



NZ YOUTH
MENTORING
NETWORK

SHARING THE KAUPAPA

QUALITY RELATIONSHIPS
IN YOUTH MENTORING

WORKBOOK

NAME:

DATE:

NAU MAI, HAERE MAI AND WELCOME!

The New Zealand Youth Mentoring Network is pleased to offer this workshop about Quality Relationships in Youth Mentoring.

In 2016 we released the second edition of our *Guide to Effective and Safe Practice in Youth Mentoring* (<https://tinyurl.com/y8qhvp6g>). Since then, we've delivered 18 regional *Sharing the Kaupapa* workshops about the *Guide* with 522 practitioners and 262 organisations.

The feedback from these workshops was extremely positive. Participants asked for more and asked us to return to the regions visited. Hence, we have created a brand new workshop based on the demonstrated desire to learn more about mentoring. Participants specifically requested exploring more about the art of forming and maintaining relationships with young people in mentoring. We strongly recommend that this workbook be read alongside pages 20-24 in the *Guide*, as it expands many of the concepts in this section and acts as a companion resource. We are also mindful of the Youth Development Strategy Aotearoa (YDSA) principle "youth development happens through quality relationships" (Ministry of Youth Affairs, 2002) and have named the workshop to align with this important document.

This workshop has been developed collaboratively and through relationships. We have acknowledged diverse perspectives and a range of experiences in youth mentoring. The workshop and accompanying workbook were written by Rod Baxter, with active support from the NZYMN Trustees, Ross McCook and specialist advice from Yvonne Ualesi, Grendon Boynton (Ngai Tuhoe), Alex Barnes, Lloyd Martin, Fiona Beals, Julia Pryce and 20 other advisors from across the motu.

WORKSHOP OBJECTIVES

- To learn more about effective mentoring
- To develop specialised skills to build relationships with young people
- To reintroduce and remind practitioners about the *Guide to Effective and Safe Practice in Youth Mentoring (2nd edition)*
- To continue the initial series of *Sharing the Kaupapa* regional workshops, which explored the *Guide*
- To expand upon Section 3 of the *Guide*: The Mentoring Relationship
- To provide new frameworks, research and skills to strengthen quality mentoring relationships, across all levels of mentoring programme delivery, including coordinators, teachers, mentors, youth workers and volunteers
- To strengthen regional and national networks in the well-established youth mentoring community
- To have fun!

THIS WORKSHOP AND WORKBOOK ARE STRUCTURED TO MIRROR THE TYPICAL MENTORING RELATIONSHIP JOURNEY

Page

5 **1. Youth mentoring recognises culture**

- What are the unique indigenous approaches to mentoring in Aotearoa?
- What are our cross-cultural competencies?
- How do our cultures weave throughout everything we explore?

9 **2. Youth mentoring requires contemplation**

- How do we reflect on our motivations to mentor?
- How do we consider what young people are looking for and need?
- Can we name programme aims, goals and expectations?

12 **3. Youth mentoring prioritises connections**

- How do we connect with young people? What works?
- How are mentoring relationships formed?
- Can we reflect on mentors in our own lives, and their impact on us now?

15 **4. Youth mentoring creates covenants**

- How can we co-create with young people a shared purpose and goals?
- How do we set boundaries and expectations?
- Who needs to be involved in the relational agreement or 'covenant'?

22 **5. Youth mentoring includes challenges**

- How can we respond to defiant and challenging behaviour?
- How do we avoid power struggles and conflict?
- How can we refocus, repair, and get relationships back on track?

28 **6. Youth mentoring needs continuity**

- What skills and qualities can we apply as relationships mature?
- How do mentoring relationships develop long term?
- What kinds of ritual and rhythms can we create?

31 **7. Youth mentoring enables change**

- What impact are our relationships actually having?
- How can we evaluate progress and the covenant?
- How do we know we've made a difference?



WHAT'S THIS WORKSHOP ABOUT?

DEFINING THE 'RELATIONSHIP' IN YOUTH MENTORING

It sort of seems obvious that youth mentoring requires relationships-of-quality. The relationship between mentor and mentee is central and natural, as are the surrounding relationships with programme staff, whānau, families, peers, schools, iwi and community groups. During the consultation process that built this workshop, a mentoring programme coordinator suggested that successful mentoring relationships are *intentional* more than *instinctive*. It is based on this belief that we need to pause and ask the seemingly simple (but actually quite difficult) question: what is a quality relationship in youth mentoring?

Lloyd Martin, experienced youth worker and educator, suggests that it's the unique place of relationships that defines youth work in Aotearoa:

"Other professionals will normally form a client/professional relationship in order to deliver a service (counselling, education or an outdoors experience). In contrast, a youth worker will see the relationship as the primary goal, and use the service they provide as a context within which that relationship can be developed ... Counsellors or teachers will develop a relationship in order to help them do their job. For youth workers, the relationship is their job" (Martin, 2003, p116).

Inspired by Martin's definition, Australian youth work educators Helen Rodd and Heather Stewart (2009) claim that relationships with young people are just as valuable as the desired programme outcomes. Mentors serve young people and offer a service (mentoring programme) in order to build a relationship with young people. **The relationship is the goal.**

This workshop and workbook have been structured following the typical chronology of a mentoring relationship journey. The previous page lists 7 Cs - not to be confused with the 5C's of PYD (Hamilton, Hamilton & Pittman, 2004) or even the 'seven seas'! These c-words are in fact inspired by the indicators of relationship quality (Dutton, 2015) described on page 22 of the *Guide*.

HOPES AND EXPECTATIONS

What expectations do I and other participants have in common, what expectations do I and my young people have in common?

1. What do I hope and expect to get out of today's workshop? How come I'm here?
2. What do I expect of the other people in this room: fellow workshop participants and the facilitators?
3. What might the young people I work with expect of me today? How will I grow and develop in ways that are relevant to their needs?

2.

1.

3.

YOUTH MENTORING RECOGNISES CULTURE

1

Wise mentors locate, explore and understand cultures before beginning youth mentoring relationships.

Culture surrounds mentoring relationships. It's more than our starting point, it's ever-present and something to actively monitor as the relationship progresses. "Given the personal nature of mentoring relationships, it is critical that mentors can effectively communicate with and understand the needs of mentees from different cultural backgrounds" (Dutton, Bullen & Deane, 2018, p16).

Define 'culture' in youth mentoring:



Culture in
youth mentoring

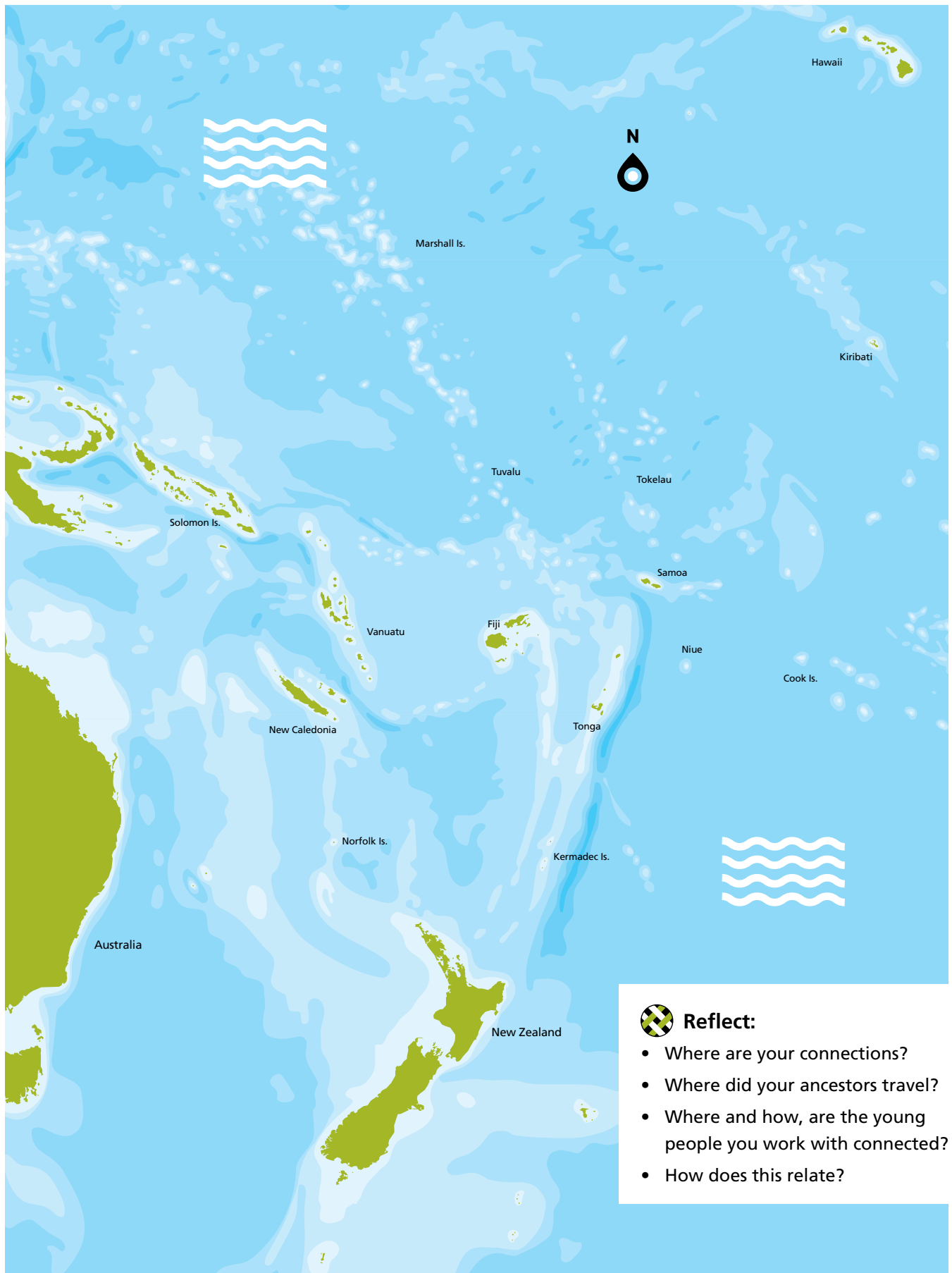


Reflect:

What do we need to think about, when:

- We're mentoring young people who share culture/s with us?
- We're mentoring young people from/with different culture/s?

