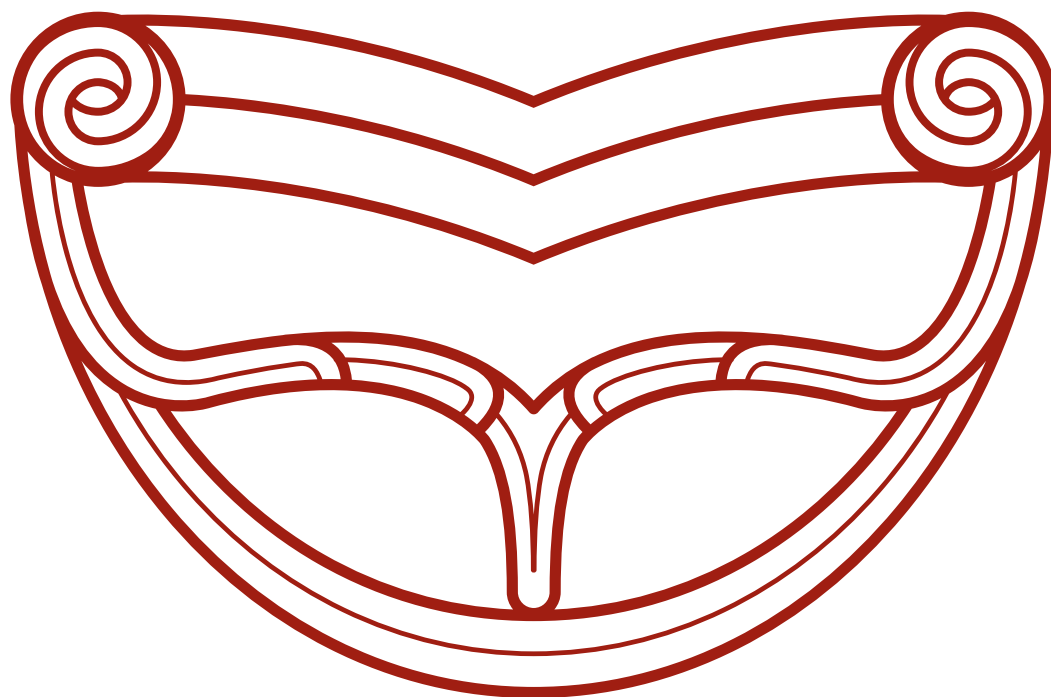


Te Tohu o te Ora



2019/2020
Methodology Report

A companion report to
Te Mātātaki 2021

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

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Te Kāwanatanga o Aotearoa

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Survey identity

When this survey was designed and delivered for the first time, it was known as the Children's Experiences Survey. This was to acknowledge the focus of the survey on how tamariki and rangatahi experience care.

As the survey evolved it was decided that a special identity should be created to uphold the mana of the voices of tamariki and rangatahi, and to acknowledge the legacy that they create by sharing their experiences.

A group of Māori staff within Oranga Tamariki who are fluent and competent in te reo and mātauranga Māori was formed to lead this process. They gifted two names for this mahi: Te Tohu o te Ora is the name of the annual survey, and Te Mātātaki is the name of the accompanying report that presents survey findings and the Oranga Tamariki response.

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

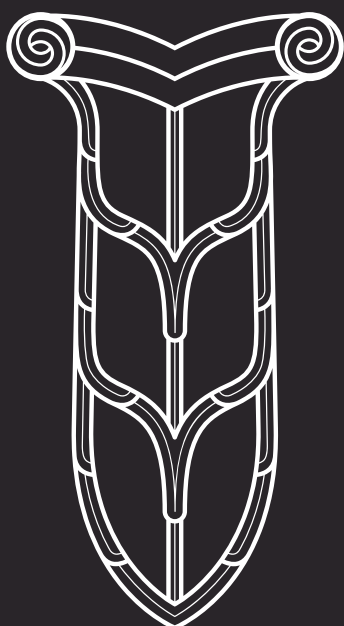
Te Tohu o te Ora comes from the words "tohu" (symbol) and "ora" (wellbeing).

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

Te Tohu o te Ora



Te Mātātaki



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

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

Background

Launched in 2019, Te Tohu o te Ora (the survey; known originally as the Children's Experiences Survey) is a voluntary survey designed to regularly collect population-level, representative data about the experiences of tamariki and rangatahi in the custody of the Chief Executive of Oranga Tamariki—Ministry for Children (Oranga Tamariki). The survey contains questions about experiences that tamariki and rangatahi in care have said are important to them, and which support them to thrive (Oranga Tamariki, 2018a; 2018b).

Te Tohu o te Ora was commissioned by the Oranga Tamariki Leadership Team. The 2019/2020 survey is the first of an annual series of surveys that will provide a mechanism for Oranga Tamariki to hear from tamariki and rangatahi themselves about how they are doing, identify system improvements, and track changes over time in their collective experiences.

The Oranga Tamariki Voices of Children and Young People team (Voices of Children team) manages the survey, sponsored by the Tamariki Advocate, Deputy Chief Executive Voices of Children.

In 2019/2020, the first year the survey was conducted, the survey was rolled out regionally to all 12 Oranga Tamariki Services for Children and Families regions, with social workers at each site administering the survey (there are several sites within each Oranga Tamariki region). The survey was implemented in two to four Oranga Tamariki regions at a time across four survey rounds.

This report presents the methodological approach to the first wave of the survey conducted between March 2019 and September 2020. Tamariki and rangatahi across New Zealand were offered the chance to participate in the survey if they were aged 10 to 17 years, were in the Care and Protection custody of the Oranga Tamariki Chief Executive and had been for at least 30 days. Considerable effort was made to offer the survey to as many tamariki and rangatahi as possible who met the inclusion criteria.

This methodology report is a companion to Te Mātātaki, which presents the findings from Te Tohu o te Ora and what Oranga Tamariki is doing to respond to these findings.¹

The purpose of this methodology report is to:

- document the approach to developing the survey and record key decisions to enable replication in future years
- provide academics and other external audiences with detailed information about the survey methodology and analytical approach.

The following table provides a summary of the key methodological elements of the survey.

1. Oranga Tamariki Voices of Children and Young People team (2021). *Te Mātātaki 2021*. Wellington, New Zealand: Oranga Tamariki—Ministry for Children.

TABLE 1: Summary of key methodological elements of Te Tohu o te Ora

Methodological element	Description
Formative research	Four pieces of qualitative work with tamariki and rangatahi were conducted to assist with design of the survey approach and questionnaire
Mode	Census approach (we wanted all eligible tamariki and rangatahi to have opportunity to participate), nationwide, paper-based survey
Delivery mechanism	Offered to tamariki and rangatahi by their social worker
Frequency	Annual survey (2019/2020 was the first time the survey was run)
Survey period	Delivered over a 21-month period Round 1: March to May 2019 (2 regions) Round 2: August to October 2019 (4 regions) Round 3: October to December 2019 (3 regions) Round 4: July to September 2020 (3 regions)
Eligibility criteria (survey population)	Care experienced tamariki and rangatahi who were: <ul style="list-style-type: none"> • 10 – 17 years old (or turned 18 during the course of fieldwork) • Currently in custody of the Oranga Tamariki Chief Executive • Had been in care for at least 31 days
Sampling frame	List of eligible participants drawn from the CYRAS (Oranga Tamariki) database.
Population size	2,327 eligible to do the survey
Offer rate	1,847 offered opportunity to do the survey (79% of eligible)
Response rates	1,545 did the survey (84% of those offered; 66% of all eligible)

Survey population

Target survey population

The target population for the survey was all tamariki and rangatahi who at the time of survey implementation were:

- 10 to 17 years of age (or turned 18 during the course of fieldwork)
- in the custody of the Oranga Tamariki Chief Executive under a Care and Protection order
- had been in the custody of the Chief Executive for at least 30 days.

Table 2 shows the specific inclusion and exclusion criteria used to extract the sample from CYRAS (Care and Protection, Youth Justice, Residential and Adoption Services Case Management System; the Oranga Tamariki client database).

TABLE 2: Inclusion and exclusion criteria for Te Tohu o te Ora

Inclusion criteria
Aged between 10 and 17 years
In the custody of the Oranga Tamariki Chief Executive with a Care and Protection order and had been so for at least 31 days
Those under at least one of the following sections of the Oranga Tamariki Act 1989: <ul style="list-style-type: none"> • s101, s102, s110(2A), s140, s139 • s78 • s39 • s40 • s48
Exclusion criteria
Those who were in the custody of the Oranga Tamariki Chief Executive under a Youth Justice s238(1)d or s311 order

There were two care status groups for the purposes of the survey:

1. **Care services** – Those who met the Care and Protection inclusion criteria and were not receiving Youth Justice services.
2. **Care and Youth Justice services** – Those who met the Care and Protection inclusion criteria and were also receiving Youth Justice services in the community. These tamariki and rangatahi were living in the community and were not in a Youth Justice residence or community-based (remand) home.

2. The decision to offer the survey in a census style suggested that social workers would be the best way to have the survey offered to tamariki and rangatahi. Earlier qualitative work with tamariki and rangatahi had found that there was a range of ways they would prefer to be offered a survey, but many described a preference for wanting to be offered it by someone they knew.

Sampling frame

The aim was to offer the survey to all tamariki and rangatahi who met the inclusion criteria and have a 'census' of eligible tamariki and rangatahi.² The decision to offer the survey as a 'census' was in line with a children's rights perspective on participation, where all tamariki and rangatahi should be given the opportunity to have a say on matters that affect them (United Nations Convention on the Rights of the Child, 1989).

For each survey round, the names of all eligible tamariki and rangatahi were drawn from CYRAS 4-6 weeks before fieldwork commenced, then a list of eligible tamariki and rangatahi was provided to each site. Sites were asked to offer the survey to as many eligible tamariki and rangatahi as possible, including those that turned 18 during the period between when the sample was drawn from CYRAS and the end of fieldwork for each round. However, tamariki who turned 10 during the same time-period were not eligible (ie, eligibility was determined at the point the sample was drawn).

As there is considerable and frequent change in the care population, sites were able to add or exclude tamariki and rangatahi as needed to keep the list up-to-date during fieldwork. When adding a particular tamaiti or rangatahi to the sample list, sites were asked to first check with the Survey team (members of the Voices of Children team responsible for designing and delivering the Survey) to ensure they met the inclusion criteria. When deciding not to offer the survey to a particular tamaiti or rangatahi, social workers were asked to first consult their supervisor, and to exclude tamariki and rangatahi only in rare cases and for legitimate reasons (see the Respondent Characteristics subsection for more detail).

Questionnaire development

Overview of questionnaire development process

The Voices of Children team was tasked by the Oranga Tamariki Leadership team with developing a tool to understand and measure the experiences of tamariki and rangatahi in care. This information was needed to inform policy, practice and service development, signaling the need for transformational activities to be driven by the voices of those with lived experience.

To ensure the survey provided opportunity for tamariki and rangatahi to have their voices heard on matters that are important to them, survey development prioritised experiences important to tamariki and rangatahi. The aim was also to have a short survey to reduce respondent burden, and for it to be an engaging experience for those who took part.

The development of the questionnaire was informed by formative research with care-experienced tamariki and rangatahi, international and national research scans, discussions with internal and external stakeholders, and organisational policy and strategic priorities.

Formative research

Through a programme of qualitative formative research, which involved a series of four engagements and 110 interviews with care-experienced tamariki and rangatahi in 2018/2019, the Voices of Children team asked tamariki and rangatahi:

- how they would like to take part in a survey
- which domains of experience were important
- which domains of experience ranked as most important (to help prioritise for questionnaire development)
- what these domains meant to them.

Further information about this work can be found elsewhere (Oranga Tamariki, 2018a; 2018b).

Topic selection

Informed by the qualitative formative research, we built the survey around the domains of experience that tamariki and rangatahi in care told us were most important to them.

Table 3 shows these domains of experience included in the final questionnaire and what the domains meant to tamariki and rangatahi.

TABLE 3: Domains of experience identified as important by tamariki and rangatahi and how they described them

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

In addition to the domains of experience tamariki and rangatahi identified as important, input from internal and external stakeholders indicated the need to include questions that: have previously been shown to relate to positive life outcomes for care-experienced tamariki and rangatahi; reflect the organisational priorities of Oranga Tamariki; collect information for appropriation measure reporting; and capture sociodemographic information. In summary, the survey assessed:

1. Domains of experience that tamariki and rangatahi said were important to their wellbeing during the formative work (Oranga Tamariki, 2018a; 2018b).
2. Domains of experience that have been shown in international research to relate to positive outcomes for tamariki and rangatahi in care.
3. The experiences tamariki and rangatahi have had of Oranga Tamariki and its social workers.
4. Awareness of VOYCE – Whakarongo Mai, an advocacy service for tamariki and rangatahi in care or with care experience.
5. Sociodemographic characteristics.

More detail on the rationale and intention behind specific questions in the final questionnaire is available in the Annotated Questionnaire in Appendix 1.

Question selection

To draft the survey questions, the Survey team used one of two approaches:

1. Identified appropriate questions that had been used in other surveys with tamariki and rangatahi (including general youth surveys and those focusing on tamariki and rangatahi with care experience).
- or
1. If no existing questions were appropriate, drafted a bespoke question based on the way a domain was described by tamariki and rangatahi in the formative work.

On the advice of internal and external stakeholders, we prioritised bespoke questions (rather than existing questions) that were based more directly on the words tamariki and rangatahi used in the formative work to describe the domains of experience.

In some cases, existing questions were used and/or modified. Where existing questions were used, the Survey team checked whether there were any special permissions or conditions associated with their use. The only requirement identified was that for the “Do you have a friend or friends you can talk to about anything?” question, derived from the Youth 2000 survey (Clark et al., 2013), the authors requested the original source of the question be acknowledged (see Appendix 1).

Response options

All questions relating to understanding experience used a four-point response scale based on either certainty (Yes definitely/Yes I think so/No not really/No not at all) or frequency (All of the time/Most of the time/Not much of the time/Never). Following the cognitive testing phase (outlined in the next section), additional ‘don’t know’ or ‘other’ type response options were added to three questions (see Appendix 2 for the questionnaire). Open-ended (free text) responses were available for two questions on sociodemographic information: gender and ethnicity. Other free-text responses were not available due to limitations of the paper-based mode and issues related to addressing safety concerns resulting from disclosures.

The rationale for predominantly using a four-point response scale (compared with other Likert scale alternatives) was based on two sources: i) the experience of Viewpoint³ (www.vpthub.com), an overseas organisation that has conducted surveys with care-experienced tamariki and rangatahi in several international jurisdictions; and ii) a brief literature scan by the Oranga Tamariki Evidence Centre, which indicated that a four-point scale was appropriate for children.⁴

The certainty response scale was based on a scale previously used by Viewpoint, although small modifications were made to ensure the wording reflected language commonly used in New Zealand, and that all items in the scale reflected certainty rather than another construct (eg, extent or degree). The frequency response scale was based on the widely used Stirling Children’s Wellbeing Scale (Liddle and Carter, 2015), with modifications to reduce it from a five-point to four-point scale.

3. Viewpoint is a UK-based research organisation that has designed and conducted wellbeing surveys with children and young people in care in the UK, South Africa, and Australia.

4. The literature scan showed no consensus about how children respond to ‘don’t know’ questions, or about the inclusion of mid-points with Likert scales. Research identifies both benefits and limitations for the inclusion/exclusion of ‘don’t know’ and neutral points. Informed by the literature scan, we labelled each point of the scale to make the questions more accessible.

Survey appearance

A visual designer and a rangatahi with care experience designed the paper-based survey product.⁵ The end goal was to produce an experience that was not perceived as 'yet another survey or test' but rather a visually engaging, fun, and interactive task.

Some of the main visual features of the layout included placing illustrated characters in a variety of active poses into the survey as a means of introducing and guiding the user through the survey journey, a grid layout that was unorthodox but easy to follow, and a mixture of bold colour, sans serif and script display font(s) as other engaging ways to absorb the content. The survey could be completed in English/ Māori (or a combination) and participants could flip the booklet to choose which language to complete it in (see Appendix 3 for a copy of the visual design; but note the actual paper version was tumbled for language options).

The result was a balanced approach of legible, comprehensible content nestled within an engaging and interactive visual experience.

Anecdotal feedback from tamariki, rangatahi and social workers on the design was positive. We expect that the engaging design would have been a key contributor to the high response rate.

Testing the questionnaire before fieldwork

The questionnaire was initially tested with internal and external stakeholders, and then tamariki and rangatahi.

Internal and external stakeholders

Feedback on the draft questionnaire was sought from staff in the following groups or organisations:

- Oranga Tamariki
 - Voices of Children and Young People team
 - Office of the Chief Social Worker (now known as the Professional Practice Group)
 - Operational Policy
 - Evidence Centre.
- Office of the Children's Commissioner.
- Talking Trouble Aotearoa NZ.

Changes were made to the questionnaire in response to feedback, prior to the survey being tested with tamariki and rangatahi.

Tamariki and rangatahi

Cognitive testing of the questionnaire was conducted by the Voices of Children team via 15 individual face-to-face interviews with participants aged 8 to 17 years from the Manawatu Oranga Tamariki site. The aims of the cognitive testing were to check that tamariki and rangatahi:

- understood the constructs being asked about
- interpreted the questions as intended
- felt comfortable answering the questions
- felt they could provide honest answers and did not feel they had to answer in socially desirable ways (ie, did not feel pressured to choose the responses that they thought the social worker would want or expect from them).

Tamariki and rangatahi were asked to answer the survey questions before discussing with the interviewer their understanding of the questions and how they arrived at their answers. Feedback from tamariki and rangatahi was used to make minor wording changes to the questionnaire, and included the general findings that:

- the questions were well-understood by the majority of tamariki and rangatahi who took part in the testing
- the length of the survey was good, and respondents felt it was straightforward
- most tamariki and rangatahi felt comfortable with the questions being asked, although there were a few that were identified as potentially sensitive (eg, some questions ask about experiences of love, belonging, or acceptance - these may evoke an emotional response).⁶

Te reo Māori translation and testing

Following cognitive testing in English, the questionnaire was finalised and an approved translation service provider was engaged to translate the survey into te reo Māori. A member of the Voices of Children team who is fluent in te reo Māori tested the translated survey with four tamariki and rangatahi between the ages of 8 and 18, all of whom were somewhat fluent or fluent.

The translated survey was generally well-understood, although there were a few comprehension issues for the 8-year-old who took part in the testing. Minor changes were made to the original translation following the testing process; this was done in consultation with the translation service provider.

5. Initially the survey was going to be delivered via a digital mode. However, it was not possible to get the product certified and assured in time for survey delivery. The 2021/2022 survey will be delivered digitally.

6. This potential response was addressed through reminders in the training provided to social workers about their role in providing pastoral support. A specific part of survey delivery included the provision of a leaflet with helpline numbers.

Questionnaire approval and sign-off

Following consideration of all previous phases of feedback and testing, the questionnaire was signed off by the General Manager, Voices of Children and Young People and the Tamariki Advocate, Deputy Chief Executive, Voices of Children.

Testing the questionnaire in situ

Following the first round of data collection (March – May 2019, $n=344$), the data were analysed in several ways to understand whether the questionnaire was working well. We assessed distribution of responses, non-response to questions, spontaneous writing, internal consistency, and social desirability bias. These are explained in further detail below.

Distribution of question responses across the sample

We assessed the distribution of question responses across the sample to ensure tamariki and rangatahi were choosing the range of response options available. There was a good spread within and across questions: for each question, at least some respondents chose each of the response options, and the overall pattern of results had face validity.

Non-response to questions

We assessed the number of times respondents did not answer a particular question to see if any questions were disproportionately avoided. Table 4 summarises the proportion of respondents who did not answer each question. This shows that most questions were avoided by fewer than 5% of respondents. The questions with the highest non-response rates were related to satisfaction with Oranga Tamariki and social worker relationships, possibly reflecting that social workers were present while te tamaiti or rangatahi completed the survey (even if they did not see their answers).

TABLE 4: Summary of the proportion of respondents who did not answer a question⁷

Not answered by	Question domains
≤ 2% of respondents	Settled Looked after Accepted Belonging Loved Friends
3-4% of respondents	Family contact Say in decisions Knowing whakapapa Culture Good life when older Can talk to social worker
5-6% of respondents	Oranga Tamariki Social worker does what they say they will do

Spontaneous writing on the survey

Spontaneous writing was assessed to see whether there were any patterns that could inform future iterations of the survey. Although a total of 15% of respondents wrote something spontaneous or unprompted on their survey form, a maximum of 2% of respondents per question wrote something spontaneous, either as well as, or instead of, choosing one of the response options. The most common types of spontaneous writing were: seeking to explain their answer, seeking to choose a response option between two of those presented, or writing “don’t know”, but there were no systematic patterns that indicated the need for a change in any of the questions.

Internal consistency

We checked the internal consistency of question items. If the survey questions were assessing the constructs they were designed to, responses were expected to be similar across questions that dealt with similar or related constructs. To test how similar responses were across the different experience questions (ie, excluding the sociodemographic and VOYCE – Whakarongo Mai questions), we used Spearman rank correlations, which indicated how closely related responses between pairs of questions were. Correlations could be between 0 (no relationship) and ± 1 (identical).

