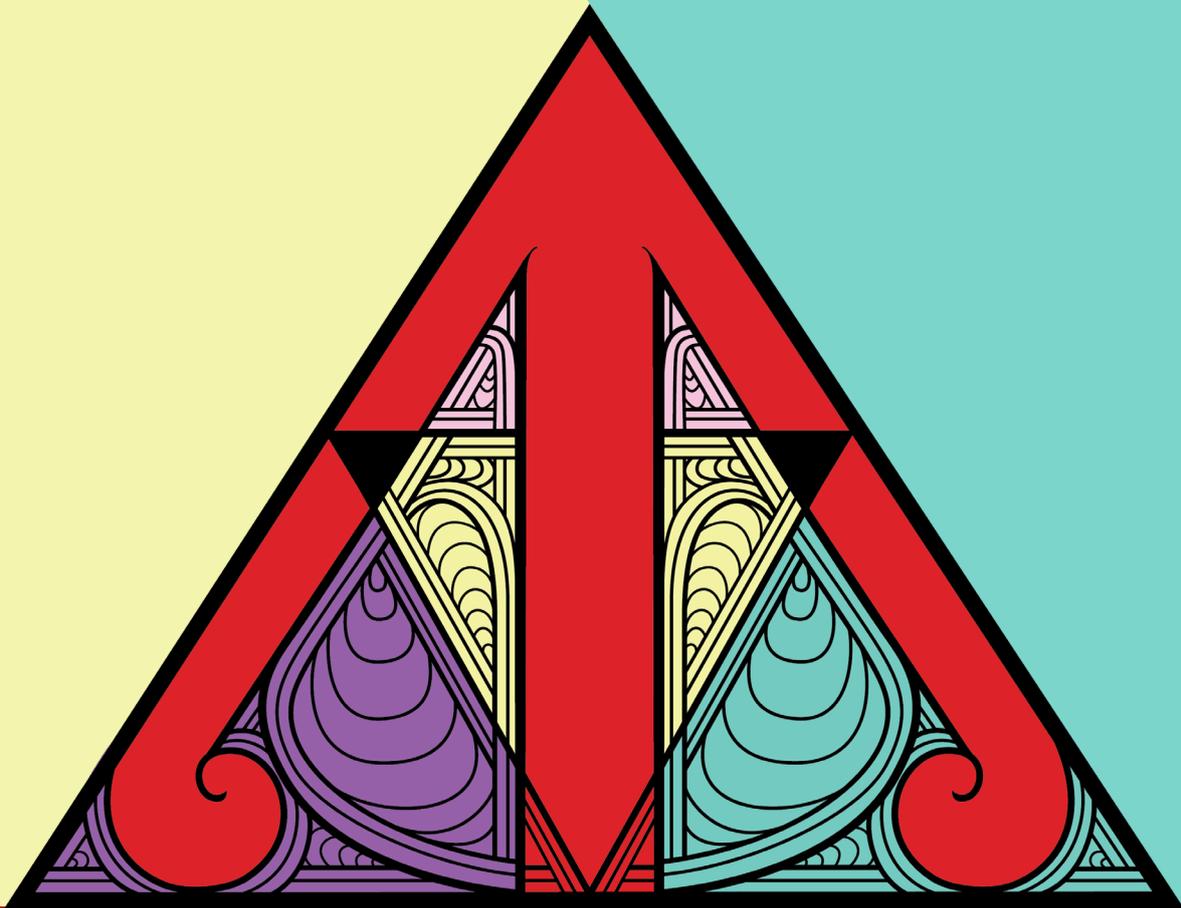




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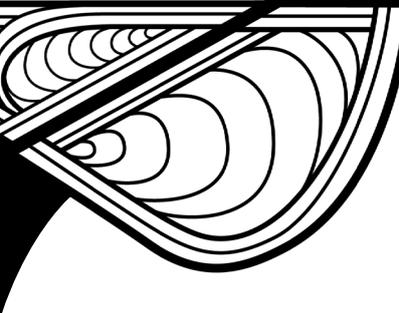
Children's
Commissioner



MANA MOKOPUNA

*Understanding the experiences of children,
young people and their whānau to improve
the services of Oranga Tamariki*

September 2018



MANA MOKOPUNA ARTWORK

In 2018, we commissioned artist Miriama Grace-Smith to create an artwork that captures the essence of mana for tamariki and rangatahi while incorporating all the principles of Mana Mokopuna. The kowhaiwhai design which dominates the pattern is a powerful symbol of mana. This is based on the qualities of the mangōpare (hammerhead shark), representing strength and power.

