of value: Towards a model of best practice.” – <http://wfct.org.nz/resource/publications>

- o Bruce, J., Boyce, K., Campbell, J., Harrington, J., Major, D. & Williams, A. (2009). Youth Work that is of value: Towards a model of best practice. *Youth Studies Australia*, 28,2.
- o A journal article written by the members of the Wayne Francis Trust Youth Advisory group in 2008 which this current document builds upon. The key concepts advocated in this article are;
 - Connectivity – long term and sustainable, community involvement, authentic relationship
 - Strengths Based – accentuate positives/ strengths instead of focussing on problem
 - Capacity Building – resources are targeted towards building strengths in staff and young people, building resilience
 - Contextual and Systemic Considerations

Youth Development Strategy Aotearoa

<http://www.myd.govt.nz/documents/about-myd/publications/youth-development-strategy-aotearoa/ydsa.pdf>

- o The strategy was formed by the Ministry of Youth Affairs in 2002 and informed by literature and broad consultation.
- o Vision – “A country where young people are vibrant and optimistic through being supported and encouraged to take up challenges”.
- o The Principles of Youth development
 - is shaped by the big picture,
 - about young people being connected
 - based on a consistent strength based approach
 - happens through quality relationships
 - is triggered when young people fully participate
 - needs good information
- o Is based on developing connections in the social environments that shape a young person – family/whānau, community, peers and school/training/work.

The New Zealand Curriculum 2009

<http://nzcurriculum.tki.org.nz/>

- o Vision – our vision is for young people;
 - who will be creative, energetic, and enterprising
 - who will seize the opportunities offered by new knowledge and technologies to secure a sustainable social, cultural, economic, and environmental future for our country
 - who will work to create an Aotearoa New Zealand in

which Māori and Pākehā recognise each other as full Treaty partners, and in which all cultures are valued for the contributions they bring

- who, in their school years, will continue to develop the values, knowledge, and competencies that will enable them to live full and satisfying lives
- who will be confident, connected, actively involved, and lifelong learners.
- o The New Zealand Curriculum identifies five key competencies:
 - thinking
 - using language, symbols, and texts
 - managing self
 - relating to others
 - participating and contributing
- o The evidence tells us that students learn best (effective pedagogy/teaching methods) when teachers:
 - create a supportive learning environment
 - encourage reflective thought and action
 - enhance the relevance of new learning
 - facilitate shared learning
 - make connections to prior learning and experience
 - provide sufficient opportunities to learn
 - inquire into the teaching–learning relationship

40 Developmental Assets – Search Institute

<http://www.search-institute.org/developmental-assets>

- o Search Institute has identified 40 key building blocks of healthy development—known as Developmental Assets—that help young children grow up healthy, caring, and responsible.
- o Search Institute helps people understand what young people need to succeed and to take action based on that knowledge. They do this by:
 - Conducting high-quality research and evaluation that deepens knowledge of young people, what they need, and how to care for and work with them more effectively.
 - Providing tools, resources, and services to equip parents, educators, youth workers, policy makers, and other leaders to create a world where all young people are valued and thrive.
 - Collaborating with partners (foundations, corporations, schools, communities, faith-based organizations, and other systems) to broaden and deepen commitments, capacity, and effectiveness in fostering healthy development and thriving among children and adolescents.

Scope Assessment Tool

- o Developed in Aotearoa by Lloyd Martin – funded by Wayne Francis Charitable Trust

There are 19 assessment standards under 5 areas.

These areas are:

- safe practice
- youth development
- community connection
- programme design
- governance and management

Youth Mentoring –

www.youthmentoring.org.nz

- o Moving alongside a young person and encouraging them to reach their potential is one of the most satisfying experiences a volunteer adult, who is genuinely interested in young people and their development, can experience.
- o Most adults have had older, more experienced people guiding them at different stages of their lives. The sports coach, employer, teacher, youth leader, uncle or aunt, for example, took on different roles. They might have been advocates, cheerleaders, motivators, confidants or loyal friends. A mentor takes on similar roles.
- o Mentors of young people encourage them to make sensible choices and to reach their personal and academic or workforce potential by being positive, non-judgmental role models themselves.
- o As these young people begin to feel more competent and capable, they develop confidence and will be better able to cope with the challenges they will face on the journey through adolescence to adulthood.
- o While the mentor's focus is always on the young person, mentors also benefit from the relationship.