7. This analysis was repeated for the full national dataset. See Table 4

Most correlations were small ($r = 0.10$ - 0.29), but there were moderate ($r = 0.30$ to 0.49) to strong ($r \geq 0.50$) relationships between:

- feeling settled and the questions that ask about the adults they live with ($r = 0.45$ to 0.50)
- the social worker relationship and Oranga Tamariki questions ($r = 0.45$ to 0.50)
- feeling accepted and well looked after by the adults they live with ($r = 0.43$)
- having a sense of belonging and feeling loved ($r = 0.41$)
- having a sense of belonging and having hope for the future ($r = 0.40$)
- knowing whakapapa and having opportunities to learn about their culture ($r = 0.37$)
- feeling settled and having a say in decisions about their life ($r = 0.37$)
- feeling settled and having a sense of belonging ($r = 0.36$)
- feeling accepted by the adults they live with and having a say in decisions ($r = 0.36$)
- feeling accepted by the adults they live with and loved ($r = 0.35$).

Together, these results indicate that while the questions relate to each other in expected or reasonable ways (ie, there is some overlap between related constructs), the questions covered somewhat distinct domains. Moreover, they indicate that the majority of tamariki and rangatahi were not simply answering the questions randomly, without paying attention to the question content, or selecting only the most positive or most negative option for every question.

Social desirability biases

We considered whether social desirability biases may have influenced responses. The presence of social workers during administration of the survey may have increased the likelihood that tamariki and rangatahi would simply provide socially desirable answers (ie, they may choose responses they thought the social worker may want/expect, despite being able to choose whether their social worker could see their answers). We cannot rule out this possibility but note that the questions where you might expect the highest social desirability bias were answered less positively than many other questions in the survey. For example, questions regarding tamariki/rangatahi relationship with their social worker and perceptions of Oranga Tamariki had higher rates of non-response (see Table 4), but when they were answered, they were answered less positively compared with other questions (such as wellbeing experience questions).

Modifications to the questionnaire

While these tests indicated that the questionnaire was performing well, information and feedback from the first round of fieldwork highlighted the need for the following minor changes to the wording of the questionnaire:

- add a new response option 'I don't live with any adults' to the two questions about 'the adults you live with', to account for any rangatahi that were living independent⁸
- change 'have opportunities to learn about your culture' to 'get the chance to learn...'. This change was made to simplify the language in this question
- add the additional description 'It is also known as VOYCE' to the two questions that ask about VOYCE – Whakarongo Mai.

In rounds 2 and 3, we used two versions of the questionnaire to assess whether there were any order effects (the degree to which the order of the questions influenced respondents' responses). Note that only the order changed; the question wording was the same. Version A used the same question order as the first survey round, and Version B switched the order of some questions. Questions asking about similar topics (eg, both questions about 'adults you live with') were kept together, but within those topic groups, individual question orders were switched.

To ensure the distribution of Versions was random, we gave each site a pile of surveys that alternated between Version A and B. The results showed no meaningful differences between Versions A and B, and Version A was adopted as the questionnaire to be used in round 4 and beyond.

Appendix 2 shows the final questionnaire.

8. This meant there was a new response option available to tamariki and rangatahi who participated in rounds 2-4. This would not have made a substantive difference to the results given the negligible number of times tamariki and rangatahi chose the new response option.

Ethical approval

To ensure the survey met appropriate ethical and privacy standards, the Survey team:

1. Developed an ethics assessment application for consideration by the Ministry of Social Development Research and Evaluation Panel (the MSD Ethics Panel). A Principal Advisor from the Evidence Centre provided initial peer review of the application before the Survey team made appropriate amendments and submitted it to the Panel. Minor changes to the initial approach were made in response to the Panel's initial feedback, and the Panel approved the project in February 2019.
2. Developed a Privacy Impact Assessment (PIA) to consider the implications of the survey in relation to

the Privacy Act (1993).⁹ Any potential privacy risks identified were addressed and managed as part of the survey design. The PIA concluded that the design and approach of the survey were consistent with the requirements of the Privacy Act and no specific recommendations were made. The PIA was approved in May 2019 by the General Manager Voices of Children and Young People, the General Manager Governance and Assurance, the Tamariki Advocate, Deputy Chief Executive Voices of Children, and the Chief Privacy Officer.

Together, these processes helped the Survey team identify the key risks and mitigations associated with the survey approach (summarised in Table 5).

TABLE 5: Key risks and mitigations identified and agreed through the ethics panel and PIA processes

Risk identified	Agreed mitigation action
Anonymity	<ul style="list-style-type: none"> • Privacy risk assessment completed by external provider and consultation with Office of the Privacy Commissioner, confirming approach to addressing anonymity • Non-identifiable Survey ID used for administration • Survey IDs and CYRAS IDs not linked • Information not identifiable • Respondents seal surveys themselves • Pre-addressed envelopes used • Survey data kept in a restricted-access folder
Coercion to participate	<ul style="list-style-type: none"> • Training provided to social workers about informed consent process, voluntary nature of the survey and other key ethical parameters • Social workers go through the informed consent process with te tamaiti and rangatahi before inviting them to do the survey • A tamaiti or rangatahi chooses whether to participate and provide their own consent • Tamariki and rangatahi made aware that participation is voluntary • Tamariki and rangatahi made aware there are no consequences for non-participation, and they can stop at any time • Tamariki/rangatahi information sheet supports full explanation of what participation involves, to enable informed choice (see Appendix 4) • Social workers double-check with tamariki and rangatahi that they agree to take part and fill out the social worker declaration to affirm they have done so
Respondent distress	<ul style="list-style-type: none"> • Social workers remain present as te tamaiti or rangatahi complete the survey • Social workers provide pastoral support in line with professional practice • Social workers remind tamariki and rangatahi that they do not have to answer any questions they do not want to • Caregivers informed about survey to enable further support • Tamariki and rangatahi provided with an information card listing relevant helplines they can contact (see Appendix 5)

Risk identified	Agreed mitigation action
Poor comprehension	<ul style="list-style-type: none"> • Questionnaire and response formats carefully designed to ensure suitability for tamariki and rangatahi aged 10 to 17 years • Draft questionnaire reviewed by internal and external experts • Draft questionnaire tested with tamariki and rangatahi to increase likelihood that they can understand it • Tamariki and rangatahi can request that their social worker help them understand and fill out the survey (they are made aware that this will mean their social worker may see their responses) • Social workers are provided with prompts they can read out to tamariki and rangatahi to aid comprehension
Embarrassment with not understanding the questions/know how to respond	<ul style="list-style-type: none"> • Guidance given to social workers to make it safe/comfortable for tamariki to say they need help understanding the question • Prompts provided to give explanations to terms that may be harder to understand • Tamariki and rangatahi can request social worker support if desirable
Unfair or unreasonably intrusive questions	<ul style="list-style-type: none"> • Clear legislative purpose for the collection of the information • Survey was about views and experiences only • Survey questions subject to ethical peer review • Survey responses anonymous • Survey short and only includes 19 questions with tick box answers • Young person chooses whether to participate overall and can choose not to answer certain questions
Verbal disclosure of safety risks	<ul style="list-style-type: none"> • Social worker and supervisor determine most appropriate response to disclosure in line with usual practice, processes and legislative framework of Oranga Tamariki
Disclosure of safety risks on survey form	<ul style="list-style-type: none"> • Questions do not explicitly ask about safety/harm • Open-ended (free text) responses available only for the questions on sociodemographic information (gender and ethnicity) • Sites encouraged to send completed surveys back weekly, and when received, the Survey team checked for presence of spontaneous writing • If spontaneous disclosures occurred which met threshold for concern, survey team informed the relevant site of the anonymous disclosure, site determined the appropriate response in line with the usual practice, processes and legislative framework of Oranga Tamariki
Inability to correct survey data	<ul style="list-style-type: none"> • Social workers explain to tamariki and rangatahi that data cannot be corrected later as data cannot be linked back to individuals
Inaccurate data	<ul style="list-style-type: none"> • Sites validate sample list • Trained personnel enter survey responses from the paper survey • 15% of data entry is double-checked • Reports peer reviewed by the Evidence Centre and the Manager Voices Insights

Informed consent

When designing the survey, we wanted to make sure that tamariki and rangatahi had the opportunity to participate, but to also ensure that appropriate standards for privacy and ethics were met, which in some cases created a tension between ethical and participatory frameworks. We acknowledged this tension and sought expert advice from a number of sources and perspectives. Recommendations from these are reflected in the survey design. While privacy and ethics consideration were fundamental to survey design, there are some aspects of the survey design that preference tamariki and rangatahi rights to be heard. Ability to provide their own consent was one of these elements.

Tamariki and rangatahi were deemed competent to provide their own informed consent to take part in the survey; caregivers were informed and could opt out – that is, they could choose for te tamaiti or rangatahi they cared for not to take part. This approach to consent was developed after careful consideration of the following factors in consultation with internal (MSD Ethics Panel, Legal, Privacy, Regional Disability Advisors and Office of the Chief Social Worker) and external (Office of the Children's Commissioner and the Office of the Privacy Commissioner) stakeholders:

- likely impact of the survey on respondents
- nature of the project (ie, that the survey involves asking tamariki and rangatahi about their views and experiences)
- balance between protecting tamariki and rangatahi and enabling them to participate and have their voices heard.

Following the consultation process, the Survey team developed the approach shown in Appendix 6, which was approved by the General Manager Voices of Children and Young People and the Tamariki Advocate, Deputy Chief Executive Voices of Children, and communicated to the Chief Legal Officer and the Oranga Tamariki Leadership Team.

The survey toolkit for social workers explained in detail the rationale and approach to the informed consent process adopted for the survey. To ensure that tamariki and rangatahi understood the implications of participating in the survey, social workers were asked to:

- Explain in a way that met the needs of the individual respondent: the purpose of the survey, what would be involved, and how the information would be used. To facilitate this process, the Survey team provided social workers with three different tools:
 - i. a child-friendly information sheet that tamariki and rangatahi with good comprehension could read and take away with them.
 - ii. a drawn version of the information sheet that social workers could use to represent the key points.
 - iii. a conversational script version of the information sheet that social workers could read out.
- Emphasise to te tamaiti or rangatahi that participation was voluntary, and that they could cease participation at any time without any disadvantage.
- Check with te tamaiti or rangatahi that they did not feel pressured to take part in the survey.
- Use their expertise in working with tamariki and rangatahi to assess whether the respondent's behaviour indicated they did not in fact consent to participating, despite verbally indicating their agreement. In such cases, social workers were asked to use their judgment and expertise to enable te tamaiti or rangatahi to end their participation easily and without embarrassment.

Fieldwork

Survey pilot

To test all survey processes and procedures in the field before rolling out the survey nationally, the Survey team conducted a pilot in Auckland Central and Canterbury Oranga Tamariki regions between March and May 2019. The pilot ran smoothly, and only very minor changes were made to the questionnaire (outlined in the “Testing the Questionnaire” section) and fieldwork approach in response to lessons learned. As there were no major differences between the pilot and subsequent rounds, the survey data from the pilot was treated as round 1 of the 2019/2020 Te Tohu o te Ora.

Preparation

Process for communicating with sites in the lead-up to fieldwork

The Survey team designed and prepared all resources for the survey, but the survey was administered by social workers at Oranga Tamariki sites in each of the participating regions. To maximise efficiency, utilise existing organisational structures, and promote engagement with, and ownership of, the survey at site level, the Survey team used a cascading communication approach to provide staff with the information they needed.

First, specific roles for delivering the survey at site-level were defined. The executive manager in each region acted as the regional lead. They were the main point of contact with the Survey team, managed the appointment of survey roles (site champions and social work resource assistants (SWRAs) - a site-based administrator role), and provided site champions with the information they needed to get the survey running at their site. Executive managers also kept regional managers informed about the survey work.

Once the roles were established, the Survey team communicated directly with regional leads, who passed the information to site champions in their region. Those identified as site champions included site managers, practice leaders, supervisors and social workers. In turn, site champions communicated the information about the survey to the social workers at their site. While much of the communication occurred in this cascading way, the Survey team communicated directly with SWRAs as their role in managing the administration of the survey was relatively specific and often required one-on-one support from the people who designed the survey approach. Table 6 outlines the order of communications to sites leading up to fieldwork

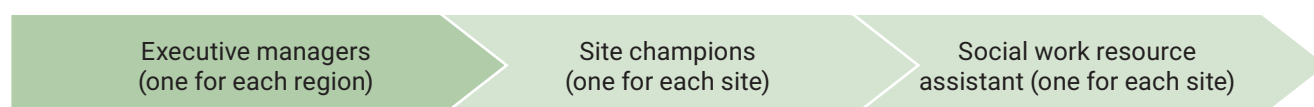


TABLE 6: Outline of the order of communications

Timing Number of weeks before fieldwork	Communication action
6	Identify regional leads, send introduction email and make individual contact
5	Identify site champions and SWRAs
4	Contact site survey champions and SWRAs to tell them about the survey and their role
3	Mail surveys and social worker training materials (toolkits) to sites
2	Send key messages and site presentation on the survey
1-2	Site presentation delivered by survey champions/site managers

Training resources for site staff

In addition to the communications described above, the Survey team developed a number of role-specific tools to support site staff in delivering the survey.

SWRAs received:

- a written toolkit to support their role.
- online training to demonstrate how to use the site monitor and conduct sample management (see pages 21-22).

Social workers received:

- a written toolkit which outlined the background purpose of the survey, as well as specific instructions on their role to support survey implementation (before, during and after).
- a 1-page summary of the key steps for implementation.

Site champions received:

- a presentation to use at a site meeting to introduce the survey - the presentation included information about the survey purpose, key steps, and outlined the role of different staff members in supporting implementation.
- some site champions also ran group sessions to talk staff through the toolkits.

Communicating with caregivers

The Survey team developed a letter and accompanying information sheet about the survey to let caregivers of eligible tamariki and rangatahi know the survey was happening in their region. This also informed caregivers about the potential need to provide pastoral support for tamariki and rangatahi in their care who completed the survey.

As there are a large range of caregiving arrangements within the Oranga Tamariki system, different methods were needed to communicate with caregivers of tamariki and rangatahi in different placement types. The Survey team attempted to communicate with each caregiver through the easiest channel. Table 7 outlines the mechanisms used.

TABLE 7: Caregiver contact mechanisms

Method	Placement types covered	Who the information is for
Printed letter	<ul style="list-style-type: none"> • Whānau/non- whānau caregiver • Family homes 	<ul style="list-style-type: none"> • Caregivers with physical address only
Email	<ul style="list-style-type: none"> • Whānau/non-whānau caregiver • Family homes 	<ul style="list-style-type: none"> • Caregivers with an email address
Care partner email via Partnering for Outcomes staff	<ul style="list-style-type: none"> • Child and Family Support Services 	<ul style="list-style-type: none"> • All care partners in the region • Carers who work for those care partners
Care and Protection residence email via residence managers	<ul style="list-style-type: none"> • Care and Protection residences 	<ul style="list-style-type: none"> • Manager of all Care and Protection residences in the region • Oranga Tamariki staff who work at residences
Caregiver email/ letter template via sites	<ul style="list-style-type: none"> • Independent living • Remain/return home • Other/no placement type 	<ul style="list-style-type: none"> • Adults living with invited respondents
Email	<ul style="list-style-type: none"> • N/A 	<ul style="list-style-type: none"> • Caregiver social workers (CGSWs) • Any caregivers that approach CGSWs about survey
Email	<ul style="list-style-type: none"> • N/A 	<ul style="list-style-type: none"> • Fostering Kids staff in case their members approach them about the survey
Email	<ul style="list-style-type: none"> • N/A 	<ul style="list-style-type: none"> • Contact Centre staff who may need to answer caregiver questions

Mode

The paper-based survey was administered via Oranga Tamariki sites, with social workers offering the survey to eligible tamariki and rangatahi during routine visits. Respondents could choose whether they completed the survey in English or Māori and could switch between languages if they chose to. Respondents could also choose whether they completed the survey on their own or with the help of their social worker, although social workers were asked to remain present during the session so they could provide assistance and pastoral support as needed.

Procedure

Social workers were asked to use a standard procedure when administering the survey to tamariki and rangatahi. The procedure is outlined below and summarised in Figure 1. Social workers were provided with enough survey envelopes for the number of eligible tamariki and rangatahi on their caseload and were asked to:

- take a survey envelope with them when they went to visit an eligible tamariki or rangatahi. The survey envelope contained a:
 - a. child-friendly information sheet, which described what the survey involved and how their information would be used
 - b. colourful, child-friendly survey booklet, which was marked with an anonymous unique identifier and included a consent page for respondents, social worker declaration, and the questionnaire in both English and te reo Māori
 - c. helpline brochure, which provided contact details for relevant helplines should te tamaiti or rangatahi want to contact them
- go through the informed consent process in a way that met the needs of the particular respondent (refer to the 'Informed consent' section above) and ask them if they wanted to take part
- fill out the social worker declaration page, which required social workers to tick a box to say that they had explained the survey to te tamaiti or rangatahi and asked them if they want to take part

If tamariki and rangatahi declined the survey, social workers were asked to:

- fill out the non-response sociodemographics on the social worker declaration page so that the Survey team had a record of the sociodemographic characteristics of all tamariki and rangatahi who were offered the survey.

If tamariki and rangatahi agreed¹⁰ to participate in the survey, social workers were asked to:

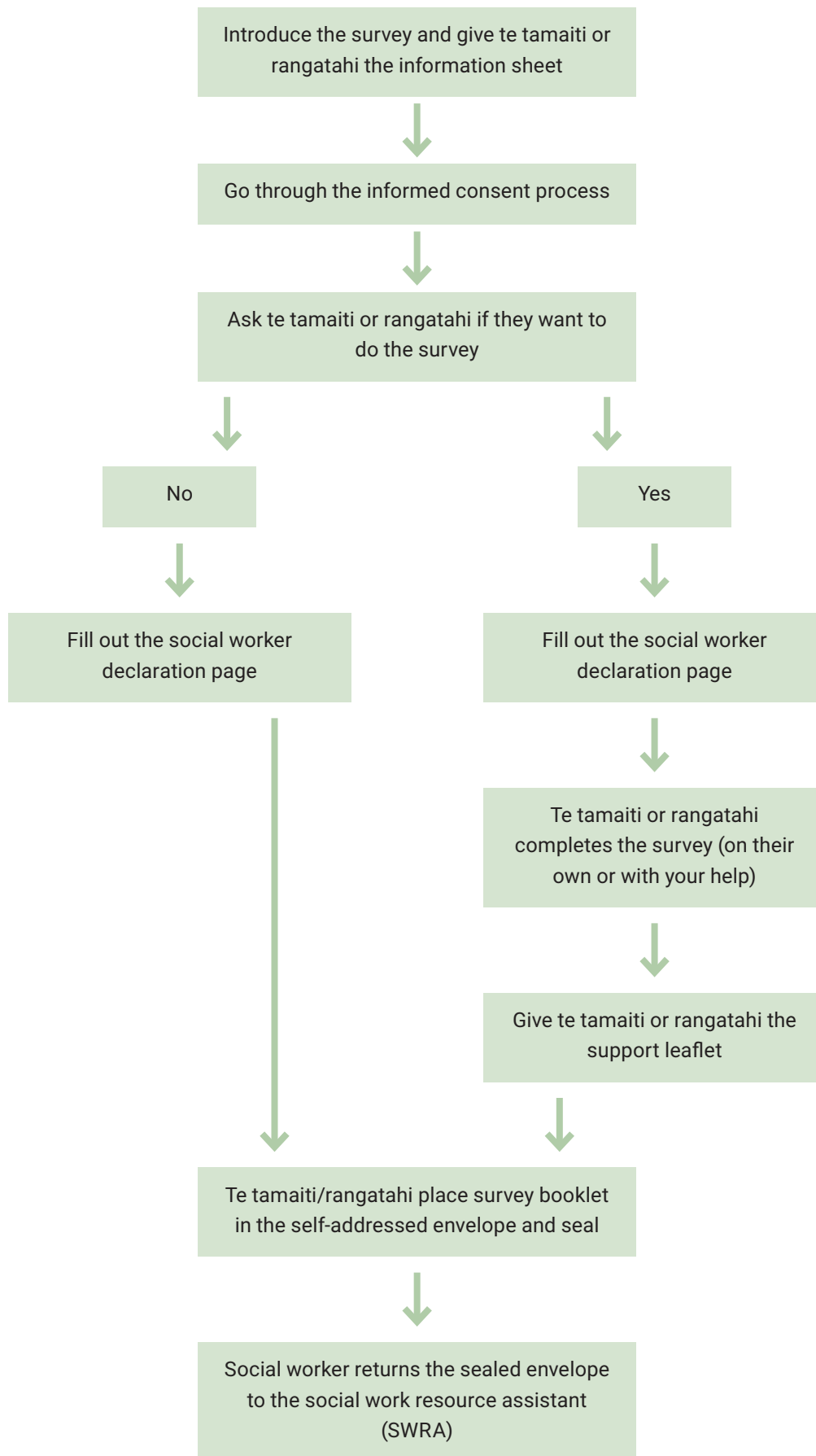
- ask te tamaiti or rangatahi to tick the consent page before filling out their answers to the survey questions. Tamariki and rangatahi could choose whether they read and answered the survey questions on their own, or if their social worker assisted them. The Survey team provided guidelines for social workers regarding the ways in which they might assist tamariki and rangatahi without suggesting or interpreting answers on their behalf. The Survey team also provided standardised prompts for each question so that social workers did not have to come up with their own ways of explaining the questions to those who asked
- provide tamariki and rangatahi with the helpline brochure.

