

CODE OF ETHICS

for Youth Work in Aotearoa New Zealand

First Edition



NATIONAL YOUTH WORKERS
NETWORK AOTEAROA INC.
New Zealand's Insurance Broker

Code of Ethics for Youth Work in Aotearoa New Zealand

National Youth Workers Network Aotearoa Inc.

First Edition published Wellington, July 2008.

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Code of Ethics for Youth Work in Aotearoa New Zealand

CONTEXT

Kia tupu te Whakawhanaungatanga



**NATIONAL YOUTH WORKERS
NETWORK AOTEAROA INC.**

Tupu tē Toi
Whanake te Toi
He Toi ora
He Toi he Toi i ahu mai i Hawaiki
To tau muri ki te Atua
No te mea
Ko taku taha tera

The National Youth Workers Network Aotearoa (NYWNA) is extremely proud to present this first edition of the Code of Ethics for Youth Work in Aotearoa. This is a milestone in the advancement of Youth Work in Aotearoa New Zealand. This document has been written and supported by Youth Workers for Youth Workers, and we hope it will be embraced by our sector.



Rod Baxter
Chairperson
NYWNA



James Munroe (Ngati Hine,
Ngatiwai, Ngati Whatua, Ngapuhi,
Te Arawa, Ngati Kahungunu)
*Representing Te Uri o Hau,
Kaipara Youth Workers Network
and NYWNA Te Rōpū on the CoE
Working Group*

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Kupu Whakataki

Introduction

There are four sections within the Code of Ethics package:

Part One: Code of Ethics for Youth Work in Aotearoa New Zealand (Clauses) - this is the main document that includes the six principles and 28 clauses of the Code of Ethics.

Part Two: Context - this section provides an explanation of how the Code of Ethics has been developed to date and providing some historical and contemporary context for the Code of Ethics.

References & Appendices: brief summaries of documents and other resources referred to in the Context and Clauses sections.

Submission Form: an explanation of the process and template for people who would like to provide feedback on the First Edition of the Code of Ethics.

The Context section needs to be read first, as it provides the background and context for interpreting the Code of Ethics.

Throughout this document the terms *young person*, *young people* and *rangatahi* are used interchangeably. *Whānau* and *family* are also referred to and can cover the range of extended kinship and familiar relationships that young people are connected to.

In publishing the Code of Ethics, it is acknowledged that this is a living document and should be reviewed bi-annually.

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

Another document needs to be written that outlines the responsibilities and rights of Tangata Whenua and Tangata Tiriti in the development and practice of Youth Work by, for and with Tangata Whenua in Aotearoa. Future editions of the Code of Ethics should include references to the contents of such a document.

Te Reo Māori translations have been prepared by Kaumatua for NYWNA Ruru Hona (Ngati Kahu / Nga Puhī).

The Whakatauki have been provided by Te Rōpū the Maori caucus of NYWNA. Translations can be found on the NYWNA website.

The working group encourages Youth Workers and others working in the different settings that Youth Work is carried out in (e.g. Pacific, disabilities, volunteers etc.) to utilise the submission process to have further input into these documents. It is acknowledged that each group will have their own processes to implement this.

Kōrero Huarahi

History

The first time Youth Workers nationally discussed having a Code of Ethics was at a Youth Workers Hui in 1995 at Ngaruawahia. A workshop was held as part of that Hui and there was an attempt to write a Code. This got Youth Workers discussing and debating ethics in Youth Work. In 1997 the Canterbury Youth Workers Collective (CYWC) wrote a Code of Ethics for Youth Workers in Canterbury. This Code was adapted from the Western Australian Code of Ethics written by Dr. Howard Sercombe. The CYWC Code became recognised by the Youth Work sector nationally and other Youth Worker Networks adapted or adopted this Code.

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

In 2007 the National Youth Workers Network Aotearoa initiated consultation (through the *Lets Not Be Uncode* roadshow) with Youth Workers on desirability and content of a national Code of Ethics. At the end of 2007 a group of Youth Workers was selected to write a first edition. This group was intended to be representative of the diversity of Youth Work in Aotearoa New Zealand. The Code of Ethics Working Group was endorsed by the NYWNA National Council at the 2007 AGM. Te Rōpū was established at the same time. A representative of Te Rōpū was nominated to sit on the working group. Te Rōpū and the Working Group have partnered to produce the First Edition of the Code of Ethics by June 2008.

