



Report:

Understanding the transition needs of Māori and Pacific young people

**August 2021 – updated with Just Sayin’
survey findings in November 2021**



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Executive summary

The Transition Support Service (TSS) was introduced in July 2019 to ensure young people leaving care and custody have the same opportunities in life as any other young person in Aotearoa New Zealand. From the age of 15, young people who have been in care are supported by a transition worker who will help them plan for a positive future when they leave Oranga Tamariki care.

Transition workers are employed by Transition Partner organisations (TS partners).¹ Transition workers work alongside the young person's Oranga Tamariki social worker while the young person remains in Oranga Tamariki care. They work together to help encourage and provide support for young people to have more say and increased responsibility about what they want. The transition worker continues to support the young person after they leave Oranga Tamariki care.

The Just Sayin' survey has been developed as an annual survey to hear young people's voices about how they are being supported, what difference the TSS makes for them and to understand their living situations.

Findings from the first rollout of Just Sayin' (in 2020) identified the importance of a more in-depth exploration of the transition needs of different groups including rangatahi Māori and Pacific young people and their whānau/families.

Information for this report is collated from interviews with young people and responses to the 2021 Just Sayin' survey

As part of the evaluation of the TSS, in-depth kanohi ki te kanohi interviews were completed with 17 young people supported by TSS. Of the 17 interviews, 14 young people were accompanied by their chosen support person. These included the:

- Young person's transition worker (9)
- Young person's transition worker and whānau member (e.g., grandparent, parent, partner) (5)

We are grateful for the time young people, their transition workers and whānau gave to us and for their trust in sharing their stories.

Young people were recruited through their transition worker. The interviewed young people were those willing to share their stories and do not necessarily represent all young people referred for transition support.

¹ TS partners are a range of NGO and iwi organisations located throughout the country. The TS service is set up as a flexible contract model to enable service partners to meet the needs of specific groups of young people they support and to enable innovation. The flexible model enables kaupapa Māori and Pacific TS partners to develop ethnic specific ways of support ([Transition-Service-Evaluation-synthesis-report.pdf \(orangatamariki.govt.nz\)](#))

The interviews were completed prior to the 2021 Just Sayin' survey. Just Sayin' 2021 survey findings for 201 rangatahi Māori and 44 Pacific young people² have been integrated throughout this report to provide a quantitative perspective to the rich qualitative data.

Young people leaving care have complex health and social needs

The interviews with rangatahi Māori and Pacific young people who were transitioning out of Oranga Tamariki care found:

- Many young people had been taken into care and separated from their whānau/families at a very young age. In Just Sayin', 57% of rangatahi Māori and 50% of Pacific young people compared to 46% of young people from other ethnic groups entered care before the age of 11. Of those in Youth Justice residences at the time of the survey, 42% had been in Oranga Tamariki care before they turned 11 years old.
- Many young people had complex health and social needs that needed to be supported during transition. Similar proportions of rangatahi Māori (26%), Pacific young people (27%) and young people from other ethnic groups (32%) self-identified challenges with two or more disability categories on the Washington Disability Scale. Only half said they were receiving the health support they needed (54% Māori, 48% Pacific and 58% other ethnic groups).
- Fewer rangatahi Māori (42%) and Pacific young people (48%) said they were in education or training than young people from other ethnic groups (61%).
- Culture and identity were described by young people as resilience factors. Many placed importance on family, cultural values and beliefs and the celebration and expression of their respective cultures. In Just Sayin', 73% of rangatahi Māori and 82% of Pacific young people compared to 70% of young people from other ethnic groups felt reasonably or very secure in their identity. Many wanted to know more about their ancestry or whakapapa (57% of rangatahi Māori and 59% of Pacific young people compared to 38% of young people from other ethnic groups).
- Young people described whānau/families as the most important pillars in their lives. Many young people had not remained connected with their families or been reconnected with their families while in Oranga Tamariki care.
- Reconnection with family, especially with siblings, was an integral part of healing for young people. In response to Just Sayin' many considered they had as many chances as they wanted to connect with their whakapapa

² Just Sayin' 2021 link to be inserted once published.

whānau (70% of rangatahi Māori and 84% of Pacific young people compared to 67% of young people from other ethnic groups).

- A small proportion of young people were also parents. For them, their children were their strongholds and reason to be resilient. In response to Just Sayin' 19% of rangatahi Māori, 11% of Pacific young people and 9% of young people from other ethnic groups said they were parents.

Young people's experiences of transition support were very positive

Despite having challenging experiences within Oranga Tamariki care, many young people used their adverse lived realities as a catalyst for a better and brighter future for themselves and their whānau/families. Young people said that transition support had been invaluable in supporting them across multiple aspects of their lives.

Nearly three-quarters of all young people answered positively to all three questions when asked if their transition worker understood the kinds of support they need, was there when they need them, and did what they say they would do 'most' or 'all of the time'.

Based on young people's feedback we suggest the support already being provided for Māori and Pacific young people by their transition workers could be expanded to include:

- Strengthening cultural identity opportunities, particularly for young Pacific who had more limited access to education about their culture than Māori young people.
- Providing more opportunities for young people to (re)connect and reintegrate with whānau/families.
- Improving access to trauma-informed care to support young people.

There are opportunities to strengthen transition planning to improve access to a TS partner

Many young people we interviewed said they had not been part of a comprehensive planning process and many did not understand what transition support was available for them before leaving care.

- Transition planning needs to happen earlier for all young people.
 - In response to Just Sayin' a smaller proportion of rangatahi Māori (42%) than Pacific young people (73%) or young people from other ethnic groups (55%) had a conversation with someone at Oranga Tamariki about what they needed when they left care.
 - Of those who had left care a smaller proportion of rangatahi Māori (58%) than Pacific young people (76%) or young people from other

ethnic groups (70%) had talked with Oranga Tamariki and completed a plan for when they left care.

- Transparency and open communication from their Oranga Tamariki social worker when referring young people to transition services helps young people understand what they are being offered.
 - Many young people considered they had a say in important decisions about their lives (78% of rangatahi Māori, 84% of Pacific young people (and 78% of young people from other ethnic groups).
- Many rangatahi Māori appreciated being supported by a Māori TS partner and/or a Māori transition worker. One-half (52%) of rangatahi Māori had a Māori TS partner or transition worker. Of those without a Māori TS partner, 23% would prefer one. They valued having a kaupapa Māori service because they believed having a shared culture lens, values and attitudes created more understanding between themselves and their transition worker.

Because I am Māori, and Māori organisations are better for supporting Māori needs.

- Support from Māori TS partners was not available everywhere, but Oranga Tamariki is focussing on building new partnerships. Although funding is available for TS partners to support young people's needs during transition, young people and some transition workers were confused about what was available and how to access and use the funding.

1. Background and the purpose of the study

The Transition Support Service (TSS) was introduced in July 2019 to ensure ā leaving care and custody have the same opportunities in life as any other young person in Aotearoa New Zealand. From the age of 15, young people who have been in care are supported by a transition worker (TW) who will help them plan for a positive future when they leave Oranga Tamariki care.

Transition workers work alongside the young person's Oranga Tamariki social worker from when they are in Oranga Tamariki care. They work together to help encourage and provide support for young people to have more say and increasing responsibility about what they want.

The Just Sayin' survey has been developed as an annual survey to hear young people's voices about how they were being supported, the difference TSS made for them and to understand their living situations.

Findings from the first Just Sayin' survey of young people eligible for transition worker support (in 2020) identified the importance of a more in-depth exploration of the transition needs of different groups. Survey findings indicated the need to understand the experiences of rangatahi Māori and Pacific young people of being in care and transitioning to independence, and their transition support needs.

Very few Pacific young people were included in the Just Sayin' survey (13% of total respondents) reflecting the proportion of Pacific young people in care. However, survey findings suggested Pacific young people's wellbeing was not as good as other young survey respondents, highlighting the need for the in-depth interviews to understand more about their experiences and needs.

As part of the evaluation of the TSS, Oranga Tamariki commissioned in-depth interviews with Māori and Pacific young people receiving transition support across Aotearoa to better understand their transition needs. The interviews were completed prior to the 2021 Just Sayin' survey. Just Sayin' 2021 survey findings³ have been integrated throughout this report to provide a quantitative perspective to the rich qualitative data.

³ Just Sayin' 2021 link to be inserted once published.

2. Methods and information sources

2.1. Information sources

In-depth interviews: Information was sourced from in-depth interviews with 17 young people engaged with TSS in Auckland and Christchurch. The locations were selected pragmatically as those where TS partners could connect us to Māori and Pacific young people. The purpose of these interviews was to:

- Explore young people's understanding of culture, wellbeing and resilience within the context of their lived realities
- Deepen understanding about their experiences of being in care and transition needs.

Interview approach: Kanohi ki te kanohi -interviews using a semi-structured and conversational interview guide (see Appendix 1) were held at locations convenient and comfortable for the young person. These included the TS partner offices, local libraries, cafes and in their homes.

Before and during the interviews some young people asked for their transition workers and/or their whānau members to be present. Of the 17 interviews, 14 young people were accompanied by their chosen support person. These included the:

- Young person's transition worker (9)
- Young person's transition worker and whānau member (e.g., grandparent, parent, partner) (5).

Interviews were audio-taped, and detailed notes taken. koha/meaalofa was offered to the young people and their whānau who were interviewed.

Participant recruitment: Transition workers played a key role in the recruitment and buy-in of young people for the research. Most interviews were organised by the transition worker who also helped with transportation to interview locations.

Just Sayin' survey responses: 331 young people between the ages of 16 and 21⁴ who were eligible for support from a transition worker completed a survey. Of the young people responding 61% were rangatahi Māori and 13% Pacific young people. Twenty-four responses from YJ residences at the time of the survey are included in a

⁴ All young people eligible for a transition worker as of June 2021 includes 2,372 young people. The 372 who were younger than 16 and were excluded from the cohort used for this survey as the expected number of responses was likely to limit analysis by this age group and to reduce respondent burden as the 15 year old cohort would be included in the 2022 survey.

separate report because of their different contexts.