After either declining or filling out the survey, tamariki and rangatahi were asked to seal their survey in the envelope it came in. Social workers then returned the sealed envelopes to their site SWRA, who made a record of all returned survey envelopes (see the 'Monitoring' section below for more detail). As returned surveys accumulated, SWRAs sent them in bundles to the Survey team for data entry and analysis. By the end of the fieldwork, all survey envelopes (including extra forms) were to be returned to the Survey team.

It is important to acknowledge that while the above procedure was the planned approach, data and feedback following fieldwork indicated that not all social workers followed every step. For example, while the social worker declaration was intended to be ticked 100% of the time, it was ticked on 64% of declined surveys, and 75% of accepted surveys. We do not know the reason the forms were not ticked. In addition, sites indicated that in a small number of situations, social workers couriered the survey out to tamariki and rangatahi, or dropped them off to where tamariki and rangatahi lived, rather than offering it in person as intended.

10. No koha was given for agreeing to take part

FIGURE 1: Summary of the procedure for social workers' delivery of Te Tohu o te Ora



Survey period

National fieldwork for the first survey year occurred between March 2019 and September 2020, with each round being conducted across approximately eight weeks. The fieldwork dates for each round were:

- Round 1: March to May 2019 (2 regions).
- Round 2: August to October 2019 (4 regions).
- Round 3: October to December 2019 (3 regions).
- Round 4: July to September 2020 (3 regions).

Note that there were overlapping fieldwork periods between rounds two and three.

The rationale for having the fieldwork conducted in rounds was to reduce the administrative burden of running the survey and to reduce the burden on sites during a period of change (the sites were also implementing a host of changes that followed legislative and regulatory changes).

Fieldwork interruptions in round 4 due to COVID-19 pandemic

Due to disruptions associated with the COVID-19 pandemic, the fieldwork period for round 4 started one week before lockdown and then fieldwork was suspended. Fieldwork resumed after lockdown for an additional 8 to 9 weeks. Overall, data was collected in round 4 over approximately 10 weeks rather than the 8 weeks typically planned for each round. It is possible that a number of factors may have affected the way respondents answered questions over that time. However, a comparison of responses pre- (rounds 1 to 3) and post-lockdown (round 4) indicated no meaningful differences in responses: the overall pattern of responses from pre- to post-lockdown was similar, and only very small differences (<4%) in no consistent direction were observed.

Monitoring

Tracking of the survey completion and return rates (ie, fieldwork monitoring) occurred at each site (via their site monitor) and within the Survey team at national office (via the Voices team monitor).

Site monitor

Two to three weeks before the start of fieldwork, the Survey team provided each site with their own site monitor spreadsheet, which contained the names of tamariki and rangatahi at their site who were eligible to take part in the survey, and in a separate tab, the list of survey forms (indicated by a unique ID) provided to each site. Importantly, the spreadsheets were deliberately kept separate so that names were not linked to the unique IDs, thus ensuring anonymity for respondents.

SWRAs were asked to use the site monitor to record:

- who had been offered the survey
- who was excluded from the sample, and the reason for doing so
- who was added to the sample after the original list was drawn
- which caregivers had been sent the survey information sheet
- which survey forms had been:
 - handed to social workers
 - received back from social workers
 - returned to the Survey team.

Each Friday during fieldwork, SWRAs were asked to send their site monitor to the Survey team. A member of the Survey team then tallied the number of offered surveys each week and sent a summary table to regional leads to provide them with information about fieldwork progress. The summary table included the cumulative totals (ie, totals as at a particular date) outlined in Table 8.

At the conclusion of fieldwork, SWRAs were asked to send their final completed site monitor to the Survey team.

TABLE 8: Information on fieldwork progress sent to regional leads each week

Number of tamariki and rangatahi excluded	The number of tamariki and rangatahi who were excluded from the sample for a legitimate reason - a specific reason for exclusion must be recorded in the site monitor
Number of tamariki and rangatahi added	The number of tamariki and rangatahi who were added to the sample after confirming with national office that they met the inclusion criteria
Number of surveys to be offered	The total number of surveys to be offered at that site (original sample N - exclusions + additions)
Number of surveys returned to site office	The number of surveys social workers offered to young people and returned to the SWRA
Number of surveys remaining	The number of surveys still to be offered at the end of the week ¹¹

Voices monitor

The Voices monitor spreadsheet enabled the Survey team to keep track of received surveys, and to record key information about each one prior to entering the data for the survey responses. As surveys were received by the Survey team, they were logged in the Voices monitor. The following information was recorded:

- unique ID of the survey form
- region – derived from the unique ID
- site – derived from the unique ID
- date survey received by the Survey team
- whether or not the consent box was ticked
- whether or not the social worker declaration box was ticked
- the degree to which the survey was filled out (full/partial/refused)
- whether or not there was any spontaneous writing on the survey
- the content of any spontaneous writing
- whether any of the spontaneous writing indicated that the respondent or someone else was in danger. There were no instances of this in the first year of fieldwork, but the planned approach was to notify the Manager Voices Insights so they could contact the site and notify them that someone at their site had indicated a safety risk on their form.¹²

Safety check

The survey did not ask about questions about safety and there were only open-ended (free-text) responses available for two questions on sociodemographic information (gender and ethnicity). However, the Survey team reviewed all returned surveys as soon as they were received to check written responses (including any spontaneous writing) and determine if an immediate safety response was required. If a safety response was required, the Survey team would inform the relevant site of the anonymous disclosure, who would then determine the most appropriate response in line with the usual practice, processes and legislative framework of Oranga Tamariki.

Survey completion statistics

Inclusions and exclusions

There were 2,659 tamariki and rangatahi in the sample drawn from CYRAS in the lead up to fieldwork. During fieldwork, sites added 85 and excluded 417 tamariki and rangatahi, leaving 2,327 eligible to be offered the survey. Table 9 shows the reasons tamariki and rangatahi were excluded.

11. Because of the change in the sample list due to inclusions/exclusions, this number could potentially increase over the fieldwork period.

12. Although there was no way to identify an individual tamariki or rangatahi through their survey ID, if disclosure was warranted due to safety concerns the survey ID could be used to identify region, site and then demographics could identify the potential participant with a possible safety risk.

TABLE 9: Reasons for excluding some tamariki or rangatahi from the sample¹³

Exclusion reason	Number	Percentage
Outside region ^a	206	49%
No longer in custody of Chief Executive	87	21%
Severe cognitive disability	56	13%
Unable to make contact during fieldwork period	17	4%
Social worker deemed timing inappropriate	13	3%
Acute mental distress	7	2%
In Youth Justice residence	4	1%
Te tamaiti or rangatahi deceased	2	0.5%
Te tamaiti or rangatahi in hospital long-term	2	0.5%
Name duplicated in CYRAS	1	0.2%
Unclear ^b	22	5%
Total	417	100%

a. Either living too far away for social workers to practically offer the survey face-to-face during the fieldwork period or transferred to another site outside the region.

b. One site excluded 22 tamariki for one of two reasons: living out of the region or no longer in the custody of the Chief Executive. However, they did not record which reason applied to an individual tamaiti and rangatahi, and we have therefore included these tamariki and rangatahi in a separate category here.

Offer rates

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

Response rates

There were some small differences in response rates across sociodemographic groups (among those who were offered the survey): non-Māori and non-Pacific (compared to all other tamariki and rangatahi combined), 10 to 12-year-olds (compared to 16 to 18-year-olds), females (compared to males)¹⁴, and those with a care status recorded (compared to those without) were statistically¹⁵ more likely to agree to participate (see Table 10).

13. 4 to 6 weeks before each round, the sample was pulled from CYRAS and changes made before/during fieldwork to add/exclude some potential participants based on site feedback. All sample changes were managed within each round: we did not follow each individual tamaiti/rangatahi over the entire fieldwork period to see if they were excluded in one round but included in another. Thus, some of those excluded for being outside the region in a particular round may have had the opportunity to take part at a subsequent round. We do not know if there is a systematic difference in the way those who were more mobile and moved regions responded compared to those who were not excluded for this reason.

14. Results for those who chose "a gender not listed" response option were not compared statistically due to low sample size in that group (n=18).

15. $p < .05$ in logistic regression analyses.

TABLE 10: Response rates for each sociodemographic group

Sociodemographic group ^a		Number of tamariki and rangatahi offered survey	Number of tamariki and rangatahi who participated	Response rate among those offered the survey
AGE GROUP	10 to 12	660	598	91%
	13 to 15	659	587	89%
	16 to 18	408	351	86%
	No age recorded	120	9	8%
GENDER	Male	892	775	87%
	Female	802	732	91%
	A gender not listed	18	17	94%
	No gender recorded	135	21	16%
ETHNICITY	Māori and Pacific	140	125	89%
	Māori	1,019	896	88%
	Pacific	323	284	88%
	Non-Māori and non-Pacific	520	479	92%
	No ethnicity recorded	125	11	9%
CARE STATUS	Care services	1,389	1,182	85%
	Care and Youth Justice services	106	95	90%
	Not recorded	352	268	76%

a. For further information about classification of subgroups see Table 17.

Note. When broken down by sociodemographic characteristic (eg, gender), the response rates within each group (eg, 87% males, 91% females, 94% gender not listed) are all higher than the overall response rate of 84%. This is not an error: this is because low response rates among tamariki and rangatahi who did not have all sociodemographic characteristics recorded brings down the overall response rate.

Despite these small differences, the overall age, gender, ethnicity and care status distributions for the group who participated were similar to those of the overall offered sample, indicating that weighting the data by certain sociodemographic characteristics, to account for differences in response rates among those offered the survey, was not necessary.

Response characteristics

Table 11 shows the sociodemographic characteristics of the 1,545 tamariki and rangatahi who took part in the survey.

TABLE 11: Respondent characteristics

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

a. The age, gender, and ethnicity figures total fewer than 1,545 because some respondents did not record all their sociodemographic characteristics.

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

Uptake by rounds

The survey was delivered in four rounds. See Table 12 for the number of tamariki and rangatahi who took part in each round. Response to the survey remained high across the four rounds (> 80%).

TABLE 12: Responses by round

Participated	No	Yes	Total
Round 1	71 (17%)	344 (83%)	415 (100%)
Round 2	80 (16%)	422 (84%)	502 (100%)
Round 3	72 (16%)	365 (84%)	437 (100%)
Round 4	79 (16%)	414 (84%)	493 (100%)

Engagement with the survey

Survey engagement was assessed by looking at the type and number of questions that respondents answered. Other aspects of engagement were the number and type of questions that were responded to in English and/or Māori and the use of spontaneous writing.

Table 13 shows how respondents engaged with the survey. The majority of respondents answered all survey questions (79%) and completed the survey in English (93%).

TABLE 13: Respondents' engagement with the survey

	Number	Percentage
Level of completion		
Full (all questions)	1,217	79%
Partial (some questions)	328	21%
Language completed in		
English only	1,433	93%
Māori only	11	1%
Both	101	7%
Spontaneous writing on survey	231	15%

Of the 101 respondents who answered the survey in both English and Māori: 45% answered only the sociodemographic questions in Māori; 26% answered all questions in both languages; 18% answered all questions in English and some in Māori; 7% answered some questions in English and some in Māori; 4% answered some questions in English and all questions in Māori; and 1% answered all questions in Māori and only the sociodemographic questions in English.

Non-response to questions for full national results

We assessed the number of times respondents did not answer a particular question (note, we also did this for the round 1 pilot, see Table 4). Table 14 shows the proportion of respondents who did not answer each question. Most questions were avoided by fewer than 4% of respondents. The questions with the highest non-response rates were related to having a say in decisions, chance to learn about culture, as well as satisfaction with Oranga Tamariki and social worker relationships.

TABLE 14: Summary of the proportion of respondents who did not answer each question for the full national results

Not answered by	≤ 2% of respondents	3-4% of respondents
Question domains	Settled (1%)	
	Looked after (1%)	
	Accepted (1%)	
	Birth family/whānau contact (2%)	Say in decisions (3%)
	Belonging (2%)	Chance to learn about culture (3%)
	Knowing whakapapa (2%)	Oranga Tamariki helps (4%)
	Loved (1%)	Social worker does what they say they will do (3%)
	Friends (1%)	
	Good life when older (2%)	
	Can talk to social worker (2%)	

Data capture

Data entry processes

An independent research company entered the data from each survey into an Excel spreadsheet according to business processes for data entry, retention and disposal (see Appendix 7). Table 15 describes the rules for entering ambiguous responses.

TABLE 15: Data entry rules for ambiguous responses

Issue	Solution
More than one response box is ticked for a particular question	Code as error
No response boxes are ticked	Code as missing
No response boxes are ticked but a written response is given	Code as error – do not try to interpret the meaning of the written response, but record the free text in 'spontaneous writing'
Illegible free-text response(s) to the gender or ethnicity questions	Record the response as accurately as possible. If it is impossible, record 'illegible'
A particular question has been answered in <u>both</u> the English and Māori surveys	Record both the English and Māori responses in the relevant sections of the dataset
One answer is scribbled out but another one is clearly indicated as the correct one (eg, with arrows, circles, ticks)	Record the clearly indicated response
All answers are scribbled out and none are clearly indicated as the correct one	Code as missing
Crosses or other symbols used instead of ticks to mark a response box	Record the response if it is clear (it doesn't matter which specific symbol is used)

Reliability checking

To check the accuracy of data entry, a second person re-entered 15% of offered surveys in a separate spreadsheet. The Survey team calculated the reliability of the data entry by comparing the percentage match between the two sets of data. The results showed good concordance (> 97% for all data), and any mismatches were addressed during the data cleaning phase.

Scanning

The Survey team developed a process for scanning the surveys in consultation with the Information Management team. Once the data from a particular survey had been entered and double-checked, the survey was scanned to a colour PDF. The digital file was checked against the hard copy for clarity and accuracy, in line with the Digitisation Standard of Oranga Tamariki. Specifically:

- that all pages were present
- all markings on the survey, including the smallest text, was readable – if not, scanner resolution was increased
- that no edges were obscured
- the survey was scanned in colour
- the survey was saved as Adobe PDF.

If the digital copy was accurate, it was saved to a restricted-access folder and the hard copy was securely stored in the Voices of Children team cabinet. If the digital copy was not accurate, it was rescanned and checked again.

Information security

In line with the Oranga Tamariki Information Management requirements, all files that contained personal information or survey data were saved to a restricted-access folder within Oranga Tamariki computer systems, which was accessible only to the Survey team and their managers. Further, no identifying information was recorded on the survey and surveys were identified through a unique survey ID, ensuring anonymity for participants.

Data analysis

Data cleaning processes

The aim of data cleaning was to produce a clean master dataset that contained all relevant information for offered surveys (ie, showed everyone who agreed and declined to participate) in one file. The master dataset included the survey responses (data) and the survey tracking information from the Voices monitor.

The Survey team used the following methods to check the data were accurate, and to clean them accordingly:

- Reconciling the information in the site monitor, Voices monitor and entered data, including checking:
 - IDs, sites, and regions matched
 - there were no duplications
 - whether forms recorded as 'extra' in the Voices monitor were truly extra forms, or if they were offered (for more detail on this issue, see 'Offered, lost, and extra forms' subsection)
 - the 'Completed' field in the Voices monitor matched the 'Participated' field from the data entry
 - the recorded responses were consistent with the 'Participated' and 'Completed' columns (eg, at least some questions were answered if the young person was recorded as having participated)
 - the language the survey was completed in was accurately recorded.
- Fixing any inconsistencies identified through double-entering the data for 15% of surveys. If the correct response was unclear, the Survey team checked the scanned copy of the survey for verification.
- Creating a new variable for each question that incorporated the English and Māori responses into one variable for analysis. Where there was a conflict between the English and Māori response (ie, same question answered differently in each language), the answer in the language the respondent answered the most questions in was taken to be the response. Refer to the Data Dictionary in Appendix 8 for more detail.
- Creating other derived variables, as described in the Data Dictionary.

All changes made during the data cleaning phase were recorded in a Word document and made on a copy of the dataset to avoid overwriting the original information.

Offered, lost and extra forms

The Survey team needed to determine whether survey forms recorded as 'extra' were truly extra forms, or if they were in fact offered. In some cases it was unclear whether completely blank forms received by the Survey team were extra forms or 'offered but declined' (ie, the social worker offered the survey but did not complete the social worker declaration to note participation had been declined). Cross-checking the information in the site monitor, Voices monitor, and survey itself enabled the Survey team to identify forms that appeared to be extra but were in fact offered. Table 16 describes the specific definitions developed post fieldwork to consistently categorise offered, lost and extra forms.

TABLE 16: Definitions for offered, lost, and extra forms

Category	Definition
Offered	<ul style="list-style-type: none">• Received by the Survey team and filled out in some way; OR• Received by the Survey team and not filled out at all but recorded in site monitor as 'offered'
Lost	<ul style="list-style-type: none">• Not received by the Survey team• Even if the site monitor indicated 'offered', any forms not received by the Survey team by one-week post-fieldwork were considered lost and not offered - this decision was made only after confirming with all sites that they had sent back all forms from their site
Extra	<ul style="list-style-type: none">• Received by the Survey team, not filled out at all, and recorded in site monitor as blank or 'Extra form'

Analysis approach

The detailed data dictionary and analysis plan are available in Appendices 8 and 9. In brief, three levels of results were produced:

1. National results (data from rounds 1 to 4 combined).
2. Regional results (separate results for each region).
3. Site results (separate results for each site).

All statistical analyses were conducted using statistics software Stata/IC 14.2. An analyst from the Survey team produced all analyses. No identifying information was included in the dataset, and the unique identifier was used to link responses to the corresponding site/region.

At each level of results, and for each question, we calculated the proportion of respondents who chose each response option, along with 95% confidence intervals. Those who did not answer or provided an ambiguous answer (eg, ticked multiple boxes) were excluded from the analysis for that particular question only.

Subgroup differences

For the national results, we assessed differences in results across the key subgroups of interest (age, gender, ethnicity and care status; for the specific group definitions, see Table 17). These subgroup-specific results represent those who had that particular sociodemographic characteristic recorded (note that age, gender and ethnicity were self-identified, while care status was recorded by social workers).

TABLE 17: Subgroup definitions used in analysis

	Group	Number
AGE ^a	10 to 12	Age in years was recorded on the survey, and then grouped into these three categories for analysis.
	13 to 15	
	16 to 18 ^b	
GENDER ^a	Male	Gender was analysed as it was recorded on the survey (ie, in these three categories).
	Female	
	A gender not listed	
ETHNICITY ^a	Respondents/social workers could choose as many ethnicities as applied. For analysis, we used standard Oranga Tamariki approaches of total (rather than prioritised) ethnicity and as a result, the groups were not mutually exclusive. ¹⁶	
	Māori and Pacific	Māori and at least one Pacific ethnicity selected
	Māori	Māori selected as one of respondent's ethnicities
	Pacific	At least one Pacific ethnicity selected
	Non-Māori and non-Pacific	Selected ethnicities other than Māori or a Pacific ethnicity
CARE STATUS ^c	Care services	Those without a care status recorded ^d were analysed as their own group to see whether there were any differences with those whose social worker did record their care status.
	Care and Youth Justice services	
	None recorded	

Notes:

a. Age, gender and ethnicity were self-identified if tamariki and rangatahi agreed to participate in the survey, and social worker-identified if tamariki or rangatahi declined.

b. Tamariki and rangatahi aged 10 to 17 years were the target sample of the survey, but there were some respondents aged 18 years because we did not exclude those who turned 18 between sample identification and fieldwork completion.

c. Care status was always social worker-identified. In round 1, this was via a marking on the questionnaire for those in the Care and Youth Justice services group; in rounds 2-4 it was via the social worker declaration at the start of the survey booklet. For the Care status (missing) analyses, tamariki and rangatahi whose care status was not recorded by their social worker were analysed as their own group.

d. Those without a care status recording had previously met the eligibility criteria.

16. Oranga Tamariki follows the Statistics New Zealand ethnicity classifications and standards in the collection and recording of all ethnicity information. For reporting purposes, Oranga Tamariki reports distinct tamariki and rangatahi according to the ethnic groupings in Table 13, reflecting the large proportion of the population of tamariki and rangatahi that Oranga Tamariki works with who identify as Māori and /or Pacific.

First, we combined the two positive response options for each question and calculated the total proportions along with 95% confidence intervals for each subgroup that had at least 30 respondents (all except the 'a gender not listed' group).¹⁷ For questions that used the certainty response scale, 'Yes, definitely' and 'Yes, I think so' were combined to represent the total positive response. For questions that used the frequency response scale, 'All of the time' and 'Most of the time' were combined.

All response options were included in the base, except for the following three questions, which included a 'don't know' or 'other' response option that was qualitatively different from the other responses and could not therefore be reasonably combined with the non-positive responses:

- 'Do the adults you live with look after you well?' and 'Do the adults you live with accept you for who you are?' included the response option 'I don't live with any adults'. This option was excluded from the base for the subgroup analyses only (ie, it was included in the base for the overall results to show the basic response distribution).
- 'Do you get to keep in touch with your birth family/whānau as much as you would like to?' included the response option 'I don't want to'. This option was excluded from the base for the subgroup analyses only.

Second, we used logistic regression to test for subgroup differences in the proportion of tamariki and rangatahi who gave a positive answer (see Table 17 for subgroup definitions).¹⁸ Differences were considered statistically significant if $p < .05$.