E Tipu E Rea – Terongonui Josie Keelan and Ministry of Youth Development

<http://www.myd.govt.nz/documents/about-myd/publications/e-tipu-e-rea/e-tipu-e-rea.pdf>

- o A framework for Māori Youth Development by Terongonui Josie Keelan, 2000.
- o E Tipu E Rea includes activities and an academic paper for those interested in working with young Māori.

Te Whare Tapa Wha

[http://www.Māorihealth.govt.nz/moh.nsf/pagesma/196/\\$File/Māori_health_model_tewhare.pdf](http://www.Māorihealth.govt.nz/moh.nsf/pagesma/196/$File/Māori_health_model_tewhare.pdf)

- o Mason Durie was amongst other Māori academics who developed various models including the Te Whare tapa wha model recognising key factors in wellbeing for Māori.
- o The introduction of Te Whare Tapa Wha into clinical practice has allowed a wider understanding of the holistic nature of Māori mental health (Rochford 2004, Durie 1994, 2001). Te Whare Tapa Wha identifies four cornerstones of health and likens them to the four walls of a whare. In this way the cornerstones are seen to be interlocking and all essential to the maintenance of health and well-being.

Māori Models of Mentoring: Manu Caddie, Te Ora Hou Aotearoa 2008.

- o At least three strategies were commonly employed to ensure young people developed in ways that were healthy and equipped the hapu with people who could protect and enhance the interests of the community:
 - 1. Pukengatanga: One of the most common and important strategies was where an elder (pukenga) took a young person under their care and taught them directly as a mentor to feed them knowledge.
 - 2. Whare Wananga: Whare Wananga were formal structures established to pass on specialist skills and knowledge – participants were often selected because they displayed giftings in the particular interests of each whare wananga (e.g. diplomatic skills, cultivation, physical aptitude, carving, etc.)
 - 3. Urungatanga: A third 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.

Otautahi / Canterbury NGO Leadership Network

Leadership for emergence: Exploring organisations through a living system lens. <http://wfct.org.nz>
Leaders building professional learning communities:
Appreciative inquiry in action. <http://wfct.org.nz>

The Christchurch NGO Leadership Project was initiated in 2008 with a focus on exploring ways to enhance leadership capacity in adolescent-focused NGOs operating in Christchurch through the creation of a professional learning community (PLC). This PLC was initiated with the directors and managers of organisations that ranged in size from 20 to 80 people and covered a range of settings, including education, recreation, and residential and community therapeutic support; all working with adolescents. Over fourteen months, the participants met for a half-day focus group every two months to undertake peer interviews, group reflection on leadership material and guest speakers as well as collective conversations about their own leadership practices, beliefs, and values. All learning experiences that were implemented in this project were informed by Appreciative Inquiry processes based around the two guiding themes 'focus on the positive' and 'inclusivity' which allowed the design of a customised process with a high degree of flexibility and innovation.

Proactive mentoring, fostering interaction and shared learning, strategies for distributing power and decentralising control, and exploration and articulation of deeply held values emerged as the key leadership enactments that these leaders implemented in their roles. Such an initiative has not been previously undertaken in New Zealand, particularly with its focus on gathering the majority of adolescent focussed NGO

leaders in one city, and also the use of appreciative inquiry processes for the project.

"This network is now a self sustaining professional learning community named LYNGO – Leaders of Youth NGO's. For more info contact chris.jansen@canterbury.ac.nz

24/7 Youth Work

<http://24-7youthwork.org.nz/>

24-7 Youthwork is a trust relationship between a local school and a local church in the context of the local community working together. It is from within this relationship that 24-7 Youth Workers are sustained long term and paid part-time. 24-7 Youthwork is an integrated approach to youth work. 24-7 Youthwork provides accessible holistic, wrap-around support to all young people in the area. Locally 24-7 Youthwork is independent and supported by a collaborative network. 24-7 Youthwork is an established and effective approach. It has been a forerunner to emerging national trends in youth work and has research that affirms its value for young people and schools.

