

# MARKING GUIDE

## KAUPAPA MĀORI YOUTH WORK

Developing a Safe Space for our Youth

Level 4, Credits 2

**Assessment Code: YTD Kaupapa Māori**

### INSTRUCTIONS FOR COMPLETING THE ASSESSMENT

**TASKS:** Complete a theory assessment about the role of Kaupapa Māori approaches in creating safe space for Māori within youth work practice.

**Task 1:** Answer questions on your organisation's use of Āhurutanga and relate this to the provided scenario. Answer questions to describe the application of restorative practice in working with Māori youth.

**Task 2:** Journal Entry 3 – Submit evidence of journaling related to a Kaupapa Māori approach applied to youth work practice.

1. To gain competency in this assessment Task 1 must be completed correctly and fully as required by the marking criteria.
2. Evidence of journaling related to a Kaupapa Māori approach applied to youth work practice must be submitted along with the assessment tasks.
3. The assessment must be the student's own work.
4. Resits are available. Refer to student handbook for assessment and resit policies.

New Zealand Certificate in Youth Work – Level 4		
Course 2.2		
Graduate Profile outcome	Learning Outcome	Assessment (Programme Document)
GPO 5: Apply an understanding of Te Tiriti o Waitangi to uphold and honour the history of Māori as tangata whenua.	<b>LO 2.2</b> Explain the role of Kaupapa Māori approaches in the creation of safe environments for Māori within youth work practice. <b>(2 credits)</b>	<b>Assessment 2.2</b> Answer questions on your organisation's use of Āhurutanga and relate this to the provided scenario. Answer questions to describe the application of restorative practice in working with Māori youth. LO 2.2 2 credits

Sample answers are in orange

Marking guidelines are in red

## Task 1

What is Āhurutanga as its meaning relates to youth work practice? You may refer to the *Code of Ethics for Youth Work in Aotearoa New Zealand*

### Question 1

A. What is Āhurutanga as its meaning relates to youth work practice?

Āhurutanga, meaning 'warmth and comfort', applies to many professional contexts (social work, education, etc.) that include youth work. In a youth work context, it can refer to the development and maintenance of a holistic safe space for everyone – young people, youth workers, the organisation, and interactions with whānau/family, the community and other partnerships. Āhurutanga enables everyone to fully participate in the 'space'; to express themselves without being judged or ridiculed for who they are or what they bring to the space including their perspectives and beliefs. Everyone is supported to feel safe both within the environment (public/external) and within themselves (private/internal).

Examples of Āhurutanga at an organisational level could include things like: professional development available; how staff are supported; how relationships are maintained within and outside of the organisation; how the organisation engages with the community; how it fosters partnerships; opportunities for cultural expression and self-expression; how young people and others at the organisation are supported in being Māori.

B. How does your organisation apply Āhurutanga? Include **three** examples in your answer.

Application of Āhurutanga within an organisation is identified and described using a minimum of **three** examples. Context is an organisation within Aotearoa New Zealand that involves working with youth in some capacity

Āhurutanga is explained/its meaning defined in a way that would be relevant to the context of organisations or individuals working with youth in Aotearoa New Zealand

Accept any answer that at a minimum meets the criteria. Answers may vary to the sample answers in evidence guide provided that would be correct and relevant for working with youth in Aotearoa New Zealand

Student answers may be similar to the sample answers, but will depend on who the youth worker is, who they work with and the nature of the organisation(s) they are professionally involved with. Students' answers may differ to sample answers

## Question 2

Do you remember Anahera? Read the scenario about her again if you need to.

You are going to start working with Anahera as part of your regular day-to-day youth work practice. This can be as an individual or as part of a group. Think about what this will mean for you and what it will mean for your organisation:

### Case study

You were first introduced to Anahera in Module 2, Assessment 1.2, Task 1.

