



VOCATIONAL PATHWAYS FROM THE **GRASSROOTS UP**

CAN YOU C ME



BY ANTHONY TAUEKI



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EXECUTIVE SUMMARY

Aotearoa, finds itself in a moment of profound transformation, where uncertainties and new prospects intertwine. This juncture offers a truly unique opportunity for vocational pathways within the primary industries to align themselves with the ever-evolving demands of the industry and deliver meaningful outcomes for all whānau (families) and hapori (communities).

The time has come for various stakeholders, including Industry, Iwi (Māori tribes), Government, Community, High schools, and Tertiary/Vocational Education providers, to gain a deep understanding of our current position and grasp the essential requirements for collective progress. By joining forces, we can effectively navigate the shifting landscape and work collaboratively towards a brighter future.

Our industries are in a constant state of progression, fueled by the seamless integration of cutting-edge technology, artificial intelligence, and innovative cultivation systems. Recognizing the significance of pastoral care and responding to the community's aspirations for viable career opportunities, as opposed to mere jobs, holds utmost importance. To cater effectively to these rapidly evolving industries, we must ensure that our vocational pathways are adaptable, well-suited to emerging opportunities, and capable of keeping pace with advancements.

By embracing this paradigm shift, we open doors to a world where traditional wisdom and contemporary knowledge converge. It is a world where we foster sustainable practices, nurture talent, and cultivate the next generation of industry leaders. This collaborative effort enables us to craft vocational pathways that not only address the immediate needs of the industry but also empower individuals to forge fulfilling and prosperous futures.

Together, let us embark on this transformative journey, where Industry, Iwi, Government, Community, High schools, and Tertiary/Vocational Education providers come together in synergy. Through comprehensive understanding, shared goals, and dynamic adaptation, we can shape a future where vocational pathways serve as gateways to success, prosperity, and harmony in Aotearoa.





KO WAI AU?

Ko Ngati Kahungunu te iwi
Ko kahuranaki te maunga
Ko Ngaruroro te awa
Ko Pukemokemoke te Marae

Ko Anthony Ihaia Hoki Mai Taueki toku ingoa

Kia ora e te whanau, I am Anthony Taueki, born and raised in Napier, Maraenui. Growing up amidst the streets of Maraenui, a Decile one suburb, I was exposed to issues like substance abuse, domestic violence, and gang activity. The prospects for a better future seemed scarce, and the available options often led to unfavorable outcomes or labor-intensive seasonal jobs, which offered little hope for advancement. It felt like I was surrounded by obstacles, lost in a field of dreams overrun by weeds.

However, I firmly believe that a pathway is not solely determined by external circumstances. It can be crafted and shaped by your own decisions. You have the power to either forge a new path or follow in the footsteps of those who have walked before you. Ultimately, the choices you make and the actions you take are entirely yours.

Fortunately, there are numerous support services, mentors, tuakana-teina systems, as well as the unwavering support of family and friends. All of these factors contribute to the decisions we make about our path in life and how it unfolds.

Sometimes, all it takes is one person to recognize your potential, grab you by the scruff of the neck, and offer you a chance. In my case, I was fortunate to have someone extend that opportunity to me. However, the onus was on me to decide what I would do with that chance. Would I seize it with determination or let it slip away? Without hesitation, I chose to capture that opportunity and make the most of it.

He aha te mea nui o te ao. He tāngata, he tāngata, he tāngata
What is the most important thing in the world? It is people, it is people, it is people.



ACKNOWLEDGEMENTS

I would like to express my heartfelt gratitude to the Rural leaders for their remarkable work and their role in fostering the Nuffield opportunity, making it accessible to all. A special thank you goes out to our sponsors, whose support has helped turn the endeavors of Rural leaders into reality. I am immensely grateful to Lisa Rodgers, my Nuffield mentor, whose dedication to pastoral care is truly exemplary. If there was a name in the dictionary after pastoral care, it would undoubtedly be Lisa Rodgers.

I would also like to extend my thanks to Erin Simpson, a mentor who has been with me throughout the years, offering invaluable guidance and counsel. To George Rarere, a steadfast supporter of our community, including myself, and a source of wise advice, I am deeply appreciative. I am grateful to Mark Anderson, who took a chance on me and provided me with an opportunity that made a significant impact on my journey.

I am indebted to the Hawkes Bay Fruit Association, the first governance group that appointed me as a young grower for the Hawkes Bay region. Your trust and support have meant the world to me. To the Hawkes Bay Young Orchardist group, thank you for the years I spent chairing and the positive changes we accomplished together. Keep up the exceptional work.

A sincere thank you to the Food and Fibre Youth Network and Council (He Tatai Ranga Hua) for allowing me to be a part of its foundation. I wish you all the best, and I am eagerly watching your progress. To Fruition Horticulture B.O.P, Sandy Scarrow, and Ruth Underwood, thank you for giving me the opportunity to participate in such a valuable scholarship. To my fellow Nuffielders and the Nuffield representatives who came before me from all corners of the country, thank you for being outstanding ambassadors of the Nuffield farming scholarship and for making this opportunity visible.

To my global focus program group, thank you for the time we spent together, sharing teachings and learnings as a supportive family. I am truly grateful. A special thanks to Mao Farms, Jake from Waianae, and San Xavier Coop for their support and contributions.

