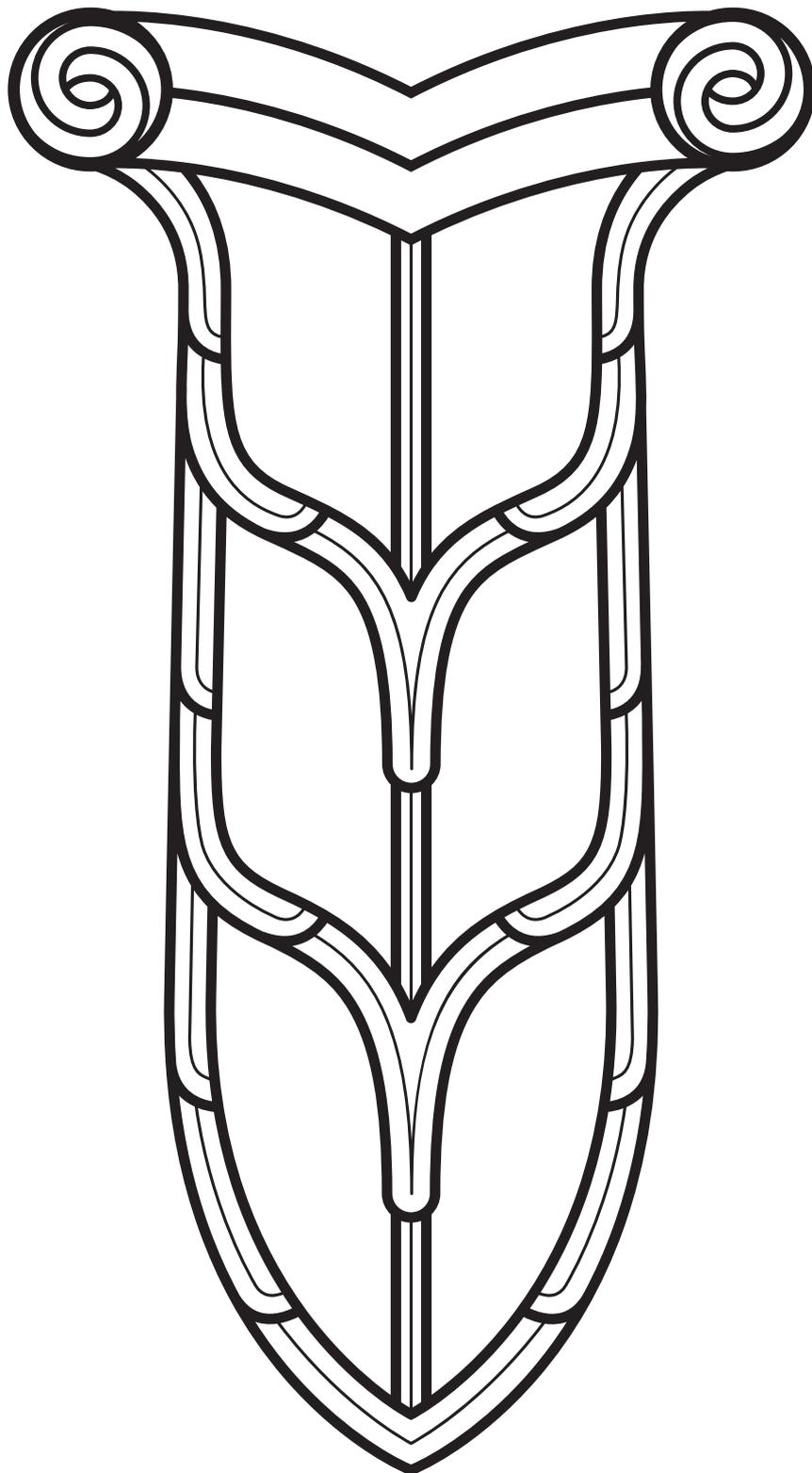


# Te Mātātaki 2021



Findings from the 2019/2020 survey  
of tamariki and rangatahi in care

Aurora Centre, 56 The Terrace, Wellington

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

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**Published**

May 2021

**ISBN**

978-0-9951498-3-0

**Citation guidance**

This report can be referenced as: Oranga Tamariki Voices of Children and Young People Team (2021). Te Mātātaki 2021. Wellington, New Zealand: Oranga Tamariki – Ministry for Children.

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**Disclaimer**

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

**Acknowledgements**

The Voices of Children and Young People team wish to acknowledge all tamariki and rangatahi who helped us design the survey, took part, and helped us identify priorities for action. Thanks also to Oranga Tamariki staff who assisted with development and delivery of the survey, with special acknowledgement to the social workers who supported tamariki and rangatahi to participate. This report is strengthened by the Foreword from our youth advisors and we acknowledge their contribution. We also appreciate those who assisted with peer review of this report.

Finally, we express our gratitude to the group of Oranga Tamariki staff who developed the identity of Te Tohu o te Ora and Te Mātātaki. Ngā mihi nui ki a koutou.



Te Kāwanatanga o Aotearoa

# Foreword from youth advisors with care experience

## Te Mātātaki reflects the voices of our most precious tamariki and rangatahi - these voices are taonga.

To respect this precious gift, this is your invitation to now leave behind your preconceptions of who you think care-experienced tamariki and rangatahi are and what we are capable of. Above all, this includes remembering that the findings of Te Tohu o te Ora go beyond metrics and describe real lives. For this reason, it's also important to awhi the voices of tamariki and rangatahi who chose not to take part, as well as the past generations of those in care who have not had the opportunity to be heard.

The monumental nature of this work lies in its potential to create meaningful change for tamariki and rangatahi in care. The positive findings presented here should be acknowledged. However, we must also be cognisant of what it means to collect data from a population who are so marginalised within society, especially given that we are constantly denied our right to agency and self-determination within the care system. The data contained within this report is precious and forever belongs to the 1,545 tamariki and rangatahi who took part in the survey. There are great risks that go along with asking tamariki to divulge their knowledge and experiences to the very institution that is responsible for causing so much harm. It is therefore incumbent upon the Ministry for Children to now respond to Te Mātātaki - He mānuka takoto, kawea ake. Otherwise, the collection of data is simply an exercise of surveillance and re-traumatisation.

The findings presented in Te Mātātaki must be seen within the frame of the rights that we have as care-experienced tamariki and rangatahi. Rights to whānau connection, safe and supportive homes, and promising futures, are just that – rights. Not simply 'needs'. This is particularly so for us Māori and Pasifika tamariki and rangatahi, given the obligations the Ministry has under Te Tiriti o Waitangi and Section 7AA of the Oranga Tamariki Act. The inequitable outcomes presented in this report show that the state is not meeting all of these obligations. This must be addressed immediately as inequities further entrench once rangatahi leave care. Included in this is the damning observation that we who have been through the system are more likely to be remanded in prison than to graduate from university.

Te Mātātaki is also a snapshot of the lives of a generation of people who will one day be adults. This underscores the responsibility—advocated for by generations of care-experienced adults—that the state has to employ a lifelong investment approach for tamariki and rangatahi in care. This means going beyond what is simply achievable, and actively supporting tamariki towards aspirational futures. We remind you again to challenge your own assumptions of what you believe us to be capable of. Changing the discourse requires addressing the stigma care-experienced people face both during and after care. Addressing this lies first within the operation of the Ministry, but more broadly is a societal challenge that the whole of Aotearoa must respond to. There is therefore an obligation on all readers – whoever you may be – to pick up the challenge that the findings of Te Tohu o te Ora present. Respecting and honouring mana tamaiti demands taking action. Whether it be challenging your own preconceptions of tamariki in care or using your privilege and influence to actively improve the lives of tamariki, change must happen. Above all, the state must do better, and to truly give respect to our voices, must make space for us to enact self-determination over our own futures. Only then will our voices be truly valued.



**Tahirah Moton**  
(Ngāti Maniapoto)



**Injy Johnstone**

*Former and current members of  
Oranga Tamariki Youth Advisory Group*

# Foreword from Associate Minister for Children

E ngā mana, e ngā reo, mai ngā hau e whā  
puta noa i te motu. Tēnā koutou katoa.

Te mana o te tamaiti, o te rangatahi. He mana  
atua, he mana tīpuna, he mana tuku iho.

Tamariki and rangatahi are taonga, for they not only embody the resilience of past generations but also the aspirations for an equitable New Zealand for future generations. Their voices, and those of their whānau, are vital in informing the important work of Oranga Tamariki–Ministry for Children.

It is in this spirit that the Government has laid a pathway for New Zealand to be the best place in the world for all tamariki and rangatahi to live and thrive; this is reflected within the vision of the Child and Youth Wellbeing Strategy.

The unfortunate reality is that high numbers of tamariki and rangatahi within the care of Oranga Tamariki are Māori. I am confident that the findings from the inaugural Te Tohu o te Ora survey will assist Oranga Tamariki in making the changes necessary to improve outcomes for tamariki Māori. It will also ensure that the voices of all tamariki and rangatahi in care, regardless of background and cultural heritage, are at the heart of Oranga Tamariki.

Unique in its framing, Te Tohu o te Ora captures the experiences of tamariki and rangatahi in care. It speaks to the desire to provide care that enhances their wellbeing and upholds their mana, and to hear the collective voices of them and their whānau.

Te Mātātaki, the report that presents the findings from Te Tohu o te Ora, is an important step forward in ensuring that tamariki and rangatahi influence policies, practices and services that affect them and their whānau.

I would like to acknowledge the contribution of the 1,545 tamariki and rangatahi who chose to participate in Te Tohu o te Ora. I would like to thank you for your wisdom and courage in sharing your personal experiences and I want to assure you that we are listening. Your responses will shape and enable a care model that is centred on tamariki and whānau approaches.

I warmly acknowledge the talents and dedication of social workers who supported tamariki and rangatahi to take part. You, along with the whānau and caregivers who support tamariki and rangatahi every day, have a critical role in bringing the voice of tamariki and rangatahi to life.

We all have a part to play in ensuring tamariki and rangatahi are happy, safe and thriving. Let us all learn from what tamariki and rangatahi in care have shared with us and work together to ensure our country's most important taonga are protected, valued and embraced.

**He taonga te tamaiti, he taonga te rangatahi,  
he taonga te mokopuna.**

A child, young person and mokopuna are taonga.



A stylized, handwritten signature in black ink.

**Hon Poto Williams**

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**SECTION 1**

*Introduction*  
to this report

# Te Tohu o te Ora

Te Tohu o te Ora is an annual survey conducted by Oranga Tamariki that seeks to better understand the experiences of tamariki and rangatahi in care. It was delivered for the first time in 2019/2020.

The survey was designed with input from tamariki and rangatahi to ensure it is engaging, accessible and focuses on aspects of care experiences that are important to them. Expert advice was also sought to guide our use of appropriate ethical and privacy measures in the design and delivery of the survey.

Te Tohu o te Ora helps Oranga Tamariki fulfil its legislative responsibilities to assist tamariki and rangatahi to express their views on matters that affect them. The survey findings will be used by Oranga Tamariki to drive high quality, culturally responsive improvements to policies, practices, and services.

# Te Mātātaki

Te Mātātaki is the annual 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.

In this first publication of Te Mātātaki, we outline how findings from Te Tohu o te Ora 2019/2020 were used to identify priority areas where focused action and engagement is required across Oranga Tamariki to improve experiences for tamariki and rangatahi.

An overview is provided of initiatives that are either currently in place, or are being developed, that we believe provide the best opportunities for Oranga Tamariki to contribute to the shifts required.

# A note for readers

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.

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.

Some of our readers might also expect to see recommendations for action. Instead, for this first publication of Te Mātātaki we are sharing with the public an overview of the approach Oranga Tamariki has taken to make best use of the findings. This includes identifying the areas where we need to prioritise action and attention, and then describing initiatives in place and in development that collectively hold the most potential to achieve the shifts required.

We take our commitments to these priority areas seriously. In subsequent publications of Te Mātātaki we will report on the latest survey findings, how tamariki and rangatahi experiences have changed, and provide commentary on how identified initiatives and work programmes may have contributed to these changes.

For readers with a particular interest in the technical aspects of survey design and delivery, please refer to the supplementary Methodology Report<sup>1</sup> which is available on the Oranga Tamariki website.

*1. Oranga Tamariki Voices of Children and Young People team (2021). Te Tohu o te Ora: 2019/2020 Methodology Report. Wellington, New Zealand: Oranga Tamariki – Ministry for Children.*

To  
*uphold*  
the mana

of the voices of tamariki and rangatahi and acknowledge the legacy they have created by sharing their voices,

a special  
*identity*

has been created for the survey and the accompanying report.

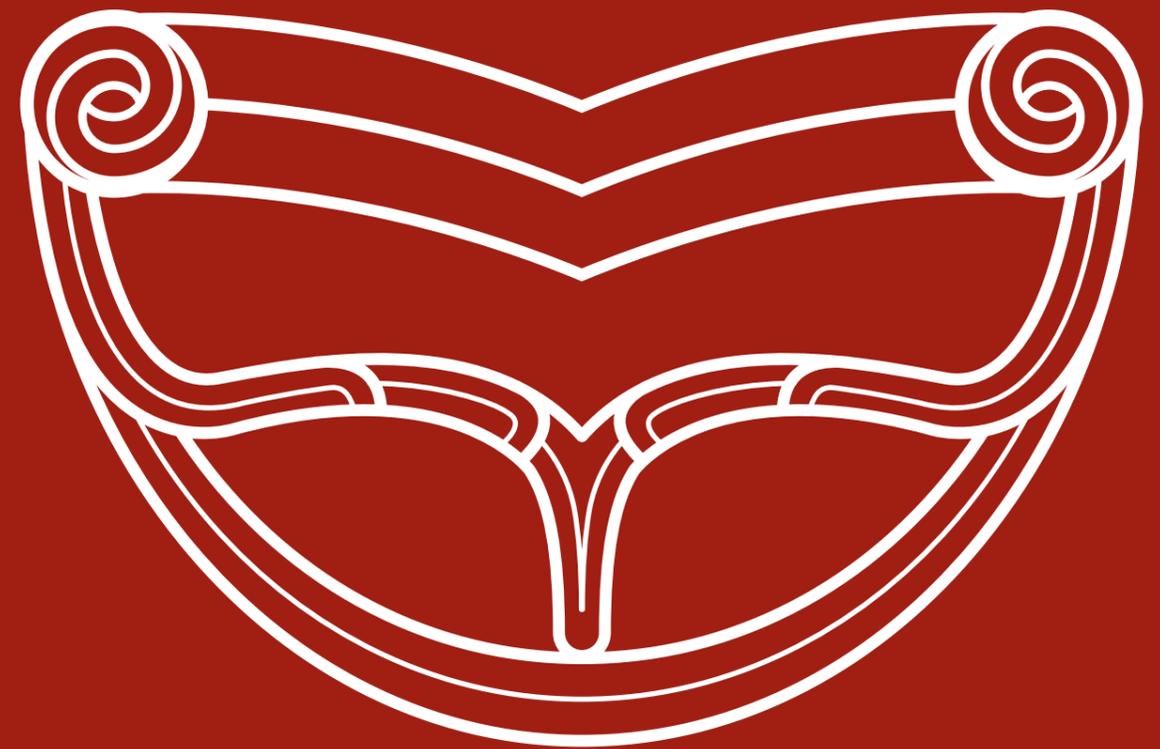
Te Tohu o te Ora is the overarching name of the survey programme. It represents the purpose and intent of the survey, which is to capture the voices and experiences of tamariki and rangatahi.

Te Tohu o te Ora comes from the words “tohu” (symbol) and “ora” (wellbeing).

