



Glenmore Lighthouse
OPCAT Monitoring Report
Visit date: June 2023
Report date: July 2023



Kia kuru pounamu te rongō

All mokopuna* live their best lives

*Drawing from the wisdom of Te Ao Māori, we have adopted the term mokopuna to describe all children and young people we advocate for, under 18 years of age in Aotearoa New Zealand. This acknowledges the special status held by mokopuna in their families, whānau, hapū, iwi and reflects that in all we do. Referring to the people we advocate for as mokopuna draws them closer to us and reminds us that who they are and where they come from matters to their identity, belonging and wellbeing at every stage of their lives.

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The role of OCC

The Children's Commissioner is a National Preventive Mechanism (NPM) under the Optional Protocol to the Convention Against Torture and Other Cruel, Inhuman, Degrading Treatment or Punishment (OPCAT).

The New Zealand legislation is contained in the Crimes of Torture Act (1989). My role as an NPM is to visit places of detention, including residences run in partnership with Oranga Tamariki, to:

- Examine the conditions and treatment of mokopuna
- Identify any improvements required or problems needing to be addressed
- Make recommendations aimed at strengthening protections, improving treatment and conditions, and preventing ill treatment.

Judge Frances Eivers
Ngāti Maniapoto, Waikato
Children's Commissioner

About this report

This report shares the findings from an OPCAT monitoring visit and recommends actions to address the issues identified. It describes the quality of the experience of mokopuna at the facility and provides evidence of findings based on information gathered before, during and after the visit.

About this visit

OCC staff carried out an announced monitoring visit to Glenmore Lighthouse (Glenmore) on 27-29 June 2023.

The purpose of this visit was to fulfil OCC responsibilities under OPCAT to monitor the safety and wellbeing of mokopuna in places of detention.

About this Facility

Facility Name: Glenmore Lighthouse

Region: Tāmaki Makaurau (Auckland)

Operating Capacity: Five bed home

Status under which mokopuna are detained:

Youth Justice legal status, s238(1)(d), s235 of the Oranga Tamariki Act 1989. Mokopuna may also be admitted to the home under a Care and Protection status s48, s78, s101 and s139, s140 of the Oranga Tamariki Act 1989.

NGO Partners:

Kia Puāwai is a community-based organisation that delivers a range of services to rangatahi and their whānau using a kaupapa Māori approach. Kia Puāwai have three group homes in Tāmaki Makaurau.

Glenmore Lighthouse:

Glenmore is a whare run by Kia Puāwai, who provide a safe place for mokopuna aged 13-17 years old to stay, often for a short period of time, at short notice or in an emergency. These stays can range from a few days to a few weeks, dependent on the needs of the mokopuna. Mokopuna who stay at the whare (home) have been referred by Oranga Tamariki, often when they have nowhere else to stay or when they have committed an offence.

Key Findings

We found no evidence that mokopuna had been subjected to torture, or cruel or degrading punishment.

- Mokopuna said they feel safe, well cared for and love being at Glenmore. It feels like a home for mokopuna.
- Kaimahi have developed strong foundations in the whare based on core values to enhance and strengthen relationships with mokopuna.
- Kaimahi empower mokopuna to uphold their tino rangatiratanga.¹
- Kaimahi feel well supported by Kia Puāwai and value their leadership team.
- Kia Puāwai have robust policies and processes to ensure the safety and needs of mokopuna are met whilst in Glenmore.
- There is an increasing number of referrals for mokopuna with significant mental health challenges which the whare is not set up for and kaimahi are not equipped to manage.
- The resources within the whare need an upgrade.
- Glenmore would benefit from funding for an additional fulltime kaimahi.
- There are inconsistencies associated with site social work practice, particularly in engagement and transition planning with mokopuna.
- There are significant discrepancies regarding the referral and admission processes between the Oranga Tamariki Regional Placement team and after-hours service.

¹ [tino rangatiratanga - Te Aka Māori Dictionary \(maoridictionary.co.nz\)](https://www.maoridictionary.co.nz/tino-rangatiratanga)

Recommendations

The recommendations are based on:

- Key findings from the monitoring visit and analysis
- Any issues relating to ill-treatment
- Concluding Observations from the United Nations Committee on the Rights of the Child (2023)

In February 2023, the United Nations Committee on the Rights of the Child (the UN Committee) released its Concluding Observations² for New Zealand's sixth periodic review on its implementation of the Children's Convention³ and how the Government is protecting and advancing the rights of mokopuna in Aotearoa New Zealand.