Aramoana is the tāniko design which provides the triangular shape at the centre of the motif. Aramoana means 'pathway of the sea'. It symbolises the pathways, to many destinations, which are provided by the ocean and other waterways. The triangle faces upwards to signify growth and moving forward. Unaunahi is the moko pattern used in the body of the design. This pattern represents fish scales which symbolise the abundance of food and the wealth of the sea and its people.

The dominant colours of red and black embody strength. Shades of blue, yellow and purple signify light and peace. These colours represent the feeling of letting go of the weight that past experiences may have left on tamariki and rangatahi.

About the artist

Miriama Grace-Smith (*Ngāti Hau, Ngāti Maniapoto, Ngāti Toarangatira and Ngāti Porou*) has been creating art for most of her life. Her preferred mediums are painting, printmaking, tā moko, illustration and fashion design. Much of her work depicts traditional village life, explores natural phenomena and draws from pūrākau.

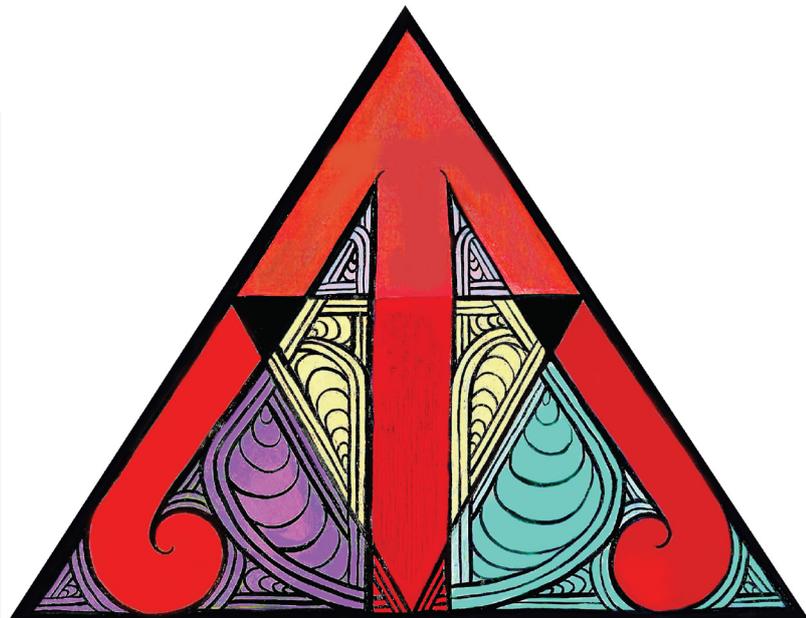
USE OF THE MANA MOKOPUNA APPROACH AND ARTWORK

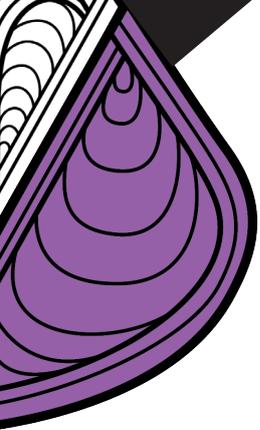
We encourage the use of Mana Mokopuna by others working with children and young people. The Mana Mokopuna artwork has been specifically designed for Mana Mokopuna and is not to be used in any other context.

THE OFFICE OF THE CHILDREN'S COMMISSIONER

The Office of the Children's Commissioner (OCC) aims to improve outcomes for children and young people, their families and whānau. One of OCC's key responsibilities is to monitor Oranga Tamariki – Ministry for Children. The Ministry is the government agency with statutory responsibility for providing care & protection and youth justice services. OCC is completely independent of Oranga Tamariki.