Just Sayin' includes questions about:

- Working with Oranga Tamariki
- Preparing for transitioning out of care, getting a transition worker and feedback about transition workers
- Life at the moment including education and employment, accommodation, parenting, wellbeing, health and disability, support networks, money and skills.

Participant profile: A demographic summary of interviewed young people is provided in Table 1 below. It is important to note that the initial target age-range for young people of 16-18 years, was increased on transition workers' recommendations to reach young people aged 18-20 years, who represented most of the young people they supported.

The interviewed young people are a diverse sample of young people with Oranga Tamariki care experiences. However, their views do not necessarily represent all young people with a similar demographic profile.

Table 1. Participant profile for interviews and Just Sayin' 2021 survey

Demographic	Profile description	Number interviewed	Just Sayin' 2021 n=331	
Region:	Auckland	12	N/A	N/A
	Christchurch	5	N/A	N/A
Ethnicity:	Māori	8	201	61%
	Pacific	4	44	13%
	Māori and Pacific	4	32	10%
	Non-Māori, Non-Pacific ⁵	1	118	36%
Sex:	Male	8	118	36%
	Female	9	207	63%
	Gender diverse		6	2%
Time in care:	Been in care for over 5 years	17	N/A	N/A
Transition worker:	Has a transition worker	17	199	60%

⁵ One young person did not identify as either Pacific or Māori but was raised in a Pacific family and supported by a Pacific transition service provider.

2.2. Analysis

A general inductive approach was used to guide the analysis of qualitative interview data. A coding framework was developed and used to identify emergent themes, clusters, and categories. Our Māori and Pacific research team members led the analysis, bringing their own interpretive frameworks (e.g., Kaupapa Māori research, and Pacific research methodologies such as the *fa'afaletui*, *Kakala*, and *Tivaevae* methodologies (see Appendix 2 for detail about our methodological approach), and reflective positioning to ensure that findings were framed accordingly, interpreted, and reported in a way that considered the context, worldviews and safety of participants.

Survey data were analysed using descriptive statistics.

2.3. Ethics approval

The research team are members of ANZEA and adhered to established ethical principles underpinning research and evaluation (including policies specific to informed consent, participant safety, privacy and data security). Ethics review was provided by the Oranga Tamariki Evidence Centre.

2.4. Strengths and limitations

The research was strengthened by:

A close working relationship and engagement with transition workers: The research team invested time at the start and throughout the research to engage with TS partners, establish and maintain a close working relationship, outline the purpose of the research, answer any questions, and emphasise the value of their young person's contribution in this work. Transition worker involvement in recruiting young people, and being present in the interviews if requested by the young person, was invaluable because:

- They had built positive and trusting relationships with young people
- They filled in the knowledge gaps for young people (i.e., timelines, activities they participated in and the support they had received).

In the initial *kōrero/talanoa* with young people, their transition worker also observed how the interview approach prioritised the importance of hearing and honouring the young person's voice – this encouraged transition workers to recruit more young people.

That was a first to see my girl (quite out there I must admit) and definitely was my first time seeing her engage with anyone else apart from myself... To get her out and

voicing what she's been holding on to for quite some time - I feel she travelled home feeling a bit lighter. (Transition worker)

Recruitment challenges: Some young people and a transition worker noted negative experiences from previous interviews that made it difficult to engage young people in this research, these included:

- The lack of rapport built with young person (by the interviewer)
- Young people recalling being in a similar interview and feeling that they must retell their negative experiences of Oranga Tamariki
- No feedback to the transition worker and young person about the use of information collected from the interview.

Amalgamating Māori and Pacific young people's experiences of care: Although this provided useful insights within scope and reach of the research it also potentially diminished the strength, meaning and cultural contexts for each group. Māori and Pacific young people shared a wealth of information that requires further investigation and understanding/unpacking within their respective cultural contexts.

Confusion about roles: All interviewed young people were supported by a transition support service. However, there was potential confusion about whether the transition worker was supporting them as part of the transition service or as a young person who had left care.

Just Sayin' survey: The strengths and limitations of the Just Sayin' surveys are reported in the survey reports. Of relevance is that the survey sample is biased towards young people Oranga Tamariki holds contact details for. While the survey complements the qualitative information, the interviewed and surveyed respondents differ.

3. The care experiences of the Māori and Pacific young people we interviewed

Most interviewed young people had a long history of being in the care of Child Youth and Family Services (CYFS – the predecessor of Oranga Tamariki) and Oranga Tamariki. Most entered care as young children – some with their siblings who were later separated from them. Ninety percent of Just Sayin’ participants responded they entered care before the age of 15. One-quarter (27%) of all participants entered care when they were younger than five and 25% entered care between the ages 6 to 10. Higher proportions of Māori (57%) and Pacific young people (50%) compared with other ethnic groups (46%) entered care before the age of 11.

3.1. Young people in care experience challenging and complex lived realities before, during and after Oranga Tamariki care

All interviewed young people commonly described difficult and complex experiences and realities before being placed in Oranga Tamariki care.. Some young people described being exposed to drugs, violence and abuse within their whānau environment. Others described experiencing intergenerational traumas related to their parents care experiences. Many also described being exposed to racism and discrimination by society and others in their communities.

Being Māori, it’s alright. I just don’t like how people look at me, like I’m going to do something. Looking at me weirdly like I’m going to do something bad. People judge you before they even know you, talk shit. (Young person)

[I had] one good social worker. She was really good. And she was white, which was weird, because not much white people want to help brown kids. (Young person)

Interviewed young people also commonly noted that although they received support for essentials and health care while living in Oranga Tamariki care, their experiences during and after care were mostly negative.

[I had one social worker] who didn’t question me. She knew that it was tough. But she also knew what we needed because there were times where she came to the house and we had no food or anything like that. We didn’t tell her. [Other social workers] usually ask us. Are you hungry? Do you want to go out and eat? (Young person)

They helped me with doctor stuff and getting a psychologist. (Young person)

The negative aspects of living in Oranga Tamariki care were noted as:

- **A lack of support from social workers:** In Just Sayin’ results, 73% of non-Māori, non-Pacific young people said their social worker was there when they needed them. However, for rangatahi Māori, this number fell to 60%.

Pacific young people were mostly positive, with 82% saying their social worker was there for them. Interviewed young people described their social workers as unreliable and hard to reach when needed. High turnover of social workers also made it difficult to build trust.

Every six months I had a different person coming into my house. But you can't be, talking to a stranger. Because trust takes time to build and when you're a child it's hard to build trust in general, when you go through things that happen before you went to CYFS. (Young person)

Social workers need to interact more with their young people ... Keep in contact. (Young person)

Some young people associated the lack of trust in their social worker with a lack of confidentiality and often felt they did not have anyone they could talk to or ask for help.

When the young person tells a CYFS person, a social worker, about what's going on at home ... the social worker will tell the caregiver and the young person goes home, they end up getting a hiding for what they said. And be like, no, why did you tell them? You're stupid and stuff like that ... give us a hiding [for it]. I feel like [the social worker] should not do that. They should keep it a secret. (Young person)

- **A lack of safety and increased exposure to harm and negative influences:**

Some young people described feeling unsafe and felt they were put into (group) homes with no consideration for their wellbeing or safety.

*I'm staying at a [name] place...I don't know the people that stayed [there], they were out the gate on crack, just f**ked people...They just ain't getting anywhere...They put me in [there]. Imagine putting a 15-year-old in a place full of 20, 30-year-olds that got out of jail, [who] are known for sexual f**king harassment or shit. There are people that have killed people staying in the emergency housing. It's a mental institution. (Young person)*

Some young people said that placing them with older teenagers and groups of delinquents provided them with opportunities to learn from and be influenced by adverse behaviours and people.

*They put me as a 14-year-old in all these Youth Justice homes and that's when I was in care and protection. I'd never done a crime in my life. Then what do you know ... I'm mixing in with that crowd, then oh, should we all run away and do robbery and sh*t? Bro should we all go do this? Yeah bro, what day? let's all go! That's us! What do you know, we're all in a stolen car, being chased by the police on the motorway. (Young person)*

I was being put in with 16-year-olds. I had girls in my home...they were all criminals. I got put in with criminals because they were all bad kids. That's why they got put in there. All of them were not bad, but they were all put in there. And I don't think you should really be putting in young kids with older kids because then they're going to influence them because I got influenced. I started doing bad shit. And to me, I just thought it was normal. (Young person)

- **Removal and displacement within care:** Young people in care valued their whānau/families regardless of their whānau environment. Most described various members of their whānau/family as important people in their lives – particularly noting their grandparents, parents and partners (partner’s parents). Friends and their transition workers were also considered members of their wider whānau/family.

Some young people described not knowing why they were removed from their whānau/family. They described the process of their removal as an abrupt separation from their sense of belonging, home and the people they love. For some young people who had taken on the responsibility of caring for younger siblings, the separation from their siblings and these obligations was considered a traumatic experience.

They promised that we were going together, [they] said as soon as we get into the cars we’re all going to one place. As soon as we did, both cars split. Babies in one car and us older ones in the other. (Young person)

No, [we were] split up straight away. They always kept me away from my siblings, because they always thought I was a bad role model which I was at a point ... but not anymore. (Young person)

- **Internalisation of (un)spoken trauma and pain associated with moving through Oranga Tamariki care:** Young people commonly highlighted their voices were suppressed and *unheard* – both during and after their time in care. They shared the effects of unstable homes, detached adults caring for them, being passed around like they did not matter, and a growing feeling of distrust from a constant chain of *broken promises* from Oranga Tamariki social workers.

*To be honest, I've been f**ked around in care, and I've been played with and all that sort of sh*t but I did a police report when I was 10 years old...The police shut it down, did nothing about it. I had to live with it for the rest of my life... (Young person)*

Many young people also felt silenced and disempowered by not being able to have a voice about decisions that affected them.