There are multiple recommendations that relate to the treatment of mokopuna in places of detention and OCC will continue to monitor progress and work with Oranga Tamariki (and other relevant agencies) to ensure these recommendations, among others, are addressed.

OCC recommend that the facility take action to address facility recommendations within twelve months after the date of our visit.

² Refer CRC/C/NZL/CO/6. To see the Children's Commissioner report to the UN Committee, see: [NZ Children's Commissioner's Report to the UN Committee on the Rights of the Child - 2022 | Office of the Children's Commissioner \(occ.org.nz\)](#)

³ [Convention on the Rights of the Child | OHCHR](#)

Systemic Recommendations – Oranga Tamariki

1	To support community-run remand homes to develop an independent complaints system for mokopuna.
2	Ensure <i>All About Me</i> Plans are up to date, detailed and are provided to Kia Puāwai prior to the admission of mokopuna ⁴
3	Ensure social workers complete their mandatory 14-day reviews of custodial (remand) status and involve mokopuna and Kia Puāwai staff in these reviews.
4	Ensure social workers adhere to minimum contact visits as per Oranga Tamariki Policy ⁵ .
5	Facilitate a training module for the National Contact Centre After Hours team to ensure the correct documentation is prepared and referral process followed.
6	Update referral pathways to ensure a comprehensive risk assessment for mokopuna coming directly to Glenmore Lighthouse from in-patient mental health services.
7	Assess an increase in funding for Kia Puāwai to fund a permanent third rostered worker for the Glenmore Lighthouse, and additional funding to upgrade recreation equipment.

Facility Recommendations – Kia Puāwai

1	Additional cultural support for Kaimahi to articulate and communicate their values as Māori, to strengthen Kia Puāwai and cultural values within the whare.
2	Provide regular training for kaimahi that specifically targets working with mokopuna who experience mental health distress, have diagnosed neurodiversity, and those who identify as part of the Rainbow Community.
3	Work with Oranga Tamariki to enable health practitioners to visit Glenmore Lighthouse to do regular health check-ups for mokopuna and to provide sexual health screening for mokopuna on admission.

⁴ [Assessing the frequency of visits to tamariki in care | Practice Centre | Oranga Tamariki](#) & [Visits with tamariki and rangatahi in care or custody | Practice Centre | Oranga Tamariki](#)

Treatment

This domain focuses on relationships between kaimahi (staff) and mokopuna, any allegations of torture or ill treatment, use of seclusion and use of force (restraints). It also examines models of therapeutic care provided to mokopuna, the quality of planning and interventions tailored to meet their needs.

Whanaungatanga is an intrinsic taonga.

"People don't remember what you say, but how you made them feel."

(Kaimahi at Glenmore).

The relationships established between kaimahi and mokopuna are based on values of aroha, manaakitanga, whanaungatanga and wairuatanga.⁶ These relationships are nurtured through courageous kōrero, honesty, empathy, and laughter to create an environment where mokopuna feel like they belong and can be their genuine selves without judgement.

This was evident throughout the visit with kaimahi always attentive and engaged with mokopuna. An example of this is when mokopuna were engaged in education, kaimahi would also participate in the tasks alongside mokopuna and the education mentor. Another example is one kaimahi was singing along to karaoke with mokopuna whilst teaching them Cook Island dancing. Mokopuna were watching in awe, with big smiles, the room was full of laughter and kaimahi role modelled to mokopuna the importance of having confidence in being yourself.

Mokopuna and kaimahi always spoke positively about one another. Kaimahi described the mokopuna as *"beautiful,*

respectful and delightful girls". The common kōrero expressed by mokopuna is that *"staff actual care about us", "we are well looked after" and "I love it here"*.

These values were not only observed through interactions amongst kaimahi and mokopuna but could be felt through the essence of the whare, where whanaungatanga is key. It does not matter where mokopuna come from, their legal status or who they are, instead they are a taonga to be treasured, cared for, and valued, which aligns with Article two of Te Tiriti O Waitangi.⁷

Kaimahi uphold the mana of mokopuna

Kaimahi at Glenmore have begun to implement The Teaching Family Model⁸ (TFM) within the whare. Precise intervention strategies are used to create opportunities for teaching a wide variety of skills in natural settings based on the needs of mokopuna. This model is strengths-based, trauma-informed and has been adapted to be culturally sensitive and inclusive of whānau. Kaimahi model teachable skills with mokopuna through the establishment of solid relationships.

