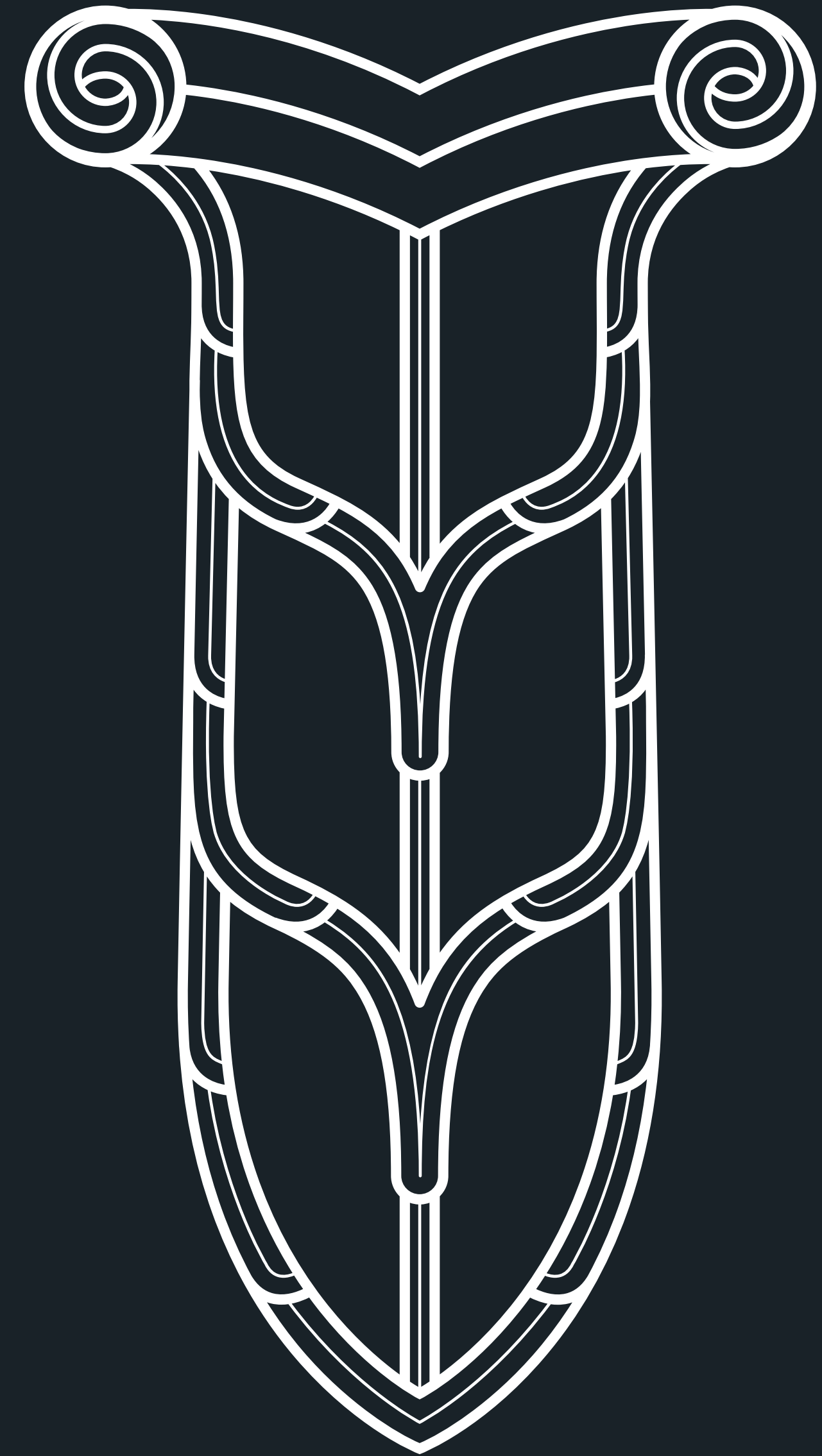


# Te Mātātaki 2023

**Findings from Te Tohu o te Ora 2021/2022**  
Survey of tamariki and rangatahi experiences in care



Aurora Centre, 56 The Terrace, Wellington.

The Voices of Children and Young People team at Oranga Tamariki—Ministry for Children supports the organisation to understand and respond to the experiences, needs and aspirations of tamariki and rangatahi.

**Email**

voices@ot.govt.nz

**Author**

Oranga Tamariki Voices of Children and Young People Team.

**Published**

August 2023

**ISBN**

978-0-473-66423-7

**Citation guidance**

This report can be referenced as: Oranga Tamariki Voices of Children and Young People Team (2023). *Te Mātātaki 2023*. Wellington, New Zealand: Oranga Tamariki—Ministry for Children.

**Copyright**

This document *Te Mātātaki 2023* is licensed under the Creative Commons Attribution 4.0 International License <http://creativecommons.org/licenses/by/4.0/>.

Please attribute © New Zealand Government, Oranga Tamariki—Ministry for Children 2023.

**Disclaimer**

Oranga Tamariki has made every effort to ensure the information in this report is reliable but does not guarantee its accuracy or accept liability for any errors.

**Acknowledgements**

The Voices of Children and Young People team wish to acknowledge all tamariki and rangatahi who took part in the survey – thank you for sharing your voices and experiences with us.

Special acknowledgement to the social workers and youth workers who supported tamariki and rangatahi to participate.

We acknowledge the contribution of the members of the 2018-20 and 2020-22 Oranga Tamariki Youth Advisory Groups in helping us to identify priorities for action and continuing to advocate for improving the experiences of tamariki and rangatahi in care.

Thank you to Oranga Tamariki staff who assisted us in shifting to a digital survey platform, and to all kaimahi who assisted with delivery of the survey.

We also appreciate those who assisted with peer review of this report and who have supported the establishment and endorsement of tangible commitments based on the findings.

Ngā mihi nui ki a koutou.



Te Kāwanatanga o Aotearoa

Te Mātātaki 2023

# Foreword from Hon Kelvin Davis, Minister for Children

Me aro ki te reo o te tamaiti,  
he kura huna, he taonga.

I state this often and in a variety of forums, and will continue to do so, because this Government is committed to making Aotearoa the best place in the world for tamariki and rangatahi. I came into politics, and became the Minister for Children, because I want to make a difference not just for tamariki today, but for their uri (descendants).

Over the last few years there have been many 'expert' reviews of Oranga Tamariki, looking at where change is needed and how the organisation can be truly tamariki- and whānau-centred.

Tamariki and rangatahi are also experts; they are expert in their own lives and experiences and provide an important and unique voice as whānau members.

Te Tohu o te Ora provides an opportunity for tamariki and rangatahi to share their experience of care, and ensure their voices and wellbeing are at the heart of everything Oranga Tamariki does.

While the number of tamariki and rangatahi in care has dropped during the past few years, we need to continue to strive to do better for those that are still in care. Already, I see a fundamental shift in Oranga Tamariki towards practice that is based on the rights of tamariki and whānau, and the relationship Oranga Tamariki builds with them.

This is the second time Te Tohu o te Ora has been offered and I would like to acknowledge and thank the tamariki and rangatahi who chose to take part. They freely made time to participate to help improve the lives of all tamariki and rangatahi who have contact with Oranga Tamariki.

I also want to acknowledge and thank the kaimahi, whānau and caregivers who supported these tamariki and rangatahi in taking part.

For change to occur, we all need to step up and work together as part of communities that care for our tamariki.

*Te Mātātaki 2023* reflects tamariki and rangatahi in care stepping up to be part of this change, let's not let them down.



A handwritten signature in blue ink that reads "Kelvin Davis".

Hon Minister Kelvin Davis

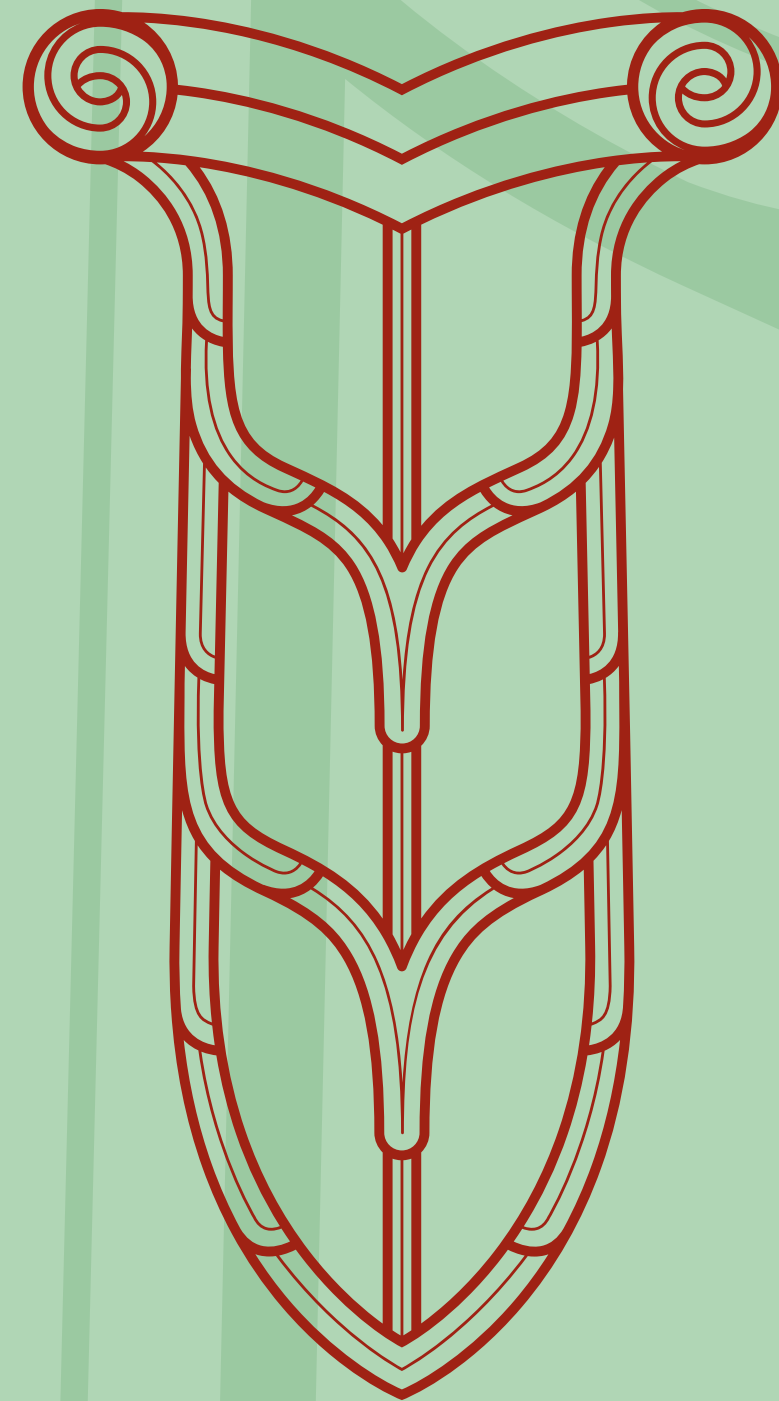
# Table of contents

<b>SECTION 1: Introduction</b>	5
Introduction	6
Te Tohu o te Ora 2021/2022	6
Approach to this report	6
Te Tohu o te Ora principles	7
Survey and report identity	8
<b>SECTION 2: Survey Approach</b>	9
Survey population	10
Survey delivery	10
Questionnaire	10
Participation	10
Analysis	11
<b>SECTION 3: Survey Results</b>	12
Summary of responses	13
Responses by question	14
Summary of subgroup differences	18
Comparison between year 1 (2019/2020) and year 2 (2021/2022)	19
<b>SECTION 4: Oranga Tamariki Response</b>	20
Progress since <i>Te Mātātaki 2021</i>	21
<i>Te Mātātaki 2023</i> commitments	22
A commitment to lift participation in Te Tohu o te Ora	23
<b>SECTION 5: Closing Comments</b>	24
<b>SECTION 6: Appendices</b>	26
Appendix 1: Questionnaire design	27
Appendix 2: Overview of changes between year 1 (2019/2020) and year 2 (2021/2022)	30
Appendix 3: Survey strengths and limitations	31
Appendix 4: Survey questionnaire	32
Appendix 5: Summary of subgroup differences	33
Appendix 6: Actions and progress to improve <i>Te Mātātaki 2021</i> priority areas	34
<b>SECTION 7: Glossary</b>	36

## SECTION 1

---

Te Mātātaki 2023



# Introduction

# Introduction

*Te Mātātaki 2023* presents findings from year 2 of Te Tohu o te Ora (2021/2022) – a recurring survey conducted by Oranga Tamariki—Ministry for Children (Oranga Tamariki) that seeks to better understand the experiences of tamariki and rangatahi in care.

Te Tohu o te Ora provides a mechanism for Oranga Tamariki to:

- hear from tamariki and rangatahi themselves about how they are doing while in care
- track changes over time in their collective experiences
- identify system improvements and drive changes to policies, practices and services based on what we have heard.

The survey is intended to be a census, to offer as many tamariki and rangatahi as possible the chance to have their voices heard. It was designed with input from tamariki and rangatahi to ensure it focuses on aspects of care experiences that are important to them.

## Te Tohu o te Ora 2021/2022

Te Tohu o te Ora was delivered for the first time in 2019/2020 (year 1), with findings presented in *Te Mātātaki 2021*.<sup>1</sup> The survey was delivered for the second time in 2021/2022 (year 2) across an eight-month fieldwork period from November 2021 to August 2022.

The same questionnaire was used in both instances, however, in year 2 the mode changed from pen-and-paper to a digital tool and was delivered on kaimahi laptops. The shift to digital, which required new design and user-testing with tamariki, rangatahi and kaimahi, enabled a more engaging survey and more efficient data collection and monitoring.<sup>2</sup>

During year 2, 1,035 tamariki and rangatahi in care were offered the opportunity to participate and 803 chose to take part. These numbers are lower than the response rate in year 1, reflecting that the survey was being delivered during the Omicron outbreak of the COVID-19 pandemic, in an environment of significant organisational change.

The lower response rate reduces our confidence in the representative nature of the data and the strength of conclusions that can be drawn, particularly when compared to the high response rate of the inaugural Te Tohu o te Ora survey.<sup>3</sup> However, it does not diminish the importance of the 803 voices of tamariki and rangatahi we heard from, or the opportunity and responsibility Oranga Tamariki has to learn from and respond to their collective voices and experiences.

<sup>1</sup> Oranga Tamariki Voices of Children and Young People Team. (2021). *Te Mātātaki 2021*. Oranga Tamariki—Ministry for Children. <https://orangatamariki.govt.nz/assets/Uploads/About-us/Research/Latest-research/Te-Matataki/Te-Matataki-Report-2021.pdf>

<sup>2</sup> Appendix 1 shows the visual design and key elements of the survey and Appendix 2 provides an overview of the difference between year 1 and year 2 of the survey.

<sup>3</sup> Appendix 3 provides a more detailed description of survey strengths and limitations.

# Approach to this report

*Te Mātātaki 2023* outlines findings from the second delivery of Te Tohu o te Ora. We reflect on key transformation initiatives and progress since the publishing of *Te Mātātaki 2021*, and we outline priority areas and tangible commitments Oranga Tamariki is making based on what tamariki and rangatahi have told us across years 1 and 2 of the survey.

We have prepared this report with a range of audiences in mind. This includes those working in the Oranga Tamariki system and associated government agencies, community and iwi partners, as well as organisations with Oranga Tamariki monitoring, oversight and advocacy responsibilities. Although not designed specifically for a younger audience, we have been deliberate in choosing a reporting style that we hope will be engaging and accessible for tamariki and rangatahi who do wish to read the report.

Readers are invited to approach this report with an understanding that, although research findings are presented, Te Mātātaki is not a traditional research report. First and foremost, Te Mātātaki is a voice for tamariki and rangatahi in care. We have not provided an interpretation of the survey findings, choosing instead to allow the results to speak for themselves. The report allows these findings to stand alone and, while providing some analysis by sociodemographics, does not cover all factors which may explain differences in these experiences.

For readers with a particular interest in the technical aspects of survey design and delivery, a supplementary *Te Tohu o te Ora Methodology Report 2021/2022* is available on request. Strengths and limitations of the methodology are outlined in more detail in Appendix 3. Responses from tamariki Māori who took part in the survey are presented in the *Section 7AA Report 2021*.<sup>4</sup>

<sup>4</sup> Oranga Tamariki—Ministry for Children. (2021). *Section 7AA Report 2021*. <https://orangatamariki.govt.nz/assets/Uploads/About-us/Performance-and-monitoring/Section-7AA/s7AA-Annual-Report-2021.pdf>

# Te Tohu o te Ora principles

Below we outline key positions that underpin Te Tohu o te Ora and why it is important to seek the views and voices of tamariki and rangatahi in care.

## Tamariki and rangatahi are experts in their own experience

To ensure that Oranga Tamariki gets it right for tamariki and rangatahi, we must listen to those who are experts in their own experiences of care - tamariki and rangatahi themselves. By gathering their views and experiences, Oranga Tamariki can identify areas for improvement and take action to make things better for tamariki and rangatahi in care.

## We are committed to our role and obligations as a Treaty partner

As a Crown agency, Oranga Tamariki is committed to upholding the principles of the Treaty of Waitangi/Te Tiriti o Waitangi and our specific obligations under Section 7AA of the Oranga Tamariki Act 1989.<sup>5</sup> Section 7AA is our legislative commitment to have regard to the mana and whakapapa of tamariki and rangatahi Māori, and the whanaungatanga responsibilities of whānau, hapū and iwi. It makes explicit the importance of ensuring tamariki, rangatahi and whānau Māori are supported to be heard and that their views, experiences and perspectives influence decisions.

<sup>5</sup> New Zealand Government. (1989). *The Oranga Tamariki Act 1989*. Available at: Oranga Tamariki Act 1989 No 24 (as at 01 April 2021), Public Act Contents – New Zealand Legislation.

## Tamariki and rangatahi have a unique and important voice within whānau

Tamariki and whānau are inextricably linked. One does not exist without the other. However, the voices and experiences of tamariki and rangatahi are important, valid and unique. Te Tohu o te Ora does not seek to separate the voices of tamariki and rangatahi from their whānau, instead it seeks to strengthen their participation, as whānau members, in the decisions and processes that affect them. By focusing on the experiences of tamariki and rangatahi in care, we gain insights that will improve policy, practices and services for the benefit of all whānau.

## Tamariki and rangatahi have rights to be heard

The United Nations Convention on the Rights of the Child (UNCROC) is an international treaty that enshrines the rights of tamariki and rangatahi in law.<sup>6</sup> UNCROC affirms that everyone under the age of 18 has a right to have a say about things that affect them and for adults to listen and take their opinions seriously (Article 12).

The duty to listen and respond is also outlined in the Oranga Tamariki Act, which states that wherever possible all policies adopted by the department must have regard to the views of tamariki and rangatahi.

<sup>6</sup> United Nations General Assembly. (1989). *Convention on the Rights of the Child (1989) Treaty no. 27531*. United Nations, Treaty Series, 1577, 1-23.



# Survey and report identity

## Te Mātātaki

Te Mātātaki is the report on the findings of Te Tohu o te Ora. Through this report, Oranga Tamariki makes public our commitment to listen to the voices of tamariki and rangatahi in care and our accountability to act on what we hear.

The name comes from the process of close observation performed by kaiwero during pōwhiri, to understand and confirm the intent and purpose of manuhiri. The survey is likened to the kaiwero as it gathers the lived experiences of tamariki and rangatahi in care and challenges Oranga Tamariki to act based on what has been shared.

