



**ORANGA
TAMARIKI**
Ministry for Children

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

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

Section 7AA Report



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Minister's Foreword

Oranga Tamariki was established with a very bold and challenging vision - creating a child-centred care and protection agency and system change to improve outcomes for all of our children and address the particular issues facing tamariki Māori.

The challenge was two-fold. The first is obvious. It is about addressing a terrible problem that Aotearoa New Zealand has around family violence and the care and safety of our children. It is also about improving the performance of an agency that works in this critically important area.

The second challenge has not been discussed as much. It is that no government agency, particularly one with statutory obligations, can do this on its own. We need to change our 'system' of care.

If we are to better care for our children then each family has a role, society has a role, a range of government agencies and professionals have a role as do, of course, all of those community and provider groups who work with families and children.

And if we are to truly care for our children, then the place of whānau, hapū and iwi and Māori providers have to be recognised.

Why is quite simple. If we are to truly have a child-centred system then we have to do everything we can to keep children with their families, because that is what children want. If we are to safely keep children at home, then their families need help and they need it earlier. And families are far more likely to accept help, or even reach out for it - which has to be our aim - if they trust the face at the door.

This report shows that there have been some important and positive steps made for tamariki and rangatahi Māori. Oranga Tamariki has made some in how it works, its focus, and building relationships. Many positive steps have also been made by Māori - by whānau and iwi and providers' efforts - and by working differently and by trusting Oranga Tamariki.

We are seeing a shift to earlier services and earlier help. It is the right help, with more delivered for Māori by Māori.

This report shows fewer tamariki Māori entering the care system. It means there are more children safely with their whānau. That is a very important start.

It is a start because the new operating model for Oranga Tamariki only began last July - at the same time that section 7AA took effect. Without the July 1 changes, the focus on early and intensive intervention and increased funding for the agency and providers, much of this work could not have been done.

It is a start because we need to do more.

But the direction of travel, as well as the intent is right - keeping children out of the system, helping families and getting those best-placed to provide that help to turn up at the door.



Hon Tracey Martin | Minister for Children



Chief Executive Foreword

Tēnā koutou

I am pleased to introduce to you this inaugural Oranga Tamariki—Ministry for Children Section 7AA Report.

Oranga Tamariki was established on 1 April 2017 and we have worked hard over the last three years to transform the way that we do things. We also know this is just the beginning and that we have a long journey ahead of us.

Section 7AA is our practical commitment to the Treaty of Waitangi (Tiriti o Waitangi) to improve outcomes for tamariki Māori. Our section 7AA vision is that ‘no tamaiti Māori will need state care’ – a vision that provides a significant and worthy challenge. A vision that has a rich history and whakapapa behind it. Most importantly it is a vision that is shared and strongly supported by our iwi and Māori partners.

I know how important our iwi and Māori partners are to our success. I am continually grateful for their willingness to share, to collaborate and to learn with us and from each other. The results of our partnerships with iwi and Māori organisations are starting to emerge and they are positive.

Since its establishment in 2017, Oranga Tamariki has seen a steady decrease in the numbers of tamariki Māori entering care. From 2017 to 2019, the distinct number of tamariki Māori entering care has been 1,587; 1,463; and 1,220 respectively. 2019 saw the lowest number of entries of tamariki Māori into care since 2004. This has continued to decrease, with 874 distinct tamariki Māori entering care in the last 12 months ending 31 March 2020.

Our vision for section 7AA enables us to chart a course that truly demonstrates our commitment and dedication to improving outcomes for tamariki Māori. In this report, I signal our priorities for section 7AA over the coming 12 months building on the changes already made in the following three areas

- Improving our practice and ensuring whānau, participation in decision-making
- Enabling community-led responses to prevent contact with the state system
- Partnering to enable the Treaty aspirations of Māori.

I know that we are at the beginning of this journey, one that is long and will not be without its challenges. However, I am confident in our people and in our partners, I am confident that one day soon we will be able to stand next to our partners and say that together we’ve made a difference for tamariki Māori, their whānau, hapū and iwi.



Gráinne Moss | Chief Executive



Introduction

Whakatakinga

Background

The Oranga Tamariki—Ministry for Children’s (Oranga Tamariki) legislative framework specific to tamariki Māori, whānau, hapū and iwi rests on the findings of two key reports – Puao-te-Ata-tu (1988) and the Expert Advisory Panel Report “Investing in New Zealand’s Children and their Families” (2015). Puao-te-Ata-tu sought a commitment from the Crown to deliver on its obligations to the Treaty of Waitangi (Tiriti o Waitangi) whilst the Expert Advisory Panel’s report focused on improving outcomes for tamariki and rangatahi Māori. In 2017, Child, Youth and Family was replaced by a new dedicated stand-alone agency, now known as Oranga Tamariki—Ministry for Children. Over 100 new amendments to the Children, Young Persons, and Their Families Act 1989 (now called the Oranga Tamariki Act 1989 (the Act)) were also passed into legislation. Many of these amendments came into force on 1 July 2019.

In line with the Crown’s Treaty of Waitangi obligations, one of these amendments was the inclusion of a new section 7AA entitled ‘the duties of the chief executive in relation to the Treaty of Waitangi (Tiriti o Waitangi)’.

Purpose

Section 7AA requires the Chief Executive of Oranga Tamariki to report to the public at least annually on the progress being made to improve outcomes for tamariki Māori - this is the first report.

Overview of the report content

We have focused our activities in this first year on laying the foundations needed for section 7AA as well as establishing and embedding a range of initiatives to improve outcomes for tamariki Māori and their whānau.

Setting the scene

We acknowledge the critical milestones, interventions and events of the past relating to tamariki Māori, their whānau, hapū and iwi that remain relevant today from a care and protection perspective.

Current context

This section provides an overview of key features relating to the environment within which we work today. These features range from legislation and government strategy through to external monitoring and information on our workforce.

Section 7AA

At the heart of section 7AA of the Act is an expectation that the familial structures of whānau, hapū and iwi are maintained and protected. We highlight section 7AA provisions including the importance of tikanga Māori and our responsibilities to delegate functions under the Act.

Measuring our impact

Delivering change within a large operational agency requires effort at a number of different levels. This section details the work we’ve done at a system level, with our partners and on the frontline to deliver improved outcomes for tamariki Māori.

Understanding the impact of our work is critical to improving what we do and how we do it. This section highlights the work we’re doing to understand both disparities and disproportionality relating to tamariki Māori and their whānau across the system.

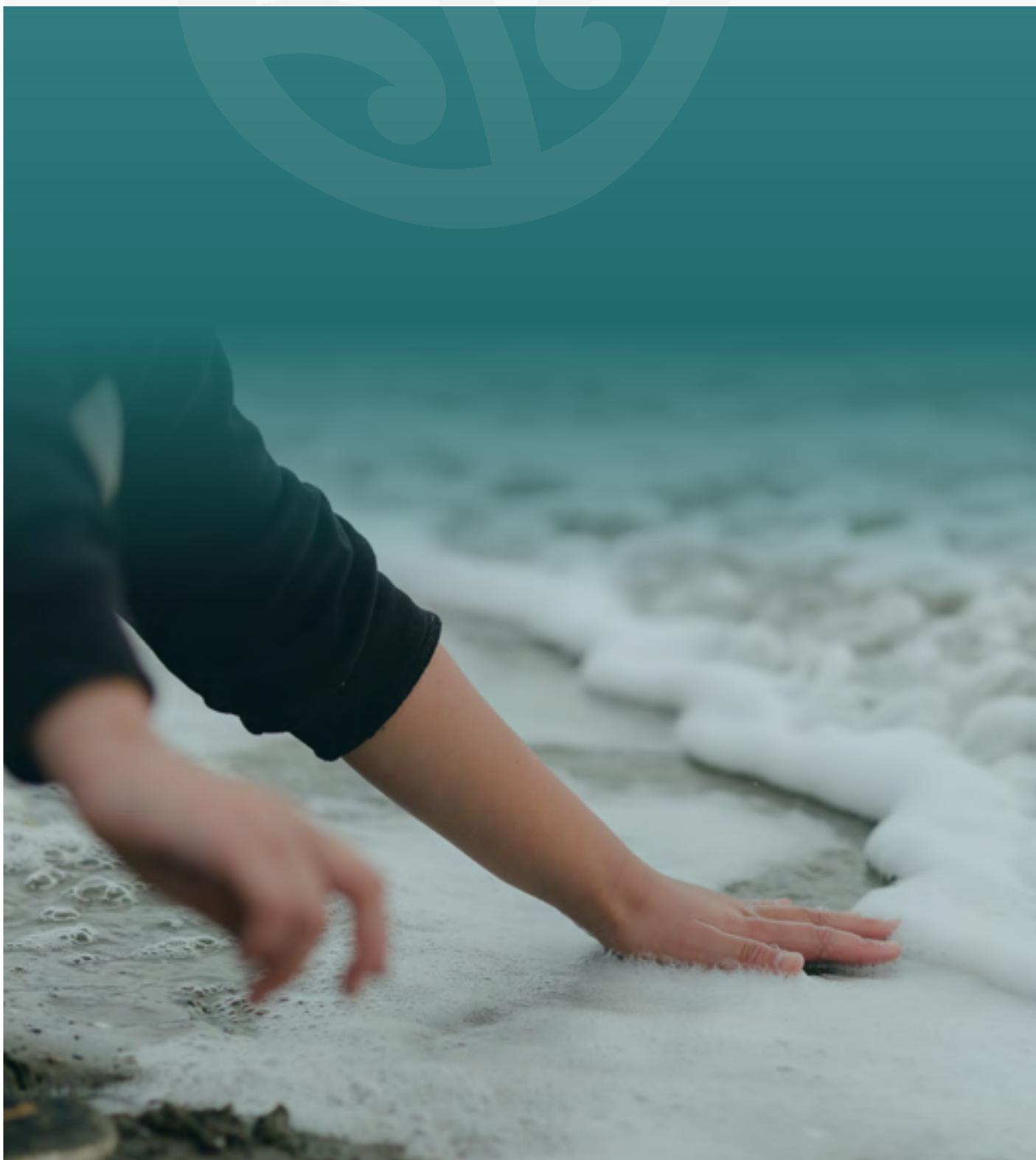
The impacts identified in this report provide a baseline for future efforts and reporting.

Our next steps

This section of the report details the activities we will deliver on over the next 12 months.



Setting the scene Whakatakoto tūāpapa



This section acknowledges the importance of key events relating to tamariki Māori, their whānau, hapū and iwi that are relevant to us in the work we do today.

The Treaty of Waitangi (Tiriti o Waitangi)

Preceded by He Whakaputanga (the Declaration of Independence), the Treaty of Waitangi was an agreement between the British Crown and over 500 rangatira (chiefs) signed on 6 February 1840. Today the Treaty is widely accepted as a constitutional document establishing the relationship between the Crown (through our government) and Māori.

Although the Treaty is considered a constitutional document, Treaty rights are primarily enforceable through references in domestic legislation.

Through the New Zealand courts and Waitangi Tribunal¹, principles setting out the intent of the Treaty of Waitangi have evolved following decades of Treaty jurisprudence.

The Crown, through its many agencies, are obligated to uphold these principles including, but not limited to, partnership, active protection and equity, kāwanatanga and rangatiratanga. These are reinforced for Oranga Tamariki through section 7AA provisions.

Puao-te-Ata-tu

Puao-te-Ata-tu, the report from the Ministerial Advisory Committee on a Māori perspective for the Department of Social Welfare remains the most significant and poignant reflection of Māori views on child protection and youth justice. From a total of 65 consultation hui across the country involving staff, community workers, young people and the judiciary, the Committee reported its findings and recommendations on “the most appropriate means to achieve the goal of an approach that would meet the needs of Māori in policy planning and service delivery in the Department of Social Welfare”.²

Puao-te-Ata-tu made clear the importance of tamariki Māori to the future wellbeing of whānau, hapū and iwi. The report also highlighted the existence of racism with institutional racism considered the most destructive form, one where institutions ignore the values and belief systems of the minority.

“At the heart of the issue is a profound misunderstanding or ignorance of the place of the child in Māori society and its relationship with whānau, hapū, iwi structures.”³

The Committee viewed biculturalism as the appropriate policy direction for race relations in New Zealand and interpreted “biculturalism as the sharing of responsibility and authority for decisions with appropriate Māori people”.⁴

The Committee were invited by the then Minister to recommend changes to the Children’s and Young Persons Act 1974. Although specific amendments were not proposed, the Committee significantly shaped the principles of the Children, Young Persons and Their Families Act 1989.

Children, Young Persons, and Their Families Act 1989

Part of the Crown’s response to Puao-te-Ata-tu was through the Children, Young Persons, and Their Families Act 1989. Specifically the principle that, in determining the person in whose care the child or young person should be placed, when they cannot remain with, or be returned to their whānau, that priority should (where practicable) be given to a person who is a member of the hapū (preferred) or iwi of the child or young person.

The Act also:

- introduced Family Group Conferences
- provided for community-based Child and Family Support services and Iwi Social Services to provide care for children
- set out that Iwi Social Services could also provide care for children in their own right
- separated youth justice from care and protection
- established Care and Protection Resource Panels.

1 The Waitangi Tribunal established via the Treaty of Waitangi Act 1975

2 Puao-te-ata-tu: The report of the Ministerial Advisory Committee on a Māori perspective for the Department of Social Welfare (1988), p17, para 21. <https://www.msd.govt.nz/documents/about-msd-and-our-work/publications-resources/archive/1988-puaoateatatu.pdf>

3 Ibid, p7

4 Ibid, p19

Numerous references to whānau, hapū and iwi were embedded throughout the Act, many of which remain in place today in the Oranga Tamariki Act 1989. These references, some of which are highlighted below, play a fundamental role in the changes we have made at a system level in response to section 7AA.

Section 5: (1); "Any court that, or person who, exercises any power under this Act must be guided by the following principles:(c) the child's or young person's place within their... whānau, hapū, iwi...should be recognised, and, in particular, it should be recognised that-

(ii) the effect of any decision on the child's or young person's relationship with their... whānau, hapū, iwi...and their links to whakapapa should be considered:"

(v) wherever possible, a child's or young person's...whānau, hapū, iwi...should participate in decisions, and regard should be had to their views:"

Section 7(2)(c): "ensure, wherever possible, that all policies adopted by the department, and all services provided by the department,- (iv) avoid the alienation of children and young persons from their...whānau, hapū, iwi..."

Section 13(2)(i): "if a child or young person is removed..., decisions about placement should- (iii) be guided by the following: preference should be given to placing the child or young person with a member of the child's or young person's wider family, whānau, hapū iwi or family group who is able to meet their needs, including for a safe, stable, and loving home."

United Nations Convention on the Rights of the Child

Since 1993, New Zealand has been part of the United Nations Conventions on the Rights of the Child (UNCROC). UNCROC is a set of fundamental rights agreed to by many countries for all their children to ensure they lead safe, happy and fulfilled lives. Tamariki Māori have particular protection under UNCROC as indigenous children. For example, the convention protects the rights of tamariki Māori to enjoy and participate in their culture, religion and language.

Reviews of Child, Youth and Family

Between 1989 and 2015, 14 reviews of Child, Youth and Family and its predecessor organisations were undertaken. These reviews shared similar themes as noted below:

- the need for organisational change to ensure greater clarity of responsibility and accountability in decision-making
- an increased focus on joined-up approaches to prevention through initiatives that encouraged more inter-agency collaboration and better information-sharing
- acknowledgment of significant caseload pressures, brought about by issues with under-resourcing and inadequate supervision and support for social workers
- a need for increased cultural capability and understanding of te ao Māori across the organisation
- greater involvement of communities in decision-making and delivery of services.

Some of these reviews included the 'Kirkland Report' (1992), the 'Brown Report' (2000), the 'Baseline Review' (2003), and a Qualitative Review of Caseloads, Casework and Workload Management by the Office of the Chief Social Worker (2014).

Expert Advisory Panel

In April 2015, a panel was established to review the care and protection system.⁵ The review was informed by the views of young people and their whānau, caregivers and Child, Youth and Family staff. The importance of belonging and identity were key features of their experiences within the system.

“Young people spoke about their links to whakapapa, their marae and cultural values as a strength and source of comfort. They also spoke about the lack of understanding they sometimes encountered from caregivers and social workers about the importance of their culture. Other young people expressed a less positive perception of being Māori, and it was clear that life events could either distort or enhance this perception.”⁶

“Many Māori parents described similar experiences, at times highlighting an intergenerational disconnection from whakapapa. For some parents, the idea that the system might support their child in making those connections was a source of comfort to them. Often a parent’s own view of culture and what that meant could also be distorted by previous experiences.”⁷

In the Panel’s final report published in December 2015, several observations were made in relation to tamariki Māori:

- the need to have high aspirations for tamariki Māori
- the importance of whakapapa and a need to focus on culture and identity
- the potential of strategic partnering with iwi and Māori organisations to provide opportunity for innovation by organisations interested in improving outcomes for tamariki and rangatahi Māori and their whānau.

The report also set out recommendations for a future operating model including the systems, structures and investments needed to provide better lives for children and young people. The report described an operating model comprising five core services to be delivered by the future department Oranga Tamariki—Ministry for Children.

⁵ Expert Panel Final Report: Investing in New Zealand’s Children and their Families (2015). <https://www.msd.govt.nz/documents/about-msd-and-our-work/publications-resources/corporate/expert-panel-cyf/investing-in-children-report.pdf>

⁶ Ibid, page 54

⁷ Ibid, page 54



Current context Horopaki



Several fundamental building blocks have been established since 1 April 2017. This includes legislative amendments, government strategy, changes to the external monitoring environment and our workforce.

Oranga Tamariki Act 1989

In 2017, over 100 amendments to the Children, Young Persons and their Families Act 1989 were passed into legislation. Key changes included:

- a new section outlining practical commitments to the principles of the Treaty of Waitangi
- amendments to support a more preventative approach to care and protection and youth justice
- new National Care Standards Regulations to ensure consistent care for children and young people
- an expansion of the youth justice system to include 17-year-olds
- a new transitions service to provide young people with support when they move to adulthood
- a name change to the “Oranga Tamariki Act 1989”
- our policies, practices and services.

<p>We put tamariki first</p> <p><small>We will challenge when things aren't right for the child.</small></p>	<p>We believe aroha is vital</p> <p><small>It keeps us focused on what is right.</small></p>
<p>We respect the mana of people</p> <p><small>We listen, we don't assume, and we create solutions with others.</small></p>	<p>We are tika and pono</p> <p><small>We do what we say we'll do.</small></p>
<p>We value whakapapa</p> <p><small>Tamariki are part of a whānau and a community.</small></p>	<p>We recognise that oranga is a journey</p> <p><small>We understand the long-term impact of our actions today.</small></p>

Our name and values

Originally Oranga Tamariki, Ministry for Vulnerable Children, we became Oranga Tamariki—Ministry for Children in 2017 to better reflect our aspirations as an organisation that ensures all tamariki are in loving whānau and communities where Oranga Tamariki can be realised.

Oranga is the wellbeing we want to help the children we work with to have. Tamariki reminds us that children are descended from greatness. They are born with an inherent mana that can be damaged through abuse and neglect.