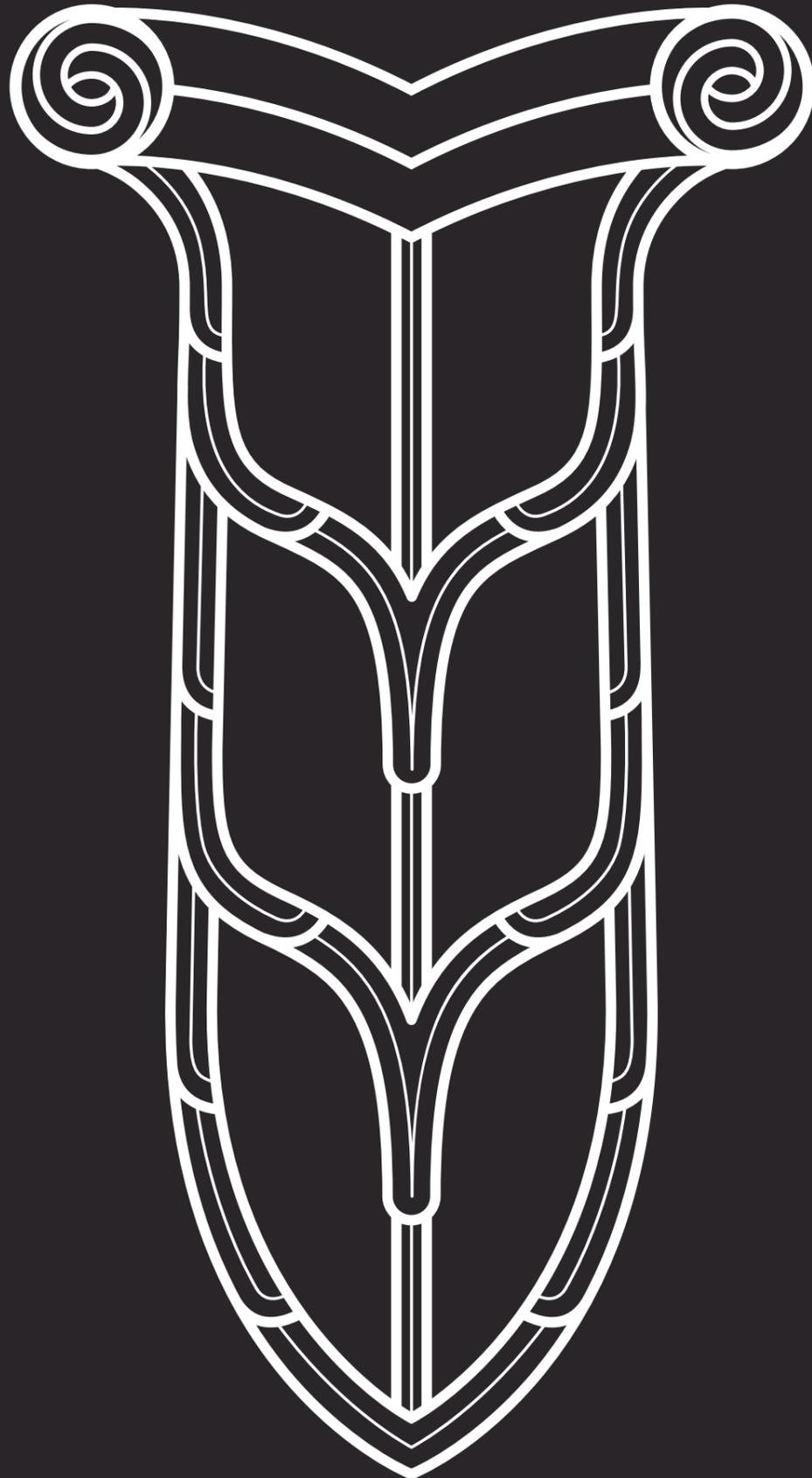
The survey is a snapshot in time of tamariki and rangatahi experiences, informed by the journey that tamariki and rangatahi have taken leading up to the moment they completed the survey.

The name Te Tohu o te Ora reminds us that tamariki and rangatahi want assurance from Oranga Tamariki that their “oranga” (wellbeing) is prioritised.

# Te Tohu o te Ora



# Te Mātātaki



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

Te Mātātaki 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 and others to act based on what has been shared.



## SECTION 3

# Reasons for doing the survey

Te Tohu o te Ora has been developed and delivered by the Voices of Children and Young People team within Oranga Tamariki. The team has a special mandate to serve as advocates for tamariki and rangatahi in care, to support their voices to be heard and their needs and aspirations to be understood and acted on. In this section we outline the key positions that underpin the work of this team, including Te Tohu o te Ora.

EVERYONE  
under  
the age of

78

HAS A  
RIGHT

To have a say  
about things

THAT  
AFFECT  
THEM

AND  
FOR

ADULTS TO  
*listen*  
and take their  
opinions seriously

UNCROC Article 12

## Tamariki and rangatahi are experts in their own experiences

Oranga Tamariki plays a significant role in the lives of tamariki and rangatahi throughout their care journey. When there is a need for Oranga Tamariki to enter the lives of tamariki and rangatahi, we have a duty to make things better for them. To ensure we get it right, we must listen to those who are experts in their own experiences of care - tamariki and rangatahi themselves. Te Tohu o te Ora provides direct feedback to Oranga Tamariki on how well we are meeting our responsibilities, identifying where we are making things better for tamariki and rangatahi, and where we need to improve.

## We are committed to our Treaty partnership

As a Crown agency, Oranga Tamariki is committed to upholding the principles of the Treaty of Waitangi/Te Tiriti o Waitangi (Te Tiriti). Principles of Te Tiriti that are critical for Oranga Tamariki include, but are not limited to, partnership, active protection, equity, kāwanatanga and rangatiratanga.

In addition to our broader obligations to Te Tiriti, the Ministry's practical commitment to the principles of Te Tiriti is outlined in section 7AA of the Oranga Tamariki Act 1989<sup>2</sup>, which is specifically for tamariki and rangatahi Māori. This commitment of Oranga Tamariki includes that the Chief Executive, through the actions of the Ministry, must have regard to the mana and whakapapa of tamariki and rangatahi Māori, and the whanaungatanga responsibilities of whānau, hapū and iwi. This commitment 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.

2. 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 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 valid and unique. Te Tohu o te Ora is one way in which Oranga Tamariki creates space and opportunity for tamariki and rangatahi to share their views and experiences. It 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)<sup>3</sup> is an international treaty that enshrines the rights of tamariki and rangatahi in law. It was ratified by New Zealand in 1993 and sets out the fundamental principles and standards for the treatment of tamariki and rangatahi so they can experience a safe, happy and fulfilling childhood. UNCROC recognises that in addition to the Human Rights that apply to all people, tamariki and rangatahi are afforded specific rights that recognise their need for protection and wellbeing. One of the core principles of UNCROC, supported by Te Tohu o te Ora, is respect for the views of te tamaiti. Specifically, 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 rights of tamariki and rangatahi to be heard are also guaranteed under Te Tiriti.

The duty to listen and respond is 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.



## Te Tohu o te Ora supports tamariki and rangatahi to be heard

While Te Tohu o te Ora serves as a vehicle for tamariki and rangatahi to share their unique experiences and perspectives, it also provides a tool by which Oranga Tamariki can be held accountable for whether changes to policies, practices and services to support tamariki and rangatahi and their whānau are achieving their intended effect.

The first year of the survey has provided a baseline understanding of how tamariki and rangatahi are experiencing care. As each year of data is gathered and provides new information, this understanding will deepen and provide greater insights to help us determine what is working well and where to prioritise action and attention.

3. United Nations General Assembly. (1989). Convention on the Rights of the Child. United Nations, Treaty Series, 1577(3), 1-23.



## SECTION 4

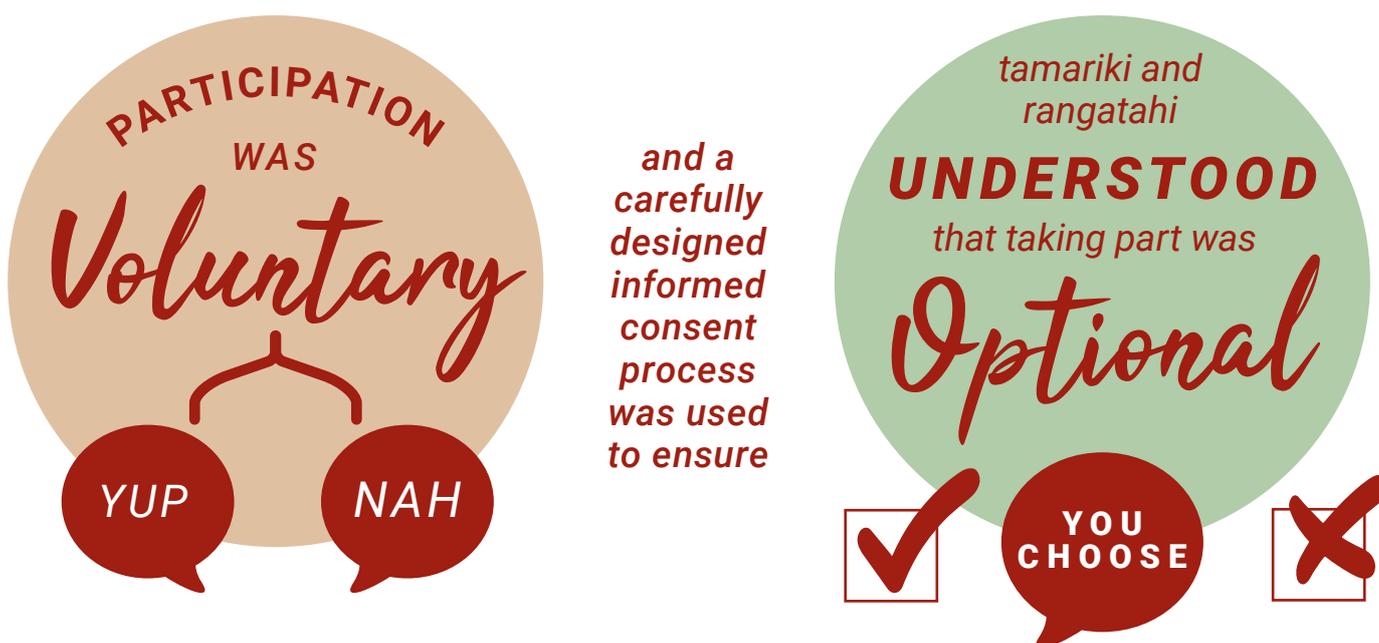
# Survey *Approach*

The 2019/2020 survey was conducted across Aotearoa New Zealand in four separate rounds between March 2019 and September 2020. This section provides a brief overview of the survey approach. More detailed information about the survey design and delivery is available in the Methodology Report. Survey strengths and limitations are described in Appendix 1.

# Survey population

The survey used a census approach so that all tamariki and rangatahi in the legal care of the Chief Executive 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 or community home.

The Oranga Tamariki client database was used to draw up a list of eligible tamariki and rangatahi. There were 2,659 tamariki and rangatahi in the original list drawn from the Oranga Tamariki database. Following updates to confirm eligibility and ensure accuracy there were 2,327 tamariki and rangatahi listed.



# Survey delivery

The survey was delivered in four rounds with between two and four regions participating in each round.<sup>4</sup> The paper-based survey was administered via Oranga Tamariki sites, with social workers offering the survey to eligible tamariki and rangatahi during routine visits. Social workers 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. Social workers went through the informed consent process with tamariki and rangatahi and tamariki and rangatahi gave their own consent to take part. 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. They were also given the option of seeking help to complete the survey from their social worker. Social workers 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. To ensure anonymity, tamariki and rangatahi were given a survey-specific unique identifier that was not connected to their name, and they sealed their completed questionnaires in an envelope to send to the survey team at Oranga Tamariki for data entry.

4. There are 12 Oranga Tamariki Services for Children and Families regions. All regions were included in the 2019/2020 survey.

# Questionnaire

The questionnaire and its content were formed around the experiences tamariki and rangatahi in care said were most important to them. Through a programme of formative qualitative research that included 110 interviews with care experienced tamariki and rangatahi, we identified the domains of experience that were most important to tamariki and rangatahi, what those experiences meant to them, and why they were important. These insights were used to build the survey questions (see Table 1).

In addition to the domains of experience tamariki and rangatahi identified as important to them, the final questionnaire (19 questions in total) included questions on: sociodemographic characteristics, domains of experience that have been shown in international research to relate to positive outcomes for tamariki and rangatahi in care, experiences with Oranga Tamariki and social workers and awareness of VOYCE-Whakarongo Mai, an advocacy service for care experienced tamariki and rangatahi.<sup>5</sup>

The draft survey was tested with tamariki, rangatahi and social workers to ensure it was crafted using language that tamariki and rangatahi use and understand.

**TABLE 1:** Domains of experience identified as important by tamariki and rangatahi and how they described them

Domain	What the domain meant to tamariki and rangatahi
Feeling cared for	The people you live with look after you and make you feel at home
Feeling accepted for who you are by the people you live with	The people you live with making an effort to understand you and being kind and caring
Having good relationships with your whānau, hapū and iwi	Knowing your family and whānau, getting along with them and getting to see and talk to them
Having a say in important decisions	Feeling listened to and being able to say how you feel about things
Having a place where you feel like you belong	Having somewhere you can just be yourself
Knowing your ancestry (whakapapa)	Knowing your whānau, knowing their history and knowing where you come from
Feeling loved	Someone caring for you deeply, supporting you and being there for you no matter what
Knowing your culture and where you come from	Learning about your background and the things that make you who you are
Feeling hope for the future	Feeling like you will have a good life when you grow up

5. Results to questions about VOYCE – Whakarongo Mai are not reported here.

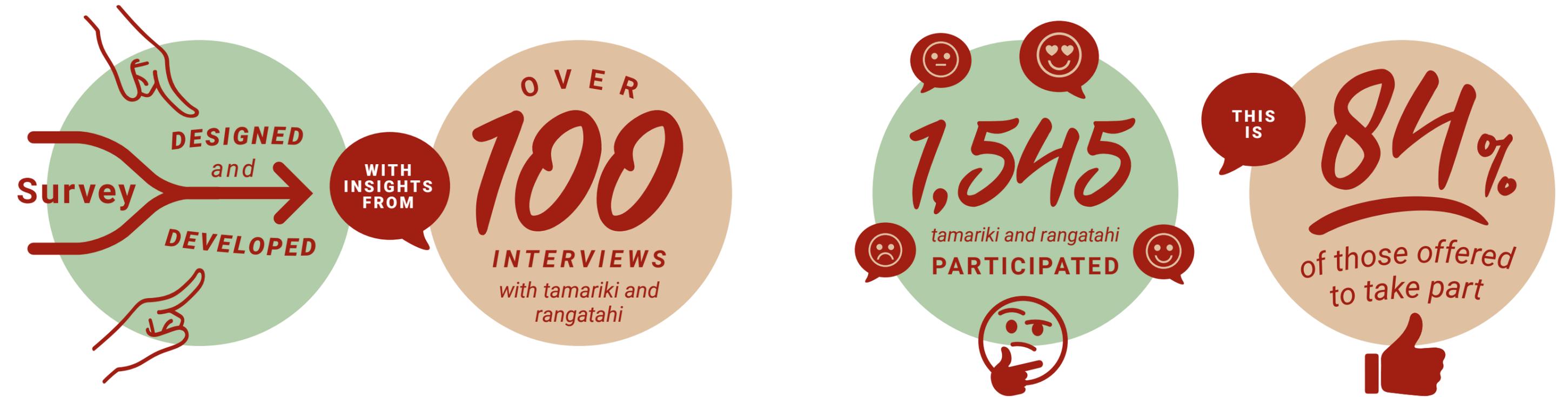


TABLE 2: Response rates for each sociodemographic group.