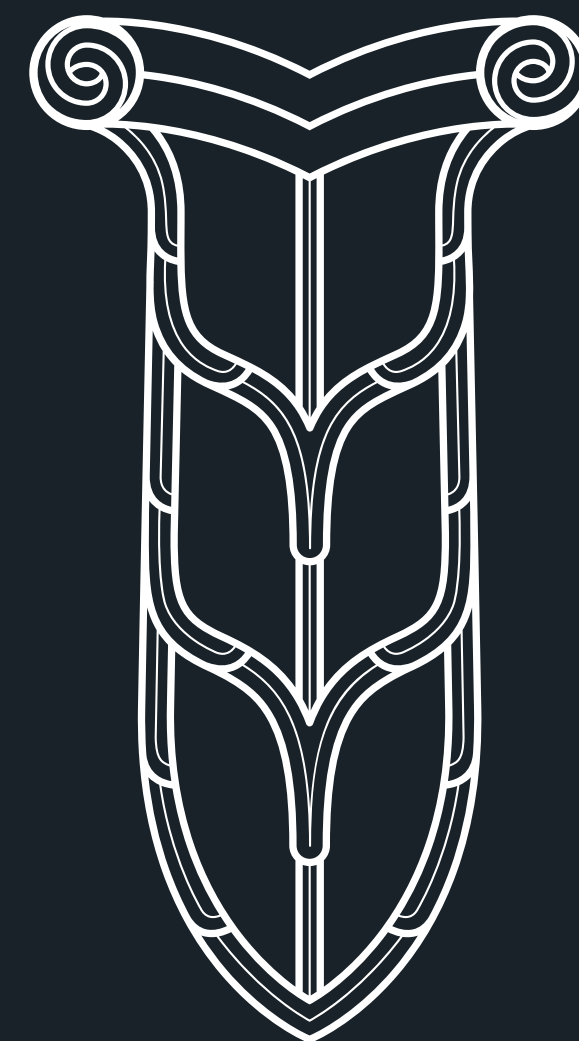
Te Tohu o te Ora



Tohu o te Ora is the overarching name of the survey programme. The name comes from the words “tohu” (symbol) and “ora” (wellbeing).

The survey is a snapshot in time of tamariki and rangatahi experiences, informed by the journey that tamariki and rangatahi have taken leading up to the moment they completed the survey. The name Te Tohu o te Ora represents the purpose and intent of the survey, which is to capture the voices and experiences of tamariki and rangatahi. It reminds us that tamariki and rangatahi want assurance from Oranga Tamariki that their “oranga” (wellbeing) is prioritised.

Te Mātātaki 2023



The image designed especially for Te Mātātaki is based on the protruding tongue seen in pukana, a facial expression and action performed predominantly by men, including kaiwero during a pōwhiri.

The overall shape of the image represents the waha (mouth) where the top lip is represented by the top band and the tongue is represented by the three two-sided chamber pieces (the chamber represents the three stages of a wero).

The takarangi pattern on both sides of the waha binds and brings together all parts of the image as one active piece.

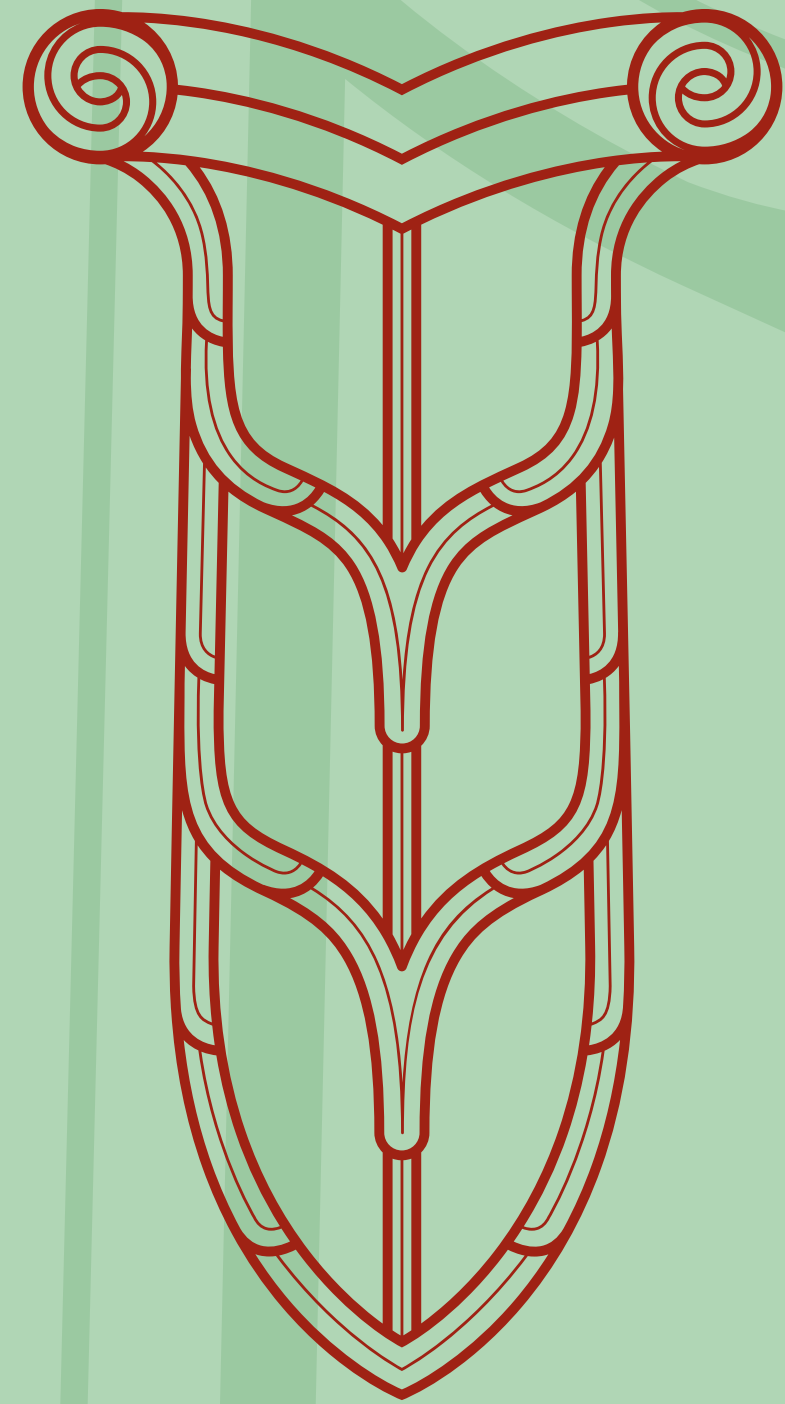
For a full description of the survey and report identity see *Te Mātātaki 2021* report.



## SECTION 2

---

Te Mātātaki 2023



# Survey Approach

# Survey population

The survey was based on a census approach so that all tamariki and rangatahi who met the eligibility criteria could be offered the chance to take part in the survey and have their voices heard. Tamariki and rangatahi were eligible to take part if they were aged between 10 and 17 years old, had been in the custody of the Chief Executive under a Care or Protection order for longer than 31 days, and were not living in a youth justice residence.

The Oranga Tamariki client database was used to generate a list of 2,557 potentially eligible tamariki and rangatahi. Following updates to confirm eligibility and ensure accuracy, 2,412 tamariki and rangatahi were included in the final eligible sample.

# Survey delivery

Year 2 of the survey was delivered in two rounds between November 2021 and August 2022, with Oranga Tamariki sites in two regions included in round one and Oranga Tamariki sites in the remaining 10 regions included in round two. Kaimahi (e.g., social workers and youth workers) offered the survey on their Oranga Tamariki laptops to eligible tamariki and rangatahi during routine visits. They were encouraged to offer the survey to as many eligible tamariki and rangatahi as possible. Participation was voluntary, and a carefully designed informed consent process was used to ensure tamariki and rangatahi understood that taking part was optional. Tamariki and rangatahi were guided through the informed consent process by kaimahi, and they gave their own consent to take part which was recorded in the digital tool. Caregivers were informed about the survey and could choose to opt out – that is, they could choose for the tamariki and rangatahi they care for to not take part.

Tamariki and rangatahi were given the option of completing the survey in te reo Māori. There were a range of accessibility features within the survey (e.g., audio playback of questions and response options, prompts for key words) to support tamariki and rangatahi to complete it independently, and they were also given the option of seeking help from kaimahi if they needed.

Kaimahi remained nearby to provide assistance and support to tamariki and rangatahi if asked, but otherwise gave tamariki and rangatahi space to complete the survey in private. Tamariki and rangatahi were given a unique respondent ID number, which enabled responses to be analysed at a group level against other administrative data.<sup>7</sup>

# Questionnaire

The questionnaire was the same as the 2019/2020 survey, with questions formed around the experiences tamariki and rangatahi in care said were most important to them.<sup>8</sup> See Appendix 4 for the full questionnaire.

# Participation

Kaimahi offered the survey to 1,035 (43%) of the 2,412 eligible tamariki and rangatahi across Aotearoa New Zealand. Of those, 819 agreed to take part, representing an acceptance rate of 78% for those offered the survey and 33% for all eligible tamariki and rangatahi. Of the 819 tamariki and rangatahi who agreed to take part (gave consent), 803 participated in the survey (partial or full completion of survey questions).

<sup>7</sup> Analyses with administrative data are out of scope for this report.

<sup>8</sup> The approach to designing the questionnaire is described in detail in *Te Mātātaki 2021*.

The sociodemographic characteristics of tamariki and rangatahi who participated are relatively similar to the sample of those eligible to participate. Further information about sample representativeness is presented in the *Te Tohu o te Ora Methodology Report 2021/2022*. Table 1 shows the respondent characteristics and response rates by sociodemographic group.

**TABLE 1.** Respondent characteristics and response rates for each sociodemographic group.

Group type	Subgroup	Number of tamariki and rangatahi offered survey	Number of tamariki and rangatahi who participated	Response rate among those offered survey
AGE <sup>a</sup>	10 to 12	361	312	86%
	13 to 15	422	328	78%
	16 to 18	226	162	72%
GENDER <sup>a</sup>	Male	528	403	76%
	Female	452	370	82%
	A gender not listed	15	15	100%
ETHNICITY <sup>a, b</sup>	Māori and Pacific	103	75	73%
	Māori	485	377	78%
	Pacific	97	77	79%
	Non-Māori and non-Pacific	304	253	83%

*a. The age, gender, and ethnicity figures total fewer than 803 because some respondents did not record all their sociodemographic characteristics.*

*b. To enable comparison between offered and participation rates, ethnicity in this table is categorised using the prioritised approach where each te tamaiti or rangatahi is prioritised into only one group.*

Table 2 shows the number of tamariki and rangatahi who took part by age, gender and ethnicity; 58% were Māori, 19% were Pacific, 10% were Māori and Pacific and 32% were other ethnicities (non-Māori and non-Pacific), which is similar to the sociodemographic profile seen in year 1 of the survey, and that of the eligible population.

**TABLE 2.** Respondent characteristics.

Group type	Subgroup	Number of tamariki and rangatahi who participated	Percentage of respondents
AGE <sup>a</sup>	10 to 12	312	39%
	13 to 15	328	41%
	16 to 18	162	20%
GENDER <sup>a</sup>	Male	403	51%
	Female	370	47%
	A gender not listed	15	2%
ETHNICITY <sup>a, b</sup>	Māori and Pacific	75	10%
	Māori	452	58%
	Pacific	152	19%
	Non-Māori and non-Pacific	253	32%

*a. The age, gender, and ethnicity figures total fewer than 803 because some respondents did not record all their sociodemographic characteristics.*

*b. Ethnicity is categorised according to total response (rather than prioritised), so there is some overlap between the Māori & Pacific, Māori, and Pacific groups.*

The majority of tamariki and rangatahi (69%) answered all survey questions. Of those, 99% answered in English only, none answered in Māori only, and less than 1% answered in both English and Māori. It typically took tamariki and rangatahi around 10 minutes to do the survey.

# Analysis

This section briefly describes the approaches used to analyse and report on the survey responses.

The survey had 19 questions. The first three questions asked tamariki and rangatahi to self-identify their age, gender and ethnicity. Questions four to 17 asked tamariki and rangatahi to respond to the question by choosing one of the four options on the rating scale—they could also choose to skip the question, or for some questions ‘don’t know’ type options were available.

The responses were brought together from all tamariki and rangatahi who participated so we could see what the combined voices of tamariki and rangatahi were telling us based on how they answered (or did not answer) each question in the survey.

To see if responses differed by age, gender or ethnicity we combined the ‘all of the time’/‘most of the time’ and ‘yes, definitely’/‘yes I think so’ response options to generate a total positive score. The score for each age, gender and ethnicity group was then able to be compared against others (for subgroups that had enough responses). Table 3 describes the subgroup definitions used in analysis. We then used logistic regressions to compare the total proportion of positive responses between subgroups, to see whether responses differed by age, gender or ethnicity.<sup>9</sup> We ran these analyses for each subgroup of at least 30 respondents (all except the ‘another gender’ group).<sup>10</sup> To assess whether responses differed across years, we generated average scores for each experience question using all responses except for skipped/‘don’t know’ options. These scores indicate where tamariki and rangatahi stand among the response options for a given question and provide a standardised way to compare information. Looked at this way, a score closer to 4.0 reflects relatively more positive responses to the question and a score closer to 1.0 reflects relatively less positive responses to the question. We then used statistical tests (paired samples *t*-tests)<sup>11</sup> to compare average responses over time.

When interpreting the results in this report, note that any difference described as ‘higher/more likely than’ or ‘lower/less likely than’ was statistically significant.<sup>12</sup> In this report, the word ‘significant’ specifically refers to statistical significance and does not mean ‘large’ or ‘meaningful’.

Finally, some percentages may not total exactly 100% due to rounding.

**TABLE 3.** Subgroup definitions used in analysis.

Group type	Subgroup	Description
AGE <sup>a</sup>	10 to 12	Age in years was recorded in the survey, and then grouped into three categories for analysis.
	13 to 15	
	16 to 18 <sup>b</sup>	
GENDER <sup>a</sup>	Male	Gender was recorded in the survey using three categories.
	Female	
	A gender not listed <sup>c</sup>	
ETHNICITY <sup>a</sup>	Respondents could choose as many ethnicities as applied. For analysis, we used total (rather than prioritised) ethnicity and as a result, the groups were not mutually exclusive.	
	Māori and Pacific	Māori and at least one Pacific ethnicity selected.
	Māori	Māori selected as one of respondent’s ethnicities.
	Pacific	At least one Pacific ethnicity selected.
	Non-Māori and non-Pacific	Selected neither Māori nor one of the Pacific ethnicities.

- a. Age, gender and ethnicity were self-identified if tamariki and rangatahi agreed to participate and responded to these questions, otherwise they were identified by what was recorded in CYRAS at the time of completing the survey.
- b. Tamariki and rangatahi aged 10- to 17- years were the target sample of the survey, but there were some respondents aged 18 years because we did not exclude those who turned 18 between sample identification and fieldwork completion.
- c. Although this category was available, only 15 respondents selected this, meaning that this group did not have enough responses to be included in subgroup analysis as the results would be unreliable.

<sup>9</sup> These analyses were conducted by running a binary logistic model. As chi-square tests are also appropriate here we replicated the subgroup analyses using chi-square tests, which produced the same pattern of results.

<sup>10</sup> All response options were included in the base, except for five questions which included a ‘don’t know’ or ‘other’ response option that was qualitatively different from the other responses and could not reasonably be combined with the non-positive responses (questions 5-7, 10 and 14).

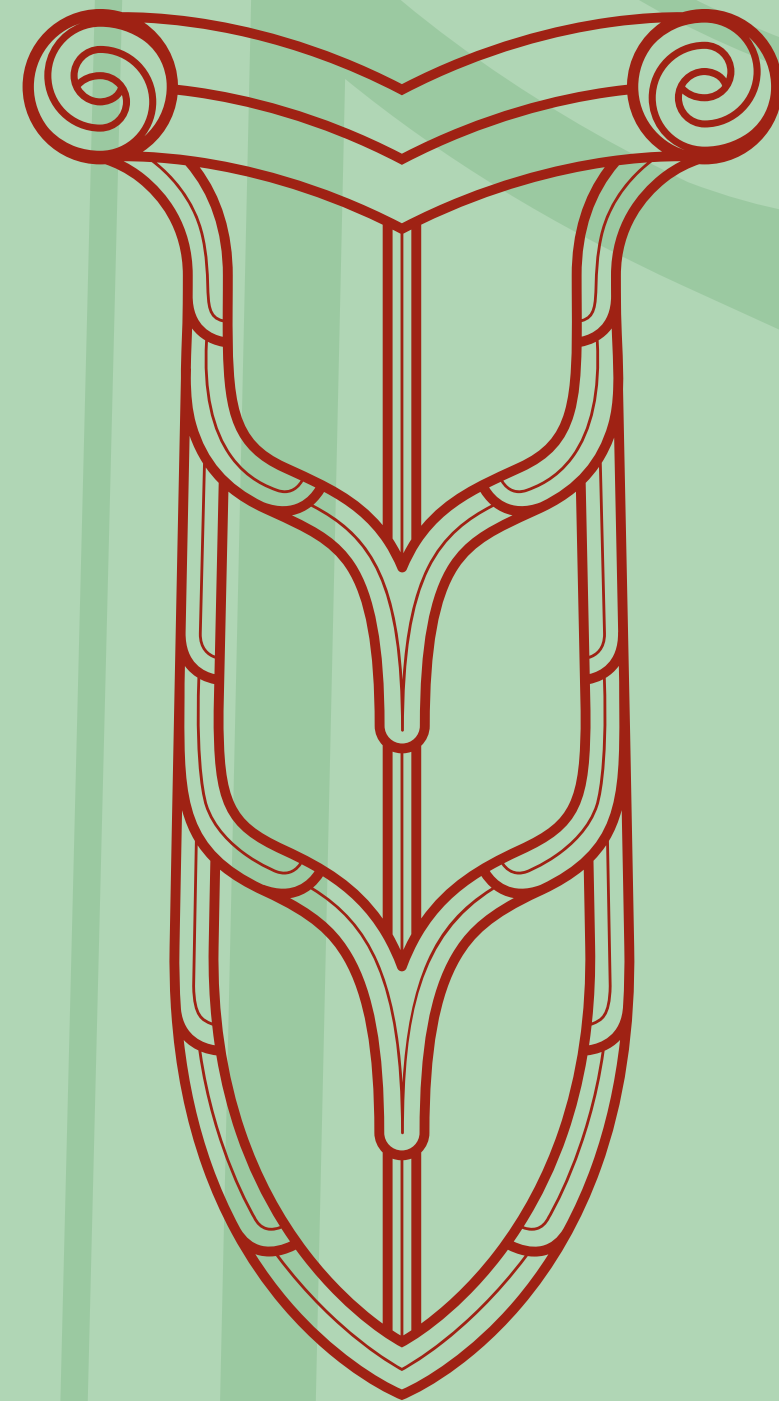
<sup>11</sup> Analyses were also run using Wilcoxon signed-rank tests (the non-parametric equivalent to paired samples *t*-tests) and produced the same pattern of statistically significant results

<sup>12</sup> The statistical significance threshold for analyses was set at  $p < .05$ .