Our name is our promise to support children, young people, their family and whānau to restore their mana, their sense of self, their important connections and relationships, their right to heal and recover and reach their potential.

In order to live up to the ambition in our name and for change to happen, we needed a different way of doing things. Our values were developed and gifted by the Youth Advisory Panel, Te Whānau Aroha. They also drove the design and made decisions around the final look and feel of the identity of Oranga Tamariki.

The logo draws on the Pou (a pillar of support) to indicate a sense of agency, for example a group or a tribe getting strongly behind a cause. The panel liked that the Pou looked dependable, like a post they could lean on.

The Pou was also likened to a 'T' shape, which looked like it raised them up, lifting them and their whānau to realise oranga tamariki.



Child and Youth Wellbeing Strategy

In 2019, a national strategy was launched to improve the wellbeing of all children and young people under the age of 25 years. In endorsing the strategy, Cabinet directed officials to explore extending whānau-centred approaches to improve child and youth wellbeing.

The strategy sets out a shared understanding of what children and young people need and want in order to be well, what government is and should be doing to support them, and how it must work together.

The Child and Youth Wellbeing Framework set within the strategy includes a vision, guiding principles, six wellbeing outcomes and a programme of action. Several of these actions are specific to our work:

- improve outcomes for tamariki Māori
- implement initiatives under section 7AA of the Oranga Tamariki Act 1989.

We worked in collaboration with the Office of the Children's Commissioner (OCC) to ask children and young people throughout New Zealand for their views on what wellbeing meant to them. This approach helped to ensure their voices informed the development of the strategy.

Over the space of two months, 6000 children and young people voiced their views and future aspirations to inform the development of the strategy. As we continue our section 7AA journey, key insights gathered from these children and young people such as those highlighted below, remain front of mind:

"Whānau and whakapapa are important. Knowing where you come from builds confidence"

"Earlier support for young parents so that they may provide a positive and better life for their children – I reckon if my dad had that support earlier we would've been living much better earlier."

– Young people



Operating Model

In response to the Expert Panel's findings, Cabinet agreed to undertake an extensive reform programme to improve outcomes for children and young people in contact with the statutory care and protection system. This included establishing the Oranga Tamariki operating model, as outlined in a suite of Cabinet papers in 2018⁸ aligned with the intentions of the Child and Youth Wellbeing Strategy.

This suite of papers prepared the way for a Budget 19 proposal prioritising the strengthening of the statutory care and protection system (e.g. Care and Youth Justice).

The six core functions delivered by the operating model are set out in the table below.

Recent reviews relating to tamariki Māori and their whānau

A number of reviews have recently been undertaken or commenced into our policies, practices and services. The reviews were initiated following the attempted removal of a newborn pēpi Māori at Hawke's Bay Hospital in May 2019. In addition to our own review and implementation of changes to social work practice, successive reviews have shared what is not working in the care and protection system and social sector. Specific recommendations from the completed review, namely Ko te Wā Whakawhiti - include the following:

- a stronger focus on building whānau capability to prevent entry into the care and protection system
- a preference by whānau for services and solutions 'by Māori, for Māori, with Māori'
- the need to provide whānau with the right support from the right people from the basis of te ao Māori
- links between the experiences of whānau engaged with Oranga Tamariki and intergenerational trauma.

Functions of the Oranga Tamariki Operating Model

Intake, assessment and referral	Identifies the needs of children and whānau notified to us and finds the best help for them.
Early intervention	Coordinates support and services for children and whānau showing early signs of need. Early intervention ensures more effective and better targeting of services to meet the needs of children and prevent escalation of risk.
Intensive intervention	Supports children at risk of harm and their whānau to keep them safely at home. Working alongside our partners, intensive intervention aims to build an effective, targeted set of responses that keep children safe, out of care and with their whānau, hapū and iwi or family group.
Care	Care aims to keep children in the custody of the Chief Executive safe and promote their wellbeing. The National Care Standards provide the foundation for increasing the quality of care.
Youth Justice	Supports young people, whānau and victims of youth crime to restore their mana. Youth justice implements legislation to bring 17-year-olds into the youth justice system and increase community-based alternatives to custodial remand.
Transitions	Prepares and supports young people leaving care and youth justice to transition successfully to adulthood. The Oranga Tamariki Transitions service was stood up in 2019.

⁸ <https://childyouthwellbeing.govt.nz/resources/child-and-youth-wellbeing-strategy-html#section-5>

Other reviews and inquiries are still underway. These are a review by the Office of the Ombudsman, a review by the Office of the Children's Commissioner and a Waitangi Tribunal urgent inquiry.

Independent Children's Monitor

The Independent Children's Monitor (the Monitor) was established in July 2019 to monitor the system of state care to ensure organisations that look after our tamariki and rangatahi are doing what they need to do, to enable them to reach their potential and thrive.

The Monitor provides assurance to the Minister for Children that the operations and obligations delivered under the Oranga Tamariki Act 1989 and associated regulations are met, including compliance and practice quality through to monitoring outcomes for tamariki and whānau. All findings are published on the Monitor's website.

The Monitor is still in its establishment phase, currently monitoring two of the National Care Standards Regulations, which focus on allegations of abuse or neglect of tamariki in care. From December 2020, it will monitor all National Care Standards Regulations.

"We look forward to the insights and observations the Monitor will provide that will support Oranga Tamariki to meet its section 7AA obligations and broader obligations to tamariki and whānau Māori"

– Independent Children's Monitor.

Waitomo Papakāinga

Waitomo Papakāinga is helping tamariki and rangatahi Māori in Te Hiku, remain connected to their whakapapa. The kaupapa-Māori organisation has a team of 25 kaimahi who do everything from social work, counselling and emergency housing through to budgeting, cooking and literacy classes. Their interventions and decisions are based on knowledge of tikanga Māori and whānau values, Chief Executive Katie Murray says.

"My father taught us to treat whānau as our own and ask ourselves if that was our child, what would we like to happen for them." Katie started the organisation with her sisters more than 30 years ago as they could see their people needed help. Waitomo Papakāinga is facilitating whānau hui in partnership with the Oranga Tamariki Kaitaia site.

Since October last year they have placed more than 50 tamariki with their wider whānau.

"We work with the Kaitaia site to make sure the children are safe and then work alongside the parents and whānau to help them make better decisions for their tamariki and for themselves," Katie says.

"There are great opportunities for collaboration between Oranga Tamariki and the community." Whanaungatanga is integral to their mahi as the staff who are predominantly Māori often share whakapapa with the whānau they work with.

"This helps us to speak truthfully and openly with whānau as we can relate to them and they are more accepting of us," Katie says. Being a community social worker is tough, but it's worth it for the opportunity to bring light into people's lives, she says.

"Sometimes we are like the angry aunties and we have to challenge whānau, but then we make a plan to help them. "We get such a huge buzz when we work with families and know that tamariki are safe."

"We've come through numerous economic and political changes and we are still here, still continuing to grow for our community. That's one of our greatest feats."

Māori Design Group

Established in 2017, the Māori Design Group meet monthly to provide expert advice to the Chief Executive of Oranga Tamariki. The group provides thought-leadership and an independent Māori lens across our policies, practices and services to improve outcomes for tamariki Māori.

Members of the group represent a diverse range of iwi and Māori communities from national bodies, iwi collectives and hard to reach communities. Prue Kapua National President, Māori Women’s Welfare League, and Hoani Lambert, Deputy Chief Executive of Voices of Children and Tamariki Advocate co-chair the group.

The group worked in collaboration with us to develop key system level responses, specifically the Māori Cultural Framework, Mana Tamaiti Objectives and Section 7AA Quality Assurance Standards as outlined in this report. Through members of the group, we have been able to hear the lived experiences of whānau Māori to inform the review of significant policies. The group continue to challenge our thinking and identify gaps in legislation, policy and practice for further work such as subsequent children provisions, permanency placements and special guardianship orders.

Our Workforce

As at 31 March 2020, 26.4% of our workforce identified as Māori as shown in the table below. This is significantly higher than the reported public service average of 15.5%.

This high proportion remains relatively consistent across senior management. For example, of the 10 Deputy Chief Executives who chose to disclose on ethnicity, three identified Māori whakapapa.

Māori Workforce

% of Māori staff	All staff	Tier 4 Managers	Tier 3 Managers
	26.4%	27.6%	21.1%

As at 31 March 2020, our unplanned turnover rates of Māori social workers is 6%. This rate has decreased over the last 12 months and remains lower than our unplanned turnover rate of non-Māori social workers.

Unplanned Turnover

	Māori social workers	Non-Māori social workers
31 March 2019	8%	8%
31 March 2020	6%	7%



Section 7AA Wāhanga 7AA



At the heart of section 7AA is an expectation that Oranga Tamariki will uphold and protect the familial structures of whānau, hapū and iwi. As signalled in the many reviews and reports since 1986 and as required by Treaty of Waitangi principles, section 7AA requires a change in the way we develop and deliver policies, practices and services to preference improved outcomes for tamariki Māori, their whānau, hapū and iwi within the context of tikanga Māori.

This level of change is overdue and significant. As described in this report, whilst we have made a start, we have some way to go yet. We are driven to improving outcomes for tamariki Māori and their whānau and this will be reflected in the future reports.

What the legislation says

Section 7AA came into force on 1 July 2019 and is specific to **tamariki Māori only**. It sets out the duties of Oranga Tamariki in relation to the Treaty of Waitangi (Tiriti o Waitangi) where the chief executive is required to **improve outcomes for tamariki Māori** by ensuring that:

Section 7AA(2)(a): the policies and practices of the department that impact on the well-being of children and young persons have the objective of reducing disparities by setting measurable outcomes for Māori children and young persons who come to the attention of the department.

Section 7AA(2)(b): the policies, practices, and services of the department have regard to mana tamaiti (tamariki) and the whakapapa of Māori children and young persons and the whanaungatanga responsibilities of their whānau, hapū, and iwi.

Section 7AA(2)(c): the department seeks to develop strategic partnerships with iwi and Māori organisations, including iwi authorities, in order to-

- (i) Provide opportunities to, and invite innovative proposals from, those organisations to improve outcomes for Māori children, young persons, and their whānau who come to the attention of the department
- (ii) Set expectations and targets to improve outcomes for Māori children and young persons who come to the attention of the department:

- (iii) Enable the robust, regular, and genuine exchange of information between the department and those organisations:
- (iv) Provide opportunities for the chief executive to delegate functions under this Act or regulations made under this Act to appropriately qualified people within those organisations:
- (v) Provide, and regularly review, guidance to persons discharging functions under this Act to support cultural competency as a best-practice feature of the department's workforce:
- (vi) Agree on any action both or all parties consider is appropriate

Section 7AA(3): One or more iwi or Māori organisations may invite the chief executive to enter into a strategic partnerships.

Section 7AA(4): The chief executive must consider and respond to any invitation.

Section 7AA(5): The chief executive must report to the public at least once a year on the measures taken by the chief executive to carry out the duties in subsections (2) and (4), including the impact of those measures in improving outcomes for Māori children and young persons who come to the attention of the department under this Act and the steps to be taken in the immediate future.

Section 7AA(6): A copy of each report under subsection (5) must be published on an Internet site maintained by the department.



The importance of tikanga Māori

Importantly, the Oranga Tamariki Act 1989 defined interpretations for the terms mana tamaiti (tamariki), whakapapa and whanaungatanga as provided below. In particular, for tamariki Māori and therefore section 7AA, the definition of mana tamaiti (tamariki) must be seen 'in accordance with tikanga Māori'. The following terms and definitions are fundamental to each provision under section 7AA:

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

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

whanaungatanga, in relation to a person, means—

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

Delegation of functions under the Act

With regard to section 7AA(2)(c)(iv), the chief executive can delegate statutory powers to organisations outside of government with the agreement of the Minister for Children. Examples of powers that can be delegated to enable partners to take a greater role in decision-making and in the care of their tamariki include:

- control and oversight over the FGC process
- the power to decide who a tamaiti is placed with and who can see them
- the ability to provide support (including financial support) to tamariki and their caregivers
- oversight of Youth Justice sentences, including supervision with activity and supervision with residence.

We will soon have two delegations in place, one to an iwi social service⁹ and another to a community service,¹⁰ and we are committed to actively seeking out further opportunities to delegate powers.

For non-social work delegated powers, a person must be appropriately qualified and **there must be a contract in place** to support the delegation (under section 7D of the Oranga Tamariki Act 1989).¹¹ Overall accountability, however, still remains with the chief executive.¹²

The call to devolve statutory powers held by us under the Act is a decision for the Crown requiring substantial legislative change. Among other things, it would mean that public accountability and risk associated with those powers would sit with organisations to whom the powers have been devolved to.

⁹ <https://www.orangatamariki.govt.nz/about-us/reports-and-releases/cabinet-papers/implementing-the-operating-model/>

¹⁰ Approved under section 403 of the Oranga Tamariki Act 1989.

¹¹ Even for social worker positions, a contract should be in place before powers are delegated to that person.

¹² Iwi social services can also exercise many of the same powers as the Chief Executive without a delegation. These powers are dependent on the Iwi social service being granted custody of a child by the Family Court. If they are granted custody, they can make decisions on who to place that child with, and determine who can visit the child, all independent of Oranga Tamariki.

What we've done Ngā mahi kua tutuki i a mātau



At a system level

This section describes the changes we have made at a system level to put in place the right set of parameters to deliver improved outcomes for tamariki Māori by way of policies, practice or services. Briefly, these changes reflect the work we have done to:

- identify a vision for section 7AA
- reset our outcomes framework
- prioritise a set of measurable objectives
- develop an approach to quality assurance, monitoring and reporting
- set key considerations for entering into strategic partnerships
- strengthen our frontline practice
- change our approach to commissioning and procurement
- inform policies, practices and services through the voices of tamariki, rangatahi and whānau
- develop a framework to measure disparities and disproportionality.

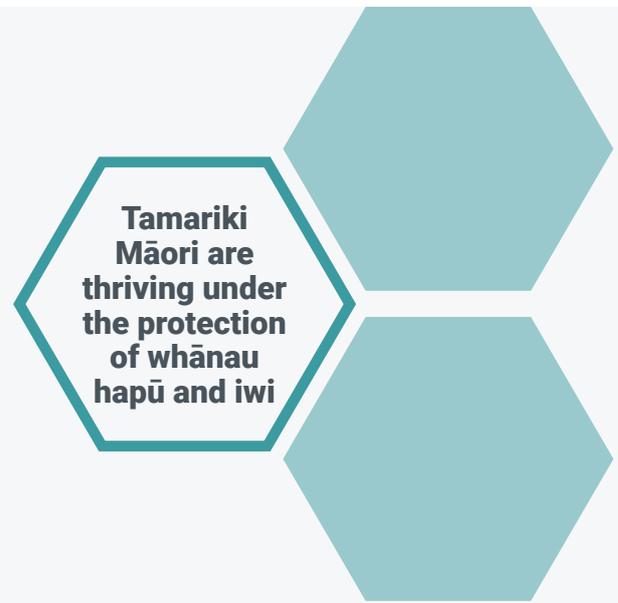
Section 7AA Vision Statement

Our vision for tamariki Māori, supported by our partners, is that **'no tamaiti Māori will need state care'**. This aligns to the calls being made by iwi and Māori that tamariki Māori should remain in the care of their whānau, hapū and iwi. It is the focus of our efforts with Strategic Partners and Whānau Care Partners and will be realised through an increase in prevention and early and intensive intervention services to further reduce the entry of tamariki Māori into state care.

Oranga Tamariki Outcomes Framework

Our outcomes framework includes an end goal specific to tamariki Māori that will help us to achieve our vision. It affirms the "place of the child in Māori society and its relationship with whānau, hapū and iwi structures" as envisaged in Puaote-Ata-tu.

In the development of operational policies and practices, we will identify existing disparities relevant to each policy or practice and highlight future indicators of success or outcome measures that aim to reduce those disparities. Reducing these disparities is critical for ensuring our end goal for tamariki Māori is realised.



Mana Tamaiti Objectives

Tamariki Māori are connected to, and nurtured by whānau, hapū, and iwi

<ul style="list-style-type: none"> • Ensuring participation in decision-making 	We will ensure early participation of whānau, hapū, and iwi in decisions affecting tamariki Māori
<ul style="list-style-type: none"> • Preventing entry into care or custody 	We will work with whānau to prevent the entry of tamariki Māori into state care or a youth justice response
<ul style="list-style-type: none"> • Placing with whānau, hapū, and iwi 	We will preference placements for tamariki Māori, and their siblings, with members of whānau, hapū, and iwi
<ul style="list-style-type: none"> • Supporting identity and belonging 	We will support tamariki Māori to establish, maintain, or strengthen cultural identity and connections to whānau, hapū, and iwi
<ul style="list-style-type: none"> • Leaving care or custody 	We will support, strengthen, and assist tamariki Māori and their whānau to prepare for return home or transition into the community

Whilst the legislation provided definitions for mana tamaiti, whakapapa and whanaungatanga, it did not specify what 'having regard to' meant in a measurable way. In response we acknowledged the interconnected relationship between these three kaupapa and our inability to deliver on this provision without understanding the fundamental role of whānau, hapū and iwi.

Recognising these links, we reviewed every reference to whānau, hapū and iwi in the Oranga Tamariki Act 1989 as envisioned by the Ministerial Advisory Committee's direction on the Children, Young Persons and Their Families Act 1989. Our five mana tamaiti objectives embody the 33 whānau, hapū and iwi references in the Act and reflect the tikanga context sought in the definition of mana tamaiti (tamariki) by reinforcing the importance of whanaungatanga obligations and responsibilities inherent through whakapapa.

Our approach to this legislative provision (s7AA(2)(b)) was designed in collaboration with the Māori Design Group and endorsed in February 2019 by key iwi and Māori organisations. In the many regional presentations across the motu with our providers and partners, the objectives have been well received.

The mana tamaiti objectives firmly place whānau at the core of our efforts at key points across the system to show how we are operationalising our practical commitments under section 7AA. The objectives will inform the development of policies, practices and services and will be measured through the delivery of services across the operating model.

We have identified a set of nine initial measures for the mana tamaiti objectives as detailed further in this report. The measures are limited, however, as they are based on data already collected by us. Over the coming years and as our data collection system improves, so too will the measures better align to the intentions of each objective. The measures are listed below.

Mana tamaiti objective	Measure	Success indicator
Ensuring Participation in Decision-Making	% of tamariki Māori aged 10 – 17 who feel they have a say in important decisions about their life	Increase in %
Preventing Entry into Care or Custody	% of all service contract funding contracted with Iwi and Māori organisations	Increase in %
Placing with Whānau, Hapū and Iwi	% of tamariki Māori in an out of home placement for more than three months, who are placed with whānau or with Māori caregivers.	Increase in %
Supporting Identity and Belonging	% of tamariki Māori who have identified an iwi affiliation	Increase in %
Supporting Identity and Belonging	% of tamariki Māori aged 10 – 17 who are in touch with their birth whānau as much as they want to be	Increase in %
Supporting Identity and Belonging	% of tamariki Māori aged 10 – 17 who know their whakapapa	Increase in %
Supporting Identity and Belonging	% of tamariki Māori aged 10 – 17 who have the opportunity to learn about their culture	Increase in %
Leaving Care or Custody	% of tamariki Māori referred for another Youth Justice FGC in the 6 months following release	Decrease in %
Leaving Care or Custody	% of rangatahi Māori who receive support from Transition Services	Increase in %

Section 7AA Quality Assurance Standards

Having established our approach to section 7AA(2)(a) and (b), we developed a mechanism for aligning policies, practices and services to reduce disparities and have regard to the five mana tamaiti objectives.