Youth Development Framework for Practice

Youth Development Strategies Inc

<http://www.ydsi.org/ydsi/about/index.html>

This research-based framework was developed in partnership with Dr. Michelle Gambone and provides a clear path from nine clearly-defined organizational practices to the desired outcome of young adults who have achieved economic self-sufficiency, healthy human relationships and positive community involvement. It has become an invaluable tool for organizational change, program design, staff development, program assessment and strategic planning and decision-making within organizations and across the youth services community.

<http://www.cnyd.org/framework/index.php>

Forum for Youth Investment - Ready by 21

<http://www.forumfyi.org/readyby21>

Ready by 21 is an innovative set of strategies developed by national experts at the Forum for Youth Investment with decades of youth policy experience that help communities improve the odds that all children and youth will be ready for college, work and life.

Ready by 21 is built on the four building blocks for effective change:

- Build broader partnerships
- Set bigger goals
- Use better data and information
- Implement bolder strategies

Ready by 21 is a challenge to passionate leaders. It is also an approach to outcome-focused planning that meets leaders where they are and provides them with the tools and guidance they need to think differently, act differently. Ready by 21 is a partnership of national organizations representing state

and local government, business, education, nonprofits and community leaders that have joined forces to demonstrate the power of partnership and support. Ready by 21 is a commitment that every leader should be able to make to the young people in their communities and states.

Hikairo Rationale and the Socio cultural wheel

http://www.minedu.govt.nz/theMinistry/EducationInitiatives/PositiveBehaviourForLearning/TaumataWhanonga/~/_media/MinEdu/Files/TheMinistry/TaumataWhanonga2009/Presentations/

- o These two models have been developed by Professor Angus MacFarlane at the University of Canterbury to address culturally appropriate pedagogy, or working with young people in a manner which promotes their holistic development.
- o These models are outlined in detail in MacFarlane's books; "Kia Hiwa Ra – Listen to the call of young people" and "Discipline, Diversity and Democracy".
 - Huakina mai – opening doorways, building relationships
 - Ihi – assertiveness – presence
 - Kotahitanga – establishing inclusion respect
 - Awhinatia – regulating fluidity planning
 - I runga i te manaaki – growing a caring community, care
 - Rangatiratanga – enhancing meaning, motivating learners
 - Orangatanga – developing a nurturing environment

Circle of Courage: RAP – Restore Ability Pathways

www.circleofcouragenz.org

- o The Circle of Courage, a model of positive youth development, integrates Native American philosophies of child-rearing, the heritage of early pioneers in education and youth work, and contemporary resilience research. The Circle of Courage is based in four universal growth needs of all children: belonging, mastery, independence, and generosity. The model has been applied world-wide in schools, treatment settings, and family and youth development programs.
- o This site is for those interested in essential strength-based strategies for working with Youth in family, school, residential programmes or community.
- o Brendtro, L.K., Brokenleg, M & Van Bocken, L. (1990). Reclaiming youth at risk, our hope for the future. Bloomington, Indiana, The National Education Service.

The 4-H Study of Positive Youth Development (PYD),

www.national4-hheadquarters.gov/

<http://www.imaginations.org/documents/Five%20Cs.pdf>

- o The 4-H is a longitudinal investigation of a diverse sample of 1,700 fifth graders and 1,117 of their parents, which links PYD, youth contributions, and participation in community youth development (YD) programs, as key ecological assets.
- o the "Five Cs" of PYD (competence, confidence, connection, character, and caring) emerged from this study.

Restorative Practices:

<http://www.restorativeschools.org.nz/>

- o Building, enhancing and restoring relationships - The very heartbeat of our homes, schools, communities and workplaces are the relationships within them. For foundations to be strong, significant building blocks must be put firmly in place. Openness and care are essential for relationships to be enhanced and strengthened; when there are breaks and harm done to relationships, restoration can be achieved through involvement, dialogue and consideration for and by all involved.