Sociodemographic group	Number of tamariki and rangatahi offered survey	Number of tamariki and rangatahi who participated	Response rate among those offered survey
AGE	10 to 12	660	91%
	13 to 15	659	89%
	16 to 18	408	86%
	No age recorded	120	9%
GENDER	Male	892	87%
	Female	802	91%
	A gender not listed	18	94%
	No gender recorded	135	16%
ETHNICITY	Māori and Pacific	140	89%
	Māori	1,019	88%
	Pacific	323	88%
	Non-Māori and non-Pacific	520	92%
	No ethnicity recorded	125	9%
CARE STATUS	Care services	1,389	85%
	Care and Youth Justice services <sup>a</sup>	106	90%
	None recorded	352	76%

a. This group included tamariki and rangatahi who were under a Care and Protection order and received youth justice services in the community.

NOTE: For further information about response rates, see the Methodology report.

## Participation

Social workers offered the survey to 1,847 (79%) of the 2,327 eligible tamariki and rangatahi across Aotearoa New Zealand. Of those, 1,545 agreed to take part resulting in a response rate of 84% among those offered the survey and 66% among all eligible tamariki and rangatahi.

Table 2 shows the response rates by sociodemographic group. Despite small differences, the overall age, gender, ethnicity, and care status distributions for the groups who participated were similar to those in the overall offered sample.

6. This indicated that weighting the data by sociodemographic characteristics - to account for potential disparities in those who were offered the survey but did or did not take it - was not necessary.

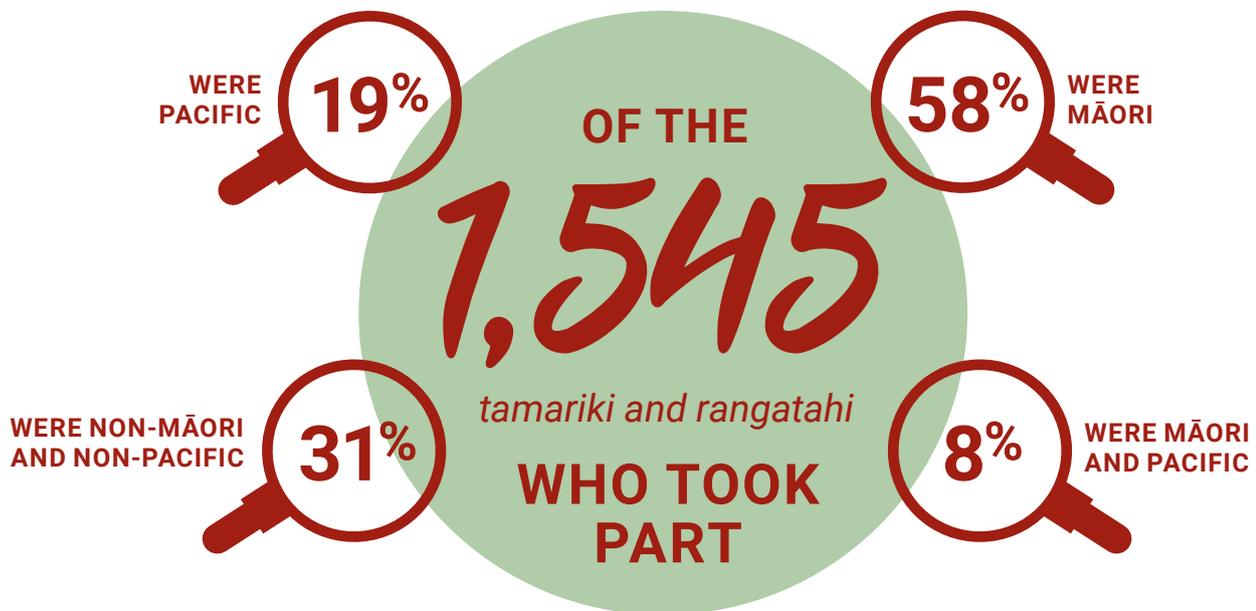


Table 3 shows the sociodemographic characteristics of the 1,545 tamariki and rangatahi who took part in the survey. Of the tamariki and rangatahi who took part, 58% were Māori, 19% were Pacific, eight percent were Māori and Pacific and 31% were other ethnicities (non-Māori and non-Pacific).

The majority of tamariki and rangatahi (79%) answered all survey questions. Of those, 93% answered in English, 1% answered Māori and 7% answered in both English and Māori.

**TABLE 3:** Respondent characteristics.

Sociodemographic group		Number	Percentage of respondents
AGE <sup>a</sup>	10 to 12	598	39%
	13 to 15	587	38%
	16 to 18	351	23%
GENDER <sup>b</sup>	Male	775	51%
	Female	732	48%
	A gender not listed	17	1%
ETHNICITY <sup>a,b</sup>	Māori and Pacific	125	8%
	Māori	896	58%
	Pacific	284	19%
	Non-Māori and non-Pacific	479	31%
CARE STATUS	Care services	1,182	77%
	Care and Youth Justice services	95	6%
	None recorded	268	17%

a. The age, gender, and ethnicity figures total fewer than 1,545 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.

# Analysis

For each experience question, we calculated the proportion of respondents who chose each response option.<sup>7</sup>

To assess whether responses differed across each of the key sociodemographic subgroups, we combined the two positive response options for each question ('all the time/most of the time'; 'yes, definitely/yes I think so'). We then used statistical tests (logistic regressions) to compare the total proportion of positive responses between subgroups, to see whether responses differed by age, gender, ethnicity, or care status. We ran these subgroup analyses for each subgroup that had at least 30 respondents (all except the 'gender not listed' gender group).<sup>8</sup> See Table 4 for specific subgroup definitions.

When interpreting the results in this report, it is important to note that any difference described as 'higher/more likely than' or 'lower/less likely than' was statistically significant (i.e., the difference was not within the margin of error). 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.

Appendix 2 provides a full overview of survey results by subgroup (age, gender, ethnicity, care status).

**TABLE 4:** Subgroup definitions used in analysis.

Group type	Subgroup	Description
AGE <sup>a</sup>	10 to 12	Age in years was recorded on 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 analysed as it was recorded on the survey (i.e., in these three categories).
	Female	
	A gender not listed	
ETHNICITY <sup>a</sup>	Respondents/social workers 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 ethnicities other than Māori or a Pacific ethnicity
CARE STATUS <sup>c</sup>	Care services	Those without a care status recorded were analysed as their own group to see whether there were any differences with those whose social worker did record their care status.
	Care and Youth Justice services	
	None recorded	

*a. Ethnicity, age and gender were self-identified if tamariki and rangatahi agreed to participate, and social worker-identified if they declined.*

*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. Care status was always social worker-identified.*

7. Those who skipped the question or provided an ambiguous answer (e.g., ticked multiple boxes, wrote a spontaneous answer instead of ticking a box) were excluded from the analysis for that question only.

8. All response options were included in the base, except for three 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 (Q5-7).

## SECTION 5

# Survey Results

In this section we present a summary of the results by question, as well as results where there is a statistically significant difference based on demographic characteristics.

# 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 1).

FIGURE 1. Feel settled where I live now (%).



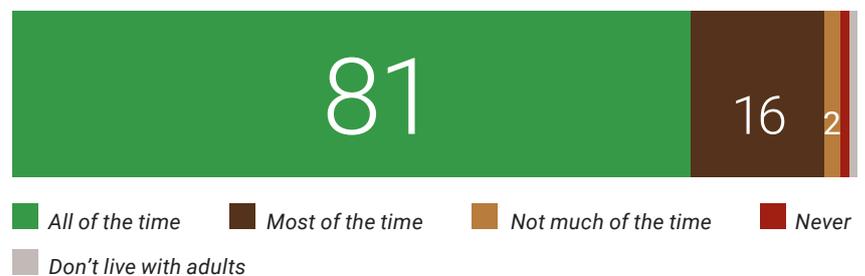
The majority of tamariki and rangatahi (90%) indicated they felt settled (chose ‘Yes, I think so’ or ‘Yes, definitely’). Six in 10 said they ‘definitely’ felt settled, one in 10 did not feel settled.

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

# 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 2).

FIGURE 2. Adults I live with look after me well (%).



Most tamariki and rangatahi (97%) 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, but those with no care status recorded (95%) were less likely than those with care status recorded (98%) to say the adults they live with look after them well.

# 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 3).

**FIGURE 3.** Adults I live with accept me for who I am (%).



*Base: All respondents (n = 1,516), excluding those who skipped this question and who answered 'don't know'.*

*Note: Proportions are not labelled for response options chosen by ≤ 1% of respondents.*

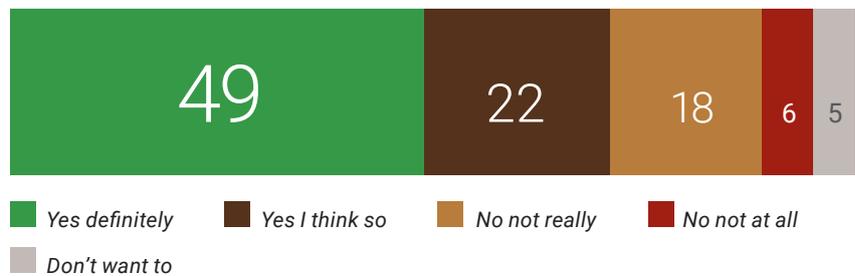
Most tamariki and rangatahi (95%) felt the adults they live with accept them for who they are, with seven in 10 saying they 'definitely' accept them for who they are.

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

# 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 4).

**FIGURE 4.** Get to keep in touch with my birth family/whānau as much as I would like to.



*Base: All respondents (n = 1,494), excluding those who skipped this question and who answered 'don't know'.*

The majority of tamariki and rangatahi (71%) indicated they get to keep in touch with their birth family/whānau as much as they would like to and five in 10 indicated they 'definitely' did. Around two in 10 said they did not get to keep in touch with their birth family/whānau as much as they would like to, and one in 20 indicated they did not want to see their birth family/whānau.

There were no significant differences by gender or care status, but there were differences by age and ethnicity:

- Those aged 10 to 12 years (72%) were less likely than 16 to 18-year-olds (79%) to say they get to keep in touch with their birth family/whānau as much as they would like to.
- Those who identified as both Māori and Pacific were less likely (66%) than all others combined (76%) to say they get to keep in touch with their birth family/whānau as much as they would like to.

# 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 5).

FIGURE 5. Get to have a say in important decisions about my life (%).



Base: All respondents (n = 1,493), excluding those who skipped this question.

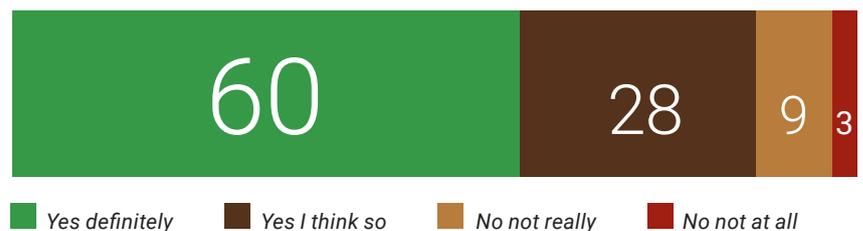
A majority of tamariki and rangatahi (78%) indicated that they get to have a say in important decisions about their life. Three in 10 said they get to have a say ‘all of the time’, five in 10 said ‘most of the time’ and two in 10 said ‘not much of the time’ or ‘never’.

Responses varied by age, with tamariki and younger rangatahi (10 to 12-year-olds, 74%, and 13 to 15-year-olds, 78%) less likely than 16 to 18-year-olds (84%) to indicate they got to have a say in important decisions about their life. There were no significant differences by gender, ethnicity or care status.

# 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 6).

FIGURE 6. Have somewhere I feel I belong (%).



Base: All respondents (n = 1,500), excluding those who skipped this question.

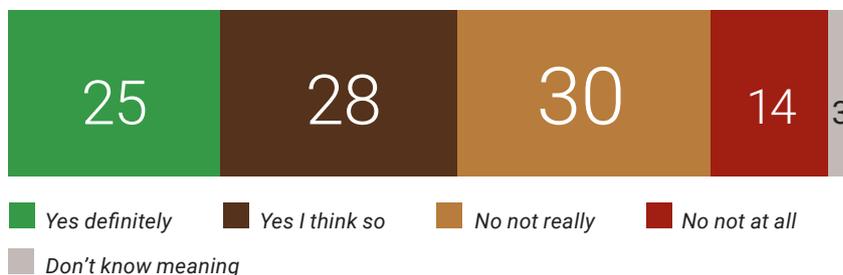
Most tamariki and rangatahi (88%) indicated that they have somewhere they feel they belong, six in 10 said they ‘definitely’ did. There was no significant difference by gender or care status but there were differences by age and ethnicity:

- Rangatahi aged 16 to 18 years (86%) were less likely than 10 to 12-year-olds (90%) to say they have somewhere they feel they belong.
- Non-Māori and non-Pacific tamariki and rangatahi (91%) were more likely than all others combined (87%) to say they have somewhere they feel they belong.

# Knowing *whakapapa*

Tamariki and rangatahi were asked, “Do you know your ancestry (whakapapa)?” (Figure 7).

**FIGURE 7.** Know my ancestry (whakapapa) (%).



*Base: All respondents (n = 1,507), excluding those who skipped this question but included those who answered 'don't know'.*

Just over one-half of tamariki and rangatahi (53%) indicated they knew their ancestry (whakapapa), with one-quarter confident they ‘definitely’ knew it. There were no significant differences by age or care status, but there were by ethnicity and gender:

- Males (50%) were less likely than females (57%) to say they know their ancestry (whakapapa).
- Tamariki and rangatahi who identified as Māori (59%) were more likely than all others combined (44%) to say they know their ancestry (whakapapa), while non-Māori and non-Pacific tamariki and rangatahi (41%) were less likely than all others combined (58%) 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 felt loved unconditionally (Figure 8).

**FIGURE 8.** People in my life who love me no matter what (%).



*Base: All respondents (n = 1,514), excluding those who skipped this question.*

*Note: Proportions are not labelled for response options chosen by ≤ 1% of respondents.*

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, ethnicity or care status.

# 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 9).

FIGURE 9. Friend(s) I can talk to about anything (%).



Base: All respondents (n = 1,516), excluding those who skipped this question.

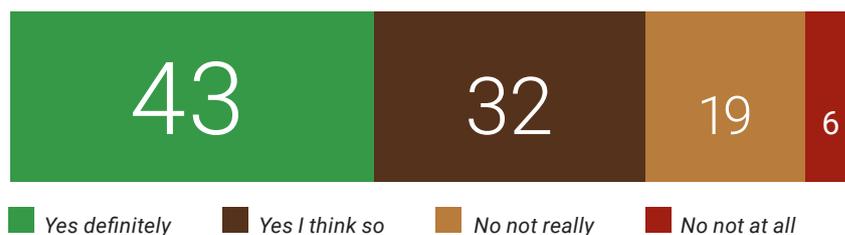
Most tamariki and rangatahi (86%) indicated they had friends they could talk to about anything; six in 10 said they ‘definitely’ did.

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

# 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 10).

FIGURE 10. Opportunities to learn about my culture (%).



Base: All respondents (n = 1,491), excluding those who skipped this question.

A majority of tamariki and rangatahi (75%) indicated they had opportunities to learn about their culture; four in 10 said they ‘definitely’ did. Two in 10 indicated they did not have opportunities to learn about their culture (‘not really’ or ‘not at all’).