## SECTION 3

---

Te Mātātaki 2023

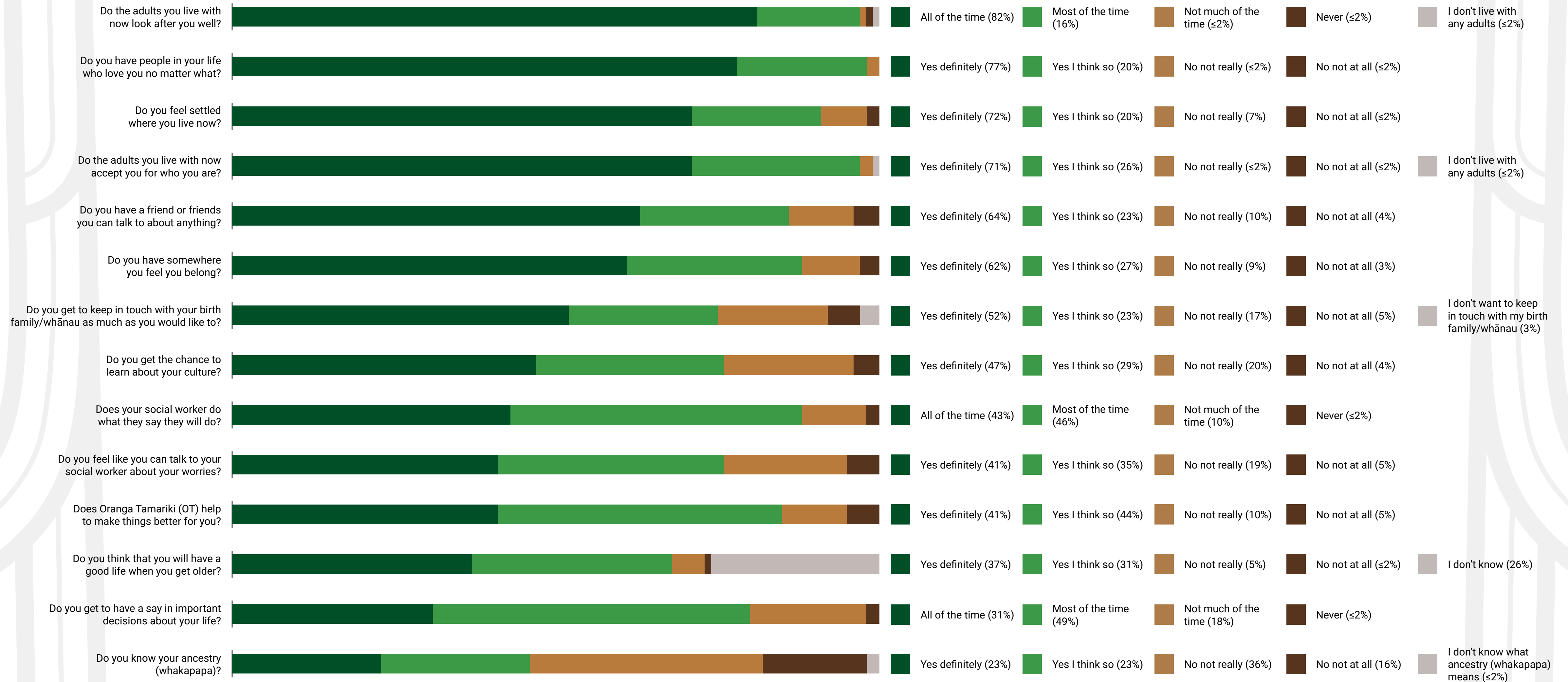


# Survey Results

# Summary of responses

Figure 1 summarises the results for all experience questions, sorted from those with the most positive to those with the least positive responses.

**FIGURE 1.** Overall summary of results from year 2 of Te Tohu o te Ora.



Base: All respondents excluding those who skipped the question (n = variable, depending on the question; ranged from 707 to 789).

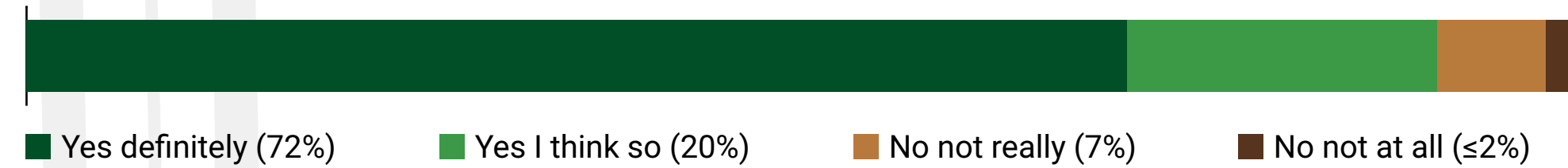
# Responses by question

The following section presents the breakdown of results by question, including whether there were any significant differences by age, gender or ethnicity.<sup>13</sup> Appendix 5 provides a full overview of survey results by subgroup (age, gender, ethnicity).

## Feeling settled

Tamariki and rangatahi were asked, “Do you feel settled where you live now?” to assess how comfortable and stable they feel in their current care placement (Figure 2).

**FIGURE 2.** Feel settled where I live now.



Base: All respondents (n = 711), excluding those who skipped this question.

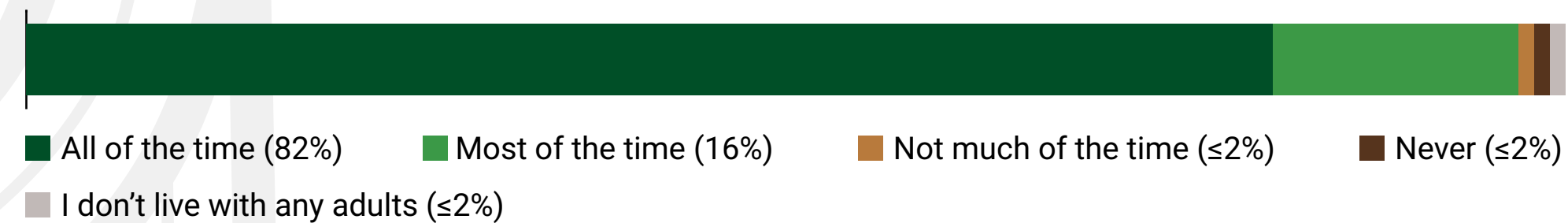
The majority of tamariki and rangatahi (91%) indicated they felt settled (chose ‘Yes, I think so’ or ‘Yes, definitely’). Seven in 10 said they ‘definitely’ felt settled, approximately one in 10 did not feel settled.

There were no significant differences by age, gender or ethnicity.

## Feeling well looked after

Tamariki and rangatahi were asked, “Do the adults you live with now look after you well?” to assess how well they feel cared for in their current care placement (Figure 3).

**FIGURE 3.** Adults I live with look after me well.



Base: All respondents (n = 786), excluding those who skipped this question and who answered ‘I don't live with any adults’.

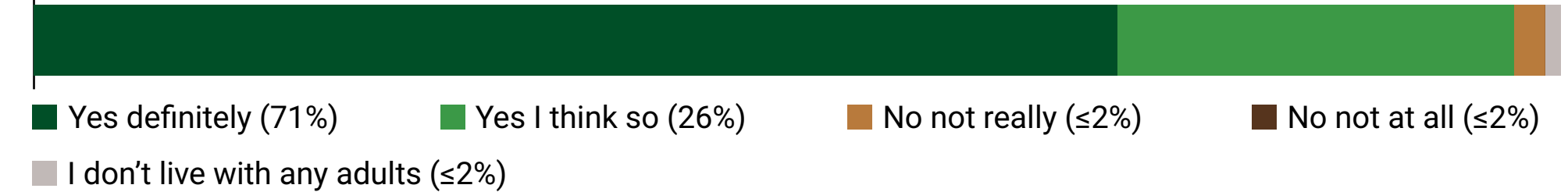
Most tamariki and rangatahi (98%) indicated the adults they live with look after them well, with eight in 10 indicating they did so ‘all of the time’.

There were no significant differences by age, gender or ethnicity.

## Feeling accepted

Tamariki and rangatahi were asked, “Do the adults you live with now accept you for you who are?” to assess how well they feel the adults they live with accept, respect and believe in them (Figure 4).

**FIGURE 4.** Adults I live with accept me for who I am.



Base: All respondents (n = 767), excluding those who skipped this question and who answered ‘I don't live with any adults’.

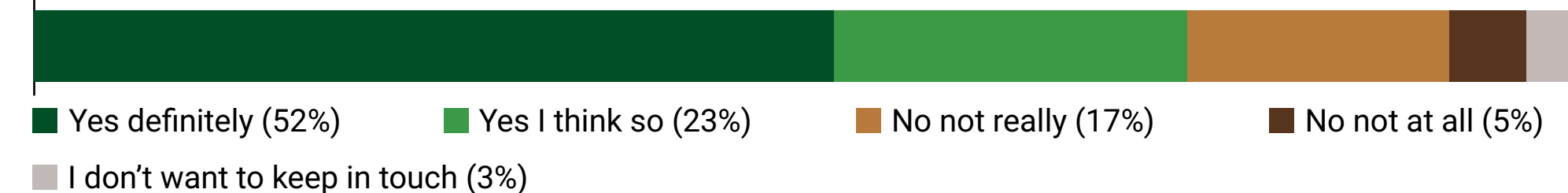
Most tamariki and rangatahi (98%) felt the adults they live with accept them for who they are, with seven in 10 saying they ‘definitely’ accept them for who they are.

There were no significant differences by age, gender or ethnicity.

## Relationships with whānau

During the formative work for the survey, tamariki and rangatahi defined having good relationships with birth family/whānau as “I know my family and get to see and talk to them”. To assess their views of their relationships with birth family/whānau, tamariki and rangatahi were asked, “Do you get to keep in touch with your birth family/whānau as much as you would like to?” (Figure 5).

**FIGURE 5.** Get to keep in touch with my birth family/whānau as much as I would like to.



Base: All respondents (n = 777), excluding those who skipped this question and who answered ‘I don't want to keep in touch’.

The majority of tamariki and rangatahi (77%) indicated they get to keep in touch with their birth family/whānau as much as they would like to with half saying they ‘definitely’ did. Around one in five tamariki and rangatahi said they did not get to keep in touch with their birth family/whānau as much as they would like to (chose ‘no, not at all’ or ‘no, not really’). A small number said they did not want to keep in touch with their birth family/whānau.

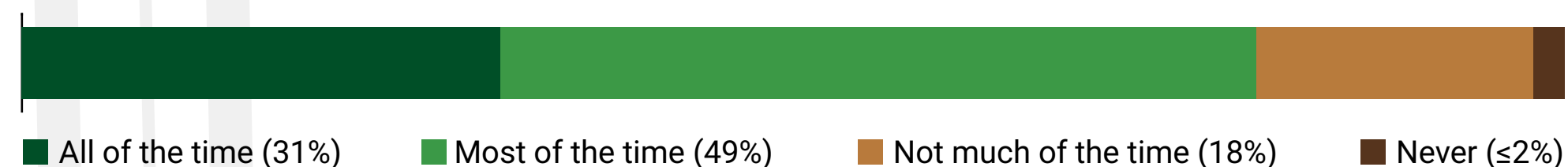
There were no significant differences by age, gender or ethnicity.

<sup>13</sup> Note in this section some commentary may not match the figures due to rounding and/or the exclusion of ‘don't know’ responses.

## Having a say in important decisions

Tamariki and rangatahi were asked, “Do you get to have a say in important decisions about your life?” (Figure 6).

**FIGURE 6.** Get to have a say in important decisions about my life.



Base: All respondents (n = 770), excluding those who skipped this question.

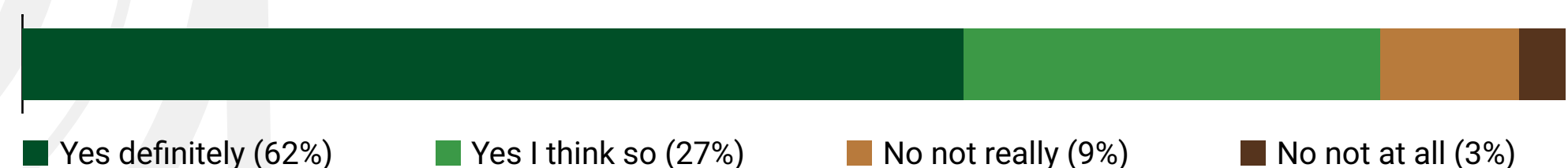
The majority of tamariki and rangatahi (80%) indicated that they get to have a say in important decisions about their life. Three in 10 tamariki and rangatahi said they get to have a say ‘all of the time’, five in 10 said ‘most of the time’ and about two in 10 said ‘not much of the time’ or ‘never’.

There were no significant differences by age, gender or ethnicity.

## Having a sense of belonging

Tamariki and rangatahi were asked, “Do you have somewhere you feel you belong?” to assess their sense of belonging and whether they feel that they have somewhere they can just be themselves (Figure 7).

**FIGURE 7.** Have somewhere I feel I belong.



Base: All respondents (n = 772), excluding those who skipped this question.

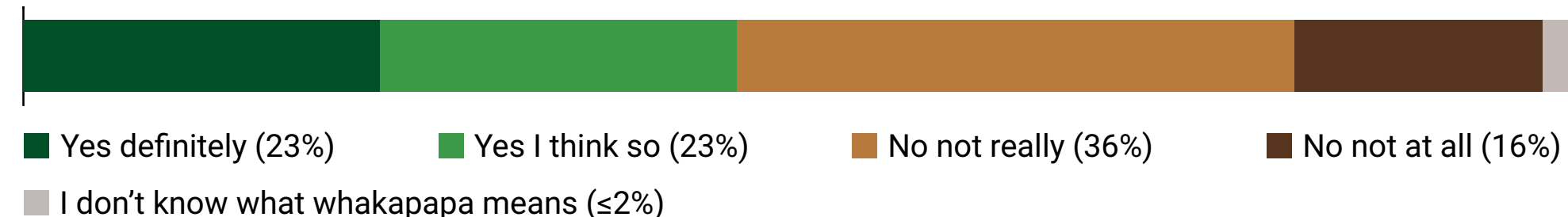
Most tamariki and rangatahi (88%) indicated that they have somewhere they feel they belong, six in 10 said they ‘definitely’ did and about one in 10 said they did not have somewhere they felt they belonged.

There were no significant differences by age or ethnicity, but there were differences by gender: males (91%) were 1.8 times more likely than females (85%) to say they have somewhere they feel they belong.

## Knowing whakapapa

Tamariki and rangatahi were asked, “Do you know your ancestry (whakapapa)?” (Figure 8).

**FIGURE 8.** Know my ancestry (whakapapa).



Base: All respondents (n = 707), excluding those who skipped this question but including those who answered ‘I don't know what whakapapa means’.

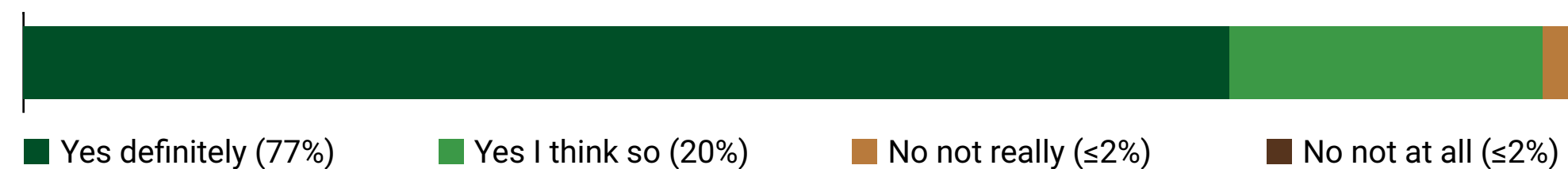
Just under one-half of tamariki and rangatahi (47%) indicated they know their ancestry (whakapapa), with two in 10 confident they ‘definitely’ knew it.

There were no significant differences by age or gender, but there were differences by ethnicity: tamariki and rangatahi who identified as Māori (56%) were 1.5 times more likely than all others combined to say they know their ancestry (whakapapa), while non-Māori and non-Pacific tamariki and rangatahi (43%) were 1.6 times less likely than all others combined to say they know their ancestry (whakapapa).

## Feeling loved

Tamariki and rangatahi were asked, “Do you have people in your life who love you no matter what?” to assess the extent to which they feel loved unconditionally (Figure 9).

**FIGURE 9.** People in my life who love me no matter what.



Base: All respondents (n = 788), excluding those who skipped this question.

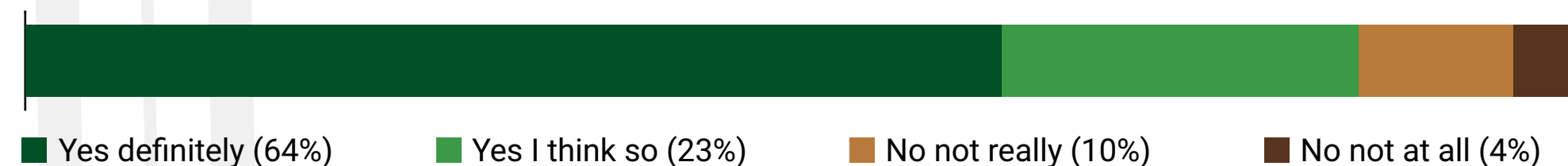
Almost all tamariki and rangatahi (97%) indicated they had people in their life who love them no matter what, with eight in 10 indicating they ‘definitely’ did.

There were no significant differences by age, gender or ethnicity.

## Having friends to talk to

Tamariki and rangatahi were asked, “Do you have a friend or friends you can talk to about anything?” to assess friendship relationships (Figure 10).

**FIGURE 10.** Friend(s) I can talk to about anything.



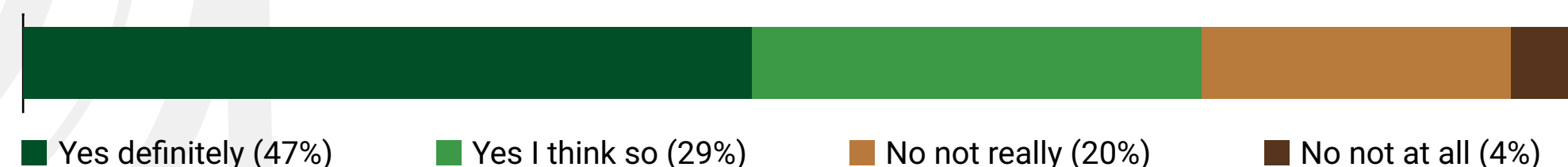
Base: All respondents (n = 789), excluding those who skipped this question.

Most tamariki and rangatahi (87%) indicated they had friends they could talk to about anything; six in 10 said they ‘definitely’ did. There were no significant differences by gender or ethnicity, but there were by age: 10- to 12-year-olds (83%) were 1.6 and 1.9 times less likely than older age groups (13- to 15-year-olds, 89% and 16- to 18-year-olds, 90%) to say they had a friend or friends they could talk to about anything.

## Learning about culture

Tamariki and rangatahi were asked, “Do you get the chance to learn about your culture?” to assess the extent to which they have the chance to connect with their culture (Figure 11).

**FIGURE 11.** Opportunities to learn about my culture.



Base: All respondents (n = 768), excluding those who skipped this question.