Martin L. (2002) The Invisible Table

<http://www.praxis.org.nz/Site/Resources/Books.aspx>

- o The Invisible Table weaves theory and practical insights into social inequality and working with youth into what will become a valuable resource for anyone who works alongside young people in Aotearoa/New Zealand.
- o "Lloyd's work among youth is known and respected in the Porirua community, and this book has grown out of that experience". - Gregory Fortuin, former Race Relations Conciliator and Chairman of The Youth Suicide Awareness Trust

McLaren, K. (2002 - Tough is not enough - Getting Smart about Youth Crime: A review of research on what works to reduce offending by young people

<http://www.myd.govt.nz/documents/about-myd/publications/tough-is-not-enough-2000-nz-pdf>

- o This literature review by Kay McLaren is intended to answer the question, What works to reduce crime by young people?
- o In it the author summarizes extensive research on effective ways to stop young people from offending.
 - Part I covers patterns and trends of offending among young people: persisting offenders and desisting offenders, and serious and violent juvenile offenders.
 - Part II deals with the best targets for interventions: various risk factors for juvenile offenders, especially related to family, school/work, peers, and community
 - Part III surveys processing of offenders: family group conferences; offender-victim mediation; diversion; drug courts; probation, parole, restitution, fines; and summaries of what is promising and what is not promising in processing young offenders.
 - Part IV examines matters related to responding to offenders with effective services: the nature of what works.

Resiliency & Positive Psychology

<http://www.ppc.sas.upenn.edu/>

- o Positive Psychology is the scientific study of the strengths and virtues that enable individuals and communities to thrive.
- o Positive Psychology has three central concerns: positive emotions, positive individual traits, and positive

institutions.

- o Currently much of the resiliency thinking and research is being driven through the "Positive Psychology" movement. Positive psychology is based on the principle of "If you want to explain people doing well you have to study people doing well" Christopher Peterson, Professor of Psychology, University of Michigan at the Roots & Wings Seminar, Detroit, 2008
- o Effective positive youth development programs promote and foster resiliency and character.

Pathways to Youth Resiliency Study

- Whaia To Huanui Kia Toa

<http://www.youthline.co.nz/services/research-and-advocacy/718-pathways-to-youth-resilience-study-whaia-to-huanui-kia-toa.html>

- o This is a long-term study (8 years) looking at how young people in Aotearoa-New Zealand do in their lives and how things turn out for them. It aims to better understand what helps them thrive and survive and to learn about what types of experiences hold them back.
- o The research is ecological – it looks at young people's whole environments. It explores how they see themselves, their relationships with their friends and family/whānau, how they experience their communities, what services they have used and what that's been like for them. It has a particular focus on young people facing significant risks or who are vulnerable.
- o This research is interested in young people's resilience – by 'resilience' we mean:
...how people respond to difficult times. When we study it, we are looking for the ranges of strategies and resources people use to help them cope with hard times. This includes all their relationships, the resources they have to help, the services that they can use to support them, the way in which their communities or culture support them as well as their own inner strengths and abilities. In this study we are interested in looking at how all of these things work together to help young people respond well to challenges.
- o The research is linked into an international study focusing on young people's pathways to resilience. This work is based in Canada and is being led by the Resilience Research Centre, directed by Professor Michael Ungar of Dalhousie University.

The Resilience Research Centre (RRC)

<http://www.resilienceproject.org/>

- o This centre brings together leaders in the field of resilience research from different disciplines and cultural backgrounds. Our partners across six continents employ methodologically diverse approaches to the study of how children, youth and families cope with many different kinds of adversity. The RRC's focus is the study of the social and physical ecologies that make resilience more likely to occur. The research we do is looking beyond individual factors to aspects of a young person's family, neighbourhood, wider

community, school, culture and the political and economic forces that exert an influence on children's development in challenging contexts.

Positive Peer Culture PPC:

<http://www.cebc4cw.org/program/98/detailed>

- o PPC is a peer-helping model designed to improve social competence and cultivate strengths in troubled and troubling youth. "Care and concern" for others (or "social interest") is the defining element of PPC. Rather than demanding obedience to authority or peers, PPC demands responsibility, empowering youth to discover their greatness. Caring is made fashionable and any hurting behavior totally unacceptable. PPC assumes that as group members learn to trust, respect and take responsibility for the actions of others, norms can be established. These norms not only extinguish antisocial conduct, but more importantly reinforce pro-social attitudes, beliefs and behaviors. Positive values and behavioural change are achieved through the peer-helping process. Helping others increases self-worth. As one becomes more committed to caring for others, s/he abandons hurtful behaviors. Since PPC is highly rated on the Scientific Rating Scale.

