



ORANGA TAMARIKI
Ministry for Children

Section 7AA Report 2021

Te Kāwanatanga o Aotearoa

Te whanake i ngā hua mō ngā tamariki Māori, ō rātou whānau, hapū, iwi anō hoki

Improving outcomes for tamariki Māori,
their whānau, hapū and iwi





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Kupu whakataki a te Minita Minister's foreword

Ko te whakapai ake i ngā ao me te oranga o ā tātou tamariki kei te iho tonu o ngā wawata o tēnei Kāwanatanga kia noho ai ko Aotearoa te wāhi pai katoa mā te tamaiti.

I te whakatūngia ōku hei Minita Tamariki i te hiku o te tau 2020, i mārakerake taku kī atu me whai wāhi mai ētahi panonitanga atu anō.

Kua roa rawa a Oranga Tamariki me te kāwanatanga e noho ana ki te iho o te pūnaha tiaki tamariki. Kua roa rawa ngā hapori e whakahaua ana mā rātou anō ā rātou tamariki e kōrero.

Whai muri mai i taku whakatū i te Poari Tohutohu Minita hei tuku āwhina e pā ana ki a Oranga Tamariki, i kitea ngā taunakitanga e mea ana kāore te tōpūtanga i te wā nei e hāngai ana ki te whāinga.

Ehara tērā i te kī kāore he hua e puta ana i a Oranga Tamariki. Engari mō tēnā, ā, he nui ngā kaimahi e whakaheke werawera ana ki ā rātou mahi.

Āe, ka whakaatu tēnei pūrongo i ētahi o aua mahi me ngā kaha kua whakapaua ki te mahitahi ki ngā iwi, ngā hapū me ngā wāhi mahi Māori. Nā konei kua kitea mai te huringa nui o ngā whakaaro, ā, kua iti iho te nama o ngā tamariki Māori e whakaurua ana ki te pūnaha manaaki.

Heoi anō, tērā tētahi panonitanga nui e hiahiatia ana. E tino whakatinanahia ai ngā wawata o wāhanga 7AA, me ngākau tuwhera a Oranga Tamariki ki tēnā panonitanga.

He Minita Māori ahau, ko taku aronga nui ko te tika o te manaaki i ngā tamariki Māori, ko rātou te rua hautoru o ngā tamariki e tiakina ana. Engari e tino whakapono ana ahau me hāngai te pūnaha ki ngā whānau katoa.

Ko tētahi o ngā tūtohu matua o te Poari Tohutohu ko te nuku i te mana-whakatau me ngā rauemi ki ngā rohe, me Oranga Tamariki e mahi ana ki te taha o ētahi atu ki te mātua whakarite ko te aronga pū ko ngā tamariki, ko te whānau. Mā te whakawhitinga o te mana-whakatau me ngā rauemi ki ngā rohe, otirā, ki ngā whānau, kua riro i ngā hapori tō rātou ake mana-whakatau mō te oranga o ā rātou tamariki, rangatahi.

Whakapono nui ana ahau ko ngā hapori kei te mōhio ki te tiaki i ā rātou ake tamariki. Ki te tika te tautoko, ngā rauemi me te ārahitanga, e pai ake ai ngā āhuatanga ki te hunga whakaraerae.

Kia tutuki ai tēnei panonitanga me āta tautoko i ngā kaimahi, me whai whakangungutanga, ā, me aro hoki ki te whīwhiwhi o te kēhi, tēnā i te nui o ngā kēhi. Kia tutuki tēnei, e whakapono ana ahau ka kitea ngā hua o tā tātou whai i tēnei ara hou.

He āheinga motuhake tō mātou ki te tō mai i te hapori ki mua me te whakamana anō hoki i a rātou ki te tiaki i ngā tamariki whakaraerae. He nui te wāhi ki a Oranga Tamariki ki te whakatutuki i tēnei āhuatanga me te āta whakahaumarua i ā tātou tamariki, rangatahi.

Noho ora mai



Hon Kelvin Davis
Te Minita mō ngā Tamariki



Improving the lives and wellbeing of our tamariki is at the core of this Government's ambitions for New Zealand to be the best place to be a child.

When I became Minister for Children at the end of 2020, I was clear that further change needed to happen.

For too long Oranga Tamariki and the state has put itself at the centre of the child protection system. For too long, communities have been told what to do with their tamariki and rangatahi, rather than be asked for solutions.

After I established a Ministerial Advisory Board to provide advice regarding Oranga Tamariki, it found clear evidence that the current organisation is not fit for purpose.

This does not mean that there is not some good work happening within Oranga Tamariki. There clearly is, with many staff working hard on mahi they believe in passionately.

Indeed, this report reflects and showcases some of that work and the efforts that have been made in partnering with iwi, hapū and Māori organisations. This has seen the beginnings of a change in mind-set that is essential and already fewer tamariki Māori are entering the care system.

But a bigger directional shift is needed and is to come. For the aspirations of 7AA to be fully realised, Oranga Tamariki needs to embrace that change.

As a Māori Minister, I am particularly concerned with getting things right for tamariki Māori who make up almost two-thirds of children in care. But I am firmly of the view that the system needs to work for all whānau.

One of the main recommendations of the Advisory Board was to shift decision-making and resources to the regions, with Oranga Tamariki working alongside others to put children and whānau at the centre.

By transferring decision-making and resources to the regions and to whānau, hapū and iwi, communities can make their own decisions about what is best for their tamariki and rangatahi.

I firmly believe that communities know what is best for their children. With the right support, resources and guidance they can make things better for our most vulnerable.

To make this change staff will need to be supported, given better training and a focus on case complexity, rather than case numbers. Once they have this, I believe most if not all will see the benefit of following this new path forward.

We have a unique opportunity to truly bring the community to the fore and empower it to care for our children most in need. Oranga Tamariki has a crucial role to play in supporting this to happen and to keep our most vulnerable children and young people safe.



Hon Kelvin Davis
Minister for Children



Kupu whakataki a te Tumu Whakarae

Chief Executive's foreword

E te kōpuni kauika, i runga i te ngākau whakaiti, ka tuku mihi ki a koutou e hāpai ana i ngā tikanga a kui mā, a koro mā, kei te mihi.

Ānō te āhuareka o te whakatakatoranga mai ki mua ki te aroaro ko te tuarua o ngā Pūrongo Wāhanga 7AA ā-tau o Oranga Tamariki. He whakaahua tēnei i te tau pūtea o Oranga Tamariki atu i te 1 Hōngongoi/Hūrae 2020 ki te 30 o Pipiri/Hune 2021.

Ehara i te mea he ingoa noa iho tō mātou ingoa a Oranga Tamariki, anā, koia hoki ko tō mātou whāinga. Koia e noho nei hei pūtakenga mai o ā mātou mahi katoa - arā, ki te atawhai, ki te whakamarumaruru i ā tātou tamariki katoa, otirā ki te whakatau me te hāpai i tōna mana, i te mana hoki o tōna whānau.

Nō te tau 2021 i mānu ai te pūrongo a te Poari Tohutou ā-Minita - Hipokingia ki te Kahu Aroha, Hipokingia ki te Katoa. Nā, ko te whakahoki a Oranga Tamariki ko tana Mahere Mahi Ahunga Ki Tua e whakahiato mai ana i ngā tūtohu, i ngā tātū hoki i te pūrongo, tae atu rā hoki ki ngā arotake o mua me te pūrongo o Te Rōpū Whakamana i te Tiriti o Waitangi.

Kua kitea, e whakaaturia ana hoki i tēnei pūrongo, arā noa atu tonu ngā mahi hei kōkiri. Koia te take e panoni haere nei.

Kāore e kore e whakaae ana tātou katoa kua mate mātou te whai kia kaha whakapakari kia mārō ko tō mātou hononga ki te iwi Māori. Tē taea e mātou tō mātou haepapa te tuku ā-kirimana noa. Kua eke te wā kia tū ake mātou ki te whakarerekē i ā mātou pūnaha, i te āhua o tā mātou whakawhitiwhiti kōrero, i ā mātou mahinga hoki kia pai ake te ringa hāpai i ngā whānau me ngā tamariki.

I a mātou e panoni haere nei ka noho ki mua pū tonu i ō mātou aroaro, ko tō mātou ngākau nui ki tētahi Hononga Tiriti tūturu nei, me te whakatipuranga o tō mātou māramatanga ki Te Ao Māori. Me riro i ngā tamariki Māori, i ngā whānau, i ngā hapori me ngā iwi te arataki i ngā whakatau e pā ana ki a rātou.

Me ū kia kua e kōtiti a mātou mahi ki te taha o ngā whānau, ngā hapori, me ngā iwi ki te arataki i ō tātou tamariki i ngā piki me ngā heke o te pūnaha kia pai ai tā rātou pārekareka i tētahi āpōpō me ōna tini tūmanako mutunga kore.

He pūrangiaho rawa ki a au kua tawhiti roa te tāwhai o te whenua kia tatū atu ki tētahi wāhi e whakatinanahia ai e mātou te tikanga o tō mātou ingoa. Heoi anō, i a mātou e panoni haere nei i ēnei panonitanga, i a mātou e takahi nei i tēnei ara, ko tāku e whakapono nei kua kātata haere mātou ki tētahi wāhi e tū rangatira ai ko tō mātou ingoa - a Oranga Tamariki - i te rangatira o ā mātou mahi.

Haumi e, hui e, tāiki e!



Chappie Te Kani
Secretary for Children



E te kōpuni kauika, i runga i te ngākau whakaiti, ka tuku mihi ki a koutou e hāpai ana i ngā tikanga a kui mā, a koro mā, kei te mihi.

I am pleased to introduce the second annual Oranga Tamariki – Ministry for Children (Oranga Tamariki) Section 7AA Report. This report reflects the Oranga Tamariki year from 1 July 2020 to 30 June 2021.

Oranga Tamariki is not just our name. It is our purpose. It is what sits at the core of all we do - to care for, to protect our tamariki and to maintain and uphold their mana, and the mana of their whānau.

In 2021 the Ministerial Advisory Board launched its report Hipokingia ki te Kahu Aroha, Hipokingia ki te Katoa. Oranga Tamariki responded with its Future Direction Action Plan drawing together the recommendations and themes from the report as well as from previous reviews and the Waitangi Tribunal report.

We recognise, and this report shows, that there is much mahi to be done.

This is why we are changing.

I think we can all agree that we need to deepen our partnership with Māori. We cannot just contract out our responsibility. We must step up to the plate and change our systems, how we communicate and our actions to better serve whānau and tamariki.

Our commitment to a genuine Treaty Partnership and to growing our understanding of Te Ao Māori will be front and centre as we change. Tamariki Māori, whānau, hapori and iwi should lead in decisions affecting them.

We cannot let anything push us off course as we work alongside whānau, hapori and iwi to guide our tamariki through the system so they are able to enjoy a future that is full of endless possibilities.

I am very aware that we have a long road to travel to get to a place where we embody the meaning of our name. But as we make these changes, as we take these steps, I believe we move closer to a place where we will proudly live up to our name – Oranga Tamariki.

Haumi e, hui e, tāiki e



Chappie Te Kani
Te Tumu Whakarae mō ngā Tamariki



Whakatakinga Introduction

Our beginning

In 2017 Oranga Tamariki – Ministry for Children (Oranga Tamariki) was established as a dedicated, stand-alone agency, replacing the Ministry for Social Development’s Child, Youth and Family. Oranga Tamariki was founded on the key findings of the Pūao-Te-Ata-Tū Report (1988) and the Expert Advisory Panel report (2015) and charged to lead reform in Aotearoa/New Zealand’s child protection and youth justice system.

As a Crown agency, we have an overarching obligation to the Treaty of Waitangi/Te Titiri o Waitangi (Te Tiriti). Both reports called for further commitment to meet and deliver on these obligations. As part of the journey to doing this, legislative changes were made.

The first legislative change saw the Children’s and Young People’s Well-being Act 1989 re-titled the Oranga Tamariki Act 1989 (the Act). However, the most significant legislative changes were the introduction of Section 7AA and tikanga Māori, relevant to our day-to-day work, into law with the definitions of mana tamaiti, whakapapa and whanaungatanga. This explicitly imposed an obligation on the Chief Executive to recognise Te Tiriti and further, provide a practical commitment to improve outcomes for tamariki and rangatahi Māori who come to our attention.

We understand that it is partnering with iwi, Māori and community partners that will enable us to deliver on our commitment to improve outcomes for tamariki and rangatahi Māori and in the end meet our purpose that - “All tamariki are safe, loved and nurtured by whānau, hapū and iwi, supported by thriving communities”.

Section 7AA of the Oranga Tamariki Act

Section 7AA of the Act requires us to develop and deliver policies, practices and services to ensure they positively impact tamariki and rangatahi Māori and their whānau, hapū and iwi, within the context of tikanga Māori.