I literally couldn't stay serious at my FGCs⁶ and I never spoke because everyone was so loud and never really allowed me to talk myself ... I understand where they're coming from and how they wanted the best for me, but not letting me talk was probably the worst. (Young person)

[About the young person's FGC] I didn't know what the social worker did or anything. At the same time, I can't say nothing too. Even if they took out the parents or whoever, we were spoken to one on one. They'll take us out, bring them in. And they'll speak to them about it. (Young person)

⁶ Family Group Conferences

- **Lifelong adverse impacts:** Young people described the effects of the trauma they experienced within the Oranga Tamariki system as lifelong punishment that robs them of future prospects, happiness and comfort.

*We're all a bit f**ked from the system. We were all good, happy kids. Now we all have anxiety, can't be around a lot of people. All my siblings, they can't be in a room [with] heaps of people, they all start freaking out, stressing...You can't even go to McDonald's and sit inside. (Young person)*

3.2. Young people in care consider their cultural identity as a protective factor, but separating from their families could mean disconnecting from their cultures

All participants were proud to identify as Māori and/or Pacific young people. Many placed importance on family, their culture and its expression.

Many young people also noted that:

- **Being Māori or Pacific was a pillar of strength:** More Māori and Pacific young people felt secure in their identities than young people from other ethnic groups. In Just Sayin', 73% of Māori and 82% of Pacific young people compared to 70% of young people from other ethnic groups felt reasonably or very secure in their identity. Young people held and relied on their cultural identity, values, knowledge and beliefs to help them cope during difficult times.

As I got older, it's like, wow, when you really have something to lean back on, or to fall back on when it comes to like hard times in life...You know that your culture is always going to be there for you. (Young person)

- **Young people wanted more opportunities to strengthen their cultural knowledge and identity:** Some Māori young people spoke about opportunities they had to learn and strengthen their knowledge and connection to their cultures through their whānau/family. Over half of Just Sayin' Māori and Pacific young people said they wanted to know more about their ancestry or whakapapa (57% and 59% respectively). Of those who wanted to know more, 57% rangatahi Māori and 62% Pacific young people were being supported to find out more.
- **Exposure to cultural learnings and knowledge were not as accessible for some Pacific young people.** Many wanted to visit their Pacific homelands to be fully immersed in their cultural roots.

[Learning about] Māori, I can go to wānanga and that. But the Fijian thing, I talked to [Oranga Tamariki social worker] about that, being able to go to my village in Fiji, instead of having to learn through books and that. I'd rather just go there and learn first-hand, or just observing. (Young person)

- **Loss of connection to whānau/family also meant a loss of cultural knowledge:** Māori and Pacific young people identified their whānau/families

as their primary connection to and source of cultural knowledge. However, placement in care and separation from their families was described as resulting in an intergenerational loss of knowledge and identity.

- **Young people emphasised the importance of (re)connection and reintegration with whānau/family:** Many Māori and Pacific young people said reconnection with whānau/family was essential for healing, finding their sense of belonging and grounding. One young person and their whānau said support was also needed to rebuild family relationships due to the years of separation. In response to the survey, many young people considered they had as many chances as they? wanted to connect with their whakapapa whānau (70% of Māori and 84% of Pacific young people compared to 67% of young people from other ethnic groups).

We're now having to go through all the emotions, the ups and downs in our relationship. I have to work out how to be a child to my mum, and mum to be a mum to me in this short amount of time. We're having to go through all of this now, because we lost all those years that we would naturally gone through it. (Young person)

4. Māori and Pacific young people's experiences of leaving Oranga Tamariki care

4.1. Young people have increased resilience by taking control of their circumstances and learning from their experiences

Young people commonly described their personal growth, strength and resilience to cope with adversity as influenced by:

- Growing up fast, becoming independent, and taking control of their circumstances which, many described as being forced on them

It was just a lot of trauma really. Having to really try to stick up for myself and then being placed with horrible people. Especially in the start, it was really just crap. I can't find any other word. When I became more independent, it was a lot easier for me to manage how I really did interact with them. So I don't have very fond memories. (Young person)
- Redirecting their paths and using their adverse experiences within the 'system' as motivations to achieve. All young people noted an overwhelming sense of responsibility and self-determination to use their negative experiences in care as motivations to do better and achieve their aspirations.

I understand things don't go the way things are meant to go. My dad went down that path...I saw something wrong with my mother... She was in CYFS as well...[But] I want to leave a legacy behind. (Young person)
- Becoming parents themselves. In response to Just Sayin', 19% of Māori, 11% of Pacific young people and 9% of young people from other ethnic groups said they were parents. Interviewed young people who were parents noted that having their own children has given them purpose and direction in life and a desire to give their children everything they didn't have. Some also noted that despite facing many challenges, they now have goals and aspirations for:
 - Themselves

We did this all by ourselves, like all alone and that feels mean. And we've got CYFS out of the picture now. It's just going smooth now. Our roads paved for us for our future. That's how I see it anyway. (Young person)
 - Whānau/families– their siblings and children.

[The goal is] to give our children everything that we want them to have. I want them to be clothed, they're clothed. I want them to eat, they eat. I want them to go out, we go out, we got a car... Whether we're saving \$1 a week or \$10 a month or something, we're gonna get there. And that's one thing I hope [my kids] understand when they grow older. They can do it themselves no matter what. (Young person)

4.2. Young people have goals for their future

In response to Just Sayin' 41% of Māori, 48% of Pacific young people and 37% of young people from other ethnic groups considered their lives were very good or excellent. All interviewed young people had goals and visions for their future. Most of them had a plan in place. Those actively engaged with transition workers shared about the role their transition worker had in supporting them to *make gains* towards their goals. Young people described having goals to become more independent, such as :

- Having their own home
- Completing their studies
- Having a job or progressing in their existing careers
- Getting a driver licence and owning a car

I've been studying for it real hard. A license to me is like freedom. And a car's like, freedom too. (Young person)

- Reconnecting to their siblings/whānau/families

I want to get to know my daughter, have that connection with my kid. Because at the end of the day it is my daughter, I don't know shit about her. (Young person)

I am not connected to my siblings at the moment. But my future goal is I want to connect with them again. (Young person)

- Reconnecting to their culture
- Increasing their confidence.

4.3. Preparation to transition from Oranga Tamariki care was inconsistent

Family group conferences⁷ (FGCs) are a way of bringing together the different perspectives in transition planning. Although, hui ā-whānau⁸ were not discussed by the young people or transition workers, use of the term FGC may have also included hui ā-whānau.

Some interviewed young people noted not having an FGC or a planning meeting leading up to leaving Oranga Tamariki care and into their TSS. Some had an FGC many years prior to leaving Oranga Tamariki care, but due to various reasons their

⁷ Family group conferencing is a family/whānau-led process that may include transition planning. <https://practice.orangatamariki.govt.nz/our-work/interventions/family-group-conferencing/care-and-protection-family-group-conference/>

⁸ Hui ā-whānau are a whānau gathering facilitated using Māori methods of engagement and protocols (te reo me ōna tikanga). <https://practice.orangatamariki.govt.nz/our-work/working-with-Māori/how-to-work-effectively-with-Māori/practice-for-working-effectively-with-Māori/hui-a-whānau/>

final FGC before leaving did not happen. Just Sayin' results found 62% of Māori and 76% of Pacific young people had an FGC before leaving care, compared with 77% for non-Māori, non-Pacific young people.

Some young people who had their FGC prior to leaving Oranga Tamariki care, felt they were not involved enough, or their voices were suppressed by other adults in the meeting.

My mum was kind of speaking for me the whole time. (Young person)

They had that thing for adults. Those conferences... We just had to sit outside. (Young person)

One transition worker present in some of the interviews added that she had to follow-up and push Oranga Tamariki social workers to organise FGCs for her young people before they left care. Eventually, some of these FGCs did not occur because of social workers' workload and other pressing priorities.

I don't think the social worker got around to doing it. He's got to organise that from his end. We have to prompt them usually because it's just like on their back. (Transition worker)

4.4. Young people and their whānau/family had little awareness of or support to connect with a Transition Service partner

Young people should ideally have some input into their transition support and in localities where there is more than one transition service, a choice of the TS partner or transition worker.

Many young people and their whānau noted they had little to no contact with their Oranga Tamariki social workers, and no introductions or handover to the TSS partner. This made the initial connection with their transition worker very confusing.

Well, it was a bit of a funny way because [young person's] social worker who she didn't actually interact with, sent a referral. I don't know that she actually went to [young person] and talked to her to have her voice on it. (Transition worker)

It's been like a year or two since OT closed me, then I came to [transition service provider]. (Young person)

Some young people and their whānau described being told there would be *someone else contacting* them but were not informed about the TSS or that they had a choice of TS partner. A few young people mentioned that having a transition worker should be part of the process that they must go through rather than giving them the option because having a choice could be *overwhelming*.

5. Māori and Pacific young people's experiences of transition support

5.1. Young people were positive about their transition worker

Interviewed young people and their whānau/families were overwhelmingly positive about the support they received from their transition workers. When asked in Just Sayin' if they thought their transition worker understood the kind of support they needed, most Māori (82%) and Pacific young people (88%) said yes, compared with 79% for young people from other ethnic groups. Many said they valued their transition worker as:

- Part of their inner circle, their *best friend*
- Accessible, proactive, persistent and strong advocates

I like how supportive their [transition] services are... [Transition worker] contacts me all the time. She messages me and checks up on me...at least once every week or so. Whereas with my social workers, that was like every four weeks, once a month. Even when I started getting to know her when I was still in care, she still messaged more than my social worker did. And I felt like she helped more than they did. (Young person)

- Compassionate, understanding and focused on their needs

The bro's been real mean with like easing through this process of transitioning out with trying to help me explore my hobbies and that, because I don't have [many] hobbies. [Transition worker] goes out of the way and checking on things I like. (Young person)

I feel like [Transition worker] cares. When you care, you get the best out of the work that she's doing. She's helped me, trying to achieve stuff, get stuff, get somewhere, learn. (Young person)

- Inclusive of whānau/family voices to ensure holistic supports were in place for young people

We've had events and dinners at [TS partner] that I've been able to attend with Mum. We had this little chart I remember doing with Mum. It was nice, because in the end, we had this big page full of all our dreams and hopes and plans of what we wanted to do. I [was] very happy because I felt like I connected with Mum a lot more and [Transition worker] because it was family-based. I was able to get across to Mum with all my ideas, I found out those were her ideas. (Young person)

- Future-focussed and able to make things happen.