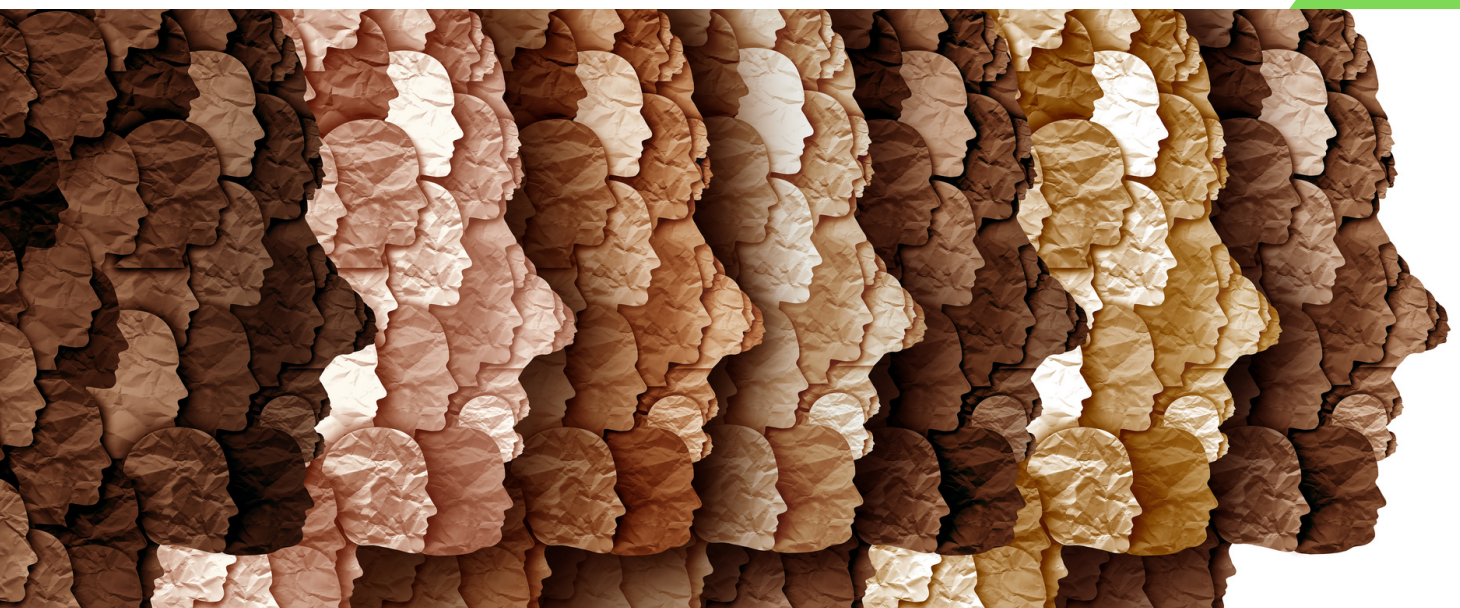
Last but certainly not least, I want to express my deepest gratitude to my Whanau my wife Jess Taueki, my children, friends, and family. Your unwavering belief in me has been a constant source of strength and inspiration. To my community, thank you for placing your trust in me.



OBJECTIVES

Aotearoa is currently undergoing a profound transformation characterized by a convergence of uncertainties and new prospects. Within this pivotal moment, there lies a unique opportunity for vocational pathways in the primary industries to align themselves with the evolving demands of the sector and generate meaningful outcomes for all whānau (families) and hapori (communities).

- Explore who is at the table and are they the correct groups
- Can industry stop being siloed, when is enough "enough"
- Who is setting the pace, can we catch up and then get a head
- Collaboration of all for all, easier said than done
- Pastoral care whos job is it





INTRODUCTION

New Zealand's primary industries are currently experiencing a period of unprecedented transformation. The convergence of technological advancements, innovative growing systems, a strong focus on sustainability goals, contributions to COP (Conference of the Parties) objectives, recognition of the importance of future-oriented approaches, lessons learned from the COVID-19 pandemic, water sustainability initiatives, vocational excellence reforms, and the significance of Crown and Māori relations, including the Education and Training Act 2020: Te Tiriti o Waitangi, all signify the magnitude of change underway.

In light of these developments, the necessity for pastoral care, clear career pathways, and a positive culture cannot be overstated. It is crucial to establish vocational pathways from grassroots levels, ensuring that opportunities are well-defined from secondary education to tertiary and vocational institutions, and all the way through industry and ongoing career training. This endeavor must be supported collaboratively by the government, Iwi Māori, and the broader community, with a commitment to delivering, maintaining, and reviewing these opportunities in a meaningful, culturally appropriate, and inclusive manner.

Moreover, the global recognition of the need for pastoral care has become more pronounced as a shared requirement. This realization emphasizes the importance of providing holistic support and guidance to individuals within the primary industries, acknowledging their overall well-being and ensuring their success.

Aotearoa (New Zealand) is well-positioned to champion and navigate the necessary changes that will lead to a future-focused and inclusive outcome for all. However, achieving this vision requires collective effort and a shared understanding that we are all in this together. By working collaboratively, we can harness the potential of our nation and create a thriving and sustainable future for everyone.





THE LANDSCAPE

In 2020, the government embarked on a transformative initiative known as the Reform of Vocational Education (RoVE) project, aimed at revitalizing the vocational education sector. The objective was to establish a robust and sustainable vocational education system that anticipates the future of work and equips learners, employers, and communities with the necessary skills to flourish.

The reformed system places a stronger emphasis on employers, catering to their skill requirements and offering increased support to their employees. It also strives for greater consistency in vocational education across the entire country. As a result, more employers will be encouraged to actively participate in vocational education, fostering a mutually beneficial relationship.

Learners will benefit from enhanced support during their training, as well as vocational education that aligns closely with the demands of the workforce. They will enjoy improved mobility, enabling seamless transitions between different regions and various forms of training, be it work-based or provider-based. Furthermore, learners will have greater flexibility to continue their training if their employment circumstances change.