⁶ [Kia Puāwai \(kiapuawai.nz\)](http://kia-puawai.kiapuawai.nz)

⁷ Article two of Te Tiriti O Waitangi exercises that mokopuna should be actively protected and treated as taonga.

⁸ [Teaching-Family Association](http://teachingfamily.org) ®

Kaimahi empower mokopuna to uphold their Tino Rangatiratanga

A key element of TFM is promoting the self-determination of mokopuna, whereby mokopuna can participate in setting their goals and having as much control over their lives as possible. This is evident within the whare as mokopuna are included in decision making such as contributing to the weekly grocery shopping list, planning activities for the day and deciding what incentives they want to work towards.

Another example is how kaimahi supported a mokopuna prior to their meeting with transition housing. Prior to this hui, the mokopuna was supported to prepare, and problem solve how to express her views and encouraged to ask any questions she had.

Throughout the visit when OCC asked kaimahi their perception of mokopuna experience of the whare, kaimahi always replied *"the best people to talk to about Glenmore are mokopuna, as they are the ones living in the whare and experiencing the care"*. When kaimahi did give their opinion, they would always check in with mokopuna who were present to ensure what they were saying was accurate. This ensures mokopuna are included in the kōrero and have opportunity to input their whakaaro.

Additionally, kaimahi facilitated multiple opportunities for OCC to have kōrero with mokopuna without barriers, often on a one-to-one basis.

Kia Puāwai hold Oranga Tamariki accountable

Kia Puāwai uphold the mana of mokopuna by advocating for them and having courageous kōrero with Oranga Tamariki.

Kaimahi across the organisation expressed concerns about inconsistent social work practice, particularly the quality of All About Me plans (AAMPs), the unrealistic expectations made by social workers and inconsistent communication about transitions from Glenmore to a long-term option.

AAMPs⁹ are one of the primary documents Glenmore requires to understand the needs of mokopuna and how to best care for them. Kaimahi expressed that the quality of AAMP's are inconsistent, noting:

- Some are comprehensive, whereas others have only basic details such as the mokopuna name, date of birth and social worker's name.
- Some lack whānau detail.
- Plans can be negative and focus on past behaviours rather than what helps mokopuna to engage.

Kaimahi also expressed their frustration around inconsistent communication from social workers and promises they make to mokopuna to get them to stay at the whare. A common theme kaimahi see is mokopuna come to the whare on a Friday being told that they will be staying for one night only, when in reality, an alternative placement will not be arranged until at least Monday.

Another situation kaimahi often see is social workers telling mokopuna they can have their phone and vape in the whare which

⁹ All About Me plan | Practice Centre | Oranga Tamariki

contradicts and undermines the well-known rules of Glenmore. When mokopuna learn this is not the case they become non-compliant as soon as they arrive and settling in becomes a difficult process. As one mokopuna said *'it is ratchet being lied to.'*

Kaimahi also spoke about the difficulty contacting site social workers. Kaimahi said that mokopuna can wait days to hear anything from their social worker, despite kaimahi following this up for them. Kaimahi said even just a phone call to say *'hi, how are you?'* is important for the girls when they are in an unfamiliar place, rather than just calling to advise of a court date or meeting.

This is also evident to kaimahi when mokopuna are settled in the whare. It can feel like mokopuna are forgotten, because there are no issues arising, which creates stagnancy and no clear plan to transition mokopuna from Glenmore into a longer-term home. There have been instances where mokopuna have stayed at Glenmore for two-three months with no transition plan or any idea about what the next steps are for them.

Inclusion rather than seclusion

Kaimahi expressed that behaviour escalation is rare at Glenmore. However, when situations do arise, restraints and seclusion are not used. Instead kaimahi use various de-escalation strategies that are based on relational practice and warm, caring interaction styles.¹⁰ These include the ability to adapt to situations that arise

being calm, talking through the issue and offering mokopuna kai, water, fresh air, a hot shower, or music to listen to.

Kaimahi believe being 'straight up' with mokopuna also helps with managing escalation in the whare. From the moment mokopuna enter the whare, they are made aware of the expectations to ensure safety for all.

¹⁰ Who We Are — Teaching-Family Association
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Protection Systems

This domain examines how well-informed mokopuna are upon entering a facility. It also assesses measures that protect and uphold the rights and dignity of mokopuna, including complaints procedures and recording systems.