I want to go to Uni but I'm real indecisive on what I want to study. So [Transition worker] has helped me get stuff...She helps me with that, finds courses. I wanted to do trades. And she helped me with that, to find trades. I didn't end up doing a trade. (Young person)

Interviewed young people also noted their transition worker provided:

- Emotional support, a listening ear and trusted advice
- Mentorship and coaching
- Social support and encouragement to push beyond their comfort zones and build confidence.

I'm so pleased. She's been a saviour. She's been marvellous since she's been on board. We're so lucky to have [Transition worker]. She's done so much for us, for [young person]. I'm so pleased. (Whānau member)

I went to the bank the other day to talk to the people, about opening a savings account ... Usually when I go into places like shops, dairies [they] are all good but banks, places that need your ID, [where they] talk to you like for a long time - it's stressful. But over the past few weeks it's been getting better, probably because I used to jam the [video] games too much. (Young person)

5.2. Young people received a wide range of practical support from their transition workers

Interviewed young people noted some elements of practical support they received from their transition worker, including help to:

- Learn and build life skills (household chores, budgeting)

[The transition worker] takes me to all these courses, relationship courses, just to be a better person, managing money, got my forklift licence, my full licence. (Young person)
- Explore career, education and/or training options and pathways

I still want to study counselling. I was telling my transition worker about how I want to start up my own counselling business. (Young person)
- Find employment

Anything to do with that other stuff, you know with jobs or all that, I just go to [my transition worker]. She makes it real easy though, she won't make it difficult. We're gonna do this and then we just do it, she makes it simple. (Young person)

I think everybody that's with the OT and transition services, gives them more of a chance to get somewhere like, [Transition worker] got me my first job. (Young person)
- Access grants and entitlements from Oranga Tamariki/Ministry of Social Development

I didn't know anything about a benefit, she helped me get on the benefit. (Young person)
- Access health care

[My transition worker] helped with everything that I needed. Needed to go to the doctor, got that sorted. Got a new doctor, who's a lot better. Just made things so smooth compared to [OT] and the lots of paperwork and lots of processes that they have to do. (Young person)

- Support to find safe and stable accommodation

[Oranga Tamariki] don't help. [I was left on the street] ...The accommodation I was in wasn't good. They wouldn't listen when I said [where I was staying] wasn't good. They would say its fine, I got to stay there... [Transition worker] has helped me a lot, with housing stuff. (Young person)

Young people with children mentioned getting various forms of parenting support..

[Transition worker] took me to budgeting courses, parenting programs. She got me involved with Plunket midwives. She was also my transport from when I moved [homes] for my midwife. She helped me with a lot of things that I needed to get done as a mother and a young person myself, she helped me a lot. She got my kids things that I could not afford. (Young person)

6. Young people's stories



The following examples are anonymised stories of some of the interviewed young people. The young people have seen and reviewed their stories.

Isaac's story⁹

Growing up as a young Pacific person in Aotearoa New Zealand has been *mean so far* Isaac says, and it's even better now with a transition worker alongside him.

Isaac is comfortable in his Pasifika identity. His nana and an aunty are important links to his heritage and culture, and he connects with others through church, sports and several trips to his home island. *"Weaving and learning to be an Islander,"* he says of those visits.

Other family have not been such a consistent part of a life which has included foster parents and care homes. He was in care with his sisters for a while, but their paths diverged when he took the opportunity to return to a previous carer, and they didn't want to. It was difficult, he says, because they were each asked individually so didn't have the chance to talk about it amongst themselves.

Now 19, he's preparing for the next part of his life with the transition worker's help - although he wasn't too keen on the idea before he met *Mike.

"He's really cool, he always calls me up," he says now *"we just vibe."*

Isaac doesn't have a lot to say about his time in care, but overall rates it as pretty good. Oranga Tamariki, he recalls as *"saying they'd help but they usually don't."* Probably the best part of the experience, he says, was a couple of good social workers, one of whom helped him get his passport.

He thinks there was a family group conference or two about him, but they involved talking about him rather than to or with him and despite trying to eavesdrop he couldn't work out what was being said. Nor did he leave with a plan – although he had his own. He had thoughts about building or plumbing, didn't like it first when he tried it out and then found himself learning about painting. With Mike's help he had a job within a week.

Mike's his go-to guy for most things now.

"He sits me down and he asks me what do you get into? I just say like gaming and that. He says I have a few people who work with that kind of stuff... we can go soon and check it out."

He doesn't pressure him to do anything straight away, and always asks if he needs help with anything. Often those problems involve the cops, he notes.

⁹ All names and identifying details have been changed. Young people reviewed their stories.

Generally, they're working on getting him interview-ready, building his confidence. Getting his licence has been part of that, as is helping Isaac feel more confident about entering crowded places.

"Sometimes he just takes me. He gets me talking to people, so that's pretty good and he took me to this one place that was a place to just talk to people about your day and that. I met two other boys there and now I play on the game with them."

"Afterwards, now I feel pretty good. "

Leaving care feels pretty good too. *"I feel free,"* Isaac says.



Jude's story¹⁰

Her mum didn't want her to have a transition worker because she thought they were messing with her brain, but *Jude rates the Transition service more highly than other services she has had from the agency.

One of several children, she has most recently been in her mum's care under Oranga Tamariki supervision. Now she's 18 and no longer on their books – and her immediate goal is to leave home soon.

"She's not bad," she says of her mum. *"It's just you know, she's too much. It's hard for mum to let go."*

Referring to Family Group conferences Jude says having her mum there is inhibiting. *"I can't say stuff in front of them because we'll go home. And then she'll ...be mad at me for so much stuff, when it's, you know, not something she should be mad about. "*

There have been other carers – which split up the family. She and her sister were kept together for a while, but other siblings were in other places.

She got used to it, thought moving around a lot, going place to place, was what being in care meant. The longest stay she recalls was two years. *"It's just shitty,"* she says.

There were some positives – she lists getting clothes, going to school holiday programmes, being offered opportunities to connect culturally. Jude values her mixed heritage.

"I like it, being Māori-Pasifika, because I have all types of families. I have lots of family."

Within the family her sources of information about her cultural heritage are few – her Māori grandmother doesn't have a lot of information. And her Pacific Dad isn't really around, although there is some contact with other Pasifika relatives when they visit Aotearoa New Zealand.

But despite those plusses she thinks Oranga Tamariki aren't really onto it, *"don't really know, you know, the shit that happens..."*

¹⁰ All names and identifying details have been changed. Young people reviewed their stories.

She recalls a pretty constant turnover of social workers. Sometimes with no warning until someone turned up and introduced themselves as the new one. As well as the lack of consistency, Jude also had issues with confidentiality.

“When the young person tells a social worker about like what’s going on, at home, usually the social worker will tell the caregiver and once the young person goes home, they will end up probably getting a hiding for what they said.”

“...And you end up being closed off and you just start hating CYFs because of it... I feel like they should not do that. They should keep it a secret. Like, you know, be better. “

The transition support worker, working alongside her as she moves out of care, is vastly different. She’s *“like my counsellor. Every time I see her, I am always talking to her about what happened at home and stuff. “*

Her mum didn’t want the help, saying they could do it themselves, didn’t need transition support. Mum didn’t like her sister’s transition support worker, said *“you guys were ruining us, messing with our brain making us go against my mum.”*

Jude says she wasn’t in a good state when they first met – *“I was always at home sleeping.”*

“She always invites me out to like go places and stuff. And I always you know, jumped at it like yes, I want to go because I want to get out of the house. And I’m like, yeah, so it’s been good.”

Leaving home is coming up. Also on Jude’s agenda is getting her licence. But otherwise, she’s not so sure about her goals. *“I’m still kind of confused about what’s supposed to happen, kind of stuck.”*



Olive’s story¹¹

Mum’s *“a crackhead”* now and Dad was in jail for most of her young life, but their daughter Olive is adamant she’s a good parent and her kids are going to have a much better life than she did.

She says for many years *“home”* was where Mum was, and she and her siblings were tied together *“like shoelaces.”* But that came to an end after Dad went to jail, mum fell apart and they went into care. Family get-togethers, always on terms dictated by Child Youth and Family Services, (CYFS) gradually fell away.

“That was what kept my mum grounded,” the 20-year-old says. *“But when she lost seeing our sisters, she just went AWOL”*

She’s still in touch with some whānau *“but they’re not the family I want to be in touch with because they’re not the ones that have their shit together. They’re the bad ones that like do drugs or something they’re not like involved in Māori like you would want to be.”*

¹¹ All names and identifying details have been changed. Young people reviewed their stories.

Olive is charting a different course – one in which Oranga Tamariki (OT) doesn't feature. *"You could be young like me and have kids, but still get your shit together,"* the mother of two, with a third due soon, says.

"I could lose my kids tomorrow but I'm just gonna keep fighting for them."

She was 17 and in care – by then Oranga Tamariki had replaced CYFs – when she first became pregnant. The carefree teenager became responsible – giving up drinking, stopping smoking marijuana.

Then, within hours of giving birth, a social worker told her there would be a meeting to discuss whether she could keep her daughter. The meeting didn't happen. Later there was an apology. It was just the first.

"Obviously, I was upset about it. I was a new Mum. I didn't know anything about anything...I didn't know there was people out there that support mothers and stuff. I didn't know any of it. All I had was my Mum."

Officials also contacted a previous boyfriend who they mistakenly believed was the Dad, and shared information with him. There were meetings with his family that she was not part of. Later there was another apology.

"I hate OT. And that's with passion," Olive says.

She's positive though about the transition worker(s) in her life.

"I didn't know who they were or what they did. They (OT) just said this lady will text you...And she ended up becoming one of the best influences in my life."