The first edition was launched for further consultation at *Involve* in July 2008. The consultation process is by submissions which close in June 2009. The submissions will feed into a revised document. The second edition will be launched at the proposed National Youth Work Conference in November 2009. It is anticipated that the Code will be reviewed bi-annually.



Taonga Pūmau

Ethical Practice in Traditions of Youth Development in Aotearoa

Māori Youth Development Practices

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

Inter-generational transmission of knowledge and values were critical to the wellbeing of the hapū and involved passing on the skills and understanding that were essential to survival in terms of economic and social wellbeing. Elders were considered a vast repository of important information and their wisdom and knowledge considered essential to the teaching of practical and social skills, ethics and esoteric knowledge. (Hemara, p43)

The development process was initiated before birth and carried on throughout childhood and adolescence. Children were active participants in political affairs and were encouraged to engage in community discussions and activities from an early age. (Hemara, p15)

Common Approaches

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

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

1. Pūkengatanga: One of the most common and important strategies was where an elder (pukenga) took a young person under their care and taught them directly as a mentor to feed them knowledge. The student would accompany the elder to hui and special occasions – the child functioning as a link between generations that ensured survival of critical knowledge about connections between people, places and the natural world. (Stirling, p88-93)

2. Whare Wānanga: 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.) (Royal, p73-79; Best p62-63)

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. (Hemara, p21)

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

Like any society there were challenges and injustices – Māori communities were not perfect, but tikanga was in place that meant that when people violated the boundaries established by the community there were consequences and mechanisms to retain and protect the health of the community.

Te Ao Hou

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

As the watershed document Puao-Te-Ata-tu¹ described in 1986:

The history of New Zealand since colonisation has been the history of institutional decisions being made for, rather than by, Māori people. Key decisions on education, justice and social welfare, for example, have been made with little consultation with Māori people. Throughout colonial history, inappropriate structures and Pakeha involvement in issues critical for Māori have worked to break down traditional Māori society by weakening its base - the whānau, the hapū, the iwi. It has been almost impossible for Māori to maintain tribal responsibility for their own people. (p. 17)

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

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

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

A New Code of Ethics

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

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

¹ Ministerial Advisory Committee on a Maori Perspective for the Department of Social Welfare in New Zealand, Wellington, 1986. Ref: www.msd.govt.nz/documents/publications/msd/puaoteatatu.pdf



Te Take o Te Matatika

Purpose of the Code of Ethics

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

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

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

It also provides Youth Workers with a frame of reference from which to develop ethical awareness, to create discussion and debate of ethical issues and to implement good and ethical practice for both Youth Workers and young people.

Ngā Uara

Core Values of Youth Work

Āhuatanga Rangatahi

Young Person Centred

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

Āhua Whānaunga

Relationship Focused

- works to strengthen positive relationships between young people and their whānau/family, their communities/hapū, peer groups and institutions (i.e. education, health and justice systems)
- nurtures quality relationships between young people and Youth Workers
- nurtures respect and non-judgmental attitudes
- promotes fun, dynamism and creativity
- values the worth in all young people
- promotes inclusive approaches that recognise all young people have different strengths and needs
- allows young people to develop their unique identity
- assists young people in adjusting to change and harnessing opportunities



Tikanga me te Horopaki

Culture and Context

- upholds the principles of Te Tiriti o Waitangi and seeks to support Māori leadership over Māori communities and taonga
- recognises the cultural, historical, economic, social and political contexts that young people live in
- seeks to understand and respect young people within their cultural context
- affirms the diversity of young people and other groups within society
- actively confronts discrimination
- acknowledges the value and diversity of spirituality
- encourages service to others and unconditional giving
- respects the environments (including natural ecology) we live in

Iwi Whānui

Community Contributors

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

Hakamāramatanga

Definition of Youth Work

The following definition is adapted from Real Work, a national report on the state of Youth Work in Aotearoa carried out by the National Youth Workers Network Aotearoa (NYWNA) and published in 2006.

This definition is not nationally recognised. NYWNA are carrying out a consultation process with Youth Workers in 2008 through regional workshops and a discussion paper. The aim is to have a nationally recognised definition of Youth Work by 2009.