Glenmore has a robust admission process

Placement requests for the whare come directly from Oranga Tamariki either through the Regional Placement team or the National Contact Centre after-hours service. Kia Puāwai has clear policies around the admission process including documentation and what processes need to occur prior to admission into the whare. Kia Puāwai rely on this information to inform decision making around the suitability of Glenmore for mokopuna. Kaimahi will push back and not accept admissions until paperwork is received, no matter the time of the day, to ensure the safety of mokopuna and so kaimahi can provide a high level of care.

Safety is a priority to ensure best practice

Glenmore has received an influx of placement requests for mokopuna with mental health concerns, predominantly suicidal ideation, self-harming and mokopuna being discharged from the emergency department (ED) or Child and Family Unit (CFU).¹¹

Kia Puāwai provided a brief overview of statistics for admissions from February-June 2023. There were 47 accepted admissions, where mokopuna stayed for at least one night. Of this 47, one mokopuna came direct from ED after an overdose, one

came direct from CFU, 17 had a history of self-harm/suicide attempts and six had mental health diagnoses (eating disorders, schizophrenia, borderline personality disorder). Further to these, three referrals were received directly from CFU to the Oranga Tamariki placement team in June 2023. These referrals were subsequently declined by Kia Puāwai given the complex behaviour and needs of these mokopuna.

Kia Puāwai is clear that they do not have the expertise, nor are they appropriately set up to provide the support needed for mokopuna who have significant mental health concerns.

Kaimahi need specialist training to provide the best care

In the past six months there have been three referrals for mokopuna who identify as transgender. Kaimahi do not have the adequate experience to care for and support mokopuna who identify as transgender. Kia Puāwai Practice Supervisor has been actively exploring training specialising in this area, but it has been a challenge to find anything suitable.

Kaimahi want placements to be meaningful and successful

Kaimahi expressed that decisions to decline a referral are not made lightly. Kaimahi are always mindful of not setting mokopuna up to fail and their focus is on progressing and

¹¹ [Child & Family Unit | Te Whatu Ora \(adhb.health.nz\)](https://adhb.health.nz)

supporting mokopuna plans. Kaimahi will always assess the current dynamics in the whare and the risk a new admission could create. An example of this is Glenmore received a referral for a mokopuna whose co-offender was already in the whare. This referral was therefore declined, as it would not be in the best interests of either mokopuna.

Out of area placement requests also require careful consideration. Kaimahi said that out of area referrals are often due to placement breakdowns. The challenge Glenmore therefore face is that mokopuna are far away from whānau and their home Oranga Tamariki site social worker often does not know the area and the services or activities that can be put in place to support mokopuna.

Glenmore prioritises safety for mokopuna and kaimahi. Decisions are made to ensure the best level of individualised care is provided.

Kaimahi advocate for mokopuna voice¹²

Kaimahi are staunch advocates for mokopuna and their rights. Upon admission, mokopuna are informed of their rights and are provided with evaluation forms¹³ at the end of their stay so their feedback can be considered in future improvements.

Kaimahi strongly advocate for the needs of mokopuna, such as health and other requirements, or updates on plans. Kaimahi escalate concerns or requests through the

Oranga Tamariki Regional Placement team and will continuously follow up until the need is met. As one mokopuna said *“staff actual care, they advocate for me. Whaea tells me what I am entitled to and always makes sure things are advocated and pushed for”*.

Kaimahi role model to mokopuna the importance of understanding their rights and standing up for themselves.

There is a gap for independent advocacy

Kaimahi advised when VOYCE Whakarongo Mai¹⁴ was first established an advocate would regularly visit the whare, however this has stopped occurring. Despite this, kaimahi ensure mokopuna are aware of the role of VOYCE and will support mokopuna to contact VOYCE by phone if required.

High level of trust when dealing with complaints

There are no CCTV cameras and the Whaia te Maramatanga¹⁵ complaints process is not used. Therefore, Kia Puāwai must rely on kaimahi and mokopuna accounts of incidents when dealing with complaints.

Mokopuna can address their complaint to on-site kaimahi or their social worker. Complaints are discussed at the weekly treatment hui held in the whare and if it cannot be dealt with at that level, it is raised to the Operations Manager within Kia Puāwai. All involved in the complaint are then interviewed.

¹² Article 3 of Te Tiriti O Waitangi outlines that mokopuna should have equal rights, access and be active participants in decision making.

¹³ [Who we Are — Teaching-Family Association](#) ©

¹⁴ [VOYCE - Whakarongo Mai - advocacy for children with care experience](#)

¹⁵ Complaints process used in all Oranga Tamariki run residences.