To test for age differences, logistic regression analyses compared the total positive response in each age group to each other one.¹⁹

1. Each age group (10 to 12; 13 to 15-year-olds) compared with 16 to 18-year-olds (reference group).
2. Each age group (10 to 12; 16 to 18-year-olds) compared with 13 to 15-year-olds (reference group).

To test for gender differences, a logistic regression compared the total positive response for males and females (reference group) because the number of respondents in the 'a gender not listed' group was too small (< 30) ($n = 17$).

To test for ethnicity differences, we compared the total positive response in each ethnic group to all others. Because we used total ethnicity, some respondents were represented in more than one ethnic group. To enable mutually exclusive analyses (ie, no overlap between the groups being compared), all groups other than the group of interest were combined into one comparison group:

1. Identified as both Māori and Pacific compared with everyone else combined.
2. Identified as Māori compared with everyone else combined.
3. Identified as Pacific compared with everyone else combined.
4. Did not identify as Māori or Pacific (ie, non-Māori and non-Pacific) compared with everyone else combined.

To test for care status differences, when respondents whose care status was not recorded on the survey were counted as their own group, we ran two logistic regression analyses with different reference groups to compare the total positive response in each care status group to each other one:

1. Each care status group (Care and Youth Justice services; those with a missing care status) compared with Care services (reference group).
2. Each care status group (Care services; those with a missing care status) compared with Care and Youth Justice services (reference group).

When interpreting the results, it is important to note that any difference described as 'higher'/'more likely than' or 'lower'/'less likely than' was statistically significant; numerical differences that were not statistically significant are explicitly stated as such. Note also that in this report the word 'significant' specifically refers to statistical significance and does not mean 'large' or 'meaningful'. Finally, some percentages may not total exactly 100% due to rounding.

17. This approach has the benefit of providing easy-to-understand information about the degree of overall positive sentiment expressed by respondents. However, it does not allow the examination of nuances that may be evident when separating out degrees of positivity and negativity. For example, there may be interesting differences between those who responded "not really" and "not at all" that could be examined in future analyses. Further, an $n < 30$ cut off was used as analysis of less than 30 would not give enough power to find meaningful differences.

18. Chi-squared tests are also appropriate here. Therefore, we also completed sub-group analysis using a chi-square tests. The chi-square tests produced the same pattern of results. We report on the results from the logistic regression analysis rather than chi-square tests to allow us to compare each subgroup to each other one. This means that the other groups are compared against the reference group.

19. To statistically compare each subgroup to each other one, $n-1$ logistic regressions are needed (n = number of subgroups). For example, when there are three subgroups to compare (as was the case for age), two regressions are needed to have complete statistical information about each group compared to each other one.

Sharing the results

There are two main objectives for Te Tohu o te Ora: driving service improvement and public accountability for gathering information on, and responding to, tamariki and rangatahi experience and feedback. To support these two objectives, a dissemination plan was constructed.

The three levels of results (national, regional and site-level) derived from the 2019/2020 survey year have been shared with relevant audiences (see Table 18 for a summary) so that the findings can be used to improve the care experiences of tamariki and rangatahi.

TABLE 18: Overall dissemination plan

Finding type	Audience
National findings	<ul style="list-style-type: none">• Tamariki, rangatahi, whānau, and caregivers• New Zealand public• Oranga Tamariki staff• Government and non-government stakeholders• Academics
Regional results	<ul style="list-style-type: none">• Tamariki and rangatahi in care and their caregivers• Oranga Tamariki regional and site staff
Site-level results	<ul style="list-style-type: none">• Regional executive managers – results relevant to the sites in their region only• Regional managers – results relevant to the sites in their region only• Site staff (managers, supervisors, social workers, SWRAs) – results for their site only

The Survey team provided tamariki and rangatahi and their caregivers with regional-level results as well as information about how the survey was run, including how many tamariki and rangatahi took part, and general information about how the findings will be used.

References

Oranga Tamariki Voices of Children and Young People team (2018a). *Family means the world to me: Children and young people's views on the most important childhood experiences*. Wellington, New Zealand: Oranga Tamariki—Ministry for Children.

Oranga Tamariki Voices of Children and Young People team (2018b). *Everyone needs to be loved: What key childhood experiences mean to children and young people in contact with Oranga Tamariki*. Wellington, New Zealand: Oranga Tamariki—Ministry for Children.

Liddle, I., & Carter, G. F. A. (2015). *Emotional and psychological well-being in children: The development and validation of the Stirling Children's Well-being Scale*. *Educational Psychology in Practice*, 31(2), 174–185. <https://doi.org/10.1080/02667363.2015.1008409>

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

Appendix 1: Annotated questionnaire

The following section outlines the purpose and background to the development of each question.

QUESTION ONE: How old are you?

Purpose/rationale	To gather sociodemographic information that can be used in survey analysis.
Potential use	Analyse survey results by age.
Original source of survey question	Bespoke question.
Previous use	n/a
Modification	n/a
Date first used	2019/20 (round 1).

QUESTION TWO: What gender are you? Please tick one answer.

Purpose/rationale	To gather sociodemographic information that can be used in survey analysis.
Potential use	Analyse survey results by gender.
Original source of survey question	Bespoke question.
Previous use	n/a
Modification and rationale	<p>This question was originally asked as 'what gender do you most identify with' to emphasise that we wanted to know about self-identified gender. However, in the cognitive testing phase, some tamariki and rangatahi interpreted this as 'what gender do you like' or 'what gender do you hang out with'. The wording was revised to clarify our intent.</p> <p>Some concern has been raised by the Privacy team on the use of an open-ended response option and the formulation of response categories. This will be reviewed after wave 1.</p>
Date first used	2019/20 (round 1).

QUESTION THREE: Which ethnic group, or groups, do you belong to? Please tick all the groups you belong to.

Purpose/rationale	To gather sociodemographic information that can be used in survey analysis.
Potential use	Analyse survey results by ethnicity.
Original source of survey question	This question is used in both the Youth2000 survey (see the Youth'12 Prevalence Report here) and the 2018 Youth Insights Survey (questionnaire here for more detail).
Previous use	Youth2000 and Youth Insights Survey (as above).
Modification and rationale	During the cognitive testing phase we asked 'which group, or groups, do you belong to?' without specifically using the word ethnicity. The wording was revised as not all tamariki and rangatahi realised it was referring to ethnicity (even though the options listed were different ethnicities).
Date first used	2019/20 (round 1).

QUESTION FOUR: Do you feel settled where you live now? Please tick one answer.

Rationale for this question	In surveys conducted overseas, feeling settled was a statistically significant predictor of positive life outcomes for tamariki and rangatahi in care (when analysed together with 'feeling safe' question).
Purpose	<p>This question measures how settled and stable tamariki and rangatahi feel within their care placement. In addition to being a predictor of outcomes in surveys overseas, tamariki and rangatahi also identified instability and frequent placement moves as barriers to their wellbeing in the report, 'What makes a good life for children and young people in care?', which was completed as part of the consultation phase for the first Child and Youth Wellbeing Strategy.</p> <p>Feeling settled was also identified as a priority for tamariki and rangatahi in 'universal measures of experience' work completed prior to the formative research (although it was discussed as an aspect of 'security' rather than a stand-alone concept).</p>
Potential use	Track over time the extent to which tamariki and rangatahi in care feel settled in their current placement.
Original source of survey question	<p>This question is used by Viewpoint in a number of different jurisdictions and surveys. Examples include:</p> <ol style="list-style-type: none"> 1. Viewpoint Ltd. <i>Analysis of the Western Australian Care Plans Review Questionnaire</i>. Viewpoint Ltd: Wales. Question: Do you feel settled? Analysis of survey data collected by Viewpoint in Western Australia survey of 650 children and young people in out of home care. 2. Viewpoint Ltd (2006). <i>Looked After Children Report (2006)</i>. Viewpoint Ltd: Wales. Question: Do you feel settled where you live now? Aggregated data from 24 local authorities and analysed by Ian Butler. 3. National Out of Home Care Survey Australia. See: Australian Institute of Health and Welfare. (2016). <i>The views of children and young people in out-of-home care: overview of indicator results from a pilot national survey 2015</i>. Canberra: AIHW.
Previous use	National Out of Home Care Survey Australia. See: Australian Institute of Health and Welfare. (2016). <i>The views of children and young people in out-of-home care: overview of indicator results from a pilot national survey 2015</i> . Canberra: AIHW.
Modification and rationale	No modification to the actual question, but in previous surveys this was asked in tandem with a question about safety ("do you feel safe?") The safety question was initially included in this survey but has been removed. Because the survey is completely anonymous, a respondent's social worker can't be automatically notified if the respondent discloses that they don't feel safe in their current placement. It was decided that it was inappropriate to ask a question about safety without the ability to properly follow up a negative response.
Date first used	2019/20 (round 1).

QUESTION FIVE: Do the adults you live with now look after you well? Please tick one answer.

Rationale for this question	In the formative research, tamariki and rangatahi consistently said that feeling cared for was one of the most important childhood experiences. Strongly aligned to Oranga Tamariki strategic objectives.
Purpose	This question is intended to measure the degree to which tamariki and rangatahi feel cared for. During the formative research, feeling cared for was defined as “the people you live with look after you and make you feel at home”. For the tamariki and rangatahi we spoke to, feeling cared for included relational aspects (feeling loved, feeling comfortable) and physical aspects (such as having food, having a roof over your head). Both aspects were important, but it was the physical aspects of care that differentiated this concept from other experiences, such as love.
Potential use	Track over time the extent to which tamariki and rangatahi feel cared for by the people they currently live with.
Original source of survey question	Bespoke question.
Previous use	n/a
Modification and rationale	Response options modified following round one of the survey to include “I don’t live with any adults”. The question itself was not modified.
Date first used	2019/20 (round 1).

QUESTION SIX: Do the adults you live with now accept you for who you are? Please tick one answer.

Rationale for this question	This question was added after cognitive testing had finished. Acceptance was considered during the initial consultation prior to the formative research, but rather than being included as a stand-alone concept it was incorporated in the domain about respect. However, acceptance came through strongly as a stand-alone theme that tamariki and rangatahi saw as important to their wellbeing in the report, 'What makes a good life: Children and young people's views on wellbeing', which was completed as part of the consultation for the first child and youth wellbeing strategy. It was therefore included as a stand-alone question.
Purpose	This question addresses a finding from the 'What makes a good life' report, which was that tamariki and rangatahi want to feel accepted, respected, and believed in. The report found that <i>how</i> tamariki and rangatahi are treated, including whether or not they feel accepted, matters just as much as <i>what</i> we do to help them. The value of acceptance was a universal finding across all of the groups whose views informed the report.
Potential use	Track over time the extent to which tamariki and rangatahi in care feel accepted by their caregivers and caregiving family.
Original source of survey question	Bespoke question.
Previous use	n/a
Modification and rationale	<p>'The adults you live with' prefix to this question was not part of the finding related to acceptance in the 'what makes a good life' report. This was added to make the question more concrete, easier to understand and consistent with the format of other questions. This was important given that this question was not part of cognitive testing.</p> <p>Response options modified following round one of the survey to include "I don't live with any adults". The question itself was not modified.</p>
Date first used	2019/20 (round 1).

QUESTION SEVEN: Do you get to keep in touch with your birth family/whānau as much as you would like to? Please tick one answer.

Rationale for this question	<p>In the formative research, tamariki and rangatahi said that having good relationships with your whānau, hapū and iwi was one of the most important childhood experiences. In phase three of the formative research they clarified that of those three groups, whānau were the most important (and distinct from relationships with their hapū and iwi).</p> <p>Strongly aligned to Oranga Tamariki objectives of family led practice, and strengthening tamariki and rangatahi relationships with their whānau, hapū and iwi.</p>
Purpose	<p>This question was intended to gauge the strength of tamariki and rangatahi relationships with their family and whānau. Tamariki and rangatahi defined having good relationships with family and whānau as “I know my family and get to see and talk to them.” An adapted version of a Viewpoint question was chosen to measure this concept.</p>
Potential use	<p>To track over time the sense that tamariki and rangatahi have of the strength of their relationships with their family and whānau.</p>
Original source of survey question	<p>National Out of Home Care Survey Australia. See: Australian Institute of Health and Welfare. (2016). <i>The views of children and young people in out-of-home care: overview of indicator results from a pilot national survey 2015</i>. Canberra: AIHW.</p>
Previous use	<p>National Out of Home Care Survey Australia. See: Australian Institute of Health and Welfare. (2016). <i>The views of children and young people in out-of-home care: overview of indicator results from a pilot national survey 2015</i>. Canberra: AIHW.</p>
Modification and rationale	<p>This combines questions seven and eight from the National Out of Home Care Survey Australia. In that survey, the ‘headline’ question was about feeling close to family, with follow-up questions about specific ways of keeping in touch (visiting, talking, writing etc.). The questions in that survey were:</p> <p>7. “How close do you feel to:</p> <p>(a) The people you are living with now?</p> <p>(b) Family members who you don’t live with?</p> <p>By ‘how close’, we mean: how important and special they are to you?”</p> <p>8. “For family you don’t live with:</p> <p>(a) Do you get to visit your family?</p> <p>(b) Do you get to talk to your family? (including phone calls)</p> <p>(c) Do you get to write to your family? (including emails, messaging, letters)</p> <p>See: <i>The views of children and young people in out-of-home care: Overview of indicator results from a pilot national survey</i>. Australian Institute of Health and Welfare (2015).</p> <p>The word whānau was also added to be more relevant to a New Zealand cultural context.</p>
Date first used	<p>2019/20 (round 1).</p>

QUESTION EIGHT: Do you get to have a say in important decisions about your life? Please tick one answer.

Rationale for this question	In the formative research, tamariki and rangatahi consistently said that having a say in decisions about your life was one of the most important childhood experiences. Strongly aligned to Oranga Tamariki strategic and legislative objectives of listening to the voice of tamariki and rangatahi.
Purpose	<p>There were originally two questions relating to the 'I feel like I have a say in decisions about my life' domain:</p> <ul style="list-style-type: none"> • 'Do you get to have a say in what happens to you?' • 'Do you think your views and opinions are listened to?' <p>We received feedback during consultation that the 'views and opinions' question could be complex for some tamariki and rangatahi. It was suggested that we should instead focus the question on a specific context or specific type of decision.</p> <p>However, during the formative research, tamariki and rangatahi said that 'having a say' was important for both big decisions and small decisions, suggesting that it would be insufficient to ask tamariki and rangatahi about only 'big' or 'small' things, or to seek to define on their behalf what constitutes a 'big' or 'small' decision.</p> <p>The final question seeks to provide slightly more context than a broad question about 'having a say', but it is still left up to tamariki and rangatahi to decide for themselves what constitutes an 'important decision'.</p>
Potential use	Track over time the extent to which tamariki and rangatahi in care feel their views are being taken into account.
Original source of survey question	<p>Bespoke, but the two original questions relating to being listened to and having a say were a variation of questions 17 and 18 from the National Out of Home Care Survey Australia:</p> <p>17. Do you get to have a say in what happens to you, such as where you live, your school and learning, and your future?</p> <p>18. Do people listen to what you say?</p> <p>See: National Out of Home Care Survey Australia. See: Australian Institute of Health and Welfare. (2016). <i>The views of children and young people in out-of-home care: overview of indicator results from a pilot national survey 2015</i>. Canberra: AIHW.</p>
Previous use	n/a
Modification and rationale	As above
Date first used	2019/20 (round 1).

QUESTION NINE: Do you have somewhere you feel you belong? Please tick one answer.

Rationale for this question	<p>In the formative research, tamariki and rangatahi (particularly rangatahi) consistently said that having somewhere you feel you belong was one of the most important childhood experiences.</p> <p>Identified as a priority for young people in previous research, particularly the 'Universal Measures of Experience' work.</p> <p>Thinkplace (2018). <i>Oranga Tamariki Universal Measures of Experience</i>. Internal report commissioned by the Voices of Children and Young People team: unpublished.</p>
Purpose	<p>This question is intended to measure feelings of belonging. The tamariki and rangatahi we spoke to during the formative research said that belonging means being able to 'be yourself' and 'just feel normal'. Sometimes this was about a sense of place, other times it was about specific people, other times it was about a general sense of feeling comfortable.</p> <p>The definition of belonging based on what those tamariki and rangatahi described was "having somewhere where you can just be yourself." However, in the cognitive testing, tamariki and rangatahi had different understandings of what 'somewhere you can be yourself' meant when asked in a survey context (ie, they did not necessarily connect it with belonging). Hence, the Survey team made the decision to use the word 'belong', which was more readily and widely understood.</p>
Potential use	Track over time the extent to which tamariki and rangatahi feel a sense of belonging.
Original source of survey question	Bespoke question, although several New Zealand youth surveys (Youth 2000 and Youth Insights Survey) use variations of the phrase 'do you feel you belong [at school/at home]'.
Previous use	n/a
Modification and rationale	n/a
Date first used	2019/20 (round 1).

QUESTION TEN: Do you know your ancestry (whakapapa)? Please tick one answer.

Rationale for this question	This question was provided by the Treaty Response team within Oranga Tamariki. It relates to the obligation under s7AA of the Oranga Tamariki Act 1989 for Oranga Tamariki to have regard to mana tamaiti, the whakapapa of tamariki Māori and the whanaungatanga responsibilities of their whānau, hapū and iwi.
Purpose	<p>We had originally planned to ask a question about the relationships tamariki and rangatahi have with their whānau, hapū and iwi, but during the formative research, tamariki and rangatahi saw family/whānau as the most important. We therefore developed a family/whānau question which reflects this emphasis (question seven), but also added a question about ancestry/whakapapa.</p> <p>This question is asked of all tamariki and rangatahi, not just tamariki and rangatahi Māori. This is because s7AA of the Oranga Tamariki Act, which relates specifically to tamariki and rangatahi Māori, are not the only place in the legislation where whakapapa is referred to as a priority. The objects and principles of the Act (sections 4 and 5) make several references to whakapapa as a general priority for all tamariki and rangatahi. The universality of this question is also why the question asks about ancestry and whakapapa, not just whakapapa.</p>
Potential use	One way to measure and track over time the extent to which Oranga Tamariki is meeting its obligations relating to tamariki and rangatahi Māori under s7AA of the Oranga Tamariki Act.
Original source of survey question	Bespoke question.
Previous use	n/a
Modification and rationale	n/a
Date first used	2019/20 (round 1).

QUESTION ELEVEN: Do you have people in your life that love you no matter what? Please tick one answer.

Rationale for this question	<p>In the formative research, tamariki and rangatahi consistently said that feeling loved was one of the most important childhood experiences.</p> <p>Strongly aligned to several key Oranga Tamariki objectives, including:</p> <ol style="list-style-type: none"> 1. The Oranga Tamariki purpose statement ('To ensure that all tamariki are in loving whānau and communities where oranga can be realised'). 2. The Oranga Tamariki way (one of the six principles is 'we believe aroha is vital').
Purpose	<p>This question is intended to measure the extent to which tamariki and rangatahi feel loved. Love was defined as "someone caring for you deeply, supporting you and being there for you no matter what." The 'no matter what' part of the question is important – the unconditional nature of love was the defining feature of love for the tamariki and rangatahi we spoke to.</p>
Original source of survey question	Bespoke question.
Previous use	n/a
Modification and rationale	n/a
Date first used	2019/20 (round 1).

QUESTION TWELVE: Do you have a friend or friends you can talk to about anything? Please tick one answer.

Rationale for this question	<p>This question did not come from the Thinkplace/formative work. Rather, strong evidence base from overseas surveys of care-experienced tamariki and rangatahi that positive responses to this question can be a good predictor of positive outcomes. Viewpoint have asked “have you made any friends where you live now?” in surveys overseas (Viewpoint Ltd. <i>Analysis of the Western Australian Care Plans Review Questionnaire</i>. Viewpoint Ltd: Wales.)</p> <p>We have chosen a similar question asked in the Youth2000 survey in order to give local comparability. We were asked to acknowledge the source of this question.</p>
Purpose	Track over time the extent to which tamariki and rangatahi feel as though they have a friend they could share anything with.
Potential use	Comparability with Youth2000 results.
Original source of survey question	<p>Youth 2000.</p> <p>Clark, T. C., Fleming, T., Bullen, P., Denny, S., Crengle, S., Dyson, B., Fortune, S., Lucassen, M., Peiris-John, R., Robinson, E., Rossen, F., Sheridan, J., Teevale, T., Utter, J. (2013). <i>Youth’12 Overview: The health and wellbeing of New Zealand secondary school students in 2012</i>. Auckland, New Zealand: The University of Auckland.</p> <p>Also see the Youth’12 Prevalence Report here.</p>
Previous use	Youth 2000 survey series.
Modification and rationale	No modification – exact wording of Youth2000 question.
Date first used	2019/20 (round 1).

QUESTION THIRTEEN: Do you get the chance to learn about your culture? Please tick one answer.