#### Anahera's story

Anahera is a 16-year-old Māori female who lives with her Nanny Kaye and some of her other cousins. Anahera is a bright girl who suffers from chronic asthma and eczema. This has restricted her from playing sports, which she used to love to do, and she gets teased at school because her eczema is so bad. Anahera's mother has been in and out of her life due to her own battle with depression and substance use. Fortunately for Anahera, Nanny Kaye has always been there for her, although she also has a number of other mokopuna in her care. Due to the bullying at school, Anahera's self-esteem has dropped significantly and she actively avoids having to go to school. Lately, she has been wagging to go and hang out at the local park. Here she's been drinking with some of the older boys and girls who are not at school. One of the boys, Hemi, aged 18, has been spending lots of time with Anahera and she really likes him. She's never had a boyfriend before but she knows that Hemi has had lots of girlfriends.

#### How are things with Anahera now?

Anahera spends more and more time with her newfound friends. When they are not at the park, they go to Hemi's cousin Teresa's house. Teresa lives with her Dad but he's never around because he's a fisherman and often out at sea. At Teresa's house they are all left to their own devices and there is plenty of alcohol available as Teresa's dad makes homebrew. Anahera has increased her drinking to almost daily and spends days away from Nanny Kaye's house now. Nanny Kaye is worried about Anahera and refers her to the local marae youth service. Jaycee (one of the community youth workers) starts to meet with Anahera when she is back at Nanny Kaye's, but this is haphazard engagement. Jaycee understands that Anahera's motivation is low to change, however, she keeps turning up to see her when she can. They are able to engage and share kai together over a couple of weeks. Jaycee begins to gain understanding and insight into Anahera and her world. They build a pretty good rapport and Anahera feels like she can trust Jaycee with some of the stuff that goes on in her life.

#### Answer these questions:

- A. What specific things would you do to create Āhurutanga for Anahera herself?

How the student works with Anahera depends on who they are and how they are positioned within the youth work relationship. This includes things like being Māori or non-Māori, gender, age and the organisational context. For example, a female Māori support worker making home visits is different to a male Pākehā tutor at a trade academy class Anahera joins. A wide range of specific things could be identified as appropriate for creating Āhurutanga. Accept any responses that would logically apply to Anahera's situation.

Student may answer this question differently depending on who they are, where they work, the nature of the youth work they do and the types of relationships they have.

**B. What specific things would you do to create Āhurutanga to meet organisational requirements?**

organisational requirements will depend on the nature of the organisation, the partnerships and relationships, the type of information and who it can be shared with, etc. Accept any organisational requirement that could contribute to creating Āhurutanga.

**C. What specific things would you do to create Āhurutanga for yourself as a professional in this situation?**

What the student needs to do for their own Āhurutanga will again depend on the context and who they are. This may include actions for personal self-care or for their professional role. It will also depend on the circumstances in which the youth work relationship occurs. For example, where whānau interactions take place – coming to the office or home visits. Student responses may also identify things put in place to protect physical safety or emotional boundaries.

The actions and responses identified by the student are likely to have multiple functions. For example, explaining a confidentiality agreement protects and reassures Anahera and is also an organisational requirement. It may also give the youth worker more confidence to set boundaries with a family member who asks for information they are not legally allowed to have without Anahera's consent.

**Question 3**

**A. What is restorative practice in the context of working with Māori youth?**

Restorative practice in the context of working with Māori youth: Restorative practice focuses on repairing and rebuilding broken relationships and then maintaining relationships based on fairness, equality and what is positive. The emphasis is strength-based (build on what is positive rather than see the other person as a problem).

For those working with Māori youth this means:

- adoption of a Kaupapa Māori approach which acknowledges the impacts of colonisation on rangatahi Māori and their whānau, connection to culture, whakapapa, wellbeing, social and economic circumstances and life options
- a practice that seeks to support reconnection with whakapapa, tikanga, ako, etc.
- support for Māori youth spaces and institutions
- recognition of Te Tiriti
- kaupapa that transforms traditionally Pākehā spaces and institutions into ones that are also reflective of Māori values and principles
- referring the young person to a specifically Kaupapa Māori service, if they wish (note: even if a tauiwi service incorporates Kaupapa Māori this does not make it a Māori service)
- advocating to ensure such services are available
- a practice that integrates with Māori language, culture and philosophy; one that shares power and acknowledges issues of wellbeing and self-determination.