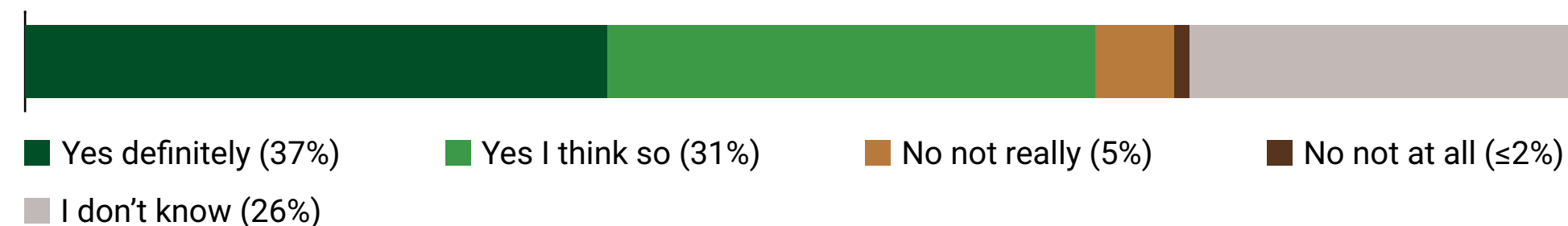
A majority of tamariki and rangatahi (76%) indicated they get the chance to learn about their culture; five in 10 said they ‘definitely’ did. About one in four tamariki and rangatahi indicated they did not have opportunities to learn about their culture (‘not really’ or ‘not at all’).

There were no significant differences by age or gender, but there were differences by ethnicity: tamariki and rangatahi who identified as Māori were 1.6 times more likely than all others combined to say they get the chance to learn about their culture (79%), while tamariki and rangatahi who did not identify as Māori or Pacific were 1.8 times less likely than all others combined to say they get the chance to learn about their culture (68%).

## Having hope for the future

Tamariki and rangatahi were asked, “Do you think you will have a good life when you get older?” to assess their hope for the future (Figure 12).

**FIGURE 12.** Good life when I get older.



Base: All respondents (n = 771), excluding those who skipped this question but including those who answered ‘I don't know’.

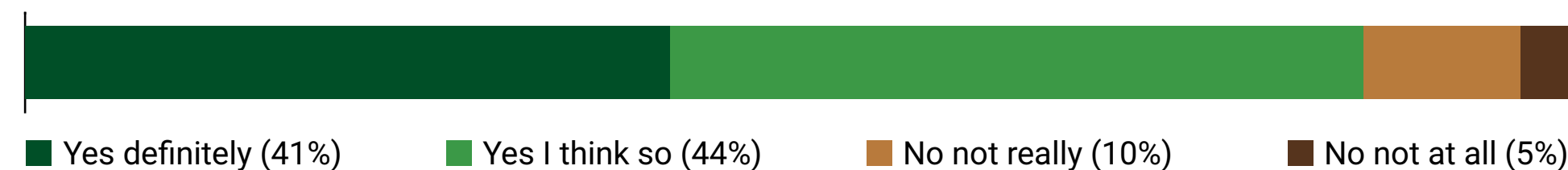
A majority of tamariki and rangatahi (68%) indicated they expect to have a good life when they get older; four in 10 said they ‘definitely’ think they will have a good life when they get older. Two in 10 tamariki and rangatahi said they ‘don't know’ whether they think they will have a good life when they get older.

There were no significant differences by age or ethnicity, but there were by gender: males (94%) were 2.0 times more likely than females (90%) to think they will have a good life when they get older.

## Views of Oranga Tamariki

Tamariki and rangatahi were asked, “Does Oranga Tamariki help make things better for you?” to assess their overall satisfaction with the organisation (Figure 13).

**FIGURE 13.** Oranga Tamariki helps make things better for me.



Base: All respondents (n = 752), excluding those who skipped this question.

Most tamariki and rangatahi (85%) indicated that Oranga Tamariki helps make things better for them; four in 10 said it ‘definitely’ does.

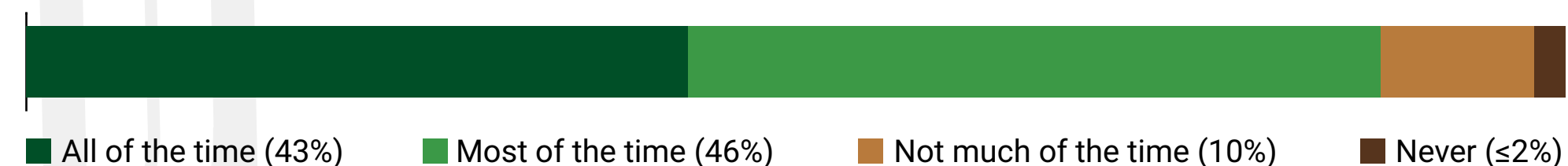
There were no significant differences by gender, but there were by age and ethnicity: older age groups (13- to 15-year-olds, 83% and 16- to 18-year-olds, 80%) were 1.7 and 2.1 times less likely than 10- to 12-year-olds (89%) to say that Oranga Tamariki helps makes things better for them; tamariki and rangatahi who identified as Māori were 1.6 times more likely than all others combined to say that Oranga Tamariki helps makes things better for them (87%); and tamariki and rangatahi who identified as non-Māori and non-Pacific were 1.7 times less likely than all others combined to say that Oranga Tamariki helps makes things better for them (80%).



## Social worker relationships

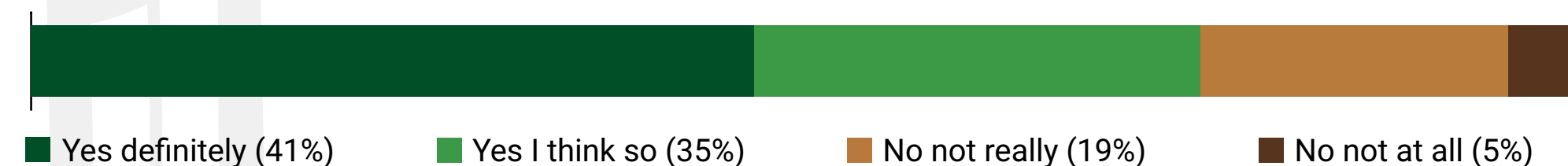
Tamariki and rangatahi were asked two questions to assess their relationship with their social worker; “Does your social worker do what they say they will do?” and “Do you feel you can talk to your social worker about your worries?” Figures 14 and 15 show the results for both questions.

**FIGURE 14.** My social worker does what they say they will do.



Base: All respondents (n = 753), excluding those who skipped this question.

**FIGURE 15.** Can talk to my social worker about my worries.



Base: All respondents (n = 749), excluding those who skipped this question.

Most tamariki and rangatahi gave positive responses to the questions about their relationship with their social worker (88% said their social worker does what they say they will do and 76% feel they can talk to their social worker about their worries). Four in 10 indicated their social worker does what they say they will do ‘all of the time’ and that they can ‘definitely’ talk to their social worker about their worries. However, one in ten tamariki and rangatahi said that their social worker did what they said they would do ‘not much of the time/never’; and one in four tamariki and rangatahi feel they can talk to their social worker ‘not much of the time/never’.

There were no significant differences for either question by age, gender or ethnicity.

# Summary of subgroup differences

The following section summarises the subgroup differences presented by age, gender, and ethnicity.

## Summary of differences by age group

*Older*

age groups

(13- to 15- and 16- to 18-year-olds)  
compared to 10- to 12-year-olds

were 1.6 and 1.9 times

**more likely**

to say they

*had a friend*

or friends they could  
talk to about anything.

*Older*

age groups

(13- to 15- and 16- to 18-year-olds)  
compared to 10- to 12-year-olds

were 1.7 and 2.1 times

**less likely**

to say that Oranga Tamariki

*makes things  
better* for them.

## Summary of differences by gender

*Males*

were 1.8 times

**more likely**

than females to  
feel they have  
somewhere

*they belong.*

*Males*

were 2.0 times

**more likely**

than females to  
think they will have a

*good life*

when they  
get older.

## Summary of differences by ethnicity

Tamariki and rangatahi  
who identified as

*Māori*

were 1.5 times

**more likely**

than all others to say  
that they knew their

*whakapapa.*

Tamariki and rangatahi  
who did **not** identify  
as Māori and Pacific  
ethnicities were 1.6 times

**less likely**

to say that they knew  
their **whakapapa.**

Tamariki and rangatahi  
who identified as

*Māori*

were 1.6 times

**more likely**

to say they had the  
chance to learn about  
their

*culture*

than all others.

Tamariki and rangatahi  
who did **not** identify  
as Māori and Pacific  
ethnicities were 1.8 times

**less likely**

to say they had the  
opportunity to learn  
about their **culture.**

Tamariki and rangatahi  
who identified as

*Māori*

were 1.6 times

**more likely**

to say that Oranga  
Tamariki

*makes things  
better* for them

compared to those  
who did not identify  
as Māori.

Those who did **not** identify  
as Māori and Pacific  
ethnicities were 1.7 times

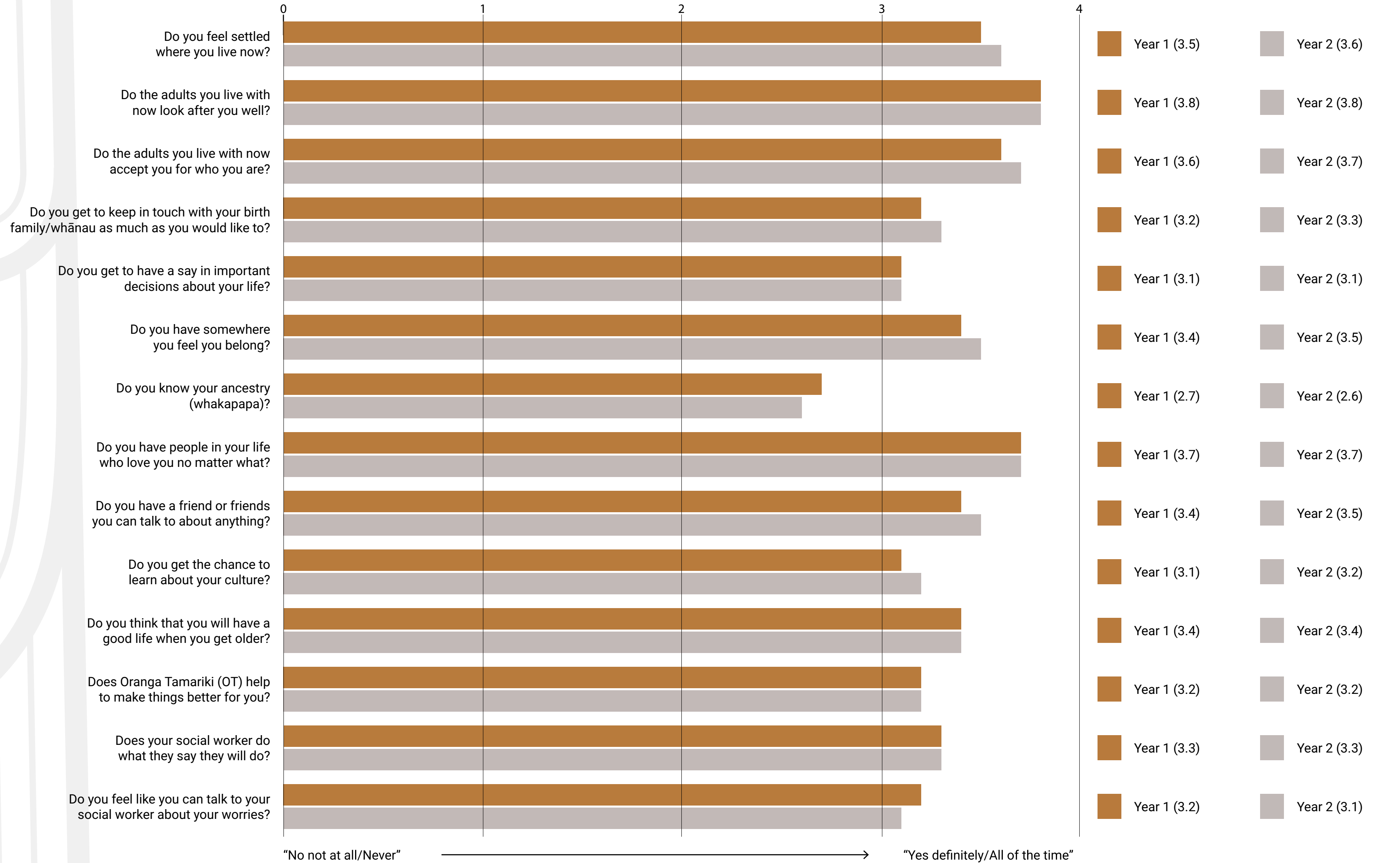
**less likely**

to say that Oranga  
Tamariki **makes things  
better** for them.

# Comparison between year 1 (2019/2020) and year 2 (2021/2022)

Figure 16 compares Te Tohu o te Ora findings from year 1 with year 2, using the average score for each experience question.

**FIGURE 16.** Average scores for each of the experience questions for years 1 and 2



Overall, responses were similar between years 1 and 2, with a similar pattern of responses across the questions.

However, there were some significant differences from year 1 to year 2.

## In year 2 there were:



more positive responses for 'feel settled where I live now'



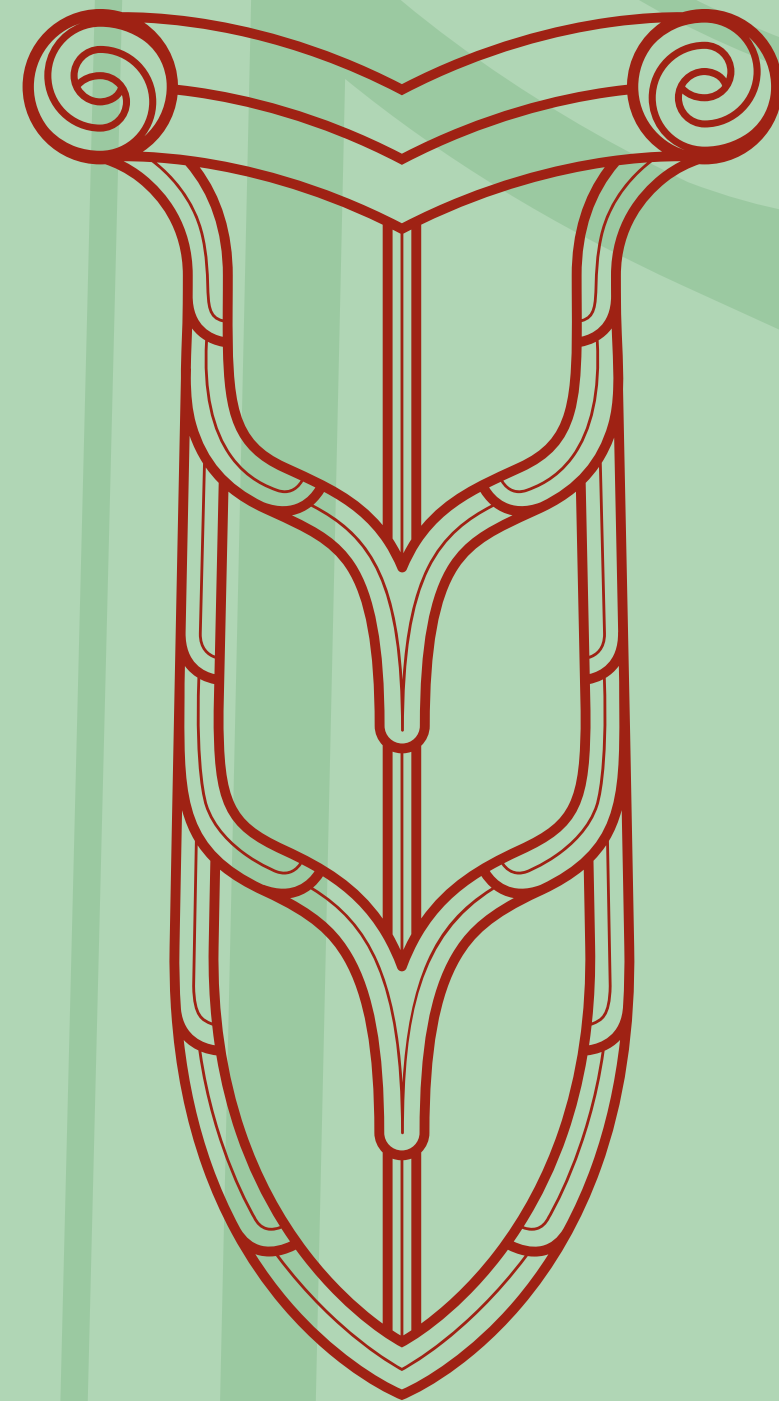
less positive responses for 'know my ancestry (whakapapa)'

less positive responses for 'can talk to my social worker about my worries.'

## SECTION 4

---

Te Mātātaki 2023



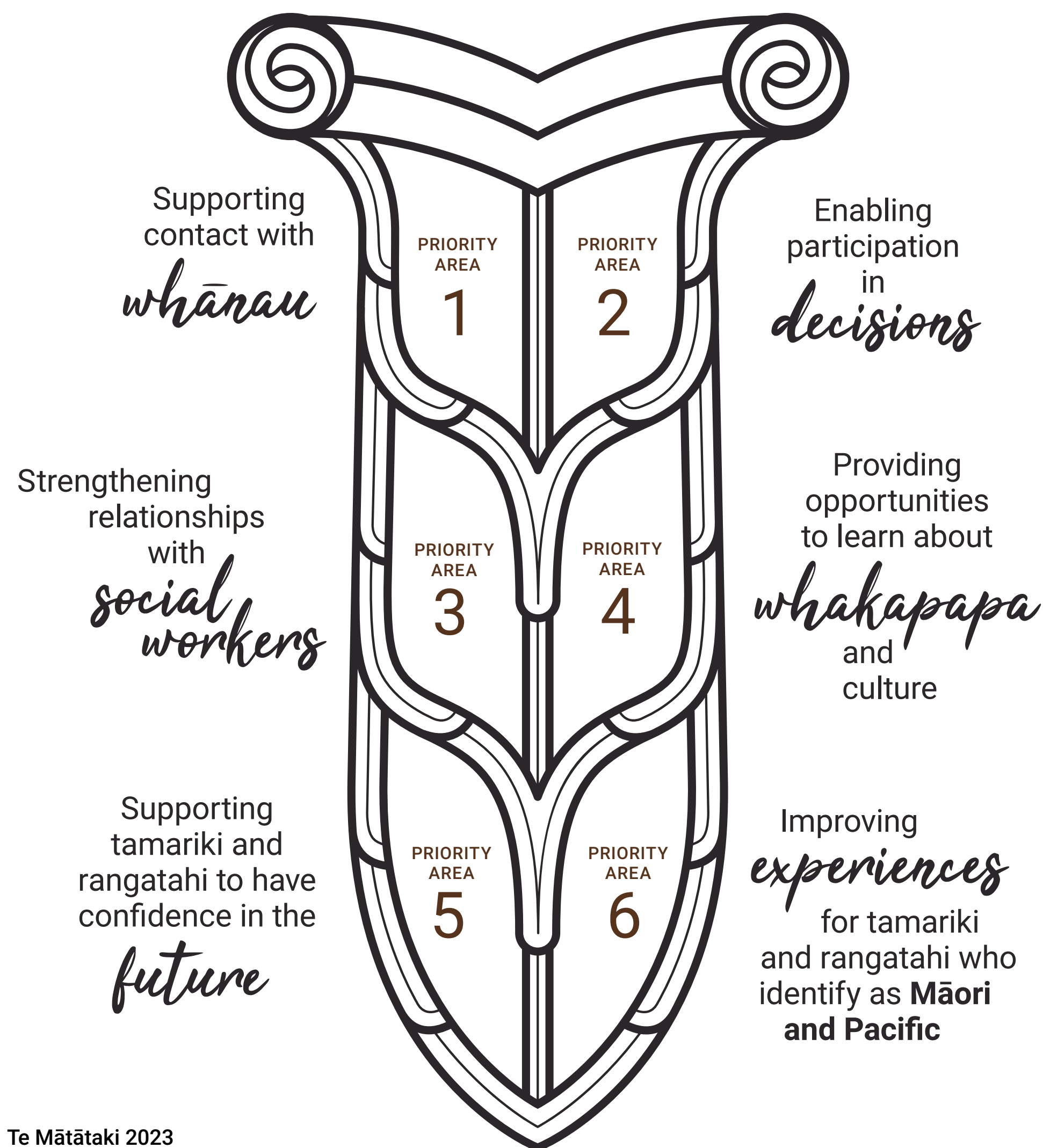
# Oranga Tamariki Response

# Progress since *Te Mātātaki 2021*

## *Te Mātātaki 2021* set out six priority areas for action

Through the first delivery of Te Tohu o te Ora, reported in *Te Mātātaki 2021*, we heard that many tamariki and rangatahi in care felt settled, well looked after, loved and accepted. However, there were also areas where tamariki and rangatahi experiences were not so good.