Under The Children's Commissioner Act (2003), OCC monitors the policies and practices of Oranga Tamariki as well as other NGOs contracted by Oranga Tamariki to provide care & protection and youth justice services for children, young people, their families and whānau.





1 BACKGROUND TO MANA MOKOPUNA

Mana Mokopuna is the approach we have developed to monitor the services provided under the Oranga Tamariki Act 1989. We engage with children, young people - and their families and whānau - to understand their experiences of Oranga Tamariki and its contracted providers.

Approximately 30,000 children and young people are in contact with Oranga Tamariki on any given day. Around 6,000 of these are in the care or custody of Oranga Tamariki. Mana Mokopuna has significantly changed the way we monitor the services provided to those children and young people, and the families and whānau who support them.

Why Mana Mokopuna came about

A number of catalysts led to the creation of Mana Mokopuna:

Expert Panel Report

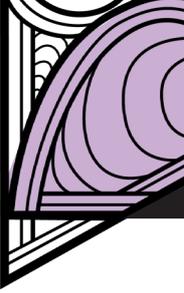
At the end of 2015, the government Minister responsible for Oranga Tamariki - previously Child, Youth and Family (CYF) - released the Report of the Expert Panel on Modernising CYF¹. The panel had reviewed the quality of care & protection and youth justice services provided to children and young people. Their report reiterated many of the themes identified through previous reviews of CYF and its predecessors. Similar themes have been identified by OCC, over recent years.

Two key findings from the final report were:

- "that a bold overhaul of the system is required to place the child and their need for a stable, loving family at its centre," (see page 50 of the report), and
- "that the majority of children who are known to CYF are Māori, and reducing the over representation of Māori children and young people is an objective of the future system." (see page 62 of the report)

Although the above findings are not new, the changes to CYF and the establishment of Oranga Tamariki provided an opportunity for OCC to review how we monitor their services. Ensuring that Māori are better supported is an integral part of this kaupapa.

¹ www.msd.govt.nz/about-msd-and-our-work/publications-resources/corporate/expert-panelcyf/index.html



A child-centred approach

Our previous monitoring framework focused strongly on organisational performance. It assumed that if the organisation was performing well, the needs of the children and young people would be met. Over time, we realised that this was not necessarily the case.

We see children and young people in the context of their family, whānau, hapū, iwi and family group. We focus on nurturing those relationships and supporting the provision of better services, not only to children and young people, but to their families and support networks as well. The participation of children and young people, and their supporters, in decisions that affect them, is an integral component of a child-centred approach.

We needed to rethink our monitoring approach, placing children and young people, and their family, whānau, hapū, iwi and family group, at the centre.

Improved systems, services and supports for mokopuna Māori and their whānau

Advocating for services and policies that reduce inequalities and improve outcomes for Māori is one of the Children's Commissioner's key priorities. We see mātauranga Māori as integral to improving those systems, service and supports.

5

It became clear that a kaupapa Māori based approach to monitoring those services could:

- help us to connect better with mokopuna Māori and their whānau
- provide us with robust evidence about the experiences of children and young people, in relation to key aspects of their lives
- help us to identify enablers and barriers to the provision of quality services
- support us to address the identified enablers and barriers, with a particular focus on addressing the inequalities experienced by mokopuna Māori.

Legislative changes

The phased implementation of changes to the Oranga Tamariki Act 1989 will be completed by 1 July 2019. During this time Oranga Tamariki is required to make significant changes to its practice. Each of the six Mana Mokopuna principles corresponds to significant sections of the revised Act.



2 THE CONCEPT OF MANA MOKOPUNA

Identity and belonging are fundamental for all children and young people to thrive. For mokopuna Māori, being supported to have a positive connection to their identity is critical to their wellbeing. Whakapapa is fundamental to Māori culture, connection and belonging.

The Mana Mokopuna approach is based on an explicit expectation that, for mokopuna Māori, Oranga Tamariki and its contracted providers will enable and support positive connections with their whakapapa. The equivalent experiences are also expected for non-Māori children, in relation to their genealogy and cultural identity, in the context of their immediate and wider family.

Our aim with Mana Mokopuna, is to provide the insights that organisations need to develop and deliver a child-centred service for all children and young people, and to continuously improve that service.