OCC is concerned the complaints process for all community run remand homes is not independent of kaimahi and that complaints are reviewed internally. Access to independent complaints systems was also raised as an issue in New Zealand's sixth periodic review of the implementation of the Children's Convention¹⁶.

¹⁶ CRC/C/NZL/CO/6 28(f)

Material Conditions

This domain assesses the quality and quantity of food, access to outside spaces, hygiene facilities, clothing, bedding, lighting and ventilation. It focuses on understanding how the living conditions in secure facilities contribute to the wellbeing and dignity of mokopuna.

The whare is more than four walls

The whare is nestled amongst a nice neighbourhood, up a long driveway, with low surrounding fences. The whare outside is well maintained. There is a vegetable garden in raised planter boxes where kai is grown and used for meals. The whare has an accessible ramp which can cater for mokopuna with disabilities. The entrance to the whare is inviting and has letters from previous mokopuna speaking to their experience and acknowledgement of kaimahi.

Inside, the whare is light and gets all day sun. The furniture is bright and colourful and there is artwork on the walls. The rooms are spacious, especially where mokopuna and kaimahi come to spend quality time together. There is a separate, large room for teaching and learning. This room is decorated with mokopuna artwork and features a bookshelf of resources and the Glenmore values on a large poster in the centre of the room. The bathrooms are easily accessible for mokopuna and are supplied with a range of hygiene products.

Mokopuna and kaimahi take pride in the presentation of the whare. Every Sunday mokopuna and kaimahi do a big spring clean together, which also allows a natural setting for mokopuna to learn the life skill of caring and looking after not only the whare, but the people around you.

Just prior to the visit the windows had been replaced with double glazing. In the coming months the interior and exterior of the whare will be painted and new curtains

installed in the bedrooms. The physical presentation of the whare, coupled with the values and relationships within the home contributes to a state of mauri ora. The moment you step through the door, there is an instant feeling of 'you're home away from home'. The whare feels full of aroha and a sense of safety, wellness and connectedness to a big whānau.



(Photos of lounge and learning area).

Adaptions have been made to make bedrooms more homely

Kia Puāwai has been creative in making the bedrooms as homely as they can, given restrictions on what can be put on the walls. Each bedroom has chalk boards around the room so mokopuna can customise their walls and write their thoughts. The beds have colourful duvets and there is a wardrobe for their clothes.

The rooms are clean, warm, sunny and have a view of the backyard or front yard. Mokopuna are also able to have crafts in their bedrooms and radios at night to listen to music.



Kai is nourishing and made with aroha

Glenmore has a healthy eating initiative in the whare and kaimahi put a lot of time and aroha into the meals they prepare. Mealtimes are also used as one way of showing manaakitanga. For example, during the visit kaimahi made fresh bread and one staff member came in especially to prepare the boil up.

Mokopuna said they love the kai and spoke highly of all meals whilst at Glenmore. Kaimahi include mokopuna in preparing and cooking meals to help strengthen their life skills. This was also seen during the visit with mokopuna helping to prepare the vegetables for the boil up, offering hot drinks consistently to kaimahi and the OCC team. It was clear to OCC that mokopuna knew how they can contribute when caring for manuhiri in the whare.



Sitting together to eat as a whānau is important in the whare

Mealtimes are significant in the whare as they allow space for mokopuna and kaimahi to sit around the dining table together, to share a meal, quality time and check in.

Times like these are used by kaimahi as natural teachable moments. For example, there is a clear routine in the whare whereby mokopuna do not have to be asked, but instead know their roles, to contribute. Before each meal mokopuna set

the table and lead karakia and once kai is finished, they clear the table and do the dishes.

Resources and equipment need an upgrade

The whare has limited resources. There is a TV in the lounge and mokopuna have access to Netflix which is well used and enjoyed. The garage has two couches and a boxing bag. Mokopuna said they enjoy going outside and boxing, as it keeps them fit, but is also a strategy they use to help regulate their emotions.

The whare would benefit from new resources such as updated books and board games, a new boxing bag, and outdoor furniture and recreational equipment like a basketball hoop.



Activities and access to others

This domain focuses on the opportunities available to mokopuna to engage in quality, youth-friendly activities inside and outside secure facilities, access to education and vocational activities. It is concerned with how the personal development of mokopuna is supported, including contact with friends and whānau.

Whānau contact is enhanced rather than restricted

Kia Puāwai strongly advocates for whānau contact and kaimahi ensure when mokopuna enter the whare a contact list accompanies them.