Rationale for this question	In the formative research, tamariki and rangatahi consistently said that knowing your culture and where you come from was one of the most important childhood experiences.
Purpose	This is intended to measure the extent to which tamariki and rangatahi have been provided with opportunities to learn more about their cultural background. During the formative research, tamariki and rangatahi spoke about culture being the people, places or things that made them unique. Culture was often linked to ethnicity, but not always, and it was important for both Māori and non-Māori tamariki and rangatahi. Culture was defined as “learning about your background and the things that make you who you are”.
Potential use	Measure the extent to which tamariki and rangatahi in care feel connected to their culture. Potentially one way to measure the cultural appropriateness of Oranga Tamariki services and practice.
Original source of survey question	<p>Multigroup Ethnic Identity Measure (MEIM), 12-item measure of ethnic identity for adolescents and youth.</p> <ul style="list-style-type: none"> Question 10 asks, “<i>I participate in cultural practices of my own group, such as special food, music, or customs</i>” on a four point scale from strongly agree to strongly disagree. <p>Roberts, R. E., Phinney, J. S., Masse, L. C., Chen, Y. R., Roberts, C. R., & Romero, A. (1999). The structure of ethnic identity in young adolescents from diverse ethnocultural groups. <i>Journal of Early Adolescence</i>, 19(3), 301–322.</p>
Previous use	Multigroup Ethnic Identity Measure (MEIM)
Modification and rationale	Modified from original wording of MEIM question, which was “I have opportunities to participate in cultural practices of my own such as special food, music and customs.” We modified the question based on feedback during consultation phase that the wording of the question was too complex.
Date first used	2019/20 (round 1).

QUESTION FOURTEEN: Do you think you will have a good life when you get older? Please tick one answer.

Rationale for this question	Originally this was identified as a potential survey topic in the 'universal measures of experience' work, prior to the formative research. In the formative research, tamariki and rangatahi consistently said that feeling like you have a good life when you get older was one of the most important childhood experiences.
Purpose	This question was intended to survey the sense to which tamariki and rangatahi have hope for the future. In qualitative interviews, having hope for the future was defined as "I feel like I will have a good life as I get older." This included tangibles such as having money, a job and a good education, and intangibles such as feeling positive and having a sense of self-esteem.
Potential use	Track over time tamariki and rangatahi sense of hope for the future.
Original source of survey question	Bespoke question.
Previous use	n/a
Modification and rationale	<p>The Stirling Wellbeing scale uses a similar question but instead asks "Do you think good things will happen in your life" (see: Liddle, I., & Carter, G. F. A. (2015). Emotional and psychological well-being in children: The development and validation of the Stirling Children's Well-being Scale. <i>Educational Psychology in Practice</i>, 31(2), 174–185. doi:10.1080/02667363.2015.1008409)</p> <p>We had originally planned to use this version of the question but during the consultation phase there was a clear preference for the concept described by tamariki and rangatahi in the formative research, which included the reference to 'as I get older'. It was felt that tying the question to the concept of 'getting older' made it clearer that this was about hope for the future.</p>
Date first used	2019/20 (round 1).

QUESTION FIFTEEN: Does Oranga Tamariki help make things better for you? Please tick one answer.

Rationale for this question	This is one of three service-related questions intended to provide an overall gauge of whether tamariki and rangatahi are satisfied with the service received from Oranga Tamariki. During the consultation period, a number of stakeholders asked us to consider including more obvious service-related questions. Although we still wanted the majority of the survey to be based on what tamariki and rangatahi told us was most important to them, we agreed that a small number of service-related questions would provide useful information to the organisation on what tamariki and rangatahi are experiencing as a result of the on-going changes to Oranga Tamariki.
Purpose	Potential client satisfaction measure for Oranga Tamariki.
Potential use	Measure and track over time the extent to which tamariki and rangatahi have satisfaction in Oranga Tamariki.
Original source of survey question	Bespoke question.
Previous use	n/a
Modification and rationale	'OT' in brackets added after observing in cognitive testing phase that this was how some tamariki and rangatahi referred to Oranga Tamariki.
Date first used	2019/20 (round 1).

QUESTION SIXTEEN: Does your social worker do what they say they will do? Please tick one answer.

Rationale for this question	This is one of three service-related questions intended to provide an overall gauge of whether tamariki and rangatahi are satisfied with the service received from Oranga Tamariki (see rationale for question 15 above). 'We are tika and pono' ('we do what we'll say we do') is one of the six key values in the Oranga Tamariki way. The wording of this question reflects that concept.
Purpose	Potential performance measure for Oranga Tamariki
Potential use	Measure and track over time the extent to which tamariki and rangatahi have confidence in their social worker.
Original source of survey question	Bespoke question.
Previous use	n/a
Modification and rationale	n/a
Date first used	2019/20 (round 1).

QUESTION SEVENTEEN: Do you feel like you can talk to your social worker about your worries? Please tick one answer.

Rationale for this question	This is one of three service-related questions intended to provide an overall gauge of whether tamariki and rangatahi are satisfied with the service received from Oranga Tamariki (see rationale for question 15 above). The care standards regulations require a social worker to regularly inquire about any concerns tamariki and rangatahi may have, as well as discuss and seek to understand matters that are important to them (reg 28). This question reflects that obligation.
Purpose	Measure compliance against care standards regulations. Potential performance measure for Oranga Tamariki.
Potential use	Measure and track over time the extent to which tamariki and rangatahi feels as though they can trust their social worker.
Original source of survey question	Bespoke question.
Previous use	n/a
Modification and rationale	n/a
Date first used	2019/20 (round 1).

QUESTION EIGHTEEN: Have you seen or heard about an organisation called VOYCE – Whakarongo Mai? It is also known as VOYCE. They help children and young people in care.

Rationale for this question	Measure the extent to which tamariki and rangatahi in care are aware of the services of VOYCE – Whakarongo Mai.
Purpose	2018/19 Appropriation measure for VOYCE – Whakarongo Mai.
Potential use	Track over time the extent to which tamariki and rangatahi in care are aware of VOYCE – Whakarongo Mai. May not be used beyond the first full national data collection.
Original source of survey question	Bespoke question.
Previous use	n/a
Modification and rationale	‘It is also known as VOYCE’ added following round 1 of the survey as VOYCE – Whakarongo Mai do not always use their full name in all their branding.
Date first used	2019/20 (round 1).

QUESTION NINETEEN: Do you know how to contact VOYCE – Whakarongo Mai? It is also known as VOYCE.

Rationale for this question	Measure the extent to which tamariki and rangatahi who are aware of VOYCE – Whakarongo Mai know how to get in contact with them
Purpose	2018/19 Appropriation measure for VOYCE – Whakarongo Mai.
Potential use	Track over time the extent to which tamariki and rangatahi in care know how to get in contact with VOYCE – Whakarongo Mai. May not be used beyond the first full national data collection.
Original source of survey question	Bespoke question.
Previous use	n/a
Modification and rationale	‘It is also known as VOYCE’ added following round 1 of the survey as VOYCE – Whakarongo Mai do not always use their full name in all of their branding.
Date first used	2019/20 (round 1).

Appendix 2: The questionnaire text

English

1. How old are you? *Please tick one answer.*

- | | |
|-----------------------------|-----------------------------|
| <input type="checkbox"/> 10 | <input type="checkbox"/> 15 |
| <input type="checkbox"/> 11 | <input type="checkbox"/> 16 |
| <input type="checkbox"/> 12 | <input type="checkbox"/> 17 |
| <input type="checkbox"/> 13 | <input type="checkbox"/> 18 |
| <input type="checkbox"/> 14 | |

2. What gender are you? *Please tick one answer.*

- ☐ Male
- ☐ Female
- ☐ A gender not listed here (please write in your answer) _____

3. Which ethnic group, or groups, do you belong to? *Please tick all the groups you belong to.*

- ☐ Māori
- ☐ New Zealand European
- ☐ Samoan
- ☐ Cook Islands Māori
- ☐ Tongan
- ☐ Niuean
- ☐ Chinese
- ☐ Indian
- ☐ Other (please write in your answer) _____

4. Do you feel settled where you live now? *Please tick one answer.*

- ☐ No, not at all
- ☐ No, not really
- ☐ Yes, I think so
- ☐ Yes, definitely

5. Do the adults you live with now look after you well? *Please tick one answer.*

- ☐ Never
- ☐ Not much of the time
- ☐ Most of the time
- ☐ All of the time
- ☐ I don't live with any adults

6. Do the adults you live with now accept you for who you are? *Please tick one answer.*

- ☐ Never
- ☐ Not much of the time
- ☐ Most of the time
- ☐ All of the time
- ☐ I don't live with any adults

7. Do you get to keep in touch with your birth family/whānau as much as you would like to? *Please tick one answer.*

- ☐ No, not at all
- ☐ No, not really
- ☐ Yes, I think so
- ☐ Yes, definitely
- ☐ I don't want to keep in touch with my birth family/whānau

8. Do you get to have a say in important decisions about your life? *Please tick one answer.*

- ☐ Never
- ☐ Not much of the time
- ☐ Most of the time
- ☐ All of the time

9. Do you have somewhere you feel you belong? *Please tick one answer.*

- ☐ No, not at all
- ☐ No, not really
- ☐ Yes, I think so
- ☐ Yes, definitely

10. Do you know your ancestry (whakapapa)? *Please tick one answer.*

- ☐ No, not at all
- ☐ No, not really
- ☐ Yes, I think so
- ☐ Yes, definitely
- ☐ I don't know what ancestry (whakapapa) means

11. Do you have people in your life who love you no matter what? *Please tick one answer.*

- ☐ No, not at all
- ☐ No, not really
- ☐ Yes, I think so
- ☐ Yes, definitely

12. Do you have a friend or friends you can talk to about anything? *Please tick one answer.*

- ☐ No, not at all
- ☐ No, not really
- ☐ Yes, I think so
- ☐ Yes, definitely

13. Do you get the chance to learn about your culture? *Please tick one answer.*

- ☐ No, not at all
- ☐ No, not really
- ☐ Yes, I think so
- ☐ Yes, definitely

14. Do you think you will have a good life when you get older? *Please tick one answer.*

- ☐ No, not at all
- ☐ No, not really
- ☐ Yes, I think so
- ☐ Yes, definitely
- ☐ I don't know

15. Does Oranga Tamariki (OT) help to make things better for you? *Please tick one answer.*

- ☐ No, not at all
- ☐ No, not really
- ☐ Yes, I think so
- ☐ Yes, definitely

16. Does your social worker do what they say they will do? *Please tick one answer.*

- ☐ Never
- ☐ Not much of the time
- ☐ Most of the time
- ☐ All of the time

17. Do you feel you can talk to your social worker about your worries? *Please tick one answer.*

- ☐ No, not at all
- ☐ No, not really
- ☐ Yes, I think so
- ☐ Yes, definitely

18. Have you seen or heard about an organisation called VOYCE – Whakarongo Mai? It is also known as VOYCE. They help children and young people.

- ☐ No
- ☐ Yes

19. Do you know how to contact VOYCE – Whakarongo Mai? It is also known as VOYCE.

- ☐ No
- ☐ Yes

Te Reo Māori

1. E hia ō tau? *Tēnā, tīpakona tētahi o ngā whakautu*

- | | |
|-----------------------------|-----------------------------|
| <input type="checkbox"/> 10 | <input type="checkbox"/> 15 |
| <input type="checkbox"/> 11 | <input type="checkbox"/> 16 |
| <input type="checkbox"/> 12 | <input type="checkbox"/> 17 |
| <input type="checkbox"/> 13 | <input type="checkbox"/> 18 |
| <input type="checkbox"/> 14 | |

2. He aha tō momo ira tangata? *Tēnā, tīpakona tētahi o ngā whakautu*

- ☐ Tāne
- ☐ Wahine
- ☐ He momo kāore i konei (*tēnā, tuhia tō whakautu ki konei*) _____

3. He uri nō t/ēhea iwi koe? *Tēnā, tīpakona tō iwi, ō iwi rānei*

- ☐ Māori
- ☐ Pākehā
- ☐ Hāmoa
- ☐ Māori Kuki Airani
- ☐ Tonga
- ☐ Niue
- ☐ Hainamana
- ☐ Īnia
- ☐ Tētahi atu (*tēnā tuhia tō whakautu*) _____

4. Kua tau pai koe ki te wāhi e noho ana koe i tēnei wā? *Tēnā, tīpakona tētahi o ngā whakautu*

- ☐ Kāo, kore rawa
- ☐ Kāo, kāore i te tino mōhio
- ☐ Āe, āhua mōhio
- ☐ Āe, mārika

5. E tiakina pai ana koe e ngā pakeke e noho ana ki tō wāhi noho i tēnei wā? *Tēnā, tīpakona tētahi o ngā whakautu*
- ☐ Kore rawa
 - ☐ Kāore i te nuinga o te wā
 - ☐ I te nuinga o te wā
 - ☐ I ngā wā katoa
 - ☐ Kāore au i te noho i te taha o ētahi pakeke
6. E mārama ana tō āhua, tō wairua ki ngā pakeke o te wāhi e noho ana koe ināianei? *Tēnā, tīpakona tētahi o ngā whakautu*
- ☐ Kāo, kore rawa
 - ☐ Kāo, kāore i te tino mōhio
 - ☐ Āe, āhua mōhio
 - ☐ Āe, mārika
 - ☐ Kāore au i te noho i te taha o ētahi pakeke
7. He pai ki a koe te nui o ngā wā ka kite, ka rongorongo mai rānei koe i tō whānau ake? *Tēnā, tīpakona tētahi o ngā whakautu*
- ☐ Kāo, kore rawa
 - ☐ Kāo, kāore i te tino mōhio
 - ☐ Āe, āhua mōhio
 - ☐ Āe, mārika
 - ☐ Kāore au i te hiahia whakapā atu ki taku whānau ake
8. E āhei ana tō whai wāhi atu ki ngā kōrero e pā ana ki a koe anō, otirā ki tō ao? *Tēnā, tīpakona tētahi o ngā whakautu*
- ☐ Kore rawa
 - ☐ Kāore i te nuinga o te wā
 - ☐ I te nuinga o te wā
 - ☐ I ngā wā katoa
9. He wāhi tōu e tino tau ana tō noho, ānō nei nōhou tonu? *Tēnā, tīpakona tētahi o ngā whakautu*
- ☐ Kāo, kore rawa
 - ☐ Kāo, kāore i te tino mōhio
 - ☐ Āe, āhua mōhio
 - ☐ Āe, mārika

10. Kei te mōhio koe ki tō whakapapa? *Tēnā, tīpakona tētahi o ngā whakautu*

- ☐ Kāo, kore rawa
- ☐ Kāo, kāore i te tino mōhio
- ☐ Āe, āhua mōhio
- ☐ Āe, mārika
- ☐ Kāore au i te mōhio i te tikanga o te kupu whakapapa

11. He tāngata anō i tō ao e tino aroha ana ki a koe ahakoa te aha? *Tēnā, tīpakona tētahi o ngā whakautu*

- ☐ Kāo, kore rawa
- ☐ Kāo, kāore i te tino mōhio
- ☐ Āe, āhua mōhio
- ☐ Āe, mārika

12. He hoa tōu, ōu rānei hei hoa kōrero, ahakoa te kōrero? *Tēnā, tīpakona tētahi o ngā whakautu*

- ☐ Kāo, kore rawa
- ☐ Kāo, kāore i te tino mōhio
- ☐ Āe, āhua mōhio
- ☐ Āe, mārika

13. Ka whai wāhi koe ki te ako i ngā kōrero mō te ahurea Māori? *Tēnā, tīpakona tētahi o ngā whakautu*

- ☐ Kāo, kore rawa
- ☐ Kāo, kāore i te tino mōhio
- ☐ Āe, āhua mōhio
- ☐ Āe, mārika

14. Ki ōu whakaaro kia pakeke ake koe ka pai tō ao? *Tēnā, tīpakona tētahi o ngā whakautu*

- ☐ Kāo, kore rawa
- ☐ Kāo, kāore i te tino mōhio
- ☐ Āe, āhua mōhio
- ☐ Āe, mārika
- ☐ Kāore au i te mōhio

15. Nā te āwhina a Oranga Tamariki (OT) he pai ake tō ao? *Tēnā, tīpakona tētahi o ngā whakautu*

- ☐ Kāo, kore rawa
- ☐ Kāo, kāore i te tino mōhio
- ☐ Āe, āhua mōhio
- ☐ Āe, mārika

16. He tangata ū tō tauwhiro (social worker) ki tāna i kī ai? *Tēnā, tīpakona tētahi o ngā whakautu*

- ☐ Kore rawa
- ☐ Kāore i te nuinga o te wā
- ☐ I te nuinga o te wā
- ☐ I ngā wā katoa

17. Ka taea e koe ō āwangawanga, māharahara anō te kōrero ki tō tauwhiro (social worker)? *Tēnā, tīpakona tētahi o ngā whakautu*

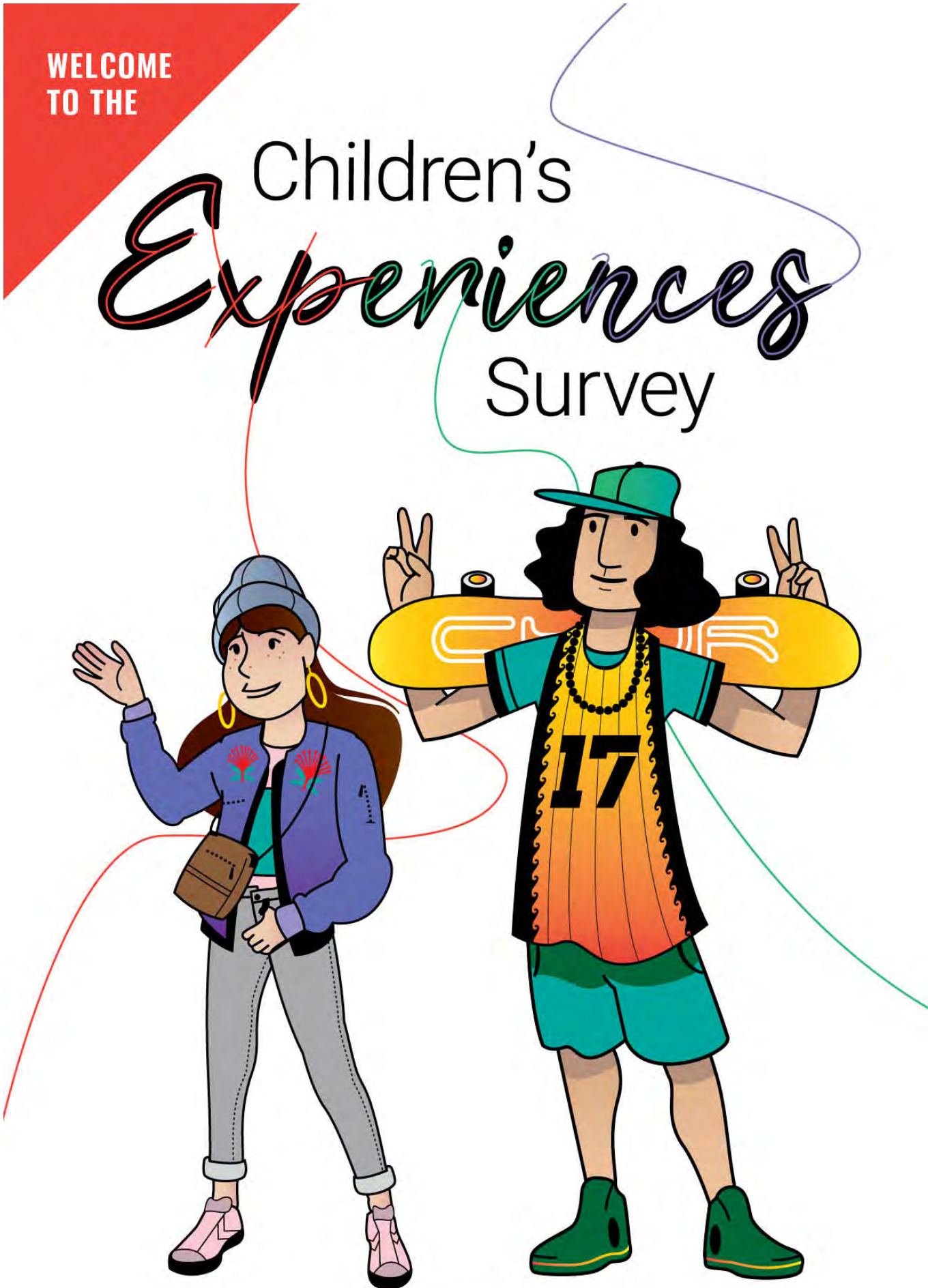
- ☐ Kāo, kore rawa
- ☐ Kāo, kāore i te tino mōhio
- ☐ Āe, āhua mōhio
- ☐ Āe, mārika

18. Kua kite, kua rongorānei koe mō te whakahaere e kīia ana ko VOYCE – Whakarongo Mai? E mōhio ana hoki ko VOYCE. Ka āwhina rātou i te hunga tamariki, rangatahi anō hoki.