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Mana Mokopuna has changed our practice

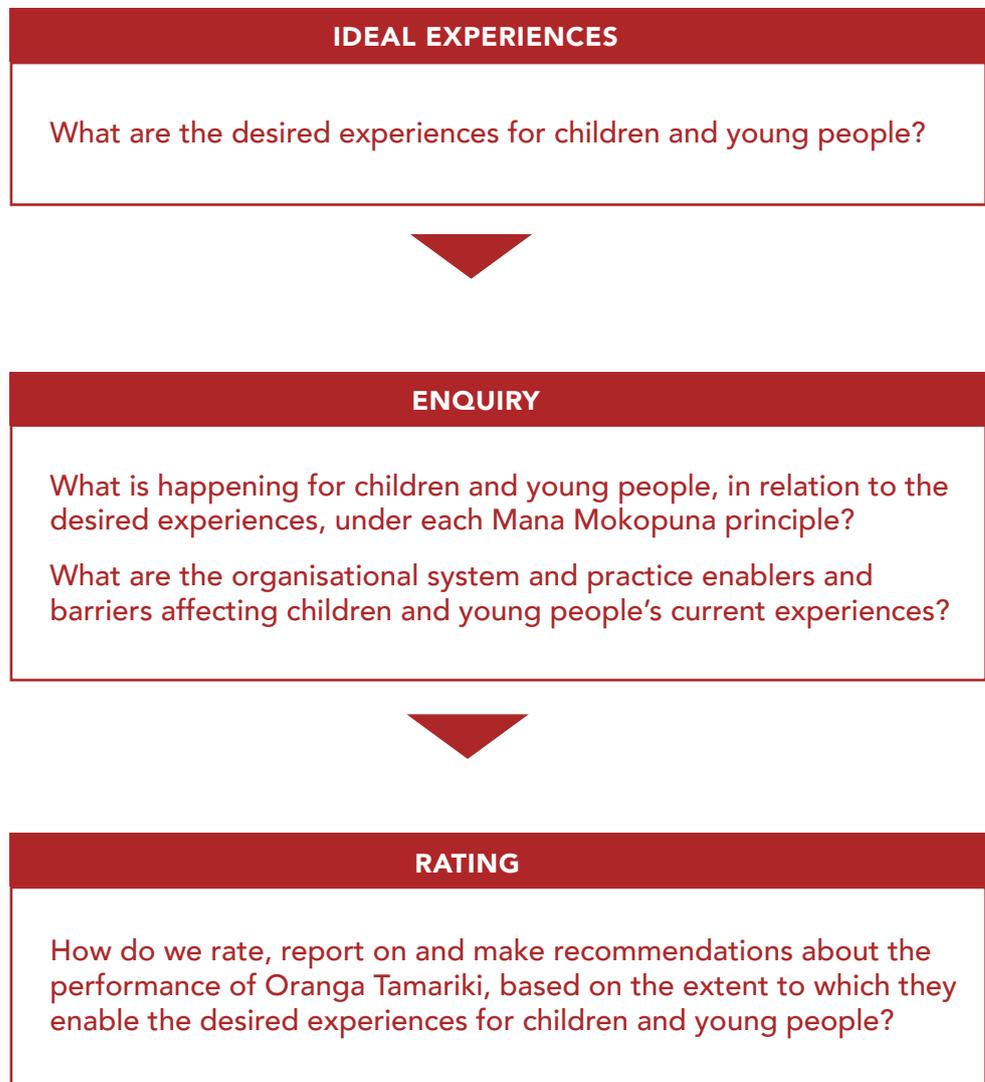
With the introduction of Mana Mokopuna, we have strengthened our monitoring practice to focus on the experiences of children and young people in relation to the services they receive from Oranga Tamariki. This means that even if Oranga Tamariki is exceeding policy or practice requirements, unless this translates into good experiences for children and young people, the organisation will most likely rate poorly. This shift challenges Oranga Tamariki to be more child-centred and strongly focussed on outcomes for the children and young people it supports.

Mana Mokopuna has also resulted in the strengthening of our practice as required by Article 12 of United Nations Convention on the Rights of the Child (the Children's Convention). This convention gives children the right to have their views taken into account in all matters affecting them.