We have created a set of five Section 7AA Quality Assurance Standards to be met by our staff when developing operational policies, practices or new services. These standards incorporate key principles of the Treaty of Waitangi such as kāwanatanga and rangatiratanga, active protection and partnership.

- **Standard 1:** We uphold and protect Māori rights and interests
- **Standard 2:** We hear and act on the voices of Māori
- **Standard 3:** We ensure equity by reducing disparities for tamariki Māori and their whānau
- **Standard 4:** We have regard to mana tamaiti, whakapapa and whanaungatanga
- **Standard 5:** We value the Māori evidence base

We are in the process of implementing these standards into the key practices of four groups¹³ across the Ministry primarily responsible for the development of policies, practices and services. In the coming year, we will implement the standards across other parts of the organisation.

We have developed an approach to monitoring and reporting on how well the standards are being applied. We intend to commence formal monitoring in August 2020 and report on our progress in the next 7AA report.

We have also identified several existing policies for review that significantly impact on our ability to meet the mana tamaiti objectives and contribute to the Māori end goal.

Oranga Tamariki co-location with Ngāti Raukawa

In March 2020, we opened a new Oranga Tamariki youth justice office co-located with local iwi, Ngāti Raukawa, in Tokoroa, with a pōwhiri to bless the space and welcome the collaborative group

Our Chief Executive and Vanessa Eparaima, Ngāti Raukawa Board Chair, both spoke about the opportunity to do things differently, particularly for our Māori youth. We're hopeful that the co-location between Oranga Tamariki and Raukawa will lead to other opportunities to work together collaboratively to build on and grow the strength of our partnership.

Strategic Partnership considerations

In the immediate term, and as supported by our partners, we are guided by the following considerations when making decisions about whether to develop a strategic partnership:

- a. which Māori communities the iwi or Māori organisation is accountable to, or mandated to represent, and how they are accountable (for example, this could include whakapapa connections to an iwi, or the support a Māori organisation provides for whānau Māori)
- b. the potential impact the partnership may have in improving the wellbeing of tamariki, rangatahi and whānau Māori including the development of innovative proposals
- c. the potential for Oranga Tamariki to work with the iwi or Māori organisation to carry out the activities set out in section 7AA(2)(c)(i-vi) of the Act.

The core focus of strategic partnerships is to improve outcomes for tamariki, rangatahi and whānau Māori who have come to the attention of Oranga Tamariki. The content of each strategic partnership is shaped by the values and objectives of each strategic partner.

Between 1 July 2019 and 30 June 2020 and in addition to the current four strategic partnership agreements, we received five invitations from iwi and Māori organisations to enter into a strategic partnership. We are progressing discussions with four of those organisations and mutually agreed with another not to pursue discussions further at this stage.

¹³ Professional Practice Group, Change Programme Management Office, Oranga Tamariki Policy and Partnering for Outcomes.

We currently have four strategic partnerships with Te Rūnanga o Ngāi Tahu, Waikato-Tainui, Te Rūnanga ā Iwi o Ngāpuhi and Tūhoe. Their comment on the partnership and collective impact on tamariki Māori and their whānau is described further in this report.

Building our cultural capability

To help all Oranga Tamariki staff improve their cultural capability and confidence in partnership with others, and in addition to the Te Arawhiti Māori-Crown Relations Capability Framework, we have designed a Māori Cultural Framework (the framework).¹⁴

The Māori Cultural Framework, co-designed by the Māori Design Group, guides all staff to deepen their understanding of te ao Māori. Launched by the Group in November 2018, the framework prompts staff to consider, know and recognise the significance of:

- key Māori values, practices and concepts
- key events in Māori history and the history of the statutory care and protection and the effects of these events on Māori
- ensuring whānau, hapū, iwi and Māori organisations engage and participate meaningfully in decisions.

Underpinning these domains are five overarching principles highlighted below to guide staff actions when working with tamariki and rangatahi Māori and their whānau, hapū and iwi:

The framework provides a starting point for us to better engage with and respond to our iwi and Māori partners, whānau and tamariki. Ensuring our staff are capable and feel confident to engage in te ao Māori is an important step as we work to improve outcomes for tamariki and rangatahi Māori and their whānau and meet our commitments to the principles of the Treaty of Waitangi.

The framework is supported by an app available to everyone, including our partners and general public, with a mobile phone. The name of the app, 'Te Kete Ararau', was gifted to us by Te Ati awa.

Quality practice with tamariki, rangatahi and whānau Māori

Practice is an area of key focus under section 7AA. We are growing our understanding of the importance of practice that seeks to reduce disparities, better support whānau and protect tamariki and rangatahi from harm. We are consolidating our practice with te ao Māori at the centre and we are strengthening our quality assurance processes at site levels to include the experiences of tamariki, rangatahi, whānau, hapū, iwi and Māori NGOs.

14 <https://orangatamariki.govt.nz/about-us/news/our-maori-cultural-framework/>

Māori Cultural Framework

Mana Tamaiti	Manaakitanga	Whakamana Tāngata	Mana Whenua – Kaitiakitanga	Mana Motuhake – Rangatiratanga
<p>We will demonstrate</p> <ul style="list-style-type: none"> — Respect of tamariki Māori and their inherent right to their culture and whakapapa (whānau, hapu, iwi, whānaunga). — Positive cultural identity, belonging and connection for tamariki Māori. — Application of tikanga Māori that reflects the mana and dignity of tamariki Māori including: <ul style="list-style-type: none"> — Participating confidently in powhiri, whakatau, whakaeke marae and hui Māori. — Performing a basic mihi, waiata, himene, and karakia. — Applying Māori concepts (Te Whare Tapa Whā), values, and practices to our work. 	<p>We will demonstrate</p> <ul style="list-style-type: none"> — Hospitality and respect of all people through expressions of aroha, mana, tapu, tika, pono, empathy and responsible caring. 	<p>We will demonstrate</p> <ul style="list-style-type: none"> — Bi-cultural practice in our work. — Strengthen tamariki and their whānau autonomy and control over decisions that impact on them. — Promote equality, justice, equity and fairness. — Promote value of Māori culture. — Awareness of personal bias and privilege. — Trauma informed and aware of short and long-term impacts of personal actions and decisions we make. 	<p>We will demonstrate</p> <ul style="list-style-type: none"> — Effective and meaningful working relationships with mana whenua as kaitiaki. — Apply key tikanga and kawa as guided by mana whenua. — Seek knowledge of local sites of significance, key experiences, needs, expectations and aspirations. 	<p>We will demonstrate</p> <ul style="list-style-type: none"> — Partnership: work in partnership and consultation with Māori (whānau, hapū, and iwi) to support tamariki Māori needs, interests and control over their lives and circumstances. — Protection: ensure the rights and interests of tamariki and their whānau are actively protected. — Participation: ensure tamariki, whānau, hapū and iwi are appropriately informed, engaged and participate in all decisions that impact on them.



Practice Standards and Guidance

In 2017 we developed a set of Practice Standards to define and describe quality practice. This included a specific practice standard, 'Whakamana te tamaiti', to benchmark the practices and competencies required for **working effectively with tamariki and whānau Māori**. It focuses on practices that empower tamariki and whānau Māori using the principles of mana tamaiti, whakapapa and whanaungatanga.

Ahead of legislation changes for 1 July 2019, we developed a suite of new and amended practice guidance for working effectively with Māori and to give effect to 7AA of the Oranga Tamariki Act 1989. This practice guidance supports practitioners to apply the five mana tamaiti objectives in practice, with a particular focus on the preferencing of whānau care, supporting tamariki connectedness to whānau, hapū and iwi and strengthening the participation of whānau, hapū and iwi in decision-making and planning for tamariki Māori. It includes key kaupapa Māori practice platforms such as the use of hui-a-whānau, Kairaranga-a-whānau, whānau searching and whakapapa research.

We are developing a multi-year programme to re-orient the work of our practitioners and practice leaders towards embedding a tikanga Māori based approach to practice - **Māori-centred practice**. This includes understanding the quality of our practice against these aspirations. Core to this work is a commitment to:

- embed Te Ao Māori world views and principles within our practice design
- preference the design and delivery of practice in partnership with iwi and Māori organisations.

We have a number of sites operating in this way already and we will use their experiences to guide how this work is developed and implemented. An example of how this is working in practice is highlighted below.

95% of tamariki Māori said that the adults they live with now who look after them well (81% said 'all the time')

95%

Whakahokia mai te mana ki te iwi – 7AA Blenheim sites commitment to upholding the principles - Kaye Macdonald.

A partnership with Te Ropu Wahine Māori Toko i te Ora – Māori Women's Welfare League (The League) and eight iwi began in August 2016. These partnerships have facilitated the establishment of an advisory board comprising of representatives from Ngāti Apa ki te Rā Tō, Te Ātiawa Manawhenua ki te Tau Ihu Trust, Te Rūnanga o Rangitāne ki Wairau, Kāti Kuri, Ngāti Koata Trust, Te Rūnanga o Ngāti Kūia, Ngāti Toa Rangitira Ki Wairau, Omaka Māori Women's Welfare League, the Blenheim Māori Women's Welfare League and the Regional Manager (Oranga Tamariki).

These partnerships have seen iwi and the leagues lead the development and design of their own model of care for mokopuna Māori. This model upholds and reflects their tikanga and commitments to do what is right for their mokopuna and whānau. They have always been clear that "We will care for our own, but we will also care for those living in our rohe until their whānau and hapū can come and take them home."

The model sees iwi and the leagues identify and endorse a roopu of kaitiaki (caregivers). These kaitiaki receive support from their hapū, iwi and marae. In addition, the iwi and leagues support kaitiaki with resources, training, hui and professional support such as a dedicated nurse to support the wellbeing of their whole whānau and the mokopuna in their care.

At the Blenheim site, a kaiārahi position was established as a senior role to awahi kaitiaki holistically, to help with their training needs and connect kaitiaki with each other, their marae, hapū, iwi and Oranga Tamariki. The advisory board also sought a similar support service for whānau who provide whangai care for tamariki from within their extended family, outside of the Oranga Tamariki care system. As a result, a kaiatawhai position was established to focus on providing this support service. They receive referrals from the site and some Māori health and social service organisations. The next step is for them to receive referrals directly from iwi.

Supporting unborn and newborn mokopuna

In mid-2018, the Blenheim site identified the need to initiate a new approach to working with unborn and newborn pēpi up to 12 months old. Our case reviews, other evidence and whānau had told us that we needed to work differently.

We then moved to a new initiative and looked at a specialist social worker role that would only work with parents of unborn/newborn pēpi up to 12 months old. The social worker would have a smaller caseload to engage earlier and work more intensively with parents, whānau and others and to ensure a strong follow through to maintain the relationships and supports for whānau.

The social worker is part of a team that includes a supervisor, kairangahau-a-whānau, Whānau Ora Navigator and kairaranga who has oversight and leads this initiative across our three Upper South sites. The team has access to specialist supports, such as a Psychologist, Paediatrician and kaumatua to ensure whānau needs are viewed and addressed more holistically.

The presence of Whānau Ora Navigators walking alongside our staff allows for continued advocacy of whānau needs and aspirations throughout all processes and pathways. This provides us with an opportunity to fulfil our statutory obligation while also providing ongoing support for whānau.

Having a Whānau Ora Navigator allows us to achieve this ongoing support. They have the ability to create wrap-around plans for whānau, tamariki and mokopuna well past our statutory obligations, and more aligned to whānau leading their own aspirations and lives.

Through the site working in collaboration with Maataa Waka Ki Te Tau Ihu Trust and Te Pūtahitanga o Te Waipounamu, we maximise the Whānau Ora practice standards and methods of whānau engagement that each Navigator is trained in. By maintaining a strong relationship with these organisations we strengthen our connection with whānau and tamariki not only in Marlborough but across Te Waipounamu, as a significant number of our families have all of these whakapapa connections including Ngāi Tahu.

To further support unborn and newborn pēpi up to 12 months old, the Blenheim site is establishing a kaupapa Māori home that focuses on supporting hapū māmā and pēpi. The whare aims to cloak māmā in a korowai of support so she can grow into her role as a mother and keep her pēpi loved, safe and strong. The korowai of support will include care from a kaitiaki, Whānau Ora Navigator, therapist and other specialist roles. For example, we know Māori māmā are less likely to attend antenatal classes, so they will be supported by a midwife who will provide antenatal care to help protect the health and wellbeing needs of māmā and pēpi.

The whare has been blessed by Rangitāne and reflects the tikanga of our partners. We are also looking to establish kaupapa Māori homes in Nelson and the West Coast to be designed in a way that meets the needs of tamariki and whānau in those communities.

The Blenheim site continues to partner on a range of other important kaupapa for whānau and their mokopuna. This includes the establishment of an iwi and Māori care and protection resource panel that to provide oversight, guidance and support in care and protection decisions for tamariki Māori. This roopu will comprise of representatives from iwi and Māori professionals with health, education and social service backgrounds.

These partnerships have built the foundations of change for Oranga Tamariki in Upper South well before section 7AA came into force. They are a catalyst to achieving better outcomes for tamariki Māori in Te Waipounamu. In order to achieve better outcomes for tamariki, rangatahi and their whānau, we must continue to take the lead from iwi and Māori on how they want to support their mokopuna and help them fulfil their commitment to their people.

Practice Quality Assurance

We have strengthened key monitoring and self-assessment mechanisms to encompass the mana tamaiti objectives. This includes:

- an annual site self-assessment to identify core areas of strength and areas for improvement in practice
- monthly monitoring of core areas of practice by Practice Leaders using case review methodology.

These tools mean that sites and practitioners are now regularly reviewing and taking steps to improve the strength of relationships with iwi and Māori providers and the quality of practice with tamariki and whānau Māori within their site.

Section 78 changes to practice

Following the Oranga Tamariki Hastings Practice Review, in November 2019 we made changes to the process for applying to the Family Court for section 78 orders without notice to enable greater involvement of whānau in decision-making processes.

Unless there is a clear need for action to protect a child from immediate and imminent danger, all applications must be made 'on notice' to ensure that whānau, hapū and iwi are given the opportunity to have their say. If a 'without notice' application is made, it must go through additional checks to confirm there are no alternative means to keep tamariki safe.

From the year prior to the establishment of Oranga Tamariki through to March 2020, there has been a noticeable decrease in the number of section 78 orders as shown in the table below.¹⁵ As a result of system changes made in February 2020, future section 7AA reports will include the number of section 78 orders 'with or without notice'.

	Financial year 2016/17	Financial year 2017/18	Financial year 2018/19	Jul 2019/ Mar 2020
# of all section 78 orders	1042	959	783	307
# of section 78 orders for tamariki Māori	744	650	515	181
% of the total number (Māori)	71%	68%	66%	59%

Child, Youth and Family
Formation of Oranga Tamariki April 2017

Our approach to commissioning and procurement

Our commissioning approach is intended to deliver on the intent of section 7AA by working closely with tamariki, whānau, hapū, iwi, Māori organisations and local communities to collaboratively develop service approaches to meet their needs. This includes using collaborative rather than competitive processes, and in some cases, making joint procurement decisions with strategic, local or agency partners.

We know that whānau need to play an active role in deciding who and how they engage with services. We recognise that in some locations iwi and Māori organisations may still be developing the capacity and capability required to provide a given service.

For these organisations, we will work closely with them to find ways to make a service available, while ensuring there is a pathway forward for iwi or Māori organisations who want to take on the service.

We are also aware that our procurement processes have given rise to inequitable investment decisions for iwi and Māori providers. We are therefore seeking to improve all forms of our procurement processes to reflect strengths- and values-based approaches. This includes allowing for open dialogue and innovative proposals, through a mixture of written form, verbal presentation, discussion and face-to-face kōrero. Where we are engaging directly with iwi and Māori providers, we will ensure this is based on their tikanga and kawa.

¹⁵ We are unable to report on whether s78 orders are 'with or without' notice prior to November 2019. This is due to consistency issues data quality issues and the housing of data across both Oranga Tamariki and the Ministry of Justice

The procurement process leading to the establishment of 'Mahuru', a specialist one-to-one remand service for Ngāpuhi rangatahi is one example of the changes we're making to work in partnership with iwi and Māori organisations as intended through section 7AA (more information about Mahuru is provided further in this report).

"Surprisingly to us, they offered us the contract and we went into a co-design phase. It was the first time we'd had such an equal partnership with any government department and we commend the Ministry for going down this path."

Liz Marsden, GM Ngāpuhi Iwi Social Services

To ensure that iwi can express their tino rangatiratanga in the way they want, we are collaborating with iwi to design intensive intervention programmes. As we roll-out further programmes, this model of engagement will broaden out to Māori organisations. It is on this foundation that procurement will be based.

Through our Transitions function, half of our providers delivering this service are iwi and Māori organisations. As we expand this service, we want to ensure there is room for more iwi and Māori providers to partner with us in this work.

As we plan our future procurement projects, we will focus on how the proposed service will meet the mana tamaiti objectives to ultimately improve outcomes for tamariki and rangatahi Māori. Through the procurement process, we are giving extra weight to providers who are able to meet, and report on their achievements to deliver on, the mana tamaiti objectives.

Voices of tamariki, rangatahi and whānau

The voices of tamariki, rangatahi and their whānau must inform change across Oranga Tamariki. Listening to these voices is critical to improving the way we make decisions and develop policies, practices and services.

Using research, engagement and advocacy approaches, we are building a range of pathways for the voices of tamariki, rangatahi and their whānau to influence the system as described below.

Research

We have undertaken a range of research including the Children's Experiences Survey to ask tamariki about their experiences in care and the SKIP (Strategy for Kids, Information for Parents) research asking parents and whānau about where they seek parent information and help from. We are also developing the Whānau Experience Survey to gather insights from whānau about their experiences with us.

Policy Development

The Child Youth and Wellbeing Strategy drives government action on child wellbeing. As part of the development of the strategy, we interviewed a range of tamariki and rangatahi in care, 56% of whom were Māori. This enabled the strategy to be informed by their perspectives and unique wellbeing needs.

Service Design

Tamariki and rangatahi leaving care were involved in the design and testing of the new Transition Support Service. During this process they shared their views and experiences of making complaints to us. This informed the development and design principles for a tamariki-centred feedback and complaints process.

The development of the Intensive Intervention Service has been informed by whānau experiences. Whānau views will continue to inform the design of the service in partnership with iwi, Māori organisations and communities.

Practice Development

The views of tamariki and rangatahi were sought on how best to communicate their rights under the National Care Standards. As a result, we produced the My Rights My Voice resource, which is also available in te reo Māori and other languages.

We also engaged with tamariki, rangatahi, whānau and caregivers on a range of other important kaupapa such as how to improve caregiver experiences and models of care.