Youth Workers enter the worlds of young people aged 10-24 and contribute to their development by:

Providing services and meeting needs

Youth Workers find entry points into the worlds of young people through running activities, providing services or simply being present in those worlds. Therefore Youth Work is not defined by any particular activity.

Two key issues are whether the activity is being facilitated in a safe manner, and whether it is actually meeting the needs of those involved (often indicated by whether they are involved).

Building relationships

It is the place of relationships that distinguishes Youth Work from other professions which also include young people in their scope. Most other professions build relationships in order to deliver a service (e.g. Social Work or Education). Youth Workers provide a service in order to build a relationship. Connecting with young people in their worlds, in ethical and holistic relationships, is at the heart of Youth Work practice. Research suggests that significant connection with adults in the context of meaningful activities is central to the development of young people.

Building connection to and participation in communities

If adolescence describes a period of transition between childhood and adulthood, the end goal of Youth Work is the integration of the young person into various expressions of community.

A key role of Youth Work is helping young people, and especially those that have become alienated or isolated, to discover healthy communities, build connections and develop skills for participation in them as an adult.



Mahinga Rangatahi Aotearoa

Contexts of Youth Work in Aotearoa New Zealand

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

- Whānau/Family
- Marae
- Hapū/Iwi
- Voluntary Sector
- Māori Organisations
- NGOs
- Statutory organisation
- School
- Tertiary Education
- Alternative Education
- Training
- Employment
- Church/Faith-based
- Pasifika
- Case work
- Youth Centres/cafes
- Diverse sexualities and genders (queer)
- Specialised Youth Services
- Youth Health Centres
- Refugee and Migrant
- Ethnic Groups
- Sports and Recreation
- Youth Justice
- Neighbourhood / Community Development
- Residential Facilities
- Health Services
- People of mixed abilities
- Rural/Urban
- ABL (Adventure Based Learning)
- Camps
- Outdoor Pursuits/Recreation
- Youth groups and clubs
- Uniformed Groups (Youth Service Organisations)
- Mentoring Programmes
- Kapahaka/Mau Rakau
- Performing Arts and Visual Arts
- Rites of Passage Programmes

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

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

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

Whanaketanga

Youth Development Framework

The clauses of the Code of Ethics have been strategically aligned with the six principles of the Youth Development Strategy of Aotearoa.

The Strategy is based on a positive youth development approach and a common understanding of what needs to happen for young people. Best Youth Work practice fits within this framework as Youth Workers play a vital role in supporting young people's positive development.

The non-formal contexts in which Youth Work takes place are especially conducive to the development of social environments where young people are accepted, can explore and develop new friendships, seek challenge and take a variety of responsibilities.

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

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

The four goals of the Strategy are:

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

One of the intentions of our Code of Ethics is to reflect how ethical Youth Work supports young people's positive development.

The six principles as they appear in the Strategy are:

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

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

Principle 4 relating to quality relationships appears first in our Code of Ethics as these relationships are the heart of Youth Work. The unique nature of the Youth Work relationship is one of the key reasons that the Code of Ethics is necessary. The remaining principles flow from this.

Hakawhetai-hakamoemiti

Acknowledgements

The National Youth Workers Network Aotearoa (NYWNA) wishes to acknowledge all of the people who have contributed to the development of the First Edition of the National Youth Work Code of Ethics.

This process has been led by John Harrington (NYWNA Director), whose vision and passion for Youth Work is inspirational and respected throughout Aotearoa New Zealand and beyond.

We want to thank all the Youth Workers from around New Zealand who participated in the consultation roadshow '*Let's Not Be Uncode*'. The discussions and debates were inspiring as Youth Workers had an opportunity to take a step back from their work and discuss ethics with their co-workers and colleagues. Thank you to all the Youth Workers who contributed feedback through email and other forms of communication.

Acknowledgement goes to the Working Group who had the daunting task of writing a Code of Ethics that would encompass the diversity of Youth Work in Aotearoa. This group was made up of eight experienced Youth Workers from around the country who registered interest, were selected by the NYWNA Board and endorsed by the NYWNA National Council.