MAP OF THE PACIFIC



TE AO MĀORI: TRADITIONAL APPROACHES TO YOUTH MENTORING

According to historical and ethnographical accounts, tangata whenua developed several processes to mentor, develop and empower taiohi, for the wellbeing of whānau, hapū and iwi (Ara Taiohi, 2011; Caddie, 2011; Caddie & Cameron, 2013; Baxter, Caddie & Cameron, 2016). These indigenous practices existed before colonisation in Aotearoa, and still exist today. You may like to consider how you are honouring (or could adopt) these beautiful taonga in our current time.

These Traditional Indigenous Approaches (TIA!) are an inter-related package. The imperative 'tia' in Te Reo Māori means to steer and paddle vigorously (hence the exclamation mark). As a noun, 'tia' can describe pegs, stakes and pins, which in this context could reflect the stabilising power of rediscovering indigenous methods in youth mentoring.

The three TIA! are:

- 1. Pūkengatanga:** One of the most common and important strategies was where an elder (pūkenga) took a young person under their care and taught them directly as a mentor to feed them knowledge. The student would accompany the pūkenga/mentor to community events and special occasions for the tribe. The child functioned as a link between generations that ensured survival of critical knowledge about connections between people, places and the natural world (Stirling & Salmond, 1980).
- 2. Whare Wānanga:** Formal group structures and schools of learning established to pass on specialist skills and knowledge. Participants were often selected because they displayed innate talents and gifts in the particular interests of each whare wānanga. While this modality is named after a physical building (whare), learning did not necessarily happen indoors (Best, 2005; Royal, 2003).
- 3. Urungatanga:** a third approach has been termed urunga or '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 gatherings and funerals (Hemara, 2000).

Evidently, youth mentoring, known as *pūkengatanga*, has been a common practice with young people in Aotearoa for potentially centuries! Combined with a commitment to develop talents through *whare wānanga* and a transmission of responsibility through *urungatanga*, we can celebrate youth mentoring as something that makes sense to us all in Aotearoa.



"Youth Mentoring Programmes in Aotearoa - Culture matters. Critical to navigating youth mentoring relationships and building authentic community connections for transformation is understanding that Pasifika youth, their aiga and wider communities already possess inherent funds of knowledge (Gonzalez, Moll, & Amanti, 2005) from their own kete of strengths to draw from. These are grounded in indigenous references of knowledge from both past and present, relevant to local youth and their community. Youth mentoring programmes and mentors might consider the role of culture, including the benefits and challenges of growing and promoting the rich cultural identities of diverse youth" (Ualesi, Webber, & Bullen, 2018).

YOUTH MENTORING REQUIRES CONTEMPLATION

2

Thoughtful mentors consider the needs of everyone involved before engaging in youth mentoring relationships.

Take a moment to reflect for yourself on how the role and responsibilities of a mentor might be / are for you. Write some of your thoughts below and then share with another. You might find these questions a useful starting point:

- What's driving you to be a mentor for younger people?
- What do you hope to achieve as a mentor – with young people, with your programme and for yourself?
- How do you feel about the terms 'mentor', 'tuakana', 'role model' and 'mentee', 'teina', 'protégé'...?
- What are your aspirations?
- Do you have any hesitations?
- Based on your own experience in relationships, what can you anticipate might be challenges for you in this relationship?
- How will you know if you've been a successful mentor?



My motivations to mentor:

"Depending on the type of mentoring, there may be a period of anticipation and preparation before the relationship actually commences. In contrast to voluntary friendships or romances that begin spontaneously, many relationships involve a preceding obligation or commitment, as with parents expecting a baby or teachers beginning with new students. The contemplation phase would be applicable to programme mentoring, where individuals choose to participate in a new relationship and have preconceived ideas about what it will entail ... The contemplation phase sets the stage for initial behaviour in the relationship" (Keller, 2005, pp86-87).

TE HUARAHĪ O TE ORA: MĀORI MENTORING AND PATHWAYS TO WELLBEING

There is an incredibly inspiring story of a whānau-based mentoring programme seeking to strengthen both the marae and the hapū, supported by a philanthropic trust. This story belongs to Ngātōkōwaru Marae, Ngāti Pareraukawa and Te Wānanga-o-Raukawa. The programme is called Te Huarahi o te Ora and a book has been published about the programme's journey (Selby & Barnes, 2013). You can read and download resources, generously provided on www.pareraukawa.maori.nz plus you can purchase the book via www.wananga.com/tetakupu.

Ngā kaupapa tuku iho

The foundation of Te Huarahi o te Ora's model, ngā kaupapa tuku iho, is based on the organisational framework and charter of Te Wānanga-o-Raukawa (2003). Ngāti Pareraukawa kaumātua Whatarangi Winiata (2009) explains that ngā kaupapa tuku iho are those guiding Māori kaupapa inherited from our ancestors. Selby & Barnes (2013) recognise that kaupapa tuku iho might be interpreted and explained differently by Māori groups, depending on local histories and contexts. For Te Huarahi o te Ora, kaupapa tuku iho include:

- **Manaakitanga:** behaving in ways that elevate others; showing respect and consideration toward others; generosity and fulfilling reciprocal obligations.
- **Rangatiratanga:** exhibiting leadership by example; the ability to bind people together; following through on commitments.
- **Whanaungatanga:** recognising that our people are our wealth; knowing that you are not alone; and, assuring others that nor are they alone.
- **Kotahitanga:** making decisions and taking actions that lead to unity of purpose and not to diversion and disharmony.
- **Wairuatanga:** recognising that our relationship with each other and with our environment (maunga, awa, moana, marae) is more than physical.
- **Ūkaipōtanga:** having a sense of importance, of belonging and of being a contributor to your land, to your home, to your tūrangawaewae.
- **Pūkengatanga:** teaching, preserving and creating knowledge as part of the mātauranga continuum and with other ways of knowing.
- **Kaitiakitanga:** acting so as to preserve and maintain taonga; ensuring safety in all activities.
- **Whakapapa:** Rānginui and Papatānuku and their children are here; our tūpuna are beside us; we are one with these as we carry out our role in the creation of our future; this is whakapapa.
- **Te Reo:** this is the repository of all that we are as Māori; Ko te reo te kaupuri i te māoritanga.

The hapū followed these inherited values as a framework for recruitment and planning activities. As one whānau member put it: "has the project enhanced or diminished the status of our kaupapa tuku iho? Have we found ways of expressing our kaupapa tuku iho through the project? The kaupapa use us, we don't use the kaupapa" (Barnes, 2010, pp 39-40).



Reflect for yourself:

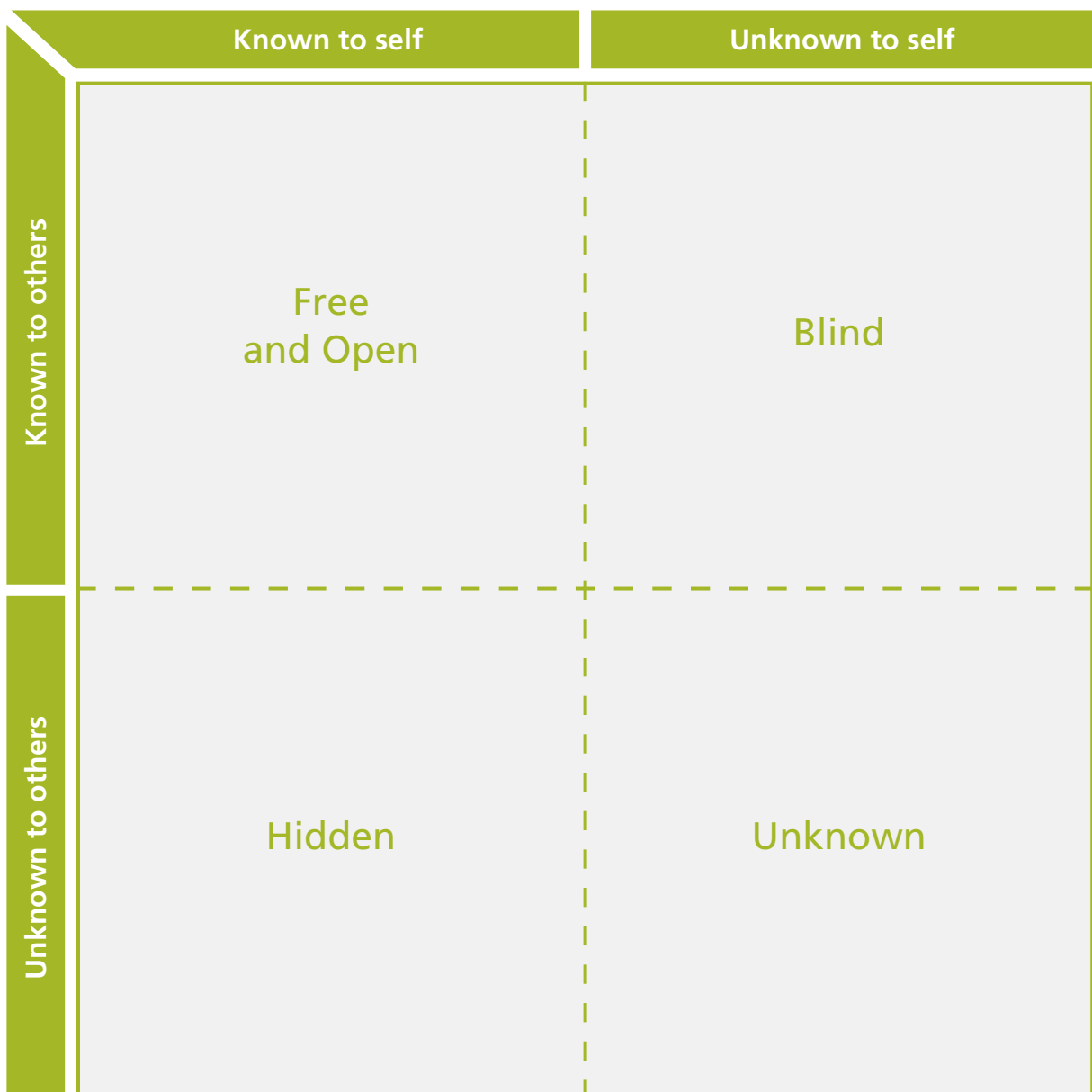
- Which of these kaupapa are familiar to you?
- Which of these kaupapa or kupu are new to you?
- How will you discover more about these kaupapa in your context?
- How are these kaupapa applicable in the youth mentoring you're doing?