Work-integrated learning will play an increasingly pivotal role in the vocational education system. This approach offers individuals the opportunity to earn while they learn, fostering flexibility and enabling them to acquire an education that directly addresses the evolving needs of the workplace.

By unifying industry and educators, the reformed vocational education system ensures that New Zealand's workforce remains attuned to present requirements and future expectations. This collaborative effort ensures that the country's workforce is well-equipped to meet the challenges of today and the aspirations of tomorrow.

Topline training academy, Hastings Hawkes Bay



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THE REFORM OF VOCATIONAL EDUCATION

The Reform of Vocational Education (ROVE) heralds a transformative shift in the delivery of vocational training throughout New Zealand. Its overarching goal is to establish a stronger, more cohesive, and sustainable vocational education system that meets the needs of future work and empowers learners, employers, and communities. These reforms, which mark the most significant changes to New Zealand's vocational education system in three decades, were first proposed by the Government in February 2019. Following a thorough period of public consultation, the reforms were officially confirmed and set in motion in August.

The key pillars of the Reform of Vocational Education encompass seven fundamental changes. Firstly, the establishment of six Workforce Development Councils (WDCs) will ensure the effective development of the workforce across various sectors. Additionally, Regional Skills Leadership Groups will be instituted to provide expert guidance on the skills requirements of specific regions. These groups will collaborate with the Tertiary Education Commission (TEC), workforce development councils, and local vocational education providers.

To honor the Government's commitment to Māori Crown partnerships, Te Taumata Aronui will be established, serving as a platform to ensure that the Reform of Vocational Education reflects and upholds this commitment. Another significant change involves the creation of the New Zealand Institute of Skills and Technology (Te Pūkenga), which will serve as a pivotal entity responsible for vocational education.

Moreover, the responsibility for supporting workplace learning will transition from Industry Training Organizations (ITOs) to the provider network. Te Pūkenga and other educational providers will take charge of workplace-based, on-the-job training, as well as the delivery of education and training in provider-based, off-the-job settings.

Furthermore, the establishment of Centres of Vocational Excellence (CoVEs) will enhance the quality and specialization of vocational education in specific areas of expertise. Lastly, the Reform of Vocational Education aims to unify the funding system for vocational education across all provider-based and work-integrated education, encompassing certificate and diploma qualifications from levels 3 to 7 (excluding degree programs), as well as industry training.

By implementing these comprehensive changes, the Reform of Vocational Education seeks to revolutionize vocational training in New Zealand, ensuring its resilience and adaptability for the benefit of learners, employers, and communities alike.



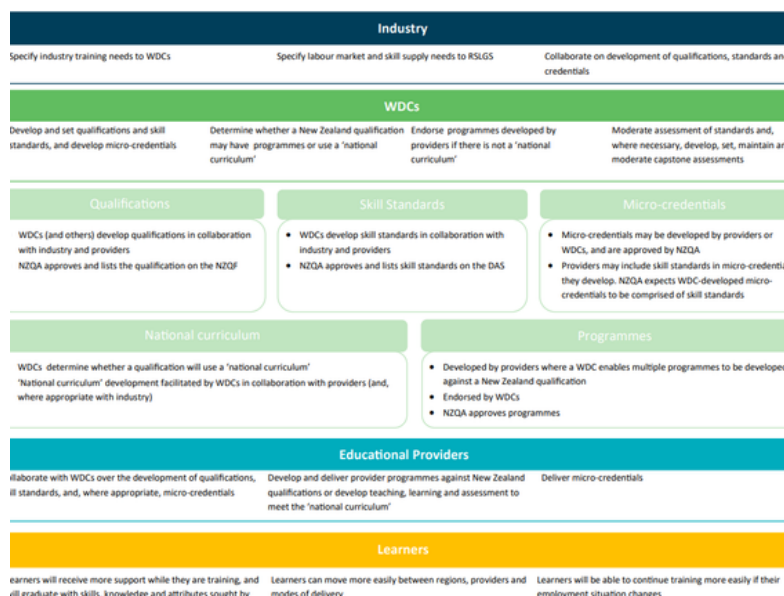
NZQA CHANGES

In 2020, the New Zealand Qualifications Authority (NZQA) initiated discussions with key stakeholders to address the need for simplifying the design of vocational qualifications. These discussions garnered significant support, leading to a formal consultation process in 2021. Over 400 stakeholders actively participated in this process, providing valuable feedback. The objective was to foster greater collaboration between industry, employers, and iwi in the qualification design.

The simplified vocational education system comprises several key components. Firstly, skill standards serve as the fundamental building blocks of vocational qualifications. By employing skill standards uniformly throughout the system, learners can seamlessly transition between different modes of study, including workplace, online, and on-campus learning. Furthermore, learners can effortlessly shift between providers and regions. The development of skill standards involves close collaboration between Workforce Development Councils (WDCs), industry representatives, and educational providers.

Another aspect of the system involves the introduction of New Zealand Programmes. WDCs have the authority to determine, on a qualification-by-qualification basis, whether to allow multiple programmes under a particular New Zealand qualification or to adopt a "national curriculum" approach, now referred to as a New Zealand Programme.

Additionally, micro-credentials play a vital role within the revised framework and are now integrated into the renamed New Zealand Qualifications and Credentials Framework (NZQCF). WDCs and educational providers have the flexibility to develop micro-credentials, while providers can obtain accreditation to deliver approved micro-credentials. Training schemes have now transitioned into micro-credentials, aligning with the new system.





NZQA CHANGES

Which organizations are impacted by the changes?