Working Group members:

James Munroe (Ngatiwai, Ngati Whatua, Ngapuhi, Te Arawa, Ngati Kahungunu): Te Uri o Hau / Kaipara Youth Workers Network – representing Te Rōpū (NYWNA Māori Caucus)

Nathan Brown: OUT THERE! – representing the voice of Youth Workers supporting queer young people and a NYWNA Board member

Toni (Antz) Burgess: Workforce Development Ltd, Youth Work qualification Tutor – bringing a voice from the adventure, tertiary and disability sectors

Colin Eriksen (QBL): Youth One Stop Shop (YOSS) Palmerston North –

community based Youth Worker

Rebekah Siave: National Council for Young Catholics – bringing a faith based perspective

Jane Zinti: Consultant contracted to write the Code - qualified Solicitor and volunteer Youth Worker with experience in youth law

John Harrington: Director, National Youth Workers Network Aotearoa and the Working Group Facilitator

Te Rōpū have participated in the Code of Ethics process and partnered with the Working Group in producing the First Edition. Ruru Hona, the NYWNA Kaumatua has generously guided Te Rōpū in the development of the Code.

Ariana Elley is acknowledged for all the communication and support she has provided to the Working Group and Te Rōpū. Ariana gave her all to this project and gave the Director collegial encouragement and support.

Mark Farrar and the Wellington City Council generously provided a space for the Working Group to meet eight times over six months.

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

Photographs were generously provided by YCD, Te Ora Hou Aotearoa and Praxis.

AHI International (www.ahi.co.nz) designed the document.

JR McKenzie Trust provided the core project funding that enabled the Working Group to be able to meet and write the Code with the support of a skilled contractor, and have demonstrated enduring support for the development of Youth Work in Aotearoa New Zealand over many years.

Code of Ethics for Youth Work in Aotearoa New Zealand

CLAUSES



**NATIONAL YOUTH WORKERS
NETWORK AOTEAROA INC.**

He Mihi

E nga lwi, e nga mana, e nga reo, e nga kārangatanga maha,
Tēnā ra koutou katoa.

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

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

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

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

No reira e nga lwi, e nga mana, e nga reo, e nga kārangatanga maha.
Tēnā koe, tēnā koutou, tēnā ra koutou katoa



Ruru Hona (Ngati Kahu, Nga Puhi)

Kaumatua

National Youth Workers Network Aotearoa

Ngā Ihirangi

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Please note:

- The NYWNA requires that the Code of Ethics clauses be read in conjunction with the Context Document.
- Youth Workers may be both voluntary and/or paid for their work with young people.
- The ethical responsibilities of Youth Workers, particularly volunteers, are in some circumstances shared with their organisation; all parties should be clear about their particular responsibilities.
- This Code of Ethics is intended to be consistent with the responsibilities of Tangata Whenua and Tangata Tiriti agreed to in Te Tiriti o Waitangi.
- Throughout this Code of Ethics the terms *young person*, *young people* and *rangatahi* are used interchangeably. *Whanau* and *family* are also referred to and can cover the range of extended kinship and familiar relationships that young people are connected to.
- Youth Work is carried out with individual young people and groups of young people. The use of the phrases *young person* and *young people* in this document refers to both these contexts.
- Future editions of this Code of Ethics should be bi-lingual.
- In publishing this Code of Ethics, it is acknowledged that this is a living document and should be reviewed bi-annually.

SECTION 1

WHĀNAUNGATANGA QUALITY RELATIONSHIPS

Quality relationships are essential to a young person's development.

It is in this context that Youth Work exists.

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

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

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



1.1

Te Kawenga

Your Primary Relationship

In the Youth Work context, and taking into account of the Youth Worker's legal obligations, cultural considerations, obligations to the whanau/family and despite the many competing demands on them, the Youth Worker's primary relationship is with the young person they engage with.

The Youth Work relationship begins when the Youth Worker engages with the young person as a Youth Worker, and ceases by necessity or by agreement (expressed or implied). The seamless nature of Youth Work is acknowledged and Youth Workers will manage transitioning between different forms of relationship with care.

Where a conflict of interest exists between more than one young person, it will be resolved in ways which minimise harm to all parties, but with particular consideration to those least advantaged by the outcome.

1.2

Wehenga Tumanako

Behaviour Covered by the Code

Youth Workers will be positive role models. This Code covers any behaviour, whether connected to their work or personal time, which relates to or affects a Youth Worker's practice.