THE JOHARI WINDOW

This model helps us consider how we learn more about ourselves in relationship with others. Look it up on Wikipedia and you'll discover it was created in 1995 by Joseph Luft and Harrington Ingham who combined their names (Joe + Harry!).

The Johari Window is helpful in youth mentoring so we can:

- Be increasingly **free and open**, seeking to expand this quadrant appropriately
- Be open to any **blind** spots that might inadvertently irritate or disadvantage young people
- Be aware of what's appropriately **hidden** (e.g. from young people) and what should not be hidden
- Reach our potential and minimise risks by exploring the **unknown**.



We need to adopt two crucial behaviours to become more aware and expand our 'free and open' quadrant:

- taking measured risks to be appropriately vulnerable (reveal some of what we have hidden)
- engaging in feedback – giving and receiving (discover some of what we're blind to).

Whakatauki:

**Huakina mai te tatau o te whare,
ki a ki te koe ai au.**
Open the door of your house,
so I can see you.

YOUTH MENTORING PRIORITISES CONNECTIONS

Intentional mentors take the time to engage authentically when forming youth mentoring relationships.

MENTORS IN OUR OWN LIVES

Take a moment to reflect for yourself on someone who has been (or still is!) a mentor in your life. Draw a picture of this mentor below. Be prepared to share this story with someone else.

- Name the qualities, skills and talents that made this mentor so special
- Remember how the relationship began: how did this mentor first connect with you? How did this mentor build on that initial connection to create a relationship?



REFLECT ON A REAL RELATIONSHIP

Think about an actual relationship you've experienced with a younger person, ideally a mentee. Specifically recall how it started and what you did that helped you connect – intentionally or intuitively? Share a few examples and ideas with a few other people. Create a list of tips for mentors...



How to intentionally connect with young people:

• _____	• _____
• _____	• _____
• _____	• _____
• _____	• _____
• _____	• _____
• _____	• _____
• _____	• _____
• _____	• _____
• _____	• _____

Of course, the mentoring connection is much wider than the dyadic relationship between you as a mentor and the young person. We are also highly aware of the intricate and dynamic social webs you're both a part of. This resonates with the knowledge that tuakana-teina relationships sit within a whānau, hapū and iwi context.



Some extra activities:

- Check your own support networks. If you're prepared to support and mentor young people, who is prepared to support and mentor you? What relationships support the mentoring relationship?
- Map mentees in their social systems. Have an inquisitive conversation with a young person about their family, friends, peers, school, church, marae, workplace, sports team, favourite gamers, and any other group of people in their orbit! How strong are these relationships?
- Consider any barriers to your connection. What might young people assume about you, including your age, culture, gender, sexuality, ability, health, wealth, faith, socioeconomic status, etc..?

Attunement

As mentioned in our *Guide* (p23), attunement is an important skill to support interpersonal connection and relationship quality. In the mentoring field, the concept has emerged from the work of Julia Pryce and is defined as "the capacity to respond flexibly to verbal and nonverbal cues by taking into account others' needs and desires" (Pryce, 2012, p292). Attunement is further described as a "broad strategy to elicit, read, interpret and reflect on youth cues, and requires adaptation of expectations based on others' interests" (Pryce, Gilkerson & Barry, 2018), and skills in attunement are relevant to mentoring staff as well as to the mentors themselves. Current research demonstrates the value of attunement in relationship quality (Pryce, Gilkerson, & Barry, 2018; Gilkerson & Pryce, in press) across the mentoring system. Here in Aotearoa, recent studies of mentoring relationships discovered programme staff identified two separate processes of attunement: "reading, a perception-oriented process, and tailoring, an action-oriented process [...]" Breaking attunement into two separate but interrelated processes may help mentors cultivate attunement by emphasizing that simply being aware of their mentee's needs and interests is not sufficient. Mentors must also act, by integrating their knowledge into mentoring sessions" (Dutton, Bullen & Deane, 2018, p15).

LOCATING YOURSELF AND WHAT YOU'RE BRINGING TO THE MENTORING RELATIONSHIP

The practice and concept of pepeha is offered by tangata whenua to help locate ourselves relationally, in terms of our connections to the land, to our whakapapa, to our whānau as well as our culture (Rikihana, cited in Baxter & Eriksen, 2018).

Here is a template for you to consider:

Ko _____ te / ngā maunga

Ko _____ te / ngā awa

Ko _____ te / ngā waka

Ko _____ te / ngā iwi

Ko _____ te / ngā marae

Ko _____ ahau.

Pepeha can also generate reflective questions for mentoring relationships:

- What is your maunga? What is bigger than you? What's enduring?
- What is your awa? What is your flowing source of life and wellbeing?
- What is your waka? How did you travel and arrive at this place?
- What is your iwi? Who are your people? What does your tribe look like?
- Where is your marae? Where do you call home? Where do you belong?

Pepeha answers the core question of *ko wai au?* Lifehack expanded this question into a resource for relationships with rangatahi and taiohi, bridges the connection and covenant phases of our journey.



This resource is called Ngā Uri Ō: <https://lifehackhq.co/nga-uri-o-descendants/>

"Noonan, Bullen, and Farruggia (2012), suggested group-based formats may be particularly effective in programmes serving young people from a Pacific Island heritage. A group based component may more closely align with the collectivist cultural values of Pacific peoples, where the group tends to be valued over the individual." (Dutton, Bullen & Deane, 2018).

"I am not an individual; I am an integral part of the cosmos. I share divinity with my ancestors, the land, the seas and the skies. I am not an individual, because I share my tofi (an inheritance) with my family, my village and my nation. I belong to my family and my family belongs to me. I belong to my village and my village belongs to me. I belong to my nation and my nation belongs to me. This is the essence of my belonging" (Tui Atua Tamasese Efi, 2009).

YOUTH MENTORING CREATES COVENANTS

4

Purposeful mentors clarify with young people the expectations and dimensions of youth mentoring relationships.

Clarifying our agreement

- How do we set boundaries and expectations?
- How do we co-create with mentees shared purpose and goals?
- What choices do young people actually have?

Many mentoring programmes have templates and processes for contracts between mentors and mentees. Sometimes these contracts also involve parents, schools and youth organisations. It's a useful tool to declare from the outset what's expected of everyone involved. The process often feels legal and technical – can you imagine a mentee enjoying contract negotiation? Most parties sign the agreement and it's filed somewhere, usually forgotten unless there's a problem and the contract needs to be enforced. There are other behaviours and dynamics that inevitably emerge in relationships that no contract could ever predict. Therefore contracts might be a useful tool in youth mentoring relationships, but we'd like to propose something more significant to enable *intentional* and *quality* youth mentoring relationships.

Howard Sercombe has literally written the book on *Youth Work Ethics* (2010) and in the first few pages he suggests quality relationships with young people are a type of partnership – a *covenant* – not a contract.

Covenant vs contract

A *contract* defines a transaction. It's a binding agreement to fix a problem. One party in the contract is the customer and pays a 'fee for service', although both parties are cooperating for specific benefits. This doesn't quite fit with young people. In youth mentoring, we might have some idea of the outcomes we're seeking, but we're also open to discovering new things we hadn't predicted.

A *covenant* requires mentees to be active participants in the relationship, more than simply receiving a mentoring 'service'. If true transformation is going to happen, it will be the young person who does that, not the mentor; the mentor may be the catalyst, but it is still the mentee who does the brunt of the work (Sercombe, 2010). A contractual relationship exchanges goods, whereas a covenantal relationship is concerned with quality, from which goods might emerge (Davies, 2016). Covenants are partnerships where young people, with their mentors, work together to heal hurts, to repair damage, to grow into responsibility, and to promote new ways of being (Sercombe, 2010).

"What is a covenant? A covenant is not a contract. A contract is made for a limited period, for a specific purpose, between two or more parties, each seeking their own benefit. A covenant is made open-endedly by two or more parties who come together in a bond of loyalty and trust to achieve together what none can achieve alone. Contracts belong to the market and to the state, to economics and politics, both of which are arenas of competition. Covenants belong to families, communities, charities, which are arenas of cooperation. A contract is between me and you – separate selves – but a covenant is about us – collective belonging. A contract is about interests; a covenant is about identity" (Sacks, 2008, cited in Davies, 2016).