Kaimahi do not restrict the time mokopuna can speak with whānau on the phone. They encourage mokopuna to regularly contact those on their approved list and are flexible as to when the phone can be used. An example of this is a mokopuna being able to contact her boyfriend on his 10am break as he was working full time. Being flexible enables mokopuna to have the time they need to stay in contact with vital supports outside of the whare.

Activities outside of the whare are dependent on site social workers

Mokopuna can remain connected to existing activities and supports whilst they live at Glenmore. However, organising these supports such as courses, mentors or weekly activities relies on the Oranga Tamariki site social worker to arrange. Some mokopuna have social workers who are proactive, and others do not. Mokopuna who do not have comprehensive plans for their time on remand rely on kaimahi in the whare to provide the stimulus they need on a daily basis.

Mokopuna are entitled to receive a high quality, consistent, professional service

from every social worker who is allocated to their case. This should include regular visits and check-ins and providing connection to meaningful, pro-social activity.

It was evident on the visit which mokopuna had proactive social workers and which did not. For example, one mokopuna had access to time in a music studio and attended a beauty therapy course in addition to the education programme offered in the whare. The inequitable access to external resources and inconsistent social work practice was regularly commented on by kaimahi and mokopuna alike.

Mokopuna have access to education in the whare

Tuilaepa Youth Mentoring Service (TYMS)¹⁷ are contracted by the Ministry of Education to provide an educational programme for mokopuna in the whare from 10:00am-2:00pm. Kaiako (teachers) focus on mokopuna strengths and interests, to develop tailored programmes which cover life skills, basic numeracy, literacy skills, CV building and career planning. Given the whare is a short-term care arrangement for mokopuna and timeframes are ever-changing in terms of length of stay, kaiako focus on building a positive narrative about education. During the visit OCC kaimahi were able to observe the education programme in action. Mokopuna were engaged in the activities and focused on tasks and there was a lot of praise and affirmation for mokopuna to develop their

¹⁷ [Tuilaepa Youth Mentoring Service \(TYMS\) - Home](#)

confidence and love for learning. Tasks set for mokopuna were creative using various resources such as cards, dice and real-life examples to develop life skills. An example is mokopuna had to create a grocery list of what items were needed to make healthy and affordable meals for Matariki.

Incentives are used to promote life skills

The whare has a point system where mokopuna can earn up to five points a day. Mokopuna earn points for completing their chores, engaging in education and being respectful. Mokopuna then accumulate points to use to 'purchase' incentives. Kaimahi ensure the incentive rewards relate to the interests of mokopuna in the whare. At the time of the visit, these included make-up products, confectionary and movie tickets.

Incentives are not used as a behaviour management strategy or a consequence of non-compliance. Mokopuna are not 'punished' by the removal of already earned points. Instead, kaimahi set achievable tasks and expectations that aim to strengthen life skills as well as allowing mokopuna to feel part of a whānau.

The incentive programme creates the foundation of a good work ethic, where mokopuna learn to work hard for things they want, rather than developing a sense of entitlement.

Mokopuna regularly engage in activities in the community

During the week mokopuna are in a structured routine in the whare. Outings away from the whare generally occur in the weekends as mokopuna are engaged in education or courses during the week. Mokopuna can get bored on weekends, and Saturday and Sunday are the days with the longest shifts for kaimahi. Therefore,

kaimahi plan weekend activities away from the whare to provide variety for mokopuna.

Kaimahi think creatively about these and look to engage in free or low-cost activities as budget is limited.

Off-site activities include trips to the pools, picnics at the beach, drives for ice cream, trips to the movies, and utilising the tennis courts. During the visit mokopuna were also preparing for a Matariki MasterChef competition against the other Kia Puāwai whare, where everyone would be coming together to make and present their dishes.



Medical services and care

This domain focuses on how the physical and mental health of mokopuna are met, including access to specialised health services in order to uphold their decency, privacy and dignity.

Kaimahi advocate for the medical needs of mokopuna

Kaimahi are persistent in advocating for unmet medical needs of mokopuna to be addressed. Kaimahi expressed the main health concerns that require follow up are mokopuna arriving at the whare with weeping sores that have been left unattended or overdue dental checkups. This was evident during the visit when a social worker returned a mokopuna to the whare after an appointment. OCC heard kaimahi reminding the social worker that the dental checkup was still outstanding.

Mokopuna also expressed that kaimahi strongly advocated for their health needs. A mokopuna shared *"I was sick and one of the staff said I had a chest infection and I needed to go to the doctor. The social workers said they would take me next week, but lucky whaea pushed it and they came as I did have a chest infection"*.