1.3

Arahitanga

Your Conduct

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

Youth Workers will carry out their work in an efficient and competent manner.

Youth Workers will avoid words and actions (e.g. dress, flirting, offensive language, put downs, body language, and unnecessary or inappropriate touch) that could be misunderstood or cause offence.

Youth Workers should avoid activities which would bring young people, fellow workers, their organisation, or Youth Work into disrepute.

1.4

Puatatanga

Being Transparent

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

Where a programme and/or organisation operates from a particular value basis, this will be clearly stated.

Youth Workers recognise they may be in situations with young people which leave both parties vulnerable (including being isolated with a young person, having young people in their home etc.). Youth Workers will be open and honest with their supervisor, their organisation, colleagues and appropriate others about these situations.

1.5

Whakaae Tika

Obtaining Informed Consent

Youth Workers will fully inform young people (and their family/whanau, school or employer where appropriate) of the Youth Work they are offering and the nature of any proposed involvement, including any significant risk(s).

It is important to obtain informed consent to participate in Youth Work and this may need to be written. In cases of specialised activities, with moderate to high risk, written informed consent must always be obtained.

A young person must be able to freely enter into a relationship with a Youth Worker and be able to cease their involvement with the Youth Worker when they decide to. However, where the relationship is imposed on the young person (by the Court or otherwise), the Youth Worker must explain to the young person the meaning and consequences of this. Youth Workers in this situation will work towards gaining the young person's trust and agreement to the relationship.

Youth Workers will fully inform young people of their rights regarding complaints processes.

1.6

Noho Matatapu

Confidentiality

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

When it is clear that confidences might be shared, the Youth Worker will explain the boundaries of confidentiality. These boundaries will take into account the requirements of their organisation, the young person's culture

and the setting Youth Work is carried out in (such as rural and specific cultural communities).

Limits to confidentiality, which may lead to disclosure, apply when:

- The young person or someone else is in danger;
- There is an emergency situation;
- It is required by legislation or the courts; and/or
- The young person is incapable of consenting.

When information is disclosed, the Youth Worker will endeavour to obtain the young person's permission, ideally working with the young person to do so. Where this is not possible Youth Workers will inform the young person of any disclosure.

Where information is disclosed, only the minimum required for the purpose should be given.

Youth Workers will comply with the Privacy Act 1993, and in particular will ensure collection, storage, access, correction, use and disclosure of information is dealt with, in accordance with this Act.

1.7

Āhua Tika

Boundaries

Youth Workers will create and maintain culturally and age-appropriate physical, emotional, sexual and spiritual boundaries. Youth Workers have an ethical responsibility to hold each other accountable in this regard.

The purpose of this is to:

- ensure a safe space for all;
- build the confidence of young people, Youth Workers, organisations and the wider community; and
- avoid unhealthy, dependent relationships.

Youth Workers will endeavour to ensure that young people understand the limits and boundaries of the relationship.

Youth Workers have a personal responsibility to process boundary issues with their support network, including supervision.

1.8

Manatu Tangata

Sexual Boundaries

Sexuality is an integral part of human development. Youth Workers need to promote positive attitudes to sexuality and relationships, respecting the young person's needs, values and beliefs, with consideration to the young person's whanau and cultural environment.

The relational nature of Youth Work makes it a high risk practice. The safety and well-being of young people is paramount, both in the Youth Work environment and relationship.

- Youth Workers will be aware of compromising thoughts or situations and ensure that strategies are in place to help them deal safely with the situation.
- Sexual acts between Youth Workers and young people they connect with in their capacity as a Youth Worker are never acceptable.
- Youth Workers will not enter into a romantic relationship with a young person during the time they are working together.
- Once the Youth Work relationship has finished, Youth Workers will not enter into a romantic and/or sexual relationship until the power relationship is determined to no longer influence personal decision making. This decision will be made in consultation with their support network, including supervision.
- Sexual acts are never a valid form of therapy, education or assistance.
- Youth Workers will not engage in sexual harassment; nor will they tolerate sexual harassment of others (sexual harassment as defined in the Human Rights Act 1993 is acknowledged).

1.9

Noatanga

Know Your Limits

The Youth Work relationship has limitations.

Youth Workers have a responsibility to be conscious of the limits of their role, skills and competencies, and need to consciously consider whether they can take on a particular role or task.