The changes brought about by the Education and Training Act 2020 affect various organizations within the vocational education sector. These include:

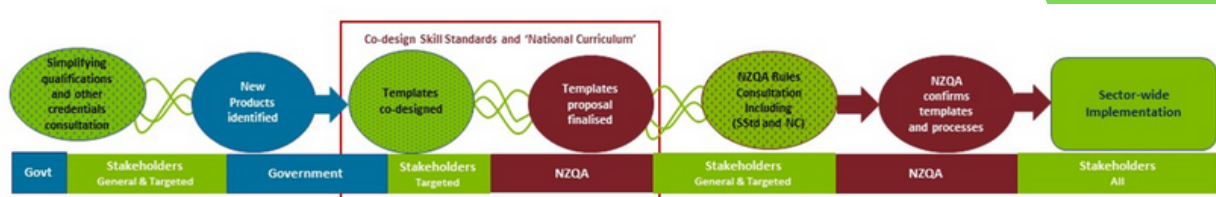
1. Workforce Development Councils (WDCs): The Act grants WDCs broad authority to carry out their functions across vocational industries, covering almost all programs and qualifications with vocational aspects. WDCs will play a crucial role in implementing the changes and providing direction within their respective industries.

2. Wānanga: Wānanga have the option to use skill standards, except for work-integrated learning, where they must be followed. While skill standards may guide campus-based programs, wānanga will still uphold āhuatanga Māori and tikanga Māori in their approach.

3. Schools: In school-based vocational education and training, skill standards will gradually replace unit standards as the fundamental components of vocational qualifications. However, during the transitional period, unit standards will still contribute to the credit requirements for the National Certificate of Educational Achievement (NCEA) at all levels until the new skill standards are formally established by WDCs.

4. Universities: Universities offering sub-degree vocational qualifications will utilize skill standards and New Zealand Programs where they have been set and relate to these specific qualifications. This ensures consistency and alignment with the broader vocational education framework.

The New Zealand Qualifications Authority (NZQA) is currently collaborating closely with WDCs, education providers, wānanga, and other key stakeholders to develop detailed design, rules, guidance, and an approach to enhance provider understanding and capability. The transition to skill standards will be implemented gradually as these standards are developed over time, and specific arrangements for the transition will be published accordingly.



<https://www.nzqa.govt.nz/providers-partners/rove/simplifying-the-design-of-vocational-qualifications/working-group/>



EDUCATION AND TRAINING ACT 2020 - TE TIRITI O WAITANGI

Te Tiriti o Waitangi, also known as the Treaty of Waitangi, represents an agreement between the British Crown, which established the New Zealand Government, and the rangatira (chiefs) who signed on behalf of their hapū (sub-tribes). This agreement holds significance for all individuals residing in Aotearoa New Zealand, as it establishes a relationship with Te Tiriti. It grants the Crown the authority to fulfill its role of kāwanatanga, which involves the creation and maintenance of governance systems for all inhabitants, including the education system.

Te Tiriti guarantees Māori the ability to participate in decision-making and the management of their own affairs. It also ensures Māori tino rangatiratanga, granting them full authority over their taonga (treasures). Taonga encompasses both tangible and intangible aspects, such as the preservation of te reo Māori (Māori language) and mātauranga Māori (Māori knowledge and education).

The Education and Training Act 2020 came into effect on August 1, 2020. It consolidates, restructures, and updates the content from previous education statutes, namely the Education Acts of 1964 and 1989, while incorporating changes from the Education Work Programme.

This Act replaces the Education Act of 1964 and the Education Act of 1989, and also includes provisions from two recent education Amendment Acts: the Education (Vocational Education and Training Reform) Amendment Act 2020 and the Education (Pastoral Care) Amendment Act 2019.

The Education (Vocational Education and Training Reform) Amendment Act establishes a new regulatory framework for vocational education and training. It facilitates the establishment of workforce development councils and creates the New Zealand Institute of Skills & Technology. Additionally, it includes transitional arrangements to ensure a smooth transfer of functions and responsibilities from the existing system to the new one.

The Education (Pastoral Care) Amendment Act 2019 amends the Education Act to address regulatory gaps concerning the pastoral care of domestic tertiary students. Its aim is to ensure that students reside in a safe environment and have a positive experience that supports their educational achievement. The Act also promotes consistency and effectiveness in codes of practice for both domestic tertiary and international students, while holding providers accountable for pastoral care standards.



CASE STUDIES

As I sat on my front door step, deep in thought, I pondered the current day and age we find ourselves in, specifically contemplating the future of New Zealand, Aotearoa. It became evident to me that for the betterment of all, the government and iwi Māori (Māori tribes) must come together and unify their efforts.

During my travels, I had the opportunity to explore two distinct communities in different countries: the westernized communities and the native communities. This experience revealed a fascinating fact that had previously eluded me: Māori whānau (extended family) all around the world closely observe our actions here in New Zealand.

It is heartening to discover that there are remarkable endeavors taking place globally, where indigenous perspectives are being utilized as a lens through which to view, understand, and approach vocational pathways within primary industries, starting from the very grassroots.

In the words of a wise whakataukī (Māori proverb), "Whāia te iti kahurangi, ki te tuohu koe me he maunga teitei" ("Seek the treasure you value most dearly: if you bow your head, let it be to a lofty mountain"). This proverb urges us to pursue our aspirations with determination and to remain steadfast in our pursuit of excellence.

As I delved deeper into these international initiatives, it became abundantly clear that there are striking similarities between native cultures worldwide. It is through this shared essence that indigenous communities can learn from one another, drawing strength and inspiration to forge a future that honors their unique heritage while embracing progress.

By fostering unity and collaboration, not only within our own borders but also across borders, we can create a global movement of indigenous empowerment and cultural preservation. The indigenous peoples of New Zealand have the opportunity to lead the charge, setting an example for the world to follow.