Based on these findings, *Te Mātātaki 2021* highlighted the following priority areas for action:



## Initiatives were identified that would contribute to improved experiences

*Te Mātātaki 2021* described several initiatives that were expected to improve tamariki and rangatahi experiences in priority areas. These initiatives are described in Appendix 6, along with information about how these initiatives have progressed since 2021.

Whilst these initiatives are ongoing, they now only form part of the picture.

Since *Te Mātātaki 2021* was published, Oranga Tamariki has embarked on a major transformation with the implementation of the *Oranga Tamariki Future Direction Action Plan* (FDP),<sup>14</sup> the organisation's response to the Oranga Tamariki Ministerial Advisory Board report, *Hipokingia ki te Kahu Aroha Hipokingia ki te Katoa (2021)*.<sup>15</sup> The FDP acknowledges the need for a fundamental shift in the approach, operating model and practice of Oranga Tamariki to be truly tamariki-and-whānau-centred and enable greater partnership with communities, hapū and iwi. Action points under the FDP have been developed to achieve this.

FDP actions that support improved experiences for tamariki and rangatahi in the priority areas set out in *Te Mātātaki 2021* are highlighted in Appendix 6.

## Progress has been made but with little improvement in experiences

While progress has been made, the latest findings from Te Tohu o te Ora show that, generally, experiences of tamariki and rangatahi in care have not improved since the previous report.

When comparing findings from year 2 with year 1 for priority areas, there has been:

- *no significant changes* in reported experiences in three priority areas—contact with whānau (priority area 1), participation in decisions (priority area 2) and confidence in the future (priority area 5)
- *less positive experiences* reported in two priority areas - relationships with social workers (priority area 3) and knowledge of whakapapa (priority area 4). These differences were statistically significant.

The year 1 finding of differences in the experiences of tamariki and rangatahi who identify as both Māori and Pacific compared with others (priority area 6) is not repeated in year 2.

<sup>14</sup> Oranga Tamariki—Ministry for Children. (2021). *Oranga Tamariki Future Direction Action Plan*. <https://orangatamariki.govt.nz/assets/Uploads/About-us/News/2021/MAB-report-action-plan-release/OT-Future-Direction-Action-Plan.pdf>

<sup>15</sup> Oranga Tamariki Ministerial Advisory Board. (2021). *Hipokingia ki te Kahu Aroha Hipokingia ki te Katoa*. <https://www.beehive.govt.nz/sites/default/files/2021-09/SWRB082-OT-Report-FA-ENG-WEB.PDF>

# Te Mātātaki 2023 commitments

## The six priority areas must remain

Given little overall improvement in tamariki and rangatahi experiences, there is no justification for taking our focus off the six priority areas identified in *Te Mātātaki 2021*.

We are confident that the transformation work underway through Oranga Tamariki and partners will ultimately lead to improved experiences for tamariki, rangatahi and their whānau in all the priority areas. In particular, the focus on relational, inclusive and restorative practice based on te ao Māori principles as well as partnering with Māori and communities, will lead to improvements for tamariki and rangatahi experiences in their relationships with social workers, connection with whānau, whakapapa and culture.

However, this shift is only beginning to realise changes and long-term change will take time to fully embed. In the meantime, Oranga Tamariki needs to ensure more immediate improvements in the experiences of tamariki and rangatahi who are currently in care.

## In addition to wider transformation work, we will focus on supporting social workers' relationships with tamariki and rangatahi

Tamariki and rangatahi have consistently told us that the strength and quality of their relationships with social workers is critical. The trust that is established through a meaningful relationship enables tamariki and rangatahi to feel like they can tell their social worker about their concerns, ask questions and seek advice, fully express their needs and reach out to them when things are not going well. Furthermore, strong relationships with social workers support improvements in other Te Mātātaki priority areas, in particular, contact with whānau, enabling participation in decisions and opportunities to learn about whakapapa and culture.

The most recent Aroturiki Tamariki/Independent Children's Monitor (ICM) report<sup>16</sup> highlights the importance of good relationships between a young person and their social worker. It provides examples of how good relationships can make a tangible difference to the experiences tamariki and rangatahi have with Oranga Tamariki, including in their access to entitlements, services and support. The report also highlights the impact workloads have on social workers' ability to develop and maintain strong relationships with tamariki and rangatahi, with heavy workloads limiting time available to meaningfully engage.

We know that developing and maintaining strong relationships with tamariki and rangatahi is a priority for social workers. Ensuring they have the time, training and resources required to support consistent, effective engagement is critical to achieving this.

## We will provide practical resources to support social workers' engagement with tamariki and rangatahi

In 2023, led by the Chief Social Worker, there will be a renewed organisation-wide focus on four practice standards that will improve experiences and outcomes for tamariki, rangatahi and whānau. This includes the standard to see *and engage* tamariki. Practice standards are professional obligations within the Practice Framework that all practitioners across all services of Oranga Tamariki are required to do. A concerted and coordinated focus on these standards will bring new energy and lift capability of social workers' practice in ways that are relational, inclusive and restorative. This includes engaging with tamariki and rangatahi to ensure tamariki and rangatahi are participating in decisions, and that practitioners see them in the context of their whakapapa, understand their needs and build their trust. This commitment will see a range of activities to support social workers, including opportunities for professional development, practical support from local, regional and national advisors and leaders, and opportunities to share success stories and examples of excellence.

Resources will include a combination of practice tools, designed based on input and feedback from tamariki and rangatahi, and a series of webinars, focused on areas where social workers have said that support is needed to help understand the specific engagement needs of tamariki and rangatahi involved with Oranga Tamariki. These resources will align with current professional development and practice support approaches. They will be tested with social workers to ensure they meet need and are relevant and practical.

In addition to these resources, there will be provision for each social worker to create or replenish their own "practitioner kete". This provision will enable kaimahi to purchase resources to support meaningful engagement with tamariki and rangatahi, such as pens, activities and other child-friendly materials.

This work will be further supported by activities in the FDP designed to ease workload pressures that we know are experienced by social workers and can impact their ability to engage with tamariki and rangatahi. This includes work on a workforce strategy (and specific work around workloads and resource allocation), transformation of out-dated technology platforms that can be a barrier to relational, inclusive and restorative practice with tamariki and rangatahi (including case management and reporting systems) and resetting regional operating models to better enable social workers to focus on their core role in supporting tamariki and rangatahi.

<sup>16</sup> Aroturiki Tamariki/Independent Children's Monitor. (2023). *Experiences of Care in Aotearoa: Agency Compliance with the National Care Standards and Related Matters Regulations*. <https://www.icm.org.nz/reports/experiences-of-care-in-aotearoa-2021-2022/>

# A commitment to lift participation in Te Tohu o te Ora

While commitments made through *Te Mātātaki 2023* are intended to improve experiences for tamariki and rangatahi in priority areas they have identified, for this report we are making an additional commitment to lift participation in the next round of Te Tohu o te Ora.

Te Tohu o te Ora was designed as a census style survey where all eligible tamariki and rangatahi who want to participate have the opportunity to do so. This reflects our duty to uphold the rights of tamariki and rangatahi to be heard and the criticality of their voice to inform system improvements.

For the second round of Te Tohu o te Ora the offer rate was much lower than the first round of the survey (43% compared with 79% in year 1). As a result, fewer tamariki and rangatahi took part in the survey (803, compared with 1,545 in year 1). While this drop in response rate does not impact the importance of the survey results, or our response to those results, it is vital that all tamariki and rangatahi who want to take part are given the opportunity to do so. We heard anecdotally that some rangatahi were motivated by knowing they are taking action with other tamariki and rangatahi in care, and that their collective voice and impact means a great deal to them. Our aspiration is that participation in year 3 of Te Tohu o te Ora is the highest achieved to date.

*Our aspiration*

is that this collective focus across Oranga Tamariki on supporting and strengthening

*relationships*

between social workers and tamariki and rangatahi will be quickly

*noticed and experienced*

by tamariki and rangatahi who are currently in care.



In particular, there will be increased

*confidence*

among tamariki and rangatahi that they can

*talk* to their *social worker*

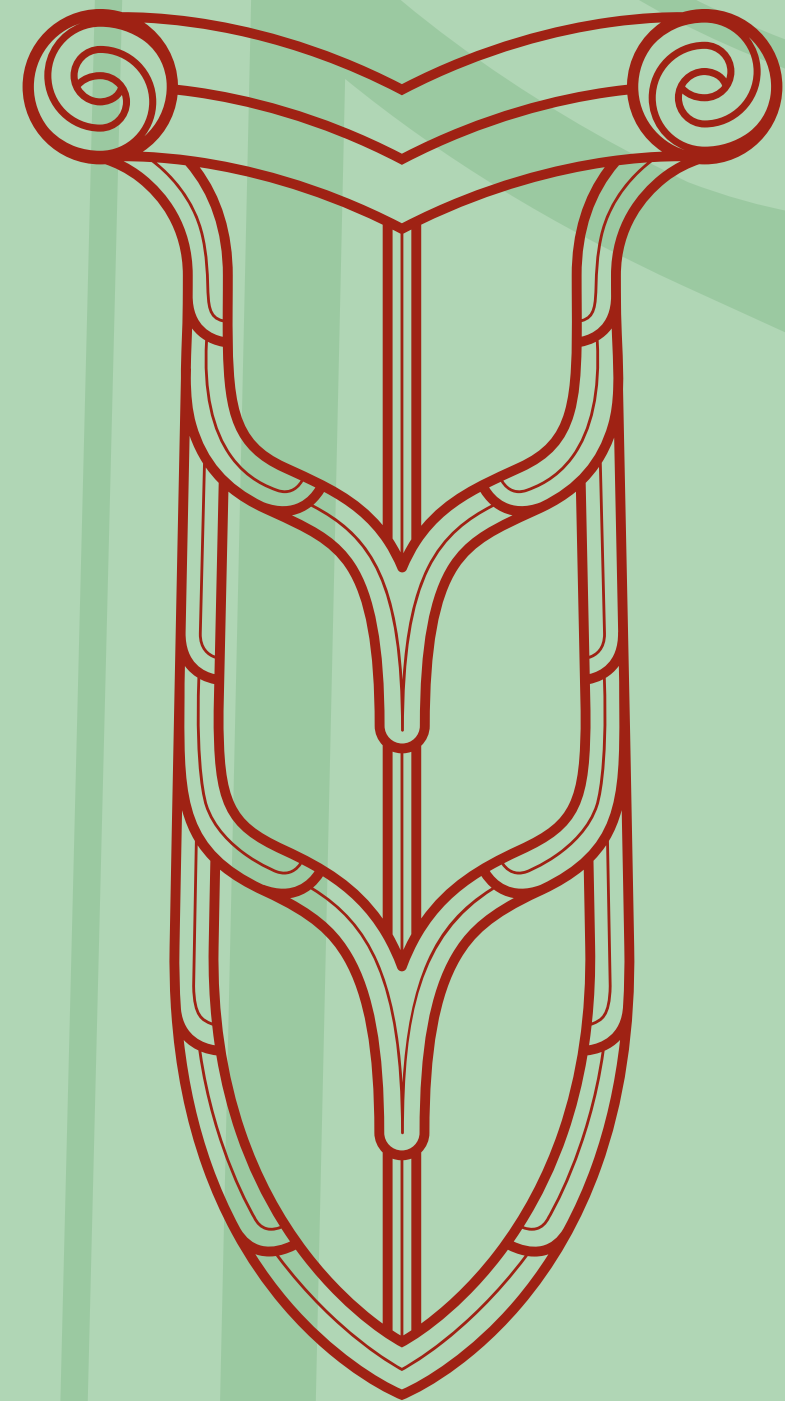
about their worries, needs and expectations.



## SECTION 5

---

Te Mātātaki 2023



# Closing Comments

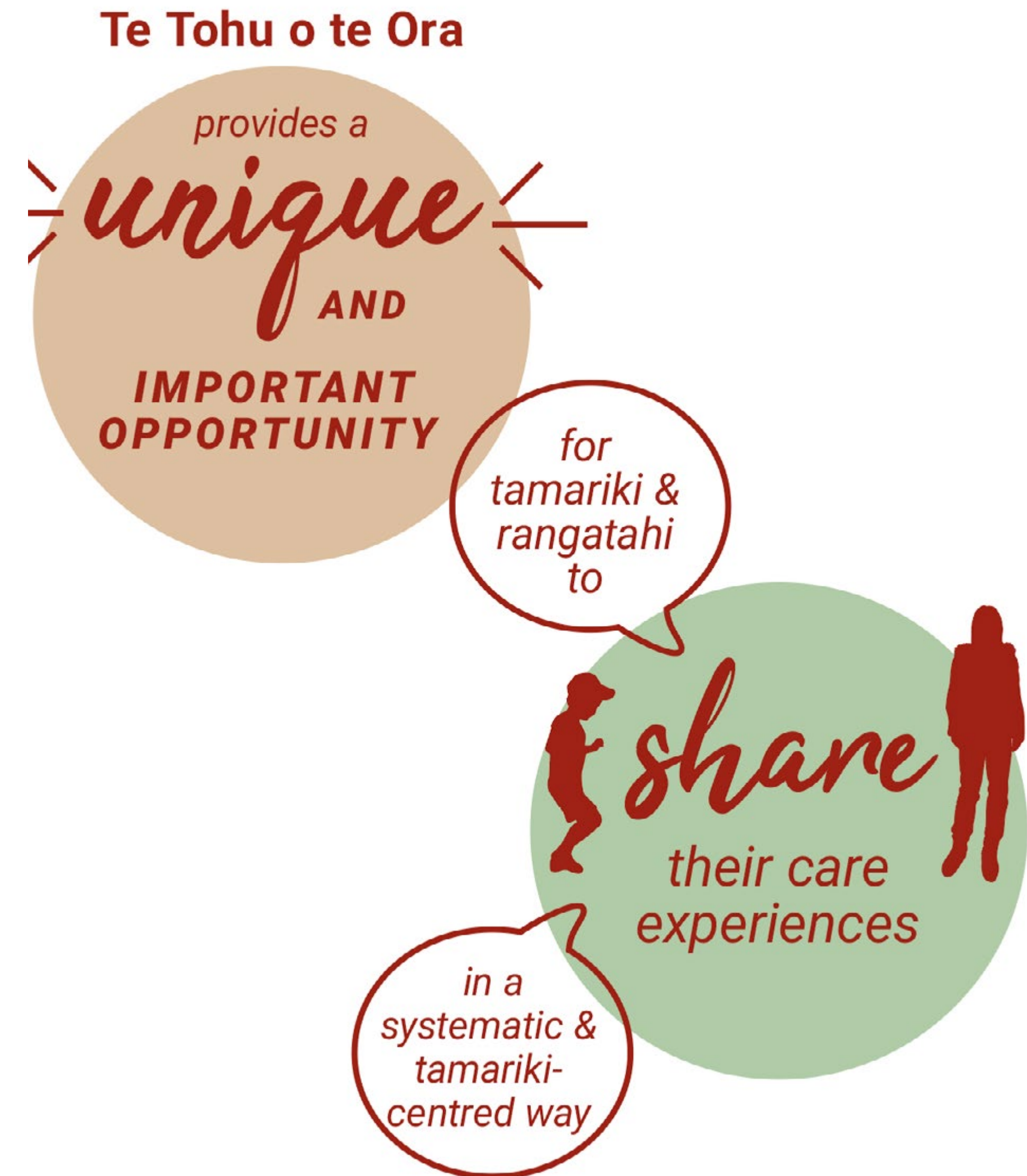


*Te Mātātaki 2023* reflects the voices of tamariki and rangatahi in care. It was an honour and privilege to hear from the 803 tamariki and rangatahi who chose to take part in the second Te Tohu o te Ora survey.

Oranga Tamariki has been entrusted with the views and perspectives of these tamariki and rangatahi and we will continue to work to improve their experiences in ways that are meaningful, tangible and sustained.

We will conduct Te Tohu o te Ora regularly as it not only provides a way for tamariki and rangatahi to share their experiences with us and be able to participate in changing the system, it also enables Oranga Tamariki to be held to account on how we are improving tamariki and rangatahi experiences. Te Tohu o te Ora enables us to know whether the actions and initiatives we have committed to are making a difference.

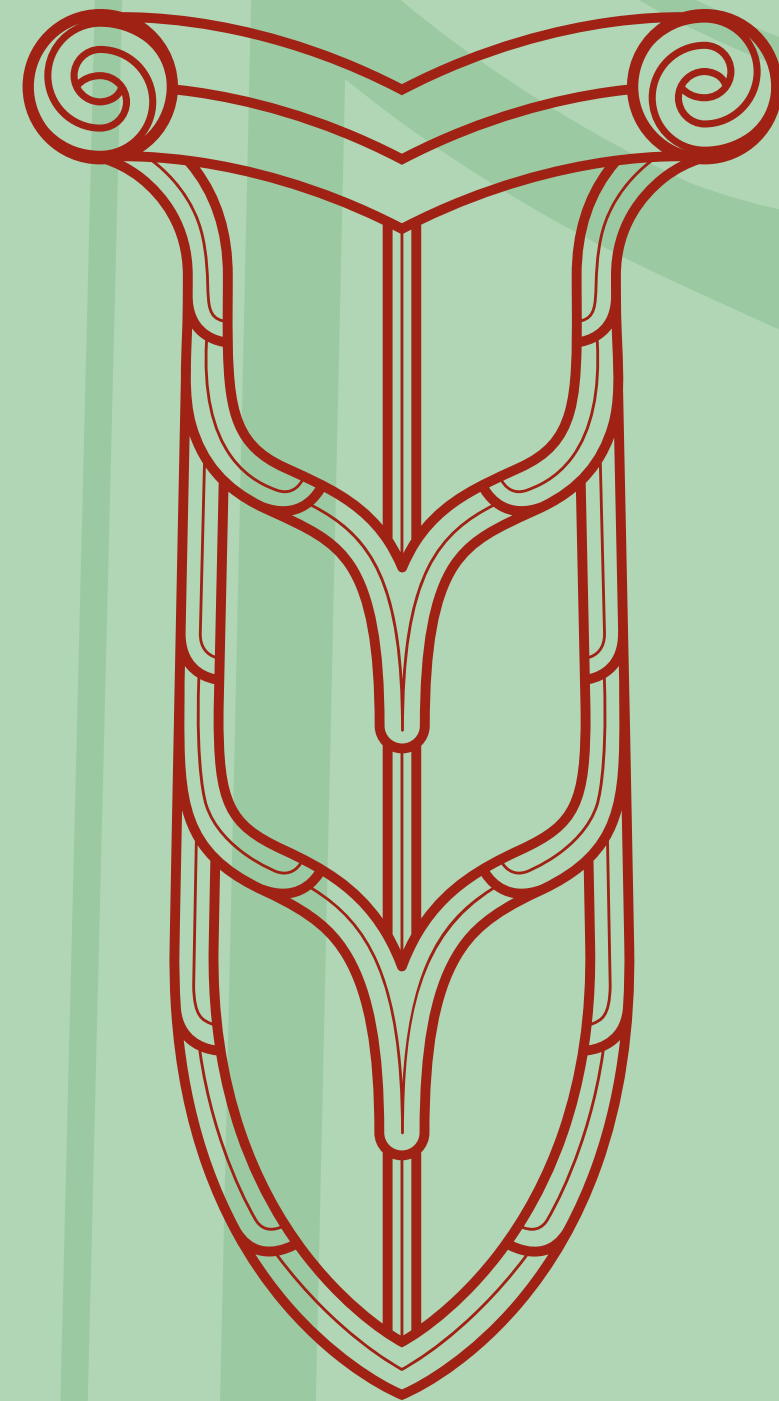
As with *Te Mātātaki 2021*, we welcome the challenge put before us by tamariki and rangatahi and are committed to improving their experiences with Oranga Tamariki.