In situations beyond their role and/or skill-base, Youth Workers will refer to and/or seek assistance from networks available in the wider community. They also have a responsibility to follow-up a referral a short time after it is made.

1.10

Utu Painga

Personal Agendas

Youth Workers will not abuse their Youth Work relationships for personal, professional, spiritual, political or financial gain.

While Youth Workers may agree or disagree with other's beliefs, values, priorities and behaviour, they will treat all people with respect and dignity.

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

1.11

Āhua Kōrero, Ahua Taonga

Exchanges between Young People and Youth Workers

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

Giving and receiving of cash should be approached with caution.

Youth Workers will be aware of issues of dependency, favouritism, corruption and rescuing in this context.

1.12

Āhua me te Oranga

Diversity and Cultural Safety

The Youth Work relationship is one of mutual respect.

Youth Workers will understand that all aspects of young people's lives are influenced by the values of the cultural contexts they belong to. A young person's cultural context can be centred around:

- geographical community (e.g. their home, neighbourhood, places of study, work place, marae or church);
- identity based community (e.g. culture, ethnicity, marae, iwi, hapu, whanau, spirituality or faith, their gender or gender identity, sexuality, or people of mixed abilities); and/or
- community of interest (e.g. various youth sub cultures, youth organisations).

Youth Workers are encouraged to reflect on and seek to understand their own cultural contexts and those of the young people they work with, and to be aware of how these relate to each other.

When conflict exists between the cultures of the Youth Worker and the young person, the Youth Worker will do everything in their power to ensure the most appropriate people and/or organisations are involved. Youth Workers will ensure their practice remains equitable and effective.

When working with young people Youth Workers will respect the youth development practices of the young person's culture.

Youth Workers will allow young people to express their identity freely and safely with consideration to family, whanau and the social environment.

Youth Workers acknowledge and will challenge the attitudes, beliefs, policies and practices of organisations that act as barriers to safe Youth Work and undermine young people.

Youth Workers will recognise that Tangata Whenua and people from minority groups could be better advantaged by political, legal and social systems in Aotearoa New Zealand.

Youth Workers will challenge negative discrimination and will seek to promote an environment that values the young person's culture.

SECTION 2

HONONGA

CONNECTEDNESS

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

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

Toku toa, he toa rangatira.



2.1

Papakaiinga

Ensuring Key Connections

Youth Workers will endeavour to relate to, create, strengthen and maintain young people's connections to their key social environments.

Youth Workers will recognise and honour the importance of the relationship with whakapapa through whanau, marae, hapu and iwi when working with Tangata Whenua.

Youth Workers will recognise the importance of family/whanau and the complex nature of these relationships. Youth Workers seek to strengthen the relationship between young people and their whanau.

Youth Workers balance the importance of family/whanau with the young person's need to work towards independence (e.g. when working with young people of mixed abilities).

2.2

Tautauamoa

Working Collaboratively

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

Where a youth organisation contracts or invites an individual or agency for a specific purpose (e.g. outdoor recreation, facilitation etc.) there will be clear communication between the two regarding expectations.

Youth Workers will network and build relationships with other Youth Workers in order to gain collegial support and to share experiences, skills and knowledge.

Youth Workers will connect with and strengthen networks with other key groups that contribute towards young people's development.

Youth Workers will relate to fellow workers with integrity, respect, courtesy, openness and honesty.

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

Where there is concern regarding a Youth Workers practice that is too serious to be resolved by discussion it must be brought to the attention of the appropriate bodies.

SECTION 3

HAKAMANATIA NGĀ UARA RANGATAHI

CONSISTENT STRENGTHS- BASED APPROACH

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

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

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



3.1

Hakapakaritanga

Working Holistically

Youth Workers will work holistically with young people. Youth Workers will support the healthy development of young people, including their social, emotional, mental, physical, spiritual, family/whanau and cultural skills. Youth Workers will support young people to identify and develop their strengths, enabling them to reach their full potential.

Youth Workers will seek to be inclusive and ensure accessibility of Youth Work services, programmes, events or activities to all. Youth Workers will take all reasonable steps to ensure accessibility of programmes and activities for those with mixed abilities.

Youth Workers will identify and promote the strengths of the traditions and inspirational people within the cultures of the young people they work with.