- ☐ Kāo
- ☐ Āe

19. Kei te mōhio koe me pēhea te whakapā atu ki a VOYCE – Whakarongo Mai? E mōhio ana hoki ko VOYCE.

- ☐ Kāo
- ☐ Āe

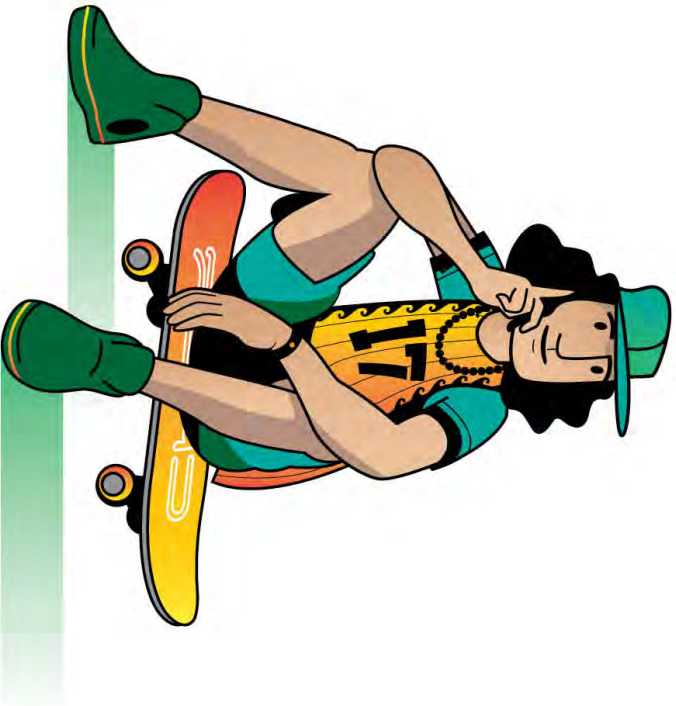


Consent form for children and young people

I have read or been told about the Children's Experiences Survey.
I understand what I will be asked to do and I know that:

- Taking part in the survey is my choice, and I can stop **at any time** without having to give a reason.
- If I don't want to answer a question, I can just skip it.
- If I feel upset and want to talk to someone I can tell my social worker and they will find the right person to help. I can also ring one of the helplines on the card my social worker will give me after the survey.
- My answers will be used to help Oranga Tamariki understand how to make things better for all children and young people they work with. My answers will not be used to make decisions about me and my care.
- If I do the survey by myself, no one except the people working on the Children's Experiences Survey will see my answers. If my social worker helps me with the survey, they might be able to see my answers.
- My name will not be written down so no one will know they're my answers.
- If I say or write something in the survey that makes Oranga Tamariki think that I or someone else is in danger, my social worker will find a way to help.
- The answers from everyone that does the survey will be stored securely at the Oranga Tamariki national office in Wellington.
- If I have any questions, my social worker can help me. I can also email the Voices of Children team at Oranga Tamariki: voices@ot.govt.nz

I understand what this survey is about and agree to take part

☐

whether or not they choose to take part

1. Does this child or young person currently receive youth justice services?

Please tick one answer.
☐ Yes ☐ No

2. Who provides this child or young person's placement?

Please tick one answer.

☐ Oranga Tamariki ☐ 396 provider (Care Partner)

3. What type of placement is this child or young person currently in?

Please tick the relevant box(es).

- ☐ Family/whānau caregiver
☐ Non-family/whānau caregiver
☐ Remain or return home
☐ Independent living
☐ Group home (eg, family group home, remand home, special group home)
☐ Care and Protection residence
☐ Youth Justice residence
☐ Other (specify) _____

☐ Tick the box to confirm you have explained to this child or young person what the Children's Experiences Survey is about, and have asked them if they want to take part.

☐ Young person **agreed**

Are you satisfied the child or young person knows the survey is voluntary, and does not feel pressured to take part?

☐ yes
☐ no

Survey starts on page 7.

- Explain again that the survey is voluntary:
- They don't have to do it if they don't want to
 - They can skip any questions they don't want to answer
 - Make it easy for them to opt out
- If the child or young person decides not to take part, **please fill out A – C opposite.**

☐ Young person **declined**

A. Please tick one answer B. Please tick one answer.
 (please write below)

C. Which ethnic group, or groups, does the child or young person belong to?

Please tick all the groups they belong to.

☐ Māori ☐ New Zealand European ☐ Samoan
☐ Cook Islands Māori ☐ Tongan ☐ Niuean
☐ Chinese ☐ Indian

PAGE 3

for taking part
in the Children's
Experiences Survey

thanks

To help you answer the questions

Remember

question number

question

answer options for you

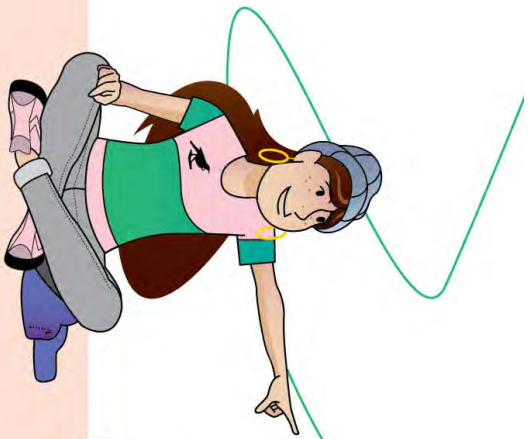
What is your favourite colour
Please tick one answer.

☐ Blue ☐ Green
☐ Black ☐ Yellow

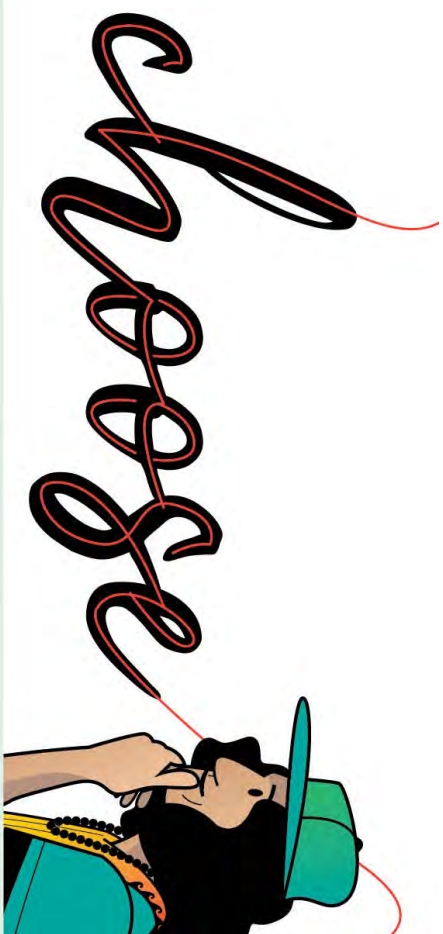
A colour not listed here?
(please write in your answer)

tumeke

PAGE 4



you



choose



Skip to page 7 to start the English survey



OR



Flip the book to start the survey in te reo Māori



Remember
please do
the questions

in the
order

1, 2, 3, 4....

PAGE 5



Remember
there are

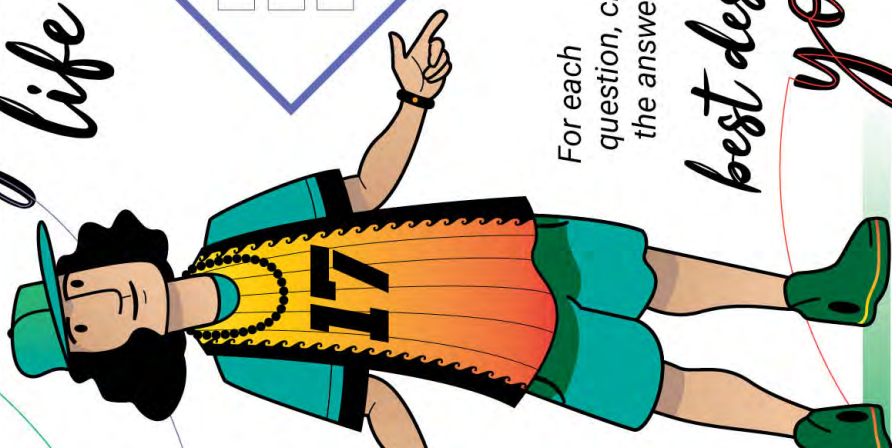
no

wrong
answers

PAGE 6

We are interested
in hearing about

you
your
life



For each
question, choose
the answer that

best describes
you

PAGE 7

PAGE 8

TURN
THE
PAGE

1

How old are you?
Please tick *one* answer.

<input type="checkbox"/> 10	<input type="checkbox"/> 15
<input type="checkbox"/> 11	<input type="checkbox"/> 16
<input type="checkbox"/> 12	<input type="checkbox"/> 17
<input type="checkbox"/> 13	<input type="checkbox"/> 18
<input type="checkbox"/> 14	

3

Which ethnic group, or
groups, do you belong to?
Please tick *all* the groups you belong to.

<input type="checkbox"/> Māori	<input type="checkbox"/> New Zealand European	<input type="checkbox"/> Tongan
<input type="checkbox"/> Samoan	<input type="checkbox"/> Cook Islands Māori	
<input type="checkbox"/> Niuean	<input type="checkbox"/> Chinese	<input type="checkbox"/> Indian
Other (please write in your answer) <input type="text"/>		

2

What gender are you?
Please tick *one* answer.

<input type="checkbox"/> Male	<input type="checkbox"/> Female
<input type="checkbox"/> A gender not listed here (please write in your answer) <input type="text"/>	

4

Do you feel settled
where you live now?
Please tick *one* answer.

<input type="checkbox"/> No, not at all
<input type="checkbox"/> No, not really
<input type="checkbox"/> Yes, I think so
<input type="checkbox"/> Yes, definitely

5

Do the adults
you live with now
look after you well?
Please tick *one* answer.

<input type="checkbox"/> Never
<input type="checkbox"/> Not much of the time
<input type="checkbox"/> Most of the time
<input type="checkbox"/> All of the time
<input type="checkbox"/> I don't live with any adults

6

Do the adults
you live with now
accept you for
who you are?
Please tick *one* answer.

<input type="checkbox"/> No, not at all
<input type="checkbox"/> No, not really
<input type="checkbox"/> Yes, I think so
<input type="checkbox"/> Yes, definitely
<input type="checkbox"/> I don't live with any adults



Do you get to keep in touch with your birth family/whānau as much as you would like to?
Please tick *ONE* answer.

- ☐ No
☐ not at all
☐ No, not really
☐ Yes, I think so
☐ Yes, definitely
☐ I don't want to keep in touch with my birth family/whānau

7

Do you get to have a say in important decisions about your life?
Please tick *ONE* answer.

- ☐ Never
☐ Not much of the time
☐ Most of the time
☐ All of the time

8

any questions you don't want to answer

you can skip

Your social worker can

help if you want to

Do you have somewhere you feel you belong?
Please tick *ONE* answer.

- ☐ No, not at all
☐ No, not really
☐ Yes, I think so
☐ Yes, definitely

9

Do you know your ancestry (whakapapa)?
Please tick *ONE* answer.

- ☐ No, not at all
☐ No, not really
☐ Yes, I think so
☐ Yes, definitely
☐ I don't know what ancestry (whakapapa) means

10

to someone about what's going on in your life

talk

Do you have people in your life who love you no matter what?
Please tick *ONE* answer.

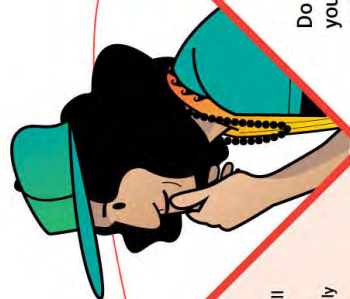
- ☐ No, not at all
☐ No, not really
☐ Yes, I think so
☐ Yes, definitely

11

Do you have a friend or friends you can talk to about anything?
Please tick *ONE* answer.

- ☐ No, not at all
☐ No, not really
☐ Yes, I think so
☐ Yes, definitely

12



13

Do you get the chance to learn about your culture?
Please tick one answer.

☐ No, not at all
☐ No, not really
☐ Yes, I think so
☐ Yes, definitely

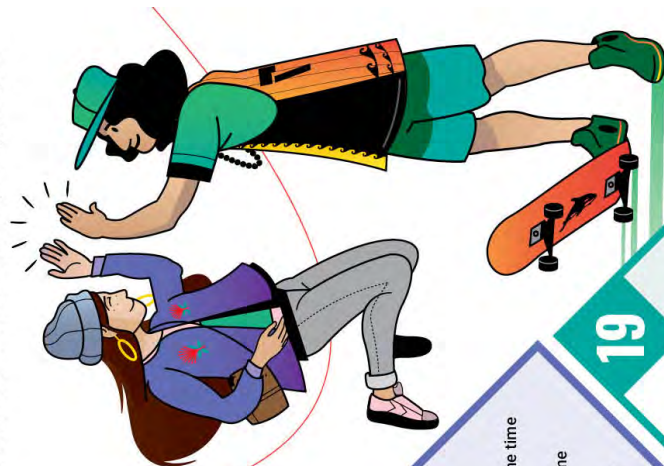
14

Do you think you will have a good life when you get older?
Please tick one answer.

☐ No, not at all
☐ No, not really
☐ Yes, I think so
☐ Yes, definitely
☐ I don't know

thank you
for doing this survey!

Your answers will help Oranga Tamariki make better decisions about the things that matter to children and young people.



15

Does Oranga Tamariki (OT) help to make things better for you?
Please tick one answer.

☐ No, not at all
☐ No, not really
☐ Yes, I think so
☐ Yes, definitely

16

Does your social worker do what they say they will do?
Please tick one answer.

☐ Never
☐ Not much of the time
☐ Most of the time
☐ All of the time

17

Do you feel you can talk to your social worker about your worries?
Please tick one answer.

☐ No, not at all
☐ No, not really
☐ Yes, I think so
☐ Yes, definitely

18

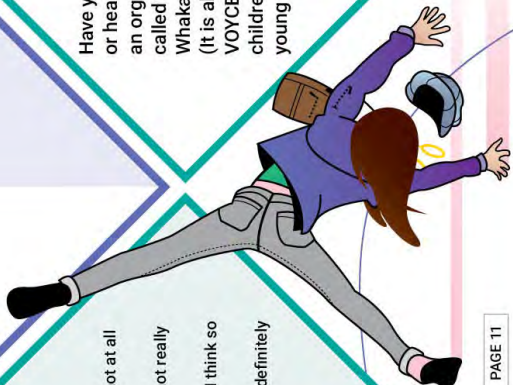
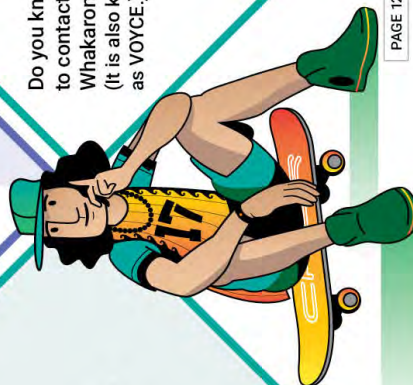
Have you seen or heard about an organisation called VOYCE - Whakarongo Mai? (It is also known as VOYCE.) They help children and young people.

☐ No
☐ Yes

19

Do you know how to contact VOYCE - Whakarongo Mai? (It is also known as VOYCE.)

☐ No
☐ Yes



PAGE 11

PAGE 12

END OF
ENGLISH
SURVEY

NAU
MAI KI

Te Rangahau

Wheako

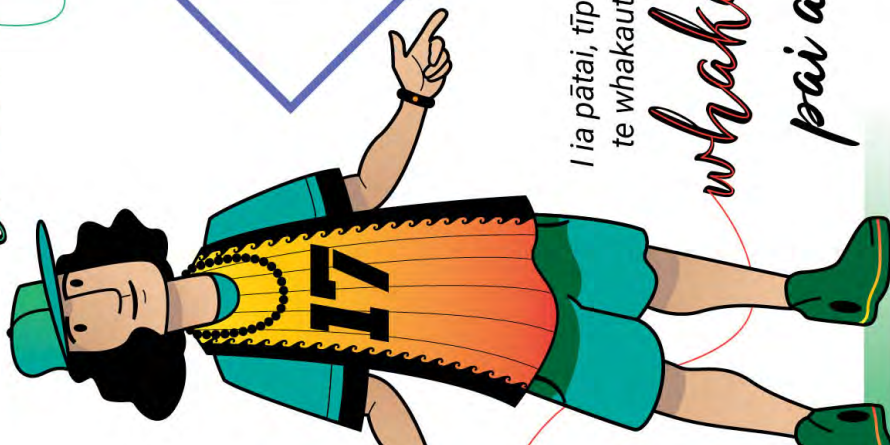
Tamariki

ki te reo Māori



Kei te hiahia rongo
mātou i ngā kōrero

mōu, mō
tō ao



I ia pātai, tipakona
te whakautu e

*whakaahua
pai ana i a koe*

WHĀRANGI 1

1

He aha tō momo ira tangata?
Tēnā, tipakona tētahi o ngā whakautu

☐ Tāne ☐ Wahine

He momo kāore i konei
(tēnā, tuhia tō whakautu ki konei)

☐ 10 ☐ 15
☐ 11 ☐ 16
☐ 17 ☐ 18
☐ 14

E hia ō tau?
Tēnā, tipakona tētahi
o ngā whakautu

3

He uri nō tēhea iwi koe?
Tēnā, tipakona tō iwi, ō iwi rānei?

☐ Māori ☐ Pākehā ☐ Hāmoa
☐ Māori Kuki Airani ☐ Tonga
☐ Niue ☐ Hainamana ☐ Īnia

Tētahi atu (tēnā tuhia tō whakautu)

4

Kua tau pai koe ki
te wāhi e noho ana
koe i tēnei wā?
Tēnā, tipakona tētahi
o ngā whakautu

☐ Kāo, kore rawa
☐ Kāo, kāore i
te tino mōhio
☐ Āe, āhua mōhio
☐ Āe, mārika

5

E tiakina pai ana
koe e ngā pakeke e
noho ana ki tō wāhi
noho i tēnei wā?
Tēnā, tipakona tētahi
o ngā whakautu

☐ Kore rawa
☐ Kāore i te
nuinga o te wā
☐ I te nuinga
o te wā
☐ I ngā wā
katoa
☐ Kāore au i
te noho i te
taha o ētahi
pakeke

E mārama
ana tō āhua, tō
wairua ki ngā pakeke
o te wāhi e noho
ana koe ināianei?
Tēnā, tipakona tētahi
o ngā whakautu

☐ Kāo, kore rawa
☐ Kāo, kāore i
te tino mōhio
☐ Āe, āhua mōhio
☐ Āe, mārika
☐ Kāore au i
te noho i te
taha o ētahi
pakeke

6

WHĀRANGI 2

7

He pai ki a koe
te mui o ngā wā
ka kite, ka rongo
mai rānei koe i tō
whānau ake?
Tēnā, tipakona tētahi
o ngā whakautu

- ☐ Kāo,
kore rawa
☐ Kāo, kāore i
te tino mohio
☐ Āe, āhua mohio
☐ Āe, mārika
☐ Kāore au
i te hiahia
whakapā
atu ki taku
whānau
ake

9

E āhei ana tō whai
wāhi atu ki ngā
kōrero e pā ana
ki a koe anō,
otirā ki tō ao?
Tēnā, tipakona tētahi
o ngā whakautu

- ☐ Kore rawa
☐ Kāore i te
nuinga o te wā
☐ I te nuinga
o te wā
☐ I ngā wā
katoa

8

Maiko
ngā pātai kāore
koe i te hiahia
whakautu.

10

- ☐ Kāo,
kore rawa
☐ Kāo, kāore i
te tino mohio
☐ Āe, āhua
mohio
☐ Āe, mārika
☐ Kāore au i te mohio
i te tikanga o
te kupu
whakapapa

Kei te mohio koe
ki tō whakapapa?
Tēnā, tipakona tētahi
o ngā whakautu

11

He tātanga anō i
tō ao e tino aroha
ana ki a koe
ahakoa te aha?
Tēnā, tipakona tētahi
o ngā whakautu

- ☐ Kāo, kore
rawa
☐ Kāo, kāore i
te tino mohio
☐ Āe, āhua
mohio
☐ Āe, mārika

12

He hoa tōu, ōu
rānei hei hoa
kōrero, ahakoa
te kōrero?
Tēnā, tipakona tētahi
o ngā whakautu

- ☐ Kāo, kore rawa
☐ Kāo, kāore i
te tino mohio
☐ Āe, āhua mohio
☐ Āe, mārika

Ki te hiahia

kōrero

koe ki tētahi mō ngā āhuatanga e
pā ana ki a koe,
otirā, ki tō ao, ka
taea e tō tauwhiro
(social worker) te

āwhina

WHĀRANGI 3

WHĀRANGI 4

HURUHA TE
WHĀRANGI



13

Ka whai wāhi
koe ki te ako i
ngā kōrero mō te
ahurea Māori?
*Tēnā, tipakona tētahi
o ngā whakautu*

<input type="checkbox"/>	Kāo, kore rawa
<input type="checkbox"/>	Kāo, kāore i te tino mōhio
<input type="checkbox"/>	Āe, āhua mōhio
<input type="checkbox"/>	Āe, mārika

14

Ki ōu whakaaro
kia pakeke ake
koe ka pai tō ao?
*Tēnā, tipakona tētahi
o ngā whakautu*

<input type="checkbox"/>	Kāo, kore rawa
<input type="checkbox"/>	Kāo, kāore i te tino mōhio
<input type="checkbox"/>	Āe, āhua mōhio
<input type="checkbox"/>	Āe, mārika
<input type="checkbox"/>	Kāore au i te mōhio

15

Nā te āwhina a
Oranga Tamariki (OT)
he pai ake tō ao?
*Tēnā, tipakona tētahi
o ngā whakautu*

<input type="checkbox"/>	Kāo, kore rawa
<input type="checkbox"/>	Kāo, kāore i te tino mōhio
<input type="checkbox"/>	Āe, āhua mōhio
<input type="checkbox"/>	Āe, mārika

17

Ka taea e koe ō
āwangawanga,
māharahara anō
te kōrero ki tō
tauwhiro (social
worker)?
*Tēnā, tipakona tētahi
o ngā whakautu*

<input type="checkbox"/>	Kāo, kore rawa
<input type="checkbox"/>	Kāo, kāore i te tino mōhio
<input type="checkbox"/>	Āe, āhua mōhio
<input type="checkbox"/>	Āe, mārika

18

Kua kite, kua rongo
rānei koe mō te
whakahāere e kīia
ana ko VOYCE -
Whakarongo Mai?
(E mōhiotia ana
hoki ko VOYCE.) Ka
āwhina rātou i te
hunga tamariki,
rangatahi
anō hoki.