Practice assurance

The Practice Checks Programme enabled tamariki, rangatahi, whānau and caregivers to provide their feedback on their experiences with their local Oranga Tamariki site. Their views and experiences will sit alongside other sources of information to inform practice improvements.

Strategic advice

We established an Oranga Tamariki Youth Advisory Group, made up of rangatahi who are in, or have been in, care or youth justice. This group advocates from within using their unique views and perspectives to inform improvements to policies, practices and services.

Advocacy for system Change

We engage with VOYCE – Whakarongo Mai, an independent advocacy and connection service for tamariki and rangatahi with care experience. They help ensure the voices, feedback and advice of tamariki and rangatahi is heard and acted on by us.

Measuring disparities and disproportionality

There are numerous definitions in literature available for disparity and disproportionality, but many seem to have a common theme – disparity refers to unequal outcomes between ethnic groups, and disproportionality refers to the under- or over-representation of an ethnic group compared to its percentage in the total population. For ease of understanding, the following definitions from The Child Welfare Information Gateway, Children’s Bureau in the United States ¹⁶ will be used in this report:

Disparity as the unequal outcomes of one racial or ethnic group as compared to outcomes for another racial/ethnic group.

Disproportionality as the underrepresentation or overrepresentation of a racial or ethnic group compared to its percentage in the total population.

Disparity and disproportionality is complex to measure in part because ethnicity is complex. “...ethnicity is a social construction and is, by nature, dynamic, flexible, and dependent upon groups, contexts, situations, political climates, social relationships, interactions, and more.”¹⁷

It is also important to note that racial and ethnic groups are not homogenous (Garcia Coll, Akerman, & Cicchetti, 2000) ¹⁸. Using simplified ethnicity groups for reporting purposes, such as Māori and non-Māori ¹⁹ does not fully portray the multicultural reality that is New Zealand. For example, tamariki Māori represent 69% of all tamariki in care as at 31 March 2020 – 41% of these tamariki Māori also identify as having one or more additional ethnicities (14% Pacific ²⁰; 28% NZ European).

How Oranga Tamariki has previously measured disparity and disproportionality

Up until recently, we did not explicitly set out to systematically measure disparity and disproportionality in the care and protection system. The recording and reporting of ethnicity does, however, allow us to view all statistics and child-related outcomes by ethnicity.

We record ethnicity in CYRAS ²¹ according to the Stats NZ Tier 3 ethnicity categories. There is the ability to record as many ethnicities for each child as identified and practice standards note the importance of identifying all ethnicities.

For general reporting purposes, we report distinct children and young people according to the following ethnic groups:

- **Māori** – children who identify Māori (but not Pacific) as one of their ethnicities;
- **Māori & Pacific** – children who identify both Māori and Pacific as their ethnicities;
- **Pacific** – children who identify Pacific (but not Māori) as one of their ethnicities;
- **New Zealand European & Other** – children who do not identify Māori or Pacific as any of their ethnicities. This includes New Zealand European, European, Asian, Middle Eastern/Latin American/African and other ethnicities.

We also previously applied measures such as total counts, distinct counts and percentage ratios on an ad-hoc basis when analysing data regarding disparity and disproportionality.

Framework for Measuring Disparity and Disproportionality

We have a number of initiatives underway designed to improve outcomes for all tamariki, including some specifically tailored for tamariki Māori, such as those described in this report and more widely the National Care Standards and Early and Intensive Intervention frameworks.

¹⁶ https://www.childwelfare.gov/pubpdfs/racial_disproportionality.pdf

¹⁷ <https://www.karger.com/Article/Fulltext/363399> Ethnicity and Ethnic Identity in Context, Kiang, L.

¹⁸ Garcia Coll, c., Akerman, A., & Cicchetti, D. (2000). Cultural influences on developmental processes and outcomes. *Development and Psychopathology*, 12(3), 333-356. Retrieved from <https://www.aecf.org/resources/disparities-and-disproportionality-in-child-welfare/>

¹⁹ Where ‘Māori’ includes all tamariki that have Māori as one of their recorded ethnicities and ‘non-Māori’ includes all other tamariki.

²⁰ Groupings are not distinct – some tamariki, for example, identify as Māori, Pacific and NZ European.

²¹ Oranga Tamariki case management system.

Specific measures can monitor improvements in disparity and disproportionality over time, allowing us to identify whether these programmes of work are making a positive impact by showing improvements in the disparities and disproportionality experienced by tamariki Māori.

There is no one right measure when it comes to measuring disparity and disproportionality. Consideration of a number of factors in relation to each other is required. We have developed the following framework for the ongoing measurement of disparity and disproportionality.

Further in this report, we provide you with two parts of this framework (as noted below) up to March 2020. Measures covering the full framework up to 30 June 2020 will be provided in the upcoming departmental Annual Report.

- Part 1b - Disparity at each point in the Care and Protection System
- Part 2a - Drivers of disparity.

Additional considerations for this framework are provided at Appendix One.

Framework for disparity and disproportionality measurement in the Care and Protection System

1

Regular measurement of disparity and disproportionality

a. Disparity in the flow through the Care and Protection System

A measurement of the flow of tamariki Māori and non-Māori from one decision point to the next across the care and protection pathway

b. Disparity at each point in the Care and Protection System

Distinct counts of the number of tamariki Māori and non-Māori at each decision point across the care and protection pathway

c. Disproportionality compared to broader society

The representation of children in the Care and Protection System based on the ethnicity make up of the broader New Zealand population

2

Longer term supporting analysis of disparity and disproportionality

a. Drivers of disparity

Understanding the extent to which demographic, socioeconomic, and parent/child characteristics influence the disparities within the Care and Protection System

b. Disparity and disproportionality as it relates to broader outcomes

A view of disparities experienced in broader wellbeing outcomes for Māori and non-Māori, and how this compares to outcomes experienced by the general population

Our work with partners

We will not achieve improved outcomes for tamariki Māori on our own.

We fund over 100 iwi and Māori organisations to deliver services, the majority of whom provide prevention, early or intensive intervention services. We also have a range of relationships with iwi and Māori organisations from formal partnership agreements through to site level agreements.

Building relationships in Te Awamutu

A new site in Te Awamutu is building Oranga Tamariki relationships with mana whenua and bringing us closer to the community

This year, the Waikato Rural South team (Care) moved from Anglesea Towers in Hamilton to a new purpose-built site in Te Awamutu.

Significantly, it means Oranga Tamariki is now based in the community we serve. We will be able to build and sustain new partnerships to support our tamariki and whānau.

When Child Youth and Family evolved into Oranga Tamariki, a decision was made for the two big Waikato sites in Hamilton to be split into four. As part of this, a plan was made to re-locate our Waikato Rural South team from Hamilton to Te Awamutu so they could be in the rohe amongst tamariki, whānau, marae, hapū and iwi.

This has led to the build of a new Oranga Tamariki site in the heart of Te Awamutu with the name Te Whai Ora.

The name means ‘the pursuit of wellbeing’ and was gifted to Oranga Tamariki by kaumatua after many meetings and much reflection. It comes from and is for our tamariki, whānau, community and staff.

Connecting with mana whenua

During this process, the team attended a noho marae at Tāwhao Marae in Te Awamutu. This gave them the opportunity to spend time with mana whenua, Ngati Apakura, and visit waahi tapu and hear about and see the impact of colonisation.

Both groups spent time getting to know each other, and we talked about our site move and what the benefits would be for us all as well as the learning opportunities ahead. There’s huge potential for us to work together as a result of this connection and our new location in Te Awamutu.



We also fund around 400 non-Government and non-iwi/Māori organisations to deliver services to all children and young people, including tamariki and rangatahi Māori. The incorporation of the mana tamaiti objectives as part of our approach to procurement will help to align our expectations for the delivery of services to whānau Māori.

Whānau Care

The Whānau Care kaupapa is a significant lever for iwi and Māori. It supports us to ensure tamariki Māori thrive in the care and protection of their whānau, hapū and iwi.

Through Whānau Care partnerships, we help build the capacity and capability of iwi and Māori organisations to become section 396 care providers, so when tamariki need out of home care, they are cared for by their whānau, hapū and iwi.

“We have always been about working with our whānau and it’s good to see that Oranga Tamariki is changing to work with us”.

Katie Murray, CEO Waitomo Papakāinga

The Whānau Care engagement model enables us to commission and co-design with iwi and Māori organisations directly, targeting those with the most tamariki Māori in care first. With our partners, we are co-designing iwi-led indigenous models of care that enable whanaungatanga, whakapapa and connections between tamariki, their whānau and wider hapū and iwi.

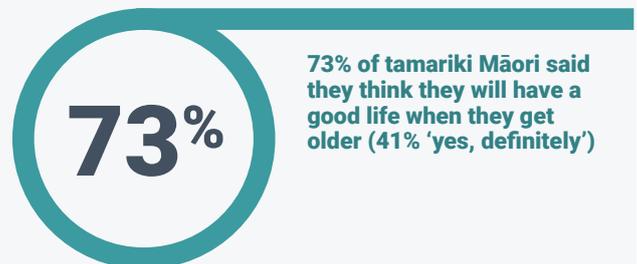
The Whānau Care kaupapa has a tikanga-based approach to partnership, focused on whakamana i te tangata, whakapapa, rangatiratanga, mana ki te mana, kanohi-ki-te-kanohi, manaakitanga and kotahitanga.

We currently have eight partnerships with iwi and Māori organisations, all of which have expressed a strong desire to support whānau and tamariki at risk of entering care. These partnerships allow us to potentially reach 48.4% of tamariki Māori currently in care.

Our current Whānau Care partners include:

- Waitomo Papakāinga
- Te Rūnanga ā-Iwi o Ngāpuhi
- Te Iwi o Ngāti Kahu
- Waikato-Tainui
- Ngāti Maniapoto
- Ngāti Ruanui
- Te Roopu Awhina ki Porirua
- Ngāi Tahu.

Over the next 4 years we will grow up to 20 partnerships with iwi and Māori organisations to provide care and protection for tamariki who whakapapa to them throughout Aotearoa.



Site profile:

Christchurch East – focusing on whānau

In Christchurch East, almost every single tamaiti Māori we're working with is in the care of their whānau. Staff at our site are focusing on how to continue this standard for tamariki Māori and their whānau. A lot of this success stems from the connection the team have to Ngāi Tahu and other Māori organisations, such as Te Pūtahitanga o Te Waipounamu (Whānau Ora commissioning agency, South Island) and Ngā Hau e Whā National Marae.

The intensive intervention function, to be delivered in partnership with Ngāi Tahu, will be critical delivering high-quality support for whānau Māori. Ngāi Tahu mana whenua are involved at every level of the intervention function from co-governance to co-design. "We've stepped into a different working relationship with iwi together," Site Manager Maree Meechang says. "It's moving beyond being just conceptual – we're doing the work now."

After almost 9 years, the site is moving on from being based at Ngā Hau e Whā National Marae to incorporate the growing size of the team. The relationship remains strong with Ngā Hau e Whā National Marae and their close contact will keep going.

For example, new staff will still be welcomed to Oranga Tamariki through a pōwhiri hosted by the marae.

Work that promotes early prevention will also continue at the site. This includes an increased use of hui-a-whānau, the skills and connections of Kairaranga-a-whānau and the co-operation between the site and Te Pūtahitanga o Te Waipounamu. A Whānau Ora navigator provides a link for Oranga Tamariki to ensure that whānau who need support, but where we don't need to provide state care for tamariki Māori, get it through Te Pūtahitanga.

Mana tamaiti, whakapapa and whanaungatanga lie at the centre of staff thinking. Every week the team holds open discussions on the central concepts of the mana tamaiti objectives.

Over the next 12 months, staff will continue to focus on their capability and confidence in te ao Māori, so that they can build and maintain connection with whānau. Hui-ā-whānau and positive intervention practice will remain core to the site's work with tamariki Māori, their whānau, hapū and iwi.



Strategic partnerships

Each strategic partnership is unique and reflects differing iwi priorities to meet the needs of their tamariki, whānau, marae and hapū. We all share a vision to reduce the number of tamariki in our care and ensure tamariki Māori thrive under the protection of whānau, marae, hapū and iwi.

Between 2016 (the year before Oranga Tamariki was established) and March 2020, tamariki Māori who have whakapapa connections to our four strategic partners made up between 40-45% of all tamariki Māori in care.

This section of the report provides you with commentary from our strategic partners - Te Rūnanga o Ngāi Tahu, Waikato-Tainui, Ngāpuhi and Ngāi Tūhoe.

Ngāi Tahu

Amber Clarke (Ngāi Tahu – Ngāi Tūāhuriri) is one of the wāhine toa working in this space. As part of her role as Kaiārahi Hauora at Te Rūnanga o Ngāi Tahu, Amber carefully led the negotiations prior to the signing of the Strategic Partnership, and has since been overseeing the various pilots and prototypes being rolled out throughout the takiwā.

So far papatipu rūnanga have been offered the opportunity to develop their own relationship agreement, work in the transition space and support rangatahi leaving care, as well as having access to an Oranga Tamariki fund to assist with building capacity.

“The kairaranga are the most basic foundation Oranga Tamariki can have in place to meet their obligations under the Treaty of Waitangi,” says Michelle Turrall (Ngāi Tahu – Ngāi Tūāhuriri). “We are lucky in that every site in Ōtautahi and in fact across Te Waipounamu has access to one. They are actually pivotal in changing the culture of the organisation, and in fact Oranga Tamariki is starting to use our model in other parts of the country because it’s been so successful here.”

Michelle works at Oranga Tamariki in Ōtautahi as a Senior Advisor Iwi and Māori Engagement, a role that focuses on developing relationships with papatipu rūnanga and supporting local Kairaranga-a-whānau and other Māori specialist roles.

“These kaimahi are steeped in community and have been doing similar work often for 30 to 40 years,” she says. “They’re well-respected by whānau and the wider Māori community and can work with them in a way that Oranga Tamariki staff previously couldn’t.”

According to Amber, trust and respect are two of the key things that whānau are looking for in their interactions with Oranga Tamariki. “The beauty of our whānau is that most of the time they are not disputing the fact that Oranga Tamariki needs to be involved in their lives,” she says. “What makes them feel well looked after is that connection and a sense of genuine care. They want to feel empowered that they can work with Oranga Tamariki to create a solution for their tamariki, rather than have decisions made for them.”

These learnings have been emerging over the past two years through the extensive whānau engagement that has been taking place across the takiwā as Te Rūnanga o Ngāi Tahu and Oranga Tamariki co-design new models of practice. “It has become very apparent that in the past the word ‘co-design’ has been used too easily to describe processes that are actually closer to consultation,” says Amber.

One of these initiatives is a nationwide intensive intervention model that is being designed in collaboration with Oranga Tamariki, iwi and the wider community of support for whānau. It recognises the potential to reduce the number of tamariki in the system by providing wraparound support to parents and wider whānau as soon as it becomes clear it is required.

“This is one of several programmes we have trialled at our pilot site, Christchurch East,” says Michelle. “We initially concentrated our efforts at that site because they had the most Ngāi Tahu tamariki in care when we first looked at the data. As a result of these pilots, they can now report that all of the tamariki Māori for their site are now in whānau care, rather than what we called stranger care.”

Successes like this are the reason that Christchurch East was selected to create an intensive intervention model, a process that Amber says has been a learning opportunity for Oranga Tamariki. “There has been some real honesty from their practitioners as they reflect on what their past and existing practices have meant for the whānau experience,” she says. “One thing that is becoming clearer is that you can have really good people in a system that doesn’t enable them to practise to the fullness of their profession. We see this kōrero in a lot of areas – with teachers, police etcetera. Engagement processes like this give them the flexibility to work in a way that is meaningful for Māori, and actually for all families.”

Another new model is Tiaki Taoka, a programme alongside Te Kāika in Ōtepoti that Amber describes as the “mothership”. Kerri Cleaver (Ngāi Tahu – Kāti Huirapa Rūnaka ki Puketeraki, Ōraka Aparima) is the Kaihautū, hāpai-ā-whānau for this kaupapa...

“The role of Tiaki Taoka is to work with Oranga Tamariki to provide care and support for caregivers, whānau and our mokopuna in care,” Kerri explains. “The way the system works is that Oranga Tamariki assess the needs of children, before matching them up with caregivers if necessary. These caregivers are mainly sourced through Oranga Tamariki and more recently through a number of Pākehā NGOs. Tiaki Taoka is the first iwi whānau provider in Te Waipounamu.”

“I’m super excited about what we’re developing, because throughout our co-design process we’ve been engaging with whānau who are system-experienced – as caregivers, as whānau of children in care, and with rakatahi who are in care themselves,” says Kerri.

“Out of that has come a strong message that Tiaki Taoka needs to provide whānau advocacy. That means protecting the rights of parents, but it also means supporting them to better meet the needs of their tamariki. That’s actually written into our strategic partnership with Oranga Tamariki – the understanding that mokopuna wellbeing is intrinsically linked to whānau wellbeing.

The team at Tiaki Taoka are confident they can rise to the challenge and provide an effective service for tamariki, whānau and caregivers because their framework is centred on Ngāi Tahu tikanga and values.

“Because it is steeped in Kāi Tahu, and because we are Kāi Tahu, we can connect up to all those people and systems that can support us. There are some really beautiful possibilities to work with the expertise we’ve got in our wider Kāi Tahu community around whakapapa, language and culture revitalisation,” Kerri says. “Our caregivers want to do their training on the marae, they want to build up their knowledge to support our Kāi Tahu mokopuna to grow up immersed in their culture. That grounding is significantly different to any other model out there.”

As Kerri looks forward to operationalising Tiaki Taoka, she acknowledges the change that she is seeing amongst Oranga Tamariki kaimahi. “There is a willingness to engage in a different way of working. The conversations we’ve been having with staff in Dunedin have been really positive.”

This positive engagement has been growing across the takiwā...they’re witnessing a shift in attitudes from Oranga Tamariki senior leadership and frontline staff.

“I’ve walked alongside whānau and battled from the outside with people that I now work alongside within Oranga Tamariki,” Michelle laughs. “I can tell you that there is an absolute

commitment to change and to get it right for our tamariki – and that’s something I’ve seen grow during my involvement. It is going to take time for that change to filter down, but it’s happening.

“We are ahead of the game. We have the right people in the right places at the right time,” she says. “Now we just need to use that to influence, to role model, and to ensure the iwi voice is truly being heard.”

Waikato Tainui

Mokopuna Ora had its genesis in 2015. It uses kaupapa Māori methodology based on a whānau led and owned approach to support positive outcomes for whānau and mokopuna in navigating New Zealand’s complex childcare and protection system.

In 2018 an independent evaluation established that the Mokopuna Ora working model was successful and yielded positive outcomes for whānau, mokopuna and Oranga Tamariki staff. However, it also showed that in its current state, Mokopuna Ora was not sustainable. Subsequently a Strategic Partnership between Waikato-Tainui and Oranga Tamariki was signed in 2019 followed by the establishment of the Mokopuna Ora Sustainability Project (MOSP).