3.2

Āhua Pononga

Working Positively

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

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

Youth Workers acknowledge the impact of risk factors on young people. They will seek to develop protective factors to build resiliency, enabling them to fulfil their potential.¹

3.3

Tiakitanga

Looking After Yourself

Ethical Youth Work practice is based on the social, emotional, mental, physical, spiritual, family/whanau and cultural well-being of Youth Workers. This allows Youth Workers to develop their full potential and equips them to best serve young people.

Youth Workers and their organisation must take responsibility for the Youth Worker's overall well-being.

¹ Risk factors (e.g. bullying) increase the likelihood of difficulties in life and poor health and wellbeing. Protective factors (e.g., a positive significant person in a young person's life) enhance life opportunities and promote good health and well being. They can reduce the impact of unavoidable negative events and help young people resist risk taking behaviours. Refer YDSA page 20.

3.4

Whakahaeretanga

Supervision

Supervision provides Youth Workers with a safe place to reflect on professional development, personal support, organisational and practice issues with the purpose of providing increased safety and accountability for their practice.

Youth Workers will actively participate in regular supervision (such as individual, group, tandem, peer, or team supervision) with skilled supervisors either within the organisation and/or external to it.

Other forms of supervision, such as Cultural or Spiritual, are vital processes for the development of the Youth Worker's personal, cultural, spiritual and professional development and to ensure accountability in that context. Youth Workers will access this where appropriate.

Supervision will be resourced and initiated by the Youth Workers organisation. Youth Workers have the right to negotiate who their supervisor/s will be.

3.5

Matatau

Self Awareness

Youth Workers will actively reflect on their practice with others and maintain support from supervision and co-workers.

Youth Workers will be aware of any physical or personal circumstances that may affect their ability to work safely and effectively.

Youth Workers will approach differences in others with respect.

Youth Workers will understand and reflect on the impact that their own culture, values, attitudes and beliefs have on young people. Where there is a conflict, a Youth Worker may refer the young person on to a more appropriate support person, however the relationship with the young person should be maintained in this process.

SECTION 4

URUNGA

YOUTH PARTICIPATION

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

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

Ka pū te ruha, ka hao te rangatahi.



4.1

Hiringa

Self-determination

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

Youth Workers work in ways that encourage and enable young people to identify their own strategies to deal with challenges and the direction of their lives.

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

4.2

Hakamanatia

Empowerment

Youth Workers seek to empower young people ensuring they have a greater say in decisions that affect them and the world around them.

Youth Workers will use their experience and skills to ensure young people are equipped to make positive choices.

Youth Workers encourage young people to exercise genuine power to consider risk, make decisions, to follow them through and to take responsibility for their consequences.

Youth Workers will be resourceful in providing opportunities for young people to help shape their lives.

SECTION 5

TE AO RANGATAHI

BIG PICTURE

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

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



5.1

Ōu Tikanga

Rights and Responsibilities

Youth Workers acknowledge the provisions of:

- Te Tiriti o Waitangi
- Universal Declaration of Human Rights
- United Nations Convention on the Rights of the Child
- Human Rights Act 1993
- New Zealand Bill of Rights

Young people, particularly those belonging to under-represented or marginalised groups, are vulnerable to being taken advantage of. Youth Workers will respect the rights of young people they work with, and encourage them to respect the rights of others.

Youth Workers will not unlawfully discriminate against young people for any reason, including those contained in the Human Rights Act 1993.

Youth Workers will promote the rights and responsibilities of Tangata Whenua to practice indigenous models of youth development.

5.2

Ngā Mahi Ora

Safe Practice

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

Youth Workers will adhere to the provisions of the Health and Safety in Employment Act 1993.

Youth Workers and their organisations will ensure that appropriate Risk Management procedures, systems and paperwork is completed for services, programmes, events or activities organised for and with young people.

Specialised activities with moderate to high risk must have:

- a worker, volunteer or external contractor with appropriate qualifications or proven experience pertaining to the activity; and
- a written agreement entered into specifying who is responsible for what risks, and at what point risk transfer happens.

5.3

Kawenga

Agents of Change

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

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

SECTION 6

HAKAMANATIA TE WHANAKETANGA

YOUTH DEVELOPMENT NEEDS GOOD INFORMATION

Youth Development is continually informed by learning from robust research, useful evaluation and effective information gathering.