## SECTION 6

---

Te Mātātaki 2023



# Appendices

# Appendix 1: Questionnaire design

FIGURE 17. Information for tamariki and rangatahi to welcome them to Te Tohu o te Ora



FIGURE 19. Information for tamariki and rangatahi about consent to participate: page 1 of 5

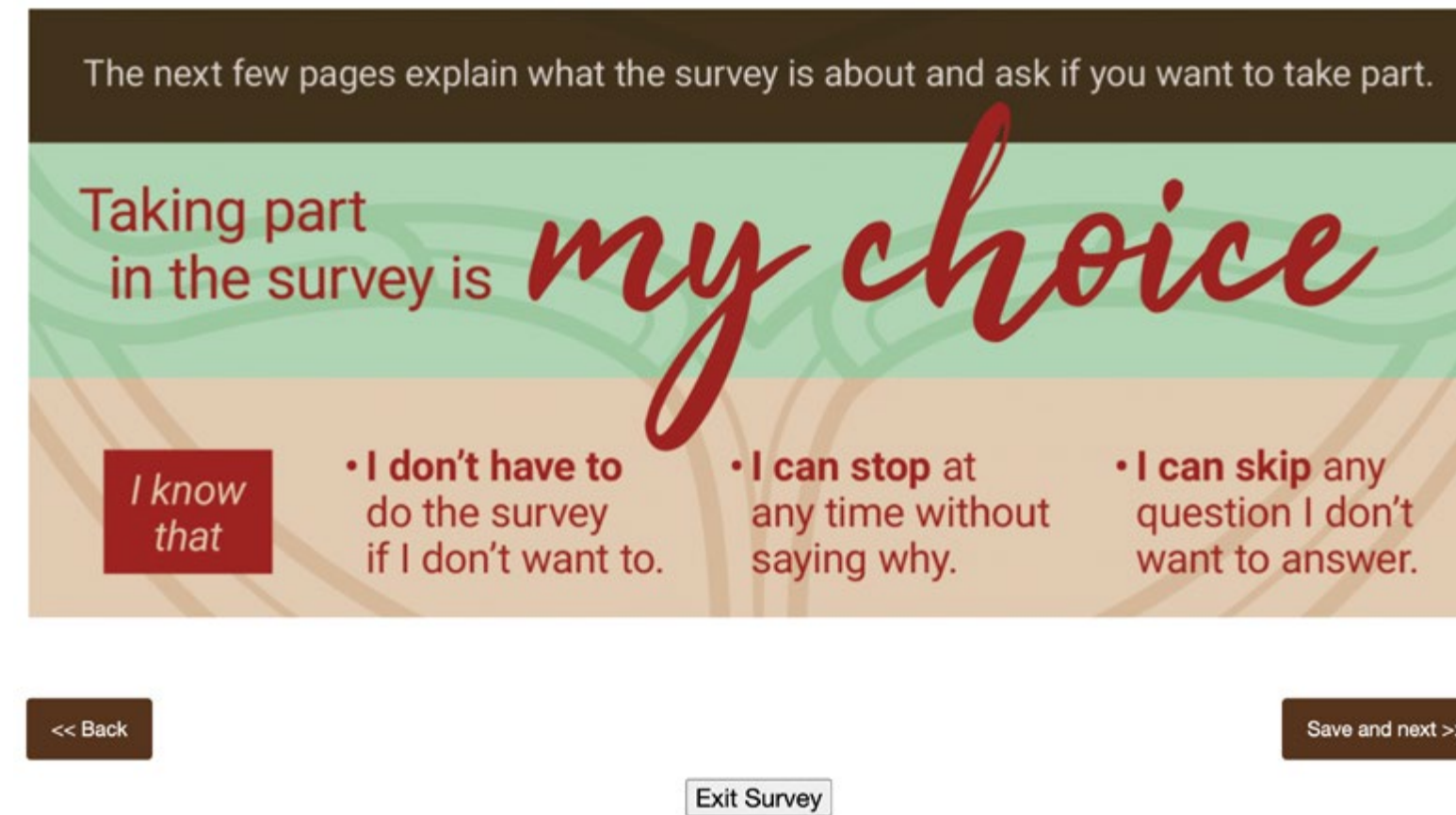


FIGURE 18. Information for tamariki and rangatahi to understand key elements of the survey



FIGURE 20. Information for tamariki and rangatahi about consent to participate: page 2 of 5



FIGURE 21. Information for tamariki and rangatahi about consent to participate: page 3 of 5

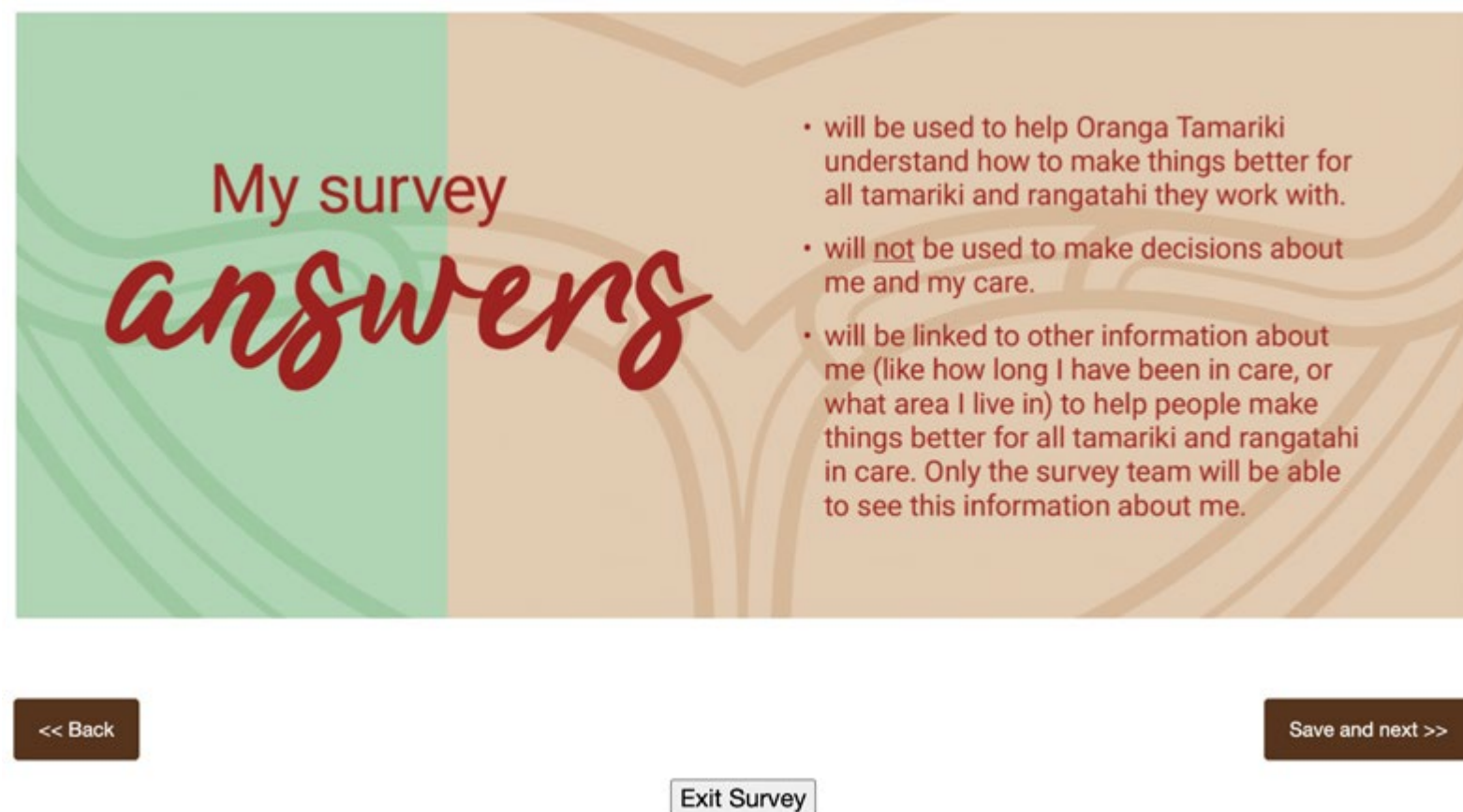


FIGURE 22. Information for tamariki and rangatahi about consent to participate: page 4 of 5

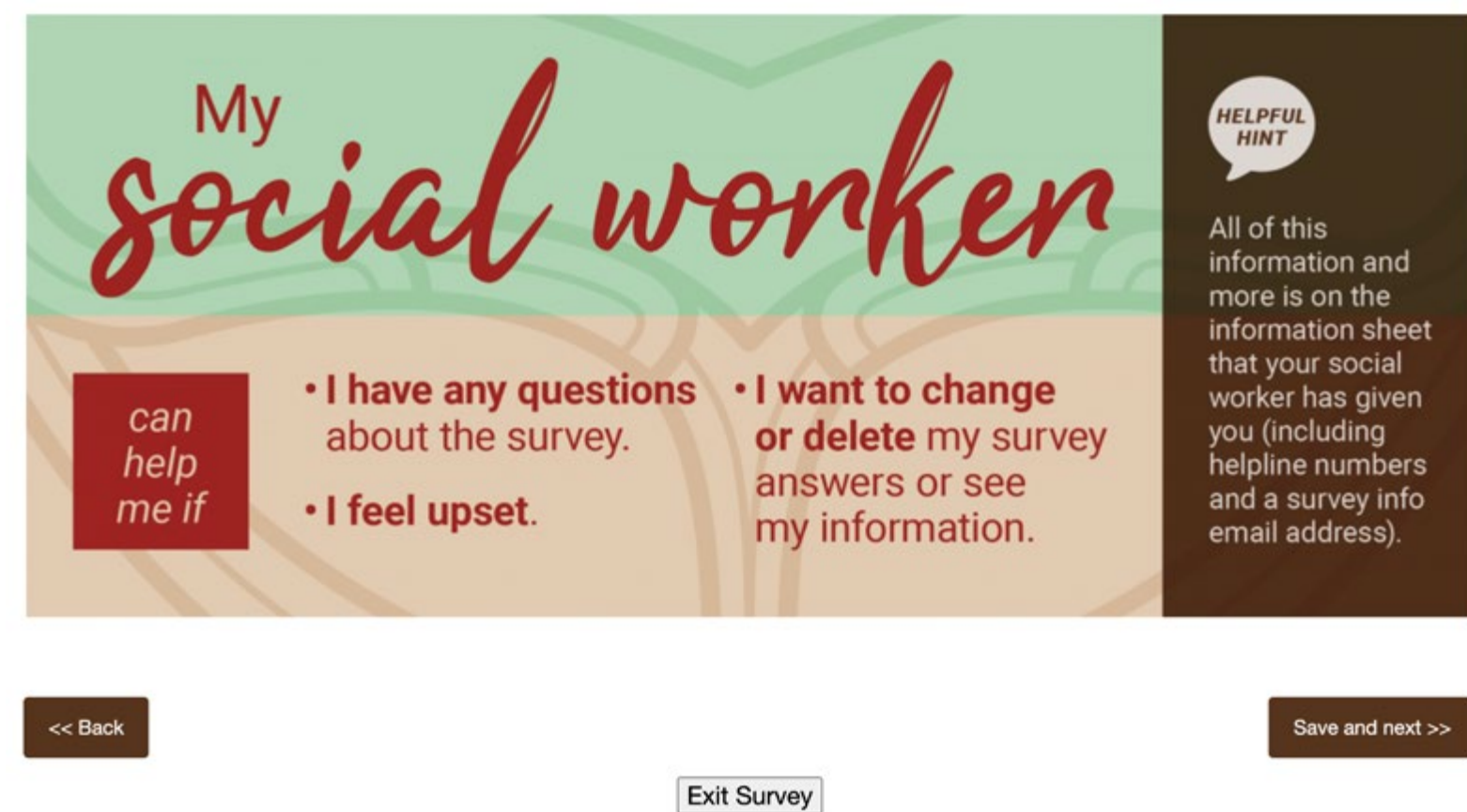


FIGURE 23. Information for tamariki and rangatahi about consent to participate: page 5 of 5

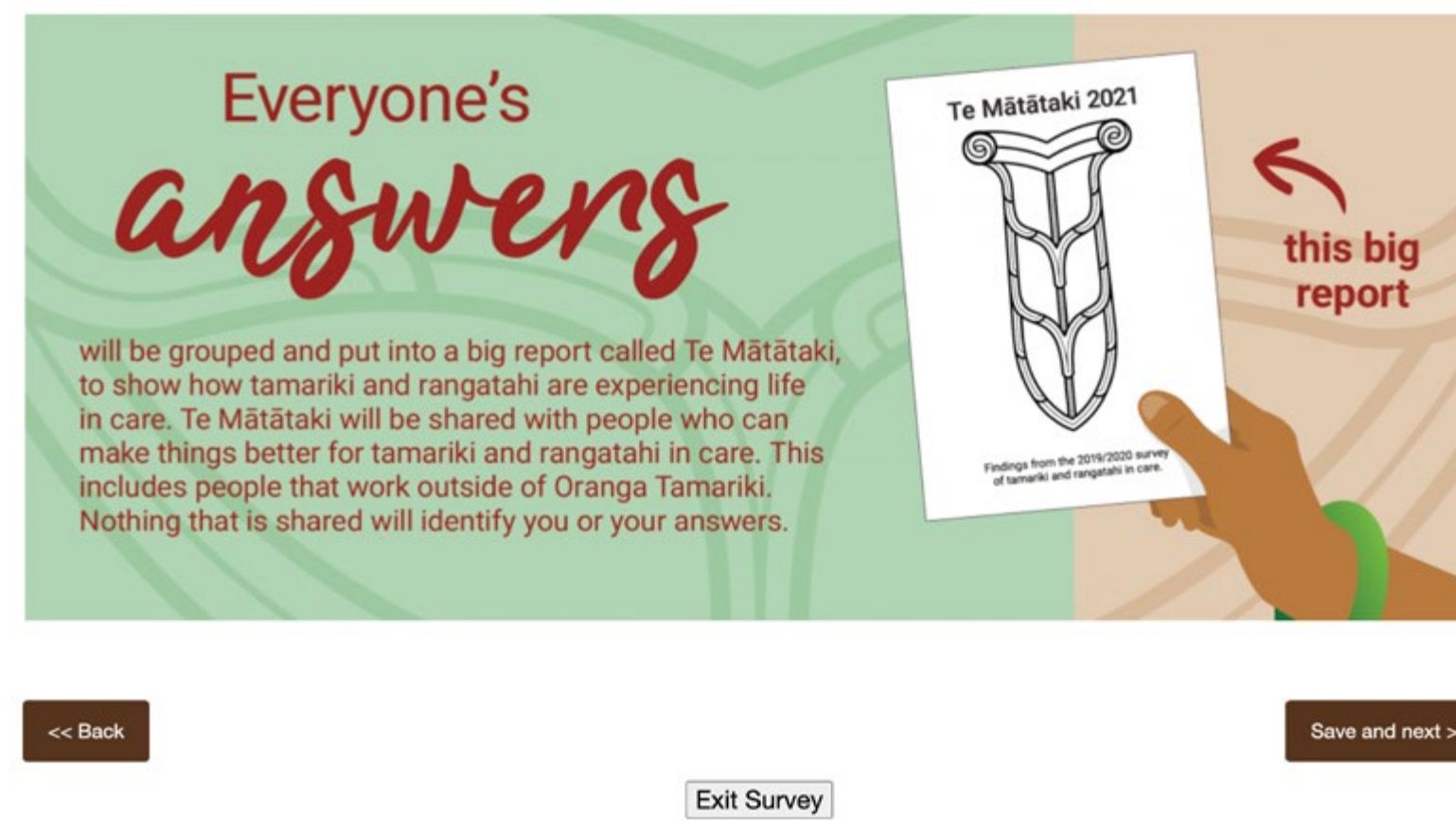


FIGURE 24. Example of how questions were presented to tamariki and rangatahi. First question (English version)

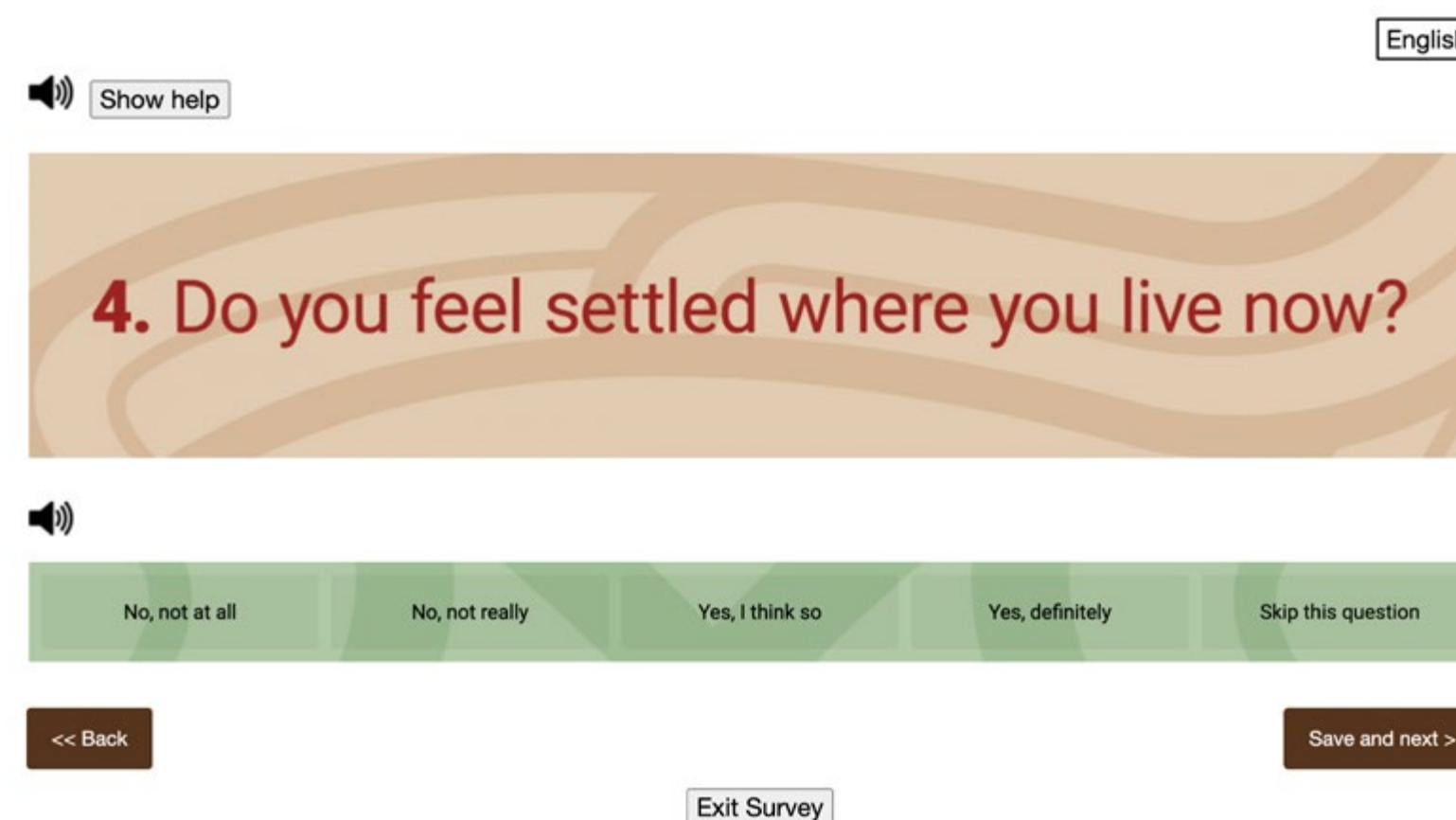


FIGURE 25. Example of how additional information was presented if tamariki and rangatahi clicked “show help” (English version)