It sets out the duties of our Chief Executive to improve outcomes for tamariki and rangatahi Māori by ensuring:

- Section 7AA(2)(a) – our policies and practices that impact on the well-being of tamariki and rangatahi have the objective of reducing disparities by setting measurable outcomes for tamariki and rangatahi who come to our attention.
- Section 7AA(2)(b) – our policies, practices and services have regard to mana tamaiti and the whakapapa of tamariki and rangatahi Māori and the whanaungatanga responsibilities of their whānau, hapū and iwi.
- Section 7AA(2)(c) – we seek to develop strategic partnerships with iwi and Māori organisations, including iwi authorities, in order to –
 - (i) Provide opportunities to, and invite innovative proposals from, those organisations to improve outcomes for tamariki, rangatahi and the whānau who come to our attention
 - (ii) Set expectations and targets to improve outcomes for tamariki and rangatahi who come to our attention
 - (iii) Enable robust, regular, and genuine exchange of information between us and those organisations
 - (iv) Provide opportunities for our Chief Executive to delegate functions under this Act or regulations made under this Act to appropriately qualified people within those organisations
 - (v) Provide and regularly review guidance to persons discharging functions under this Act to support cultural competency as a best-practice feature of our workforce
 - (vi) Agree on any action both or all parties consider is appropriate.

- Section 7AA(3) provides that iwi or Māori organisations may invite our Chief Executive to enter into a strategic partnership; and
- Section 7AA(4) sets out that our Chief Executive must consider and then respond to those invitations.
- Section 7AA(5) requires that our Chief Executive must report publicly on the actions taken by us to meet subsections (2) – (4), at least once a year.

Upholding Tikanga Māori within the Act

The Oranga Tamariki Act 1989 is unique in that it has legislated the interpretation of mana tamaiti, whakapapa and whanaungatanga and how they should be applied. For tamariki and rangatahi Māori, when considering the definitions of these terms, they must be seen in accordance with tikanga Māori:

mana tamaiti (tamariki) means the intrinsic value and inherent dignity derived from a child or young person's whakapapa (genealogy) and their belonging to whānau, hapū, iwi, or family group, in accordance with tikanga Māori or its equivalent in the culture of the child or young person

whakapapa, in relation to a person, means the multi-generational kinship relationships that help to describe who the person is in terms of their mātua (parents) and tūpuna (ancestors), from whom they descend

whanaungatanga, in relation to a person, means—

- (a) the purposeful carrying out of responsibilities based on obligations to whakapapa
- (b) the kinship that provides the foundations for reciprocal obligations and responsibilities to be met;
- (c) the wider kinship ties that need to be protected and maintained to ensure the maintenance and protection of their sense of belonging, identity, and connection





Purpose of this report

The Chief Executive is required to publicly report, at least once a year, on the actions we have taken and the progress we have made in meeting our duties under section 7AA.

In this report, we report on the actions we have taken and progress we have made over the 12 months from 1 July 2020 to 30 June 2021 in two parts:

Part 1 provides a national summary. We introduce the five Mana Tamaiti Objectives and our practice shift. We discuss the importance of partnerships and the advisory groups we work with.

In **Part 2** we take a closer look at each of the Mana Tamaiti Objectives and the progress we are making towards achieving them, illustrated by case studies, examples, and the viewpoints of partners from around the country. We reflect on our work in partnership with whānau, hapū, iwi, communities and strategic partners who help contribute to delivering our duties under section 7AA.

Whakatakoto tūāpapa Setting the scene

Reflecting on the last 12 months

The last 12 months have seen whānau, communities and the nation face challenging times, with the re-emergence of COVID-19. We acknowledge the efforts of our kaimahi, strategic partners and community partners to work with us to continue to support tamariki, rangatahi and whānau.

We also acknowledge the importance of key events relating to tamariki in our care that have taken place during the reporting period. These include the Waitangi Tribunal hearing, the investigation into Te Oranga child protection facility¹, the very public criticism of our practice in the 'Moana' case² and the review of Oranga Tamariki by the Ministerial Advisory Board. We have received strong recommendations from external reviews of our practices, policies and services and, while we have made substantial progress in implementing the recommendations from these reviews, there is still work to be done to ensure that all parts of Oranga Tamariki are fit for purpose.

Since we published our first section 7AA report, the calls for Oranga Tamariki to change have become ever more insistent. The Waitangi Tribunal, the Ministerial Advisory Board, and the Minister for Children have added their voices to those of others in recent years. They have made it clear that, while there is much good practice, there is still a need for Oranga Tamariki to transform itself. In particular it needs to transfer decision-making and resources to the regions and to whānau, hapū and iwi, so communities can make their own decisions about what is best for their rangatahi and tamariki. It is against this background we present this report.

¹ Following allegations of inappropriate use of harm

² This was a case where a Family Court judge ruled against attempts by Oranga Tamariki to remove a Māori child from caregivers to return her to whānau.

Areas of progress

By partnering with iwi and communities, and listening to their voices, we are starting to see some positive change:

- Tamariki and rangatahi Māori are still disproportionately represented in care and protection cases. However the number of tamariki Māori entering care is steadily decreasing and the year to June 2021 saw the lowest entries to care of the previous five years;
- There has been a dramatic drop in the number of section 78 orders for emergency removal of tamariki Māori, from 1029 in 2017/18 to 253 in 2020/21;
- Of tamariki Māori who do go into care, increasing numbers are being placed within whānau and their own communities. This enables them to learn about their whakapapa and culture, helping to reduce the feelings of separation and loss experienced by children removed from their parents;
- Our partnerships with iwi and Māori continue to grow.

External reviews into our practice, policies and services

In our 2019-2020 Section 7AA report, we reported that four external reviews into our practice, policies and services had started. The Whānau Ora Commissioning Agency report *Ko Te Wā Whakawhiti: It's Time for Change* was published on 3 February 2020. Three further reviews were still in progress. These reviews were initiated following the attempted removal of a new-born pēpi in the Hawke's Bay in 2019 and have since concluded. They identified three clear areas of required change:

1. The transfer of decision-making and resources to Māori;
2. Address cultural competency and institutional bias; and
3. Improving practice.

In January 2021, another review into Oranga Tamariki was initiated, with the establishment of the Ministerial Advisory Board by the Minister for Children, Hon Kelvin Davis. Although the report, *Te Kahu Aroha* (July 2021) is outside our reporting period, we consider it pertinent to include a summary of the review in this report, as its recommendations heavily influence our forward work plans.

A summary of each of the reviews and reports can be found below.

He Take Kōhukihuki – A Matter of Urgency, Ombudsman Inquiry (August 2020)

In June 2019, the Chief Ombudsman announced his office would be investigating Oranga Tamariki policies, practices and procedures connected to the removal of pēpi from their parents. The investigation was focused specifically on decision-making when applying to the Family Court for a without notice interim custody order and the practices around removal of pēpi when an order is granted. *He Take Kōhukihuki* was tabled in Parliament and released on 6 August 2020.

Te Kuku o te Manawa – Office of the Children's Commissioner Report (November 2020)

In June 2019, the Children's Commissioner undertook a thematic review of the policies, practices and procedures of Oranga Tamariki with the review framed around the question: "What needs to change to enable pēpi Māori aged 0–3 months to remain in the care of their whānau in situations where Oranga Tamariki is notified of care and protection concerns?" The Commissioner's full report, *Te Kuku o te Manawa*, was released in November 2020 and concluded that Māori were not well served by the current care and protection system, which continued to reproduce inequities for pēpi, tamariki and rangatahi Māori. The Commissioner called for transformation of the statutory care and protection system with a 'by Māori, for Māori' approach.

He Pāharakeke, he Rito Whakakīkinga Whāruarua – Waitangi Tribunal Inquiry: WAI 2915 (April 2021)

The Waitangi Tribunal granted an urgent inquiry into the compliance of Oranga Tamariki policies and practices with Te Tiriti o Waitangi. The findings were released in April 2021 with the Tribunal finding that, although there were positive initiatives at Oranga Tamariki, ultimately the Crown had breached Te Tiriti principles of equity, active protection, and partnership. It also found the persistent disparity in the number of tamariki Māori in care is a direct consequence of the Crown's sustained intrusion into the rangatiratanga of Māori over kāinga.

The primary recommendation made by the Tribunal was for the establishment of a Māori Transition Authority, led by Māori with support from the Crown. The Authority would work for system improvement, legislative and policy change, and implementation of care and protection for tamariki Māori.

The Tribunal also included numerous observations reflecting the need for immediate action to reduce harm to children and whānau involved in the care and protection system and to reduce the number of those who come to the attention of Oranga Tamariki.

Hipokingia ki te Kahu Aroha Hipokingia ki te Katoa – Ministerial Advisory Board Report (July 2021)

As part of their assessment of Oranga Tamariki the Ministerial Advisory Board engaged extensively with iwi and Māori authorities, service providers, government agencies, Oranga Tamariki staff and other relevant statutory organisations to produce their report *Hipokingia ki te Kahu Aroha Hipokingia ki te Katoa (Te Kahu Aroha)*. The report states that, following its six-month assessment of care and protection services, the Board was unable to provide the Minister with a high level of assurance that the Oranga Tamariki operating model and practices are fit for purpose. The Board set a direction for Oranga Tamariki to focus on improving outcomes for tamariki and their whānau, and significantly enable those most capable of delivering this outcome. On 29 September 2021, the Ministerial Advisory Board alongside the Minister for Children officially released *Te Kahu Aroha*.

The Future Direction Plan

Alongside *Te Kahu Aroha*, Minister Davis released the Government's response to this report, in the form of the Oranga Tamariki Future Direction Action Plan (the Action Plan). The Action Plan draws together themes from across *Te Kahu Aroha* as well as recommendations from previous reviews, in particular, the Waitangi Tribunal recommendations.

The direction of Oranga Tamariki over the next two to five years is set out in the Action Plan, building on system changes already underway to address the concerns Māori and the public have about Oranga Tamariki.

To achieve the new direction, Oranga Tamariki is focused on being:

- a high-performing, highly-trusted statutory care and protection and youth justice agency
- an enabler for Māori and communities that empowers them to put in place the support, solutions, and services they know will work for their people to prevent tamariki coming to our attention.

To deliver the Action Plan, five key areas have been identified for action:

- 1. Organisational blueprint:** Getting back to basics and creating an operating model that supports more integrated, community, Māori/iwi led and regionally based ways of working that will shift resources and decision making to communities.
- 2. People and culture:** Supporting high-quality social work and kaimahi ora. This includes building the capability of leaders and ensuring staff can engage with whānau and wider communities in culturally responsive ways.
- 3. Relationships, partnering and decision making:** Putting tamariki and whānau at the centre of the system and providing greater investment and decision making with our community and Māori/iwi partners.
- 4. Social work practice:** Enhancing the mana of social workers across both the agency and the wider care and protection sector, so we can better support and advocate for tamariki, rangatahi and their whānau.
- 5. Data, insights and evidence:** Ensuring robust data, research and information supports our changes. This includes ensuring we understand how tamariki are currently experiencing care.

Te Wāhanga Tuatahi

Part One

Organisation-wide shifts

This part of the report provides an overall summary. We introduce the five Mana Tamaiti objectives, explain how they guide our work, and present measures we use to track national progress. We discuss the importance of partnerships and the advisory groups we work with. We talk about our practice shift and how it will help achieve our goals for tamariki, rangatahi and their whānau.



Approach to monitoring and reporting on Section 7AA

Three elements of our monitoring and reporting approach set expectations to improve outcomes for tamariki and rangatahi Māori:

- End goals
- Mana Tamaiti objective
- Mana Tamaiti objective measures

End goals

The overarching outcomes framework that sets down the end goals of Oranga Tamariki is pictured below. Our end goals framework depicts our end goal for Māori whereby:

“Tamariki Māori are thriving under the protection of whānau, hapū and iwi”



Mana Tamaiti objectives

To achieve our end goal we have developed five Mana Tamaiti objectives, which embody the 33 whānau, hapū and iwi references in the Act. The approach to developing the objectives was co-designed with our independent advisory Māori Design Group and endorsed in February 2019 by key Māori strategic and community partners.

Tamariki, rangatahi, whānau, hapū and iwi are at the core of our Mana Tamaiti objectives, which set out our practical commitment to section 7AA. We are working to embed these objectives into policies, practices and services to ensure we meet our obligations to the legislation.

Tamariki Māori are connected to, and nurtured by, whānau, hapū and iwi					
What it means for tamariki Māori	Ensuring participation in decision-making	Preventing entry into care or custody	Placing with whānau, hapū and iwi	Supporting identity and belonging	Leaving care or custody
	We will ensure early participation of whānau hapū and iwi in decisions affecting tamariki Māori	We will work with whānau to prevent the entry of tamariki Māori into state care or a youth justice response	We will preference placements for tamariki Māori and their siblings with members of whānau, hapū and iwi	We will support tamariki Māori to establish, maintain, or strengthen cultural identity and connections to whānau, hapū and iwi	We will support, strengthen and assist tamariki Māori and their whānau to prepare for return home or transition into the community

Mana Tamaiti objective measures

We use the following mana tamaiti objective measures to report on our efforts to improve outcomes for tamariki and rangatahi Māori. Last year, we reported nine measures and indicated that over the following 12 months we would work to include more in the next report. This year, we have an additional seven measures to report. The results of these measures will indicate areas for further improvement.