The transition worker helped her get into a house, onto a benefit, then into budgeting courses, parenting programs, Plunket...She drove her to midwife appointments, bought her kids their first outfits.

"Because I had no family at the time, she became family. That was a big bonus."

Transition workers are *"really great,"* Olive says. *"They help you transition into independence whether you have kids or not."*

"Before I was like, I hated everybody, I didn't want to do anything, I just wanted to go to school...Somehow they turn that around and you end up adapting."



Nico's story¹²

It's a simple ambition, Nico's one. *"I just want to be a better parent than my parents,"* he says simply. *"To give my kids what they deserve."*

"I had nothing growing up, I had to steal my bikes, shoes, clothes from lost property. I would never want my son to do that...never want him to be hit by another male...I'll protect him, and my daughter. Anything

¹² All names and identifying details have been changed. Young people reviewed their stories.

happens to them, I would be the first one there, straight away. Just to be there for them. Because, you know, I didn't have that love."

He's well on the way to achieving his ambitions. Aged 20 he has two children he "ultra loves" with a partner of seven years he loves and respects, and whose whānau he credits with helping him get where he is now. They've got a house, a car, full cupboards, and lots of kids' toys. And they don't owe anyone money.

Hearing his history few would think it unlikely he'd end up here. Nico's Dad left when he was two, and his little brother a new-born. His Mum re-partnered and had three more babies before breaking up with their father. So Nico took on the man-of-the-family role – without anyone to show him what it really meant. He remembers teaching his siblings to use the toilet, ride bikes, chopping the wood, weeding the garden. And he cooked and cleaned.

"I wouldn't change it. Because I love my siblings. I am their Dad, you know, I'm their role model sort of thing."

At some point – he was maybe 11 or 12 – he went into a boys' home. He identifies that as the start of his troubles – went in good, came out naughty. Another home followed. More naughty kids, he got naughtier. Dropped out of school. Was kept away from his siblings as a bad influence. All in all, he estimates he had something like 60 placements – some with family members, some with drug dealers and criminals "because CYFs didn't know where to put me".

He took dozens of beatings, he says. He thought "getting a hiding and being told to f**k off" was just what happened when you were naughty. All the time wondering what he had done wrong to bring about the life he was living. No-one, he says, when asked if anyone asked what was going on for him or suggested other ways to approach life.

He graduated to stealing cars, ramming shops, getting money wherever he could. Life was pretty wicked, he says, "basically until I met her, and we started going out together, then she kept me out a lot of trouble, man. She just wanted me to stay and just, you know, be good."

If she hadn't come along "I'd probably be in jail. Or something worse."

There's one other person Nico credits, and that's the only social worker he ever got along with, "the only male role model that I sort of had" and to whom he opened his heart.

"He was really cool, man, he helped me out, come see me every day. If I was upset, he'll come see me. He'll come chill with me."

He died last year, leaving Nico pretty lost. "But if he sees me now I know he'd be so proud."

His time on Oranga Tamariki's (OT) books is nearly up. Nico knows his own kids came close to being there too, but after taking part in counselling, anger management, tikanga Māori and life skills programmes Nico and his partner have kept the family together.

He'd still like Oranga Tamariki to get to know him, to disregard his case notes, ask him about himself. Listen. He'd like that for all kids in care.

"Don't judge kids before you get to know them, you know, try and understand them. All it takes is 'What's wrong', that's all it takes."

7. Overview and opportunities to strengthen transition support services for Māori and Pacific young people

The following section provides an overview of the key findings and their alignment to the TSS outcomes. Section 7AA sets out Oranga Tamariki obligations for Māori. The Pacific strategy describes the priorities for Pacific young people as: loving places, quality practice and strategic partnerships.

7.1. Young people's experiences and cultures need to inform their pre-transition planning

Interviewed young people receiving TSS had extensive histories of placement in CYFS and Oranga Tamariki. Most entered as young children – some with their siblings from whom they were eventually separated.

Young people in care experience challenging lived realities before, during and after Oranga Tamariki care: Many were exposed to adverse events and circumstances within their whānau/family home environment relating to drugs, violence, physical abuse and sexual harm. Many had parents who were also raised in care. All were exposed to experiences of racism and discrimination within wider society.

Interviewed young people generally described negative experiences from living in Oranga Tamariki care. They specifically noted a lack of support from their social workers, and placement in homes/facilities that increased their exposure to harm and negative influences¹³.

Young people commonly valued their whānau/families regardless of their whānau/family environment and experiences. Some did not know or understand why they were removed from their homes and described experiences of being abruptly taken away from their sense and place of belonging. The removal of siblings and subsequent separation from them was described by young people as traumatic. Understanding the impact of family and sibling separation within cultural contexts exacerbates the experience of trauma young people described.

At the heart of section 7AA of the Children, Young Persons and their Families Act is an expectation that the familial structures of whānau, hapū and iwi are maintained and protected. Section 7AA provisions recognise the importance of tikanga Māori,

¹³ In response to Just Sayin' fewer rangatahi Māori described their Oranga Tamariki social worker as there when they needed them. Similar proportions to young people from other ethnic groups described their social worker as doing what they said they would and understanding their support needs. Details are appended.

whānau and whakapapa to young people’s wellbeing. Whakapapa places people ‘in the whole context of relationships and therefore how we relate to each other and how we should work with each other, argue with each other, live with each other’.

It is through whakapapa that interactions and relationships are established, developed and maintained within whānau, and with whanaunga (relatives), marae, sacred mountains, rivers and ultimately the universe. Whakapapa is a grounding principle. It is through whakapapa that individuals often get their names, their identities, their sense of belonging, turangawaewae (place to stand – their ancestral land), and access to knowledge, rights and responsibilities¹⁴.

Within a Samoan vis-à-vis Pacific context, separation negates the cultural values and underpinnings of collective relational arrangements and the covenants of “*teu le va*” (take care of the relationship) that are pivotal in defining the Samoan notion of person and wellbeing. It is important to understand familial and sibling separation within an authentic (i.e., pre-colonisation) Pacific traditional context, where all members of Pacific families held different and complementary roles and responsibilities to maintain collective cohesion and wellbeing. Despite violations that may have occurred within a family setting, Pacific children and young people were expected to obey and defer to their elders and fulfill roles and responsibilities that contributed to looking after the wellbeing of the collective – for many this would have included caring for younger siblings.

Young people in Oranga Tamariki care are likely to remain obligated to protecting and caring for their younger siblings. Separation of this unit for Māori and Pacific young people removes their ability to look after the wellbeing of their collective and fulfill their cultural and spiritual obligations and purpose.

7.2. Transition planning with young people needs to start well in advance of them leaving Oranga Tamariki

While in Oranga Tamariki care, young people also commonly described feeling disempowered, unheard and silenced. These experiences were noted as having long-term negative impacts on their future prospects.

Young people and their whānau/families had very little preparation for leaving Oranga Tamariki care:

- FGCs are often a place where transition planning occurs. Young people and their whānau/families had mixed views of their FGC. While some noted they did not have one leading up to leaving Oranga Tamariki care, others shared

¹⁴ <https://teara.govt.nz/en/whanau-maori-and-family/print>

that they were not involved in their FGC, or they did not have a say in the decisions made about/for them.

- Many young people did not know of TSS or were not fully informed about the support provided.

Opportunities: Overall, being supported by a TSS/transition worker has been a positive experience for young people. They shared areas to strengthen TSS as:

- **Transition planning needs to happen earlier for young people:** Engagement with transition services should occur well in advance of leaving Oranga Tamariki as many young people have complex needs and would benefit from the wraparound support that transition services provide and access.
- **Transparency and open communication from Oranga Tamariki when referring young people to transition services:** Transition planning happened unexpectedly for many young people who were about to be exited from Oranga Tamariki and their whānau were not aware of TSS. More communication with young people and whānau/families would help their understanding of transition services and may facilitate their connection with a transition worker.
- **Transition support to match young people's cultural needs:** Culture was important to young people. Transition workers from the same cultural group or with a good understanding of young people's cultural needs would strengthen transition support for Māori and Pacific young people.

7.3. Transition Service outcomes

Transition service outcomes include:

- More young people have a trusted adult in their lives and are engaged with family, whānau, cultural and community groups.

Young people and their whānau/families had a myriad of positive things to share about their transition worker. Young people considered their transition worker was someone that they could trust and for many, the transition worker became part of their whānau. They described transition workers as easy to get hold of, proactive, strong advocates for their needs, compassionate, future-focused and ensured things happened for them.

The young person's and transition worker relationship was described as one of the most important relationships that the young person had as it was built on trust, they were involved making decisions and it provided a secure attachment for them.

Transition service outcomes include:

- Reduced disparities in outcomes and experiences for Māori children and their whānau

Young people in care consider their cultural identity as a protective factor to cope with hard times: All interviewed young people were proud of being Māori and/or Pacific. Their cultural values, beliefs, connections and the importance they placed on whānau/family were considered protective factors that helped them cope with and/or overcome adverse experiences.

Māori young people noted gaining cultural knowledge, strength in identity and learnings through their connections with whānau/family. Pacific young people noted Pacific cultural knowledge as being less accessible and many expressed a desire to embed themselves within their respective cultures in their Pacific homelands.

All interviewed young people commonly believed that separation from whānau/family was associated with being separated from their culture and opportunities to increase their cultural learning and knowledge.

Opportunities:

- **Strengthening cultural identity:** Overall, cultural identity is an important protective factor for Māori and Pacific young people in care but opportunities to strengthen this were not evidenced within the Oranga Tamariki model of care. Negative experiences within Oranga Tamariki and separation from siblings as described by young people suggest the Oranga Tamariki model of care contradicts the value young people place on culture, whānau and family – regardless of their circumstance. The Oranga Tamariki model of care may be strengthened by ensuring services are culturally safe and opportunities for cultural learning are integrated into the care model.
- **Provide more opportunities for young people to (re)connect and reintegrate with whānau/families:** Young people shared that being reconnected with their whānau/family was part of their healing process of their trauma and removal from their sense of belonging. Although transition workers supported some young people and their whānau together, others had a strong desire to restore their relationships with the important people in their lives (e.g., siblings, grandparents, parents).