Ara Taiohi's Code of Ethics (2011) has structured the ethical clauses using the six principles of the YDSA, and has even reorganised these to reflect the importance and centrality of Quality Relationships in youth work. At least half of the ethical clauses are relevant to relationships and might provide inspiration for the content of your covenants.

EXPANDING OUR UNDERSTANDING OF KAWA AND TIKANGA

Grab your copy of our *Guide to Effective and Safe Practice in Youth Mentoring* (2016) and read **Section 2: Mentoring in the New Zealand Context: Māori and Pasifika Youth** (pages 13-19). Consider some of the following concepts, noting how you understand and uphold these in youth mentoring relationships...

Kaupapa	How you understand and explore this in relationships
Tuakana-Teina	
Ako	
Aroha	
Tika	
Pono	
Mana	
Whakawhānaungatanga	
Tino rangatiratanga	
Kotahitanga	
Kaitiakitanga	
Manaakitanga	
Mahakitanga	
Wairuatanga	

Which of these kaupapa could be explicit in your mentoring covenant?

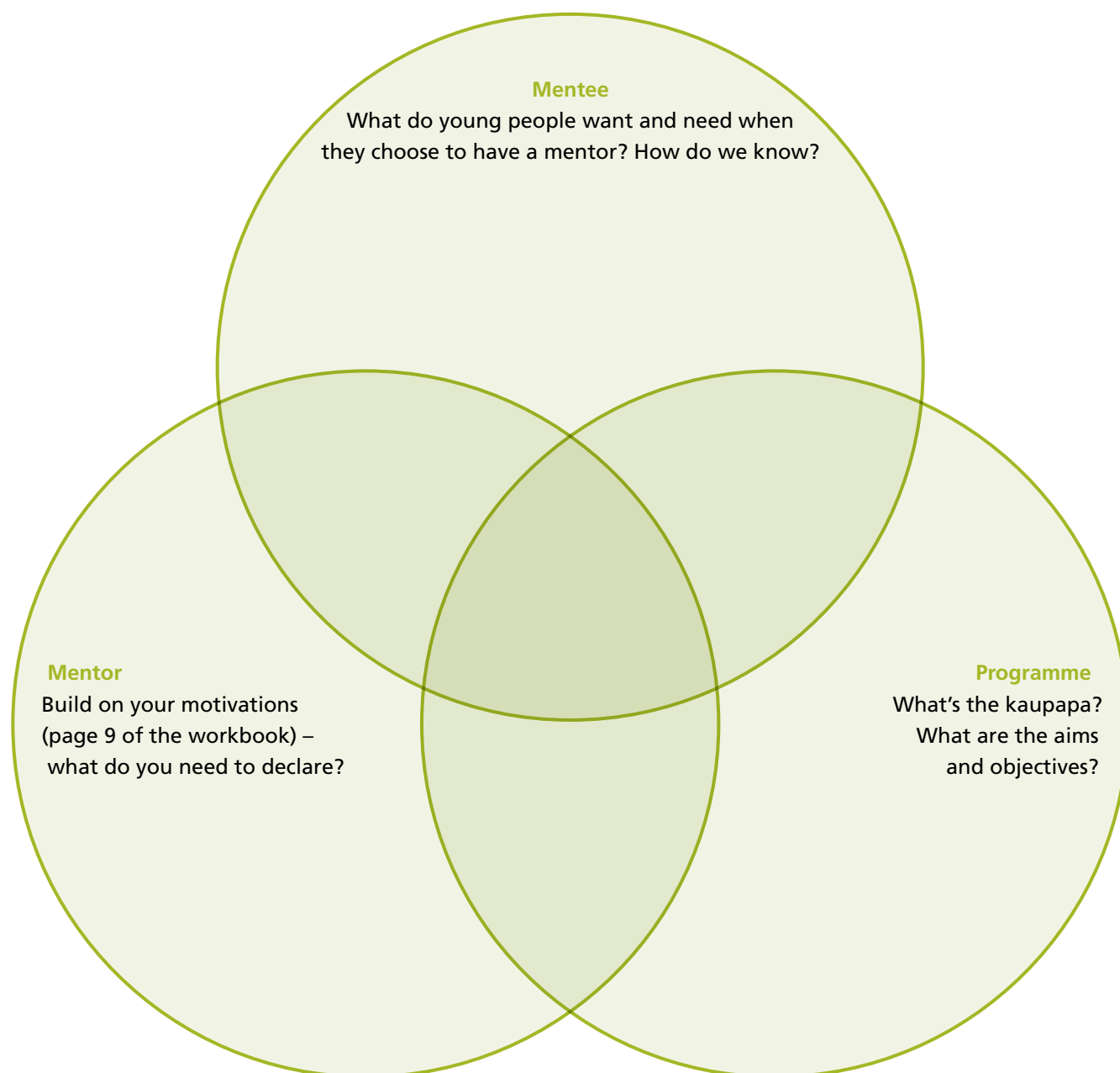
You may like to add some whakaaro to this list.

***Youth Mentoring In Aotearoa: Towards a Culturally Sustaining and Responsive Framework,* Yvonne Ualesi (PhD Candidate), University of Auckland**

"Mentoring is not a new concept among indigenous and Pacific collectivist cultures. Shana Malio-Satele from the Great Potentials Foundation alluded to this in the *Guide* (p19), explaining their programme is based on two concepts. She shared how mentoring from a Samoan lens is about serving one another through tautua (service) within the Maori concept of tuakana-teina where the older tuakana (brother, sister or cousin) works alongside guiding the younger teina (sibling or cousin). My PhD research resonates with this strengths-based approach. I explore what it means to culturally sustain and respond to mentees cultural and linguistic backgrounds from the voices of youth, their aiga, tutors community leaders and elders. My current research work draws on key indigenous cultural references useful to youth mentoring such as covenant relationships (feagaiga) and caring for the relational space (va) which is often in practice seen as sacred space (va tapuia) for mentors and mentees in mentoring relationships".

WHO'S INVOLVED IN THE YOUTH MENTORING COVENANT - AND WHAT IS THEIR PERSPECTIVE?

In a group of three, allocate the roles of mentor, mentee and programme. Consider the perspective of each party in the mentoring covenant: what does each need?



"Given the impact of relationships on relationships within the mentoring system (Keller, 2005), it follows that strengthened staff-mentor relationships can improve the quality of mentor-youth relationships within the system" (Gilkerson & Pryce, in press).

CREATIVE COLLABORATIVE COVENANTS

In a group of three, allocate the roles of mentor, mentee and programme. Consider the perspective of each party in the mentoring covenant: what does each need?

Here are some creative suggestions and examples of covenants created in youth mentoring programmes:

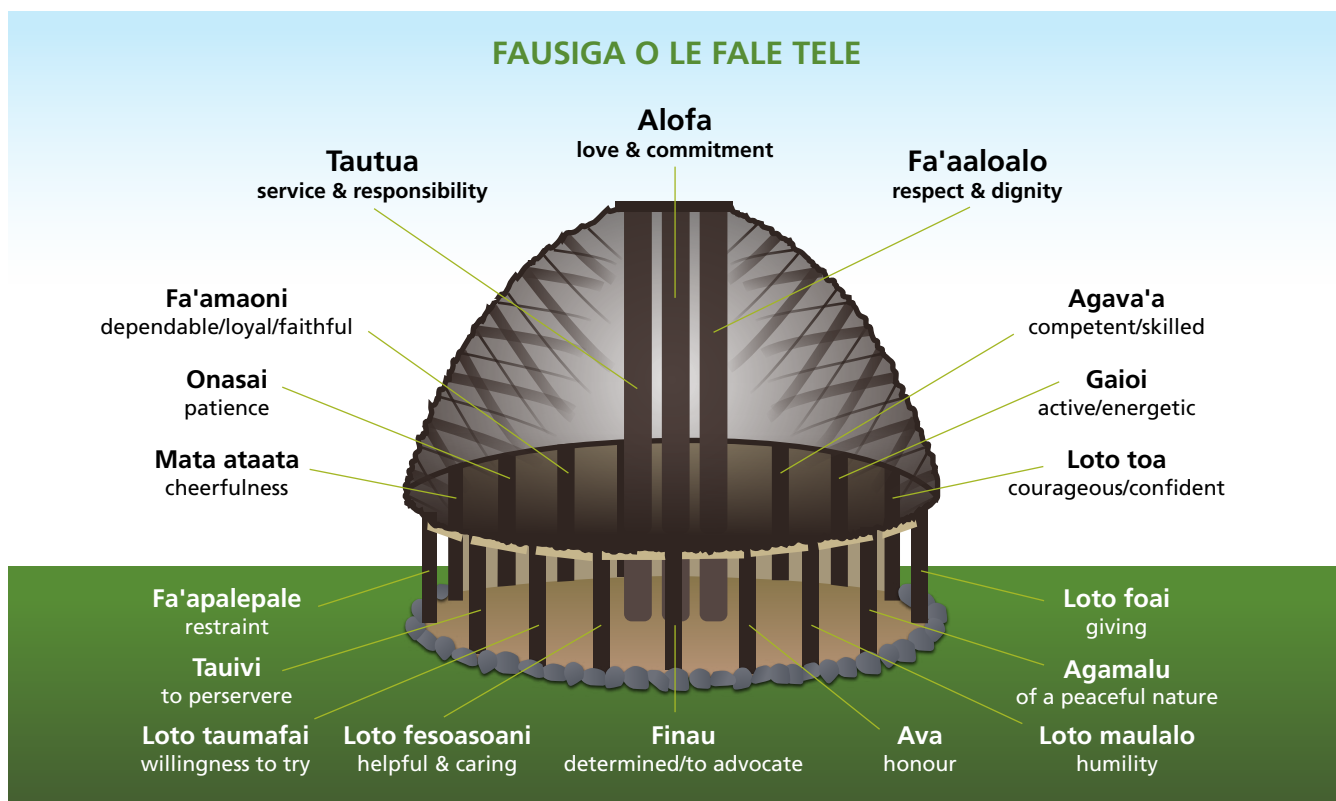
- **Brainstorm ball:** Discuss your 'ideal mentoring relationship' together and write qualities with a vivid marker on a ball or frisbee – something you can throw around and literally keep active. Consider what might happen if one of you 'dropped the ball' on the other?
- **The Being:** On a large sheet of paper, draw two outlines around each other's body (top half is probably all that's necessary) and show how these two beings relate. Write inside the outlines the things that are important to your relationship and link these to body parts (e.g. listening on the ears, compassionate on the heart). Outside the outline, write a few things that you definitely will not be for each other (e.g. a boss, an ATM). Take a photo of The Being and ensure you both carry the photo with you (on phones or printed small for wallets).
- **Journalling:** Start a book which you can record adventures, goals, challenges, and progress in. You might keep movie ticket stubs and other keepsakes inside this book. In the inside covers, write your hopes and expectations of each other and the relationship.
- **Denim jackets and caps:** This is a major project but there are plenty of YouTube tutorials that teach you how to paint artwork onto clothing and it's fun! Make a matching pair of unique garments that reflect your covenant.
- **The symbolic object:** Choose an object together that has deep significance to your relationship. If you paint murals together, you might write all over an empty spray can. If you walk on the beach, you might find a smooth stone.
- **The random object:** Find something totally obscure and memorable. It could be a garden gnome, a Christmas present you never wanted and need to repurpose, a napkin from a café... Allocate symbolism to the object that reflects your relationship. You might also like to personify this random object and give it a name.