Mana Tamaiti objective	Measure
New measures added in 2021	
Ensuring Participation in Decision-making	% of plans that reflect the view(s) of the family/ family group/whānau
Ensuring Participation in Decision-making	% of cases reviewed where there is evidence that parents were consulted before a decision was made about health, education or placement
Placing with Whānau, Hapū and Iwi	% of tamariki Māori in care who are placed with at least one other sibling who is also in care
Supporting Identity and Belonging	% of tamariki Māori with an identifiable hapū
Supporting Identity and Belonging	% of tamariki Māori where important connections or contact arrangements have been identified with their hapū and iwi
Supporting Identity and Belonging	% of tamariki Māori, of those who have a current plan, for whom the needs for establishing, maintaining, or strengthening connections with their hapū and/or iwi have been addressed
Leaving Care or Custody	Number and % of tamariki Māori exiting out of home placements in Jan 2020 – June 2021 who re-entered an out of home placement
Measures from 2020	
Ensuring Participation in Decision-making	% of tamariki Māori aged 10 – 17 who feel they have a say in important decisions about their life
Preventing Entry into Care or Custody	% of all service contract funding contracted with iwi and Māori organisations
Placing with Whānau, Hapū and Iwi	% of tamariki Māori in an out of home placement for more than three months, who are placed with whānau or Māori caregivers
Supporting Identity and Belonging	% of tamariki Māori who have identified an iwi affiliation
Supporting Identity and Belonging	% of tamariki Māori aged 10 – 17 who are in touch with their whānau as much as they want to be
Supporting Identity and Belonging	% of tamariki Māori aged 10 – 17 who know their whakapapa
Supporting Identity and Belonging	% of tamariki Māori aged 10 – 17 who have the opportunity to learn about their culture
Leaving Care or Custody	% of tamariki Māori referred for another Youth Justice Family Group Conference in the 6 months following release
Leaving Care or Custody	% of eligible rangatahi Māori referred to a Transition worker

Section 7AA Quality Assurance Standards

The Section 7AA Quality Assurance Standards (QA Standards) provide an internal auditing function that enables us to evaluate our processes and provide assurance to the Chief Executive that we are meeting our obligations under section 7AA. These standards incorporate key principles of Te Tiriti we need to meet when developing new policies, practices or services delivered by Oranga Tamariki or partners.

The five QA Standards are:

Standard 1: We uphold and protect Māori rights and interests

Standard 2: We hear and act on the voices of Māori

Standard 3: We ensure equity by reducing disparities for tamariki Māori and their whānau

Standard 4: We have regard to mana tamaiti, whakapapa and whanaungatanga

Standard 5: We value the Māori evidence base

The QA Standards were introduced across Oranga Tamariki in April 2020. In this reporting year we created a test environment for monitoring and development across four teams using the QA Standards and internal assessment criteria. The internal assessment criteria allowed us to indicate whether a particular project, policy or practice met the standards or were on their way to meeting them.

This testing phase gave teams time to embed the QA Standards into their work and ensure compliance of policies, practices, and services to Section 7AA objectives. The next step is to build on what we learnt from the testing phase to further develop and improve our internal processes for monitoring and assurance of our section 7AA obligations. We will report on progress in our next report.



Work with partners

Partnerships are the cornerstone of improving outcomes for tamariki Māori and whānau. Over the last 12 months Oranga Tamariki has continued to support current partners, while building new partnered approaches to our work. We have three primary types of partnerships: Strategic, Intensive Response and Whānau Care.

Strategic partnerships

In June 2020, Oranga Tamariki had four strategic partnership agreements in place that help meet the requirements of Section 7AA. All four were with iwi, who between them had whakapapa links to 40-45% of tamariki and rangatahi Māori in care. These strategic partnerships allow us to pursue a shared vision of reducing the number of tamariki and rangatahi in care, as well as supporting tamariki and rangatahi to thrive under the protection of their whānau, hapū and iwi.

From June 2020 to July 2021, we increased the number of strategic partnership agreements by five.

We now have strategic partnership agreements with the following partners:

Strategic Partner	Date Partnership signed	Term for renewal
Te Rūnanga-Ā-Iwi-Ō-Ngāpuhi	19 December 2018	Every 3 years
Waikato-Tainui	11 April 2019	Every 3 years
Ngāi Tūhoe	22 August 2019	Open
Te Rōpū Wāhine Māori Toko i te Ora (The Māori Women's Welfare League)	05 August 2020	Every 3 years
The Eastern Bay of Plenty Iwi Provider Alliance, Te Pūtōrino ā Raukauri – comprising: <ul style="list-style-type: none"> – Tūhoe Hauora – Tūwharetoa ki Kawerau Hauora – Te Pou Oranga O Whakatōhea; and – Te Tohu o te Ora o Ngāti Awa 	17 September 2020	Every 3 years
Te Rūnanganui o Te Āti Awa ki te Upoko o te Ika a Māui and Ngāti Toa Rangatira	3 December 2020	Open
Te Kahu Oranga Whānau – comprising: <ul style="list-style-type: none"> – Waitomo Papakāinga Development Trust – Te Whare Ruruhau O Meri – Te Rūnanga o Te Rarawa; and – Tūhiata Mahi Ora 	26 February 2021	Every 3 years
Ngāti Kahungunu Iwi Incorporated	23 April 2021	Every 2 years
Te Rūnanga o Ngāi Tahu	12 November 2018 Refreshed 22 October 2021	Every 3 years



Te Rōpū Wāhine Māori Toko i te Ora (Māori Women's Welfare League)

"This year, the Māori Women's Welfare League celebrated its 70th anniversary since its establishment in 1951. From the outset the oldest national Māori organisation has had the wellbeing of Māori wāhine and tamariki at the fore. Over 70 years numerous attempts to support whānau and tamariki through Crown agencies have been met with limited success.

In 2020 the League entered into a Strategic Partnership with Oranga Tamariki, which was the first partnership entered into with a national Māori organisation. We were very specific and focussed about the activities and outcomes that we wanted to achieve based on our experience at branch, regional and national level.

Being a strategic partner has meant our issues of concern are highlighted and that the League has greater visibility at a national and site level. It allows us to continue to advocate for our whānau and tamariki but gives us a voice to bring our experiences to the attention of Oranga Tamariki and engage in exploring solutions that we know will result in better outcomes."

Prue Kapua, National President

Requests to enter into a strategic partnership

As at 31 July 2021, Oranga Tamariki had a further eight potential strategic partnerships in progress. In October 2021 a refreshed agreement with Ngāi Tahu was signed, as their previous agreement had expired. Reflections from Ngāi Tahu can be found later in this report. Over the next 12 months we anticipate re-signing with another three strategic partners, as partnership agreements come up for renewal.

Having a set tenure for Strategic Partnership agreements allows both parties to ensure agreements can be refreshed with new terms as the needs in the community change.

Intensive Response partnerships

Formally known as Intensive Intervention, Intensive Response is a new partnered service where support is provided to whānau so that their tamariki or rangatahi who may be at risk of entering the care system can either stay or return home safely. Designed by community partner groups, each Intensive Response partnership is unique to the region it operates within, with a focus on building purposeful and sustainable relationships between whānau, intensive whānau support workers and service providers.

These partnerships support the move from Oranga Tamariki-led service delivery to a community-led model where whānau are at the centre of decision-making.

We currently have five Intensive Response partnerships:

- Rangitāne o Wairarapa and Ngāti Kahungunu ki Wairarapa (Wairarapa)
- Raukawa Charitable Trust (South Waikato/ Tokoroa)
- Te Haumirimiri Ngākau Mokopuna, comprised of Kirikiriroa Family Service Trust, K'aute Pasifika and Tuu Oho Mai Services (Waikato)
- Te Kahu Oranga Whānau (Te Hiku)
- Te Rūnanga o Ngāi Tahu and Ngāi Tūāhuriri (Christchurch)

The model used for our mahi with Raukawa Charitable Trust has been developed by the Trust, with their extensive knowledge of the needs of their tamariki, whānau and community. The model is underpinned by values consistent with Raukawatanga, their strategic future planning and their worldview on the Signs of Safety model. The Raukawa Charitable Trust sets the pace of the work and their kaimahi sit alongside Oranga Tamariki kaimahi in a shared space so that we can fully support the delivery of this work.

Intensive Response partnerships are currently being co-designed in a further eight locations and we look forward to reporting on these additional sites in next year's section 7AA report.

Whānau Care partnerships

Whānau Care partnerships involve partnering with iwi and kaupapa Māori organisations to recruit and support caregivers to ensure tamariki and rangatahi Māori are in safe, stable, loving care within their whānau, hapū or iwi. Oranga Tamariki encourage Whānau Care partnerships to ensure and maintain tamariki connectedness through whakapapa, their whānau, culture and identity, and to enable whānau, hapū and iwi to support their tamariki in care.

The Whānau Care model is built on strong, trusting partnerships with key community stakeholders that recognise mana motuhake and the responsibility of whakapapa to whānau, hapū and iwi. A direct commissioning model ensures funding is equitable for iwi partners and actively works to enable and support whānau, hapū and iwi.

Currently, there are 13 Whānau Care partners. Since June 2020, five new Whānau Care partnerships have been established, and we are working with them to co-design their models of care. These partnerships currently have 250 caregivers approved or in the process of approval. As Oranga Tamariki continues to grow Whānau Care partnerships (up to 20 by 2023), the number of caregivers and tamariki coverage will also grow.

Iwi/region represented	Whānau Care Partner	Partner Sites
Te Rarawa, Te Aupōuri, Ngāi Takoto, Ngāti Kuri	Waitomo Papakāinga	Kaitaia
Ngāpuhi	Ngāpuhi Iwi Social Services	Te Tai Tokerau
Ngāpuhi	Te Hau Ora o Ngāpuhi	Te Tai Tokerau & Tāmaki Makaurau
Te Iwi o Ngāti Kahu	Te Iwi o Ngāti Kahu	Mangere
Tāmaki Makaurau region	Te Whānau o Waipareira Trust	Tāmaki Makaurau
Waikato Tainui	Waikato Tainui	Mokopuna Ora
Ngāti Maniapoto	Taumarunui Community Kōkiri Trust	Waikato Rural South & Taumarunui
Ngāti Ruanui	Te Rūnanga o Ngāti Ruanui	Hawera/New Plymouth
Wellington region	Te Roopu Awhina ki Porirua	Porirua
Ngāi Tahu	Tiaki Tāoka	Otago Urban, Alexandra, Balclutha/Gore and Invercargill
Ngāti Kahungunu	Ngāti Kahungunu Iwi Incorporated	Napier & Hastings
Ngāti Kahungunu	Ngāti Kahungunu ki Tāmaki Nui-ā-Rua	Dannevirke
Whanganui	Tupoho Iwi & Community Social Services Trust	Whanganui

Current Whānau Care partnerships:

Whānau Care partnership in **Te Tai Tokerau** enables iwi and kaupapa Māori organisations to connect tamariki and rangatahi Māori in care to their whānau, whakapapa, culture, tikanga and whenua. The newest Whānau Care partner, Te Hau Ora o Ngāpuhi, was approved as an iwi social service in late 2020. Whānau Care clinics are also operating in Te Hiku and Kaikohe, which includes collaborative information sharing between sites to assist in identifying whakapapa pathways for tamariki and rangatahi to be supported and cared for by their own whānau. If a tamaiti is already placed with non-kin caregivers and it is considered in their best interest to leave them there, then support is implemented to ensure the tamaiti is connected with their whānau, hapū, iwi and whenua.

Delegation of functions under the Act

Section 7AA(2)(c)(iv) provides opportunities for our Chief Executive with the agreement of the Minister for Children, to delegate some statutory powers that only Oranga Tamariki holds under the Act, to appropriate persons within iwi and/or Māori Strategic Partners. Even though power is delegated to a receiving party, the accountability for care still remains with our Chief Executive but enables our partners to take a greater role in decision-making and care of tamariki and rangatahi. Examples of statutory powers and functions that could be delegated include:

- the investigation of reports of concern
- the ability to provide support (including financial support) to tamariki and their caregivers; and
- oversight of Youth Justice sentences, including supervision with activity and supervision with residence.

To take on a delegated power, the receiving party must be appropriately qualified and there must be an adequate contract in place to support the delegation. We currently have three delegations in place to Turuki Health Care Charitable Trust, Best Start (Whakapai Hauora) Charitable Trust and Barnardos. We are exploring further opportunities to delegate powers and functions to strategic partners.

Our workforce

As of 30 June 2021, the Oranga Tamariki workforce was made up of 4,977 kaimahi from all over the country. At this time, 27.1% of kaimahi identified as Māori, significantly higher than the reported public service average of 15.9%. In the last year we have seen a 7.7% increase in Tier 3 managers who identify as Māori, bringing the proportion up to 28.8%.

Year	All Staff (% Māori)	Tier 4 Managers (% Māori)	Tier 3 Managers (% Māori)
2020	26.4%	27.6%	21.1%
2021	27.1%	29.0%	28.8%

Māori specialist roles

As of June 2021, we employed kaimahi in 86.4 FTE Māori specialist roles situated around the country. The majority of these roles are based in the regions, though they also include National Office positions such as Pou Tikanga (see below), Whānau Care Manager and the Director, Treaty Response Unit.