Putting children and young people's experiences at the centre of our monitoring practice has led to the development of tools and processes that strengthen our engagement with children and young people and those who support them. Our use of Mana Mokopuna has also strengthened our commitment to ensuring that the views of children and young people are listened to, and where appropriate, acted on.

Figure 2 shows how we use Mana Mokopuna to prioritise the experiences of children and young people. It also shows how the organisational performance areas from our previous monitoring framework inform our enquiries and subsequent ratings.

Figure 2



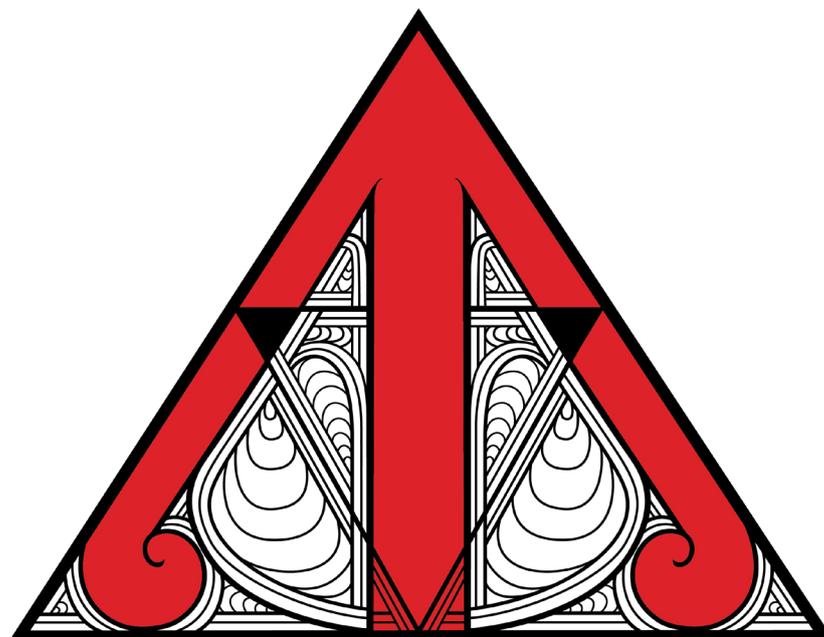


Understanding mana

Mana Mokopuna is embedded in the concept of mana. Dr Rose Pere² describes 'mana' as meaning, 'respect, acquired knowledge, control, intrinsic value, dignity and influence.' Hirini Moko Mead³ states that all children and young people are born with mana because their whakapapa can be traced back to the Atua (the Gods). An important aspect of mana is that it can never be taken away - it is part of a person's whakapapa. To improve outcomes for children and young people, we need to understand the foundations that contribute to upholding their mana.

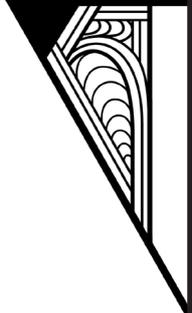
The meaning of mokopuna

The word 'mokopuna' comes from two words - moko - (tattoo or blueprint) and puna - spring (of water). This recognises that children are the blueprint of their ancestors. Mana Mokopuna acknowledges that children and young people are unique individuals who also exist within the context of their family, whānau, hapū, iwi and wider family groups.



² Pere, Dr Rangimarie Turuki (1997), Te Wheke - A Celebration of Infinite Wisdom. Ao Ako Global Learning NZ Ltd, Wellington, New Zealand.

³ Mead, Hirini Moko (2003), Tikanga Māori - Living by Māori Values. Huia Publishers, Wellington, New Zealand.



The six principles

We have identified six principles that support children and young people to reach their potential.

The principles of Mana Mokopuna could be seen as representing a child's journey through life:

- *Whakapapa* recognises that all children have whakapapa – bloodlines as well as a history of people, places and stories – before they are born
- *Whanaungatanga* recognises that all children are born into relationships as part of their family, whānau, hapū, iwi and wider family groups
- *Aroha* recognises that all children have the need to love and be loved
- *Kaitiakitanga* recognises that children's wellbeing is supported by safe and healthy environments
- *Rangatiratanga* recognises that all children have the right to have their views listened to, and where appropriate, acted on, and to be supported to be leaders in their own lives
- *Mātauranga* recognises that all children need opportunities to learn about the world, their culture and the culture of tangata whenua.