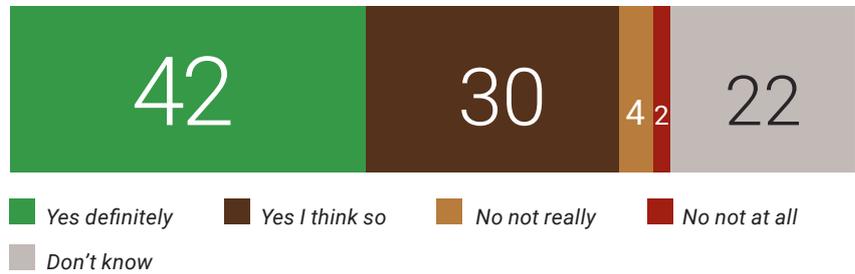
There was no significant difference by gender, but there were differences for some age, ethnicity, and care status groups:

- Rangatahi aged 16 to 18 years (70%) were less likely than 10 to 12-year-olds (77%) and 13 to 15-year-olds (76%) to say they had the chance to learn about their culture.
- Tamariki and rangatahi who identified as Māori (79%) were more likely than those who were non-Māori (69%) to say they had the chance to learn about their culture.
- Tamariki and rangatahi who identified as Pacific (81%) were more likely than those who were non-Pacific (74%) to say they had the chance to learn about their culture.
- Non-Māori, non-Pacific tamariki and rangatahi (63%) were less likely than all others combined (80%) to say they had the chance to learn about their culture.
- Those who were receiving Care and Youth Justice services (66%) were less likely than those in the Care services only group (76%) to say they had the chance to learn about their culture.

# 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 11).

**FIGURE 11.** Good life when I get older (%).



*Base: All respondents (n = 1,500), excluding those who skipped this question.*

A majority of tamariki and rangatahi (72%) indicated they expect to have a good life when they get older; four in 10 said they ‘definitely’ expect to. Two in 10 tamariki and rangatahi said they ‘don’t know’ whether they expect to have a good life when they get older.

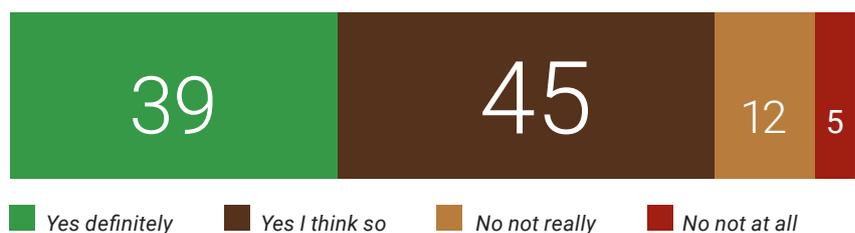
Responses differed by age group, with 10 to 12-year-olds (67%) less likely than 13 to 15-year-olds (75%) and 16 to 18-year-olds (76%) to expect to have a good life when they get older. However, it is important to note that this difference was due to the younger age group being more likely to say ‘I don’t know’ rather than choosing more negative response options.

There were no significant differences by gender, ethnicity, or care status.

## 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 12).

**FIGURE 12.** Oranga Tamariki helps make things better for me (%).



*Base: All respondents (n = 1,445), excluding those who skipped this question.*

Most tamariki and rangatahi (84%) indicated that Oranga Tamariki helps make things better for them; four in 10 said they ‘definitely’ did.

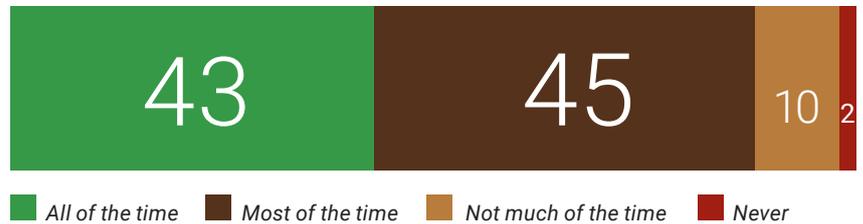
Responses did not differ by ethnicity or gender, but they did by age and care status.

- 13 to 15-year-olds (79%) were less likely than 10 to 12-year-olds (88%) and 16 to 18-year-olds (85%) to indicate that Oranga Tamariki helps make things better for them.
- Those with no care status recorded (78%) were less likely than those with care status recorded (85%) to say that Oranga Tamariki makes things better for them.

# Social worker *relationships*

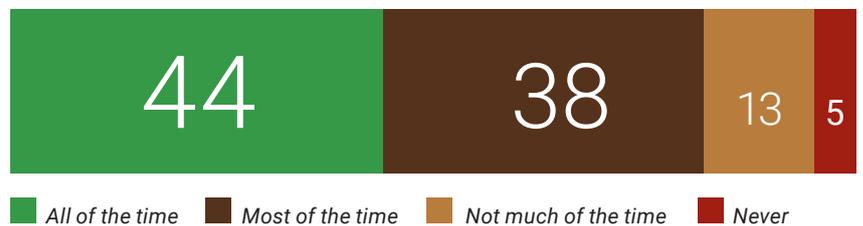
Tamariki and rangatahi were asked two questions to assess their relationship with their social worker: “Does your social worker do what they say they will do?” and “Do you feel you can talk to your social worker about your worries?” (Figures 13 and 14 show the results for both questions).

**FIGURE 13.** My social worker does what they say they will do (%).



Base: All respondents (n = 1,469), excluding those who skipped this question.

**FIGURE 14.** Can talk to my social worker about my worries (%).



Base: All respondents (n = 1,487), excluding those who skipped this question.

Most tamariki and rangatahi gave positive responses to the questions about their relationship with their social worker (88% and 82% respectively), although only 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.

For the first question, “Does your social worker do what they say they will do?” responses did not differ by age, gender, or care status, but there were differences by ethnicity:

- Tamariki and rangatahi who identified as Māori and Pacific (77%) or Pacific (84%) were less likely than all others (89%) to say that their social worker does what they say they will do.

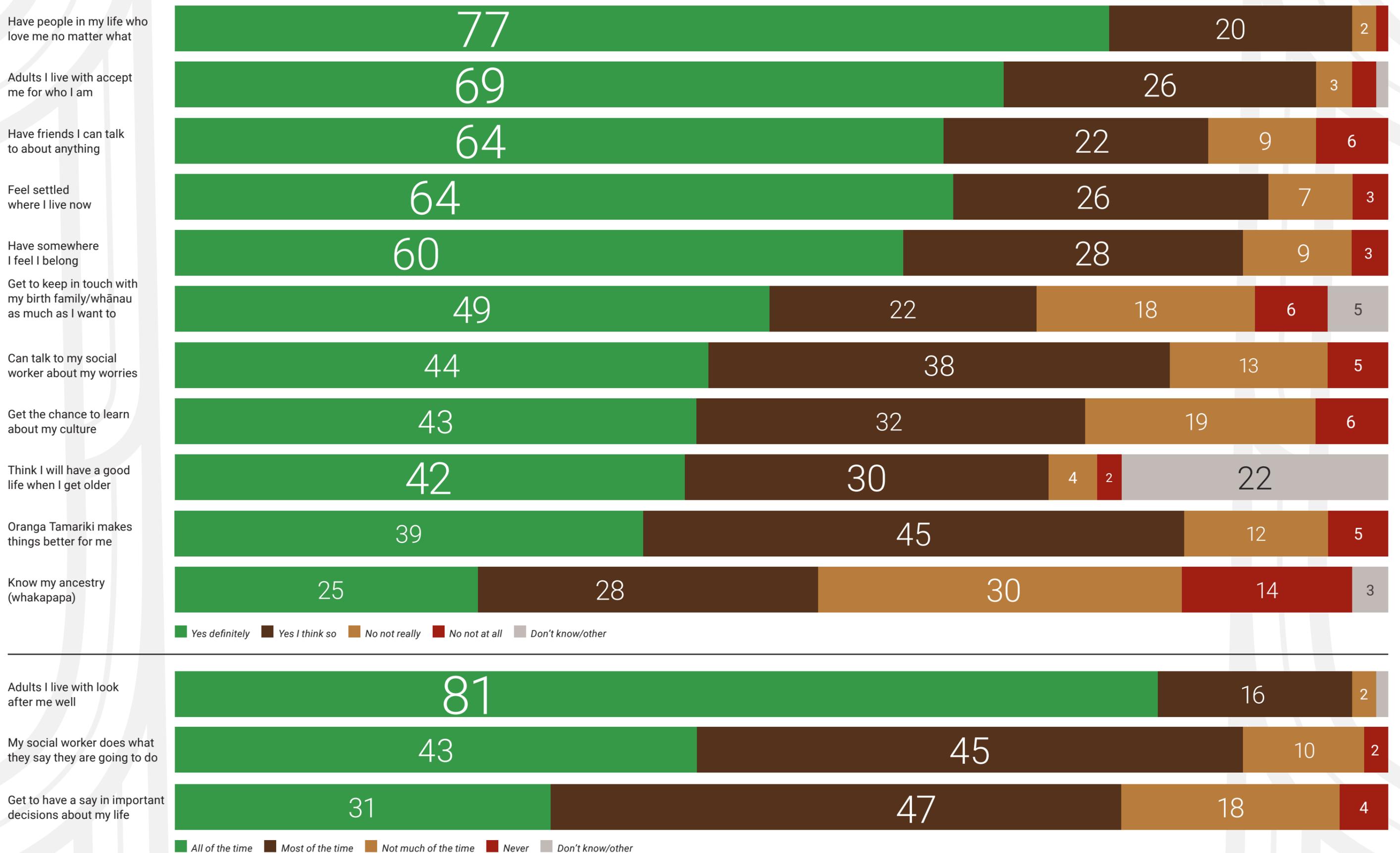
For the second question, “Do you feel you can talk to your social worker about your worries?” responses did not differ by gender, but there were differences by age, ethnicity, and care status:

- 13 to 15-year-olds (78%) were less likely than 10 to 12-year-olds (84%) to say they can talk to their social worker about their worries.
- Those who identified as both Māori and Pacific (73%) were less likely than all others combined (82%) to say they can talk to their social worker about their worries.
- Those with no care status recorded (74%) were less likely than those with care status recorded (84%) to say that they can talk to their social worker about their worries.

# Overall pattern of *responses*

To demonstrate the overall pattern of responses, Figure 15 shows the results for all experience questions, sorted from those with the most positive to least positive responses.

**FIGURE 15:** Overall pattern of responses (%) for each of the experience questions



Base: All respondents excluding those who skipped the question (n = variable, depending on the question; ranged from 1,445-1,518).

Note: Responses selected by ≤ 1% of respondents are not labelled.

# Summary of differences by *age group*<sup>9</sup>



## 10-12

*year-olds were*

less  
likely

THAN

16 to 18-year-olds to say they get to see their birth family/whānau as much as they want to

16 to 18-year-olds to feel they get to have a say in important decisions about their life

13 to 15-year-olds and 16 to 18-year-olds to think they will have a good life when they get older (because more 10 to 12-year-olds said they 'don't know', not because they were choosing more negative responses)

## 13-15

*year-olds were*

less  
likely

THAN

16 to 18-year-olds to feel they get to have a say in important decisions about their life

10 to 12-year-olds and 16 to 18-year-olds to feel that Oranga Tamariki makes things better for them

10 to 12-year-olds to feel they can talk to their social worker about their worries



# Summary of difference by *gender*

**16-18**  
*year-olds were*

**less  
likely**  
**THAN**

10 to 12-year-olds to feel  
they have somewhere  
they belong

10 to 12-year-olds and  
13 to 15-year-olds to say  
they get the chance to  
learn about their culture

**♂**  
**males**  
*were*

**less  
likely**  
**THAN**

females to say  
they know their  
whakapapa

9. See Appendix 2 for a full overview of survey results by subgroup.

# Summary of differences by *ethnicity*<sup>10</sup>



*Tamariki and rangatahi who identified*

as

**BOTH**

**MĀORI & PACIFIC**

were

**less likely**

**TO SAY**

they get to see their birth family/whānau as much as they want to

that their social worker does what they say they're going to do

that they can talk to their social worker about their worries

**TAMARIKI & RANGATAHI**

**Māori**

were

**more likely**

**TO SAY**

they know their whakapapa

that they get the chance to learn about their culture

10. To test for ethnicity differences, we compared each group identified to all others combined.

*Pacific*

TAMARIKI & RANGATAHI  
were

**less likely**

TO SAY

their social worker  
does what they say  
they are going to do

*and*

**more likely**

TO SAY

they get the  
chance to learn  
about their culture

**NON MĀORI | NON PACIFIC**

TAMARIKI & RANGATAHI  
were

**more likely**

TO SAY

they have  
somewhere they  
feel they belong

*and*

**less likely**

TO SAY

they know their  
whakapapa

---

that they get the  
chance to learn  
about their culture

# Summary of differences by *care status*



Compared with those in the Care services only group tamariki and rangatahi

Tamariki and rangatahi in the

*whose care status was*

**X NOT RECORDED**

*were*

**less likely**

**TO SAY**

that the adults they live with look after them well

that Oranga Tamariki makes things better for them

that they can talk to their social worker about their worries

**CARE and YOUTH JUSTICE**

*services group*

*were*

**less likely**

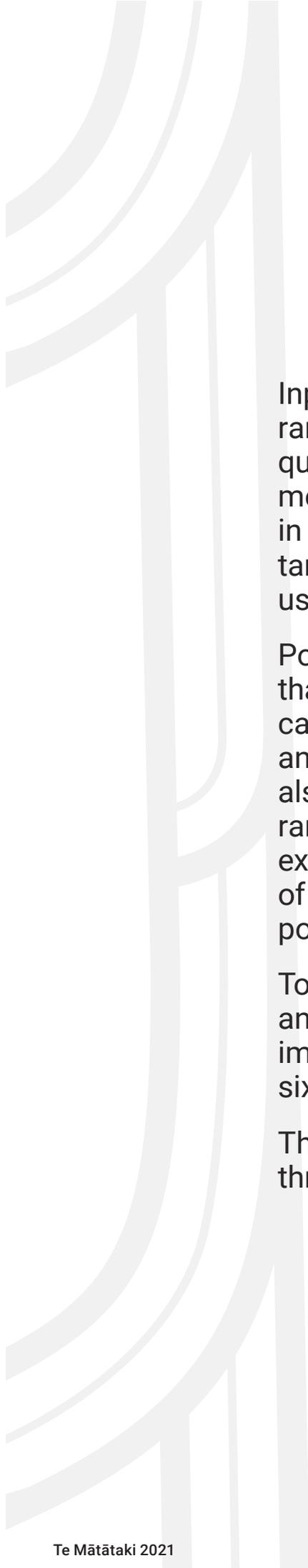
**THAN**

those in the Care services only group to say that they get the chance to learn about their culture

## SECTION 6

# Priority areas for action

Oranga Tamariki is committed to using feedback from tamariki and rangatahi to drive policy, practice and service improvements. This section identifies six priority areas where action needs to be focused.