Some of these roles are Kairaranga ā-whānau and/or Māori practice coaches and are based at site offices. More on the role of Kairaranga ā-whānau can be found on page 35.

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Kairaranga ā-whānau roles are currently employed directly with Oranga Tamariki.

In many regional site offices, Oranga Tamariki host specific iwi and Māori engagement roles, which enhances the cultural capability of staff onsite and supports Oranga Tamariki to meet obligations under section 7AA and Te Tiriti.

Pou Tikanga Māori

The role of Pou Tikanga Māori was established in March 2021, in response to recommendations from the Ombudsman and the Children’s Commissioner’s reports into Oranga Tamariki policies, practices and services. The cultural capability of kaimahi was identified as needing improvement and the role of Pou Tikanga has been created to lead the challenge in improving staff cultural capability and eliminating institutional bias within Oranga Tamariki.

Working to lift both the cultural capability and confidence of our kaimahi, the Pou Tikanga is responsible for reinvigorating our Māori staff networks, increasing te ao Māori cultural capability across Oranga Tamariki and developing a rautaki reo Māori/Māori language plan.

The Pou Tikanga will ensure we use cultural best practice in service delivery and engagement, while supporting kaimahi to lift their cultural competence and confidence. This will involve implementing Whāinga Amorangi (Organisational Capability Component) developed by Te Arawhiti, which aims to support significant cultural change across the public service.

External Advisory Groups

As part of a commitment to working alongside others to create the best solutions for tamariki and rangatahi who come to our attention, we seek guidance and advice from external advisory groups. Each group brings a different perspective, valuable input, feedback, and advice that assists us to do better.

Māori Design Group

The Māori Design Group is the Chief Executive’s external Māori advisory group, providing expert advice, leadership and an independent Māori lens. The group helps Oranga Tamariki improve outcomes for tamariki and rangatahi Māori by giving honest feedback, challenging processes and identifying gaps in legislation, policies, practices and services. Members of the group represent a diverse range of iwi and Māori communities, from national bodies, iwi collectives and hard to reach communities. Each member of the group brings with them the voices of whānau Māori and their community.

In the last 12 months, the Māori Design Group has spent significant time leading discussion and work around its strategic proposal ‘Repairing the fabric, acknowledging the past’, which outlines ways Oranga Tamariki can make a practical commitment to Te Tiriti and section 7AA through partnership with iwi and Māori. The Group has also provided advice across the National Care Standards, social work practice and policies, social service procurement and commissioning as well as legislative amendments relating to long-term care arrangements, special guardianship orders and changes to the Family Group Conference process and Subsequent Child Policy.

Youth Advisory Group

The 2020-2022 Youth Advisory Group is made up of ten rangatahi aged between 18 and 24 years who have experience within the care and protection and/or youth justice systems. The group, whose members mostly identify as Māori, meets bi-monthly and provides care-experienced perspectives on the design and implementation of Oranga Tamariki policies, practices, and services.

A core principle of the Youth Advisory Group is to honour Te Tiriti in its entirety, including the underlying principles. The Group uses this principle to advise on projects that have included developing specialist group homes, the review of long-term care arrangements, the Pacific White Sunday Project and the Whakatakapokai Youth Justice residence.

The Youth Advisory Group has also advocated for the amplification of tamariki and rangatahi Māori voices, to ensure they can participate in decision-making, support for tamariki and rangatahi who have left care to reconnect with their culture and whakapapa, and the transfer of resources and decision-making from Oranga Tamariki to communities, hapū and iwi.

Pacific Panel

The Oranga Tamariki Pacific Panel provides independent Pacific perspectives to the Chief Executive. Its core functions include providing advice across all business groups to ensure the planning and delivery of services meets the needs and aspirations of Pacific children and young people. The panel is made up of leaders in fields including health, education and community development.

Along with the Oranga Tamariki Pacific Team and the Chief Advisor Pacific, the Panel promotes and supports the core principles of section 7AA. We know there is an increasing number of tamariki/tamaiti who identify as Māori-Pacific to whom we have a responsibility to deliver safe and positive outcomes.

Practice shift

Oranga Tamariki is making a fundamental shift in its approach to practice, at the heart of which are the relationships built with tamariki, rangatahi, whānau, communities and strategic partners. This shift requires Oranga Tamariki to work alongside others to strengthen the support provided to preserve the oranga of the tamariki, rangatahi and whānau it serves. At the forefront of this approach are practice partnerships with iwi and Māori.

Practice is framed by Te Tiriti o Waitangi

Te Tiriti frames practice relationship between the Crown and Māori. Oranga Tamariki practice is underpinned by a mana-enhancing paradigm, which has a strong evidence base within social work and other disciplines in Aotearoa. Oranga Tamariki aspires to apply te ao Māori principles of oranga in its practice to better meet the needs of tamariki, rangatahi and whānau Māori. This approach allows kaimahi to understand tamariki and rangatahi within the context of their whakapapa. It is recognised that the oranga of tamariki and rangatahi is realised within the collective oranga of whānau, hapū and iwi. This allows Oranga Tamariki to practise collaboratively with iwi and Māori partners.

Practice underpinned by te ao Māori principles

Traditionally, Oranga Tamariki has looked to western and mainstream sources of knowledge to inform practice. The practice shift encourages us to draw first from te ao Māori sources of knowledge, methods and principles. Iwi-led and kaupapa Māori responses continue to grow. This allows for more effective partnership with Māori communities by drawing on similar values and principles. Belief that te ao Māori principles are relational, restorative, and inclusive means we can consider that practice which draws from these principles, will benefit tamariki, rangatahi and whānau Māori and better meet the needs of all children and families we work with.

From	To
Privileging Tauīwi beliefs, values and knowledge (ongoing colonisation)	Preferencing Te Ao Māori beliefs, values and knowledge
Te Ao Māori knowledge is an "add on" to mainstream ways of working	Tauīwi bodies of knowledge are included when there is evidence of benefits for tamariki Māori
Child-centric social work practice; dominated by risk	Tamariki are understood in context of whānau, whakapapa with oranga as the frame
Managerial practice (eg. unchallenged biases) driving practice and decision-making	Rights and mana-enhancing based approaches driving practice and decision-making
Muted social work voice	Strong social work reasoning and advocacy

Shifting practice

Practice changes over the last 12 months have included:

Developing a new practice framework

Oranga Tamariki has introduced a new practice framework that guides and supports kaimahi when working with tamariki, rangatahi, whānau and partners. The framework embeds in practice an understanding of tamariki within the context of whakapapa and oranga. It describes rights, values and obligations to guide the mahi with knowledge, methods and skills to draw on that help kaimahi to reflect on and strengthen their practice.

Supporting Māori specialist roles and communities of practice

We support communities of practice across regions, through tangata whenua kaimahi networks and Māori specialist roles. Kaiarataki have been recruited in regions to coach and support leaders in the changing approach to practice. These specialist roles help facilitate connections with whānau, hapū and iwi and support whakapapa connections and the maintenance of whanaungatanga responsibilities for tamariki.

Te Wāhanga Tuarua Part Two Achieving Mana Tamaiti objectives

The bulk of the mahi for Oranga Tamariki takes place in homes, communities and regions. Examples of work on the ground with tamariki, rangatahi, whānau, hapū, iwi and communities demonstrate how obligations under section 7AA are met through action.

In this section we share experiences of kaimahi throughout the motu working to achieve the five Mana Tamaiti Objectives, to improve outcomes for tamariki and rangatahi Māori.



Mana Tamaiti objective 1:
Ensuring participation in decision-making



Oranga Tamariki will ensure the participation of tamariki Māori, whānau, hapū and iwi in decisions affecting them.

Te Tohu o te Ora

It is important to understand how tamariki and rangatahi feel about things that matter to them. Te Tohu o te Ora (formally the Children’s Experience Survey) was introduced in 2019 as a tool to enable the voices of tamariki and rangatahi in care to be heard. Te Tohu o te Ora is an annual survey designed to capture experiences of tamariki and rangatahi in the care and custody of the Chief Executive. It focuses on experiences that tamariki and rangatahi in care have told Oranga Tamariki are important to them.

Tamariki and rangatahi are eligible to participate in the survey if they are aged 10 to 17 years and have been in the care and custody of the Chief Executive for at least 31 days. Participation is voluntary. This survey produces insights into tamariki and rangatahi Māori experiences, including their participation in decision-making. For full results of this survey please see *Te Mātātaki (2021)*.

Te Tohu o te Ora was first delivered between March 2019 and September 2020. The FY 2020 results in the tables below are from 9 of our 12 regions. The FY 2021 results represent updated data collected from all 12 regions. Completion of *Te Tohu o te Ora 2021* was delayed by COVID-19. The second year of data collection began in November 2021 after the development of a new digital survey tool.

Te Tohu o te Ora was offered to 79% of eligible tamariki and rangatahi. Of these tamariki and rangatahi, 84% (n = 1545) agreed to take part. Of those who took part, 896 self-identified Māori as one of their ethnicities.

Mana Tamaiti objective measure:
% of tamariki Māori aged 10-17 who feel they have a say in important decisions about their life

FY 2020	FY 2021
79%	79%

FY 2021 results report on the first full national survey (Te Tohu o te Ora). Of the tamariki and rangatahi Māori who participated, 79% reported that they felt they had a say about important decisions about their life, 4% responded as “never” having a say”.

Hui ā-whānau

Hui ā-whānau use Māori methods of engagement and tikanga to support and enhance the rights of tamariki, rangatahi and whānau in decision-making.

With the wellbeing of tamariki and their whānau at the centre of engagement, hui ā-whānau are an opportunity for meaningful interventions, solutions and support in an informal setting.

Mana Tamaiti objective measure (new):
Where a health, education or placement-related decision was made, there is evidence that parents were consulted before the decision was made.

FY 2021
66%

In a sample case review, 187 of 350 tamariki Māori had a decision made about health, education, or placement within the 12-month review period. Of those 187 cases, there was evidence of parents being consulted in 123 cases (66%). There was also evidence in 102 cases (55%) of wider consultation with family, whānau, and family group.



All Oranga Tamariki sites conduct hui ā-whānau, but each hui ā-whānau is unique to that whānau and their tikanga. Over the last 18 months, Waitomo Papakāinga in **Te Hiku (Northland)** have been working in partnership with local Oranga Tamariki kaimahi to lead hui ā-whānau. They lead with their tikanga, practicing a te ao Māori approach and engaging early with whānau whose tamariki are at risk of entering state care. Their connections to whānau within their community allow us to support them to find a safe and suitable outcome for their tamariki and rangatahi, encouraging whānau to speak freely and honestly to come up with whānau-led plans. Whānau are supported by Waitomo Papakāinga to care for their mokopuna while the parents are supported to seek help. To date, Oranga Tamariki is aware of only two tamariki who were referred on to care and protection by Waitomo Papakāinga.

<p>Mana Tamaiti objective measure (new) The percentage of Plans that reflect the view(s) of the family/family group/whānau</p>
<p>FY 2021</p>
<p>64%</p>
<p>In a sample case review, 203 cases had evidence that plans reflected the view(s) of family/family group/whānau, from a total number of 317 cases with plans in place. Three types of plans were reviewed: All About Me Plans, Family Group Conference Plans, and court-approved section 128 Plans. This is the first year this data was collected and reviewed</p>

Youth Justice family group conferences (YJ FGCs) give rangatahi, their whānau, victims and professionals an opportunity to come together to take responsibility for offending and offer support to prevent future offending. During the FGC, parties work together to create a plan where the rangatahi involved take responsibility for their actions and support is set up to encourage positive changes for the future wellbeing of the rangatahi involved.

YJ FGCs offer tamariki, rangatahi and their whānau the ability to participate in decision-making by providing a forum where the plan can be made with the agreement of all involved. While youth justice matters involve the law and courts, in **Taranaki** and **Whanganui** Oranga Tamariki support whānau to engage in these legal processes by holding a pre-FGC whānau hui. This involves the FGC process being explained and whānau are given the opportunity to ask questions. Whānau are encouraged to seek their own independent legal advice that Oranga Tamariki often fund, and their legal advisers also attend the hui. Whānau choose a venue where they feel most comfortable and kaumatua, kuia and wider whānau are encouraged to attend and support. Through pre-FGC whānau hui, Oranga Tamariki can work to ensure whānau are given the opportunity to enquire about their options and are ready to engage in FGC.

In **Ikaroa-Rāwhiti**, hui ā-whānau are conducted through a co-designed initiative with Pou Amo. Pou Amo support Oranga Tamariki to improve whānau engagement and participation early on through hui ā-whānau to circumvent the need for a family group conference (FGC - the processes for FGC are legislated under the Act and are consequently more rigid and formal than that of hui ā-whānau).

Pou Amo is a co-designed team including Te Tumuwhakahaere o Te Wero partners and Oranga Tamariki Partnering for Outcomes and Youth Justice teams. This process is supported by kairaranga in the region, who work alongside social workers and iwi providers to ensure whānau are involved in all decisions and their plans are well supported.



TE RŪNANGANUI O TE ĀTIAWA

Te Rūnanganui o Te Āti Awa (the Rūnanga) have been working closely with the Wellington site office and other iwi staff to assist in the running of hui ā-whānau, to support whānau to resolve matters before a family group conference is needed.