9

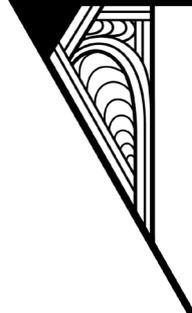
To enable the enhancement of children's and young people's mana, and for them to be happy, self-sufficient and to reach their potential, all six principles need to be supported.

Full descriptions of the Mana Mokopuna principles are provided on page 10.

Definitions of the six principles

Table 1 contains the meaning of each Mana Mokopuna principle. These were developed over 18 months through a series of hui and wānanga, involving kaimahi Māori from Oranga Tamariki, Barnardos NZ, Kōkiri Marae, Tui-Kereru Ltd and OCC. They were also informed by interviews with children and young people undertaken as part of our regular monitoring.

Mana Mokopuna Principle	Definition
Whakapapa	<ul style="list-style-type: none"> - Whakapapa is about blood lines, genealogy, places of significance such as maunga, awa and marae. It is about significant tūpuna (ancestors), significant events and significant pūrākau (stories). All whakapapa can be traced back to Atua (Gods). - When children and young people know of and are able to connect to places, ancestors, events and stories related to their whakapapa, it creates a strong sense of belonging and identity. This enables children and young people to walk confidently in the world.
Whanaungatanga	<ul style="list-style-type: none"> - Whanaungatanga is about children and young people having strong and positive relationships with their family, whānau, hapū, iwi and family group. - Whanaungatanga is about family, whānau, hapū, iwi and family groups being supported to have strong and positive relationships with their children and young people. - Whanaungatanga is also about mokopuna experiencing, and being able to develop, respectful relationships and connections with the people around them.
Aroha	<ul style="list-style-type: none"> - Children and young people feel loved and cared for, and are capable of receiving love and giving love to others. They know that the people around them believe in their potential.
Kaitiakitanga	<ul style="list-style-type: none"> - Children and young people are safe and healthy in all aspects of their holistic wellbeing – tinana (body), hinengaro (mind), wairua (spirit) and whānau health, and are thriving in safe and healthy environments.
Rangatiratanga	<ul style="list-style-type: none"> - Children and young people and their family, whānau, hapū, iwi and family group, have a voice in decisions that impact on them. Children and young people and their families, whānau, hapū, iwi and family groups know their rights and can exercise those rights and are assisted to lead decisions about their lives.
Mātauranga	<ul style="list-style-type: none"> - Mokopuna Māori experience learning that prioritises mātauranga Māori while enabling them to walk confidently in the world. Children from other cultures have meaningful and life changing opportunities to learn about their culture, language and identity, and the culture of tangata whenua.



How Mana Mokopuna was developed

Stage One: Understanding the concept of mana and development of the principles

We drew primarily from literature and interviews with mokopuna Māori. Mana Mokopuna was also influenced by Te Toka Tumoana – the bi-cultural practice framework developed by Oranga Tamariki.

Key literature that influenced the initial development of Mana Mokopuna included:

- Jenkins, Kuni and Mountain Harte, Helen (May 2011), *Traditional Māori Parenting: An Historical Review of Literature of Traditional Māori Child Rearing Practices in Pre-European Times*. Te Kahui Mana Ririki, Auckland, New Zealand.
- Marsden, Reverend Māori (2003), *The Woven Universe. Selected Writings of Rev Māori Marsden*. Est. of Rev Māori Marsden, New Zealand.
- Mead, Hirini Moko (2003), *Tikanga Māori - Living by Māori Values*. Huia Publishers, Wellington, New Zealand.
- Pere, Dr Rangimarie Turuki (1997), *Te Wheke - A Celebration of Infinite Wisdom*. Ao Ako Global Learning NZ Ltd, Wellington, New Zealand.
- Ruka Te Korako, Peter & Makere (2006), *Whispers of Waitaha - Traditions of a Nation*. Wharariki Publishing Ltd, Canterbury, New Zealand.
- Reedy, Amster (September 2011), *Māori Oriori or Lullabies*. https://www.youtube.com/watch?v=00Og1nd9_Hc