<input type="checkbox"/>	Kāo
<input type="checkbox"/>	Āe

19

Kei te mōhio koe me
pēhea te whakapā
atu ki a VOYCE -
Whakarongo Mai?
(E mōhiotia ana
hoki ko VOYCE.)

<input type="checkbox"/>	Kāo
<input type="checkbox"/>	Āe

WHĀRANGI 5

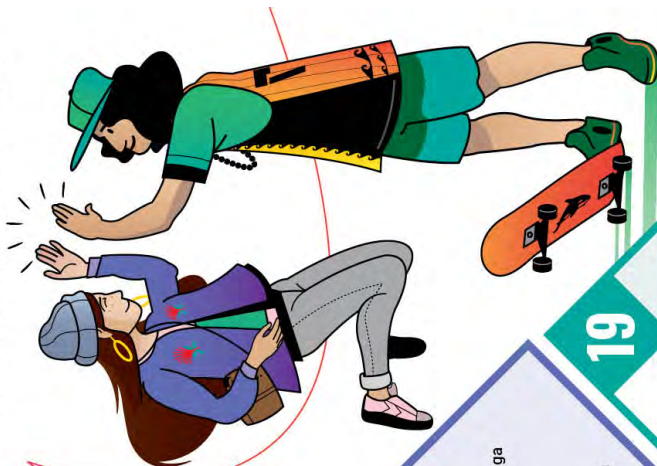
WHĀRANGI 6

TE
MUTUNGA O
TE RANGAHAU

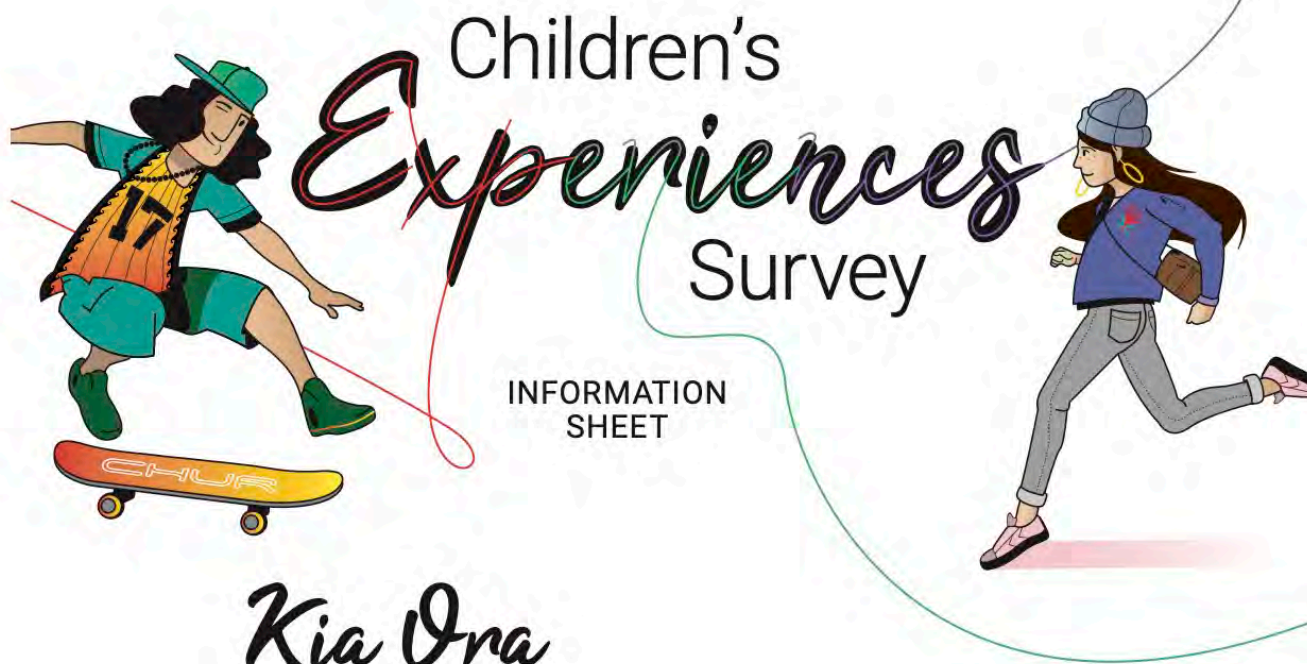
Mā ō whakautu e āwhina a Oranga Tamariki kia
pai ake ōna whakatauranga āhuratanga e pā ana
ki te hunga tamariki, otirā, ki te hunga rangatahi.

Tēnā koe

mō te whakautu
i tēnei rangahau!



Appendix 4: Information sheet



Kia Ora

At Oranga Tamariki we want all children and young people to be safe, loved and able to reach their potential.

This survey is a way for you to let us know about your experiences, and what could make things better. What you tell us will help us improve our support for tamariki and rangatahi.

You can choose whether you want to take part in this survey. Your answers will be anonymous and you don't have to take part if you don't want to – that's ok.

There is some information on the reverse side about the survey and what we will do with what you tell us. If you have any questions about this survey you can talk with your social worker, and they can tell you more about it.

We would love to hear what you have to say.



Gráinne M. Moss

Ngā mihi, Gráinne Moss
Chief Executive, Oranga Tamariki

Please
turn over



What is the *Children's Experiences Survey* and what will I be asked to do?

- We are asking the children and young people we support about how they are experiencing life. Lots of children helped us work out what was important and what questions to ask.
- The questions ask about things like whānau/ family, having a sense of belonging and having a say in important decisions.
- Your social worker will ask you if you want to do the survey. You can choose to do the survey by yourself or ask your social worker to help you.
- There are 19 questions and it should take about 15 minutes to answer them all.

Who will know what I said?

- If you do the survey by yourself, no one except the people working on the *Children's Experiences Survey* will see your answers.
- Your name will not be written down anywhere, so we won't know who gave each answer.
- If your social worker helps you with the survey, they might be able to see your answers, but they will not tell anyone what you wrote unless you want them to.
- If you say or write something in the survey that makes us think that you or someone else is in danger, your social worker will find a way to help.

Do I have to do the survey?

- No. You can choose if you want to do the survey. It's your decision.
- The survey is about what you think - there are no right or wrong answers.
- If you feel upset and want to talk to someone about it, you can tell your social worker and they can find the right person to help. They will also show you how you can contact some other organisations, who are there to support you.

Do I have to answer all the questions?

- If you choose to take part, you can stop at any time without having to give a reason. It's ok to stop doing the survey once you have started if you change your mind.
- If you don't want to answer a question, you can just skip it.

Why should I take part in the survey?

- Your answers will help Oranga Tamariki understand how to make things better for all the children and young people that we support.
- Your answers will not be used to make decisions about you and your care.

Where will the information be kept?

- Once the survey is finished, the answers from everyone who took part will be kept securely at the Oranga Tamariki national office in Wellington.
- Your name will not be written down, so we won't know who gave each answer.

What happens next and will I get to see what you find out?

- We will put together a summary of all the answers from everyone that takes part in the survey to see how children and young people are experiencing life in the care of Oranga Tamariki.
- A summary of these answers will be available for you to read at Oranga Tamariki sites and residences. You can also ask your social worker to share it with you.

What if I have questions?

- If you are worried or have any questions, your social worker can help you. You can also email the Voices of Children and Young People team at Oranga Tamariki: voices@ot.govt.nz
- You can also call Oranga Tamariki on **0508 326 459**



Appendix 5: Pastoral support leaflet

Thank you for taking the time to fill out the

Children's *Experiences* Survey



If there is anything worrying you, that you want to talk about with someone, first think about some of the people you already like to go to when you have worries, like your social worker, someone in your family, whānau or your caregivers, and try talking with them. You can also call Oranga Tamariki on 0508 326 459.

If you would like to talk to someone else, here are some helplines you can contact:

Youthline

PHONE 0800 376 633 FREE TEXT 234

EMAIL talk@youthline.co.nz or ONLINE CHAT

thelowdown.co.nz

EMAIL team@thelowdown.co.nz FREE TEXT 5626

What's Up

PHONE 0800 942 8787

PHONE COUNSELLING available Monday to Friday,
midday - 11pm and weekends, 3pm - 11pm

ONLINE CHAT available 5pm - 11pm 7 days a week

Kidsline

PHONE 0800 54 37 54 (0800 kidsline). Open 24/7.

You can also contact VOYCE - Whakarongo Mai

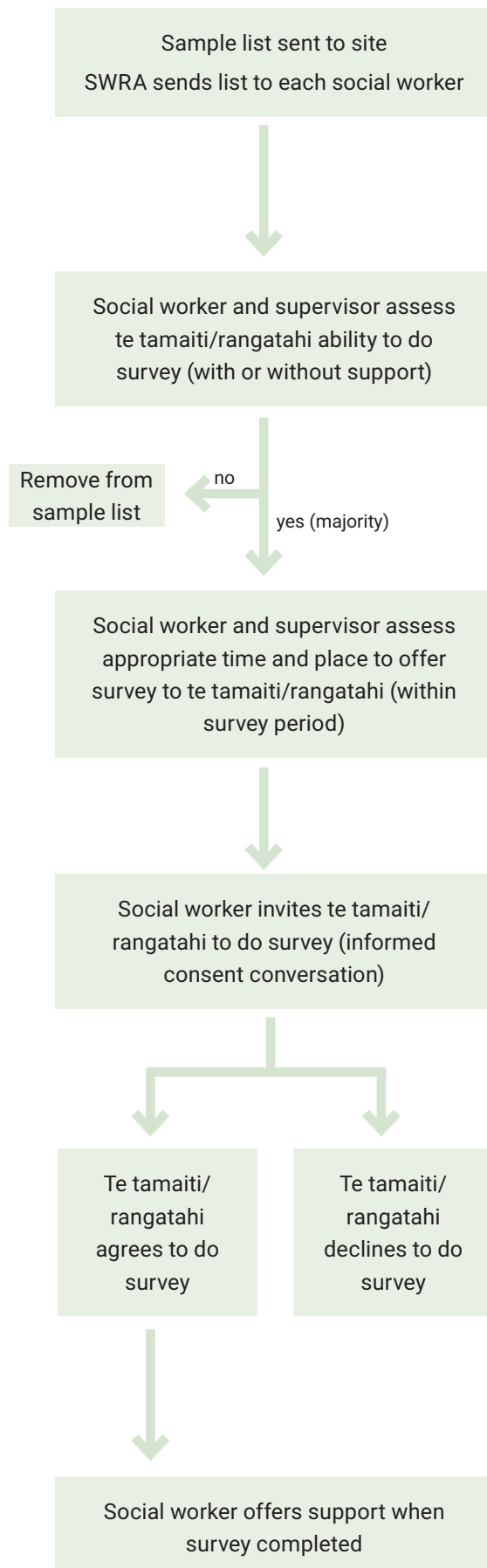
VOYCE - Whakarongo Mai is an independent connection and advocacy service for children and young people in care, separate from the Oranga Tamariki - Ministry for Children. They're here to listen and support you, and be on your side. They also organise fun and engaging events for children and young people with care experience so you can connect with each other.

PHONE 0800 4VOYCE (0800 486 923)

SOCIAL MEDIA through facebook and instagram

WEBSITE www.voyce.org.nz

Appendix 6: Consent process



A very small number of tamariki and rangatahi may not be able to participate in the survey. Social workers should work with their supervisor to identify any tamariki and rangatahi who might be in this situation and explore how they can be supported to participate (eg, partial completion). Every effort should be made to find ways for them to participate and regional disability advisors may be able to advise on this. If a social worker and supervisor determine that someone is not able to participate, even with support, this should be documented by the SWRA and the Voices team should be notified.

Some tamariki and rangatahi may not be in a position to participate in the survey due to situational factors 'on the day' (eg, intoxication, psychiatric episode, extreme distress). Social workers should work with their supervisor to identify tamariki and rangatahi in this situation and plan for a more suitable time (within the survey period) to invite them to do the survey. Every effort should be made to find a time that suits them to participate. The reason for delaying offering the survey should be documented.

Tamariki and rangatahi give their own consent to participate in the survey – no adult consent is required. Social workers need to ensure that the consent conversation is developmentally appropriate and adapted to meet their needs.

If te tamaiti or rangatahi declines to do the survey but is keen to participate at another time, arrange an alternative time to offer the survey again.

Appendix 7: Data entry process

Business process for Te Tohu o te Ora: Data entry, retention and disposal

1. When social work resource assistants (SWRAs) have at least five completed surveys, they send them to the Executive Administrator in the Voices of Children team.
2. When surveys are received, the executive administrator logs each returned survey into the Voices fieldwork monitor and records the information in Table A1:

TABLE A1. Information to enter into the Voices fieldwork monitor

Unique ID	Enter the full ID number, which takes the form X-XX-XX-XXXX. You'll find it in the top right-hand corner of the front page of survey booklet.
Region	Enter the 2 digit number in the red position of unique ID: X- XX -XX-XXXX
Site	Enter the 2 digit number in the red position of unique ID: X-XX- XX -XXXX
Survey received	Enter date survey received DD/MM/YY
Consent box ticked?	Choose Yes or No to indicate whether or not the young person's consent box on the inside flap is ticked.
Social worker declaration ticked?	Choose Yes or No to indicate whether or not the social worker declaration box on the inside of the flap is ticked.
Survey filled out?	<p>Choose one of the following to indicate the degree to which the survey has been filled out:</p> <ol style="list-style-type: none"> 1. Full - all questions answered 2. Partial - some questions answered 3. Refused – the social worker declaration page (inside the right hand side flap) is ticked to say they have offered the survey to the young person, but no questions have been answered OR questions were answered but 'WITHDRAWN' was written across the front. 4. Spoiled – the survey booklet is damaged to the point where no responses can be read 5. Extra form - completely blank survey form – no boxes have been ticked and nothing written on it
Any spontaneous writing?	Choose Yes or No to indicate whether there is any writing on the survey that was not prompted by the survey (ie, writing other than that requested for the gender and ethnicity questions).
Spontaneous writing	<p>Enter the text of the spontaneous writing verbatim, but exclude any names - write XXX instead of a name.</p> <p>If the writing is in response to/associated with a particular question, write "Q[number] - [text]" (eg, Q17 - I don't know).</p>
Response needed to spontaneous writing?	<p>Choose Yes or No to indicate whether we might need to respond immediately to the content of the spontaneous writing. Only choose 'Yes' if the writing indicates that the respondent or someone else may be in danger.</p> <p>For example, we would not need to respond immediately to writing that indicates ways in which the questions could be improved, although we would ultimately take this feedback into account for the next iteration of the survey.</p>
Date entered	Enter the date the survey was logged in the Voices monitor.

3. Once logged in the Voices monitor, survey data are entered into a spreadsheet, and the hard copies are scanned to colour PDF. If there is no identifying information on the survey (as expected for almost all surveys), a third-party research company completes the data entry and scanning. If the survey contains identifying information (eg, a name was written on the survey), the Voices Executive Administrator completes the data entry and scanning. The dates the survey was entered and scanned are recorded in the dataset.

To minimise data entry errors:

- Data entry is conducted via selection of the appropriate response from a drop-down box; only free text is entered verbatim by the person entering the data.
- Data for 15% of the surveys are double-entered by a different person, the reliability between the original and double-entered data is calculated, and any errors are fixed.
- No cells can be left blank. Data entry personnel choose '99 Missing' if the respondent skipped the question (including English questions if answered in Māori; Māori questions if answered in English) or did not provide a free text response when requested (eg, for gender and ethnicity 'other' options), and '98 Error' if the response was ambiguous (eg, respondent ticked two response options or wrote a free text answer instead of choosing one of the response options).
- Follow the rules for entry of ambiguous responses shown in Table A2.
- Any identified errors will be corrected in the master spreadsheet, and issues of ambiguity will be resolved by discussion between those who entered the data.

TABLE A2. Data entry rules for ambiguous responses

More than one response box is ticked for a particular question	Code as error
No response boxes are ticked	Code as missing
No response boxes are ticked but a written response is given	Code as error – do not try to interpret the meaning of the written response, but record it in the 'spontaneous writing' field
Illegible free-text response(s) to the gender or ethnicity questions	Do your best to record the response as accurately as possible. If it is impossible, record 'illegible'.
A particular question has been answered in both the English and te reo Māori surveys.	Record the English and Māori responses in the relevant sections of the dataset.
One answer is scribbled out but another one is clearly indicated as the correct one (eg, with arrows, circles, ticks)	Record the clearly indicated response
All answers are scribbled out and none are clearly indicated as the correct one	Code as missing
Crosses or other symbols used instead of ticks to mark a response box	Record the response if it is clear (it doesn't matter which specific symbol is used)

4. To minimise errors with the scanned copies of the surveys:
 - Survey scanning personnel will check each digital file against the hard copy for clarity and accuracy, in line with the Digitisation Standard of Oranga Tamariki. Specifically, that: i) all pages are present; ii) all markings on the survey, including the smallest text, is readable – if not, increase the scanner resolution (DPI); iii) no edges are obscured; iv) the survey is scanned in colour; and v) the survey is saved as Adobe PDF.
5. If the digital copy is accurate, the hard copy will be stored securely in the Voices of Children team cabinet. If not, the survey will be rescanned and checked to ensure accuracy.

Approvals

This data retention and disposal aspects of this business process have been reviewed and approved by:

- Advisor Information Management and Privacy.
- Lead Advisor Information Management and Privacy.

The entire business process has also been reviewed and approved by:

- Manager Voices Insights.
- General Manager, Voices of Children and Young People.

Appendix 8: Data dictionary

Survey question variables

- Māori and English responses are combined for each question.
- If a question is answered in both Māori and English, we take the response from the language that the young person completed the most questions in.
- See summary table at the end of this section for overview of variable names for combined answers (used for analysis), when answer given in English, and when answer given in Māori.

Variable name	Q1 Age
Question wording	How old are you?
Response options	
Code	Label
10	
11	
12	
13	
14	
15	
16	
17	
18	
98	Error (void)
99	Missing (skipped)

Variable name	Q2 Gender
Question wording	What gender are you?
Response options	
Code	Label
0	Male
1	Female
2	Not listed
98	Error (void)
99	Missing (skipped)

Variable name	Q2_not listed
Question wording	[Free text response for 'other' gender]
Response options	
Code	Label
	[verbatim]

Variable name	Q3 Ethnicity.1
Question wording	What ethnic group, or groups, do you belong to? (first response)
Response options	
Code	Label
1	Māori
2	New Zealand European
3	Samoan
4	Cook Islands Māori
5	Tongan
6	Niuean
7	Chinese
8	Indian
9	Other
98	Error (void)
99	Missing (skipped)

Variable name	Q3 Ethnicity.2
Question wording	What ethnic group, or groups, do you belong to? (second response)
Response options	
Code	Label
1	Māori
2	New Zealand European
3	Samoan
4	Cook Islands Māori
5	Tongan
6	Niuean
7	Chinese
8	Indian
9	Other
98	Error (void)
99	Missing (skipped)

Variable name	Q3 Ethnicity.3
Question wording	What ethnic group, or groups, do you belong to? (third response)
Response options	
Code	Label
1	Māori
2	New Zealand European
3	Samoan
4	Cook Islands Māori
5	Tongan
6	Niuean
7	Chinese
8	Indian
9	Other
98	Error (void)
99	Missing (skipped)

Variable name	Q3 Ethnicity.4
Question wording	What ethnic group, or groups, do you belong to? (fourth response)
Response options	
Code	Label
1	Māori
2	New Zealand European
3	Samoan
4	Cook Islands Māori
5	Tongan
6	Niuean
7	Chinese
8	Indian
9	Other
98	Error (void)
99	Missing (skipped)

Variable name	Q3_other
Question wording	[Free text response for 'other' ethnicity]
Response options	
Code	Label
	[verbatim]

Variable name	Q4 Settled
Question wording	Do you feel settled where you live now?
Response options	
Code	Label
1	No not at all
2	No not really
3	Yes I think so
4	Yes definitely
98	Error (void)
99	Missing (skipped)

Variable name	Q5 Look after
Question wording	Do the adults you live with now look after you well?
Response options	
Code	Label
1	Never
2	Not much of the time
3	Most of the time
4	All of the time
98	Error (void)
99	Missing (skipped)

Variable name	Q6 Accept
Question wording	Do the adults you live with now accept you for who you are?
Response options	
Code	Label
1	No not at all
2	No not really
3	Yes I think so
4	Yes definitely
98	Error (void)
99	Missing (skipped)

Variable name	Q7 Birth family
Question wording	Do you get to keep in touch with your birth family/whānau as much as you would like to?
Response options	
Code	Label
1	No not at all
2	No not really
3	Yes I think so
4	Yes definitely
5	I don't want to keep in touch with my birth family/whānau
98	Error (void)
99	Missing (skipped)

Variable name	Q8 Decisions
Question wording	Do you get to have a say in important decisions about your life?
Response options	
Code	Label
1	Never
2	Not much of the time
3	Most of the time
4	All of the time
98	Error (void)
99	Missing (skipped)