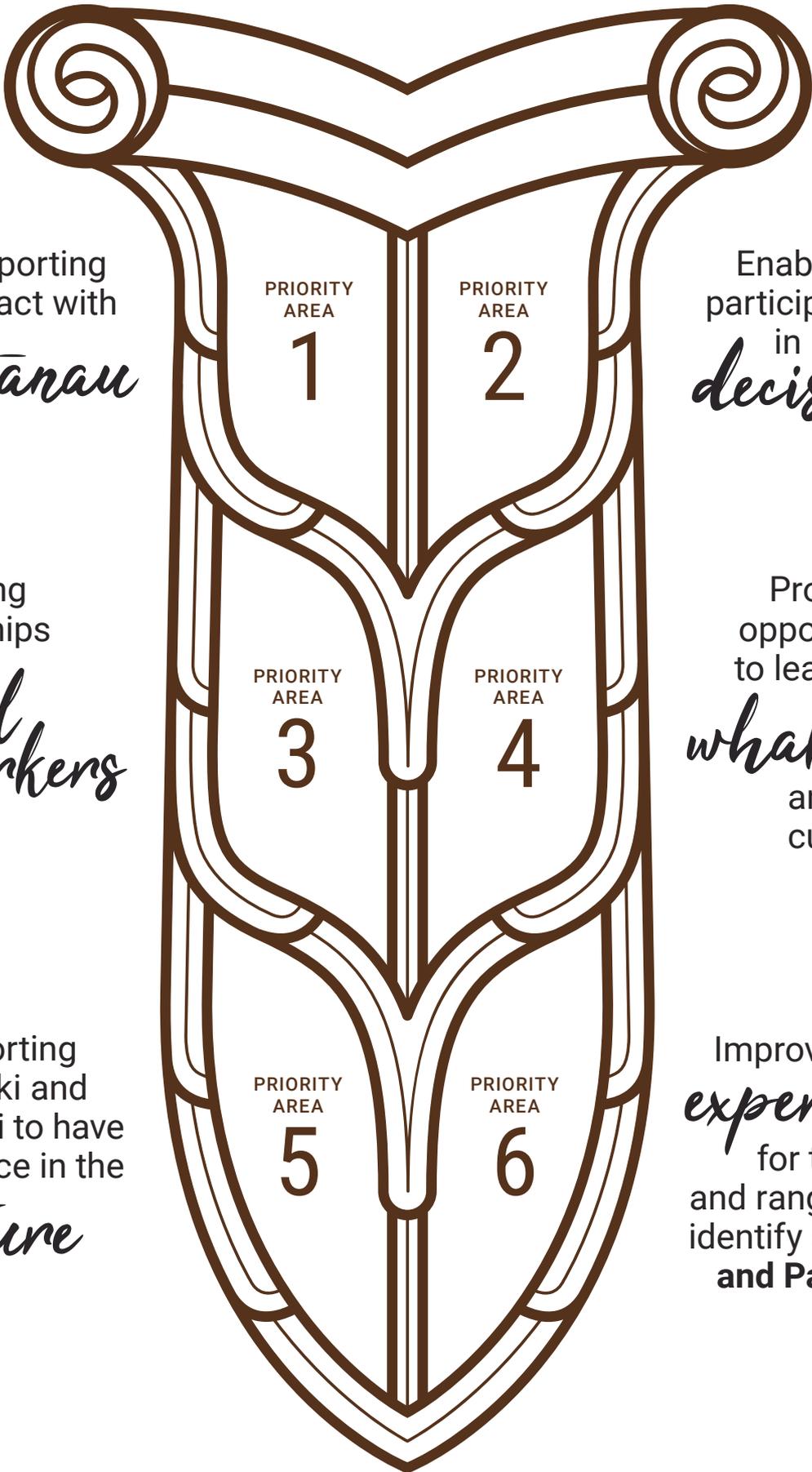


Input and advice from tamariki and rangatahi helped us decide what questions to ask in the survey. This means that most of the results presented in this report reflect on experiences that tamariki and rangatahi have already told us are important to them.

Positively, the survey results suggest that many tamariki and rangatahi in care feel settled, well looked after, loved and accepted. However, the results also highlight areas where tamariki and rangatahi in care are not having positive experiences, or where particular groups of tamariki and rangatahi are not having positive experiences.

To ensure Oranga Tamariki is engaged and active in areas where the need to improve is greatest, we have identified six priority areas.

These priority areas are expressed through the Te Mātātaki tohu.



Supporting contact with *whānau*

PRIORITY AREA  
1

Enabling participation in *decisions*

PRIORITY AREA  
2

Strengthening relationships with *social workers*

PRIORITY AREA  
3

Providing opportunities to learn about *whakapapa* and culture

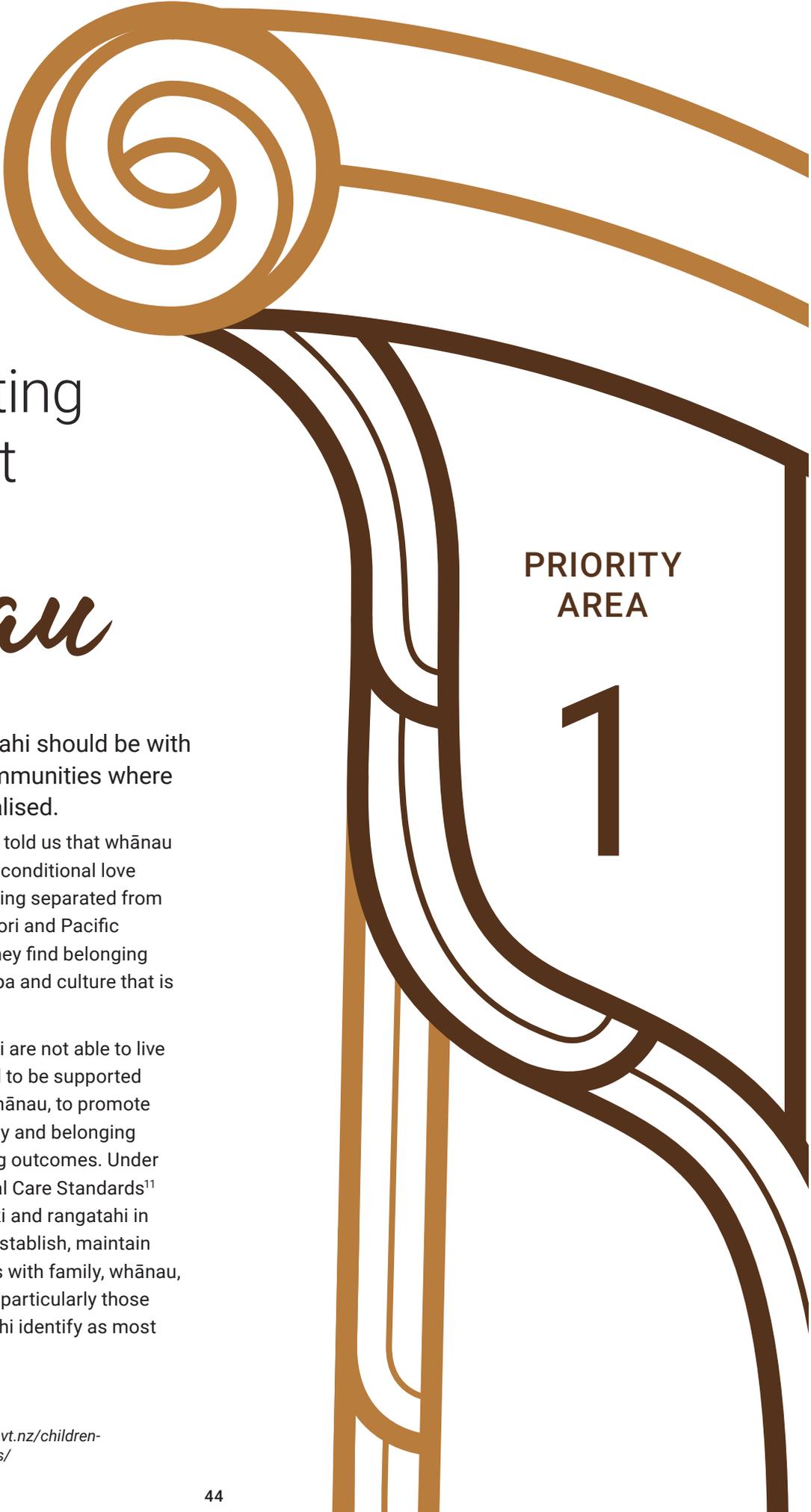
PRIORITY AREA  
4

Supporting tamariki and rangatahi to have confidence in the *future*

PRIORITY AREA  
5

Improving *experiences* for tamariki and rangatahi who identify as **Māori and Pacific**

PRIORITY AREA  
6



# Supporting contact with *whānau*

PRIORITY  
AREA

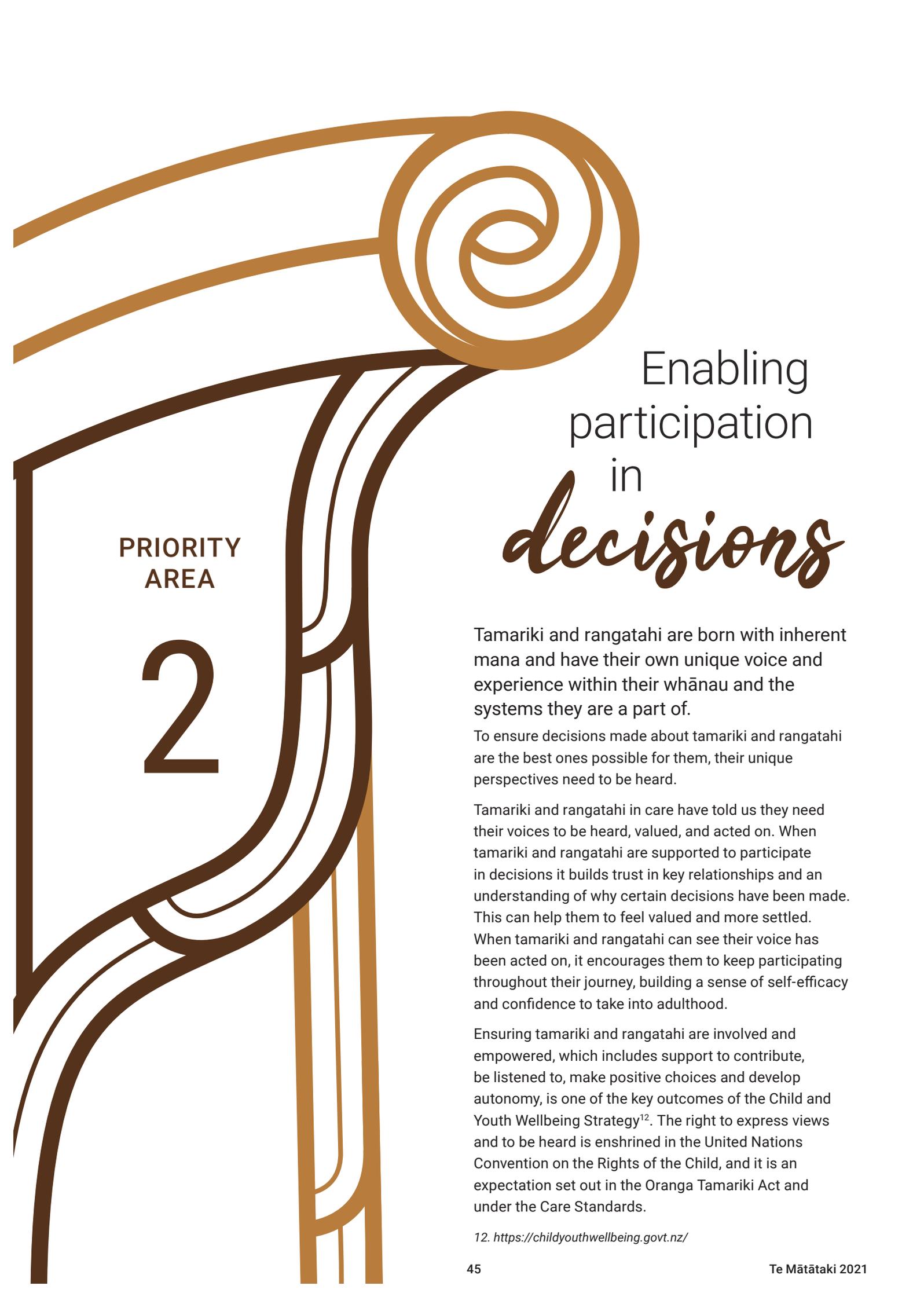
1

All tamariki and rangatahi should be with loving whānau and communities where their oranga can be realised.

Tamariki and rangatahi have told us that whānau are where they look to for unconditional love and acceptance, and that being separated from them can be painful. For Māori and Pacific tamariki, whānau is where they find belonging and connection to whakapapa and culture that is critical to their wellbeing.

When tamariki and rangatahi are not able to live with their whānau, they need to be supported to be in contact with their whānau, to promote and maintain positive identity and belonging and the associated wellbeing outcomes. Under the Oranga Tamariki National Care Standards<sup>11</sup> (Care Standards), all tamariki and rangatahi in care must be supported to establish, maintain and strengthen relationships with family, whānau, hapū, iwi and family groups, particularly those people tamariki and rangatahi identify as most important to them.

11. <https://www.orangatamariki.govt.nz/children-in-our-care/national-care-standards/>



PRIORITY  
AREA

2

## Enabling participation in *decisions*

Tamariki and rangatahi are born with inherent mana and have their own unique voice and experience within their whānau and the systems they are a part of.

To ensure decisions made about tamariki and rangatahi are the best ones possible for them, their unique perspectives need to be heard.

Tamariki and rangatahi in care have told us they need their voices to be heard, valued, and acted on. When tamariki and rangatahi are supported to participate in decisions it builds trust in key relationships and an understanding of why certain decisions have been made. This can help them to feel valued and more settled. When tamariki and rangatahi can see their voice has been acted on, it encourages them to keep participating throughout their journey, building a sense of self-efficacy and confidence to take into adulthood.

Ensuring tamariki and rangatahi are involved and empowered, which includes support to contribute, be listened to, make positive choices and develop autonomy, is one of the key outcomes of the Child and Youth Wellbeing Strategy<sup>12</sup>. The right to express views and to be heard is enshrined in the United Nations Convention on the Rights of the Child, and it is an expectation set out in the Oranga Tamariki Act and under the Care Standards.

12. <https://childyouthwellbeing.govt.nz/>

# Strengthening relationships with *social workers*

The relationship between tamariki and rangatahi in care and their social worker is critical.

Tamariki and rangatahi have told us that they need continuity and consistency from their social worker. They value social workers who are trustworthy, respectful, honest with them, show empathy and kindness, are patient and understanding, relatable and accept them for who they are. When tamariki and rangatahi have a consistent, meaningful and trusted relationship with their social worker they are more able to express their needs, wishes and views.

Social workers who have built effective relationships better understand what is most important to tamariki and rangatahi they are working with. They are equipped to advocate for better outcomes whether that be addressing safety concerns, connecting tamariki and rangatahi with whānau and community, or making sure that tamariki and rangatahi understand their rights and opportunities to participate in important processes.

PRIORITY  
AREA

3



PRIORITY  
AREA

4

Providing  
opportunities  
to learn about

# *whakapapa* and culture

For tamariki and rangatahi to thrive, it is important they understand who they are and where they come from.

In te ao Māori, whakapapa is a defining aspect for an individual to be strong in their identity. Whakapapa serves as an anchor and connection to a person's tūpuna (ancestors). Previous engagement with tamariki, rangatahi and whānau has shown that when tamariki and rangatahi have strong links to their whakapapa, it builds confidence and positive identity and is a source of strength.

Concepts of whakapapa can be complex to explore for tamariki and rangatahi who identify with multiple ethnicities.

Under section 7AA of the Oranga Tamariki Act, Oranga Tamariki must have regard to mana tamaiti, whakapapa and whanaungatanga. This includes ensuring support for tamariki and rangatahi Māori, particularly those in care, to establish, maintain and strengthen their sense of belonging through cultural identity and whakapapa connections.