Transition service outcomes include:

- More young people have safe and stable living arrangements

Transition workers were active in assisting young people to find somewhere safe to live. This included supporting them with reconnection to living with whānau.

Transition service outcomes include:

- More young people are healthy and recovering from trauma

Despite having challenging experiences within Oranga Tamariki care, many young people used their adverse lived realities as a catalyst for a better and brighter future for themselves and their whānau/families.

Young people in care have increased resilience: Resilience was described and enacted differently by young people; resilience was their ability to openly share their stories and experiences of being in Oranga Tamariki care, it was being in a place of reflection of their past and current situations and/or being able to use their experiences as motivation to achieve their hopes and dreams. Collective resilience was through the united voice of Māori and Pacific young people to resist and challenge the status quo within Oranga Tamariki by sharing their experiences in hope to initiate change that provides an environment for young people and their whānau to thrive. Young people with children noted how their children gave them meaning and purpose in life and reignited their drive to have goals and aspirations.

Opportunities:

- **TSS to provide trauma-informed care to support young people:** Many young people experienced abuse and trauma before/during their time in Oranga Tamariki care. Transition support should be equipped to provide care or access support services for young people who have experienced trauma and abuse.

Transition service outcomes include:

- More young people have the life skills they need to thrive as adults
- More young people are in education, training, employment or volunteering
- Children and young people feel more listened to and better understood

All young people in care had goals for the future: Goals varied across young people, but they were all aligned to becoming more independent by acquiring (life) skills, and to strengthen their sense of belonging through a reconnection with their culture

and siblings/whānau/families. Many young people shared that having a supportive transition worker has helped them to make progress towards their goals.

Young people received a wide range of support from their transition worker: Young people were at different stages of their lives and had a wide variety of needs. Transition workers provided emotional support, mentoring and coaching for young people. While some were ready to enroll into education or training, keen to be work-ready and find employment, others required help to learn life skills, and to build their confidence levels to reintegrate into society. Young people felt that they could rely on their transition worker for guidance and support. Transition workers supported young people as well as their whānau/family.

Although most young people and their whānau felt supported, some remained unclear about whether Oranga Tamariki or the TS partner were responsible for paying services or resources they needed. Transition workers have funding they can use to support young people but there seemed to be confusion about how this process worked.

Opportunities:

Clarify funding and resourcing responsibilities between Oranga Tamariki and TSS:

Agreed roles and responsibilities around funding between Oranga Tamariki and TSS are important. One young person and their whānau noted the importance of developing guidelines/criteria about what the transition service can and cannot fund.

I feel like [transition worker] has a lot more ideas than they have funding to do...Having more money would help, more funding...I know [transition worker] has put heaps of ideas forward but mostly funding is an issue. (Whānau)

If you're lucky, if you haven't had a naughty social worker, [the discharge fund of \$1500] will be still here. If you've had a naughty social worker, they might have already spent it on things when they should have been applying for other funding in care funding. (Transition worker)

Appendix 1: Interview guide

Understanding the transition needs of Pacific young people

Introduction text

This talanoa is to hear from you about what it means to be a Pacific young person living in Aotearoa. We would like to hear about your experiences within Oranga Tamariki (OT) care and/or Transition Services and how you and your aiga have been supported. We would also like to hear how you think Oranga Tamariki care and Transition Services could be improved to support you, other Pacific young people in care and your/their aiga.

Everything you say in this interview will be confidential – nobody else will know what you have said to us. Oranga Tamariki won't have any information that identifies you, and they won't know whether you take part or not. You can decide not to answer any questions you're not comfortable with or stop the interview any time you want.

What you say will be combined with what everyone else we speak to says and used to write a report for Oranga Tamariki. We will be very careful to make sure everything in the report is not identifiable. We will not use your name in the report.

If you have questions about Oranga Tamariki or Transitions, please call their Transition Support Service 0800 number – 0800 55 89 89.

If it's okay with you, I'll record our conversation so that I can listen to you now and take notes later.

To say thank you for your time and participation in this session you will receive a koha in the form of a \$50 Warehouse voucher (if by phone or VC record address).

Adapt the interview guide depending on whether the young person is still in Oranga Tamariki care or has left.

A. About you - Belonging, identity and connection

- A1. Can you tell us what it's like for you growing up as a young [insert Pacific ethnicity] person in Aotearoa?
- A2. What is important to you about being a Pacific young person? (Prompt: pride in culture, values, beliefs?)
- A3. Who are the important people in your life?
 - a) How are they involved in your care, currently?
 - b) How would you like them to be involved?
- A4. What has being in Oranga Tamariki care meant for you?
 - a) Do you have other siblings/family in care? If so, how are you supported together as an aiga?

B. Planning for transition

We would like to understand your views about leaving Oranga Tamariki care and what you will do when you turn 18?

- B1. Have you already left Oranga Tamariki care?
- B2. What/who is/was the most useful in helping you prepare for leaving/transition? Why? *Prompts: was there anyone that gave you helpful information, was there a service that helped you get your ducks in a row*
- B3. Did you have a family group conference to discuss your plans for leaving care?

Those who did:

- a) Who was there – was there anyone else you would have liked to be there? *Probe to explore aiga involvement and whether that was to the extent the young person wanted*
- b) Was it helpful? Why/why not?

If Not: What other sort of meeting did you have?

- A1. Did you end up with a plan for leaving Oranga Tamariki?
 - a) What did you think about the plan? Do you think it included what you thought you needed?
- A2. Were you asked if you wanted to see a transition support service?
 - a) Was a transition service explained to you?
 - b) What did you think the transition service would be like? How do/did you think a transition service would help you?
 - c) Did you understand the difference between your Oranga Tamariki social worker and the Transition Worker? What were your expectations for each role?
 - d) Was the transition worker at your FGC? What difference did it make having them there? Would you have liked them to be?
 - e) What choice did you have about the transition service?
 - f) Would you like to have had a choice? *Probe: Pacific options.*
- A3. Were any other services or people discussed with you that would be able to guide you through or prepare you for transition when you turn 18? *Prompts: i.e. ETRR, who informed you, what did they inform you about, how useful was it?*

B. During transition – if applicable

- B1. How did you find the support you received from your social worker at Oranga Tamariki during transition?
- a) We have heard different ways young people have described their interactions with their Oranga Tamariki social worker. Would you describe what you think a social worker should do to support young people like you?
- B2. *If applicable:* How would you describe the support you received from your transition worker? Is it what you expected?
- B3. *If applicable:* How would you describe the handover from social worker to transition worker? *Prompts: was it a smooth process, was everybody on the same page, did you feel safe / have trust that you were in good hands?*
- B4. What kind of support did you get whilst leaving care (if any)? [*prompts: financial support, emotional support, living situation, transport, TSW, ETRR, Pacific TSS etc*]
- B5. What went well for you?
- B6. For young people who have left: Is there anything you are aware of now that you wish you had known or done to help you better prepare for transition? *Prompts: services available Prompt: where to live, people to contact i.e. Pacific TS, VOYCE or Oranga Tamariki support lines.*

C. Planning for the future

- C1. Overall, how did/do you feel about turning 18 and leaving care? *Prompts: did you feel prepared, anxious, worried, calm, unsure*
- C2. What are your hopes and dreams? For yourself? Your family and others that are important to you? For other Pacific young people? *Probe to explore education, training, reconnection with aiga etc*
- a) What do you need to achieve these goals?
- b) Do you have a plan in place?
- c) How are you being supported by OT/Transition Service to achieve these?
- C3. Do you know about your ancestry (family line)/culture?
- a) Is this something you would like to learn more about?
- b) In what ways are you supported to learn more about your culture?
- c) What else would help?
- C4. Who and/or where would you go to for help generally if you need help?
- a) If young person provides answer/s: What about that person/service makes you feel you can go to them for help?
- b) If no answer: Why? (Prompt: no knowledge of support available, difficulty asking for help, stigma asking for help, concerns of privacy,

minimisation of problems, preserving autonomy and self-worth...) Tell the young person about the Transitions call line and VOYCE.

- C5. Where do you live at the moment (or where do you plan to live after you leave YJ)?
- a) Who will you live with?
 - b) Will this arrangement meet your needs (explore safety, adequacy of housing and people they live with)
 - c) Was it difficult to find somewhere to live? (Explore whether the social worker or transition worker discussed accommodation options and ETRR)
 - d) Does where you live affect other aspects of your life such as finding work?

D. Closing

- D1. In what ways can OT/Transition Service improve the support they give to Pacific young people?
- D2. What advice would you give to another young person like you leaving Oranga Tamariki care?
- D3. Do you have any final messages you would like us to take back to Oranga Tamariki?

Thank you for your time and for helping!

Understanding transition needs of rangatahi Māori

Introduction text

This kōrero is to hear from you about what it means to be Māori living in Aotearoa. We would like to hear about your experiences within Oranga Tamariki (OT) care and/or Transition Services and how you and your whānau have been supported. We would also like to hear how you think Oranga Tamariki care and Transition Services could be improved to support you, other Māori in care and your/their whānau.

Everything you say in this interview will be confidential – nobody else will know what you have said to us. Oranga Tamariki won't have any information that identifies you, and they won't know whether you take part or not. You can decide not to answer any questions you're not comfortable with or stop the interview any time you want.

What you say will be combined with what everyone else we speak to says and used to write a report for Oranga Tamariki. We will be very careful to make sure everything in the report is not identifiable. We will not use your name in the report.

If you have questions about Oranga Tamariki or Transitions, please call their Transition Support Service 0800 number – 0800 55 89 89.

If it's okay with you, I'll record our conversation so that I can listen to you now and take notes later.

To say thank you for your time and participation in this session you will receive a koha in the form of a \$50 Warehouse voucher (if by phone or VC record address).

Adapt the interview guide depending on whether the young person is still in Oranga Tamariki care or has left.