Your ideas and innovations

CULTURAL CONSIDERATIONS FOR CONNECTION AND COVENANTS

You'll find some useful historical and contemporary context relevant to mentoring Pasifika youth on pages 17-19 of the *Guide*. There are several concepts noted that may also be relevant when building a covenant. When including any ideas from a Pacific perspective, it is crucial to carefully consider how connected the mentee and their aiga and family are to their culture and the nations they affiliate with. You need to consider the same for yourself. Make no assumptions and explore with humility.



You may be familiar with the Fonofale perspective on health and wellbeing developed by Fuimaono Karl Pulotu-Endemann (Ministry of Health, 1995); we explored this in the first workshop series with the *Guide*. The following Fale Tele framework (Luafutu-Simpson, 2011) is visually similar and explores the collectivist values that are so common across Pacific cultures. As an explicitly Samoan perspective, Fale Tele offers 18 traditional values encouraged when raising and teaching children. You may be able to incorporate these values in a covenant with Samoan mentees and aiga. You may also be inspired to ask mentees, mentors, families and elders from other Pacific nations what equivalent values may exist in other languages and customs.

Fausiga o le Fale Tele	Building the Fale Tele model
Pou Tu: Three central posts	
Tautua	Service and responsibility
Alofa	Love and commitment
Fa'aaloalo	Respect and dignity
Outer supportive posts	
Fa'amaoni	Dependable, loyal, faithful
Onasai	Patience
Mata ataata	Cheerfulness
Fa'apalepale	Restraint
Tauivi	To persevere
Loto taumafai	Willingness to try
Loto fesoasoani	Helpful and caring
Finau	Determined, to advocate
Ava	Honour
Loto maulalo	Humility
Agamalu	Of a peaceful nature
Loto foai	Giving
Loto toa	Courageous, confident
Gaioi	Active, energetic
Agava'a	Competent, skilled

THE VA: RELATIONAL SPACE IN YOUTH MENTORING

The concept of va is native to several places in the Pacific. It was a consistent theme emerging in the consultation that informed this workshop. We invited Yvonne Ualesi (PhD Candidate) to help us begin to understand the va in a youth mentoring context. It's a little word with deep complexity! Thanks Yvonne for sharing this wisdom with us...

Pasifika youth who have a relational and holistic way of being require a unique approach to building mentoring relationships, underpinned by and embedded with indigenous protocol, values and principles. Building mentoring relationships with diverse young people requires mentors to 'walk the talk'.

Walking the talk includes making Pacific values explicit and exploring how Pasifika youth (inclusive of their aiga, whānau and broader communities) view the mentoring relationship from a culturally nuanced way (Ualesi, 2017). It means working collaboratively, navigating what works for them through a treasure trove of knowledge and ways of being from a Māori or Pasifika lens!

The va is a useful concept to explore how we might culturally sustain and respond to the diversity of our young people. The va is a powerful relational and social space (Suaalii-Sauni, 2017) to consider 'cultural responsiveness' in what Simpkins and colleagues (2017) refer to as considering the multiple and fluid cultural practices, beliefs, and knowledge in a synergistic relationship within organized activities of the mentoring programme provider.

The va or social and relational space (Anae, 2010, 2016; Amituanai-Tolosa, 2006; Iosefo, 2014, 2016; Tuagalu, 2008; Suaalii-Sauni, 2017; Wendt, 1999) is seen as not empty but "the space between, the betweenness, not empty space, not space that separates, but space that relates" (Wendt, 1999, p. 402). Programmers and mentors might build the va with our Pasifika youth, their aiga and communities.



Reflect:

What ways might you consider building the va – the relational space in your mentoring practice and programme? Consider these three spaces as a starting point:

- How might you build **the va** (social and relational space with your mentee)?
- How might you need to **teu le va** (make tidy or clean or resolve any tensions)?
- How might you **tausi le va** (nurture or develop the mentoring relationship)?
- Who are your own Pasifika advisors and mentors? Who will support you when exploring the va?



CONTINUING CULTURAL COMPETENCY – REFLECTIVE QUESTIONS

We acknowledged some initial cultural concepts in the first section of this workbook, as the starting point for youth mentoring relationships. Exploring culture in mentoring is an ongoing task, a thread that weaves throughout relationships. As such, we present these deeper reflective questions, offered by Yvonne Ualesi, for you to ponder as the youth mentoring relationship evolves...

Mentors need to consider the role of culture, ethnicity and race:

- In what ways might I explore my mentee's culture and support ways they might develop a positive sense of racial-ethnic identity (Webber, McKinley, & Hattie, 2013)?
- In a spirit of cultural humility how am I authentically engaging in community-driven activities and solutions for Pasifika youth?
- How might I recognise my own cultural bias and intentionally draw on the cultural wealth of my mentee, their aiga and community?

Mentors need to understand Pasifika youth are heterogeneous and relational people and consider their wellbeing from a holistic lens:

- How might I actively engage in a way that acknowledges, respects and honours my mentee's 'relational-self' viewed through the importance of spiritual, cultural, familial, physical, mental well-being (Pulotu-Endemann, 2001)?
- How might I intentionally find ways to support the development of ethnic identity and culture (Manuela & Anae, 2017)?

Mentors need to recognise and explore ethnic-specific cultural competencies focussed on common principles from well-established frameworks and models by Pacific for Pacific relevant to youth mentoring relationships:

- What is my understanding of both ethnic-specific and pan-Pacific health models relevant to the mentee?
- What do I know about Samoan, Tongan, Tokelauan, Fijian, Niuean, Tuvaluan, Solomon Island and/or Cook Island worldview/s?
- How might I actively seek understanding of indigenous principles within these frameworks of self and spirituality? As a starting point, Sualii-Sauni, Wheeler, Saafi, Robinson, Agnew, Warren, Erick and Hingano (2009) refer to principles such as: *reciprocity, love and compassion* (alofa in Samoan and ofa in Tongan), respect (fa'aaloalo in Samoan and faka'apa'apa in Tongan) and a sense of *family connectedness* (magafaoa in Niuean and kopu tangata in Cook Islands Māori)?
- How might I seek understanding and embed these understandings in my mentoring relationship to assist in building the va with my mentee?

Mentors need to think deeply about how youth and their aiga construct their own ideas and definition of culture:

- How might my programme and/or practice validate and privilege the diverse cultural and linguistic background of my mentee?
- What does this look like in my mentoring relationship?
- How might I intentionally co-create an environment and co-design activities with my mentee that creates a culture of honour celebrating such diversity?

YOUTH MENTORING INCLUDES CHALLENGES

Realistic mentors are prepared for challenges and have skills to strengthen, repair and refocus youth mentoring relationships.

How could you respond to these challenging situations? What cues is the young person showing you? How can you respond to those cues? What is a challenge or wero you might offer the young person? What are the ethical dimensions of these scenarios? How can you keep yourself calm as you navigate this challenge?

SCENARIOS

A. Jensen is older than all the other mentees in your programme, and to help his comfort, you've assigned him additional leadership responsibilities. This strategy has been going very well for all involved, until this afternoon. You're taking a large group for a noho marae and you need to have the pōwhiri before sundown. Jensen has vanished, and after some searching you find him hanging outside the dairy with some mates. Jensen refuses to get in the car with you. He starts making racist remarks.

B. You and Briele started strongly. She was enthusiastic about mentoring because other students at school had been positive. Something's changed recently and you're not sure what. Briele is not showing up to things you plan and is ignoring your messages.

C. Nixon wasn't so sure about having a mentor in the beginning, but your skilful approach has shown him how valuable it can be! Nixon is now so interested in mentoring, he is contacting you several times a day and finding daily tenuous excuses to meet up after school.

D. It's the first night of camp and all mentoring partnerships create an artwork of how they want the relationship to be like. Sam hates art and thinks this is stupid. Sam is sitting sullenly, staring at the ground. When you walk over to talk to Sam you get no response. You notice some broken art supplies beside Sam and a piece of paper covered in swear words.