Similarly, under the Care Standards, all tamariki and rangatahi in care must be supported to address their cultural and identity needs in a manner that promotes mana tamaiti.

The Child and Youth Wellbeing Strategy also emphasises the importance of tamariki and rangatahi being connected to their culture, language, beliefs and identity, and how that contributes to them feeling accepted, respected and connected.

# Supporting tamariki and rangatahi to have confidence in the *future*

A key component of feeling confident about the future is having knowledge and certainty about what will happen.

This is particularly critical for tamariki and rangatahi in care who may have experienced more uncertainty and change than their peers and especially important as rangatahi prepare to leave school and existing care arrangements, to become independent.

For any young person, the transition to adulthood can be a challenging and uncertain time. Learning to navigate post-secondary education or employment pathways and taking steps to independent living requires guidance and support from trusted adults. Supporting rangatahi as they transition to adulthood is a key expectation under the Care Standards, including provision of advice and assistance and life skills assessment and planning.

PRIORITY  
AREA

5



PRIORITY  
AREA

6

## Improving *experiences* for tamariki and rangatahi who identify as **Māori and Pacific**

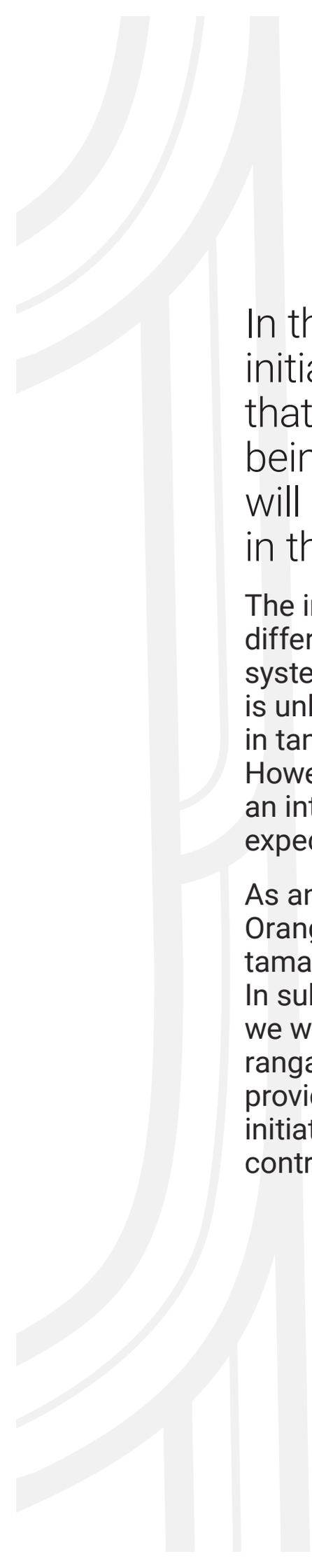
Currently, not enough is understood by Oranga Tamariki about the group of people who identify as both Māori and Pacific, how these tamariki and their whānau experience the care system, and whether changes need to be made to policies, practice and services to improve wellbeing outcomes.

Oranga Tamariki data points to disparities for Māori and Pacific tamariki and rangatahi compared with Pacific tamariki and rangatahi. If inequalities are being experienced, we need to hear from tamariki, rangatahi and their whānau about their needs, aspirations and concerns so that the appropriate responses can be developed and implemented. This includes making sure we meet our commitments under section 7AA to tamariki, rangatahi and whānau Māori who also identify as Pacific.

## SECTION 7

# *Initiatives*

that support  
tamariki and  
rangatahi experiences  
in the priority areas



In this section we highlight initiatives and work programmes that are currently in place, or are being developed, that we believe will lead to improved experiences in the priority areas identified.

The initiatives are delivered across several different aspects of the Oranga Tamariki system. Any one of these initiatives on its own is unlikely to achieve a significant improvement in tamariki and rangatahi experiences. However, when viewed collectively, they present an interconnected network of actions that we expect will contribute to the desired shifts.

As an annual survey, Te Tohu o te Ora enables Oranga Tamariki to monitor changes in tamariki and rangatahi experiences over time. In subsequent publications of Te Mātātaki we will publicly report on how tamariki and rangatahi experiences have changed and provide commentary on how identified initiatives and work programmes may have contributed to these changes.



The initiatives and work programmes highlighted in this report include:

Practice change programme for social workers

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Partnerships with Māori

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Whānau Care partnerships

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Support for caregiving whānau

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Strengthening Family Group Conferences

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Implementation of the Oranga Tamariki National Care Standards

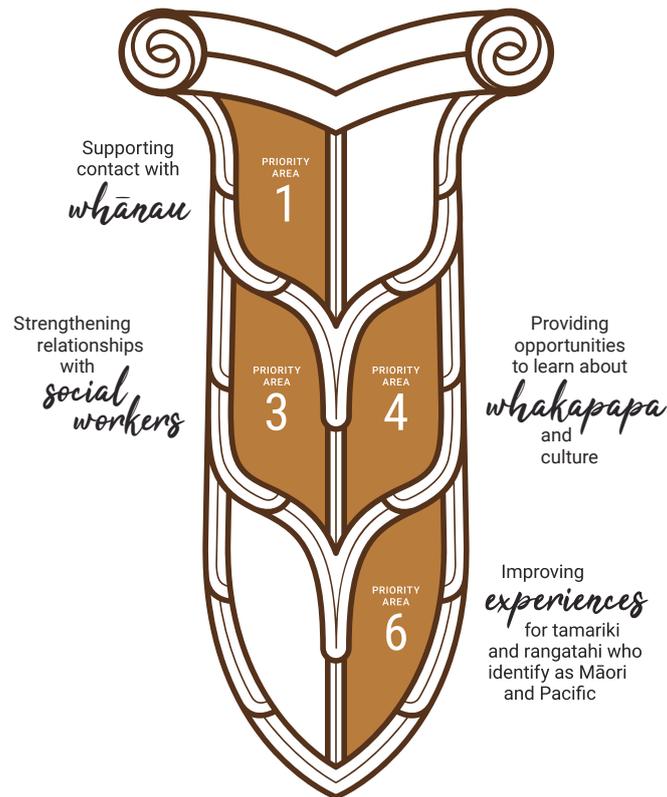
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Support for transitions to adulthood

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Improving responses to tamariki and rangatahi with Māori and Pacific identity

## Priority areas this work will contribute to



## Practice change programme for social workers

Social workers have a pivotal role in improving tamariki and rangatahi experiences in the priority areas identified. They have responsibilities to support tamariki and rangatahi contact with whānau, connect them with the right people to provide guidance and information about whakapapa and culture, and to ensure they are heard and understand when decisions are being made about them. Social workers need to be receptive to the needs, concerns and aspirations of tamariki and rangatahi and respond with appropriate support throughout their care experience. Their ability to build relationships with tamariki and rangatahi is a vital factor to successful and sustained change being achieved, and for tamariki, rangatahi and their whānau feeling heard and supported.

Oranga Tamariki is embarking on a journey to shift social work practice drawing from te ao Māori principles. One of the key intentions is that social workers are supported to develop a deep understanding of whakapapa: what it is and why it is so critical to tamariki and rangatahi wellbeing. When social workers understand and value whakapapa, they are better placed to build meaningful relationships with tamariki, rangatahi and whānau they work with, and better equipped to facilitate ways for tamariki and rangatahi to establish, maintain and strengthen these critical connections with whānau and whakapapa.

To support this practice shift, Oranga Tamariki is commencing a programme of professional development that includes a strengthened focus on understanding tamariki and rangatahi wellbeing in the context of their whānau, whakapapa and whanaungatanga relationships and connections, and an emphasis on relationship-based practice that recognises the unique and inherent mana of those we work with. Practice models that support the unique needs of tamariki, rangatahi and whānau Māori, Pacific children and fanau, and tamariki and rangatahi who identify as both Māori and Pacific will be developed.

Alongside this practice shift will be a continued focus on early engagement and participation of Māori tamariki, rangatahi, whānau, hapū and iwi, supported by kairaranga-ā-whānau, senior Māori practitioners, mana whenua, and iwi and Māori organisations. The kairaranga-ā-whānau roles will continue to be expanded, providing additional support for social workers to connect tamariki and rangatahi to their whānau, whakapapa and whanaungatanga networks.

# Partnerships with Māori

Oranga Tamariki recognises that Māori are best placed to meet the immediate needs of tamariki and rangatahi Māori, to support them and realise their long-term aspirations.

For tamariki and rangatahi in care, that means Oranga Tamariki needs to partner with iwi and Māori organisations to provide that support.

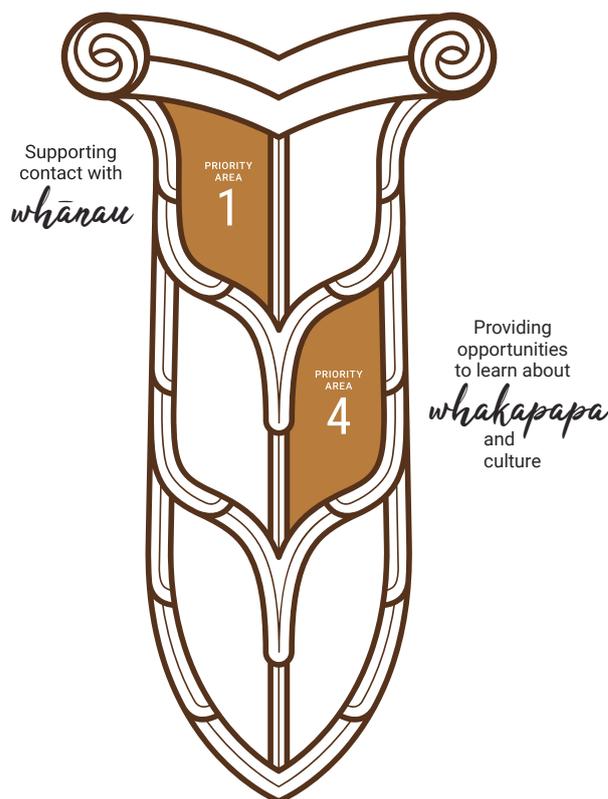
Oranga Tamariki is committed to building enduring relationships with hapū, iwi and Māori organisations that serve to improve outcomes for tamariki, rangatahi and whānau Māori. This includes ensuring that:

- tamariki and rangatahi Māori are supported to establish, maintain and strengthen their sense of belonging through cultural identity and whakapapa connections
- whānau, hapū and iwi participate in decision-making about tamariki and rangatahi Māori at the earliest opportunity
- Oranga Tamariki works with whānau to prevent tamariki and rangatahi Māori entering care or custody, and if entering care is necessary that tamariki and rangatahi Māori are placed with whānau, hapū and iwi
- tamariki and rangatahi Māori, alongside whānau, are supported to return home or transition into the community.

As of April 2021, Oranga Tamariki has nine strategic partnership agreements with iwi and Māori organisations, eleven Whānau Care partnerships (described in the next section), seven Memoranda of Understanding and four other Treaty-based agreements. Oranga Tamariki will work with these and other Māori partners to determine how they want to meet the needs of their tamariki and rangatahi, including connecting them to their whakapapa and culture. Our partners will exercise rangatiratanga by determining how this happens in practice for tamariki, rangatahi and their whānau, and our shared work programmes will reflect these aspirations accordingly.

We recognise that our partners often support tamariki and rangatahi Māori in care outside our partnerships. It is common for our iwi and Māori partners to work together to improve outcomes for all tamariki Māori. For example, many of our existing iwi and Māori partners have identified tamariki and rangatahi in their rohe who whakapapa to another iwi and have set up a mechanism of informing the identified iwi that they are supporting their uri (descendent), with the possibility of some input and reciprocal support in return.

Priority areas this work will contribute to



## Whānau Care partnerships

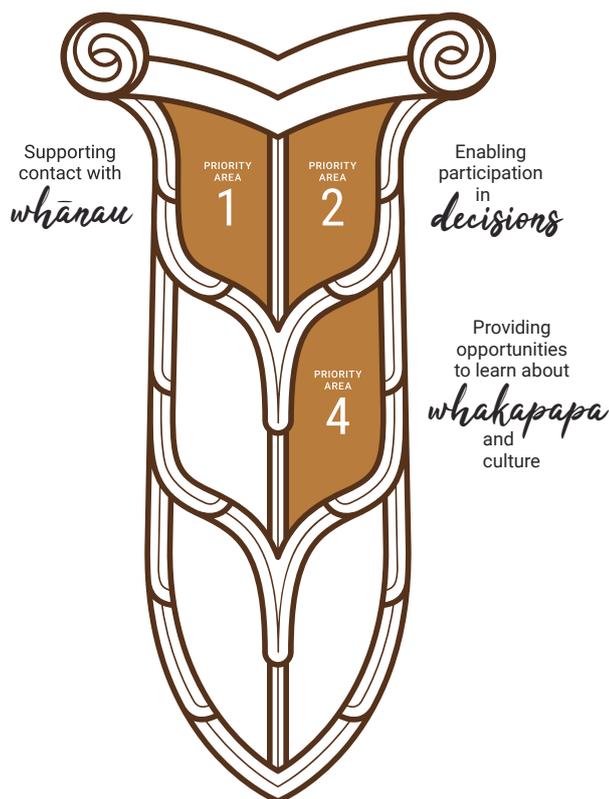
At the heart of Whānau Care partnerships is the vision that all tamariki and rangatahi in care are safe, stable, connected to their whakapapa and are in a loving home with whānau, hapū or iwi.

Oranga Tamariki works with iwi to co-design care models and to plan for how that care is delivered through partnerships with kaupapa Māori providers. Currently there are eleven Whānau Care partnerships across Aotearoa. The intention is for this number to increase to 20.

Partnership agreements enable partners to find whānau caregivers for tamariki and rangatahi and to determine and deliver the support provided such as training, whakapapa searching and learning.

Whānau Care partnerships also help ensure the right people are involved with important decisions around care for tamariki and rangatahi. This includes that information is shared to all the right people in the right way, and that everyone is clear what role they have in the care journey.

## Priority areas this work will contribute to



## Support for caregiving whānau

We know that the people who open their homes and hearts to look after tamariki and rangatahi in care have a major impact on their experiences.

They have important roles to play in most of the priority areas explored in this report, and their contributions to tamariki and rangatahi wellbeing are considerable.

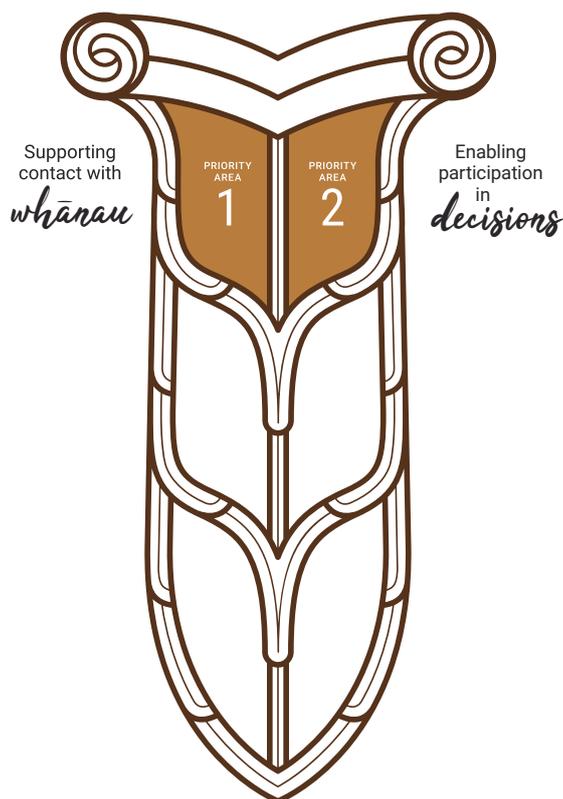
Oranga Tamariki supports caregiving whānau to understand their roles and responsibilities, and those of others in the care system, so that they are better able to support the tamariki and rangatahi they care for.