Access to primary and specialist health care is the responsibility of site social workers

Kia Puāwai and Oranga Tamariki have an understanding and process that Oranga Tamariki site social workers are responsible for ensuring mokopuna have access to primary health care and specialist health services. For example, if mokopuna require a doctor's appointment or have a therapy appointment, site social workers organise

the appointments and take mokopuna to them.

If there are concerns that arise at the whare during the day, Kia Puāwai escalate these to the Regional Placement team who then follow up the request with the local site. After-hours duty social workers are contacted if requests for medical treatment occur during the evening or at weekends.

Clear policy and procedures are in place for administering medication

Kia Puāwai has clear policies that medication for mokopuna is required to be blister packed with specific instructions provided by the GP for administering the medication to mokopuna.

Kaimahi said there have been occasions when mokopuna have arrived at the whare and handed over medication that has no information or have provided a prescription that needs to be filled. Kaimahi will advise site social workers of the requirement for medication to be blister packed and will not administer medication without appropriate information.

The medication is stored in a locked cupboard in the office and a daily chart is completed for mokopuna. OCC sighted the medication charts, which demonstrated accurate and detailed recording including whether mokopuna had refused their medication.

Personnel

This domain focuses on the behaviour of kaimahi, the working relationships between different teams within the facility, but also with external partners. It examines the recruitment, induction, training, support, and supervision offered to kaimahi within the facility. For kaimahi to be well equipped and supported to provide a safe and therapeutic environment to care for and meet the needs of mokopuna.

Kia Puāwai embody kotahitanga

There is a low staff turnover at Glenmore and the majority of kaimahi have worked for the organisation for several years. Kaimahi across the various shifts including leadership said they enjoy the mahi and working for Kia Puāwai. Kaimahi at Glenmore feel that there is a strong sense of comradery, support, accountability to one another, and connection that has been developed inside and outside of mahi. This was evident during the visit as kaimahi were always checking in and spoke kindly to one another, which mokopuna then also copied.

This filters down from the leadership group. Kaimahi spoke highly of management, felt well supported, received supervision, training and said they can always rely on leadership to support the wider team. There is clear alignment with the values of Kia Puāwai, the tikanga of the whare, and a strong sense of kotahitanga that is embodied by all kaimahi across all operations.

Quality kaimahi equals quality practice

Kia Puāwai pride themselves on finding the right kaimahi to work in the whare. The recruitment process is often slow, as the emphasis is on employing the right calibre

of trained kaimahi eager to make a positive impact on mokopuna lives.

Increased staffing levels would provide a better quality of care

The whare has capacity for five mokopuna at any one time. The whare is funded for two kaimahi per shift. There is conditional funding from Oranga Tamariki for a third kaimahi when there are three or more mokopuna in the whare.

Staff said that problems arise when mokopuna are admitted into the whare with complex needs or have a dual status that includes active Youth Justice involvement. There is an issue with two staff on shift and providing appropriate line of sight especially for mokopuna who are on remand¹⁸.

Kia Puāwai has recently agreed to a third kaimahi being on shift during the weekends as kaimahi have identified this is a time where they need additional support.

Kaimahi said that ideally there would be three kaimahi on fulltime, to ensure quality care for mokopuna, especially given the restrictions with mokopuna on a remand status.

¹⁸ Remand into custody under s238(1)(d) of the Oranga Tamariki Act 1989.

Relationships with stakeholders are valued, but service needs to be consistent

Kia Puāwai demonstrated how nurturing and maintaining relationships with external stakeholders is integral to the care outcomes for mokopuna. Kaimahi expressed there is a strong collaboration with TYMS and the Oranga Tamariki regional placement team. Kaimahi value the relationship with the regional placement team during the week because:

- Placement requests are accurately triaged
- Accurate and required documentation is received
- Processes are adhered to, for example, pre-admission consult, placement request form completed
- Staff promptly follow up with site social workers regarding any care needs for mokopuna.

However, kaimahi outlined significant pressure points in the admission process when this is managed after-hours by the National Contact Centre. The issues that arise are:

- Admission processes outlined by Kia Puāwai are not followed. For example, mokopuna are dropped off by social workers or Police without notice or information.
- No documentation or information is provided regarding mokopuna, their needs, or their whānau contacts. For example, a lack of information about allergies and medical conditions or mokopuna arriving with a prescription that had not been filled.

Kia Puāwai has expressed its frustrations at the lack of consistency across both services. Processes need to be consistent to ensure quality care.