The bullet points above provide a broad overview. A student response may more directly address aspects within this broad overview with specifics related to the impacts of restorative practice on Māori youth or key Kaupapa Māori principles that would apply to their context like Ako Māori, whānau, etc.

**B. What are the main benefits of restorative practice for Māori youth?**

Restorative Practice can benefit Māori youth by helping to enhance their sense of belonging and identity, develop self-regulation skills and strategies that enable them to negotiate their way through life. It assists with developing the connections with Te Ao Māori and their whakapapa, through strengthening relationships with their tūrangawaewae, whānau and hapū, and with the wider community.

Also consider:

- enhanced problem-solving skills
- learning to make positive choices
- overall improvements in wellbeing – physical, mental/emotional, spiritual and social

C. Select **one** of the following and Explain how it is used in restorative practice when working with Māori youth. Include one or two examples that you have observed in practice or learned about in the online course.

- Māori cultural practices
- Problem solving
- Respect
- Collaboration
- Responsibility
- Support for young people to make positive choices
- Relationship repair
- Wellbeing

Response should explain how the selected bullet point is used in practice and include examples. Here are a few sample examples of how the following might be used in a youth work context in Aotearoa New Zealand:

- Māori cultural practices: learning *mau rākau*, learning *whaikōrero* under kaumātua leadership, participating in kapa haka
- Problem solving: Using the GROW (Goal, Reality, Obstacles/Options, Way forward) model/process to work through a significant issue (weight loss, options for training/career)
- Respect is demonstrated in interpersonal relationships, e.g. working with youth in groups to learn about respect (and collaboration)
- Facilitate collaboration by getting a group of young people to organise and plan an event of some kind (celebration of achievements to share with whānau/family)
- Responsibility: similar activities to those for collaboration; enabling youth to coordinate and organise provides the opportunity to demonstrate responsibility
- Support for young people to make positive choices: counselling or mentoring to discuss choices and use problem-solving skills
- Relationship repair: family/whānau counselling
- Wellbeing: involvement in sports teams, kapa haka, *mau rākau*

D. What is **one** way restorative practice applies – or could apply – in your youth work context? This could be for your organisation and/or your own role in working with Māori youth.

Example of how restorative practice might apply in one youth work context: In a youth justice setting, restorative practice helps youth to develop self-regulation and social skills, it reduces recidivism rates, aids with the reintegration of young offenders into the community, and develops resilience and self-sufficiency

## Task 2

In your journal, write about a Kaupapa Māori approach and your role as a youth worker.

The questions are here to prompt your thinking:

1. What are your feelings about the statement below?

Āhurutanga is grounded in Māori values that support the creation and maintenance of safe spaces in which **everyone** can fully participate and thrive in any kaupapa. All young people benefit when we use a Kaupapa Māori approach because nobody is left out.

2. How each of us works with Kaupapa Māori depends on who we are, who we work with and the nature of what we do.
  - How would you describe your level of comfort with Kaupapa Māori approaches?
  - What are the challenges you face when:
    - working with Māori youth?
    - working with non-Māori youth?
    - working within 'the system' – your organisation, employer, partnerships, etc.?
  - What are some strategies you use for dealing with these challenges?
  - When you need support or advice or are uncertain about what to do, where do you go?

**Personal reflection:** What does a Kaupapa Māori approach mean for me in my professional role working with young people?

### What do I do with my journal entry?

At the end of this programme, you will collate and reflect on your journal entries and submit evidence that you have been journaling throughout the programme. In this Module on developing safe spaces you have already submitted Journal Entry 1 and 2.

You do not have to submit your actual journal writing (unless you want to). However, you are required to submit evidence of journaling along with Assessment D. To meet this requirement, you must submit at least a half-page reflection on what you wrote, or an extract from your entry, for Journal Entry 3.

**Important:** You will not be assessed on the content of what you write, as it is personal to you and your own journey. But you must submit evidence of journaling with Assessment D. This will form part of the assessment in Course 5

Student submits a personal reflection from or based on their journaling on what a Kaupapa Māori approach means for them in their professional role working with young people.

Submission should be approximately half a page or longer