In this pivotal moment, it is crucial for the government and iwi Māori to recognize the importance of working hand in hand, harmonizing their efforts and knowledge. By combining the wisdom of our ancestors with innovative approaches, we can cultivate sustainable practices, protect our natural resources, and create prosperous futures for all New Zealanders.

It is our collective responsibility to honor and preserve our cultural heritage while embracing the ever-evolving world we live in. By embracing the lessons learned from indigenous communities worldwide and striving for unity, we can ensure that the future of New Zealand, Aotearoa, is one of harmony, progress, and shared prosperity for all who call this land home.



FRUITION

Horticulture

The 'Tū Te Wana' program offered by Fruition Horticulture Bay of Plenty is designed to address employment challenges faced by learners while helping them identify and overcome barriers. This fully funded Level 2 program follows a work-integrated learning approach, specifically tailored for youth (aged 16-24) interested in entering the primary industries, with a focus on horticulture.

Program Details:

- Level: NZQA Level 2
- Credits: 60
- Locations: Bay of Plenty and Hawke's Bay
- Duration: 16 Weeks
- Funding: Youth Guarantee Fund

This 16-week course is offered free of charge and emphasizes the development of essential workplace soft skills, along with basic horticultural skills. Throughout their student journey, pastoral care is provided for our rangatahi (youth) participants, including transportation services for pick-up and drop-off, nutritious meals every day, and access to support services. Upon successful completion, graduates will have the opportunity for potential employment and will receive the New Zealand Certificate in Primary Industry Skills (Level 2). Job prospects for graduates include roles such as orchard kaimahi, harvester, vineyard hand, farm assistant, and more.





Ma'ō Farms serves as a sanctuary for valuable educational opportunities, employing ancestral frameworks to teach through cultural means. The organization aligns its educational and entrepreneurial programs with the guiding principle of 'auwai. Unlike conventional approaches that employ superficial interventions for "at-risk" students, the 'auwai model draws inspiration from the water channels it is named after. MA'Ō interns, akin to the water in an 'auwai, enhance the educational and entrepreneurial environment of the farm, while also benefiting from the rich experiences offered by the same setting. This symbiotic relationship is built on a long-term commitment, fostering shared risks and mutual benefits between the organization and its interns.

"Love, respect, and the willingness to work."
— Uncle William Aila, Sr.

The 'auwai theory of change finds its roots in native Hawaiian pedagogy, which manifests through the interaction of three fundamental program components within a contemporary farming context:

1. 'Āina: This represents the provider of abundant physical and natural resources that nourish us physically, spiritually, emotionally, and intellectually.
2. 'Ike kupuna: Ancestral knowledge serves as the catalyst for generational learning, sustaining righteous living (pono), and accumulating spiritual power (mana).
3. Kanaka: These are the individuals who transmit ancestral memory and lived experiences, connecting the past, present, and future piko (centers). Their role facilitates community resilience and continuity.

MA'Ō Farms remains dedicated to amplifying youth voices and fostering individual and collective agency. The framework of Mo'olelo Sovereignty has emerged as a pivotal aspect of this commitment.





The San Xavier Cooperative Association is dedicated to promoting sustainable farming methods and cultivating traditional crops to uphold cultural and environmental values, while also fostering economic growth within the community.

The San Xavier Cooperative Farm prioritizes several principles of the Tohono O'odham Himdag, or Way of Life, to ensure that the rehabilitation project aligns with the community's cultural practices:

1. **Land Respect:** Designs and water systems are determined by utilizing the natural topographical features of the land.
2. **Sacredness of Water:** Water is regarded as sacred and treated with reverence throughout the farming practices.
3. **Animal Respect:** Animals are respected and their well-being is taken into consideration in all decision-making processes.
4. **Elder Respect:** The wisdom and guidance of elders are valued and integrated into the farm's operations.
5. **Plant Respect:** Plants are regarded with reverence, and their importance in the community's cultural traditions is honored.

Tribal members are encouraged to participate in educational workshops offered by the cooperative. They have the opportunity to become certified and engage in the farm's Pay by the Pound Program, which allows them to sell their wild foraged foods in their raw state. The cooperative pays a fair price per pound for ciolim (cholla buds), wihog (mesquite pods), and i:bha'i (prickly pear fruit) when they are in season. The farm then processes and preserves these foods for sale in the farm store, as well as to local businesses, restaurants, and other outlets. This program offers tribal members a valuable income-earning opportunity while spending quality time outdoors with their loved ones.

San Xavier nurtures its people by reaffirming their roots and preserving their cherished traditions through thoughtful planning and implementation.

San Xavier



Co-op Farm





PASTORAL CARE & CULTURAL FRAMEWORK

The topic of pastoral care is currently receiving significant attention due to its delivery, accessibility, and maintenance from the perspective of both providers and students. In the context of the modern workplace, pastoral care has emerged as a recent and crucial phenomenon. It involves providing support that addresses personal issues faced by individuals and helps them overcome these challenges so that they do not hinder their learning or performance.

To effectively utilize and maintain pastoral care, it is essential to foster collaboration among various stakeholders, including government entities, non-governmental organizations (NGOs), indigenous communities (Iwi), service providers, schools, and the broader community. This collective effort aims to understand the who, what, when, where, and how of delivering pastoral care in an efficient manner.