C. About you - Belonging, identity and connection

- A5. Can you tell us what it's like for you growing up as a Māori in Aotearoa?
- A6. What is important to you about being Māori? (*Prompt: pride in culture, values, beliefs?*)
- A7. Who are the important people in your life?
 - a) How are they involved in your care, currently?
 - b) How would you like them to be involved?
- A8. What has being in Oranga Tamariki care meant for you?
 - a) Do you have other siblings/family in care? If so, how are you supported together as whānau?

D. Planning for transition

We would like to understand your views about leaving Oranga Tamariki care and what you will do when you turn 18?

- D1. Have you already left Oranga Tamariki care?
- D2. What/who is/was the most useful in helping you prepare for leaving/transition? Why? *Prompts: was there anyone that gave you helpful information, was there a service that helped you get your ducks in a row*
- D3. Did you have a family group conference to discuss your plans for leaving care?

Those who did:

- a) Who was there – was there anyone else you would have liked to be there? *Probe to explore whānau involvement and whether that was to the extent the young person wanted*
- b) Was it helpful? Why/why not?
If Not: What other sort of meeting did you have?
- B7. Did you end up with a plan for leaving Oranga Tamariki?
 - a) What did you think about the plan? Do you think it included what you thought you needed?
- B8. Were you asked if you wanted to see a transition support service?
 - a) Was a transition service explained to you?
 - b) What did you think the transition service would be like? How do/did you think a transition service would help you?
 - c) Did you understand the difference between your Oranga Tamariki social worker and the Transition Worker? What were your expectations for each role?
 - d) Was the transition worker at your FGC? What difference did it make having them there? Would you have liked them to be?
 - e) What choice did you have about the transition service?
 - f) Would you like to have had a choice? *Probe: Kaupapa Māori options.*
- B9. Were any other services or people discussed with you that would be able to guide you through or prepare you for transition when you turn 18? *Prompts: i.e. ETRR, who informed you, what did they inform you about, how useful was it?*

C. During transition – if applicable

- C1. How did you find the support you received from your social worker at Oranga Tamariki during transition?
- a) We have heard different ways young people have described their interactions with their Oranga Tamariki social worker. Would you describe what you think a social worker should do to support young people like you?
- C2. *If applicable:* How would you describe the support you received from your transition worker? Is it what you expected?
- C3. *If applicable:* How would you describe the handover from social worker to transition worker? *Prompts: was it a smooth process, was everybody on the same page, did you feel safe / have trust that you were in good hands?*
- C4. What kind of support did you get whilst leaving care (if any)? [*prompts: financial support, emotional support, living situation, transport, TSW, ETRR, Kaupapa Māori TSS etc*]
- C5. What went well for you?
- C6. For young people who have left: Is there anything you are aware of now that you wish you had known or done to help you better prepare for transition? *Prompts: services available Prompt: where to live, people to contact i.e. Kaupapa Māori TS, VOYCE or Oranga Tamariki support lines.*

E. Planning for the future

- E1. Overall, how did/do you feel about turning 18 and leaving care? *Prompts: did you feel prepared, anxious, worried, calm, unsure*
- E2. What are your hopes and dreams? For yourself? Your family and others that are important to you? For other Māori? *Probe to explore education, training, reconnection with whānau etc*
- a) What do you need to achieve these goals?
- b) Do you have a plan in place?
- c) How are you being supported by OT/Transition Service to achieve these?
- E3. Do you know about your whakapapa/(family line)/ tikanga Māori?
- a) Is this something you would like to learn more about?
- b) In what ways have you been supported to learn more about your culture?
- c) What else would help?
- E4. Who and/or where would you go to for help generally if you need help?

- a) If young person provides answer/s: What about that person/service makes you feel you can go to them for help?
 - b) If no answer: Why? (Prompt: no knowledge of support available, difficulty asking for help, stigma asking for help, concerns of privacy, minimisation of problems, preserving autonomy and self-worth...) Tell the young person about the Transitions call line and VOYCE.
- E5. Where do you live at the moment (or where do you plan to live after you leave YJ)?
- a) Who will you live with?
 - b) Will this arrangement meet your needs (explore safety, adequacy of housing and people they live with)
 - c) Was it difficult to find somewhere to live? (Explore whether the social worker or transition worker discussed accommodation options and ETRR)
 - d) Does where you live affect other aspects of your life such as finding work?

E. Closing

- F1. In what ways can OT/Transition Service improve the support they give to Māori?
- F2. What advice would you give to another young person like you leaving Oranga Tamariki care?
- F3. Do you have any final messages you would like us to take back to Oranga Tamariki?

Thank you for your time and for helping!

Appendix 2: Māori and Pacific methodologies

Our methodological approach was based on the gathering and interweaving of different stakeholders' perspectives. Together these perspectives informed the development of a collective fabric of experiences, processes, and findings.

Our ability to conduct evaluation and research in a culturally safe and competent way has enhanced the outcomes of our work by ensuring that participants are able to contribute their thoughts and experiences. Our partners and participants see themselves as part of the research or evaluation and building an evidence-base and/or strengthening programmes.

Kaupapa Māori methodology

Our approach was to maintain a focus on Kaupapa Māori principles and practices, and critical consciousness in all aspects of the evaluation. This meant co-designing the evaluation with Māori, community and government stakeholders and in continuous improvement of findings, and holding fast to our tikanga, te reo and mātauranga throughout the evaluation. We used our own knowledge and practices of te reo, tikanga, mātauranga and pūrākau to inform data collective and analysis practices.

The values underpinning our kaupapa Māori approach included:

- **Manaakitanga:** We actively demonstrate our duty of care to all those participating in the evaluation. This was seen in the giving of koha and kai to the participants and ensuring that participants were cared for in the evaluation process. We ensured that evaluation measures and data collection methods were meaningful for Māori and captured what mattered most, and reflected the authentic voice of those we interviewed.
- **Whanaungatanga:** We prioritised the establishment and maintenance of meaningful and effective working relationships, regular engagement, open communication and feedback to stakeholders and communities (where relevant). Our means of working collaboratively with all stakeholder groups were based on tikanga. Through whanaungatanga we acknowledged our responsibility and obligation to nurture and care for all participants and valued our relationships with them. Respect acknowledged each individual within their communal context. Respect and humility were displayed through consulting with stakeholders, prioritising their needs and using appropriate language and behaviour in interviews. In our interviews we allowed time and space to get to know the participants and put them at ease. Respect included ensuring:
 - Confidentiality in the process of respectful relations.
 - We have the appropriate evaluators in place to afford cultural respect.
 - Information and whānau voice are collected, analysed and interpreted in ways that accurately represent the views and cultural contexts of the participants.
- **Tino Rangatiratanga:** Our approach to this evaluation enabled and supported sovereignty over data remaining with those who participate in the evaluation; reflecting their stories back to them ensured they had a sense of ownership over the evaluation.
- **Taonga Tuku Iho:** Our approach preferenced te reo, tikanga and mātauranga Māori as legitimate sources of information.
- **Kaitiakitanga:** Our team see ourselves as guardians of the data and participants as sovereign owners of their data.

Pacific research methodologies

Our approach to developing, designing and implementing research/evaluation is premised on components of the *fa'afaletui*¹⁵ and other Pacific research methodologies such as the, *Kakala*¹⁶, and *Tivaevae*¹⁷. For example, the *fa'afaletui* methodology is described by Tamasese, Peteru and Waldegrave (1997) as a traditional Samoan process for drawing together a range of perspectives and thinking on a subject of great importance from different 'houses' (*fale*) of knowledge and collective representation. Our research approach is based on the gathering and interweaving of individual strands of knowledge from different houses of knowledge and different stakeholder perspectives.

Our work and practice recognises the Pacific migrant dreams and realities for those who arrived on the shores of Aotearoa New Zealand and subsequent generations who are born here. We also recognise the historical, genealogical and spiritual relationships between Pacific peoples and tangata whenua.

Our research/evaluation principles include:

- **Respectful relationships and engagement with evaluation participants:** Respect acknowledges the individual within a communal context; respect and humility are displayed through consulting with communities, prioritising their needs and using appropriate language and behaviour in interviews. In our interviews we take time to get to know the participants and put them at ease.
- **Valuing diversity:** We acknowledge that terms such as 'Pacific peoples' is a pan-ethnic term that represents a collective of at least 13 ethnic specific populations. We also acknowledge that Māori is a pan-tribal term that does not always consider tribal differences or contexts. While there are many similarities across ethnic-specific and different tribal groups, diversity also exists. We respect that each group has their own unique identities of culture, tradition, language, histories, values and beliefs. We also acknowledge that for Pacific peoples there are intergenerational cultural differences that exist between New Zealand- and Pacific Island- born peoples. This could also be said about Māori raised away from their papakāinga. The increasing number of young people who identify with multiple ethnicities is also a consideration we acknowledge in our work. These diverse cultural contexts inform our evaluation and research design, conduct and interpretation of findings.
- **Cultural safety and care:** Cultural understanding and awareness are practised and acknowledged through the conduct and acknowledgement of cultural protocols and etiquette. The principle of caring (*manaakitanga*) can be demonstrated in the giving of *koha/meaalofa* and food to the participants and ensuring that participants are cared for in the research process.
- **Data ownership:** Ownership of information generated from the interviews remains with the participants. It will be handled carefully and with respect for the privacy and contribution of the participants.
- **Adherence to the ethical principles underpinning evaluation and research including:**
Demonstrating best practices including ensuring that information about the evaluation is provided

¹⁵ Tamasese, K., Peteru, C., & Waldegrave, C. (1997). *Ole Taaao Afua, The New Morning: A Qualitative Investigation into Samoan Perspectives on Mental Health and Culturally Appropriate Services*. A Research Project carried out by the Family Centre, Wellington: funded by the Health Research Council.

¹⁶ Konai Helu Thaman (1992) - The *kakala* methodology depicts processes involved in making of the *kakala*¹⁶ such as *Toli* (gathering *kakala* – i.e the skills required to carefully select and pick the most appropriate flowers), *Tui* (making or weaving the *kakala* – by those knowledgeable in traditional methods and design and symbolic meaning, and *Luva* (giving away the *kakala* – gifting of the *kaka*).