MOSP aims to disrupt the current system within Oranga Tamariki. An implementation roadmap has been co-designed within the partnership which has provided design process detail and solutions for implementation over the next three years, starting 1 July 2020.

Overall success of this work will be measured against the following dimensions:

- Children remain at home with whānau
- Reduction in the number of children coming into care
- Increase in whānau/whakapapa placements
- Reduction in further harm for children returned to whānau
- Less children coming to the notice of Oranga Tamariki
- Decrease in the average amount of time that Tamariki spend in care
- Increase in staff engagement and confidence.

2018/19 data continues to prove encouraging outcomes with a substantial downward trend in the number of Waikato-Tainui mokopuna entering care and remaining in care.

The project scope is small with a focus to test at two Oranga Tamariki sites. However, the cultural organisational change proposed is significant as we focus on changing attitudes, culture, ways of working, and working within a framework of genuine partnership between Waikato-Tainui and Oranga Tamariki.

Ngāpuhi

The Strategic Partnership Agreement (SPA) between Te Rūnanga-Ā-iwi-O-Ngāpuhi (TRAION) and Oranga Tamariki was signed in December 2018. The agreement formalises, records and promotes a strategic partnership and working relationship that meets both parties shared goals aspirations and visions. These visions are acknowledged in the SPA and it ensures that we remain committed to a collaborative partnership and that we continue to hold whānau and tamariki at the forefront of our shared work.

Although the working relationship under the SPA has had its challenges there is a sense of renewed commitment between both parties' post COVID-19 to resume talks and begin the intended design and strategic development phases under the SPA.

Vision

- TRAION – “Kia tū tika ai te whare tapu o Ngāpuhi” That the sacred house of Ngāpuhi stands firm
- Oranga Tamariki – That New Zealand values the wellbeing of Tamariki above all else

Oranga Tamariki and TRAION have had a long working relationship in Tai Tokerau. Through TRAION's subsidiaries Ngāpuhi Iwi Social Services and Te Hau Ora o Ngāpuhi we have been delivering frontline social services to tamariki and whānau who live in or whakapapa to Ngāpuhi.

Ngāpuhi Iwi Social Services (NISS)

NISS provide the largest portion of contracted services for Ngāpuhi and are New Zealand's largest Māori social service provider. The SPA has further enhanced the already trusted relationship and provides both parties with clear goals and direction.

Mahuru

This has enabled us to design, create and implement services that are specifically for whānau Māori such as Mahuru.

In 2017, over 35 taitamariki in Te Tai Tokerau between the ages of 12 and 17 years old committed a crime serious enough to land them on remand in the custody of the state. This meant they were placed either in a youth justice residence or in a community-based remand home.

Taitamariki who fall into the detention status 238(1)(D) under direction of the court, Police and Oranga Tamariki, and have identified themselves as Ngāpuhi, may have the opportunity to be referred to the Mahuru service.

There are two parts to the Mahuru service. One being the one-to-one placement with Ngāpuhi kaimanaaki who have volunteered to provide a safe, loving home for taitamariki for up to 4-6 weeks while they are on remand.

The second major part is to immerse taitamariki in mana-enhancing activities which involve a tikanga-Māori day program where they are supervised by two experienced mentors to achieve the goals as negotiated in their individual plans.

Mahuru has also won two separate awards, an Indigenous Service Award held by the Australia and New Zealand School of Government in Melbourne and the Most Innovative Procurement Award at last year's NZ Procurement Excellence Awards in Auckland.

Whānau Care Service

Oranga Tamariki and NISS are currently designing the Whānau Care Service for tamariki and whānau in Ngāpuhi. The aim is to ensure tamariki, who need care, are living safely with carers who have whakapapa connections to them through whānau, hapū or Ngāpuhi.

The scope of the co-design process focused on ensuring Ngāpuhi mokopuna are safe, secure, and connected to their whakapapa as Ngāpuhi as expressed in the following four Pou (pillars):

- Mātua Atawhai – Recruitment and ongoing support of Ngāpuhi whānau caregivers
- Kainga Rua - Reviewing non-kin placements
- Herenga Tangata - Whakapapa searching
- Ngā Momo Hononga – Cultural identity and connectedness.

From the scope of the co-design Oranga Tamariki and Ngāpuhi will move into implementation of the service post COVID-19.

Te Hau Ora o Ngāpuhi (THOON)

THOON leads TRAION's health strategy and is responsible for the delivery of social wellbeing and health services for Ngāpuhi and non-Māori who live within Ngāpuhi iwi boundaries. The organisation delivers a range of programmes including:

- Family Start
- Whānau Resilience
- Breakaway Holiday programmes.

THOON aims to provide the above services but is also moving towards a fuller wrap around service and has recently embarked on designing community support services in social housing and increasing capabilities to deliver services to tamariki with disabilities and those with high and complex needs.

Tūhoe

"We do feel that the collaboration we have been nurturing with Orana Tamariki is genuine in sharing sharply joined up views on the long-term nature of the change required and on the primary answer of stronger supported Tūhoe whānau and communities being our forever fix. Our discussions with Orana Tamariki at national, regional and local levels are often emotional so real, yet we are equally firm on our sight of success being our redundancy.

Mostly and together we respect the urgency, the hardship and the fragility of the tamariki and whānau that draw us together. We have strong trust and confidence in our new team, and we feel strongly unified in our goals. In the last 12 months Tūhoe has responded to whānau needs in this regard in ways we have never been allowed to. This is due to friendship, relationship and confidence. This is due to sharing and learning each from the other. We see a time of true growing together, allowing patience where we both require it and discipline and accountability where demanded. This is our idea of partnership."

Kirsti Luke – CEO, Te Uru Taumatua

The collective impact of strategic partnerships

The timeseries diagram below shows:

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

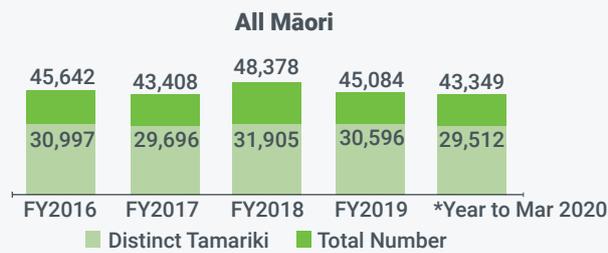
Between 2016 and March 2020, we have seen the following impacts for tamariki Māori who whakapapa to our strategic partners:

- a reduction in the number of reports of concern received, in turn resulting in fewer assessments and fewer Family Group Conferences
- a reduction in the number of tamariki Māori entering care
- a reduction in the percentage of tamariki Māori entering care in comparison to all Māori tamariki.

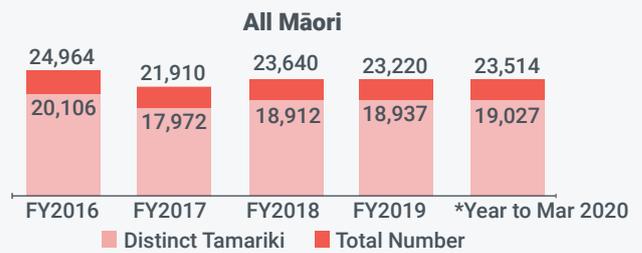
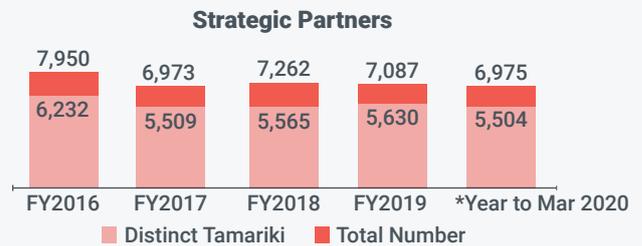
While it may be too early to draw substantive conclusions, the significant reduction in the number of tamariki Māori entering care, who have a whakapapa connection to our strategic partners, shows the potential impact of these partnerships.

Strategic partners timeseries information

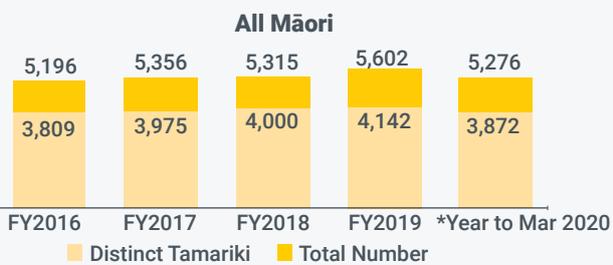
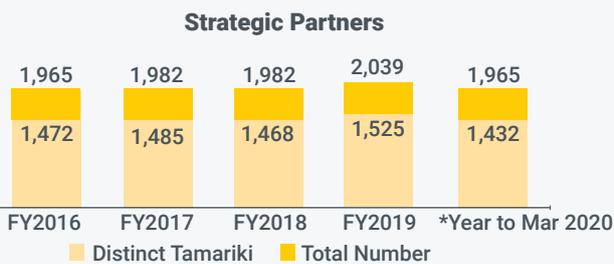
Reported to Oranga Tamariki



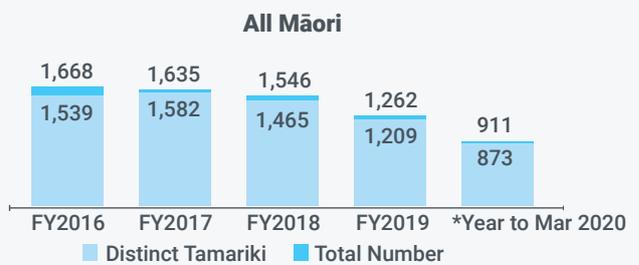
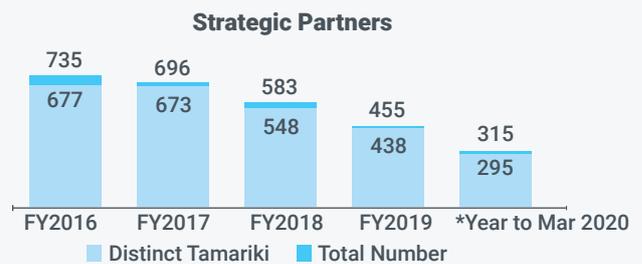
Assessment/Investigation



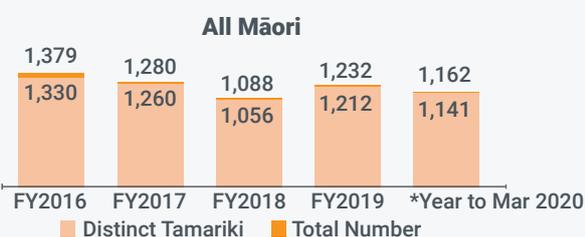
Family Group Conference



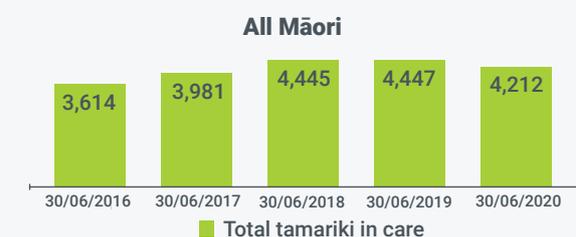
Entered Care



Exited Care



Tamariki in Care



Working across Government

Justice Sector

Like many of our sector relationships, our partnerships with Corrections and the Police are vital throughout the entire range of our work, from preventative measures to helping young people already in the youth justice system to make positive choices. We often work with the same families as these sector partners, and, like us, they see first-hand the difficulties that the children and their families are going through. Working in partnership together is important to help these whānau and young people to get back on track with their lives and make more positive choices.

Arohata Prison is a Corrections facility for medium to high security female prisoners located in Tawa, Wellington. This year there has been a new initiative for Oranga Tamariki staff to liaise closely with the prison staff, sharing information where appropriate, and to work together towards better outcomes for the children of the women in prison – such as safe, appropriate and supported contact between mothers and children, for example via video links or a face-to-face prison visit for tamariki. Our research has shown that young people with a history of care and protection are more at risk of eventually being remanded in a youth justice residence, and for longer times, than those without a similar history. Working with Corrections at this level, and at this stage of the lives of the children, has the potential to be a key proactive and preventative measure to break the cycle of children and young people involved in both the care and Youth Justice systems.

Department of Corrections and Te Puna Wai o Tuhinapo Youth Justice Residence has formed a partnership with the local Department of Corrections work brokering team to support our young people into employment. The team are helping rangatahi to prepare CVs, practice interview skills, learn the importance of dressing appropriately, and researching the company before the interview. In turn, our staff at the residence support rangatahi in the development of good habits like getting up on time for work, taking a healthy lunch, and resolving potential issues with co-workers by using positive strategies.

A study in 2016 showed that 47% of children and young people in out-of-home care would experience a parent with a prison or remand sentence in their lifetime, with 26% experiencing a parent with a prison or remand sentence within the previous two years. Working alongside Corrections and the Police and working in different ways with young people in the youth justice system, we are aiming to break the intergenerational cycle and connections of care and remand.

Housing

In our work to support rangatahi leaving care, we are working with the Ministry of Housing and Urban Development to prevent and reduce homelessness. A review of the Aotearoa New Zealand Homelessness Action Plan is underway. The review has identified rangatahi Māori as a distinct group needing additional support in this area. Additional funding is now in place to assist rangatahi by increasing the availability of supported accommodation.

Employment

The all-of-Government Employment Strategy released in August 2019, has a number of population-based action plans that includes youth action plan. We are working with the Ministry of Business Innovation and Employment to ensure that rangatahi who have experienced care can easily access their training programmes. We have also committed to expand public sector internships for people leaving care as highlighted in the youth action plan.

At the front line

This section of the report highlights examples of our current efforts at the frontline that contribute to the system level settings outlined previously, through the five mana tamaiti objectives.

The case studies in this part of the report detail the experiences of tamariki Māori, their whānau and our staff. They show the effect that having regard to mana tamaiti, whakapapa and whanaungatanga can have on our work to improve outcomes for tamariki and rangatahi Māori.

Mana Tamaiti Objective 1: Ensuring participation in decision-making

We will ensure the participation of tamariki Māori, whānau, hapū and iwi in decisions affecting them at the earliest opportunity to enhance their wellbeing and safety.

Specialist Māori roles

We have established a range of specialist Māori roles to provide specialist functions within many of our regions and sites. Central among these, and critical in our engagements with tamariki and whānau Māori, is the Kairaranga-a-whānau role. This role aims to enhance whānau participation, build local cultural competency, and help with the establishment of relationships and connections with iwi and Māori NGOs. The recruitment strategy involves mana whenua, which helps ensure a connection between the Kairaranga-a-whānau and mana whenua from the outset. As of the end of February 2020, there were 42 Kairaranga-a-whānau roles across the country.

Site and Regional Managers' experience with the new role has been positive and consistent with other findings about the potential contribution of Kairaranga-a-whānau to our section 7AA obligations and mana tamaiti objectives including:

- Improved participation of tamariki and whānau Māori, iwi and Māori NGOs. This was particularly evident during the recent COVID-19 response in those sites where Kairaranga-a-whānau enabled whānau engagement when usual ways of engaging were not an option. Kairaranga-a-whānau were also able to draw on established relationships to act as a conduit between sites and iwi and Māori NGOs over this period.
- Helping whānau to retain the care of their tamariki through the use of hui-a-whānau and being able to identify and draw on more whānau and community support networks because of their existing relationships and skills in building new relationships.
- Being able to secure whānau placements where tamariki do need to enter care, through their relationships and early engagement with whānau.
- Improved identity and belonging by helping to connect tamariki and whānau with hapū and iwi.

Regional and Site Managers and some iwi partners report that Kairaranga-a-whānau are also helping to build the capability of other practitioners to offer more culturally responsive and relational practice.

As part of the work we are doing to strengthen the strategic direction of these specialist roles, we are working to create the infrastructure needed to support them to ensure they become a core and integral practice role across the frontline. We have committed funding for an additional 20 new Kairaranga-a-whānau roles across Services for Children and Families sites in 2020/21 and we are investigating the potential value of the Kairaranga-a-whānau role within the context of preventing offending and re-offending.

Intake and Assessments: Hui-ā-whānau

We are currently implementing a new intake and assessment model. This model aims to provide a strengthened assessment and decision-making practice, aligning with the investigative obligations under section 17 of the Act, from the point where we receive a report of concern, through to forming a belief that a child is in need of care and protection and holding a Family Group Conference.

We have developed policies and practices that seek to engage with whānau early, including for example, the establishment of hui-a-whānau at this stage. Hui-a-whānau enables the exploration of the needs, strengths, risks, vulnerabilities and protective factors for tamariki and enables whānau to start to address these concerns. They are initiated by social workers and facilitated by either whānau themselves or a Māori practitioner (subject to whānau agreement) to engage whānau as early as possible.

It also provides a means to share concerns with the whānau as they are emerging, and to mobilise support from within the family to keep tamariki safe and improve their

wellbeing. We can help whānau connect with services and get the support they need to keep tamariki safe without the need for further intervention by us. This could include connecting whānau to iwi and Māori services or other NGOs.

Since 2019, we have changed our policies and practices to complete a more in-depth assessment of the full range of needs of tamariki and whānau. This assessment uses both Gateway Assessment information, and specialist assessments to complete a full Tuituia report while continuing to engage tamariki and whānau.

Care and Protection Resource Panels

Care and Protection Resource Panels (CPRP) provide external advice and guidance to social workers undertaking their responsibilities under the Act. Social workers are required to consult with these panels as soon as possible after having commenced an investigation. Family Group Conference co-ordinators are also required to consult with the panel when they receive a referral. When these panels effectively represent local communities, particularly iwi and Māori and the broader child wellbeing sector, they can provide a useful professional challenge to social workers' thinking and open up alternative strategies or solutions to address tamariki safety.

Hui-ā-Whānau ensures safety for mokopuna

Whānau were empowered to take action during the COVID-19 lockdown to keep a newborn baby safe following intensive support by the Papanui Site in Ōtautahi.

Building trust

The site became involved with the whānau during lockdown because the mother, who has a long history of drug addiction and mental health issues, was pregnant and due to give birth.

The maternal side of the family engaged well with the social worker, Wendy Hardinge, however the father didn't trust Oranga Tamariki because of his experiences with Child, Youth & Family.

Kairaranga-ā-whānau, Fia Masani, was able to reassure him about the positive change within Oranga Tamariki and encouraged him and his whānau to attend a Hui-ā-whānau.

"I told him his voice is valued and we want to hear what he has to say. I heard him take a sigh of relief over the phone and by the end of the call we had also made our own iwi connection," Fia says.

"I later heard from a community worker that they'd noticed the father's attitude shift because of my phone call with him and he was less stressed and more confident to engage with us."

A pathway led by whānau, monitored by whānau

Wendy and Fia worked together to prepare and facilitate the Hui-ā-Whānau over the phone. Fia says it was difficult with heated kōrero at times however an agreement was made which addressed the needs of the newborn baby and the mother.

"There has since been a rebuilding of a family relationship that had been impacted as a result of drug addiction issues," Fia says.

"Both whānau are working together to give their new taonga that important start to life in a nurturing environment. The pathway is whānau-led and whānau monitored and Oranga Tamariki has no further involvement."

In her role as Kairaranga-ā-whānau, Fia is focused on continuing to support transformational changes like this for whānau in her community.