E. Jordan suggested it'd be fun if you swapped wallets with each other. You agreed for one week. The day before you were due to swap back, Jordan txts you saying "you can keep my wallet". Eventually it's revealed that Jordan left your wallet at the bus stop. The bus company calls you because you left your business cards in your wallet. When you eventually get your wallet back, the \$10 note that Jordan had inside is gone. The money was a gift from Jordan's nan.

F. Nikau was desperately begging to borrow your hoodie, because he said everyone in his class would be impressed. You rationalised that it could be a good way to strengthen your relationship so you loaned Nikau your hoodie for the rest of the week (and you stocked up on some powerful laundry detergent in anticipation!). Nikau refused repeatedly to give you the hoodie back, and after several months, when you finally got it back, it had cigarette burns on the sleeve and a few tears from fights that Nikau had been in. Nikau said the fights weren't his fault and actually his stepdad had worn the hoodie sometimes and been 'playfighting' with Nikau's younger cousins.

G. Lani phones you at 8am in tears. She says her mum won't give her lunch and hasn't for days. Lani doesn't want to go to school and asks if she can come to work with you. She also suggests you could buy her McDonald's for lunch, like you did the other week.

DISCIPLINE WITH DIGNITY: PRACTICAL STRATEGIES FOR RESPONDING TO CHALLENGING BEHAVIOUR

Redefining 'challenging' behaviours

Firstly, we need to remember the inherent duality of words like 'discipline' and 'challenging'. Discipline is both something that is 'done to' and also something that comes from within. Challenging behaviour can refer to something that 'pushes our buttons' and also suggest a way we can respond gently. We can deepen our relationship by responding to conflict productively. On the very first page of the book *Discipline with Dignity*, the authors state: "discipline is less about punishing and more about teaching respect" (Mendler & Curwin, 2009, p1). There are subsequent editions available of this radical text that has transformed classroom management and relationships with young people labelled 'defiant' – we urge you to find a copy!

"Student behaviour is not random. When students make poor choices from our perspective, they are making the best choices from theirs. Student misbehaviour is often an inappropriate attempt to meet very appropriate needs" (Mendler & Curwin, 2009, p39).

What do young people need? What would you add to this list?

- | | | |
|----------------|-----------------|---|
| • Belonging | • Empathy | • |
| • Attention | • Generosity | • |
| • Achievement | • Purpose | • |
| • Independence | • Listening | • |
| • Power | • Connectedness | • |
| • Control | • Fun | • |

Clarify desired behaviours early on

As soon as you see a group of young people listening, thank them and assert that you want to continue to see that level of attention and focus. Waiting until a group 'misbehaves' tells them that the best way to get your attention is by working against the programme. This is based on the strengths-based philosophy: substitute rather than suppress. When we see a mentee running with scissors, it's preferable to substitute "please walk" rather than suppress them with "don't run!"

Tell young people you're most interested in doing things that help them learn and help everyone have fun. Avoid threats or blame and convey a high expectation and belief they will do well. Virtually no one else tells young people this.

Covenant check:

During challenges and conflict, revisit the covenant. How does your existing agreement help you both navigate beyond this issue? Externalise the covenant almost as another person and ask what wise guidance it might offer you both? If the covenant falls short, then use this as an opportunity to add some new ideas to your agreement.

"We must find ways of seeing past their behaviour so that who they are is more important than *what they do*. We are more successful when we thank challenging students for giving us an opportunity to learn and grow in our quest to become great teachers" (Mendler & Curwin, 2009, p151).

Negotiate consequences rather than punishment

"Working successfully with 'difficult' youth requires an unflagging belief in the capacity of human beings to change" (Mendler & Curwin, 2009, p68). All actions in nature have consequences. Caterpillars eat swan plants, form a chrysalis and eventually become a butterfly. Negative actions (like robbing a bank) create negative consequences (like going to jail). We need to acknowledge young people's power, self-control, decision-making skills and fundamentally their capacity to change when we discover an appropriate consequence for when their behaviour breaks our covenant.

Processes for healing mistakes

Mentors "must have skills to maintain a calm, positive effect, even when the youth is engaging in verbally abusive behaviours, and to respond with frequent expressions of concern and empathy" (Mendler & Curwin, 2009, p63).

- ☐ Return to the covenant/kawa we co-created
- ☐ Affirm your belief in their power to redirect their energy
- ☐ Create hope and alternative endings
- ☐ Emphasize exceptions and effort (when the problem was not a problem)
- ☐ Encourage consideration of other people
- ☐ Offer real choices and realistic incentives
- ☐ Teach responsibility rather than conforming or obedience
- ☐ Focus on the learning process
- ☐ Harness the opportunity to strengthen, not weaken, your relationship.

Choosing the best response:

The Five Criteria:

1. Does this response preserve dignity or cause humiliation?
2. Is the response primarily obedience-oriented or does it teach responsibility?
3. How does the response affect the mentee's motivation to learn and participate?
4. Does the response lead to a commitment to change?
5. Does the response work?

Have more fun than friction

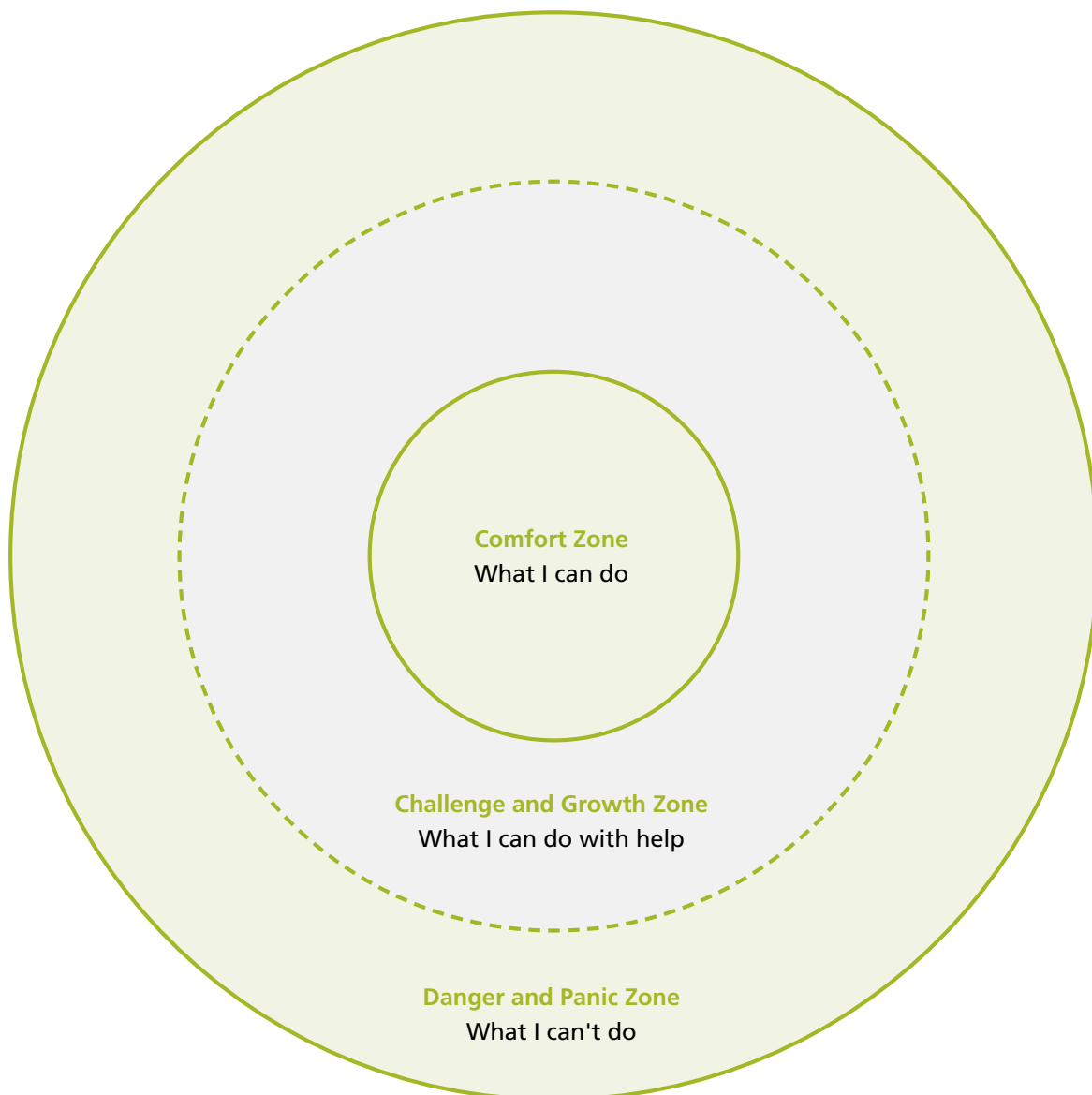
Ensuring that your relationship foundation is strong and you've shared plenty of jokes before a 'serious chat' helps contrast and show where you'd rather spend your time together. Give awards and affirmations to mentees as frequently as possible.

"The best ways to support and repair fragile mentoring relationships [include] four strategies:

- a) mentors being flexible
 - b) mentors being responsive and sensitive
 - c) coordinators offering support to mentors; and
 - d) coordinators offering support to mentees"
- (MacCallum, et. al., 2017, p262).

THE ZPD

Here's another framework for thinking about growth and learning in a relational sense. Originally developed by Lev Vygotsky, a Soviet psychologist in the early 1900s, and embraced by educators, the Zone of Proximal Development is a fancy way of describing what happens when we step outside our comfort zone (Collard, 2014).