To prevent tamariki entry into state care, the Rūnanga is piloting Te Pae Oranga programme with New Zealand Police, aligning it with Family Harm as another approach to provide early whānau support.

The Rūnanga continues to engage in early strategic and operational mahi with Oranga Tamariki to ensure participation for Māori in decision-making. Monthly hui with Oranga Tamariki staff helps to build strong relationships where decisions made will have benefits for the Rūnanga, whānau, hapū and wider iwi moving forward.

The Rūnanga have also been offering a rangatahi programme named Toi Ararau.

A key component of this programme is a micro-credential qualification based on te ao Māori, pepeha and whakapapa, which teaches rangatahi participants their identity. Several tamariki and rangatahi in Oranga Tamariki who have participated in this programme are enthusiastic about the learning they have gained and the sense of belonging they feel. The Rūnanga is also a transition provider and works with Oranga Tamariki staff to support children on their journey home.

The Rūnanga has also been working closely with the Oranga Tamariki Wellington site office to increase cultural capability of staff, so that they are able to support our tamariki to maintain and strengthen their cultural identity.

Te Awe is a home co-designed by Te Āti Awa iwi and Oranga Tamariki that provides short stay, emergency, or planned respite care for tamariki. It takes a te ao Māori approach to caring for tamariki and rangatahi with a trauma-informed lens.

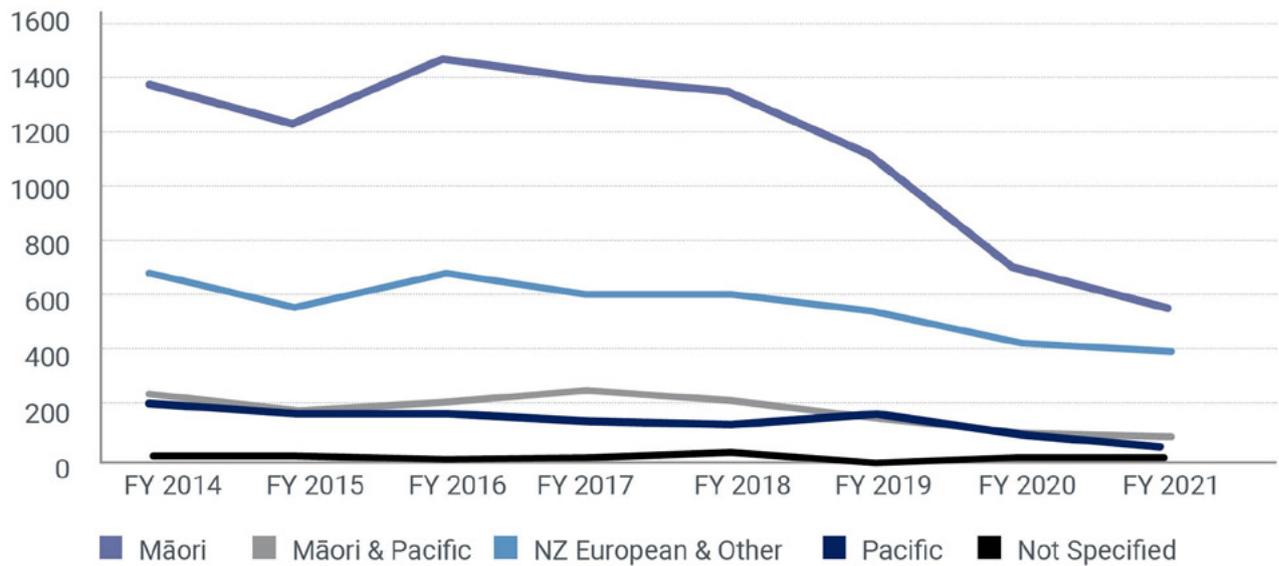
Mana Tamaiti objective 2:
Preventing entry into care
or custody



We will support, strengthen, and assist whānau Māori to care for their tamaiti to prevent the need for their removal from home into care or youth justice.

Some promising signs are emerging in meeting this objective. Entries into care have decreased since 2014 for children of all ages and ethnic groups. The largest decrease in entries to care was for tamariki Māori, particularly pēpi Māori.

Total number of tamariki entering care per financial year, by ethnicity



The work of Oranga Tamariki partners is essential in preventing rangatahi entering care or custody. Investing in their capacity and capability is integral to them being able to deliver quality services. We fund a wide range of iwi and Māori organisations to provide social services to their tamariki, rangatahi, whānau and communities.

Mana Tamaiti objective measure:	% of all service contract funding contracted with iwi and Māori organisations			
	FY 2018	FY 2019	FY 2020	FY 2021
\$ spend with Māori/iwi providers	\$54.5m	\$62.9m	\$83.8m	\$114.4m
-As a percentage of total \$ spend	20.2%	20.9%	23.8%	26.4%
% increase on previous year \$ spend		15.4%	33.3%	36.5%
Number of Māori/Iwi Providers	125	130	144	152

Note that changes in operational data have resulted in small variations from data published in previous section 7AA report.



Te Rūnanga o NGĀI TAHU

In the past year we've been able to shape and drive how we want our strategic partnership to work to reduce the number of Ngāi Tahu tamariki in Oranga Tamariki care. Although we continue to see a reduction, we've always wanted to do more. In the past year, we've focused on how to achieve this through prevention and early response approaches, by focusing on our providers, enhancing whānau awareness and wellbeing and social workforce development.

Open and transparent communication and a 'no surprises' approach has helped us manage conflict and find solutions in matters that impact Ngāi Tahu whānau. We also know that having the right person leading the strategic partnership agreement is critical and that they must have the resources, influence and authority to make decisions when progressing iwi-led solutions and outcomes. The success of our strategic partnership is attributed to this key role and we want to see Oranga Tamariki invest more in this area.

Collaboration and Transformation

Over the past six months, we've seen a much stronger lean into the Ngāi Tahu vision, which was evident throughout the development of our business proposal for the Whānau as First Navigators programme.

The recent change in Oranga Tamariki leadership and new acting CEO also enabled us to expand on our strategic partnership with Oranga Tamariki, particularly in prevention and early response. The mana-mana relationship between the CEO of Oranga Tamariki and Ngāi Tahu and our connected approach has also strengthened the way we work together.

Rangatiratanga and Kaitiakitanga

Over the past year, Oranga Tamariki has acknowledged Ngāi Tahu rangatiratanga, and our role as kaitiaki in the Ngāi Tahu takiwā. It's through this recognition that we're now in a position to drive our own solutions for tamariki and whānau in the Ngāi Tahu takiwā. The recent signing of our renewed strategic partnership agreement and investment in the Ngāi Tahu-led Whānau as First Navigators programme indicates that major transformation is already occurring in Oranga Tamariki. We see this as an exemplar of what all partnerships between iwi and Oranga Tamariki should look like.

Further recommendations

We believe that the challenge for Oranga Tamariki moving forward is to ensure the strategic partnership stays this way. It's also important that Oranga Tamariki continue to critique how they partner with iwi, so that iwi can lead their own solutions and outcomes for whānau. This requires accountability and consistent reflection on key learnings, and the operationalisation of these learnings at a national, regional and site level. More importantly, cultural competency should remain a key focus across the organisation, but this ultimately needs to start from the top.

Arihia Bennett, Chief Executive



Iwi and community leadership of Children's Teams

Children's Teams were established in 2012 to enable cross-agency support to tamariki, rangatahi and whānau who had been assessed as at risk, but not in immediate need of statutory care or protection. In 2019, Oranga Tamariki began to transfer Children's Team functions, leadership and coordination from Oranga Tamariki to community partners.

In May 2021 Oranga Tamariki partnered with Tai Timu Tai Pari in **Whangārei** and **Te Kaipara** to transition children's team leadership to them. Tai Timu Tai Pari is a collective of key Māori providers in the area (Te Uri o Hau Tangata Development Limited, Te Hau Āwhiowhio ō Otangarei Trust, Ngāti Hine Health Trust Board and He Iwi Kotahi Tatou Trust). They are leading work with Barnardos Whangarei, Jigsaw North Manaaki Whānau and local resource teachers to evaluate the current working model, to build on what worked well and eliminate what did not. From this, they have developed the Mihi Mai service. Mihi Mai is focused on ensuring better outcomes for whānau and tamariki, with an emphasis on sharing information about services which will benefit whānau and tamariki. The name Mihi Mai was gifted to the collective by Ngāti Hine to reflect the collaborative Māori-led kaupapa. Mihi Mai intends to fill a gap between statutory intervention, individual agencies and NGO service responses. It co-ordinates professionals, practitioners, and community members to support tamariki, rangatahi and whānau involved in the service.

Section 78 orders

Following the attempted removal of a pēpi in Hawke's Bay in 2019 under a 'without notice' section 78 order, there has been intense scrutiny of this practice. Recent case-file analysis shows that there has been a shift in our use of 'without notice' section 78 orders. Overall volumes of all section 78 orders (both with and without notice) have declined and we are now much less likely to apply for these orders on a without notice basis. For example, from July 2019 to end of June 2020, 95% of section 78 orders for unborn and new-born pēpi were made without notice compared to 35% for the period 1 September to 31 December 2020.

Reducing section 78 orders

To help reduce the use of section 78 orders, we have strengthened engagement with whānau through the early use of hui ā-whānau and/or other family meetings. In case-file analysis of section 78 care entries for pēpi between 1 September and 31 December 2020, hui ā-whānau were held in over 80% of cases prior to an application, compared to less than 25% of cases over the 1 July 2017 – 30 June 2019 period.

The use of section 78 custody orders continues to be a point of concern, with specific mention in the recent Future Direction Plan. While there has been a reduction of overall section 78 order numbers, there is still work to be done to improve practice in reducing the disparity for Māori, who have consistently been the subject of more than half of section 78 orders.

Number of tamariki Māori with section 78 orders

	FY 2018	FY 2019	FY 2020	FY 2021
# of all section 78 orders	1489	1171	623	412
# of section 78 orders for tamariki Māori	1029	801	369	253
% of the total number (Māori)	70%	68%	59%	61%

In addition, we have the following data available for the FY 2021 year, which further demonstrates that tamariki Māori are over-represented in all types of section 78 custody orders.

Section 78 notice types	FY 2021 - section 78 distinct individuals		
	Tamariki Māori	Other	Grand Total
section 78 On Notice custody order pending determination of proceeding	93	59	152
section 78 Without Notice custody order pending determination of proceeding	87	50	137
section 78(1A) On Notice custody order with no other proceeding	31	26	57
section 78(1A) Without Notice custody order with no other proceeding	42	24	66
Total	253	159	412

Youth Justice interventions prevent rangatahi entering the formal justice system

In **Taitoko (Levin)** we have partnered with local iwi Muaūpoko to deliver an early intervention programme, helping to prevent rangatahi from entering the formal Youth Justice system. In addition to providing Oranga Tamariki employed social workers who sit within the iwi, we also provide funding to enable Muaūpoko to directly employ two of their own youth workers.

The consent-based programme works with rangatahi from 12-17 years old who are at risk of entering the Youth Justice system. The programme's goal is to prevent reoffending and improve overall wellbeing. The delivery is driven by staff on a case-by-case basis, looking at the needs of the rangatahi, strengths within their whānau and the iwi, and what resources are available. Muaūpoko have been clear that a Whānau Ora approach must be taken when delivering this mahi.

The Oranga Tamariki employed social worker was required to complete Whānau Ora Navigator training, to ensure their work was in line with the kaupapa, tikanga and kawa of the local iwi.

Muaūpoko drive the relationship and approach with whānau, while the role of Oranga Tamariki is to enable and support them to ensure this programme is delivered to the benefit of the rangatahi. We have almost 20 rangatahi and their whānau engaged in the programme, delivering tailored whānau-led plans.

This has enabled some significant re-connection for rangatahi and whānau with their culture and identity. A father who recently returned from Australia and has two rangatahi on the programme was encouraged to attend an event with them on Waitangi Day and with ongoing support from staff has decided to register his rangatahi with the iwi, something he did not think he would ever do.

Mana Tamaiti objective 3:
Placing with whānau,
hapū and iwi



If removal from home is necessary, we will preference placements for tamariki and rangatahi Māori with members of their wider whānau, hapū, iwi or family group, who are able to meet their needs, including a safe, stable and loving home.

Achieving this objective is an essential part of our goal for Māori tamariki and rangatahi. Data collected over the last two years shows a small improvement.

Mana Tamaiti objective measure: % of tamariki Māori in an out of home placement for more than three months who are placed with whānau or Māori caregivers		
	FY 2020	FY 2021
% of tamariki Māori in an out of home placement for more than three months, who are placed with whānau	74.4%	76%
% of tamariki Māori in an out of home placement for more than three months, who are placed with Māori caregivers	8.6%	7.7%

Keeping whānau together

Keeping siblings together is a priority for us and we have established a new measure to reflect this.