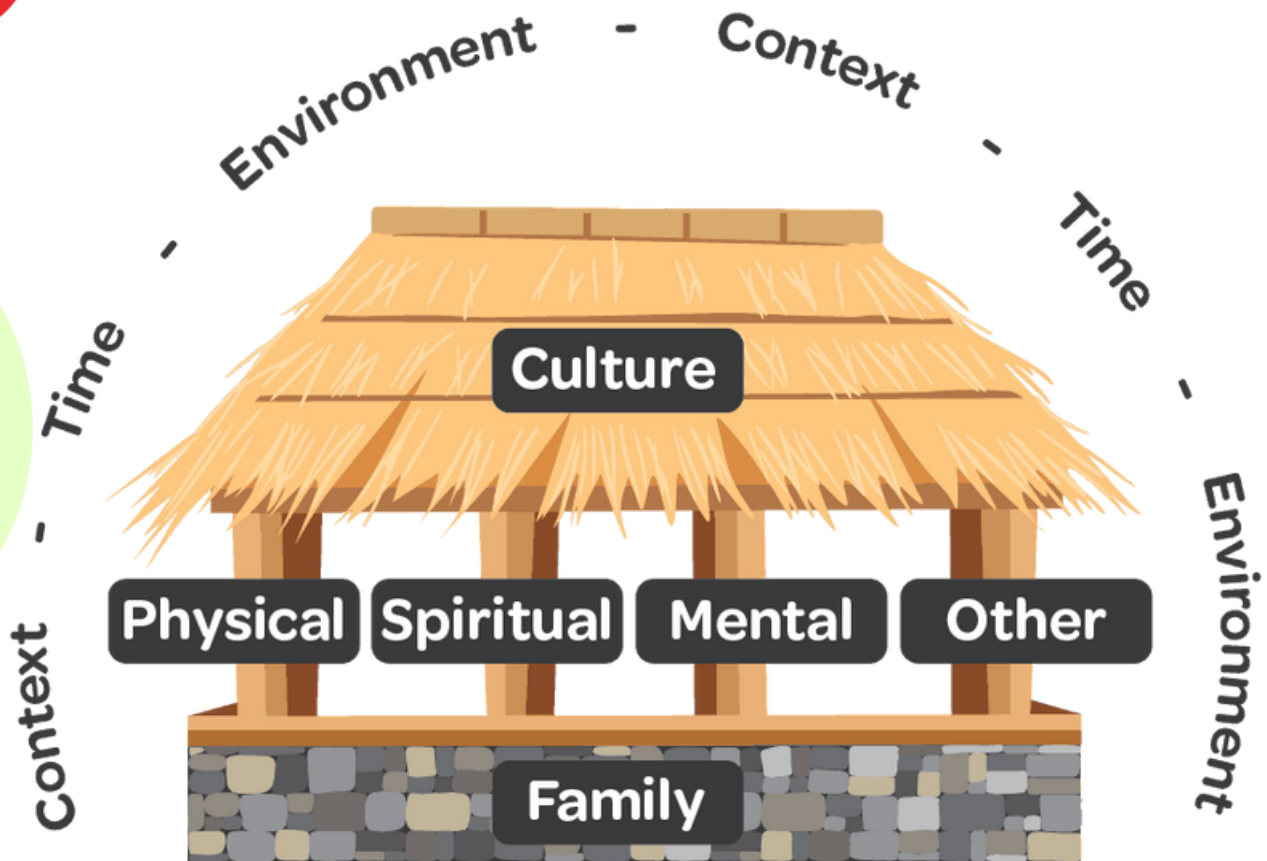
Why is pastoral care important? Well, workers or students, particularly those who are new to a particular workplace or educational environment, cannot be expected to immediately adapt to the professional norms and expectations. Therefore, it is crucial to establish a system that guides them through the process of integration and provides a pathway for seeking help and support when needed.

Now, let's explore four frameworks that can stimulate your thinking about how pastoral care impacts your own situation.





The Fonofale model of health



The Fonofale model, developed by Fuimaono Karl Pulotu-Endemann, was specifically designed as a Pacific Island model of health tailored for the New Zealand context. Its initial description emerged in 1995 through the Ministry of Health's report titled "Strategic Directions for Mental Health Services for Pacific Island People." However, the model's origins can be traced back to 1984 when Fuimaono Karl was teaching nursing and health studies at Manawatu Polytechnic. Prior to 1995, the Fonofale model underwent several modifications. It incorporates the values and beliefs of various Pacific Island communities, including Samoans, Cook Islanders, Tongans, Niueans, Tokelauans, and Fijians.

In the Fonofale model, the roof symbolizes cultural values and beliefs, providing shelter and guidance for life. The foundation represents the family, which forms the bedrock of the model.

Between the roof and the foundation, there are four pou, or posts, which not only connect culture and family but also maintain continuous and interactive relationships with one another. These pou serve as vital pillars within the model.

The entire structure of the Fonofale is encapsulated within a cocoon, where each dimension and aspect has a direct or indirect influence on one another. 19