"I joined Oranga Tamariki because I heard there is a commitment to working differently to help achieve better outcomes for tamariki and whānau Māori. Building good relationships between Kairaranga-ā-whānau and staff across all sites will be key to this vision."

Recognising other key contributors

Fia and Wendy acknowledge their leadership team for their contributions in numerous consultations to balance the safety, best interests and wellbeing for tamariki.

They also acknowledge their colleagues for supporting countless attempts to visit and engage with whānau, and other professionals across the social, health and education sectors who are an integral part of the work of Oranga Tamariki.



95% of tamariki Māori said that the adults they live with now accept them for who they are (68% said 'yes, definitely')

Grievance Panels

We have nine panels across the country for care and protection and youth justice facilities. A grievance panel for each residence is appointed by the Minister for Children to provide an independent view of grievances lodged by young people as part of a grievance procedure operating in that residence.

Each panel consists of three independent representatives who support the grievance process in a residence. Each panel must include a member from the area who is tangata whenua. This tangata whenua member is nominated for appointment by local mana whenua.

Each panel has three key roles in relation to the grievance procedure at the residence:

- independent monitoring
- investigation
- reporting.

The specific duties of the tangata whenua member include:

- provision of a local iwi and te ao Māori perspective and advice to the panel in relation to grievance matters
- maintain communication with tangata whenua representatives on the other panels
- represent and have the mandate of mana whenua.

We are about to commence work on how tangata whenua members can improve the process for tamariki and rangatahi Māori including the development of best practice guidelines for how the grievance process can be used through a section 7AA lens.



87% of tamariki Māori said they have somewhere they feel they belong (58% said 'yes, definitely') 97% of tamariki Māori said they have people in their life who love them no matter what (77% said 'yes, definitely')

What we're measuring

Measure	% of tamariki Māori aged 10-17 who feel they have a say in important decisions about their life	
	FY 18/19	FY 19/20
	-	79%

In the recent Children's Experience Survey, 79% of tamariki Māori respondents aged

10-17 reported that they felt they had a say in important decisions about their life (32% 'all of the time'; 47% 'most of the time') while 4% reported that they never had a say.

Mana Tamaiti Objective 2: Preventing entry into care or custody

We will support, strengthen and assist whānau Māori to care for their tamaiti or tamariki to prevent the need for their removal from home into Care or a Youth Justice response.

Family Group Conferences

We have strengthened our existing practice for Family Group Conferences (FGCs) with some being led by iwi and Māori organisations. With these conferences, we make the referral, provide information and resource the plan. However, engagement, facilitation, whānau support and plan development are entirely iwi and Māori led.

An evaluation undertaken in collaboration with iwi identified that an iwi and Māori-led process contributed to:

- an improved whānau experience
- greater participation by wider whānau (and hapū and iwi)
- a deeper exploration of concerns and strengths
- more detailed and responsive plans.

"Thank you all for today. The FGC was well organised and the overall "mauri" felt good, which was reflective of whānau being able to make a well informed and realistic plan. I was impressed with the dual facilitation (Iwi/OT), I have not seen this before and I do think it made a difference for this whānau."

-Tauawhi Tairāwhiti Men's Centre

Ngāti Porou became the first iwi in the country to facilitate FGCs for their young people who had offended.

Traditionally FGCs are organised by either a youth justice co-ordinator or Oranga Tamariki social workers. At Youth Justice FGCs, whānau come together to support a young person to establish a plan to help reduce the young person's re-offending. The aim of undertaking FGCs in the youth justice sphere is for the young person to take responsibility for their actions and make lasting and positive changes.

Iwi and Māori-led FGCs bring a te ao Māori lens and ensure rangatahi are supported by their whānau and iwi to make positive changes to their lives. Iwi have also taken the lead in the facilitation of Care and Protection FGCs, with Rangitāne ki Wairarapa delivering these in the Wairarapa and Tararua districts. We also provide funding for a FGC co-ordinator through the Whakaatu Whanaunga Trust, based in Opotiki.

Te Oranganui is based in Whanganui and coordinates iwi and Māori-based FGCs for Whanganui whānau via the Tapestry of Truth programme. We provide funding for this programme and for the FGC co-ordinator.

The Tapestry of Truth programme is a Whānau Ora initiative co-designed by Te Oranganui and rangatahi who are on the verge of social and educational exclusion. The program is facilitated by dedicated Rangatahi Kaiārahi who provide specialised support and mentoring to rangatahi aged 12 to 24 years, as well as providing a whānau-centred approach to the health and wellbeing of rangatahi.

This includes a focus on re-engaging rangatahi in education and to prevent offending. So far only one of the rangatahi involved in the programme has come to our attention for offending and all rangatahi have been re-engaged in education.

Rangatahi and their whānau (as well as our staff) are encouraged to engage with Te Oranganui Rongoa Clinic where they access mirimiri at no cost.

Korimako Legal training

Oranga Tamariki has partnered with Te Kopu Education and Research Limited to deliver the 'Te Korimako' legal education programme to iwi and Māori social service organisations who support vulnerable whānau around the country. The purpose of the training is to provide information and tools that can be used to assist whānau, hāpu and iwi who come to the attention of Oranga Tamariki and the Family Court. The education is designed to ensure that, wherever possible, tamariki Māori remain in the care of their own whānau, hapū and iwi.

Early Intervention

Approximately 95,000 children, young people and their families have multiple, often complex needs, over 60% of whom are Māori.²²

For these tamariki and rangatahi to achieve the outcomes of the Child Youth Wellbeing Strategy and section 7AA, there is a need for a specific focus on:

- offering early support to lift the wellbeing of families and whānau
- extending whānau-centred approaches to improve child and youth wellbeing
- reducing the number of Māori children and young people who come to the attention of Oranga Tamariki.

Early intervention provides an opportunity for a whānau-centred, iwi and community-led approach. We are working with a number of iwi and Māori organisations such as the Whānau Ora Commissioning Agency at three interconnected levels:

- prototyping whānau planning approaches to meet the needs and aspirations of whānau with children, and by doing so identify the strengths, gaps and weaknesses of existing early interventions at a whānau level
- supporting iwi and communities to lead local planning processes that shape how and when early interventions are delivered, coordinated, and respond to local needs
- joining up across government to both pool information, data, and resources to support the whānau and community-led approaches and respond to the local needs of children, young people, whānau and communities, and learn from these approaches in ways that drive strategic system-level changes to policy and service settings.

To build the evidence base and inform the prototyping and planning work, we are conducting research and evaluation to better understand the impacts of three specified early intervention services and models we currently invest in: Family Start, Strengthening Families; and Social Workers in Schools. A synthesis report to identify common themes is due in late 2020.

We are also focused on supporting iwi and communities to shape how and when whānau-led prototypes and community planning approaches are delivered, coordinated and respond to local needs. We plan to report back on our progress in 12 months time.

Pāpā Tū, Tamati Ora, Uawa Sports Club

Oranga Tamariki is working with Kiko Solutions on a whānau Māori-led initiative Pāpā Tū, Tamaiti Ora in Uawa. This initiative supports dads to strengthen their support network and realise their value to their tamariki and community.

Hoani Waititi Marae

Oranga Tamariki is co-designing, in partnership with Hoani Waititi Marae, a marae-based programme that aims to facilitate transformational change in the lives of rangatahi and their whānau involved in the youth justice system to improve their wellbeing (as defined by them), and supports them in decision-making that promotes a positive life pathway.

This programme will be predominantly designed by Hoani Waititi Marae with Oranga Tamariki. We anticipate rolling-out the pilot in 2020.

²² This figure is an estimate from the Children's Wellbeing Model (0-17 years), June 2018. This model uses data for the Integrated Data Infrastructure (the IDI), the Stats NZ research database.

Co-location

Our site in Rotorua has a long standing working relationship with Maatua Whāngai, a marae-based social service provider that delivers iwi and community social services. Working together, Maatua Whāngai provide Oranga Tamariki with a supported bail programme and mentoring for rangatahi Māori who are going through, or have gone through, ngā 'Kōti Rangatahi' (also called a Rangatahi Court, a form of the Youth Court that integrates tikanga Māori into the court process, in a marae setting).²³

In addition to Te Kooti Rangatahi, Maatua Whāngai welcome and host a range of community groups who provide different services to their community including Whānau Ora, Te Reo Māori classes, budgeting programmes, driver training programmes and introduction to policing studies.

In 2019, we were given the opportunity to co-locate and move into an office on the marae. Recognising the opportunity to build on the relationship with Maatua Whāngai and collaborate with a host of other social services, we took up the opportunity.

The change in location has allowed us to make better connections for rangatahi and their whānau with other services and partners who can support them, hold hui-ā-whānau and FGCs in a culturally safe space and provide programmes for young women we have worked with. It has also meant that rangatahi are able to spend time learning about tikanga and kawa of the marae, and build cultural and whakapapa connections.

We will continue collaborating with Maatua Whāngai to expand on ways we can support rangatahi and their whānau.

Intensive Intervention

We are developing a new intensive intervention service in partnership with iwi and Māori organisations. This service aims to work more intensely with whānau so their tamariki can safely remain at home.

The intensive intervention work is split broadly into two areas:

- small start-ups that we can learn from and expand on
- major collaborative design projects that involve the design and implementation of large scale intensive whānau support services.

Our small start-ups are now supporting around 340 families across the country. Indicative results from these areas are positive. However, we need to carry out a more detailed evaluation to ensure that positive outcomes are being sustained. We are now planning to expand some of these start-ups so that more families get the support they need to achieve their goals and stay together.

Our collaborative design projects are underway in four communities where we have partnered with iwi and Māori to design and implement the intensive intervention function. This means that the approach and models will differ based on the strengths and nature of each community and partner.

- Tokoroa – Iwi-led model by Ngāti Raukawa
- Christchurch East – Partnered with Ngāi Tahu
- Horowhenua – Partnered with Muaūpoko
- Otahuhu – Partnered with Kahui Arahi.

We are at differing stages of the collaborative design process with each partner and will see some services being made available later this year. We will be entering collaborative design discussions in other areas in the coming 12 months.

Ohomairangi Trust

Oranga Tamariki is supporting Ohomairangi Trust to work alongside parents and whānau who have had one or more tamariki removed from their care long-term. This has supported whānau Māori and caregivers to navigate the complexities of reconnecting with whānau and whakapapa and reflecting on areas of their own needs regarding resilience and skill building. The Ohomairangi Trust have provided a trusted space for tamariki to connect with their parents and whānau safely, and have gone further to support pregnant women expecting subsequent babies to retain their babies in their care via safety plans involving Oranga Tamariki social workers, lawyers, psycho-educational social service providers, health services (midwives and mental health workers).

²³ For more information on the services Matua Whangai provide see here: <https://maatuawhangai.weebly.com/youth-services.html>

Programmes (Youth Justice)

Oranga Rangatahi

In Huntly, we have been working with a range of agencies and community groups to engage with local rangatahi and guide them away from offending, to give them hope and a pathway to achieve their aspirations.²⁴

A group of 20 young people were assessed as having a high risk of offending yet they had no formal previous involvement with Youth Justice. 90% of these rangatahi are Māori and whakapapa to Waikato marae.

We worked with their whānau to develop a whānau-led plan for each rangatahi. In this situation the voice of rangatahi was paramount when considering how we addressed their needs. One of the main priorities for the programme was to re-engage all rangatahi into an appropriate education programme, this priority was achieved. Since the programme started 77.5% of young people have not been charged with offending of any kind.

In late 2019, we entered into a new partnership with Te Pou Oranga o Whakatōhea, an iwi social service, to establish an Oranga Rangatahi programme in Ōpōtiki. The partnership with Te Pou Oranga o Whakatōhea provides funding for two Youth Workers employed by Whakatōhea. We have also employed a social worker, located permanently with the iwi, to work alongside the Youth Workers in delivering the programme.

We are exploring a similar arrangement with iwi in Horowhenua to establish a third Oranga Rangatahi programme in Levin.

Iwi and Māori-based remand services

Mahuru

Launched in October 2018 for taitamariki of Ngāpuhi descent placed on remand, Mahuru was co-designed by Ngāpuhi Iwi Social Services and Oranga Tamariki and is the first-of-its-kind in the world.

Mahuru provides specialist one-to-one care with well-functioning whānau to expose tamariki and rangatahi to what it might be like to belong to a loving whānau, to have structure and routines in their lives, and to inspire them to want more of that after sentencing.

There are two parts to the Mahuru service. One being the one-to-one placement with Ngāpuhi kaimanaaki who have volunteered to provide a safe, loving home for taitamariki for up to four-to-six weeks while they are on remand. The second major part is to immerse the taitamariki in mana-enhancing activities which involve a tikanga-Māori day program where they are supervised by two experienced mentors to achieve the goals as negotiated in their individual plans.

So far, 28 young people have been remanded to Mahuru since it opened. The youngest person was 14-years-old and the oldest was 17-years-old.

“The kaupapa of Mahuru is significant for our mokopuna simply because it allows them to remain within Te Whare Tapu o Ngāpuhi. The collaboration and the partnership, we have allowed that to happen. It allows taitamariki to learn about themselves, it gives them a connection to what they are familiar with and to work with people of Ngāpuhi descent”

**Oranga Tamariki Youth Justice Manager,
Te Tai Tokerau**

Te Whare Pūmau Mana

Te Whare Pūmau Mana, delivered by Te Ikaroa Rangatahi Support Service (supported by Ngāti Kahungunu) provides community-based remand placements to rangatahi within the rohe of Ngāti Kahungunu ki Heretaunga.

We approached Te Ikaroa Rangatahi Support Service in 2018 to design a service that best meets the needs of their rangatahi, their whānau and their communities and keeps rangatahi within their rohe while on remand.

Opened in December 2019, Te Whare Pūmau Mana enables:

- Rangatahi to remain close to their community
- Whānau to remain connected to their rangatahi, with physical visits made easier
- Rangatahi and whānau to engage and form new relationships with a strong support system that will continue to support them after the rangatahi leave custody of Te Whare Pūmau Mana

²⁴ Oranga Rangatahi is a collaborative approach between Oranga Tamariki, iwi, Huntly College, NZ Police, Ministry of Education and Waikato DHB.

- A Māori led safe and effective option for remanding rangatahi in custody
- Oranga Tamariki to provide assurance to the community that there are safe custodial places, when remand is required, within their rohe and for their rangatahi.

Whakatū Marae

We approached Whakatū Marae Incorporated (Whakatū Marae) to co-design a service and delivery model for remand. This can be adapted for the initial delivery of a community bail care home service until a suitable property can be found. Six of the eight Te Tau Ihu Iwi, from the Nelson-Marlborough region, are represented on the board of Whakatū Marae. They are Ngāti Koata, Ngāti Kuia, Te Runanga o Toarangatira, Ngāti Rarua, Ngāti Tama and Te Ati awa.

Whakatū Marae have designed a unique service delivery model, named Whare Tiaki, that includes youth navigators to support a mātauranga Māori-based day programme, and increases whānau engagement through a part-time whānau-focussed social worker.

Expected outcomes for rangatahi Māori (and their whānau) from an increased range of locally available community-based bail and remand placements include:

- Being connected to their communities
- Maintaining contact with whānau and having regular opportunities to maintain family relationships
- Being placed in an environment that best meets their personal characteristics and needs
- Having their health and education needs assessed.

On Wednesday 1 July 2020 Whakatū Marae welcomed 18 new kaimahi who will work as part of the Whare Tiaki service, or who will fill other positions left vacant through existing kaimahi transferring to work in the new service.

Waihōpai Rūnaka Incorporated

We have co-designed, with Waihōpai Rūnaka Incorporated (Waihōpai Incorporated) and the Pact Group, a service and delivery model for remand. This can be adapted for the initial delivery of a community bail care home service once a suitable property is found.²⁵

The involvement of Waihōpai Incorporated means the delivery of a 'for Māori, by Māori' service and to support the aspirations of Waihōpai Rūnaka for tamariki and rangatahi Māori.

Te Rūnanga o Ngāi Tahu have an overarching strategic focus on developing the capacity of their 18 papatipu rūnaka. The opportunity for Waihōpai Incorporated to train and develop at least five staff members (including two full-time youth workers and three part-time staff) to work in Youth Justice increases the professional and service delivery capacity of the rūnaka, and is a tangible way to give effect to section 7AA.

We are contracting Waihōpai Incorporated to deliver the day programme and cultural support for a community remand care home service in Invercargill. Growing the capacity of Waihōpai Incorporated to deliver youth justice services allows Waihōpai Rūnaka, as mana whenua of Invercargill, to exercise greater tino rangatiratanga with regard to supporting rangatahi Māori in their takiwā who enter the youth justice system.

Waihōpai Incorporated will deliver a mātauranga Māori based day programme on weekdays and in the school holidays, and will also provide cultural support, which will work across both the residential and day programme components of the service.

Expected outcomes for rangatahi Māori (and their whānau) from an increased range of locally available community-based bail and remand placements include:

- Being connected to their communities
- Maintaining contact with whānau and having regular opportunities to maintain family relationships
- Being placed in an environment that best meets their personal characteristics and needs
- Having their health and education needs assessed.

²⁵ Waihōpai Rūnaka holds mana whenua in the Invercargill area and is recognised as one of the 18 papatipu rūnaka that are part of the Kai Tahu iwi. Waihōpai Incorporated is a legal entity formed by Waihōpai Rūnaka in 1994.

The Pact Group has extensive experience in establishing and delivering community based residential services, and Waihōpai Incorporated has proven experience in delivering kaupapa Māori day programmes for young people, including for those in the Youth Justice system.

On 7 July 2020 Waihōpai Incorporated received a Letter of Offer for funding over two financial years, from 1 July 2020 to 30 June 2022, to deliver a day programme for a community bail care home service. This will transition to remand when a suitable property for the residential component of the service is found. Discussions are underway with the Invercargill City Council.

Contracts are expected to be in place with both the Pact Group and Waihōpai Incorporated, and the service operational, by September 2020.

What we're measuring

Measure	% of total investment funding early and intensive interventions by provider category	
	FY 18/19	FY 19/20
% Iwi/Māori	28.3%	29.4%
\$ Iwi/Māori	\$43m	\$49m
Other	\$109m	\$117m

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

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

New Builds Engagement Approach

We have received approval to construct 16 new five-bedroom, purpose-built Youth Justice homes in communities across the country. Where there is a requirement for a Youth Justice placement as a result of offending, we are developing services to keep young people supported within their communities and connected to their whānau.

From construction of the homes, to design and delivery of the Youth Justice programmes and services, we want to partner differently, and with integrity, with mana whenua, hapū, iwi and Māori organisations, weaving the Treaty of Waitangi (Tiriti o Waitangi) and our section 7AA commitments throughout.

The New Builds Programme is in its early stages of development and we are focusing first on engaging and building relationships with mana whenua, hapū, iwi and Māori

organisations before the work begins, recognising that every partner we engage with will be different.