Mana Tamaiti objective measure (new):	% of tamariki Māori in care who are placed with at least one other sibling who is also in care, as at 30 Jun 2021	
Number of tamariki in care who have siblings also in care	Number of siblings placed together	% of siblings in care with at least one of their siblings
1720	1312	76%

Whānau Care

Our Whānau Care partners work hard to ensure wherever possible tamariki and rangatahi who need care can be placed with whānau. In **Tāmaki Makaurau**, a primary focus for Whānau Care providers is tamariki or rangatahi who whakapapa to Ngāpuhi, as they make up the largest group in care within the region. At present, we are in the planning stage for an initiative called Ngāpuhi Waharoa, which is a collaborative approach between Tāmaki Makaurau mana whenua and Ngāpuhi, with an aim for tamariki or rangatahi in care in the region to either be returned home to Ngāpuhi (where suitable) or to remain in touch with whānau, hapū and iwi through whakapapa. We also have Te Whānau o Waipareira currently working to develop another Whānau Care framework in the region in conjunction with our Partnering for Outcomes team.

Our Whānau Care partnership in **Taranaki** with Te Atakura o Ngāti Ruanui is also under way. Ngāti Ruanui have been approved under section 396 to provide care to tamariki and rangatahi who whakapapa back to Ngāti Ruanui. Ngāti Ruanui tamariki and rangatahi in care have been identified as the initial focus of this partnership, with each caregiving situation reviewed and caregivers transitioning to becoming Ngāti Ruanui kaimārire if they wish (as opposed to Oranga Tamariki whānau carers). Ngāti Ruanui kaimārire are identified if tamariki or rangatahi are not living with whānau (or for purposes of respite). Non-kin/foster parents are also given the option to become iwi kaimārire.

Kairaranga ā-whānau

Kairaranga ā-whānau (kairaranga) are key in supporting our efforts to identify and engage whānau of tamariki and rangatahi Māori who have come to our attention. They work to connect our kaimahi with whānau and support whānau to be well informed and engaged in decision-making. They support their local sites with cultural competency and hapū, iwi and community relationships. Kairaranga respect the whakapapa of tamariki and rangatahi, embrace the concepts of whanaungatanga and contribute directly to reducing disparity for tamariki and rangatahi Māori.

Our kairaranga in **Canterbury** have identified that often when tamariki or rangatahi come to our attention, paternal whānau are disconnected from the process at the beginning. They have been working hard to ensure both maternal and paternal whānau are engaged in discussions, planning and decision-making, which often leads to finding more potential whānau placements for tamariki and rangatahi, if required. The role of kairaranga has been an invaluable addition to our kaimahi in Canterbury, who work with both social workers and directly with whānau to support a discovery or reconnection to their hapū, iwi and whakapapa.

Iwi and community partner kairaranga

Kairaranga can sit within Oranga Tamariki or with one of our iwi or community partners. When we recruit kairaranga, we often partner with mana whenua to ensure there's a connection between the incoming kairaranga and mana whenua from the start.

In **Waikato** we have a strategic partnership with Waikato Tainui to support their programme Mokopuna Ora. Their vision for Mokopuna Ora is "all Waikato mokopuna will thrive in a safe and nurturing whānau environment, further strengthened by their hapū and iwi whakapapa". Waikato Tainui have recently employed their own Pou Tiaki ā-Iwi who work in a similar role as kairaranga, to advocate for Waikato whānau in their engagement with us. The work done by Pou Tiaki ā-Iwi is already leading to a decrease of Waikato Tainui tamariki and rangatahi being taken into care. Those who have come into care, have been placed with whakapapa whānau.

In **Taranaki** our site team and Partnering for Outcomes is working with the Aotea branch of the Māori Women's Welfare League (MWWL) to establish a Kaiatawhai position. The Kaiatawhai will work to support whānau carers to care for tamariki and rangatahi who cannot live with their parents. This will strengthen care arrangements and help prevent these tamariki or rangatahi from entering care. MWWL are currently working to set up an iwi advisory group who will oversee this work.

Our work with Ngāi Tūhoe

Our strategic partnership with Tūhoe – Te Uru Taumata has seen us implementing the 'He Whānau protocol', to involve Te Uru Taumata in the early stages of assessment when whānau who have come to our attention whakapapa to Tūhoe.

Over the last 12 months we have worked together to support more than 40 whānau who whakapapa to Tūhoe.

Te Uru Taumata have worked hard to mobilise extended whānau to prevent entry of Tūhoe tamariki and rangatahi into care, which has been successful in all but a small number of cases. Whānau have been mobilised from as far away as Australia, coming home to care for their tamariki and rangatahi.

Bringing whānau home to their iwi and rohe is not without its challenges, as there is a recognition that sometimes they are coming home to a rohe with limited employment or other whānau not in a position to support them. We are also aware of the impact of whānau dependency on the Crown and are working with Te Uru Taumata to help enable whānau to support themselves sufficiently.

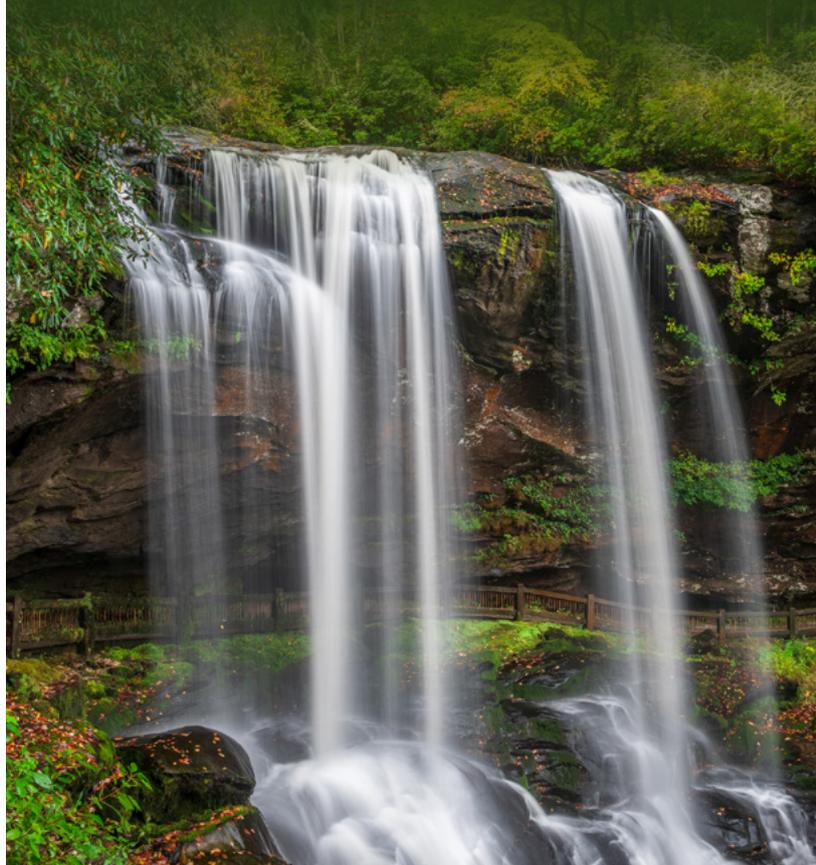
Tūhoe

The Strategic Partnership is important to Tūhoe, because Tūhoe is still designing a 'No Tūhoe child needing State care' approach and while it wants to learn from the experiences of Oranga Tamariki, Tūhoe has no plans to replicate any part of the Oranga Tamariki practice. What is learned, shared and built may not directly serve an Oranga Tamariki purpose, therein lies the need for a superior relationship and creative leadership to work through uncertainty and operate differently with mandate. Thus, the change in Chief Executive disrupted the building of that trust and confidence. Gratefully, Oranga Tamariki operational teams have continued to grapple with our differences, positive that such exploration will produce new and real experimental grounds to test out.

During the period, we have been overwhelmed even lost on occasion struggling to be helpful to each other; make sense of language; search out respective strengths and then find entry points. Several real live cases have distracted from design approach, albeit offering important learning in the mix. The sincerity of debate yields frustration, confusion and break-through – the stuff of real progress.

If a true shift toward Iwi Māori leadership is preferred, then Tūhoe would like to contribute to the values competencies of future CEs and senior appointments, to help ensure a successful sense of partnership.

Kirsti Luke, Chief Executive, Te Uru Taumatua



Mana Tamaiti objective 4: Supporting identity and belonging



We will support tamariki Māori in custody of the Chief Executive to establish, maintain or strengthen their sense of belonging, through cultural identity and connections to whānau, hapū and iwi.

Tamariki and rangatahi have told us that whānau is where they look for love, acceptance, belonging and connection to their culture and whakapapa.

Providing opportunities to learn about whakapapa and culture and supporting contact with whānau are priorities for Oranga Tamariki (*Te Mātātaki 2021*).

We have set up a number of Mana Tamaiti Objective Measures to gauge our progress on how well we are meeting this objective.

Mana Tamaiti objective measure: % of tamariki Māori aged 10-17 who are in touch with their whānau as much as they want to be	
FY 2020	FY 2021
71%	73%
FY 2021 results report on the first full national survey (Te Tohu o te Ora). Of tamariki and rangatahi Māori participants, 73% reported that were in touch with their birth whānau as much as they wanted to be; 3% responded as "I don't want to" be in touch.	

Mana Tamaiti objective measure: % of tamariki Māori who have identified an iwi affiliation	
FY 2020	FY 2021
84%	89%

Mana Tamaiti objective measure (new): % of tamariki Māori with an identifiable hapū	
FY 2020	FY 2021
-	9%
This is a new measure and though the percentage is very low we are determined to move beyond just recording iwi. There is new understanding within Oranga Tamariki of the significance of recording hapū for tamariki and rangatahi Māori and we will continue to place emphasis on the recording of this information in the future.	

Supporting tamariki and rangatahi Māori to learn about their culture

Culture is integral to tamariki and rangatahi developing their sense of identity and belonging. Cultural methods of support and healing are vital to tamariki, rangatahi and their whānau who have been involved in the care and protection system. Our partnerships with iwi, hapū and Māori organisations are fundamental to us being able to support tamariki and rangatahi Māori to learn about their culture.

Mana Tamaiti objective measure: % of tamariki and rangatahi Māori aged 10-17 who have the opportunity to learn about their culture	
FY 2020	FY 2021
80%	79%
FY 2021 results report on the first full national survey (Te Tohu o te Ora). Of tamariki and rangatahi Māori participants, 79% reported that they were provided with an opportunity to learn about their culture; 4% responded as "never" having had an opportunity, while 49% said "yes definitely".	

In **Taranaki** we partner with Te Atakura who hold whanaungatanga hui to ensure tamariki and rangatahi with high and complex needs remain connected with their whānau, hapū, iwi and culture. Kaimahi use Māori spiritual healing approaches with tamariki and rangatahi to help with Te Taha Wairua (spiritual) and Te Taha Hinengaro (mental and emotional) needs and mirimiri (therapeutic massage) and rongoā Māori (traditional Māori medicine) to help with other ailments.

In **Te Tai Tokerau**, our Te Kaipara Services for Children and Families recognised the need for supporting young people in their community through engagement in the arts. A music, art, craft and kapa haka programme was developed to encourage and enable creative expression, a sense of belonging, and connection with te ao Māori, Pacific, and Tauīwi cultural practices, stories, and traditions. Māori performing arts are full of expression that merges culture, performance and creativity. They are used to tell the stories of the past, connect with diverse audiences, and encourage self-exploration.

In **Tokoroa**, caregivers have been financially supported to take tamariki and rangatahi home to visit their marae, urupā, maunga and extended whānau. These trips have been invaluable experiences for tamariki and rangatahi and in some cases have either reconnected them to their whakapapa and culture or helped them to discover it. Rangatahi especially have likened these trips to self-discovery journeys that help them find their place in the world. We have also helped fund Kirikiriroa Family Services in **Hamilton** to deliver packages of care, which have included resources to help keep whānau connected culturally.

Entering the youth justice system can be a traumatic experience, leaving tamariki and rangatahi questioning their identity.

Auckland City Youth Justice works to support the Youth Inclusion Programme (YIP) through Ruapōtaka Marae, working with tamariki and rangatahi in the youth justice system who need support connecting with their culture. The programme runs for eight weeks and uses whanaungatanga, whakapapa and tikanga to connect them to their hapū and iwi. We have also been able to support the marae to purchase a waka ama, enabling them to run the Tāwhiritia tō Mana programme, a waka ama centred programme for rangatahi and their whānau.

Searching for whakapapa

We use whakapapa to identify and find suitable placements for tamariki and rangatahi who come to our attention, and to help them stay connected and understand where they come from and who they are. To ensure accuracy of whakapapa, we work with our partners who are the experts.

Mana Tamaiti objective measure (new):

% of tamariki Māori, of those who have a current plan, for whom the needs for establishing, maintaining or strengthening connections with their hapū and/or iwi have been addressed.

FY 2021

41%

In a sample case review, out of 315 cases, 129 cases had evidence that within their plans, actions were taken for establishing, maintaining, or strengthening connections with their hapū and/or iwi.

Mana Tamaiti objective measure:

% of tamariki and rangatahi Māori aged 10-17 who know their whakapapa

FY 2020

FY 2021

59%

59%

FY 2021 results report on the first full national survey (Te Tohu o te Ora). Of tamariki and rangatahi Māori participants 59% reported that they knew about their whakapapa; 2% didn't know what whakapapa meant, while 30% said "yes definitely" they knew their whakapapa.