Stage Two: Methodology for developing the ideal experiences under each principle

Each principle describes the desired experiences for children and young people. These definitions and descriptions were developed from three main sources:

- Quotes and insights from interviews with children and young people
- Hui and wānanga with kaimahi Māori from Oranga Tamariki, Kōkiri Marae, Tui-Kereru Ltd, Timotimo Education, Barnardos NZ and OCC.
- Insights from four pūrākau, selected by kaimahi Māori from OCC and performed by Timotimo Education, at a dedicated wānanga.

The pūrākau were:

The story of Hinewhaitiri as told by Wiremu Grace

- Grace, Wiremu. *Hinewhaitiri*. <http://eng.mataurangamaori.tki.org.nz/Support-materials/Te-Reo-Maori/Maori-Myths-Legends-and-Contemporary-Stories/Hinewhaitiri>

The story of Hine-pū-te-hue as told by Kataraina Uatuku

- Uatuku, Kararaina (2007), *He Korero mo Hine-pū-te-hue*. Hana Educational Publishing Ltd., Wellington, New Zealand.
- Flintoff, Brian (2004), *Taonga Puoro - Singing Treasures*. Potton and Burton, Nelson, New Zealand.
- Nunns, Richard with Thomas, Allan (2014), *Te Ara Puoro - A Journey into the World of Māori Music*. Potton and Burton, Nelson, New Zealand.

Māui and his whānau as told by Queenie Rikihana-Hyland

- Rikihana-Hyland, Queenie (2010), *Illustrated Māori Myths and Legends*. 'Maui and His Whānau.' Penguin Books, Auckland, New Zealand.

Tāne Mahuta as told by Queenie Rikihana-Hyland

- Rikihana-Hyland, Queenie (2010), *Illustrated Māori Myths and Legends*. 'Tāne Mahuta.' Penguin Books, Auckland, New Zealand.



3 HOW WE USE MANA MOKOPUNA

Table 2 describes the desired experiences for all children and young people and the questions we ask in relation to each principle.

When interviewing children and young people individually, we ask them what is happening for them in relation to each of the desired experiences. We use a similar process in our interviews with families, whānau and others who provide care, support or services to children and young people. We ask them to tell us what they see happening in relation to each of the desired experiences.

The next step is to explore the practices, policies and organisational context that enable or present a barrier to children and young people experiencing high quality services. Our ratings and recommendations are based on this analysis.

Mana Mokopuna Principle	Desired experience for children and young people	Questions we ask to understand what children and young people are experiencing in relation to each of the ideal experiences
Whakapapa	Children and young people know of and can connect to places, ancestors, events and stories related to their whakapapa. Children and young people have a strong sense of belonging and identity that enables them to walk confidently in the world.	In what way does the organisation enable children and young people to: <ul style="list-style-type: none"> - have strong knowledge and connections to their whakapapa? - be proud of who they are and where they are from?
Whanaungatanga	Children and young people have meaningful and life changing relationships with their family, whānau, hapū, iwi and family group. Children and young people experience and can develop positive and reciprocal relationships with the people around them and the people that matter to them.	In what way does the organisation enable children and young people to: <ul style="list-style-type: none"> - have strong and positive connections to their family, whānau, hapū, iwi and family group? - develop, respectful and reciprocal relationships and connections with the people around them?