The Learning Strategy for Caregiving Whānau was adopted in November 2020 and sets out strategic outcomes that will ensure that all caregiving whānau feel well supported to care for tamariki and rangatahi and are valued by Oranga Tamariki. This includes caregiving whānau feeling better able to support tamariki and rangatahi to maintain a healthy connection with their whānau and ensuring that they recognise opportunities to enable mana tamaiti, whanaungatanga and connection with whakapapa.

Caregiving whānau are provided with resources and information, including the Prepare to Care modules that have been developed and are now in use across Aotearoa New Zealand. This learning helps them understand why tamariki and rangatahi participation in decisions is important and where and how this participation should be happening.

Options for new funding models are currently being explored that aim to strengthen support for tamariki and rangatahi to maintain contact with their whānau and culture by providing financial assistance to caregiving whānau. Examples of costs that could be eligible for assistance include travel to marae for iwi or hapū events, or to participate in cultural celebrations and experiences.

## Priority areas this work will contribute to



## Strengthening Family Group Conferences

The Family Group Conference is a legislated process where tamariki, rangatahi, their whānau and supporting professionals come together to discuss concerns for the care and wellbeing of te tamaiti, and to develop plans that address these issues.

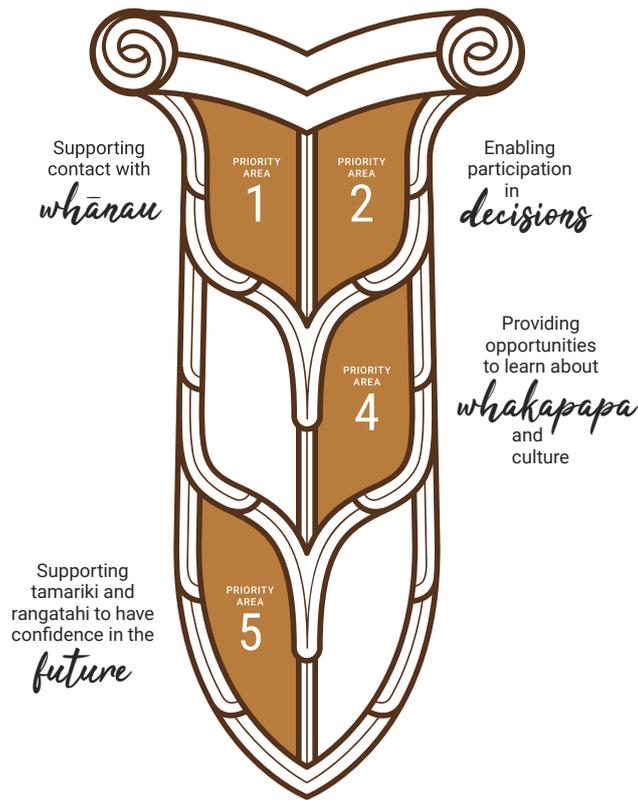
Family Group Conferences are convened by a Coordinator. Support for tamariki and rangatahi can come from a range of people (e.g., whānau, VOYCE – Whakarongo Mai), and the social worker has a responsibility to encourage tamariki participation.

Decisions made in Family Group Conferences inform other important plans (such as court plans) that shape tamariki and rangatahi experiences, including their contact with whānau. It is essential that tamariki and rangatahi are supported to safely and effectively participate in this decision-making process, and have their voices heard on matters such as contact arrangements.

In October 2020, Family Group Conference Team Leader roles were introduced to strengthen professional support for Family Group Conference Coordinators and their practice. The Team Leaders drive practice improvements through coaching and monitoring, and provide case supervision and case analysis.

Team leaders also provide support for the implementation of Family Group Conference Practice Standards. These Standards are being refreshed in 2021 to give greater regard to tamariki and rangatahi rights under section 7AA, especially the right to participate in decisions. The refreshed standards will have a strengthened focus on the role of VOYCE – Whakarongo Mai in supporting tamariki participation.

## Priority areas this work will contribute to



## Implementation of the National Care Standards

The Oranga Tamariki National Care Standards were adopted in July 2018 and came into effect one year later.

The Care Standards were designed around what tamariki and rangatahi have said is important to them when they are in care. They set out the standard of care every tamariki and rangatahi needs for their wellbeing, as well as the support whānau who are caring for tamariki and rangatahi can expect.

The Care Standards address at least four of the six priority areas in this report, including contact with whānau, knowledge of whakapapa and culture, participation in decisions and ensuring confidence in the future through planning to leave care.

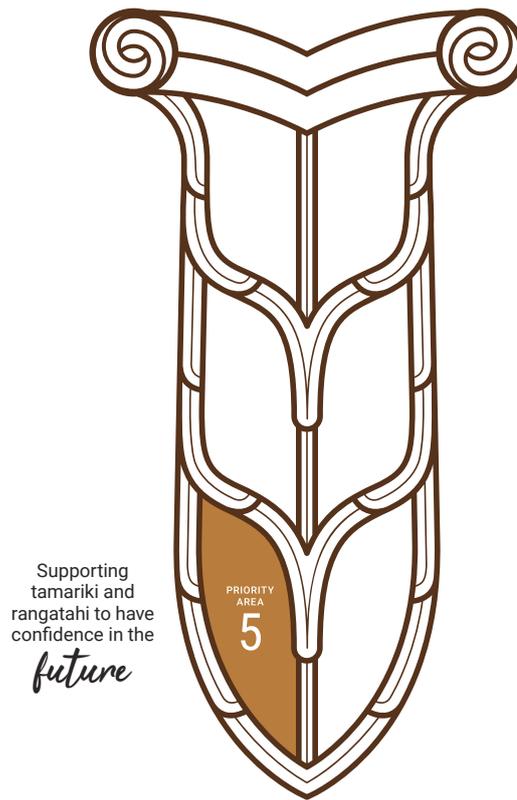
The embedding of the Care Standards is an ongoing process supported through a learning programme delivered on site for all social workers working with tamariki, rangatahi and caregiving whānau.

The learning focuses on principles and rights within the Care Standards, including promoting mana tamaiti, whakapapa, and whanaungatanga through participation of tamariki, rangatahi, whānau, hapū and iwi, and through ensuring that tamariki and rangatahi can establish, maintain and strengthen their relationships with whānau, hapū and iwi and other important people in their lives.

The importance of collaboration in assessment and planning is highlighted with particular emphasis on the development of All About Me Plans for tamariki and rangatahi and how they link with Caregiver Support Plans to help caregiving whānau meet the needs of tamariki and rangatahi in their care.

Throughout this learning programme individual sites and regions identify areas of practice that require further development, and plans are developed to ensure support for ongoing professional and practice development is identified and delivered.

## Priority areas this work will contribute to



## Support for transition to adulthood

The Transition Support Service (the Service) supports the approximately 600 rangatahi who leave Oranga Tamariki care or custody each year to transition to adulthood.

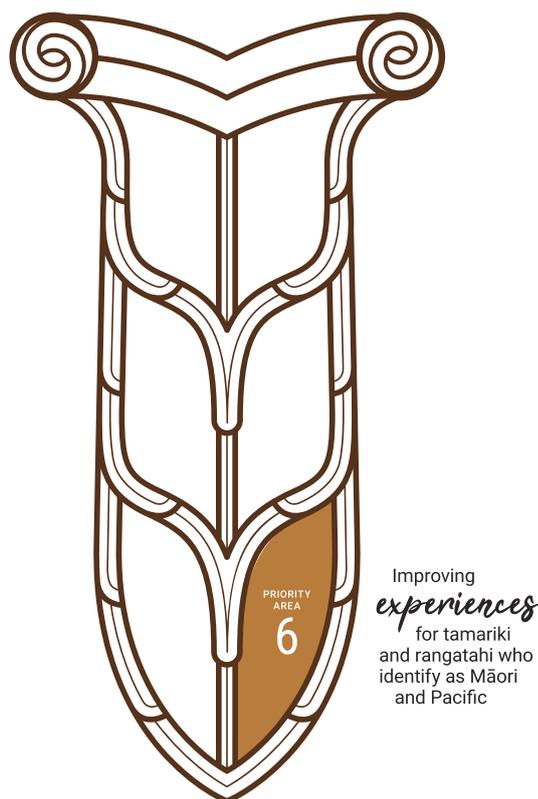
The importance to youth wellbeing of having this support is well recognised, including in the Child and Youth Wellbeing Strategy.

The Service is optional for rangatahi and is relationship based. It is delivered in partnership with community and iwi organisations. One of the key roles of these partners is providing transition workers who support rangatahi with a range of needs such as health, housing and food security. Transition workers maintain regular contact with rangatahi up to the age of 21 and help rangatahi stay in contact with whānau and support networks. In addition, they can activate opportunities for rangatahi growth such as linking to cultural and community groups, financial planning, education, training, employment and parenting support.

Findings from a 2020 survey of rangatahi using the Service suggest that the Service is working well for the rangatahi who access it and that they value the support they get from their transition worker. However, we also heard that many rangatahi in care or custody had moderate to serious worries about what might happen after they leave care or custody, and that not all rangatahi are aware of their entitlements.

In response to this feedback, and feedback from rangatahi in Te Tohu o te Ora about not having confidence in the future, Oranga Tamariki is looking at ways it can increase awareness of the service among rangatahi in care. This includes increasing the number of referrals to the Service, ensuring rangatahi are being referred to the Service earlier (ideally at 16 years), and ensuring rangatahi are involved in a planning process for their future that includes building life skills, seeking employment and maintaining strong support networks.

## Priority areas this work will contribute to



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

Through Te Tohu o te Ora, we have been able to shine a spotlight on the group of tamariki and rangatahi who have both Māori and Pacific heritage, and how their experience of care compares to other ethnicity groups such as Māori, Pacific and those who are non-Māori and non-Pacific.

While Oranga Tamariki has developed practice models and other care considerations specific to tamariki, rangatahi and whānau who identify as Māori or Pacific, little is understood about the unique cultural needs, perspectives and aspirations for those who identify as both Māori and Pacific.

We know there are similarities between Māori and Pacific cultural values, practices and beliefs across Te Moana-nui-a-Kiwa. We also value the unique experiences of Pacific peoples as a collective and as independent cultures, communities and nations of people.

Not enough is understood about these similarities and differences in terms of how they are experienced and responded to in the care system, and the subsequent impact on the wellbeing of tamariki, rangatahi and their whānau.

The Oranga Tamariki Pacific Strategy 2018-21 recognises tamariki and rangatahi with dual Māori and Pacific heritage as a distinct cohort and closely monitors the numbers of these tamariki throughout the care system and how that is changing over time. This strategy is being refreshed in 2021 and will draw from these survey findings as well as other data that monitors trends in how Māori and Pacific tamariki, rangatahi and their whānau experience care.

To develop deeper understanding of the unique considerations for this group, Oranga Tamariki will be undertaking research with and listening to the voices of whānau and communities who identify as both Māori and Pacific about their experiences in the Oranga Tamariki system. These insights will support the development of models and approaches that will improve experiences for these tamariki and rangatahi.

A partnership project is also underway between Pacific leaders and mana whenua in Auckland to co-design appropriate approaches for intensive response. This will be trialled in Ōtāhuhu during 2021. Oranga Tamariki is also looking to work with procured providers and community partners to develop a competency framework that is responsive to Māori and Pacific tamariki, rangatahi and their whānau.

SECTION 8

# Conclusion

## Te Tohu o te Ora



It was an honour and privilege to hear from more than 1,500 tamariki and rangatahi who chose to take part in the first year of the survey.

Oranga Tamariki has been entrusted with the views and perspectives of these tamariki and rangatahi. In this report, Te Mātātaki, we have outlined the activities and initiatives we think will best support tamariki and rangatahi in the six priority areas identified.

Te Tohu o te Ora will be conducted every year. The findings will provide a richer understanding of tamariki and rangatahi experiences and whether there have been improvements in the priority areas we have discussed in this report. It is critical to know whether the actions and initiatives we have committed to are making a difference.

We welcome the challenge put before us by tamariki and rangatahi and are committed to improving their experiences with Oranga Tamariki in ways that are meaningful, tangible, sustained and reflect due consideration to what is most important, and where the need to improve is the greatest.

## SECTION 9

# Appendices

1. Survey strengths and limitations
2. Summary of subgroup differences
3. Understanding the visual elements of this project

# Appendix 1: Survey strengths and limitations

Every survey has both strengths and limitations. A summary of key strengths and limitations of this survey that should be considered when interpreting the results follows. Full details can be found in the Methodology Report.

## STRENGTHS

### Survey approach

- The survey is an important new way of understanding the needs and experiences of tamariki and rangatahi in care across Aotearoa New Zealand, from their perspective.
- Findings from this quantitative survey, alongside those gathered from qualitative research by Oranga Tamariki, offer a valuable insight into the lived experiences of tamariki and rangatahi in care.
- Having a large, representative population participate in the survey enables use of robust statistical analyses and confidence in the results.

### Child-centred design

- Care-experienced tamariki and rangatahi were involved in the survey design to ensure it measures what is important to them. Their participation informed:
  - how they wanted to have their voices heard and participate in a survey
  - the domains of experience that were important to them
  - the relative importance of those domains of experience
  - the meaning of each domain to them
  - how the questions should be worded.

### Peer review and ethics consultation

- All aspects of the development and implementation of the survey underwent rigorous peer review to ensure it was well-designed, appropriate, and fit for purpose. We received advice from a range of subject matter experts on the privacy and ethical considerations, informed consent process, questionnaire design, survey administration approach, analysis approach, and reporting. This helped us identify risks and mitigations associated with the approach.

### Survey response

- The survey had a high participation rate (84% of those offered the survey), which increases the degree of representativeness.
- The sociodemographic characteristics of those who participated were similar to those in the overall eligible survey population, providing confidence that the results are a good representation of the most common views of 10 to 17-year-olds in care.
- Anecdotal feedback from social workers was that tamariki and rangatahi found the survey engaging and many enjoyed taking part.

### Testing the questionnaire

- We did not complete full psychometric testing in developing the questionnaire, but A/B order testing in waves 2 and 3 confirmed that responses were reliable with two order versions of the questionnaire.
- Internal consistency testing during the survey pilot confirmed that the results were similar for questions that asked about similar topics.
- Other factors gave us confidence in the questionnaire, including:
  - participants selected a range of answer options, indicating they engaged with each question and were not just ticking the same box for every question
  - the relative pattern of results is credible and, in some cases, aligns with what we have heard from tamariki and rangatahi through our qualitative research/engagements
  - high positives for some experiences are comparable with similar studies overseas (the questions are not identical but tap similar constructs).

## LIMITATIONS

### Understanding what 'good' looks like

- One of the challenges with interpreting the findings from this new national survey is that it is difficult to establish what 'good' looks like:
  - there is no baseline data with which to compare the results given this is the first time a national survey of tamariki and rangatahi in care has been undertaken
  - there are few national or international surveys that use exactly the same questions as the survey, making direct comparisons that might help to contextualise our results difficult.
- The survey results do not provide any insight into the extent to which the responses reflect age-related/developmental factors or those specific to being in care. Work is underway to ask non-care experienced tamariki and rangatahi these same questions so that we have a non-care group to compare the current responses to.