Imagine your comfort zone: lounging on the couch in your trackpants watching Netflix; not much learning happens here (except maybe which type of drama you love to watch!). Now think about a time when you've felt in danger or extremely panicked; very little learning happens when we're in this state. When you take a small step out of your comfort zone, alongside someone else, you can be challenged, stretched and ultimately grow; this is what mentors can facilitate with mentees.



Draw your own ZPD as a mentor:

- When are you most comfortable?
- When do you feel out of your depth? What are signs that you are overwhelmed?
- What would you like to learn more about? How might you like to grow?
- How can your own mentor/s help facilitate this growth?

THE ĀTA PRINCIPLE

On page 16 of the Guide, we acknowledge the principle of āta as described by Taina Whakaatere Pohatu (2004). In fact, Teorongonui Josie Keelan's *Nga Reanga Youth Development: Māori Styles* affirms Pohatu's Āta "is a good model to use in a mentoring context" (2014, p22). The word āta indicates care and consideration is required before action. The first insight Pohatu offers us is that āta "focuses on relationships, negotiating boundaries, creating and holding safe space" (2004, p2). Make sure you get the tohūtō (macron) in the correct place, because atā means something else entirely - an expression of disgust! We actively encourage you to go on a journey: discover the many writings and deep wisdom of both Pohatu and Keelan. In the interim, this table might be a resource for your youth mentoring relationships.

Āta – Growing Respectful Relationships (Pohatu, 2004)	
Take-pū	He Whakamāramatanga: Definitions
Āta-haere	Be intentional, deliberate and approach reflectively, moving with respect and integrity. It signals the act of moving with an awareness of relationships, their significance and requirements.
Āta-whakarongo	To listen with reflective deliberation. This requires patience and tolerance, giving space to listen and communicate to the heart, mind and soul of the speaker, context and environment. It requires the conscious participation of all senses, the natural inclusion of the values of trust, integrity and respectfulness.
Āta-kōrero	To communicate and speak with clarity, requiring quality preparation and a deliberate gathering of what is to be communicated. This is to ensure a quality of presentation (kia marama ki te kaupapa), to speak with conviction (kia pūmau ki te kaupapa), to be focused (kia hāngai ki te kaupapa).
Āta-tuhi	To communicate and write with deliberation needing to be constantly reflective, knowing the purpose for writing. Consistently monitoring and measuring quality is implicit.
Āta-mahi	To work diligently, with the conviction that what is being done is correct and appropriate to the task's undertaken.
Āta-noho	Giving quality time to be with people and their issues, with an open and respectful mind, heart and soul. This signals the level of integrity required in relationships.
Āta-whakaaro	To think with deliberation, allowing space for creativity, openness and reflection. The consequence is that action is undertaken to the best of one's ability.
Āta-whakaako	To deliberately instill knowledge and understanding. There are clear reasons why knowledge is shared: to the appropriate participants, in the required manner, time and place.
Āta-tohutohu	To deliberately instruct, monitor and correct, grounded knowledge being a constant and valued companion. Cultural markers such as kaitiakitanga are then accorded safe space to enlighten how and why relationships should be maintained.
Āta-kīnaki	To be deliberate and clear in the choice of appropriate supports to enhance positions taken.
Āta-hoki mārire	To return with respectful acknowledgement of possible consequences.
Āta-titiro	To study kaupapa with reflective deliberation.
Āta-whakamarama	To inform with reflective deliberation, ensuring that the channels of communication at the spiritual, emotional and intellectual levels of the receiver are respected, understood and valued.

YOUTH MENTORING NEEDS CONTINUITY

Committed mentors encourage rituals and rhythms that sustain longer-term duration in youth mentoring relationships.

THE QUALITY OF QUALITIES: MENTOR SELF-ASSESSMENT

Return to the *Guide to Effective and Safe Practice in Youth Mentoring* (2016) and read **Section 3: The Mentoring Relationship** (pages 20-24). You'll notice many of the qualities listed below are described in the *Guide*. Consider each of these qualities and scale your own personal strength for each:

Qualities	Needs work!	Competent	Super skilled!
I'm warm	<input type="range"/>		
I'm dependable	<input type="range"/>		
I'm reliable	<input type="range"/>		
I'm honest	<input type="range"/>		
I'm supportive	<input type="range"/>		
I'm connected	<input type="range"/>		
I'm empathetic	<input type="range"/>		
I'm reciprocal	<input type="range"/>		
I'm collaborative	<input type="range"/>		
I'm authentic	<input type="range"/>		
I'm fun	<input type="range"/>		

Assess yourself: MENTOR (USA) Elements of Effective Practice (see p24 of our *Guide*)

I promote the welfare and safety of the young person	
I'm trustworthy and responsible	
I act with integrity	
I promote justice for young people	
I respect the young person's rights and dignity	
I honour youth and family voice in designing and delivering services	
I strive for equity, cultural responsiveness and positive social change	

"Effective mentoring relationships [are] characterised by continuity and consistency in mentor-youth contacts (i.e. at least once a week) as well as strong feelings of personal closeness" (DuBois & Neville, 1997, pp232-233).

Covenant check: Is there anything emerging that needs to be added to your covenant? Ask yourself: Am I making a difference and doing a good job for this young person? Keep your mutual agreement alive! Even long-term mentoring relationships benefit from a regular review and refresh of the core covenant.

ACTIONS THAT MAKE RELATIONSHIPS POWERFUL

Search Institute's 40 Developmental Assets are an internationally acclaimed component of the positive youth development movement. Recently, the Search Institute constructed this tool which extends the strengths-based approach to relationship-building with young people:






How well do you practice this?

1. Circle one action in each element that you do well. Think of a specific example
2. Place an asterix* next to three actions you would like to improve
3. Show this list to a young person you mentor. Invite their feedback.

THE DEVELOPMENTAL RELATIONSHIPS FRAMEWORK

Young people are more likely to grow up successfully when they experience developmental relationships with important people in their lives. Developmental relationships are close connections through which young people discover who they are, cultivate abilities to shape their own lives, and learn how to engage with and contribute to the world around them.

Search Institute has identified five elements — expressed in 20 specific actions — that make relationships powerful in young people's lives.

Elements	Actions	Definitions
Express Care Show me that I matter to you 	<ul style="list-style-type: none"> • Be dependable..... • Listen..... • Believe in me..... • Be warm..... • Encourage..... 	<ul style="list-style-type: none"> Be someone I can trust. Really pay attention when we are together. Make me feel known and valued. Show me you enjoy being with me. Praise me for my efforts and achievements.
Challenge Growth Push me to keep getting better 	<ul style="list-style-type: none"> • Expect my best..... • Stretch..... • Hold me accountable..... • Reflect on failures..... 	<ul style="list-style-type: none"> Expect me to live up to my potential. Push me to go further. Insist I take responsibility for my actions. Help me learn from mistakes and setbacks.
Provide Support Help me complete tasks and achieve goals 	<ul style="list-style-type: none"> • Navigate..... • Empower..... • Advocate..... • Set boundaries..... 	<ul style="list-style-type: none"> Guide me through hard situations and systems. Build my confidence to take charge of my life. Stand up for me when I need it. Put limits in place that keep me on track.
Share Power Treat me with respect and give me a say 	<ul style="list-style-type: none"> • Respect me..... • Include me..... • Collaborate..... • Let me lead..... 	<ul style="list-style-type: none"> Take me seriously and treat me fairly. Involve me in decisions that affect me. Work with me to solve problems and reach goals. Create opportunities for me to take action and lead.
Expand Possibilities Connect me with people and places that broaden my world 	<ul style="list-style-type: none"> • Inspire..... • Broaden horizons..... • Connect..... 	<ul style="list-style-type: none"> Inspire me to see possibilities for my future. Expose me to new ideas, experiences, and places. Introduce me to people who can help me grow.

NOTE: Relationships are, by definition, bidirectional, with each person giving and receiving. So each person in a strong relationship both engages in and experiences each of these actions. However, for the purpose of clarity, this framework is expressed from the perspective of one young person.

THE EXPERIENTIAL LEARNING CYCLE

What are the rituals and rhythms you create with young people? How intentional is your shared interest in reflecting on experiences and distilling learning? Here's a simple framework that might guide reflective conversations with young people and potentially appear every time you meet for mentoring!

The Experiential Learning Cycle is a familiar framework for youth workers who facilitate activities and ABL (Adventure Based Learning). A version of this was developed by David Kolb in 1984 and has appeared, evolved and mutated across multiple professions since. A complementary rhythm is noticeable in the Mentoring FAN framework (Pryce, Gilkerson & Barry, 2018). Both models emphasize the role of personal reflection on experience as a means of regulating oneself and making decisions together about next steps.

We're offering this simplified Experiential Learning Cycle to guide your reflections and discussion in mentoring. You may also find this useful to parallel your own mentor/supervisor when you reflect on mentoring experience. The questions around the cycle are adapted from Baxter & Eriksen (2018).



YOUTH MENTORING ENABLES CHANGE

7

Ambitious mentors realise the limitless transformative power and potential in youth mentoring relationships.

Care vs Cure

Lloyd and Anthea Martin reflected on 30 years of youth work in a powerful book called *Small Stories* (2012) that is grounded in the dichotomy of care versus cure. It's a simple yet profound concept, and useful for mentors to consider: what's the point and ultimate goal of this relationship? Am I trying to cure or 'fix' this young person, encouraging them to conform in society? Or, are we trying to care about young people, creating a society that embraces youth more lovingly? The Martins cite Henri Nouwen as the pioneer of this tension, who said:

"I would like to reflect on care as the basis and precondition of all cure. In a community like ours, we have put all the emphasis on cure. We want to be professionals: heal the sick, help the poor, teach the ignorant and organise the scattered. But the temptation is that we use our expertise to keep a safe distance from that which really matters and forget that in the long run, cure without care is more harmful than helpful" (Nouwen, 1974, cited in Martin & Martin, 2012, p11).