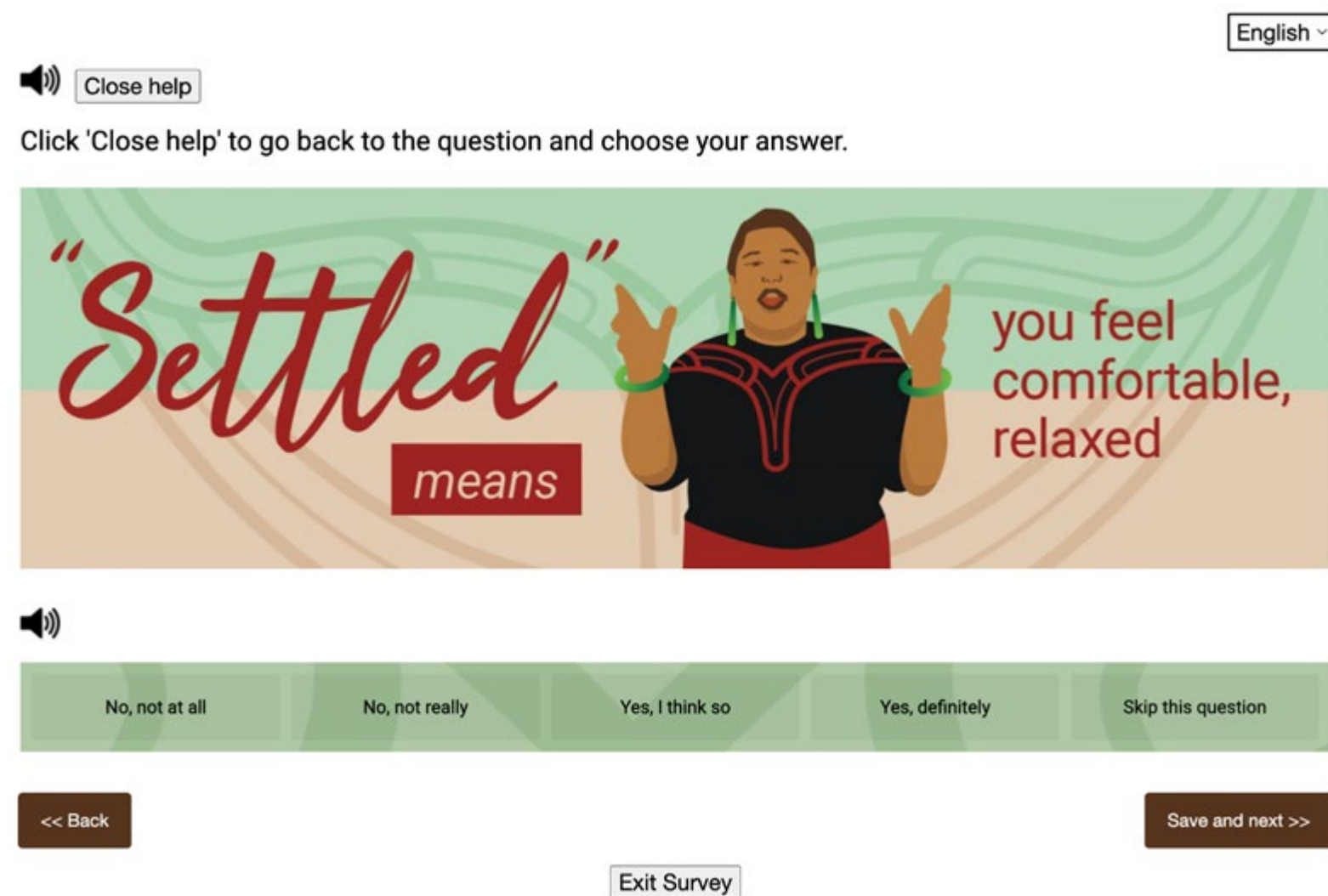


FIGURE 27. Example of how additional information was presented if tamariki and rangatahi clicked “show help” (te reo Māori version)



FIGURE 26. Example of how questions were presented to tamariki and rangatahi. First question (te reo Māori version)



# Appendix 2: Overview of changes between year 1 (2019/2020) and year 2 (2021/2022) of Te Tohu o te Ora

**TABLE 4.** Summary of key methodological elements of Te Tohu o te Ora comparison between year 1 and year 2

Methodological element	Year 1 description	Year 2 description
FORMATIVE RESEARCH	Four pieces of qualitative work with tamariki and rangatahi were conducted to assist with design of the survey approach and questionnaire	Formative research for the questionnaire was not repeated. However, rigorous testing of the digital version of the survey was undertaken—this included user testing with tamariki, rangatahi, and kaimahi
PILOT	Pilot of the survey (round 1) with 2 regions to test survey processes and fieldwork approach	Pilot of the survey (round 1) was conducted with 2 regions to test the scalability of the digital tool and supporting processes
MODE	Census approach (we wanted all eligible tamariki and rangatahi to have opportunity to participate), nationwide, pen-and-paper survey	Census approach, nationwide, digital survey offered on kaimahi devices (laptops)
DELIVERY MECHANISM	Offered to tamariki and rangatahi by social worker	Offered to tamariki and rangatahi by site-based kaimahi (i.e., social worker, youth worker)
FREQUENCY	Regular survey (2019/20 was the first time the survey was run)—referred to as year 1	Regular survey (2021/2022 was the second time the survey was run)—referred to as year 2
SURVEY PERIOD	Delivered over a 21-month fieldwork period: Round 1: March to May 2019 (2 regions) Round 2: August to October 2019 (4 regions) Round 3: October to December 2019 (3 regions) Round 4: July to September 2020 (3 regions)	Delivered over an eight-month fieldwork period: Round 1: November 2021 to March 2022 (2 regions) Round 2: May to August 2022 (10 regions)
ELIGIBILITY CRITERIA (SURVEY POPULATION)	Care experienced tamariki and rangatahi who were: 10- to 17-years-old (or turned 18 during the course of fieldwork) Currently in custody of the Oranga Tamariki Chief Executive Had been in care for at least 31 days Not in a youth justice residence	Care experienced tamariki and rangatahi who were: 10- to 17-years-old (or turned 18 during the course of fieldwork) Currently in custody of the Oranga Tamariki Chief Executive Had been in care for at least 31 days Not in a youth justice residence
SAMPLING FRAME	2,659 eligible participants drawn from the CYRAS (Oranga Tamariki) database	2,505 eligible participants drawn from the CYRAS (Oranga Tamariki) database
POPULATION SIZE	2,327 eligible to do the survey	2,412 eligible to do the survey
OFFER RATE	1,847 offered opportunity to do the survey (79% of eligible)	1,035 offered opportunity to do the survey (43% of eligible)
ACCEPTANCE RATES	Not calculated for year 1 (see response rate instead)	819 gave consent (78% of those offered; 34% of all eligible)
RESPONSE RATES	1,545 did the survey (84% of those offered; 66% of all eligible)	803 did the survey (78% of those offered; 33% of all eligible)

# Appendix 3: Survey strengths and limitations

Every survey has both strengths and limitations that should be considered when interpreting the results. Below is a summary of the key strengths and limitations of this survey and a more detailed description is provided in the *Te Tohu o te Ora Methodology Report 2021/2022*.

## Strengths

There are general strengths associated with quantitative research including: allowing for standardised data collection, a wide range of statistical analyses, being able to access a large sample, reliability of results and enhanced ability to generalise relative to other qualitative studies.

Strengths that are unique to Te Tohu o te Ora include:

### Survey approach

- The survey is an important way of understanding the needs and experiences of tamariki and rangatahi in care across Aotearoa New Zealand, from their perspective.
- The repeated cross-sectional design allows us to monitor change over time and see the effects of systemic changes.
- The survey approach seeks to have a large, representative population participate in the survey with sufficient levels of responses to enable the use of robust statistical analyses. In year 2, high participation levels were not achieved so the limitations of this year need to be considered.

### Tamariki-centred design

- Care-experienced tamariki and rangatahi were pivotal to the development and design of the survey, ensuring that the questions asked were about the experiences that were important to them.
- Tamariki and rangatahi were involved in user acceptance testing of the digital survey and their feedback led to substantial improvements in the tool design.

### Digital platform

- The mode change to digital (from pen-and-paper) facilitated a more engaging survey platform and experience.
- The digital survey provided enhanced accessibility features (translation of survey into te reo Māori, audio playback options, and provision of prompts to aid comprehension) and more tools to support independent completion.
- The digital tool allowed for more efficient and effective delivery and generation of data, and the ability to link survey responses to other administrative data for analysis.

## Checks and balances

- There was extensive peer review and consultation with subject matter experts on survey development, implementation and reporting for both year 1 and 2. This includes robust ethics, privacy and security assessments and specialist input regarding technical development, statistical approaches and design principles.
- Similarity of year 1 and year 2 results provides confidence in the reliability and replication of the questionnaire.

### Tamariki and rangatahi engagement with survey

- There was a high acceptance rate of the survey in both year 1 and year 2, despite fieldwork challenges (78% in year 2, compared with 84% in year 1).
- Some tamariki and rangatahi used the survey accessibility features (e.g. audio playback, use of prompts, choice of language).
- Participants selected a range of answer options, indicating that they engaged with each question and were not just ticking the same boxes.

## Limitations

As with any quantitative, self-report measure, there are general limitations with the research approach. By their nature, quantitative surveys cannot provide a detailed, in-depth understanding of the 'how' and 'why' of tamariki and rangatahi experiences, although Te Tohu o te Ora is intended to be complemented by further qualitative research in the future. Because of a lack of similar research in Aotearoa, another limitation is that we are unable to contextualise findings to understand how the experiences of tamariki and rangatahi in care may compare with a non-care cohort.

More specific limitations of Te Tohu o te Ora include:

### Fieldwork challenges

- COVID-19 restrictions and lockdowns caused considerable disruption during the year 2 fieldwork period, increasing the fieldwork duration and providing challenges as to how and when kaimahi were able to connect with tamariki and rangatahi.
- Disruption caused by the COVID-19 lockdown may also have affected the way tamariki and rangatahi answered questions post lockdown.
- The change to using a digital platform meant that we needed to provide technical training and support for kaimahi to deliver the survey effectively. The delivery was more complex than delivery of a pen-and-paper survey and may have presented a barrier for some kaimahi. The survey team provided support and problem solving where possible.

### Response rate and sample size

- Due to fieldwork challenges, the offer rate in year 2 was substantially lower than in year 1 (43% in year 2, compared with 79% in year 1).
- Reasons why kaimahi did not offer the survey included disruptions caused by the Omicron outbreak, staff absence and competing site priorities.
- The lower offer also affected the overall response rate for year 2 (33% in year 2, compared with 66% in year 1).
- Taken together, the impact of the lower offer and response rates meant that fewer tamariki and rangatahi had the opportunity to take part, which affected the overall sample size (803 in year 2, compared with 1,545 in year 1).

- These limitations mean we have less confidence in the representativeness of these results for the eligible population and in determining statistically significant findings.

### Sample bias and confidence in results

- Alongside issues of representativeness, systematic bias may have been introduced through tamariki and rangatahi who were excluded because they moved outside the region during the different fieldwork rounds or were not offered the chance to take part. Selection bias (where those who were offered and answered the survey may have provided more positive, or negative, responses than those who did not) may also have impacted on data quality and therefore, our confidence in the generalisability of the findings.

### Comparability between 2019/2020 and 2021/2022

Caution should be exercised when comparing year 1 and year 2 results, due to factors described in this section (e.g., mode change, sample size, response rate).

### Potential of social desirability

The presence of kaimahi during administration of the survey may have increased the likelihood that participants would provide answers that they felt would please their kaimahi ('social desirability').

Mitigations were put in place to reduce the likelihood of social desirability, including training for social workers clearly explaining informed consent, how to enable private completion, and assistive technology in the digital tool to aide independent completion.

# Appendix 4: Survey questionnaire

## English

- How old are you?**  
10  
11  
12  
13  
14  
15  
16  
17  
18  
Skip this question
- What is your gender?**  
Male  
Female  
Another gender (please type in your answer) \_\_\_\_\_  
Skip this question
- Which ethnic group, or groups, do you belong to? Please choose all the groups you belong to?**  
Māori  
New Zealand European  
Samoan  
Cook Islands Māori  
Tongan  
Niuean  
Chinese  
Indian  
Other (please type in your answer) \_\_\_\_\_  
Skip this question
- Do you feel settled where you live now?**  
No, not at all  
No, not really  
Yes, I think so  
Yes, definitely  
Skip this question
- Do the adults you live with now look after you well?**  
Never  
Not much of the time  
Most of the time  
All of the time  
I don't live with any adults  
Skip this question
- Do the adults you live with now accept you for who you are?**  
No, not at all  
No, not really  
Yes, I think so  
Yes, definitely  
I don't live with any adults  
Skip this question
- Do you get to keep in touch with your birth family/whānau as much as you would like to?**  
No, not at all  
No, not really  
Yes, I think so  
Yes, definitely  
I don't want to keep in touch with my birth family/whānau  
Skip this question
- Do you get to have a say in important decisions about your life?**  
Never  
Not much of the time  
Most of the time  
All of the time  
Skip this question
- Do you have somewhere you feel you belong?**  
No, not at all  
No, not really  
Yes, I think so  
Yes, definitely  
Skip this question
- Do you know your ancestry (whakapapa)?**  
No, not at all  
No, not really  
Yes, I think so  
Yes, definitely  
I don't know what ancestry (whakapapa) means  
Skip this question
- Do you have people in your life who love you no matter what?**  
No, not at all  
No, not really  
Yes, I think so  
Yes, definitely  
Skip this question
- Do you have a friend or friends you can talk to about anything?**  
No, not at all  
No, not really  
Yes, I think so  
Yes, definitely  
Skip this question
- Do you get the chance to learn about your culture?**  
No, not at all  
No, not really  
Yes, I think so  
Yes, definitely  
Skip this question

- Do you think you will have a good life when you get older?**  
No, not at all  
No, not really  
Yes, I think so  
Yes, definitely  
I don't know  
Skip this question
- Does Oranga Tamariki (OT) help to make things better for you?**  
No, not at all  
No, not really  
Yes, I think so  
Yes, definitely  
Skip this question
- Does your social worker do what they say they will do?**  
Never  
Not much of the time  
Most of the time  
All of the time  
Skip this question
- Do you feel you can talk to your social worker about your worries?**  
No, not at all  
No, not really  
Yes, I think so  
Yes, definitely  
Skip this question
- Have you seen or heard about an organisation called VOYCE – Whakarongo Mai? (It is also known as VOYCE.) They help children and young people.**  
No  
Yes  
Skip this question
- Do you know how to contact VOYCE – Whakarongo Mai? (It is also known as VOYCE.)**  
No  
Yes  
skip this question

## Te Reo Māori

- E hia ō tau?**  
10  
11  
12  
13  
14  
15  
16  
17  
18  
Waiho tēnei pātai
- He aha tō momo ira tangata?**  
Tāne  
Wahine  
He momo kāore i konei (tēnā, tuhia tō whakautu ki konei) \_\_\_\_\_  
Waiho tēnei pātai
- He uri nō t/ēhea iwi koe?**  
Māori  
Pākehā  
Hāmoa  
Māori Kuki  
Airani  
Tonga  
Niue  
Hainamana  
Īnia  
Tētahi atu (tēnā tuhia tō whakautu) \_\_\_\_\_  
Waiho tēnei pātai
- Kua tau pai koe ki te wāhi e noho ana koe i tēnei wā?**  
Kāo, kore rawa  
Kāo, kāore i te tino mōhio  
Āe, āhua mōhio  
Āe, mārika  
Waiho tēnei pātai
- E tiakina pai ana koe e ngā pakeke e noho ana ki tō wāhi noho i tēnei wā?**  
Kore rawa  
Kāore i te nuinga o te wā  
I te nuinga o te wā  
I ngā wā katoa  
Kāore au i te noho i te taha o ētahi pakeke  
Waiho tēnei pātai
- E mārāma ana tō āhua, tō wairua ki ngā pakeke o te wāhi e noho ana koe ināiane?**  
Kāo, kore rawa  
Kāo, kāore i te tino mōhio  
Āe, āhua mōhio  
Āe, mārika  
Kāore au i te noho i te taha o ētahi pakeke  
Waiho tēnei pātai
- He pai ki a koe te nui o ngā wā ka kite, ka rongoi mai rānei koe i tō whānau ake?**  
Kāo, kore rawa  
Kāo, kāore i te tino mōhio  
Āe, āhua mōhio  
Āe, mārika  
Kāore au i te hiahia whakapā atu ki taku whānau ake  
Waiho tēnei pātai
- E āheia ana tō whai wāhi atu ki ngā kōrero e pā ana ki a koe anō, otirā ki tō ao?**  
Kore rawa  
Kāore i te nuinga o te wā  
I te nuinga o te wā  
I ngā wā katoa  
Waiho tēnei pātai
- E āheia tōu e tino tau ana tō noho, ānō nei nōhou tonu?**  
Kāo, kore rawa  
Kāo, kāore i te tino mōhio  
Āe, āhua mōhio  
Āe, mārika  
Waiho tēnei pātai
- Kei te mōhio koe ki tō whakapapa?**  
Kāo, kore rawa  
Kāo, kāore i te tino mōhio  
Āe, āhua mōhio  
Āe, mārika  
Kāore au i te mōhio i te tikanga o te kupu whakapapa  
Waiho tēnei pātai
- He tāngata anō i tō ao e tino aroha ana ki a koe ahakoa te aha?**  
Kāo, kore rawa  
Kāo, kāore i te tino mōhio  
Āe, āhua mōhio  
Āe, mārika  
Waiho tēnei pātai
- He hoa tōu, ōu rānei hei hoa kōrero, ahakoa te kōrero?**  
Kāo, kore rawa  
Kāo, kāore i te tino mōhio  
Āe, āhua mōhio  
Āe, mārika  
Waiho tēnei pātai
- Ka whai wāhi koe ki te ako i ngā kōrero mō te ahurea Māori?**  
Kāo, kore rawa  
Kāo, kāore i te tino mōhio  
Āe, āhua mōhio  
Āe, mārika  
Waiho tēnei pātai
- Ki ōu whakaaro kia pakeke ake koe ka pai tō ao?**  
Kāo, kore rawa  
Kāo, kāore i te tino mōhio  
Āe, āhua mōhio  
Āe, mārika  
Kāore au i te mōhio  
Waiho tēnei pātai
- Nā te āwhina a Oranga Tamariki (OT) he pai ake tō ao?**  
Kāo, kore rawa  
Kāo, kāore i te tino mōhio  
Āe, āhua mōhio  
Āe, mārika  
Waiho tēnei pātai
- He tangata ū tō tauwhiro (social worker) ki tāna i kī ai?**  
Kore rawa  
Kāore i te nuinga o te wā  
I te nuinga o te wā  
I ngā wā katoa  
Waiho tēnei pātai
- Ka taea e koe ō āwangawanga, māharahara anō te kōrero ki tō tauwhiro (social worker)?**  
Kāo, kore rawa  
Kāo, kāore i te tino mōhio  
Āe, āhua mōhio  
Āe, mārika  
Waiho tēnei pātai
- Kua kite, kua rongoi rānei koe mō te whakahaere e kīia ana ko VOYCE – Whakarongo Mai? (E mōhiotia ana hoki ko VOYCE.) Ka āwhina rātou i te hunga tamariki, rangatahi anō hoki.**  
Kāo  
Āe  
Waiho tēnei pātai
- Kei te mōhio koe me pēhea te whakapā atu ki a VOYCE – Whakarongo Mai? (E mōhiotia ana hoki ko VOYCE.)**  
Kāo  
Āe  
Waiho tēnei pātai



# Appendix 5: Summary of subgroup differences

To demonstrate the difference in responses based on subgroups, Table 5 provides an overview of survey results according to age, gender and ethnicity. Results that are significantly higher than the response for the bolded group (for the age and gender analyses) or for all other ethnic groups combined (for the ethnicity analyses), are highlighted darker with \*; those that are significantly lower are highlighted lighter with \*\*.