Community Programmes to Promote Youth Development

<http://www.nap.edu/openbook.php?recordid=10022&page=86>

This document is a highly comprehensive cross disciplinary report into youth development and the features of community based programmes that best support this development. It is a National Research Council publication published by the National Academic Press in 2002.

One section of this document outlines eight features (practices) of positive developmental settings;

- Physical and Psychological Safety
- Appropriate Structure
- Supportive Relationships
- Opportunities to Belong
- Positive Social Norms
- Support for Efficacy
- Opportunities for Skill Building
- Integration of Family, School and Community Efforts:

<http://www.myd.govt.nz/working-with-young-people/youth-development-best-practice/appendix-three.html>

Community based principles that guide positive youth development

- o Research over the past years has identified key principles, premises and practices that impact healthy youth development and support successful adolescent transition to adulthood. The following are the generally accepted principles that guide strategies to promote positive youth development and improve healthy outcomes for youth:

- Emphasis on positive outcomes
- Young people actively participating
- Strategies that aim to include all young people
- Long term involvement
- Community involvement
- Emphasis on collaboration

Project Evaluation: Adventure Therapy: Pumanawa Atawhai with Young People and their Families – St John of God Waipuna Trust – Christchurch - link to pdf

- o This is an independent qualitative evaluation of the Pumanawa Atawhai with Young People and their Families Programme (PAYFPF) run by Waipuna Youth and Community Trust. It was undertaken to provide a process and early outcomes review of this initiative. PAYFPF was designed to meet the developmental requirements of youth in the Rolleston community, who had been identified as having challenging needs. This programme ran from 1st August 2008 to 10th December 2008, with eight young people in the Rolleston Community.

Evaluation : Adventure Development Limited " What works with youth? : an evaluation of the adventure development counselling programme"

<http://ir.canterbury.ac.nz/handle/10092/1791>

- o This research sought to evaluate an established New Zealand adolescent counselling programme (Adventure Development Counselling), and to shed light on factors associated with successful treatment outcomes.
- o This is a New Zealand based therapeutic programme working with adolescents with Alcohol and drug issues. It uses a mixture of individual, family and adventure therapy and resulted in very positive evaluation outcomes from study in 2006.

Ten essential elements of a great Youth Development Programme

- o Drawn from a series of studies of effective youth development programmes (Ministry of Youth Development)
 - Staff who are empathetic, skilled, knowledgeable about young people's development
 - A clear focus on the goals of the programme, which are framed in positive terms.
 - High expectations of both staff and young people;
 - A programme that is interesting, interactive, engaging, diverse and flexible;
 - A programme that is personalised to each participant, recognising and acknowledging each young person's strengths, aspirations and learning needs.
 - An environment that is safe, stable, warm and welcoming to young people of all ethnicities and cultural backgrounds.
 - Young people have a voice, play a part in shaping the programme, with opportunities and support to take

- on leadership roles.
- Life skills are part of the learning, so that young people are equipped with the practical knowledge and skills to make good decisions about their lives.
- Community and family links are strong, so that the programme and the participants benefit from family and community support, and the community and the participants continue to benefit from these links after the programme has finished.
- Regular assessment and evaluation of the programme occurs, enabling workers to see if the programme is succeeding, whether any adjustments are needed, and to assure funders that the investment is paying off.

Organisational aspects of “best practice”

- o Good organisations have good leadership...and “good leaders care”
- o Other questions to consider
 - Do the workers role model the organisations key values?
 - Do they retain staff and volunteers?
 - Do young people, community members take up positions of responsibility?
 - Is it a learning organisation?
 - Chris Peterson – actual quote is good leaders love but that word is too scary for most people to use as love implies weakness and vulnerability to many
 - Do they apply their learning’s, Are they a reflective organisation do they Think act reflect
 - Do they have a rationale or basis for what they do
- o Other methods of supporting organisations validity is to ask questions like
 - How did they come to be in that community?
 - Are they versed in what PYD is?
 - Community development, do they fit with the principals of community development?
 - Do they collaborate?
 - Where do they relationships with yp and whānau take place and on whose terms?
 - Do young people participate in decision making?
- o Other things to consider are
 - Are young people safe?
 - Are they externally audited through SCOPE or have CYF 403 approval
 - Have policies and procedures