<p>Aroha</p>	<p>Children and young people feel loved and cared for, and are capable of receiving love and giving love to others. They know that the people around them believe in their potential.</p>	<p>In what way does the organisation enable children and young people to:</p> <ul style="list-style-type: none"> - feel loved and cared for? - feel that people believe in their potential? - be able to receive and give love?
<p>Kaitiakitanga</p>	<p>Children and young people are safe and healthy in all aspects of their holistic wellbeing – tinana (body), hinengaro (mind), wairua (spirit) and whānau health, and are thriving in safe and healthy environments.</p>	<p>In what way does the organisation enable children and young people to:</p> <ul style="list-style-type: none"> - feel and be safe and healthy (holistic wellbeing)? - have access to the health care they need to thrive? - live in environments that are safe and healthy for them?
<p>Rangatiratanga</p>	<p>Children and young people and their family, whānau, hapū, iwi and family group, have a voice in decisions that impact on them. Children and young people and their family, whānau, hapū, iwi and family group know their rights and can exercise those rights and are assisted to lead decisions about their lives.</p>	<p>In what way does the organisation enable children and young people and their family, whānau, hapū, iwi and family group to:</p> <ul style="list-style-type: none"> - have a voice in decisions about them? - know their rights and exercise these rights? - be supported to be leaders of their own lives?
<p>Mātauranga</p>	<p>Mokopuna Māori experience learning that prioritises mātauranga Māori while enabling them to walk confidently in the world. Children from other cultures have meaningful and life changing opportunities to learn about their culture, language and identity, and the culture of tangata whenua. Children and young people are passionate about their learning and thrive in their learning environments.</p>	<p>In what way does the organisation enable children and young people to:</p> <ul style="list-style-type: none"> - engage with mātauranga Māori? - learn and be able to express their culture including language and cultural practices? - be passionate about learning and thrive in their learning environments?

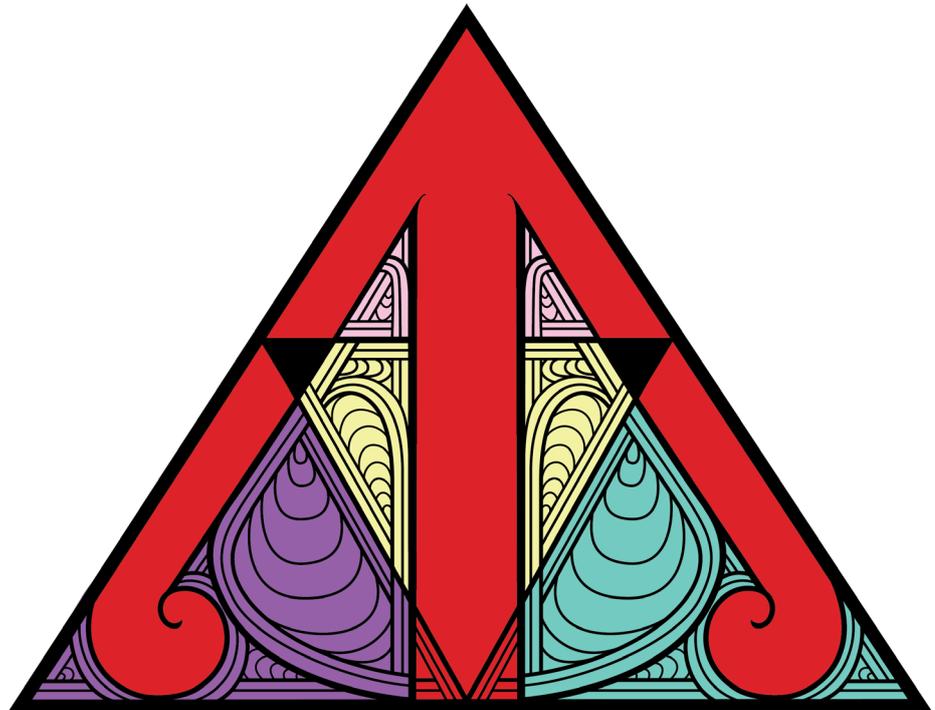


4 HOW YOU CAN USE MANA MOKOPUNA

Based on feedback from children, young people, families and whānau, Mana Mokopuna will continue to evolve. We look forward to seeing how Mana Mokopuna will grow – not only in our own practice but within the wider context of Aotearoa New Zealand and beyond.

We encourage you and others working with children and young people and whānau to use the Mana Mokopuna approach. If you'd like further information about how to use Mana Mokopuna in your organisation, please contact children@occ.org.nz or call us on 04 471 1410.

To reference this report, please include the full title: *Mana Mokopuna – Understanding the experiences of children, young people and their whānau to improve the services of Oranga Tamariki* along with a link to the online version at www.occ.org.nz





MANAAKITIA Ā TĀTOU TAMARIKI

Children's
Commissioner