Truma-informed practice

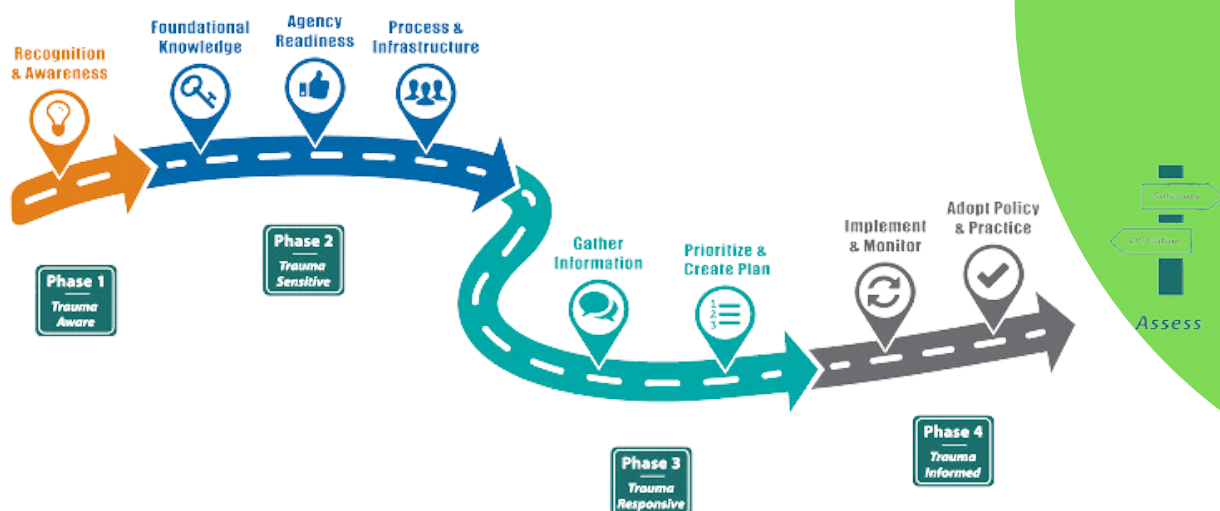
Trauma-informed practice goes beyond acknowledging the existence of traumatic experiences; it encompasses a comprehensive approach to facilitate healing and growth in individuals. It requires a deep understanding of how trauma permeates every aspect of people's lives, influencing their physical and mental health, as well as their behaviors and interactions with others, including staff and services.

Central to trauma-informed practice is the recognition of people's resilience and capacity to heal. It involves actively building upon individuals' strengths and nurturing positive relationships to support their journey towards recovery. By fostering a safe and inclusive environment, trauma-informed practitioners empower individuals, allowing them to regain control over their own lives and decisions.

It is crucial to recognize that our assumptions and interactions with individuals who have experienced trauma can either contribute to their healing process or potentially re-traumatize them. Sensitivity and awareness of their unique experiences are vital in avoiding further harm. Employers, practitioners, and even the whānau (extended family) can greatly benefit from the guidance provided by these resources, which offer insights and strategies for working in a trauma-informed manner.

By adopting trauma-informed practices, professionals and support networks can better address the significant impact trauma has on people's well-being, helping them navigate their healing journey with compassion and respect.

ROAD MAP TO TRAUMA INFORMED CARE (TIC)

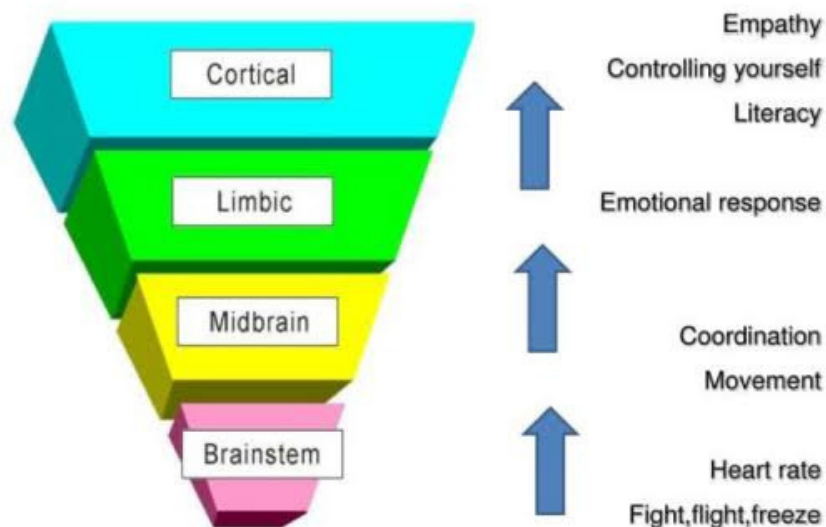




NEUROSEQUENTIAL LEARNING

The Neurosequential Model in Education (NME) developed by Dr Bruce Perry, draws upon the NMT (a neurodevelopmentally-informed, biologically respectful perspective on human development and functioning) to help educators understand student behavior and performance. The goals of NME are to educate providers and students in basic concepts of neurosequential development and then teach them how to apply this knowledge to the teaching and learning process. NME is not a specific “intervention”; it is a way to educate providers about brain Dr. Bruce Perry's Neurosequential Model in Education (NME) is a pedagogical approach that incorporates the Neurosequential Model of Therapeutics (NMT) to provide educators with insights into student behavior and performance from a neurodevelopmental and biologically respectful standpoint. The primary objectives of NME are to equip educators with a foundational understanding of neurosequential development and empower them to apply this knowledge in the teaching and learning process. NME does not prescribe specific interventions; instead, it aims to educate providers about brain development and developmental trauma, enabling them to effectively support students, particularly those who have experienced adverse childhood experiences, both within and beyond the educational setting.