Mana Tamaiti objective measure (new):
% of tamariki and rangatahi Māori where important connections or contact arrangements have been identified with their hapū and iwi

FY 2021

39%

In a sample case review, out of 323 cases, 126 cases reviewed had evidence that connections or contact arrangements have been identified for important members of hapū and iwi.

In the **Eastern Bay of Plenty** we consult with Te Pūkāea o te Waiora to help ensure whakapapa for tamariki or rangatahi who have come to our attention is correct. A Ngāti Awa staff member joins us on site once a week and takes part in consults to ensure we identify and record correct whakapapa for tamariki and rangatahi who have come to our attention.

This approach is similar for tamariki and rangatahi who whakapapa to Ngāi Tahu. In the **Lower South Region**, Care Clinics are being set up in partnership with Tiaki Taoka, where work is being completed to ensure tamariki and rangatahi are able to access, understand and connect back to their iwi. We further support this work by providing two Oranga Tamariki social workers to co-locate with Tiaki Taoka onsite, to provide efficient support and service.

Support for caregivers

We understand that to ensure tamariki and rangatahi Māori who are unable to live with their parents are cared for appropriately, we need to support those who care for them.

In **Tāmaki Makaurau** the Caregiver Recruitment Support team and the Partnering for Outcomes team have been working with Youth Horizons Trust/Kia Puāwai, Papakura Marae, Te Whare Ruruhau o Meri Trust, Te Iwi o Ngāti Kahu Trust and Te Kāhui Mana Ririki Trust to deliver programmes to caregiving whānau in their region. These programmes draw on mātauranga Māori and, importantly, give caregivers the training, knowledge, and tools to help address trauma in a holistic way with tamariki and rangatahi in their care. They work to address intergenerational trauma, trauma in the context of colonisation and the experience of trauma through a te ao Māori lens.

We also work to support caregivers in **Wellington** to enable them to ensure tamariki and rangatahi in their care learn about their whakapapa and make connections to their hapū and iwi. Te Rūnanga o Toa Rangatira have allocated co-ordinators who work closely with caregivers, Oranga Tamariki social workers and whānau to identify whakapapa connections for tamariki and rangatahi Māori.

Improving cultural capability and competence amongst kaimahi

Having kaimahi who are culturally competent and capable is critical to enable kaimahi to support tamariki and rangatahi to establish, maintain and strengthen their sense of belonging and identity.

We are supporting our kaimahi by investing in opportunities where they will learn how to use their cultural capability to better understand and engage with tamariki, rangatahi and whānau.

In **Ikaroa-Rāwhiti** we have done this through:

- Regional noho marae and planning days – Local iwi facilitate and lead, to ensure our kaimahi learn tikanga and customs from the rohe they work within. Our kaimahi learn local history, kawa, te reo, waiata and mōteatea, which they can use as tools when working with whānau.
- The Wall Walk (the impact of colonisation on Māori Crown relations in Aotearoa) – this teaches our kaimahi the history and impact that colonisation has had on Crown relations with Māori and on Māori culture, prosperity, language, and people. This is often an emotional journey for our kaimahi and brings into the picture how tamariki and rangatahi are still being affected by the history of their people and our country.

Whakamana Tangata – A Māori-centred practice approach for Youth Justice residences

Taku Mana, tō Mana, tō tātou Mana

Over the last two years all Youth Justice residences have moved to adopt a Māori-centred practice approach, Whakamana Tangata. The name describes the intention to build and embed social processes and norms that facilitate the restoration of people's mana, promoting their wellbeing in holistic and culturally meaningful ways.

Whakamana Tangata is a practice approach specifically developed for our Youth Justice residences based on and informed by Māori values (ara tikanga, mana, tapu, mauri ora, and piringa) and restorative principles (relationships, respect, responsibility, and repair). It has been created in collaboration with Māori academics, Māori practitioners and restorative practice/justice professionals.

The indigenous values and restorative principles of Whakamana Tangata provide a framework to influence the relationships and interactions between kaimahi and rangatahi. The values provide guidance on how to develop positive relationships together, and with strategies to respond to events that take place in the unit or the residence that create harm. As a bicultural practice approach, it forms a 'cornerstone' for youth justice residential practice as it provides the foundation to support a range of therapeutic, educational, health, and cultural interventions and supports. Whakamana Tangata supports practice that is both preventative and restorative in its focus.

Integrating te ao Māori values into day-to-day residential life provides the basis of a 'culture of care' where rangatahi are encouraged, and expected, to take responsibility for their thoughts, attitudes, actions, and behaviour. This is the preventative element of the approach. The restorative element is rangatahi, with support from kaimahi, being accountable for repairing their social connections after incidents of harm. These two elements combined restore the mana of those involved.

Whakamana Tangata enacts the intent of Section 7AA within a residential setting and complements the National Care Standards. It has the potential to be used during transition of rangatahi back to their whānau and community. This presents an opportunity to repair harm caused by offending and is another way to restore mana.

Whakamana Tangata was created and piloted at Te Maioha o Parekarangi and developed with Te Arawa kaumatua.



Mana Tamaiti objective 5: Leaving care or custody –



We will support, strengthen and assist tamariki Māori and their whānau to prepare for their return home or transition into the community

Preparation for transitioning to independence

Before leaving care, eligible rangatahi are entitled to be referred to transition support services, supported to understand their entitlements when they leave care or custody, and supported to plan for how they will continue to develop skills and find resources to thrive in the future as independent adults. While engagement with the transition support service is not compulsory, all eligible rangatahi are made aware of their entitlement.

Mana Tamaiti objective measure:
% of eligible rangatahi Māori referred to a Transition worker³

FY 2020	FY 2021
40%	58%

In **Canterbury** we ensure all eligible rangatahi have the opportunity to be referred to transition support services. We have 12 providers in the region who cover a large geographical area from Aoraki through to Waitaha. There is a mix of providers, including three Māori providers (Te Rūnanga o Ngā Maata Waka, Purapura Whetu Trust and Te Ngāi Tūāhuriri Rūnanga), to ensure we can support the rangatahi who want transition support and also provide them with a choice of which transition worker they would like to help support them. We have ‘champions’ across all our service lines who champion our transition work on site. They also help up-skill our other kaimahi so that we have more staff with the knowledge and ability to support rangatahi exiting care.

In **Taranaki**, the Transition to Independence Family Group Conference Coordinator uses the tikanga of poroaki to celebrate the closure of an Oranga Tamariki care order or living arrangement to signify a ‘handing back’ of rangatahi to the care of their whānau. Rangatahi have fed back positively about their experiences of poroaki on marae to re-engage them into the care of their whānau. The day is spent engaging in whakawhanaungatanga and fun activities and ends with a hākari (feast). For whānau, this has been considered the beginning of the process to heal the mamae experienced through having their tamariki removed and then returned. Similar practice has been used in **Taupō-Taumaranui** and **Wellington**.

Working with transition support partners

In order to achieve the best delivery of transitions support for tamariki or rangatahi exiting care we need to partner with iwi, hapū and local community providers to ensure we can prepare them well to support themselves in their adult life.

In **Te Tai Tokerau**, Waitomo Papakāinga delivers the initial phase of transition support to tamariki and rangatahi in Te Hiku. Part of establishing their service involved their participation in a joint regional hui with transition service providers across **Te Tai Tokerau and Tāmaki Makaurau**. Through the transitions hui, providers began conversations around how to connect tamariki who whakapapa to Te Tai Tokerau back to their whānau and whenua. Oranga Tamariki service designers were invited by Waitomo Papakāinga to identify solutions that meet the needs of rangatahi in Te Hiku.

In **Whangarei**, Te Hau Āwhiowhio o Ōtāngarei have opened a supported accommodation home to support rangatahi as they transition into adulthood. Their supported accommodation home has an onsite house mum who provides holistic support as young people navigate their way into the community as adults.

In the **Lower South region**, we are working with Ōtakou Health Ltd to ensure that tamariki Māori who are transitioning out of care have an iwi-based choice for their transition service. This has led to the development of a supported accommodation service and the expansion of transition service workers.

³ The definition of this measure has changed. In the previous report, it described the % of rangatahi Māori who had been referred relative to the total number of referrals. This has now changed to reporting the % of eligible rangatahi Māori who have been referred relative to the total number of rangatahi Māori eligible to be referred.

Transitioning out of Youth Justice residences

Planning to exit or transition from a youth justice residence starts the day rangatahi enter custody. This is because we want them to know the residence is where they are now because of their actions but, with the right support, institutionalisation does not have to be their future. To prepare them for leaving, transition hui with rangatahi, their whānau, hapū, iwi and community support services are held regularly during their time in custody. In these hui, we work together to understand what is needed from all parties to support a successful and sustainable transition out of residence.

Once those needs are identified, a plan including support services is written and delivered. Leadership throughout the hui is encouraged from the rangatahi in custody and their whānau. We work hard to support them in their decision-making and to provide advice and guidance on solutions that might be appropriate. We work closely with rangatahi when in custody, to understand their aspirations upon leaving and ensure they have access to all the right resources and support. Through this work, we can achieve a successful transition back to their whānau and community.

Mana Tamaiti objective measure: % of tamariki Māori referred to/for another Youth Justice FGC in the 6 months following release	
FY 19/20	Jul – Dec 2020
63%	60%

Re-entry into care

Although we work hard to exit tamariki and rangatahi out of care either to whānau or into the community with relevant support, some tamariki and rangatahi return to care for a variety of reasons.

Overall tamariki Māori exiting out of home care placements, either returning home or transitioning to the community, re-enter these placements at a rate of 21%. Exits of younger tamariki appear more successful as they re-enter at a much lower rate than older age groups.

In **Te Hiku** together with Te Kahu Oranga Whānau we have created an early assessment model, driven by the desire to achieve better outcomes for tamariki and their whānau, that involves a daily triage meeting to review reports of concern. Our partners are part of the decision-making kaupapa. The pathways from the triage meeting include referrals to partner and other community service providers and joint working groups between statutory and community social workers. Situations requiring activation of the Child Protection Protocol⁴ are co-worked by Police, Oranga Tamariki and Te Kahu Oranga Whānau partners. The role for the partners is to remain involved and provide awahi for whānau. This work helps to prevent re-entry to care if we can set tamariki and whānau up with the right support first time round.

Mana Tamaiti objective measure (new): Number and % of tamariki Māori exiting out of home placements in Jan 2020 – June 2021 who re-entered an out of home placement			
Age group	Exit	Re-entry	Re-entry %
0 – 4	354	30	8%
5 – 9	344	40	12%
10 – 14	497	152	31%
15	136	48	35%
16	118	39	33%
17	108	24	22%
Total	1557	333	21%

⁴ When a case of potential abuse, neglect or harm may be a criminal offence, we must work together with Police to investigate. The Child Protection Protocol (CPP) is the process that we follow.

Measuring the impact of what we've done

Working with our strategic partners we are starting to see a reduction in the number of reports of concern and a reduction in tamariki and rangatahi Māori entering care. This data can be viewed in Appendix One. Though it is early days we are hopeful that this highlights the potential of these partnerships and our goal of improving outcomes for tamariki and rangatahi Māori.

Identifying and measuring disparities and disproportionality across the care and protection system will help determine the impact we are making for tamariki, rangatahi and whānau Māori. In Appendix Two we show a summary of some of the data collected for the past 5 years.

This data shows that though tamariki and rangatahi Māori still account for more than half the children in each step of the system, we can see a steady decrease, with the year to June 2021 showing the lowest entries to care of the previous five years.

In Appendix Three we have data from the Children's Wellbeing Model that shows early adulthood outcomes, comparing outcomes for those who have had a care placement with those who have not. This data shows that Māori tend to have worse wellbeing outcomes than non-Māori regardless of care placement, but the disparity in wellbeing outcomes is less for those with care experience than the rest of the population

Appendix Four gives some further explanations about data caveats and considerations.



Anga Whakamua. Looking forward

A little over a year on from our first report, we acknowledge that we are still in the early stages of understanding how to implement, report on and monitor our obligations under section 7AA. However, this report signals we are another step towards that.

The last 12 months have seen us establishing the foundation we need to build on to achieve improved outcomes for tamariki and rangatahi Māori, year on year. We are seeing improvements, such as:

- a decreasing number of tamariki Māori entering care
- a drop in section 78 orders for emergency removal of tamariki Māori
- more tamariki and rangatahi staying in the care of their whānau, hapū or iwi
- more tamariki and rangatahi connecting to their whakapapa and embracing te ao Māori
- more partnerships with iwi and Māori.

Although we are on the right track there is a lot more work to be done.

To better enable us to meet our practical commitment to Te Tiriti, over the next year under the Action Plan we will have a particular focus on strengthening partnerships, transferring resources and enabling iwi and community decision-making and responsibility. We will increase the cultural competency of our kaimahi, including establishing a te ao Māori practice foundation and capability. Oranga Tamariki is committed to partnering with iwi, hapū and Māori organisations to find the most appropriate care for our tamariki and rangatahi who need it.

We want to ensure New Zealand is the best place in the world to be a tamaiti.