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



6.1

Māramatia Aotearoa

Understanding New Zealand

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

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

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

6.2

Mana Akoranga

Training/Professional Development

Youth Workers will make it a priority to participate in formal and informal training and professional development (e.g. courses, forums, conferences and debates) to enhance and support their practice. It is recognised that needs vary and access to training opportunities can be limited (e.g. volunteers or resourcing).

Youth Workers will develop their practice by regularly reflecting upon attitudes and methods, and seeking feedback from young people, their organisation and other professionals. They will be open to new knowledge, theories and practices.

Youth Workers are encouraged to consider and reflect on their long term career path.

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

6.3

Rangahau me Wāriutanga

Research and Evaluation

Good Youth Work is informed by relevant research and evidence. Youth Workers will source local, national and international research that will enhance their knowledge and skill base.

Youth Workers will ensure their work is evaluated (this may be formal or informal) to promote ongoing learning and improvement.

TE KARAKIA OTINGA

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

Na te kauwae runga,
Ki te kauwae raro,

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

Ko raua te hononga,
Na raua enei hononga,

Hononga hakaipiripiri,
Hononga kotahitanga,

Uhia mai wairua,
Uhia mai kikokiko

Uhia mai tapu,
Uhia mai noa,

Hakatau mai e,
Hakatau mai e,

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

Ruru Hona (Ngati Kahu, Nga Puhi)

Kaumatua

National Youth Workers Network Aotearoa

Code of Ethics for Youth Work in Aotearoa New Zealand

REFERENCES & APPENDICES



NATIONAL YOUTH WORKERS
NETWORK AOTEAROA INC.

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Appendix One: Acts & Treaties in the Code

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

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

Health & Safety in Employment Act 1992 (HSE Act)

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

It is important for Youth Workers to understand their obligations under this and related legislation ensuring programmes and activities provided are safe for young people and workers.

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

Human Rights Act 1993

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

The prohibited grounds of discrimination are:

- age (from age 16 years)
- colour
- disability
- employment status
- ethical belief
- ethnic or national origins
- family status
- marital status
- race
- religious belief
- sex
- sexual orientation

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

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

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

NZ Bill of Rights Act 1990

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

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

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

Privacy Act 1993

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

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

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

Te Tiriti o Waitangi

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

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

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

The significance of Te Tiriti and the earlier 1835 Declaration of Independence to Youth Workers is manifold. Te Tiriti defines the relationship between Māori and non Māori. As such it is the foundation of all relations between these two groups of peoples. Youth Workers have a myriad of relationships from the youth they work with through to the organisation they work for.

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

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

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

For more information on Te Tiriti contact:

Kaumatua of the National Youth Workers Network Aotearoa and/or Te Rōpū through the NYWNA office (03) 377 4579 www.youthworkers.net.nz

Written resources can be found at:

www.waitangi-tribunal.govt.nz

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

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

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

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

UN Convention on the Rights of the Child

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

Youth Workers need to be aware of young people's rights under this international Convention so ensure the rights of young people are upheld.

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

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

Appendix Two: Other Acts & Public Policy

While the following legislation or public policy is not mentioned in the Code of Ethics they do directly impact on both young people and Youth Workers. Generally references to access additional information regarding each piece of legislation or public policy is provided. This list is not exhaustive.

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

Care of Children Act

www.justice.govt.nz/family

Children Young Persons and Their Families Act

www.cyf.govt.nz

If you are worried about a child or young person: Call 0508 FAMILY (0508 326 459) or Fax 0-9-914 1211

Adoption enquiries: Call 0508 FAMILY (0508 326 459); Fax 0-9-914 1211; or email: webadoption@cyf.govt.nz

Education Act

www.minedu.govt.nz

Ministry of Education National Office - (04) 463 8000

Employment Relations Act

www.ers.dol.govt.nz

Employment Relations Infoline 0800 20 90 20

HRC Transgender Inquiry

www.hrc.co.nz/transgenderinquiry

Human Rights Commission 0800 496 877

NZ Disability Strategy

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

The 15 Objectives are to:

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

For more information regarding The New Zealand Disability Strategy, associated material and barrier reduction strategies please go to Office for Disability Issues: www.odi.govt.nz or ring 04 916 3300



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