**TABLE 5.** Summary of subgroup findings

SURVEY QUESTIONS	AGE			GENDER		ETHNICITY			
	10 to 12	13 to 15	16 to 18	Male	Female	Māori and Pacific	Māori	Pacific	non-Māori non-Pacific
Do you feel settled where you live now?	92%	92%	88%	92%	90%	93%	92%	94%	89%
Do the adults you live with now look after you well?	98%	99%	98%	98%	98%	100%	98%	100%	98%
Do the adults you live with now accept you for who you are?	99%	98%	95%	97%	99%	97%	99%	98%	97%
Do you get to keep in touch with your birth family/whānau as much as you would like to?	74%	79%	81%	79%	76%	71%	77%	75%	77%
Do you get to have a say in important decisions about your life?	78%	79%	86%	80%	80%	80%	80%	80%	79%
Do you have somewhere you feel you belong?	90%	88%	85%	91%*	<b>85%</b>	91%	89%	88%	89%
Do you know your ancestry (whakapapa)?	50%	50%	53%	50%	51%	55%	56%*	53%	43%**
Do you have people in your life who love you no matter what?	99%	96%	96%	97%	98%	97%	97%	97%	97%
Do you have a friend or friends you can talk to about anything?	<b>83%</b>	89%*	90%*	86%	88%	86%	87%	88%	86%
Do you get the chance to learn about your culture?	76%	79%	71%	78%	73%	81%	79%*	81%	68%**
Do you think you will have a good life when you get older?	93%	89%	92%	94%*	<b>90%</b>	91%	93%	89%	90%
Does Oranga Tamariki (OT) help to make things better for you?	<b>89%</b>	83%**	80%**	97%	84%	90%	87%*	88%	80%**
Does your social worker do what they say they will do?	91%	88%	85%	79%	79%	87%	87%	88%	90%
Do you feel you can talk to your social worker about your worries?	80%	74%	73%	77%	76%	76%	75%	76%	78%

# Appendix 6: Progress on key initiatives since Te Mātātaki 2021

## Practice change programme for social workers

(the new Oranga Tamariki practice approach, which preferences Te Ao Māori principles to support relational, inclusive and restorative practice for all tamariki).

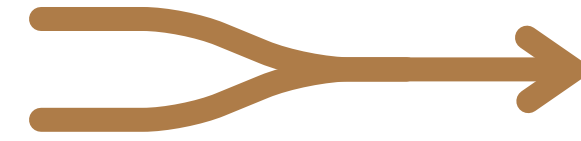
- Suite of new practice models, tools and resources trialled, including: Te Puna Oranga, (a framework to understand and restore oranga), Te Toka Tūmoana practice model, Tangata Whenua and Bicultural Supervision Model and Mirimiri a-kōrero (a tool for building understanding with tamariki and whānau).
- Number of kairaranga-ā-whānau and Māori specialist roles increased, to help identify and engage whānau, hapū and iwi members in decision-making for their tamariki and facilitate connections based on whakapapa and whanaungatanga.
- Leading Practice programme (supports new supervisors and practice leaders) and Puawai induction programme (supports new social workers) developed; both programmes launched in January 2023.
- Māori cultural capability training Tū Māia offered to 500 kaimahi, with 390 completing.
- Practice guidance developed/updated, to support engagement with tamariki and rangatahi, working with under-fives and working with disabled people and tangata whaikaha Māori.

## Partnerships with Māori



- Seven community-led design prototypes established, to enable Māori and communities to lead the development, design and delivery of solutions that meet the needs of tamariki and whānau in their communities.
- Number of Strategic Partnership Agreements increased to 10, to support iwi, hapū, whānau and Māori organisations to care, protect and support tamariki and rangatahi Māori; includes refreshed agreement with Te Rūnanga o Ngāi Tahu, with investment across three years for the Whānau as First Navigators programme (iwi-led and focused on whānau and preventing tamariki from coming into state care).
- 'Intensive response' models developed with iwi and Māori organisations in 15 locations, to lead the prevention of harm to tamariki and their whānau; eight of these locations are active.

## Whānau care partnerships



- Number of Whānau Care partnerships with iwi and Kaipapa Māori organisations increased to 15, to co-design and deliver care models that ensure tamariki Māori in care are connected through their whakapapa to well-supported caregivers who are their whānau, hapū and/or iwi.

## Support for caregiving whānau



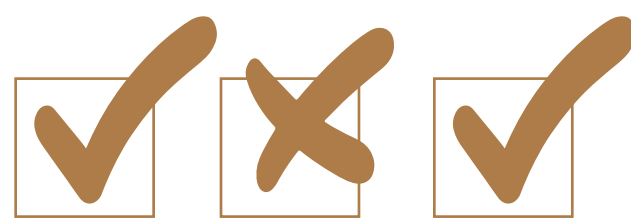
- Trauma Informed Learning and Support programme delivered to caregiving whānau across Aotearoa.
- 'Prepare to Care' training delivered to new caregivers, including whānau caregivers.
- Caregiver Information System implemented, including functionality for recording assessed tamariki and rangatahi needs, identifying that caregivers have received information about tamariki and Caregiver Support Plans, which have a focus on how the caregiver will be supported to meet the needs of the tamariki they care for.
- Practice Guidance updated to support kaimahi who support caregivers.

## Strengthening Family Group Conferences



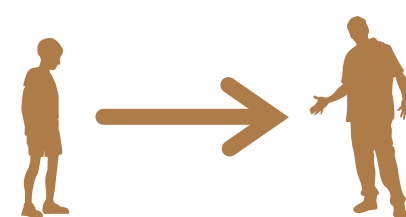
- Seven new Family Group Conference coordinator positions established with iwi and community partners.
- Iwi Family Group Conference coordinators invited to participate in training, practice forums and workshops.
- Guidance on Family Group Conferences updated, including giving greater focus to tamariki rights to participate in decisions.
- Working relationship with VOYCE – Whakarongo Mai established, with VOYCE kaiwhakamana providing regular feedback on tamariki and rangatahi experiences of Family Group Conferences.

## Implementation of the Oranga Tamariki National Care Standards



- National Care Standards workshops delivered across Oranga Tamariki sites; sites also running their own Care Standard practice forums.
- Routine self-assessment of practice against the National Care Standards established so sites can locally build on areas of strength and address any areas that require improvement.
- Assessment and Planning and Care Standards Learning Modules made available to social workers; My Rights My Voice resource for tamariki updated.
- Policy on tamariki All About Me Plan updated to highlight the requirement to undertake thorough whānau searching, and engage members of the whānau, hapū or iwi who can contribute to the planning process.

## Support for transition to adulthood



- Number of transition support workers and supported accommodation placements increased.
- Resources and webinars made available to kaimahi to support increased understanding of transition support services for rangatahi transitioning from care into adulthood and rangatahi entitlements.
- Research undertaken by VOYCE – Whakarongo Mai to help us better understand how we can support more rangatahi to take up their entitlement to remain or return to living with a caregiver past the age of 18 years.

## Improving responses to tamariki and rangatahi with Māori and Pacific identity



- Chief Advisor Pacific and Pou Tikanga roles established in the Office of the Chief Executive.
- Pacific Strategy refreshed for 2021-2024.
- Makahiki Pacific Leadership Programme developed; launched May 2023.
- Increased joint work between specialist Pacific cultural advisors and kairaranga advisors to better meet the needs of Māori-Pacific tamariki in Tamaki Makaurau.
- Coordination, support and resourcing for Māori and Pacific kaimahi increased - Māori Staff Roopu and Regional Pacific Staff collectives.
- Increased focus of the Pacific team on increasing the role of Māori and Pacific providers that can deliver services for Māori-Pacific tamariki.
- Two Pacific reports published: *Ola Manuia mo alo ma fanau Pasefika, A blessed wellbeing for our children, young people and families* and *Talanoa Mai Tamaiki - the voices of Pacific children and young people*.

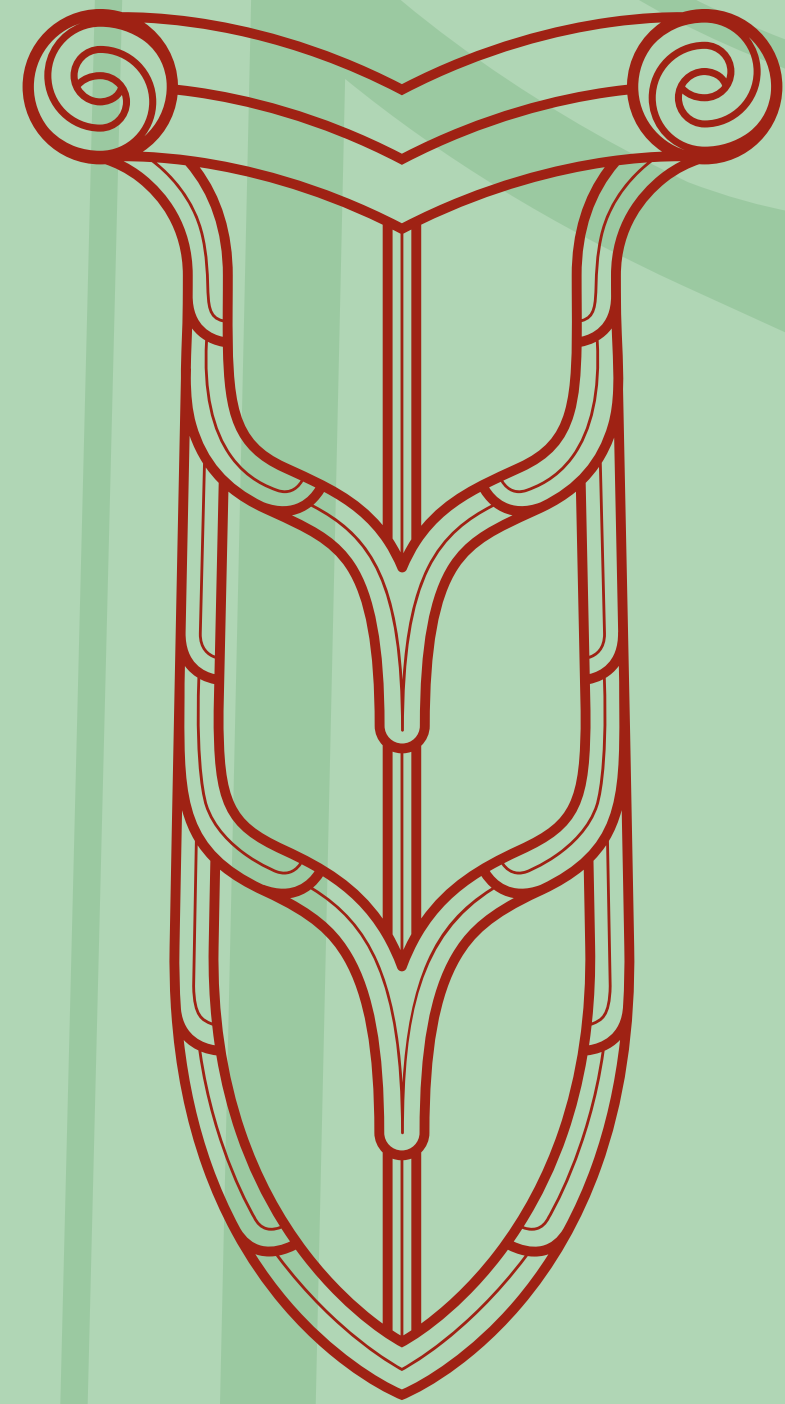
Additional actions under the Future Direction Action Plan (launched September 2021) expected to improve experiences for tamariki and rangatahi in the priority areas:

- 1.4 Strengthen the feedback and complaints system so it is 'fit-for-whānau', and ensures that tamariki, rangatahi and their whānau have their voices heard and have confidence in the process.
- 1.5 Develop an operating model that drives locally led, centrally enabled ways of working.
- 1.8 Place the voices of tamariki and rangatahi at the centre of decision-making at all levels and support tamariki and whānau to participate in and be central to decision-making.
- 2.4 Develop for all staff, in conjunction with the three whare wānanga, a suite of appropriate cultural competency programmes, to ensure staff can engage with whānau and wider communities in culturally responsive ways.
- 2.5 Develop a workforce strategy that will support high-quality social work.
- 2.6 Invest in the capability of leaders (especially frontline leaders) to ensure shifts to practice and culture take place that support a locally-led, centrally-enabled way of working and that support tamariki and whānau to participate and be central in decision making.
- 3.4 Ensure the delivery of Transition Support Services to ensure that rangatahi are successfully supported to transition to independence and prevent future generations from coming to notice.
- 3.5 Prototype new approaches to partnering to enable decision-making and resourcing to be made in closer proximity to whānau.
- 3.6 Invite and resource communities to work alongside them in the care and protection system (e.g., reclaim the intention of the Family Group Conference to enable whānau-led decision making).

## SECTION 7

---

Te Mātātaki 2023



# Glossary

# Glossary

## All About Me Plans

All About Me Plans are unique for every te tamaiti or rangatahi and include information about how they will be supported and have their needs met while they are in care. Under the National Care Standards all tamariki and rangatahi in care are entitled to an All About Me Plan, and to have a say about what goes into the plan.

## Average (mean) score

An average score is calculated by adding all individual scores and dividing by the number of total scores. It can also be referred to as an average.

## CYRAS

Care and Protection, Youth Justice, Residential and Adoption Service (CYRAS) client database used by Oranga Tamariki.

## Hapū

Sub-iwi or sub-group of iwi. Kinship group.

## In care

Tamariki or rangatahi in care are defined as being subject to a custodial order or legal agreement under the Oranga Tamariki Act 1989, so are in the care or custody of the Chief Executive of Oranga Tamariki, or an approved service. This means Oranga Tamariki or an approved service is responsible for ensuring tamariki and rangatahi have a stable and secure place to live and are safe.

## Iwi

Tribe.

## Kaimahi

Worker, employee, staff.

## Kairaranga-ā-whānau

Specialist Māori role responsible for identifying and engaging significant whānau, hapū and iwi members in decision-making for their tamariki, and supporting and assisting Oranga Tamariki staff to integrate appropriate cultural knowledge and practice in decision-making processes.

## Kaiwero

The challenger - he who performs the wero (the ritual of encounter) during the pōwhiri (welcoming ceremony).

## Karanga

A ceremonial call of welcome. Often seen on a marae at the start of a pōwhiri.

## Logistic regression

Regression analysis is a type of predictive modelling technique, which is used to predict the likelihood of a particular outcome (e.g., response to a survey question) based on observations from the data (e.g., respondent characteristics such as age/gender/ethnicity).

## Mana tamaiti

Principle articulated under section 4: purposes, principles and duties, and section 7AA: duties of Chief Executive in relation to Treaty of Waitangi (Te Tiriti o Waitangi), of the Oranga Tamariki Act 1989.

## Mana whenua

The right of iwi Māori to manage a particular area of land.

## Manuhiri

Visitor, guest.

## Oranga

The wellbeing that we want to help the children we work with to have.

## Pōwhiri

To welcome or invite e.g., welcome ceremony often performed on a marae.

## Pūkana

To stare wildly, dilate the eyes, protrude the tongue – done by both genders when performing wero (ritual of encounter), haka (cultural dance) and waiata (song) to emphasise particular words and add excitement to the performance.

## Rangatahi

Young person/people.

## Region

There are 12 Oranga Tamariki Services for Children and Families regions.

## Rohe

District, region, area (of land).

## Site

A site is where the local Oranga Tamariki office is located and staff based.

## Takarangi

Design depicting the story of the creation.

## Tamaiti

Child.

## Tamariki

Children.

## Tamariki, rangatahi and whānau

In this report this refers to all children, young people and their families.

## Tangata whenua

Local people, hosts, indigenous people.

## Te

The (singular). A nominal prefix referring to a particular individual or thing.

## Te ao Māori

Māori world view. Knowledge which embraces Māori culture and identity.

## Te Tohu o te Ora

The name given to the annual survey of tamariki and rangatahi in care. Tohu (symbol) and Ora (wellbeing).

## Te Mātātaki

The name given to the report that presents the findings from Te Tohu o te Ora and the Oranga Tamariki response to these findings.

## User Acceptance Testing (UAT)

User acceptance testing (UAT), also called application testing or end-user testing, is a phase of software development in which the software is tested in the real world by its intended audience. UAT is often the last phase of the software testing process and is performed before the tested software is released to its intended market. The goal of UAT is to ensure software can handle real-world tasks and perform up to development specifications.

## Waha

Mouth.

## Wero

To challenge, the ritual of encounter.

## Whakapapa

Ancestry, recite genealogy. Principle articulated under section 4: purposes, principles and duties, and section 7AA: duties of Chief Executive in relation to Treaty of Waitangi (Te Tiriti o Waitangi), of the Oranga Tamariki Act 1989.

## Whānau

Family.

## Whanaungatanga

Relationship, kinship, connections. Principle articulated under section 4: purposes, principles and duties, and section 7AA: duties of Chief Executive in relation to Treaty of Waitangi (Te Tiriti o Waitangi), of the Oranga Tamariki Act 1989.

## Year 1

Pen-and-paper survey that was delivered over a 21-month fieldwork period from March 2019 – September 2020.

## Year 2

Online digital tool and survey that was delivered over a 8-month fieldwork period from November 2021 – August 2022.