We look forward to reporting on further progress next year.



Appendix One: Strategic partners data

The timeseries diagram below shows:

- the number of all tamariki Māori in the care and protection system
- the number of those tamariki Māori who have a whakapapa connection to at least one of six of our strategic partners.

For example, in the 2021 financial year 40,049 reports of concern were received by Oranga Tamariki, representing 27,751 unique tamaiti Māori. Of these, 15,699 reports of concern were for 10,435 unique tamaiti Māori who have a whakapapa connection to at least one of six of our strategic partners. Oranga Tamariki can receive multiple reports of concern for the same tamaiti in the same year, either for the same issue or separate issues. Similarly a tamaiti Māori may have multiple care and protection events of the same type in the same year.

Please note that this data only measures a recorded affiliation to a strategic partner and does not necessarily indicate active engagement.

Between 2017 and 2021 financial years, we have seen the following results for tamariki Māori who whakapapa to our strategic partners:

- a reduction in the number of reports of concern received, in turn resulting in fewer assessments
- a reduction in the number of tamariki Māori entering care
- a reduction in the total number of tamariki Māori in care

While too early to draw firm conclusions, the reduction in the number of tamariki and rangatahi Māori entering care who have a whakapapa connection to our strategic partners may be highlighting the potential impact of these partnerships. Ngāi Tahu, Ngāpuhi, Waikato-Tainui, Ngāi Tūhoe, Ngāti Kahungunu and Ngāti Toa/Te Ātiawa strategic partners were the only ones identifiable in the data.

Reported to Oranga Tamariki

Strategic partners



All Māori



■ Distinct Tamariki ■ Total Number

Assessment/Investigation

Strategic partners



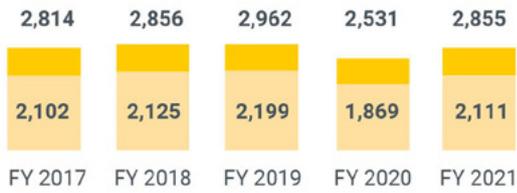
All Māori



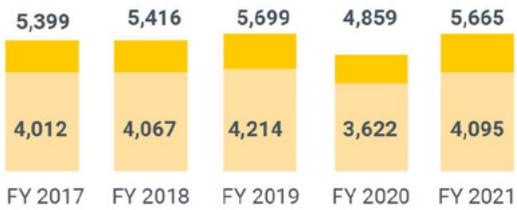
■ Distinct Tamariki ■ Total Number

Family Group Conference

Strategic partners



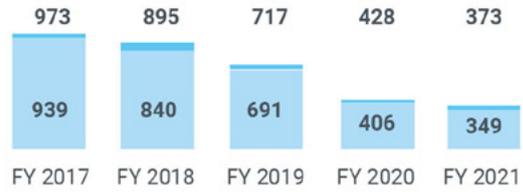
All Māori



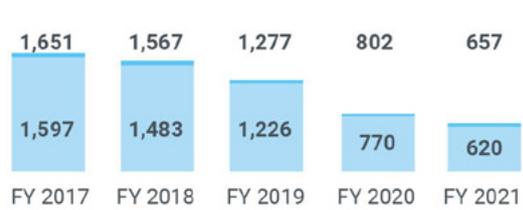
Distinct Tamariki Total Number

Entered Care

Strategic partners



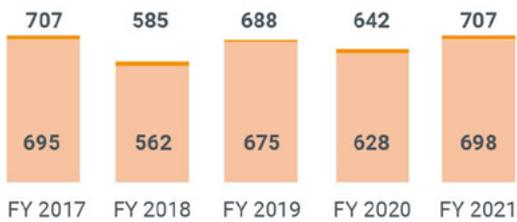
All Māori



Distinct Tamariki Total Number

Exited care

Strategic partners



All Māori



Distinct Tamariki Total Number

Tamariki in care

Strategic partners



All Māori



Tamariki in care as at June 30 in each year

Appendix Two: Disparity at each point in the Care and Protection System

The graphs below show the number of unique tamariki involved in each step of the care and protection system and the ratio of tamariki Māori to non-Māori tamariki.

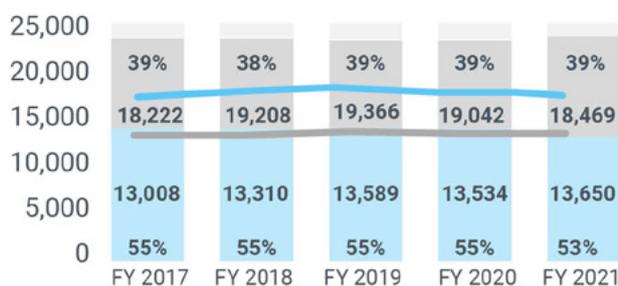
■ Māori ■ Non-Māori

Distinct reports of concern



Over the last 5 years, the number of Reports of Concerns (ROCs) made to Oranga Tamariki has been decreasing, but the proportion of reports received for Māori has remained at approximately 50%. The disproportional number of reports received for tamariki Māori contributes significantly to the disparity seen across the following decision points in the Care and Protection system.

Distinct referrals for assessment

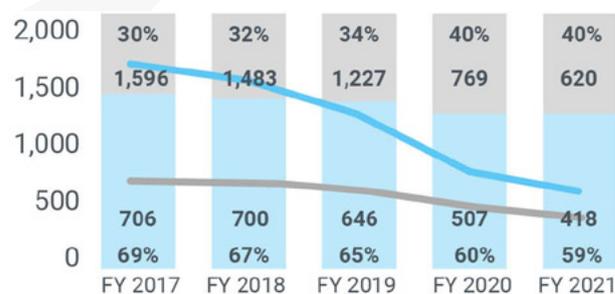


The number of tamariki referred for further assessment has varied over the last 5 years. The number of referrals for both tamariki Māori and non-Māori increased slightly around FY 2018/FY 2019, but for the most part have decreased since FY 2019.

The data provided cover the last five years, from 1 July 2016 (the start of FY 2017, nine months prior to the establishment of Oranga Tamariki) to 30 June 2021.

At a high level, the data show that in all years tamariki Māori still accounted for more than half of the children in each step of the system. However, since the establishment of Oranga Tamariki, the number of tamariki Māori entering care is steadily decreasing and the year to June 2021 saw the lowest entries to care of the previous five years.

Distinct entries to care



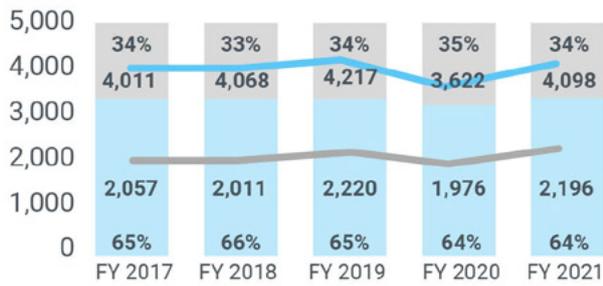
In all years, tamariki Māori accounted for more than half of all children entering care. The number of tamariki Māori entering care was consistently higher than non-Māori. However, the number and proportion of tamariki Māori entering care has decreased the past few years.

Distinct tamariki in care as at 30 June



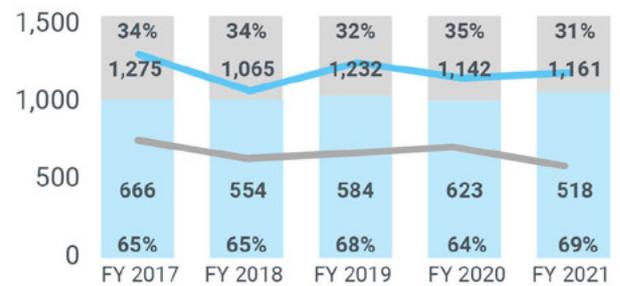
The overall care population increased over the years to FY 2019, at which point it began to decrease. The increase was driven by an increase in the number of tamariki Māori in care, while the number of non-Māori children remained fairly constant.

Distinct Family Group Conferences



Significantly more FGCs are convened for tamariki Māori than non-Māori. However, in FY 2020 there was a significant drop in the number of FGCs for tamariki Māori, which was potentially driven by COVID-19 restrictions. As a proportion, the percentage of FGCs being held for tamariki Māori has remained fairly stable the past few years.

Distinct exits from care



In all years, tamariki Māori accounted for more than half of children exiting care, with their share generally increasing. During FY 2020 and FY 2021 the total number of exits was larger than the number of entries, leading to a reduction in the number of tamariki in care.

Appendix Three: Measuring broader outcomes

The Children's Wellbeing Model in the Stats NZ Integrated Data Infrastructure (IDI)⁵ can be used to explore broader early adulthood wellbeing outcomes for Māori and non-Māori, and how these compare for those with or without care and protection involvement.

Investigating early adulthood outcomes (over ages 17-21) required older birth cohorts born between 1993-1997 to be used.

As such any of these individuals who came into contact with the care and protection system would have dealt with Child, Youth and Family rather than Oranga Tamariki. Not enough time has passed since Oranga Tamariki was established to investigate early adulthood outcomes for tamariki with more recent involvement.

The following table indicates the proportion of a population that had a particular wellbeing indicator split by whether they had a care and protection placement in their lifetime and if they were Māori or not. Generally red highlighting indicates a group fares worse than others and blue that they fare better.

Wellbeing Indicator	Care Placement		No Care Placement	
	Māori	Non-Māori	Māori	Non-Māori
Education and employment				
Enrolled in tertiary course for some/all of the period - non-bachelor level	67%	60%	56%	40%
Enrolled in tertiary course for some/all of the period - bachelor level	5%	9%	22%	49%
Highest level qualification is NCEA level 2+ or NZQA equivalent	48%	53%	74%	87%
Not in employment, education and/or training for some/all of the period	91%	84%	72%	51%
Benefit status				
Received a main benefit for some/all of the period	87%	79%	52%	23%
Proportion of adult lifetime (ages 18-21) supported by main benefit - 75%+	23%	24%	6%	2%
Proportion of adult lifetime (ages 18-21) supported by main benefit - 50-75%	26%	20%	10%	3%
Health				
Had Emergency Department contact(s) over the period	75%	72%	59%	45%
Had hospitalisation over the period	59%	55%	42%	31%
Had potentially avoidable hospitalisation over the period	11%	10%	7%	5%
Had mental health service provider contact/treatment or received a mental health related prescription over the period	58%	59%	28%	24%
Had substance usage related provider contact /treatment over the period	38%	28%	12%	5%
Justice				
Involved in offence(s) over the period	67%	53%	34%	16%
In remand or received a prison sentence over the period	24%	13%	3%	1%

⁵ These results are not official statistics. They have been created for research purposes from the Integrated Data Infrastructure (IDI) which is carefully managed by Stats NZ. For more information about the IDI please visit <https://www.stats.govt.nz/integrated-data/>.

Other indicators				
Female young person had first child before age 20	17%	14%	9%	2%
Lived in social housing for some/all of the period	31%	21%	14%	6%
Involved in Police recorded victimisation over the period	28%	25%	14%	10%

Wellbeing outcomes tend to be worse for those who have had a care placement in their life than the rest of the population. This may also be related to the circumstances in a young person's life which led to the need for care and protection.

A greater proportion of Māori tend to have worse wellbeing outcomes than non-Māori regardless of whether they have had a care placement in their lives or not. However, the disparity in wellbeing outcomes for Māori compared to non-Māori appears to be less for those with care experience than the rest of the population.

While those with a care placement experience poorer wellbeing outcomes, the difference between Māori and non-Māori is not as pronounced. Possibly this implies that the circumstances in an individual's life which led to them needing a care placement could be a strong factor in early adulthood outcomes and ethnicity alone is not as strong a factor.

It may also speak to the additional support and services a tamaiti may receive while in care.

Appendix Four:

Data caveats and considerations

Ethnicity data is based on all ethnicities recorded for a child or young person. In most cases the family/whānau have identified the ethnicity, and in some cases Oranga Tamariki may have identified the ethnicity. Ethnicity of children and young people who have not progressed past a report of concern has been identified by the person(s) making the report of concern and has not been verified by the family/whānau.

Ethnicity recording changes over time and improves the more we are involved with a child. For example, where a child has been reported to us, but does not progress further through our system, we may never know or capture their ethnicity. This can result in ethnicity being reported as 'not specified'. Conversely, as a child progresses through the system their recorded ethnicities can change as further information is gained. Due to the continuous improvement in ethnicity recording over time, numbers, rates and percentages associated with a particular ethnicity may differ from those previously published. Grand totals however remain the same.

Changes in reporting practice for the non-Māori ethnicity category can cause variations from previously published data. Those with a 'not specified' ethnicity were once categorised as non-Māori given that no indication of Māori ethnicity was recorded. Practice has since changed to exclude those with a 'not specified' ethnicity from the non-Māori category as this could not be verified.

Operational data changes can also result in variations from previously published data. Whilst most grand totals of previously published data will remain the same, such as numbers of children in care, some numbers can only be sourced from operational data which is subject to change. In particular, entries and exits from care can be affected by changes in operational data and so slight variations from previously published data or measures can occur.





**ORANGA
TAMARIKI**
Ministry for Children