Variable name	Q9 Belong
Question wording	Do you have somewhere you feel you belong?
Response options	
Code	Label
1	No not at all
2	No not really
3	Yes I think so
4	Yes definitely
98	Error (void)
99	Missing (skipped)

Variable name	Q10 Whakapapa
Question wording	Do you know your ancestry (whakapapa)?
Response options	
Code	Label
1	No not at all
2	No not really
3	Yes I think so
4	Yes definitely
5	I don't know what ancestry (whakapapa) means
98	Error (void)
99	Missing (skipped)

Variable name	Q11 Love
Question wording	Do you have people in your life who love you no matter what?
Response options	
Code	Label
1	No not at all
2	No not really
3	Yes I think so
4	Yes definitely
98	Error (void)
99	Missing (skipped)

Variable name	Q12 Friends
Question wording	Do you have a friend or friends you can talk to about anything?
Response options	
Code	Label
1	No not at all
2	No not really
3	Yes I think so
4	Yes definitely
98	Error (void)
99	Missing (skipped)

Variable name	Q13 Culture
Question wording	Do you have opportunities to learn about your culture?
Response options	
Code	Label
1	No not at all
2	No not really
3	Yes I think so
4	Yes definitely
98	Error (void)
99	Missing (skipped)

Variable name	Q14 Older
Question wording	Do you think you will have a good life when you get older?
Response options	
Code	Label
1	No not at all
2	No not really
3	Yes I think so
4	Yes definitely
5	I don't know
98	Error (void)
99	Missing (skipped)

Variable name	Q15 OT
Question wording	Does Oranga Tamariki (OT) help to make things better for you?
Response options	
Code	Label
1	No not at all
2	No not really
3	Yes I think so
4	Yes definitely
98	Error (void)
99	Missing (skipped)

Variable name	Q16 SWDoes
Question wording	Does your social worker do what they say they will do?
Response options	
Code	Label
1	Never
2	Not much of the time
3	Most of the time
4	All of the time
98	Error (void)
99	Missing (skipped)

Variable name	Q17 SWTalk
Question wording	Do you feel you can talk to your social worker about your worries?
Response options	
Code	Label
1	Never
2	Not much of the time
3	Most of the time
4	All of the time
98	Error (void)
99	Missing (skipped)

Variable name	Q18 VOYCE
Question wording	Have you seen or heard about an organisation called VOYCE – Whakarongo Mai?
Response options	
Code	Label
0	No (ensure written 'don't knows' are counted as No)
1	Yes
98	Error (void)
99	Missing (skipped)

Variable name	Q19 Contact
Question wording	Do you know how to contact VOYCE – Whakarongo Mai?
Response options	
Code	Label
0	No
1	Yes
98	Error (void)
99	Missing (skipped)

Summary of question labels for the questions answered in each language

Question wording	Combined ^a	English	Māori
How old are you?	Q1 Age	Q1e Age	Q1m Age
What gender are you?	Q2 Gender	Q2e Gender	Q2m Gender
[Free text response for 'other' gender]	Q2_not listed	Q2e_not listed	Q2m_not listed
What ethnic group, or groups, do you belong to? (first response)	Q3 Ethnicity.1	Q3e Ethnicity.1	Q3m Ethnicity.1
What ethnic group, or groups, do you belong to? (second response)	Q3 Ethnicity.2	Q3e Ethnicity.2	Q3m Ethnicity.2
What ethnic group, or groups, do you belong to? (third response)	Q3 Ethnicity.3	Q3e Ethnicity.3	Q3m Ethnicity.3
What ethnic group, or groups, do you belong to? (fourth response)	Q3 Ethnicity.4	Q3e Ethnicity.4	Q3m Ethnicity.4
[Free text response for 'other' ethnicity]	Q3_other	Q3e_other	Q3m_other
Do you feel settled where you live now?	Q4 Settled	Q4e Settled	Q4m Settled
Do the adults you live with now look after you well?	Q5 Look after	Q5e Look after	Q5m Look after
Do the adults you live with now accept you for who you are?	Q6 Accept	Q6e Accept	Q6m Accept
Do you get to keep in touch with your birth family/ whānau as much as you would like to?	Q7 Birth family	Q7e Birth family	Q7m Birth family
Do you get to have a say in important decisions about your life?	Q8 Decisions	Q8e Decisions	Q8m Decisions
Do you have somewhere you feel you belong?	Q9 Belong	Q9e Belong	Q9m Belong
Do you know your ancestry (whakapapa)?	Q10 Whakapapa	Q10e Whakapapa	Q10m Whakapapa
Do you have people in your life who love you no matter what?	Q11 Love	Q11e Love	Q11m Love
Do you have a friend or friends you can talk to about anything?	Q12 Friends	Q12e Friends	Q12m Friends
Do you have opportunities to learn about your culture?	Q13 Culture	Q13e Culture	Q13m Culture
Do you think you will have a good life when you get older?	Q14 Older	Q14e Older	Q14m Older
Does Oranga Tamariki (OT) help to make things better for you?	Q15 OT	Q15e OT	Q15m OT
Does your social worker do what they say they will do?	Q16 SWDoes	Q16e SWDoes	Q16m SWDoes
Do you feel you can talk to your social worker about your worries?	Q17 SWTalk	Q17e SWTalk	Q17m SWTalk
Have you seen or heard about an organisation called VOYCE – Whakarongo Mai?	Q18 VOYCE	Q18e VOYCE	Q18m VOYCE
Do you know how to contact VOYCE – Whakarongo Mai?	Q19 Contact	Q19e Contact	Q19m Contact

a. These are the variables used for analysis.

Unique ID variables

Variable name	Unique ID
Meaning	The participant's unique ID
Unique ID number with dashes removed (X-XX-XX-XXXX goes to XXXXXXXXXX)	

Variable name	Region
Meaning	Which region the participant was associated with
Response options	
Code	Label
01	Te Tai Tokerau
02	North and West Auckland
03	Central Auckland
04	South Auckland
05	Waikato
06	Bay of Plenty
07	Taranaki-Manawatu
08	Wellington
09	Upper South
10	Canterbury
11	Lower South
12	East Coast

Variable name	Subsite
Meaning	Which subsite the participant was associated with
Response options	
Code	Label
01	Kaikohe
02	Kaitaia
03	Te Kaipara
04	Whangarei South
05	Orewa
06	Takapuna
07	Waitakere
08	Westgate
11	Grey Lynn
12	Mangere
13	Onehunga
14	Otahuhu
15	Panmure
16	Homai
17	Manurewa
18	Otara
19	Papakura
20	Pukekohe
21	Hauraki
22	Waikato Rural North
23	Waikato Rural South

24	Rotorua
25	Tokoroa
26	Taupo
27	Tauranga East
28	Tauranga West
29	Whakatane
30	Hawera
31	Horowhenua
32	Manawatu
33	New Plymouth
34	Taumaranui
35	Whanganui
36	Lower Hutt
37	Kapiti
38	Porirua
39	Upper Hutt
40	Wellington
41	Blenheim
42	West Coast
43	Nelson
50	Ashburton
51	Christchurch East
52	Christchurch West
53	Papanui
54	Rangiora

55	Sydenham
56	Timaru
57	Oamaru
58	Alexandra
59	Balclutha
60	Dunedin
61	Gore
63	Invercargill
65	Gisborne
66	Hastings
67	Napier
68	Tararua/Central Hawkes Bay
69	Wairarapa
70	Wairoa
71	Whangarei North
72	Hamilton North
73	Hamilton South

[see derived variables for main site variable]

Social worker declaration variables

Variable name	carestatus_m
Meaning	Whether the participant is only in care or also receiving Youth Justice services (those with no care status recorded counted as missing)
Response options	
Code	Label
1	Care services
2	Care and Youth Justice services
99	Missing (skipped)

Variable name	Placementprovider
Meaning	The organisation that provides the participant's placement
Response options	
Code	Label
1	Oranga Tamariki
2	396 provider
99	Missing (skipped)

Variable name	placementtype1, placementtype2
Meaning	The type of placement the participant is in
Response options	
Code	Label
1	Family/whānau caregiver
2	Non-family/whānau caregiver
3	Remain/return home
4	Independent living
5	Specialist 1:1 care
6	Group home
7	Care and Protection Residence
8	Youth Justice Residence
9	Other
99	Missing (skipped)

Variable name	placement_other
Question wording	[Free text response for 'other' placement type]
Response options	
Code	Label
	[verbatim]

Meta survey variables

Variable name	Wave²⁰
Meaning	Survey wave
Response options	
Code	Label
1	Wave 1
2	Wave 2
3	Wave 3
4	Wave 4

Variable name	Consent
Meaning	Whether the young person consent box is ticked
Response options	
Code	Label
0	No
1	Yes

Variable name	Declare
Meaning	Whether the social worker declaration box is ticked
Response options	
Code	Label
0	No
1	Yes

20. The Survey team had initially used the term 'wave' to refer to each of the four survey 'rounds'.

Variable name	Completed
Meaning	How much of the survey is filled out (regardless of which language)
Response options	
Code	Label
1	Full (an answer provided for all questions: qs 1-19)
2	Partial (an answer provided for some questions)
3	Refused (no answers provided)
4	Spoiled (responses are not legible)

Variable name	Participated
Meaning	Whether the young person answered at least some questions
Response options	
Code	Label
0	No
1	Yes

Variable name	Language
Meaning	
Response options	
Code	Label
1	English
2	Māori
3	Both
99	Missing (did not answer any survey questions)

Variable name	Writing
Meaning	Is there any spontaneous writing on the form?
Response options	
Code	Label
0	No
1	Yes

Variable name	Version
Meaning	Which order version of the survey did the participant get?
Response options	
Code	Label
1	Version A (used in rounds 1-4)
2	Version B (used in rounds 2-3 only)

Derived variables

Variable name	Site	
Description	Which main site the young person was associated with	
Derived from	site (unique ID variable)	
Response options		
Code	Label	Definition
1	Kaikohe/TeKaipara	subsite == 1 3
2	Kaitaia	
4	Whangarei South	
5	Orewa	
6	Takapuna	
7	Waitakere	
8	Westgate	
11	Grey Lynn	
12	Mangere	
13	Onehunga	
14	Otahuhu	
15	Panmure	
16	Homai	
17	Manurewa	
18	Otara	
19	Papakura	
20	Pukekohe	
21	Hauraki	
22	Waikato Rural North	

23	Waikato Rural South	
24	Rotorua	
25	Tokoroa	
26	Taupo	
27	Tauranga East	
28	Tauranga West	
29	Whakatane	
31	Horowhenua	
32	Manawatu	
33	New Plymouth	subsite == 30 33
34	Taumaranui	
35	Whanganui	
36	Lower Hutt	
37	Kapiti	
38	Porirua	
39	Upper Hutt	
40	Wellington	
42	West Coast	
43	Nelson/Blenheim	subsite == 41 43
50	South Canterbury	subsite == 50 56 57
51	Christchurch East	
52	Christchurch West	
53	Papanui	
54	Rangiora	
55	Sydenham	

58	Alexandra	
60	Otago Urban	subsite == 2 41
63	Southland	
65	Gisborne	
66	Hastings	
67	Napier	
68	Tararua/Central Hawkes Bay	
69	Wairarapa	
71	Whangarei North	
72	Hamilton North	
73	Hamilton South	

Variable name	Care status (default)
Meaning	Whether the participant is only in care or also receiving Youth Justice services (those with no care status recorded counted as Care group)
Response options	
Code	Label
1	Care services
2	Care and Youth Justice services

Variable name	age_grp	
Meaning	Age group	
Derived from	q1: How old are you?	
Response options		
Code	Label	Definition
1	10-12 years	q1_age == 10, 11, or 12
2	13-15 years	q1_age == 13, 14, or 15
3	16-18 years	q1_age == 16, 17, or 18
.	Missing	q1_age == 99

Variable name	Anymāori	
Meaning	Indicated Māori as one of their ethnicities	
Derived from	q3: Which ethnic group, or groups, do you belong to?	
Response options		
Code	Label	Definition
0	Non-Māori	q3_eth.1 .2 .3 .4 != 1
1	Māori	q3_eth.1 .2 .3 .4 == 1
.	Missing	q3_eth.1 & .2 & .3 & .4 & q3_other == 99

Variable name	Anypacific	
Meaning	Indicated a Pacific ethnicity as one of their ethnicities	
Derived from	q3: Which ethnic group, or groups, do you belong to?	
Response options		
Code	Label	Definition
0	Non-Māori	q3_eth.1 .2 .3 .4 != 3 4 5 6 or q3_other == a Pacific ethnicity
1	Māori	q3_eth.1 .2 .3 .4 == 3 4 5 6 or q3_other == a Pacific ethnicity
.	Missing	q3_eth.1 & .2 & .3 & .4 & q3_other == 99

Variable name	Ethmp	
Meaning	Prioritised ethnicity (Māori and Pacific prioritised)	
Derived from	q3: Which ethnic group, or groups, do you belong to?	
Response options		
Code	Label	Definition
1	Māori	anymāori == 1
2	Pacific	anypacific == 1 & anymāori == 0
3	Non-Māori and non-Pacific	anymāori == 0 & anypacific == 0
.	Missing	q3_eth.1 & .2 & .3 & .4 & q3_other == 99

Appendix 9: Analysis plan

Reporting rules

- Data not reported for cell sizes $n < 10$ (rationale: maintaining anonymity).
- Regions not statistically compared to each other (rationale: avoid unnecessary/unfair league table effect).
- No subgroup comparisons within regions (rationale: insufficient sample size to produce reliable results).
- Data are not weighted as participant sociodemographics of the respondent sample closely matched eligible sample.
- Don't know/other responses are included in the base, except in the subgroup analyses for the two 'adults you live with' and 'birth family' questions.
- Skipped responses and error responses are excluded from the base.
- Each response option is analysed separately (ie, the 'yes' responses are not combined into one category) when analysing the basic pattern of results. For subgroup comparisons, the two positive answers are combined.
- Results are analysed at the subsite level, unless there are fewer than 10 respondents at a particular site. In that case, small subsites can be combined with the other subsites that together form a larger site. If a subsite has low Ns but does not form a wider site, their site-level findings cannot be reported, but we supply them with a set of the results for their region only.
- Site results are given as '1 in 10' statistics only due to potentially small sample sizes.
- Regional results are given as percentages.

Overall results

Response statistics

- Report number of respondents who were:
 - Included in the original sample.
 - Excluded from the sample.
 - Added to the sample.
- Report reasons for exclusion and proportion of excluded respondents for each reason (may require some coding to group the 'other' reasons into consistent categories).
- Calculate **total eligible sample size**: N in original sample + N added – N excluded.
- Calculate offer rate: proportion of total eligible sample size who were offered the survey:
$$N \text{ offered} / \text{Total eligible sample size.}$$
- Calculate **offered response rate**: proportion of those offered who took part in the survey (answered in full or part):
$$N \text{ participated} / N \text{ offered.}$$
- Calculate **eligible response rate**: proportion of those eligible who took part in the survey (answered in full or part):
$$N \text{ participated} / N \text{ eligible.}$$

Respondent characteristics

- Report number and proportion of respondents in each of the following groups:

Groups	Base
Age: 10-12, 13-15, 16-17	All respondents
Gender: Male, Female, Gender not listed	All respondents
Total ethnicity: 1. Māori and Pacific (identify as both) 2. Māori (at least one selected ethnicity was Māori) 3. Pacific (at least one selected ethnicity was a Pacific ethnicity) 4. Non-Māori and non-Pacific (did not select Māori or a Pacific ethnicity)	All respondents
Care status: Care services, Care and Youth Justice services	All respondents

Basic pattern of results

- Report number and proportion of respondents who chose each answer in the survey (no collapsing across response options at this stage as we want to see the distribution of responses).

Survey questions	Base
q4-18	All respondents
q19 (know how to contact VOYCE)	q18 = Yes

Survey completion characteristics

- Report number and proportion of respondents who did each of the following groups:

Groups	Base
Language completed in (English only, Māori only, Both) 'Both' subcategories: <ul style="list-style-type: none"> Overlap: Full English and Māori sociodemographics only Overlap: Full English and partial Māori (some qs) Overlap: Full English and full Māori Overlap: Partial English and partial Māori (overlap in qs answered) Separate: Some English and some Māori (no overlap in qs answered) Note: Where a question has been answered in English and Māori and the answers are contradictory, we will analyse the answer that is in the language the young person answered the most questions in.	All respondents
Consent box ticked (Yes)	All respondents
Social worker declaration ticked (Yes)	All offered
Level of completion (regardless of language completed in) <ul style="list-style-type: none"> Full (an answer provided for all questions; qs1-19) Partial (an answer provided for some questions only) Refused (no answers provided) Spoiled (form is damaged to point of illegibility) 	All offered
Spontaneous writing (Yes)	All respondents

Subgroup differences

- Combine the two positive response options for each question as one category.
- (Yes definitely and Yes I think so; Most of the time and All of the time).
- Report proportion and confidence intervals for total positive responses for each survey question (questions 4-19).
- Those who did not answer a particular question are excluded from the base for that question.
- Use logistic regression or chi-square test to identify differences in survey responses between the following subgroups.

Groups	Base
Age: 10-12, 13-15, 16-17	People who answered that question
Gender: Male, Female, Not listed	
Ethnicity (total): Identify as both Māori and Pacific versus all others combined Māori versus all others combined (ie, non-Māori) Pacific versus all others combined (ie, non-Pacific) European/Other versus all others combined (ie, Māori or Pacific)	
Care status: Care, Care + Youth Justice services, Missing	

Regional results

Participant characteristics

- Report number and proportion of respondents in each of the following groups:

Groups	Base
Age: 10-12, 13-15, 16-17	All respondents
Gender: Male, Female, Other	All respondents
Ethnicity (prioritised): Māori, Pacific, European/Other	All respondents
Care status: Care services, Care and Youth Justice services	All respondents

Survey results

- Report proportion for individual response options for each survey question (qs 4-19).

Site-level results

Participant characteristics

- Report proportion of respondents in each of the following groups:

Groups	Base
Age: 10-12, 13-15, 16-17	All respondents
Gender: Male, Female, Other	All respondents
Ethnicity (prioritised): Māori, Pacific, European/Other	All respondents

Survey results

- Calculate proportion for individual response options for each survey question (qs 4-19) but due to small samples, provide the results as 'X in 10 tamariki and rangatahi' statistics rather than exact percentages.
- Results are analysed at the subsite level, unless there are fewer than 10 respondents at a particular site. In that case, small subsites can be combined with the other subsites that together form a larger site. If a subsite has low Ns but does not form a wider site, their site-level findings cannot be reported, but we supply them with a set of the results for their region only.

Appendix 10: Terms and abbreviations

Appropriation measure reporting

Appropriations give Oranga Tamariki the mandate to incur expenses and spend public money, which allows the Ministry to govern. Oranga Tamariki reports appropriations quarterly to monitor progress towards achieving performance measures.

Bespoke questions

These are questions designed for a specific purpose; custom made.

Chi square

A statistical test for analysing categorical data to see if the measured data statistically significantly differs from the theoretical data.

Cognitive testing

Form of usability testing. For Te Tohu o te Ora, the survey was shown to tamariki and rangatahi to test their ability to both understand and complete the survey.

Constructs

Underlying ideas that the survey aims to measure.

CYRAS

The Oranga Tamariki client database.

Face validity

Assessment of whether the survey actually measures the experiences of tamariki and rangatahi in care.

Hapū

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

In care

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

Iwi

Tribe.

Intensive responses

Intensive response is a new way of Oranga Tamariki working with partners in the community to intensively support whānau to ensure that, wherever possible, tamariki who do not need to come into care can remain safely at home with their whānau within their community and to intensively support whānau to ensure tamariki in care can return safely home.

Internal consistency

A measure of the extent to which the survey questions relate to each-other. Questions that are intended to measure similar things (constructs) should have higher internal consistency.

Logistic regression

A type of statistical analysis that can be used to test whether any apparent differences between subgroups are likely to be real, or if they are due to chance.

Order effects

The potential for differences in response patterns that are caused by the order in which questions are presented in the survey.

Participants

Eligible tamariki and rangatahi who have been invited to participate in the survey.

Qualitative formative research

For Te Tohu o te Ora, research with tamariki and rangatahi to inform the development of the survey questions as well as how to conduct the survey.

Rangatahi

Young person/people.

Respondent

Tamariki and rangatahi who have answered (responded to) the survey questions.

Rounds

These are the different time periods in which the survey was offered to eligible tamariki and rangatahi.

Sampling frame

The population (the full target group) from which a sample list can be drawn.

Site monitor

A document sent to the different sites to check that the list of eligible participants from the CYRAS database was up-to-date.

Sites

An administrative area where the local Oranga Tamariki office is located and Oranga Tamariki staff are based.

Social desirability

The tendency for survey respondents to provide answers that reflect how they think they should answer a question rather than being reflective of their true feelings and experiences.

Spearman rank correlations

A statistical measure of the strength and the direction of how two measures relate/associate with one another.

Statistical significance

When the outcome of a statistical test meets the threshold for determining the results are not due to chance.

SWRA

Social work resource assistant.

Tamariki

Children.

Te Mātātaki

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

Tamaiti

Child.

Te

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

Voices monitor

A spreadsheet that the Voices survey team used to keep track of returned surveys, and record key information about each survey prior to data-entering the survey responses.

Wave

For this survey, the wave was the full national data collection (comprising four completed rounds of data collection).

Whakapapa

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

Whānau

Family.

Whanaungatanga

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

Youth Justice

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