Aspects of this approach include:

- Seeking to partner with mana whenua, hapū and iwi on the acquisition of land for any New Build, collaborating to determine site selection criteria and approaching local government for planning purposes together
- Giving primacy to and partnering with mana whenua, iwi, hapū and Māori organisations throughout service design and delivery as the new builds are developed
- Developing an evaluation approach that values and incorporates non-western world views and sources of evidence to reflect our partner's interests when defining 'success' and outcomes
- Working to identify a procurement approach and partnering mechanism that places the Crown and Partners on equal footing and reflects true partnership (not a fee-for-service contract)
- Engaging mana ki te mana and kanohi ki te kanohi with potential partners and understanding the tikanga and history of any partner we intend to engage with, including past interactions with Oranga Tamariki.

What we're measuring

Measure	% of tamariki Māori in an out of home placement for more than three months, who are placed with whānau	
	FY 18/19	FY 19/20
	-	74.4%
Measure	% of tamariki Māori in an out of home placement for more than three months, who are placed with Māori caregivers	
	FY 18/19	FY 19/20
	-	8.6%

The intent of this measure is to better understand where tamariki Māori are being placed into care and how well we are performing in keeping tamariki Māori in out of home placements with whānau or Māori caregivers. We are giving preference to whānau placements, however where this is not possible, we are placing tamariki with Māori caregivers.

Mana Tamaiti Objective 4: Supporting identity and belonging

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

National Care Standards

The National Care Standards came into effect on 1 July 2019 and set out the standard of care every tamaiti and rangatahi needs to do and be well, and the support all caregivers can expect to receive when they open their homes to tamariki.

The standards are made up of six parts. Taken as a whole, the standards specify and send a strong signal about what's required of caregivers across a range of domains directly linked to section 7AA. One example is in part 2 of the standards: meeting the needs of children in care. This part requires Oranga Tamariki to support, establish and maintain whānau connections and support the cultural and identity needs of tamariki Māori.

We have been focused on developing 'All About Me' plans for tamariki that capture information such as iwi affiliations and aspirations from the perspective of tamariki and whānau. This will better enable us, caregivers, whānau, hapū, iwi and other partners to support the cultural, identity and connection needs of tamariki Māori. 99.3% of tamariki Māori who should have a plan, do.

Tikanga Wananga - Tuwharetoa Ki Kawerau Health, Education and Social Services

Tuwharetoa ki kawerau health, education and social services are supported by Oranga Tamariki to run tikanga wananga for rangatahi Māori who have offended.

The tikanga wananga takes a restorative approach that focuses on using the strengths and aspirations of rangatahi to engage them in learning about Māori philosophy, values and practices. This kaupapa aims to increase their interest in engaging with their cultural interventions to reduce the likelihood of offending and reoffending. As of this year, they have expanded this kaupapa to include rangatahi who are assessed as at risk of offending but have not yet offended. Up to 40 rangatahi Māori attend across 4 cohorts in a year.

Trauma training and support for caregivers

Mātua Kautia te Tamaiti ("One child, many parents") is one of six pilot programmes delivered during 2019 to provide greater support for caregivers. It addressed the need for specialised training to support caregivers in dealing with tamariki who have experienced trauma. Combining group sessions, coaching, peer support and online training, it is based on a mātauranga Māori bi-cultural approach, with the focus on restoring the mana of tamariki in care. The responses have been positive, with carers, both kin and non-kin, learning new skills to support tamariki and form connections with each other. These programmes were developed in direct response to feedback received from caregivers that they needed more support and training to know how best to meet the needs of tamariki in their care.

Case study: The National Care Standards at work

A sibling group of brothers have been in care for 7 years and in the same placement for 6.5 years. This is their permanent placement and COCA orders have been discussed with the caregiver, but to date no application has been made. The placement is not a whānau placement, but the caregivers are from the same iwi as the boys, so they share whakapapa. Contact with their parents has been sporadic, but with the allocation of a new social worker, serious work has begun to re-connect the boys with their parents and respective whānau.

When the new social worker was allocated this case, she used tikanga Māori to construct her social work plan. She started with ensuring that the whakapapa details of the tamariki were correct. She used her own knowledge and contacts to verify the recorded affiliations, and some adjustment was needed to the demographics. Next steps were to track down the boys' parents and begin a process with them to start a connection process. During this she worked beside the caregiver to ensure they were included and felt secure in the process.

The boys' first language is te reo Māori, as is the caregiver's, and the social worker's interactions with the boys and their caregivers are in te reo Māori. All the visits to child case-notes are written in te reo Māori. The process of connection is a priority for the social worker and with the support of the caregivers she is working on increasing the frequency of contact for the boys with their mother and their half siblings. It is proving more difficult to include the paternal whānau but that is next on the list. The social worker has identified the maternal marae and is planning on making contact, with a view to taking the boys and their caregivers for a visit.

The social worker was allocated this case 4 months ago, so it is early days, although she has made great progress already. The immediate impact for the children and caregivers is that they can converse with the social worker in their first language. This has enormous benefits and opens doors in te ao Māori. The social worker has taken a gentle approach to introducing the children to the idea of meeting and connecting with their whānau. The process has started with SKYPE calls to their mother and half sibling. The engagement with the caregiver has given the children confidence that it is a whole of family approach which supports and maintains their stability.

Family Functional Therapy

Pae Whakatupuranga

We are at the start of year 2 of a 3-year cross government pilot involving Police, Corrections, Youth Horizons, and Family Functional Therapy LLC (model developers). The aim of this pilot is to break the intergenerational cycles of justice involvement and improve the wellbeing of rangatahi and whānau. This adaptation of Family Functional Therapy has been strongly underpinned with Māori and Pasifika cultural frameworks.

Whaitake Whakaoranga Whānau is the Māori cultural framework that was initially developed by Kaumātua Pita Te Ngaru et. al., endorsed by Waikato-Tainui, and has been incorporated into service delivery through robust therapist training and supervision. We have invested significantly into the inclusion of Māori cultural expertise and therapist training for this service.

We are exploring the establishment of another Family Functional Therapy programme with Ngāpuhi Iwi Social Services.

Mana Taiohi – Te Tihi iwi alliance

Mana Taiohi is a programme designed by Te Tihi iwi alliance and Oranga Tamariki. It aims to empower rangatahi and their whānau to explore and understand their culture and identity. Initially this kaupapa was focused on tikanga but after co-design with rangatahi and whānau, rangatahi indicated their interest and needs in better understanding their identity and te ao Māori.

The delivery of this initiative is underway during the school holidays and will be supported by a number of stakeholders using a collective impact approach.

What we're measuring

Measure	% of tamariki Māori who have identified an iwi affiliation	
	FY 18/19	FY 19/20
	-	84%

This measure provides a baseline for Oranga Tamariki. We will seek to improve the number of tamariki Māori with an iwi affiliation over time.

Measure	% of tamariki Māori aged 10-17 who are in touch with their birth whānau as much as they want to be	
	FY 18/19	FY 19/20
	-	71%
Measure	% of tamariki Māori aged 10-17 who know their whakapapa	
	FY 18/19	FY 19/20
	-	59%
Measure	% of tamariki Māori aged 10-17 who have the opportunity to learn about their culture	
	FY 18/19	FY 19/20
	-	80%

In the recent Children's Experience Survey:

- 71% of tamariki Māori respondents aged 10-17 reported that they felt they are able to keep in touch with their whānau as much as they wanted to (47% 'yes, definitely'; 25% 'yes, I think so'), whereas 5% said that they did not at all get to keep in touch, and 4% reported that they did not want to keep in touch with their birth whānau/family.
- 59% of tamariki Māori respondents aged 10-17 reported that they had knowledge of their ancestry (whakapapa) (29% 'yes, definitely'; 30% 'yes, I think so'). Only 2% of tamariki Māori respondents had little awareness about whakapapa, answering that they did not know what whakapapa meant, while 11% reported that they did not know their ancestry (whakapapa) at all.

- 80% of tamariki Māori respondents aged 10-17 participants reported that they were provided with an opportunity to learn about their culture (48% 'yes, definitely'; 31% 'yes, I think so'). 5% responded as not having had an opportunity to learn about their culture at all.

What is the Children's Experience Survey discussed in these measures?

The Children's Experience Survey ('the survey') is a new annual survey designed to collect population-level, representative data about the experiences of children and young people in the custody of the Oranga Tamariki Chief Executive. The survey focuses on experiences that children and young people in care said they value, and which support them to thrive.

The survey collects children and young people's views about how they are doing and uses the information to identify support and system improvements. As the survey is annual, we will also be able to track changes over time in children and young people's collective experiences. In its first year of implementation, the survey will be rolled out regionally, with two to five Oranga Tamariki regions participating in each survey wave.

This report describes the findings from 9 out of twelve regions, with data collected between March and December 2019. Children and young people in those regions were offered the chance to voluntarily participate in the survey if they were aged 10 to 17 years (or had turned 18 since 31 January 2019) and were in the Care and Protection custody of the Oranga Tamariki Chief Executive for at least 30 days. Considerable effort was made to offer the survey to as many children and young people as possible who met the inclusion criteria.

For the measures reported here, tamariki self-identify their ethnicity. All participants who select "Māori" from the options are classified as Māori, including those who identify with other ethnicities. Tamariki Māori who are not represented in these answers include children who are under another care order, children under 10 years old and those who chose not to take part in the survey. More data from this report will be included in the Oranga Tamariki Departmental Annual Report, for release later this year.

Mana Tamaiti Objective 5: Leaving care or custody

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

Kaupapa Māori homes in action

Kaupapa Māori homes are care homes supporting tamariki and rangatahi in our care and protection within a kaupapa Māori setting.

The aim of the Whāngarei Kaupapa Māori transition home is to establish life-long relationships with the goal to return tamariki to their whānau. Corralee and David are the caregivers in the home, who work with the whānau unit to provide each tamariki with a voice. The couple work in collaboration with social workers, whānau and community organisations to ensure the right support network is identified and implemented throughout the process. The couple have worked with more than 70 whānau and their approach has seen many of their tamariki successfully return to whānau. Corralee and David provide on-going support to whānau once tamariki return home, with follow up visits and hui to address any challenges they may face.

Transition Support Service

The Transition Support Service was designed with input from over 1000 key stakeholders, including care-experienced young adults and rangatahi, whānau, caregivers, social workers, iwi and Māori providers and NGOs. A human-centred design approach enabled us to gain a rich understanding of the lived experience, to understand the perspective of the end-user and those that would help bring about improving wellbeing outcomes for rangatahi as they transition from care to adulthood.

- Te Roopu Awhina and Ngati Kahu supported with rangatahi co-design workshops and a range of iwi and Māori providers took part in workshops across the country.
- The foundational Transition Support Service has been established in partnership with 56 community providers, including iwi and Māori providers. These partners are currently contracted to employ 78.5 FTE transition workers to provide relationship-based support to rangatahi as they transition to adulthood. A total of 47 supported accommodation placements help to provide a more gradual transition from fully supported care to independent living. Transition workers support rangatahi to prepare for transition, respond to their needs, give them the life skills to thrive as an adult and build connection to community and culture.
- As part of the service expansion over the next 12 months we will continue to build our partnerships with iwi and Māori organisations. Around 60% of eligible rangatahi are Māori and it's vital that they are able to connect to our providers and that we are able to make available a culturally responsive service.

At a regional level we will continue to:

- Meet with iwi and Māori providers to ensure they are aware of this opportunity by discussing the service with them and outlining what the service is trying to achieve for rangatahi
- Establishing areas of interested in the service, in either service delivery or governance level and establishing what we need to do to make this happen
- Providing support to build capability such as funding to achieve accreditation or through training.

As an example, in Auckland, we are co-designing a kaupapa Māori commissioning approach with iwi and Māori providers to support the procurement of kaupapa Māori transition services across the greater Auckland region.

As part of an approach to capability building in the next 12 months, we are continuing discussions to utilise the Tōu Ake Mana framework, a set of practice orientations identified in the Pathways to Resilience and Youth Transitions Research (Massey University) that lead to better outcomes when working with rangatahi Māori who need the most support. This will provide a culturally appropriate base to support the development of mana-enhancing practice when supporting rangatahi Māori to transition to adulthood.

What we're measuring

Measure	% of young people referred to Transition Support Services that are rangatahi Māori	
	FY 18/19	FY 19/20
	-	60.5%

Leaving care or custody is a significant life transition for many rangatahi Māori. Having the right skills, tools and resources available to equip and prepare rangatahi Māori transitions will support their ability to thrive as independent young adults. Improving their access to government and community support and enabling enduring healthy relationships with other trusted adults will give rangatahi Māori the skills and tools needed to grow and develop as adults. Our Transition Support Service, established in 2018, assists the young people we work with to make this happen as smoothly as possible.

During the FY 19/20 Rangatahi Māori made up 60.5% of all referrals made for support from Transition Support Services

Measure	% of tamariki Māori referred to/for another Youth Justice FGC in the 6 months following release	
	FY 18/19	FY 19/20
	-	63%

The first six months following release from a Youth Justice residence is the most critical in a young offender's transition back into the community. Ensuring they have access to culturally appropriate and effective Youth Justice services are vital to ensure their successful re-entry and integration back into society. Rangatahi Māori are particularly at risk to referral to a Youth Justice Family Group Conference in the 6 months following release.

Over the past two years we have seen a 14% increase in the number of referrals to Youth Justice Family Group Conferences for young people discharged from a residence within 6 months of release. A key focus for Oranga Tamariki will be on addressing this issue as part of our broader Youth Justice response.

Measuring the impact of what we've done Te ine i te pānga o ā mātau mahi



Measuring the impact of what we've done

Identifying and measuring disparities and disproportionality across the care and protection system (the system) will help determine the impacts we are making for tamariki and whānau Māori.

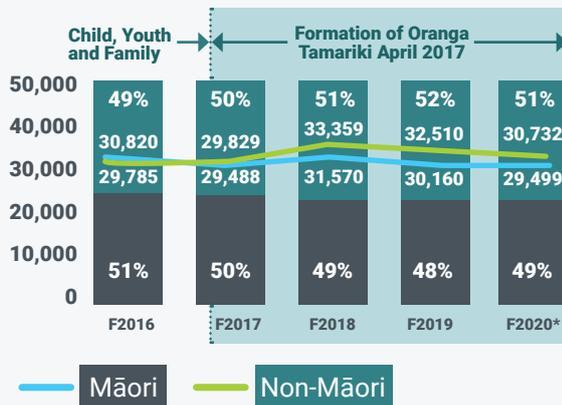
Provided below are some of the impacts observed so far across the system since the establishment of Oranga Tamariki in 2017, including the first nine months since section 7AA of the Oranga Tamariki act 1989 came into effect (July 2019-March 2020). We will include the full data set ending 30 June 2020 as part of the departmental Annual Report due in September 2020. From 2021 onwards, to ensure we provide the fullest possible picture on our efforts to improve outcomes for tamariki Māori, we will report annually in October.

These disparities and the mana tamaiti objectives provide a baseline upon which we aim to build and improve in the coming years.

Disparities at each point in the Care and Protection System

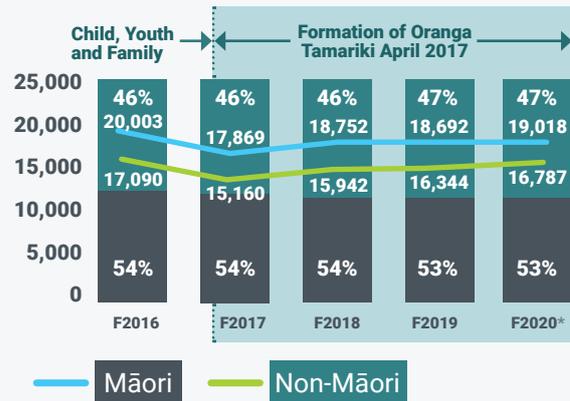
The data below highlights the number of unique tamariki involved in each step of the care and protection pathway, and the ratio of tamariki Māori/non-Māori. The data covers five years up to March 2020.

Distinct Reports of Concern



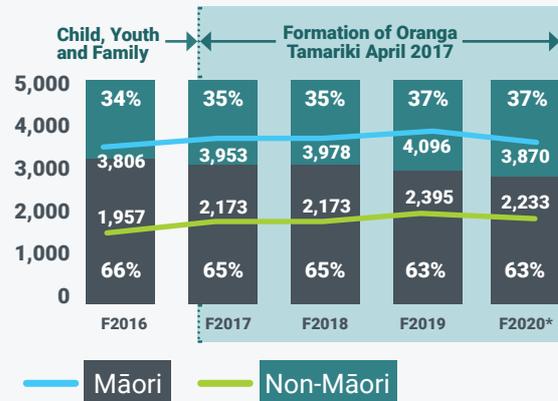
Over the last five years, the ratio of Māori to non-Māori reports received has remained approximately 50/50. In the year to March 2020, 29,499 tamariki Māori were reported compared with 30,732 non-Māori children. The disproportional number of reports received for tamariki Māori contributes significantly to the disparity seen across the following decision points in the Care and Protection pathway.

Distinct Referrals for Assessment



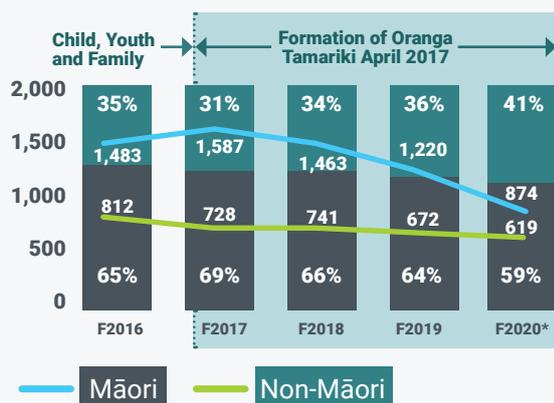
The number of tamariki referred for further assessment has varied slightly over the last five years but has generally been rising for both tamariki Māori and non-Māori. The proportion split of referrals for assessment has remained relatively steady. More tamariki Māori have consistently been referred for further assessment than non-Māori children. In the year to March 2020, 19,018 tamariki Māori were referred for further assessment, compared with 16,787 non-Māori children.

Distinct Family Group Conferences



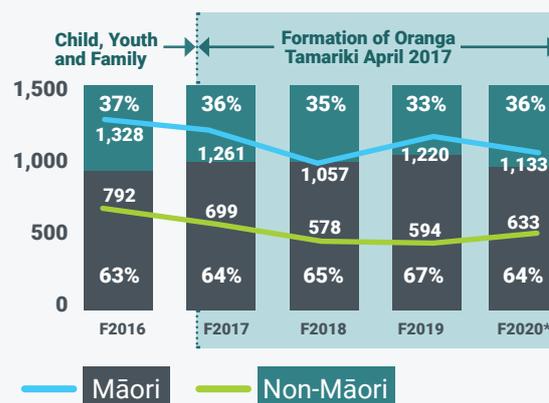
This decision point has the biggest disparity with the convening of significantly more FGCs for tamariki Māori (than non-Māori). As a proportion, the percentage of FGCs being completed for tamariki Māori has begun to decrease in the past two years. In the year to March 2020, 3,870 tamariki Māori had an FGC, compared with 2,233 non-Māori children.