¹⁷ Maua-Hodges (2000) – (Cook Islands patch-quilts) demonstrates the process of making *tivaevae* within research conduct. In essence, there are many people involved in the making of *tivaevae* and each is assigned particular roles and responsibilities.

to participants in a way that is meaningful to them and in a language they prefer, so they can provide informed consent.

- **Interpreting and reporting findings:** In a way that considers the context, culture and safety of participants.

Further to our research/evaluation principles noted above, we:

- **Are committed** to building and maintaining meaningful engagement and relationships with Oranga Tamariki and TS partners throughout all aspects of the overall evaluation. The evaluation team will remain accessible to all stakeholders outside of data collection timeframes. Ongoing communications provides opportunities to add new strands of knowledge and information from different stakeholder groups at different timepoints.
- **Interweave all knowledge strands** that make up the tapestry of TSS within the analysis, interpretation and reporting phases of the evaluation – all of which are contextualised within Pacific understandings, knowledge and ways of doing/being.
- **Are respectful of** Pacific cultural protocols and behaviours. We are committed to communicating in Pacific languages where possible, providing appropriate information to ensure participants can make informed decisions, acknowledging participants' contributions to the evaluation through meaalofa and refreshments.
- **Prioritise relationships** through clear and consistent communications. Information shared by participants is fed back to them through their stories.
- **Embrace diverse Pacific cultures and contexts** and acknowledge there are similarities and differences in ethnic specific and historical reference points, and migration and New Zealand born journeys and experiences within Aotearoa New Zealand. We respect there may be different power dynamics between children and their elders, males and females, as well as status and roles within families and communities. We are committed to providing opportunities for discussion in safe spaces for different groups of participants.
- **Put our clients and participants at the centre** by considering the outcomes that are important to them. A holistic approach to measuring outcomes also places the client at the centre. Face-to-face engagement with clients helps to put them at the centre and build relationships. In light of the current COVID constraints we prioritise participants health and wellbeing and have extensive experience maintaining the *va* via digital means.
- **Provide accessible reporting** that speaks to the needs of different stakeholders.

Appendix 3: Māori and Pacific Fact Sheet - Summary of Just Sayin' 2021 survey findings

Just Sayin' survey findings for young people eligible for a transition worker. The survey included responses from 201 Māori, 44 Pacific young people and 118 young people from other ethnic groups. Please note 32 participants identified as both Māori and Pacific, their answers will be represented within both ethnic groups.

Demographics		Māori (n=201)	Pacific (n=44)	Other (n=118)
Gender and identity	Male	32%	23%	43%
	Female	67%	75%	53%
	Diverse	1%	2%	3%
Identifies as LGBTQIA+/rainbow		19%	25%	19%
Age	16	18%	20%	17%
	17	22%	30%	29%
	18	31%	30%	24%
	19	19%	11%	17%
	20+	9%	9%	14%
Age entered care	Younger than 5	30%	25%	25%
	6 to 10	27%	25%	21%
	11 to 15	36%	41%	39%
	16 or older	1%	5%	8%
	Not sure	5%	5%	6%
Care status	In care	38%	25%	42%

Just Sayin' results

Holistic needs assessment	Māori	Pacific	Other
[In care] Does Oranga Tamariki help make things better for you? (3-yes, I think so, to 4-yes, definitely on 4-point scale)	58%	82%	63%
[In care] Does your Oranga Tamariki social worker do what they said they would do? (3-most of the time, to 4-all of the time, on 4-point scale)	63%	82%	65%
[In care] Is your Oranga Tamariki social worker there when you need them? (% yes)	60%	82%	73%
[In care] I think my Oranga Tamariki social worker understands what kinds of support I need after I leave care (% yes)	64%	82%	65%
[In care] Are you worried about anything that will happen when you leave care? (7-10 on 10-point worry scale – serious worries)	24%	30%	22%
[In care] Do you feel you can talk to your social worker at Oranga Tamariki about your worries? (3-yes, I think so, to 4-yes, definitely, on 4-point scale)	44%	64%	62%

Transition planning	Māori	Pacific	Other
[In care] Have you had a conversation with anyone at Oranga Tamariki about what you need when you leave care? (% yes)	42%	73%	55%
[In care] Have you been at a family group conference where people talked with you about what you wanted to do when you leave care? (% yes)	64%	64%	73%
[In care] Do you have a copy of your plan for leaving care? (% yes)	25%	64%	35%
[Not in care] Did anyone talk with you and work out a plan for when you left care? (% yes)	58%	76%	70%
[Not in care] When you left care had you been part of an FGC to discuss your future? (% yes)	62%	76%	77%
[Not in care] Did you have a copy of your plan for leaving care? (% yes)	38%	45%	46%
Do you feel you get to have a say in important decisions about your life? (3-most of the time, to 4-all of the time, on 4-point scale)	78%	84%	78%
Are the important people to you from your chosen whānau or family involved in planning what happens with your life as much as you would like? (% yes)	54%	68%	56%
Transition worker support	Māori	Pacific	Other
Have you been asked about whether you want to see a TW? (% yes)	83%	91%	87%
Currently has a TW (% yes)	60%	61%	60%
Used to have a TW (% yes)	14%	16%	20%
Have you talked with a TW – this might be a social worker or someone else at another type of organisation? (% yes)	78%	82%	81%
Is your Transition Support Service a Māori organisation? (% yes)	40%	N/A	N/A
Is the person you usually see at the Transition Support Service Māori? (% yes)	38%	N/A	N/A
Would you like to have a Māori organisation as your Transition Support Service? (% yes of those who answered no/not sure to having a Māori organisation)	23%	N/A	N/A
Is your Transition Support Service a Pacific organisation? (% yes)	N/A	24%	N/A
Is the person you usually see at the Transition Support Service Pacific? (% yes)	N/A	38%	N/A
Would you like to have a Pacific organisation as your Transition Support Service? (% yes of those who answered no/not sure to having a Pacific organisation)	N/A	23%	N/A
(Of those with a TW) Do you think your TW understands what kinds of support you need? (% yes)	82%	88%	79%
Are you worried about anything in your life just now? (7-10 on 10-point worry scale – serious worries)	27%	35%	26%
(Of those with a TW) Do you feel you can talk to your TW about your worries? (3-yes, I think so, to 4-yes, definitely, on 4-point scale)	81%	74%	73%
(Of those with a TW) Does your TW do what they say they would do? (3-most of the time, to 4-all of the time, on 4-point scale)	82%	88%	79%

(Of those with a TW) Is your TW there when you need them? (% yes)	81%	88%	79%
Does your TW help make things better for you? (3-yes, I think so, to 4-yes, definitely, on 4-point scale)	84%	88%	77%
Improving outcomes for young people as they transition from Oranga Tamariki care	Māori	Pacific	Other
[Not in care] Lives in the same place as when they were in care	27%	25%	32%
Lives in unstable accommodation (includes: living rough, in garage, couch surf, in car or van, motel)	6%	9%	12%
Agrees with the following statements (7 to 10 agreement on a 0-10 scale)			
I have somewhere warm to live	87%	84%	79%
I feel like I belong	71%	72%	68%
I feel safe where I live	85%	84%	81%
I feel settled where I live	75%	77%	72%
I feel accepted for who I am by the people I live with	79%	86%	75%
Agrees with the following statements (4 to 5 agreement on a 5-point scale)			
I have friends I trust	58%	59%	54%
I feel safe with my friends	69%	70%	68%
My friends accept me for who I am	76%	82%	65%
If you were going through a difficult time and needed help, do you have someone you could turn to? (% yes)	78%	82%	69%
Has an adult they could turn to for help	68%	77%	66%
Young people have an improved sense of identity and belonging	Māori	Pacific	Other
To what extent do you feel secure in your identity? (3-reasonably to 4-very on 4-point scale)	73%	82%	70%
To what extent do you feel proud of who you are? (3-reasonably to 4-very on 4-point scale)	73%	80%	71%
Do you have as many chances as you would like to connect with your whakapapa whānau? (% yes)	70%	84%	67%
Do you know your iwi? (% yes)	78%	N/A	N/A
Do you know your whakapapa (ancestry)? (3-I think so, to 4-definitely on 4-point scale)	56%	50%	52%
Do you want to know more about your ancestry or whakapapa? (% yes)	57%	59%	38%
Are you being supported to find out more about your ancestry/whakapapa? (% yes - of those who wanted to know more)	57%	62%	48%
More young people are healthy and recovering from trauma	Māori	Pacific	Other
How do you feel about your life in general? (4-very good, to 5-excellent on 5-point scale)	41%	48%	37%
Washington scale disability (has at least one response of often or always for the categories: Difficulty hearing, seeing, doing physical activities, learning remembering or concentrating, emotional psychological or mental health conditions)	55%	59%	66%

Washington scale disability (has two or more responses of often or always for the categories: Difficulty hearing, seeing, doing physical activities, learning remembering or concentrating, emotional psychological or mental health conditions)	26%	27%	32%
Are you receiving the health support you need? (<i>% yes of those who indicated poor or fair for any of the Te Whare Tapa Whā questions</i>)	54%	48%	58%
In the last 12 months, has there been any time when you wanted or needed to see a doctor or nurse (or other health care worker) about your health, but you weren't able to? (<i>% yes</i>)	33%	32%	37%
More young people have the life skills they need to thrive as adults	Māori	Pacific	Other
To what extent do you feel hopeful about your future? (<i>3-reasonably to 4-very on 4-point scale</i>)	72%	75%	71%
Are you getting the support you need to learn the skills you want to learn? (<i>% yes</i>)	62%	61%	55%
More young people are in education, employment or training (in the past 12-months)	Māori	Pacific	Other
In education or training	42%	48%	61%
School leavers (those not in education or training) with NCEA level 2 or higher	48%	48%	43%
NEET	25%	32%	10%
Young people feel supported to be parents	Māori	Pacific	Other
Is a parent	19%	11%	9%
Hapū/pregnant	7%	6%	6%