Perry's Neurosequential Model



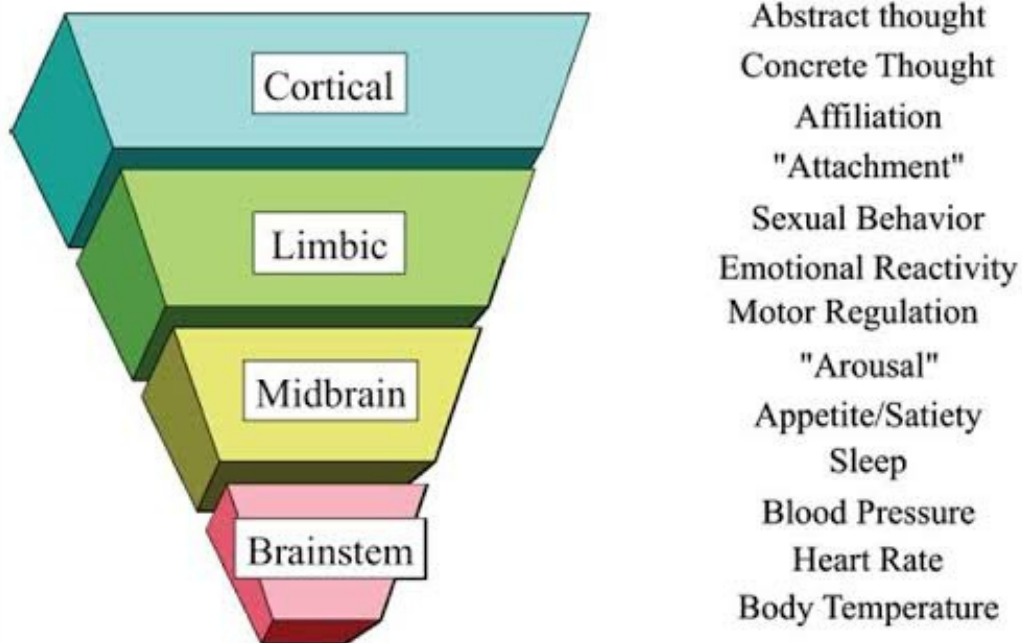
Perry, B.D. (2002). *Brain Structure and Function I: Basics of Organisation*. Adapted in part from *Maltreated Children: Experience, Brain Development and the Next Generation* (W.W. Norton & Company).



NEUROSEQUENTIAL LEARNING

By enhancing awareness of the workings of the brain and the nervous system and comprehending the neurological level at which individuals respond, NME serves as a valuable tool for evaluating pastoral care situations and promoting sound practices. This approach encourages a shift in perspective from asking students, "What is wrong with you?" to "What has happened to you?" It is increasingly gaining traction in countries like Australia, the United Kingdom, and the United States. and developmental trauma and then to further teach them how to apply that knowledge to their work with students in and outside the learning area, particularly those students with adverse childhood experiences.

Bruce Perry's Hierarchy of Brain Function



<https://www.ensembletherapy.com/blog/neurosequential-model>



TE WHARE TAPA WHA



Te Whare Tapa Whā, conceptualized by esteemed Māori health advocate Sir Mason Durie in 1984, illustrates the essence of health and wellbeing as a sacred meeting house, the whareniui, encompassing four walls.

Nurturing and safeguarding each wall of our whareniui is of utmost significance, ensuring optimal health and wellbeing not only for ourselves but also for those within our sphere.

To maintain equilibrium in our lives, it is vital to allocate equal attention and energy to each wall of the whareniui. Should we dedicate excessive time to one wall at the expense of others or disregard a particular wall entirely, our overall wellbeing will be impacted.

These walls symbolize different facets of our being. The taha wairua wall embodies spiritual wellbeing, the taha hinengaro wall represents mental and emotional wellbeing, the taha tinana wall signifies physical wellbeing, and the taha whānau wall embodies family and social wellbeing. All these walls rest upon the unshakeable foundation of our connection with the whenua, the land.

When these elements harmoniously align, we flourish. However, when one or more walls are disrupted or neglected, our wellbeing suffers the consequences.



CAN YOU C ME?

Can you provide me with clear career pathways, positive culture and pastoral care.

Career pathways encompass a comprehensive set of programs and services that aim to equip individuals with the necessary skills, knowledge, and resources for their educational and professional journey. Recognizing the importance of clear career pathways, it is crucial to foster an ecosystem that promotes transparency, providing individuals and their families with a clear understanding of available opportunities.

Three key elements contribute to sustainable career pathways: industry pathways, educational pathways, and leadership pathways. These pathways serve as navigational tools, guiding individuals from their current position to their desired career destination. It is essential for both current and aspiring employees to have a clear view of these pathways, as they foster curiosity and help individuals define their career trajectory.

To facilitate meaningful engagement and work towards shared goals, it is vital to provide the community with direction and a holistic understanding of the larger picture. This includes appreciating the requirements for advancement and witnessing firsthand what it takes to succeed in various roles. By offering a roadmap that outlines the progression from entry-level positions to management, as well as lateral movement options, individuals are better supported in their professional growth, and industries can strive for sustainability, benefiting the community in the long term.

Collaboration plays a pivotal role in this process. To empower learners to make informed decisions about their educational pathways, transparency and clarity are necessary regarding entry requirements, expectations, outcomes, financial implications, pastoral care support, and the qualifications required for each step along the industry pathway.

Leadership pathways, industry pathways, and educational pathways are interconnected, forming a strong bond that creates a clear career pathway. These pathways must be transparent and aligned with their intended purposes, enabling individuals to actively shape the present and future workforce.

Additionally, supporting pastoral care is crucial in fostering personal well-being and holistic development. This includes providing resources and guidance to address individuals' emotional, social, and mental health needs throughout their career journey. By promoting positive culture and well-being initiatives, organizations can create a supportive and inclusive working environment that nurtures the potential of their employees.

In summary, clear career pathways, pastoral care support, and a positive culture are essential components for individuals to navigate their professional journeys successfully. By fostering transparency, collaboration, and holistic well-being, we can create an environment that empowers individuals to reach their full potential and contribute to the growth and sustainability of their chosen industries.



IN CONCLUSION

In conclusion, Aotearoa is experiencing a transformative moment where the primary industries are evolving, presenting new opportunities and uncertainties. To seize this unique opportunity, stakeholders such as industry, government, community, education providers, and iwi must collaborate to understand the current landscape and work together towards progress.

The primary industries are advancing through the integration of technology, artificial intelligence, and innovative cultivation systems. To meet the aspirations of the community and provide meaningful career opportunities, vocational pathways need to be adaptable and aligned with emerging opportunities.

Overall, through collaboration and open mindedness Aotearoa can shape a future where vocational pathways lead to success.





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