Distinct Entries to Care



In all years, tamariki Māori accounted for more than half of all tamariki entering care. The number of tamariki entering care is consistently higher than for non-Māori. However, the number of tamariki Māori entering care in the year to March 2020 was lower than any of the previous five years. There has also been an ongoing decline in the number of tamariki Māori entering care since Oranga Tamariki was established. In the 12 months to March 2020, 874 tamariki Māori entered care compared with 1,220 in F2019. The decrease in children entering care is larger for tamariki Māori than non-Māori children.

Distinct Exits from Care



In all years, tamariki Māori accounted for more than half of children exiting care, with their share somewhat increasing over time. In order for the total number of tamariki in care to reduce, exits need to be higher than entries, so while care entries have decreased quite sharply, over the last few years for tamariki Māori we are seeing few tamariki Māori leaving care. In the year to March 2020, 1,133 tamariki Māori exited care, compared with 633 non-Māori tamariki.

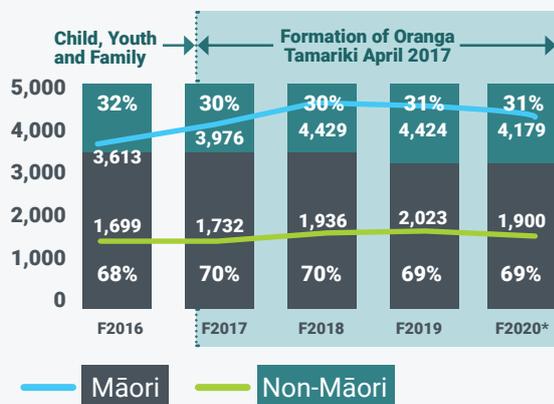
Drivers of disparity

The following information is based on a recently published Oranga Tamariki report entitled 'Factors Associated with Disparities Experienced by Tamariki Māori in the Care and Protection System'.

The disparity measures described earlier in this report cannot identify the underlying causes for the disparities between Māori and non-Māori. While this analysis provides insight into the experience of tamariki Māori within the care and protection system, it does not address the extent to which Māori over-representation reflects relative levels of need, wider societal factors or the impact of our practice and decision-making factors, including practitioner bias.

Analysis completed in the Integrated Data Infrastructure (IDI) into factors associated with ethnic disparities in the care and protection system begins to unpick some of these drivers and presents an initial quantitative analysis which demonstrates the extent to which demographic, socioeconomic, and parent/child characteristics influence the disparities between Māori and 'NZ European & Other' ethnicities. At a high level, the analysis showed that for the ten years to June 2019, ethnicity is statistically associated with differences in first time involvement for tamariki in all age groups across most stages of the care and protection system, excluding first time movement into placement. However, disparities experienced by tamariki Māori are less when socioeconomic and other factors are controlled for (see Figure 2).

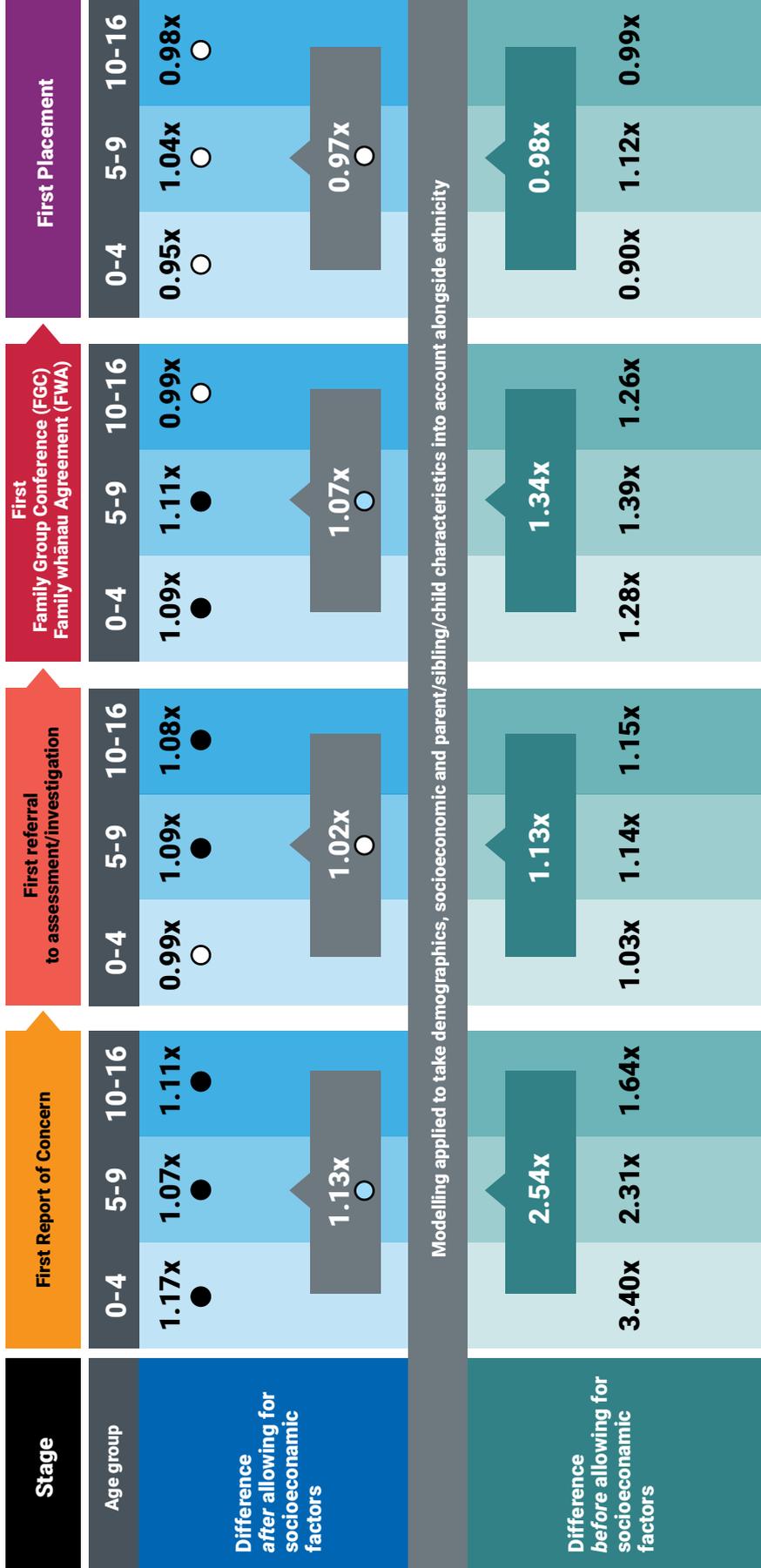
Distinct Tamariki in Care at 30 June



The overall care population has been increasing over the last five years to F2019, at which point it has begun to decrease. The increase was driven by an increase in the number of tamariki Māori in care, while the number of non-Māori tamariki remained fairly constant. In the year to March 2020, the number of tamariki Māori in care decreased compared with F2019.

For example, a Report of concern for children aged 0-4 years:

- a:** Māori 0-4 year olds are 1.17x more likely than children of 'NZ European and Other' ethnicities to be involved for the first time **after** adjusting for differences in socioeconomic and parent/sibling characteristics.
- b:** Māori 0-4 year olds are 3.40x more likely than children of 'NZ European and Other' ethnicities to be involved the first time **before** adjusting for differences in socioeconomic or parent/sibling characteristics



Ethnicity is statistically associated with differences in first time involvement for children in all age groups across most movements, excluding first time movement into placement. However, the association is weaker when socioeconomic and other factors are controlled for.

● Denotes where Māori children are more likely than children of 'NZ European and Other' ethnicities to move between care and protection stages after allowing for socioeconomic/other factors and the difference appears statistically significant (at the 5% level)

This analysis compares disparities between two groups. 'Māori' includes all tamariki who identify as Māori as one of their ethnicities. 'NZ European and Other' includes New Zealand European, European, Asian, Middle Eastern/Latin American/African and 'other ethnicities

This analysis was conducted for CYF/Oranga Tamariki interactions over the ten-year period to June 2019

There does not appear to be a statistically significant difference between Māori and children of 'Other' ethnicities with regards to first placement entry following a recent FGC/FWA - however it is important to note this is after adjusting for their reporting, assessment and FGC/FWA history. For Māori children there are cumulative differences built up from higher rates of first time involvement in reports and FGCs

Equity in investment decisions

We are tracking the following measures to report on the progress being made to ensure equity in our investment decisions:

- % total investment funding for iwi and Māori organisations
- % contracts for service for iwi and Māori organisations.

The data under these measures are set out below. Year on year, we have increased the number of contracts for service with iwi and Māori organisations ²⁶ and the amount of investment funding them.

	Financial year 2017/18	Financial year 2018/19	Financial year 2019/20
\$ spend with Māori/Iwi providers	\$54m	\$62m	\$81m
- as a percentage of total \$ spend	20.3%	20.8%	23.4%
% increase on previous year \$ spend		15.5%	30.2%
Number of contracts with Māori/Iwi providers	185	215	231
- as a percentage of total # contracts	25.1%	26.5%	28.4%
% increase on previous year number		16.2%	7.4%

²⁶ Organisations self-identify as iwi and Māori organisations

Looking forward Anga whakamua



Looking forward

This report provides an overview of what we have done since section 7AA came into effect on July 2019. Our focus on the next 12 months will be critical if we are to truly transform the system to a point where 'no tamaiti Māori will need state care'. Therefore, over the next 12 months we will prioritise our efforts on the following key focus areas:

1. Improving our practice and ensuring whānau participation in decision-making

We will do this by:

- Establishing more partnered decision-making processes at site levels to reduce disparities at key decision-making points like those operating at other sites such as Blenheim and Christchurch East
- Delivering an enhanced practice framework making explicit the principles, knowledge, skills and approaches to be used when working with tamariki and whānau Māori
- Implementing an applied model of practice designed specifically for working with tamariki and whānau Māori to embed Māori relationship, engagement and decision-making practices
- Completing the redevelopment of our assessment model and system to enable collaborative assessment and planning with tamariki, whānau and those who support them
- Expanding partnered decision-making practices such as Kairaranga-a-whānau, iwi/Māori led FGCs and hui-a-whānau to ensure national consistency, coverage and to measure outcomes for tamariki and whānau
- Embedding within the new Practice Check approach measures which identify the extent to which decision-making practices with whānau, hapū and iwi have been embedded for future reporting
- Developing and testing an approach to shared assessment with iwi and Māori partners.

2. Enabling community-led responses to prevent contact with the state system

We will do this by:

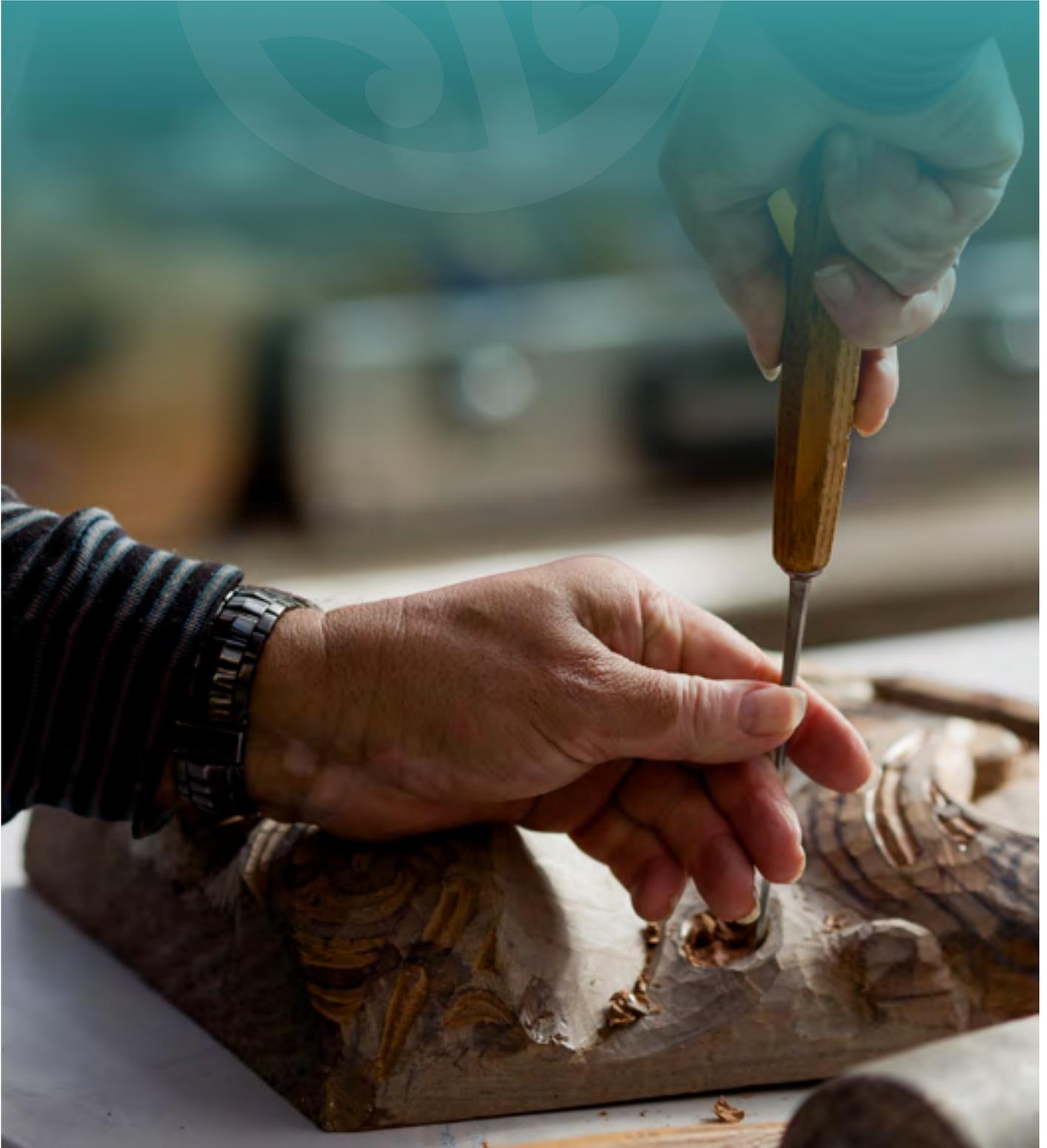
- Partnering with others to commission, design and deliver services, especially those intended to reduce the entry of tamariki and rangatahi Māori into care and protection
- Increasing the coverage of iwi and Māori delivered services, particularly where services are not available, so that tamariki Māori and their whānau can choose who supports them

3. Partnering to enable the Treaty aspirations of Māori

We will do this by:

- Building and improve our relationships with iwi and Māori communities.
- Exploring further opportunities for delegating powers beyond the mechanisms that are currently available
- Developing more partnerships, including strategic partnerships, with iwi and Māori organisations
- Targeting our funding to increase the capability and capacity of iwi and Māori providers
- Developing an approach with partners to implement:
 - The Te Arawhiti Māori-Crown Relations Capability Framework through the Oranga Tamariki Māori Cultural Framework
 - the Maihi Karauna
- Monitoring and extending the application of the Section 7AA Quality Assurance Standards for future reporting.

Appendices Āpitihanga



Appendix One: Additional considerations – Framework for measuring disparity and disproportionality

Frequency of measurement:

The measures outlined in part one of the framework should be produced on an annual basis. While quarterly is also possible, annual reporting allows for less fluctuation in the data so that true trends may be observed.

The supporting analysis outlined in part two of the framework can be conducted on a biennial basis. Societal shifts as often slow to occur and results are unlikely to shift by much on a regular basis due to the longer-term nature of the factors considered within the analysis.

Distinct count vs total counts:

In a given year, some children may interact with individual parts of the Care and Protection system more than once. For example, a child may be reported to Oranga Tamariki more than once, or enter into the care and protection custody of the Chief Executive more than once. The figures presented in this report use the distinct number of children at each point in the Care and Protection system.

Another way to measure these events is the total number of events. Total number of events counts a child each time they experience an event, regardless of whether it is the first time or a subsequent time. Total events are important in telling us which children are presenting to Oranga Tamariki on multiple occasions so we can understand why, and provides a more holistic view of the experiences of children through the care system.

However, in terms of measuring disparity, the distinct number of children should be used. This allows us to, for example, present a picture of the individual children entering care, with total entries available as a secondary measure to identify the characteristics of children who re-enter care.

Māori compared to non-Māori:

More and more frequently, people are identifying with multiple ethnicities, creating overlapping ethnic groups which presents challenges when collecting and comparing ethnicity statistics. As mentioned above, of all tamariki Māori in care at the end of March 2020, 41% identify with more than one ethnic group.

In the guidelines for use of the non-Māori group in ethnic statistics²⁷, Statistics New Zealand note that there are two ways that Māori ethnicity can be compared – Māori with the total New Zealand population, or Māori with the non-Māori population. The guidelines looked at whether one comparison was better than the other, whether non-Māori is a statistically valid population group, and the appropriateness of using non-Māori statistics.

Statistics New Zealand stated that in some cases the comparison of non-overlapping populations is preferable to comparisons with the total population. This is because an ethnic group exerts an influence on the aggregate characteristics of the total population, and this influence increases as the ethnic share of the total population increases. The most appropriate comparisons are point-in-time where the ethnic group (e.g. Māori) is the focus of analysis.

For this report, we compare disparities between two groups:

- Māori – this group includes the 'Māori' and 'Māori & Pacific' ethnicity categories outlined earlier in this report
- Non-Māori – this group includes the 'Pacific' and 'New Zealand European and Other' ethnicity categories.

²⁷ <http://archive.stats.govt.nz/~media/Statistics/browse-categories/population/census-counts/review-measure-ethnicity/guidelines-for-the-use-of-the-non-maori-group.pdf>

The framework in detail

1. Regular measurement of disparity and disproportionality

There are several different indicators that can be used in discussions about ethnic disparity and disproportionality in the Care and Protection system. Each indicator shines light on particular aspects of disparity and the trends over time. Three core indicators have been identified as part of the framework outlined previously.

2. Longer term supporting analysis of disparity and disproportionality

As well as regular measurement of a range of key statistics, other analysis can be used to supplement and support these results in order to provide a more holistic and considered view of disparity and disproportionality. This includes:

2a Drivers of disparity

The measurement in part one of the framework cannot identify the underlying reasons for the disparity and disproportionality between different ethnic groups. While this analysis provides insight into the experience of different ethnic groups within the Care and Protection system, it does not address the extent to which over-representation reflects relative levels of need, wider societal factors or the impact of Oranga Tamariki practice and decision-making factors, including practitioner bias.

Analysis completed in the IDI into factors associated with ethnic disparities in the Care and Protection system begins to unpick some of these drivers and presents an initial quantitative analysis which demonstrates the extent to which demographic, socioeconomic, and parent/child characteristics influence the disparities between different ethnic groups.

2b Disparity and disproportionality as it relates to broader outcomes

As well as measuring disparity and disproportionality within the Care and Protection system, it is also important to consider disparity and disproportionality in the wellbeing and longer-term outcomes of children and young people. This could include analysis of the disparity in outcomes for children and young people with care experience, as well as how this disparity differs to any disparities in outcomes experienced by the general population of children living in New Zealand. Indicators could include, but are not limited to:

- Educational achievement
- Mental health
- Substance usage
- Income
- Correctional involvement.



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