Reflect for yourself:

How does Nouwen's idea relate to what change you're trying to enable through the mentoring relationships in which you're involved?

- Are you hoping to change young people?
- Are you hoping to change yourself?
- Are you hoping to change the community?
- Are you hoping to change a programme or organisation?
- Are you hoping to change a statistic?
- Are you hoping to change an idea?
- Are you hoping to change a culture?

The ultimate impact of quality relationships

There is immense consensus in the mentoring literature that "close, well-established mentoring relationships have the potential to bring about meaningful change in the lives of young people" (Brady, Dolan & Canavan, 2017, p266).



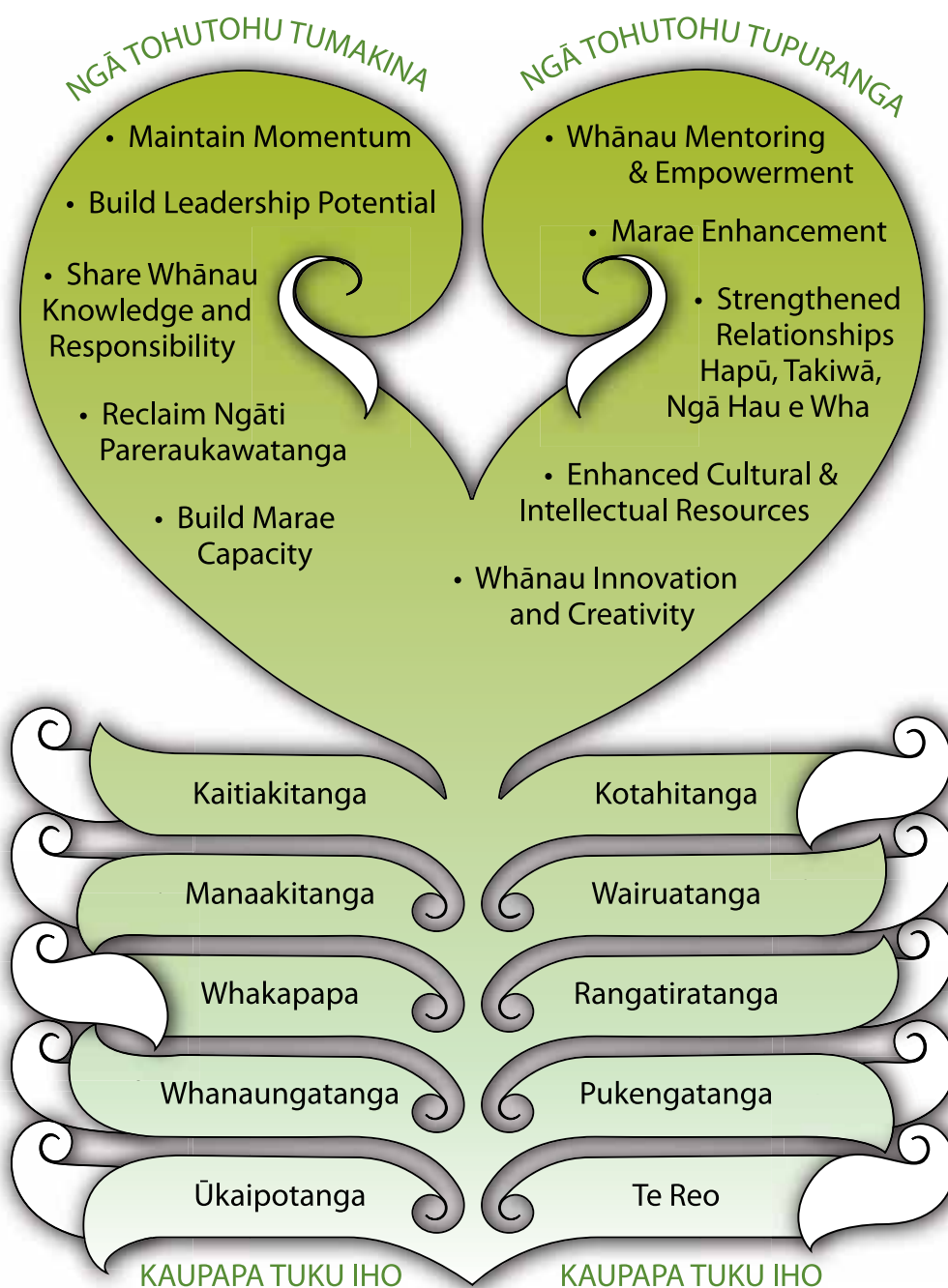
Reflective questions:

- What is the potential of the mentoring relationships you're engaged in?
- How do you know you're bringing about meaningful change?
- Covenant check: how well have you upheld the covenant?
- Have you achieved what you hoped?
- How do you measure impact and evaluate progress with young people?
- What can you ask a mentee about that might help you explore this phase of your mentoring journey?

REVISITING TE HUARAHĪ O TE ORA: MĀORI MENTORING AND TRANSFORMATIVE CHANGE

This hapū-driven model is introduced on page 10. Ngāti Pareraukawa had a challenge and a change in mind: increase participation in marae activities through mentoring. Goals were set with rangatahi, in alignment with hapū aspirations and in response to identified challenges. Whānau actively supported the initiative and joined in on goal-setting, attended hui and contributed a creative dynamic (Selby & Barnes, 2013).

TE HUARAHĪ O TE ORA He Huarahi Oranga Hapū



EVALUATING OUR EXPERIENCE

Reflect on the quality of your mentoring relationship with a young person.

Our names: _____ Today's date: _____

Features of our Mentoring Relationship	✓	Examples of when we've experienced this	Ideas to develop this in our relationship
We have a strong bond We like, respect and trust each other			
We have a shared purpose We know why we're together and where we're heading			
We have a positive partnership We work well together, collaborate and are productive			
We have noticed change We can see real benefits in mentoring			

What benefit does mentoring have for me?	What do I bring and contribute to the mentoring relationship?
What I think my mentor is really good at:	

Mentor Characteristics that influence Relationship Quality			
Scale each of these four characteristics for yourself as a mentor (1 = beginning, 5 = strength) and add a suggestion for how you can apply or develop in your mentoring relationship.			
Attuned	I 'tune in', reading what the mentee needs and adapting/tailoring mentoring to suit.	1----2----3----4----5	How to apply/develop:
Reflective	I think about what's happening with us and what we could try next.	1----2----3----4----5	How to apply/develop:
Efficacious	I feel confident and competent. I can do this.	1----2----3----4----5	How to apply/develop:
Holistic	I consider the wellbeing of the whole person.	1----2----3----4----5	How to apply/develop:

Who else might have a perspective on this? Once you've completed this evaluation together, show and discuss with mentoring programme staff, a teacher, parents and/or friends?

This worksheet is inspired by Dutton, Bullen & Deane (2018). You can also read more on page 22 of the Guide, and if you look closely at the five indicators of relationship quality, you might also notice the themes of this workshop shining through.

HAVING, AND THEN BECOMING, A MENTOR

REFLECTIONS ON THE RELATIONSHIPS by James Depree

As a kid, I never felt fulfilled by the relationships I had with others, whether they were friends or family. I felt 'let down' by them rather than appreciative of things they might do for me, due to my perspective.

Meeting Amy, my mentor, was my first real experience of people looking at me from their perspective and caring. I was 12 years old then, I'm 25 now and I'm still in contact with Amy.

The 'Challenge for Change' programme gave Amy the opportunity to teach me to look at my own feelings and try to accept them. Amy also encouraged me to focus on the good things people would do for me, no matter how big or small, and appreciate that they may have their own things going on.

These teachings became relevant when I received a call from the Challenge for Change coordinator, Jacinta inviting me to be a mentor (might I add, it was only a few weeks after my 18th birthday, so naturally I felt she had been waiting for the day!).

I couldn't help but think that there is a boy or girl like me craving the attention they deserve, need or want. So I accepted and apparently this made me Challenge for Change's first mentee-who-became-a-mentor.

The impact of having a mentee, or little brother, was quite powerful, more than having a mentor. The roles had reversed and now I was teaching this 11 year old boy (Mars) all the same things I had once been taught.

All in all, being a mentee and then a mentor made me think of how easy it can be to make a significant difference to not only a child's life, but an adult's too, with only the need to be present and committed.


We conclude this workbook with this reflection, and the prospect of enduring, cyclical, quality youth mentoring relationships, benefiting young people in Aotearoa for generations to come, as has been the case for generations before all of us.

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KARAKIA TIMATANGA (OPENING PRAYER)

Me inoi tātou

Whakataka te hau ki te uru,
Whakataka te hau ki te tonga.

Kia mākinakina ki uta,
Kia mātaratara ki tai.

E hī ake ana te atākura,
He tio, he huka, he hauhu.

Tihei mauri ora!

Let us pray

Get ready for the westerly,
Be prepared for the southerly.

It will be icy cold inland,
And icy cold on the shore.

May the dawn rise red-tipped,
On ice, on snow, on frost.

We come together and agree!

KARAKIA WHAKAMUTUNGA (CLOSING PRAYER)

Kia tau, ki a tātou katoa

Te atawhai o tō tātou Ariki
a Ihu Karaiti

Me te aroha o te Atua

Me te whiwhingatahitanga
ki te wairua tapu

Amine

May we all join peacefully

Through the love and support
of our Lord, Jesus Christ

And the love of God

And the unity as one through
the holy spirit

Amen

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