ROCA

www.rocainc.org

<http://www.rocainc.org/pdf/pubs/>

[InterventionsforHighRiskYouth.pdf](#)

- o Roca is a performance-based and outcomes-driven organization that helps young people to change their behavior and shift the trajectories of their lives through a High-Risk Youth Intervention Model. Roca serves very high-risk young people in Chelsea, Revere and East Boston

- o Roca has developed a comprehensive and strategic Intervention Model designed to support sustainable behavior changes that enable high-risk young people and young parents to move toward the outcomes of economic independence and living out of harm’s way.
- o Roca’s intervention model is based on a framework for change used in medical and mental health fields and includes:
 - relentless outreach through transformational relationships (our intensive case management model)
 - stage-based programming toward economic independence (life skills, educational and pre-vocational, and employment programming) and,
 - work with engaged institutional partners.

A guide to community development

O’Gorman, F. (1992). Charity and change: From Band Aid to Beacon, Melbourne : World Vision Australia

- o A measure of community groups and aid agencies engagement can be summarised as;
 - Band aid – reach out
 - Ladder – catch-up
 - Patchwork – patch up
 - Beehive – honeycomb
 - Beacon – transform

Friends for Life Programmes

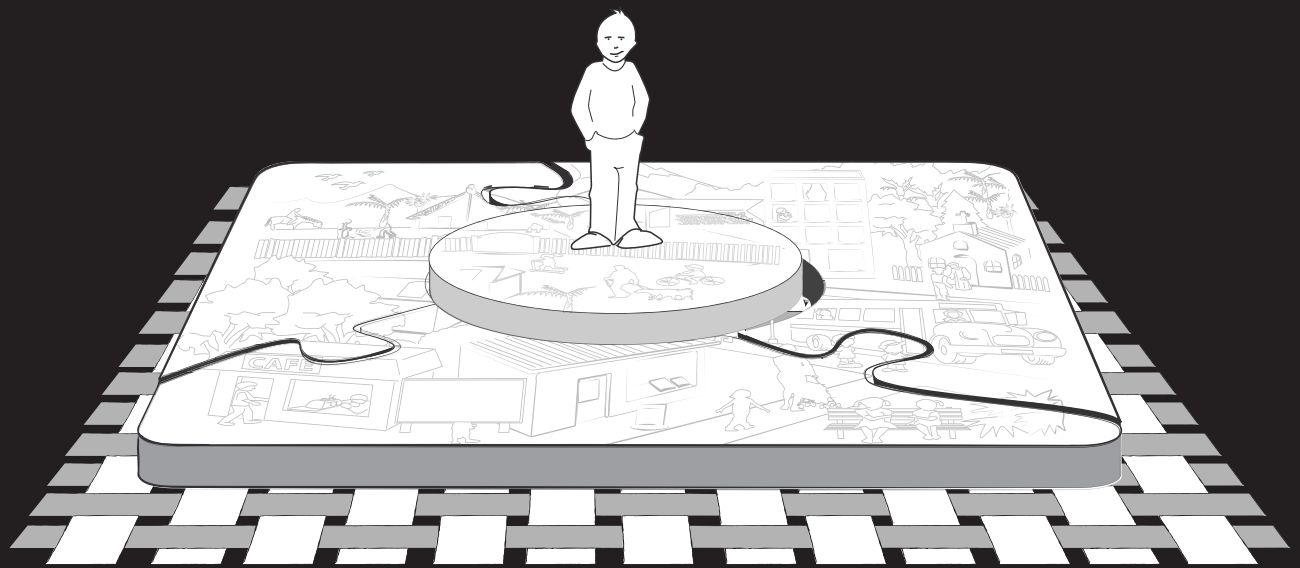
<http://www.lifepaths.org.nz/friends-for-life/>

- o The Friends for Life Programme is the world’s leading evidence based early intervention and prevention programme designed to equip health and education professionals with the resources to help children and their families develop effective strategies to deal with anxiety and depression.

<http://www.acys.info/>

- o A comprehensive source of information of information on a wide range of youth related issues in Australia

This network is now a self sustaining professional learning community named LYNGO – Leaders of Youth NGO’s. For more info contact chris.jansen@canterbury.ac.nz



Wayne Francis Charitable Trust –Youth Advisory Group 2011