### Fieldwork challenges

- Fieldwork for the survey was staggered over a 21-month period which may have affected the responses given by tamariki and rangatahi. For example, the fieldwork period was interrupted by the COVID-19 lockdown, presenting the possibility that this experience affected the way tamariki and rangatahi answered questions post lockdown. However, a comparison of responses pre- (waves 1 to 3) and post-COVID responses (wave 4) indicated little or no differences in responses. Where differences were observed, they were small (<4%) and not likely to be meaningful.

### Potential of social desirability

- The presence of social workers during administration of the survey may have increased the likelihood that participants would provide answers that they felt would please their social worker – 'social desirability' - despite being able to choose whether their social worker could see their answers.
- We cannot rule out this possibility, but of note, the questions where we might have expected the highest social desirability bias (i.e., relationship with social worker and perceptions of Oranga Tamariki) were answered less positively than many other questions in the survey.

- There were also mitigations put in place to reduce the likelihood of social desirability, including a toolkit for social workers clearly explaining informed consent, how to enable private completion and enabling tamariki and rangatahi to seal their own surveys into an envelope that went directly to the survey team.

### Sample bias

- Despite a relatively high offer rate (79%) and a high acceptance rate among those who were offered the survey (84%), taken together, 34% of the eligible population did not take part. While the sociodemographic profiles of those who took part and the overall eligible sample was similar, it is possible that other factors (e.g., more high and complex needs) differentiated those who participated and those who did not. Bias may have also been introduced through tamariki and rangatahi who were excluded because they moved outside the region during the different fieldwork rounds. These factors need to be considered when thinking about the degree of generalisability of the findings.

### Lack of depth of understanding

- A limitation of quantitative survey research is that because there are a standard set of generic questions, there can be a lack of depth of understanding and interpretation based on the findings. The survey is part of a broader programme of work to understand the experiences of tamariki and rangatahi in care. Future qualitative work will seek to further understand the findings from the survey data.

# Appendix 2: 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, ethnicity and care status. Results that are statistically significantly higher than the response for the **bolded** group (for the age, gender, and care status analyses) or for all other ethnic groups combined (for the ethnicity analyses), are highlighted red; those that are statistically significantly lower are highlighted pink.

TABLE 5: Summary of subgroup findings.

Survey Questions	AGE			GENDER		ETHNICITY					CARE STATUS		
	10 to 12	13 to 15	16 to 18	Male	Female	Māori and Pacific	Māori	Pacific	non-Māori and non-Pacific	Care services	Care and Youth Justice services	None Recorded	
Feeling settled where I live now	91	91	88	90	90	88	90	89	91	90	88	90	
Adults I live with look after me well	98	98	96	98	97	95	97	97	98	<b>98</b>	97	95	
Adults I live with accept me for who I am	96	97	95	96	96	95	96	96	96	96	99	96	
Get to keep in touch with my birth family/whānau as much as I would like to	72	75	<b>79</b>	74	76	66	75	71	74	76	77	70	
Get to have a say in important decisions about my life	74	78	<b>84</b>	77	79	73	79	78	75	78	77	77	
Have somewhere I feel I belong	<b>90</b>	87	<b>86</b>	89	88	89	88	85	<b>91</b>	88	85	88	
Know my ancestry (whakapapa)	55	50	55	50	<b>57</b>	59	<b>59</b>	56	41	53	48	56	
People in my life who love me no matter what	98	97	97	97	98	97	98	97	97	97	97	98	
Friend(s) I can talk to about anything	84	86	89	84	87	87	87	83	86	85	89	86	
Opportunities to learn about my culture	<b>77</b>	<b>76</b>	<b>70</b>	74	76	76	<b>79</b>	<b>81</b>	63	<b>76</b>	66	72	
Good life when I get older	<b>67</b>	<b>75</b>	<b>76</b>	72	72	76	72	71	73	72	73	71	
Oranga Tāmaki helps make things better for me	<b>88</b>	<b>79</b>	<b>85</b>	85	82	85	83	86	85	<b>85</b>	80	<b>78</b>	
My social worker does what they say they will do	88	87	90	88	88	77	88	84	89	89	86	85	
Can talk to my social worker about my worries	<b>84</b>	78	83	82	81	73	80	78	84	84	76	74	

## Appendix 3: Understanding the visual elements of this project

In creating and developing a national survey for tamariki and rangatahi in care it was important that the identity of the survey uphold the mana of the voices of tamariki and rangatahi. A group of Māori staff from Oranga Tamariki, fluent and competent in te reo and mātauranga Māori, was formed to create a name that would enhance the identity of the survey and would acknowledge the legacy created by tamariki and rangatahi who share their experiences.

Two names were gifted by this group - Te Tohu o te Ora and Te Mātātaki.

The following pages unpack the visual elements that reflect the intent behind the work.

# Te Tohu o te Ora Whakairo/Cultural elements

## 1 - Takarangi

Taka = Revolution, rotation  
Rangi = Heavens, heavenly realm  
The two intersecting solid spirals represent Ranginui and Papatūānuku (sky father and earth mother) and the close bond they share. The center of the takarangi represents the origin of all, the beginning, singularity. The open space between the two spirals symbolises te ao mārama (the world of light and knowledge) and the link people have with te ao wairua (spiritual dimension).

1  
Takarangi

2  
Top Lip

1  
Takarangi

3  
Active  
Tongue  
performing  
the karanga

## 1,2,3,4,5 - Waha (mouth)

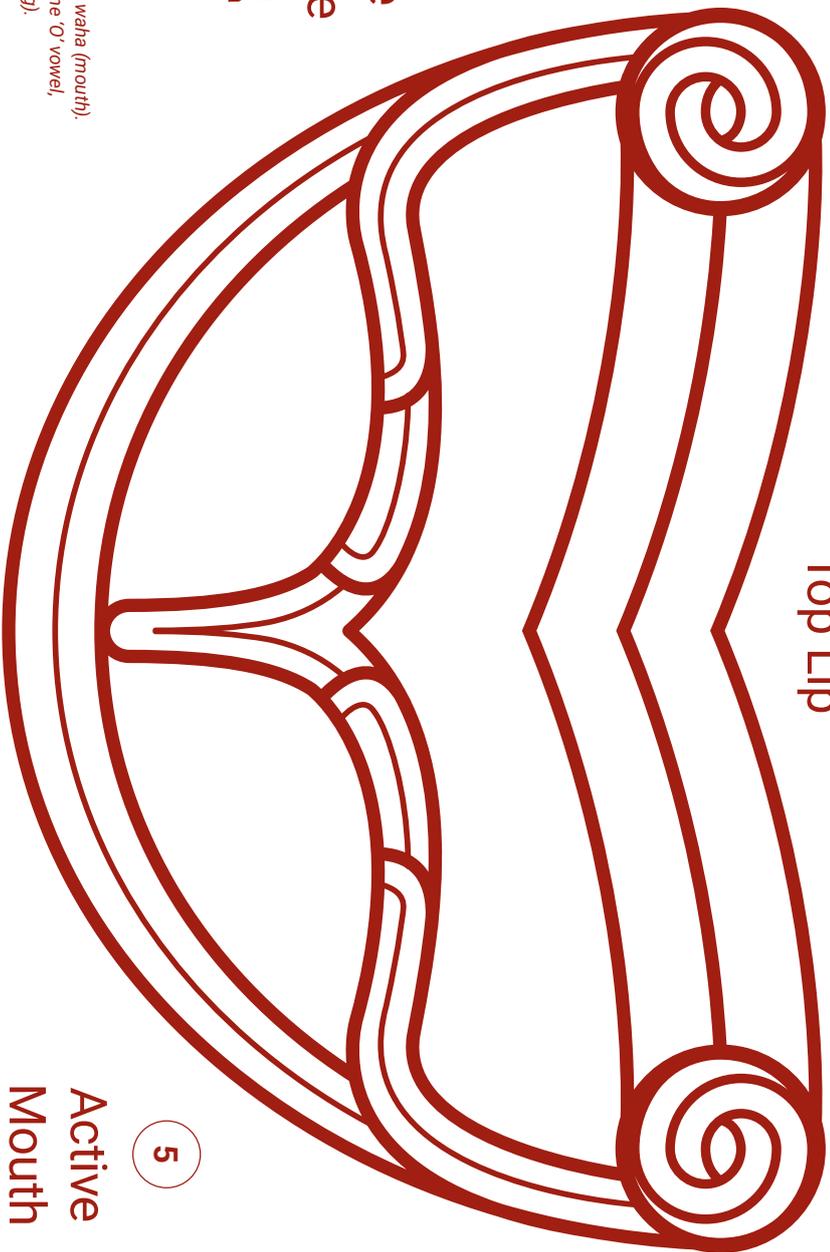
The overall shape of the tohu represents the waha (mouth). The rounded shape of the waha expresses the 'O' vowel, which is to represent the word ora (wellbeing).

The top lip is represented by the top band, while the bottom lip is represented by the bottom band. The tongue is represented by the curling band that forms to rest within the waha shape. The takarangi pattern on both sides of the waha binds and hinges all parts of the tohu together as one active piece.

The shape also represents the first shape a baby's mouth makes once it comes to a calm state after birth, thus commencing their lived journey.

4  
Bottom Lip

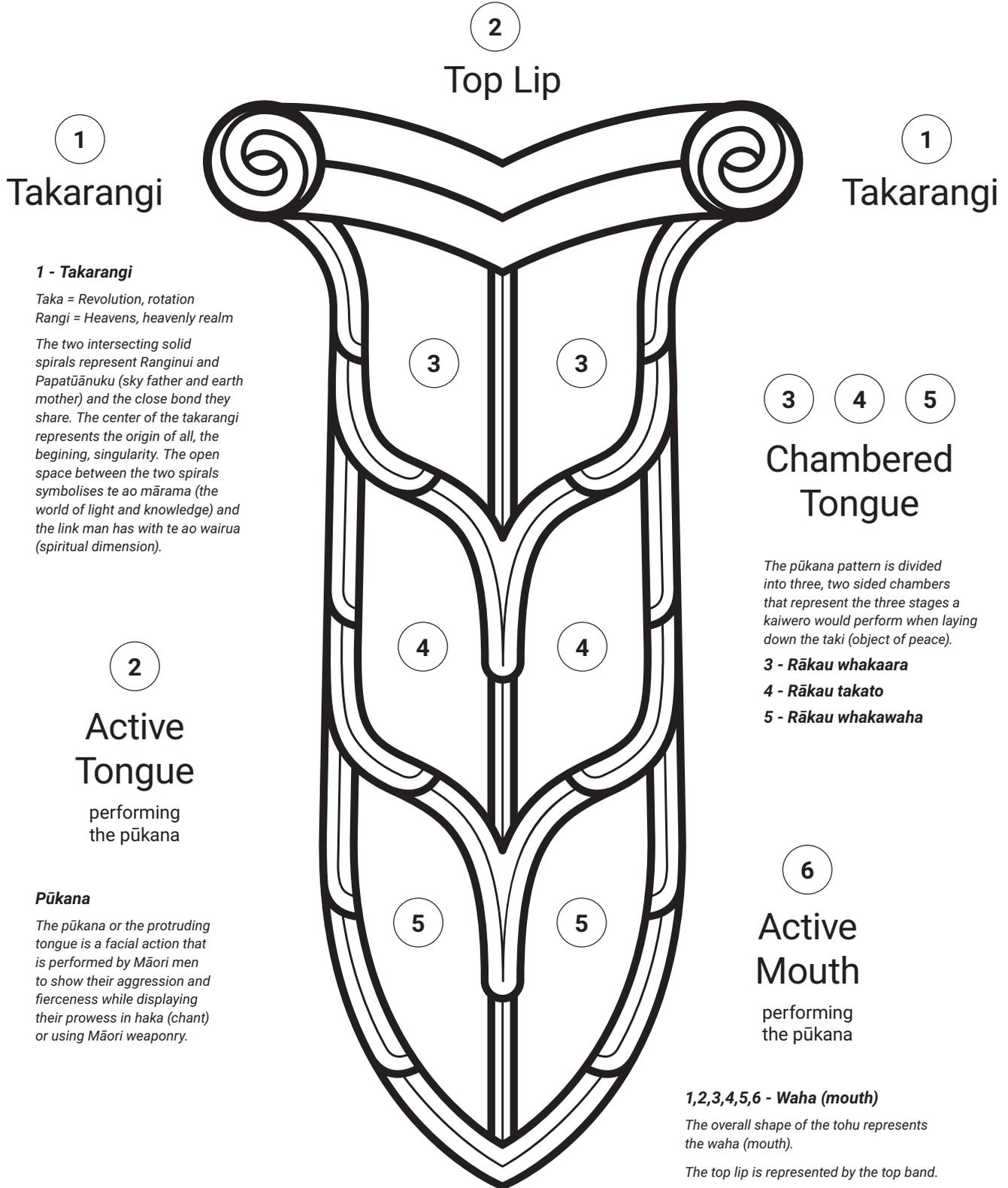
5  
Active  
Mouth  
first shape of  
a baby's mouth



**Karanga**  
A karanga (call, summon) is a cultural practice that is performed during the tikanga of pōwhiri (Māori ceremonial welcome). It takes place as manuhiri move onto the marae or into a formal hui. Karanga are carried out almost exclusively by Māori women with a level and fluency in te reo Māori and are initiated by the tangata whenua which is then responded to by manuhiri. Often, a pōwhiri process cannot continue without the karanga being performed.

The karanga would often follow a particular format in keeping with tikanga. This includes exchanging greetings, connections to whakapapa, paying tribute to those who have passed on, particularly those who have most recently passed, and explaining the reason for arriving to the marae or hui. It is an important practice in building connections between tangata whenua and manuhiri and setting the agenda for the gathering.

# Te Mātātaki Whakairo/Cultural elements



1

Takarangi

## 1 - Takarangi

Taka = Revolution, rotation  
Rangi = Heavens, heavenly realm

The two intersecting solid spirals represent Ranginui and Papatūānuku (sky father and earth mother) and the close bond they share. The center of the takarangi represents the origin of all, the beginning, singularity. The open space between the two spirals symbolises te ao mārama (the world of light and knowledge) and the link man has with te ao wairua (spiritual dimension).

2

Active  
Tongue

performing  
the pūkana

## Pūkana

The pūkana or the protruding tongue is a facial action that is performed by Māori men to show their aggression and fierceness while displaying their prowess in haka (chant) or using Māori weaponry.

2

Top Lip

1

Takarangi

3

3

3

4

5

Chambered  
Tongue

The pūkana pattern is divided into three, two sided chambers that represent the three stages a kaiwero would perform when laying down the taki (object of peace).

3 - Rākau whakaara

4 - Rākau takato

5 - Rākau whakawaha

4

4

6

Active  
Mouth

performing  
the pūkana

5

5

## 1,2,3,4,5,6 - Waha (mouth)

The overall shape of the tohu represents the waha (mouth).

The top lip is represented by the top band.

The tongue is represented by long protruding three, two sided chamber pieces.

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

SECTION 10

# Glossary

Terms used  
in this report

## All About Me Plans

All About Me Plans are unique for every tamariki 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 get to have a say about what goes into the plan.

## Care status

The care status is the type of court order the tamariki or rangatahi came into care under, for example, a custodial order. The various court orders provide Oranga Tamariki with different rights, powers and responsibilities for looking after tamariki and rangatahi.

## 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 ensure they are safe.

## Iwi

Tribe.

## 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).

## 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.

## 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.

## 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.

## Te

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

## 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 ao Māori

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

## **Te Moana-nui-a-Kiwa**

The Pacific Ocean.

## **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.

## **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.

## **Youth Justice**

The Youth Justice system is for tamariki and rangatahi who have, or are alleged to have, committed an offence.

## **Uri**

Descendants.



Te Kāwanatanga o Aotearoa