Improving outcomes for Mokopuna Māori

This domain focuses on identity and belonging, which are fundamental for all mokopuna to thrive. This domain assesses the facility's commitment to Mātauranga Māori and the extent to which Māori values are upheld, cultural capacity is expanded and mokopuna are supported to explore their whakapapa.

Manaakitanga doesn't finish at 5:00pm

"Manaakitanga – we got that all day, every day that's how we roll. Choiceeee".

(Quote from mokopuna)

Manaakitanga is significant to kaimahi to ensure they always feel at home within the whare and a part of the whānau. Kaimahi said their focus is on making mokopuna feel safe and welcome and to do this mokopuna are offered a shower and kai regardless of the time when they arrive.

Kaimahi go above and beyond for mokopuna, which provides stability, aroha, and care. An example of this was a kaimahi came in on her day off to make a boil up to show their manaakitanga to mokopuna and for OCC as manuhiri in the whare.

Kaimahi are always in line of sight of mokopuna and attentive to their needs. This was evident during the visit as kaimahi and mokopuna were constantly offering each other hot drinks, kai, regular mauri rounds throughout the day, and kaimahi would wrap a blanket around mokopuna when they were watching a movie.

Kia Puāwai are committed to Mātauranga Māori

Kia Puāwai has developed an organisational strategy called Waka Hourua¹⁹. This is a

metaphor that guides their strategic journey to integrate te ao Māori and te ao Tauīwi knowledge into all aspects of the way they work. The focus is on lifting indigenous knowledge so that it is treated as an equal to Western knowledge and practice. The aim is to create a safe space for Kia Puāwai kaimahi to learn, share knowledge, strengthen wellbeing and connections with each other, whānau, rangatahi and communities in a deeper and more meaningful way.

Kaimahi have a good understanding of this and expressed their commitment to fully operationalising the strategy. Kia Puāwai recently held a noho for kaimahi working across the residential homes to familiarise kaimahi with the strategy and begin the implementation of it within the whare.

Expressions of Māoritanga²⁰ are valued

"It's choice here. We all Māori here, that's how it should be. Māori looking after Māori, they get us, and it should be our people looking after us".

(Quote from mokopuna)

Kaimahi expressed frequently throughout the visit that Te Ao Māori values are innate within their daily lives, and these are transferred into their mahi and the whare. Examples include:

¹⁹ [Waka Hourua \(kiapuawai.nz\)](http://kiapuawai.nz)

²⁰ [Māoritanga - Te Aka Māori Dictionary \(maoridictionary.co.nz\)](http://maoridictionary.co.nz)

- Kaimahi use a holistic approach when working with mokopuna, which relates to the Waka Hourua Strategy. Kaimahi said if mokopuna share wairua experiences, these are not shut down, but kaimahi support mokopuna to have these kōrero and understand what it means for them.
- Kaimahi have used rongoa to support mokopuna with medical issues. An example of this is using an aloe vera plant at the whare to help heal the sores mokopuna would come in with.²¹
- Kaimahi value the wairuatanga of mokopuna and are committed to ensuring both Te Ao Māori knowledge is valued to meet the needs of mokopuna Māori who come into the whare.

Kaimahi support each other

Kaimahi in the whare are predominantly Māori or Pasifika and therefore use one another for cultural support. The challenge for kaimahi is how their innate wisdom, lived experience and tikanga can be encapsulated to align with the strategy of Kia Puāwai.

Kia Puāwai is assisting kaimahi to articulate this and are working with them to value, align and share their mātauranga with mokopuna. This is important for mokopuna (and kaimahi) who may be disconnected from their culture, to acknowledge the worth of their mātauranga Māori and the contribution they can make, regardless of how much knowledge they have.

²¹Article four of Te Tiriti O Waitangi outlines Māori practices are honoured and protected.

Appendix

Gathering information

Mana Mokopuna gathers a range of information and evidence in this report to form the basis of the systemic and facility recommendations.

Method	Role
Interviews and informal discussions with mokopuna	
Interviews and informal discussions with kaimahi	<ul style="list-style-type: none"> • Operations Manager Residential • Practice Supervisor • Senior Team Leader for the whare • Specialist Youth Workers (across all teams/shifts) • Health and Safety Inspector
Interviews and informal discussions with external stakeholders	<ul style="list-style-type: none"> • TYMS (Contracted Youth Mentoring Service). • Regional Placement and Resource Coordinator Team – Oranga Tamariki • Reconnect Services – Mentoring • VOYCE Whakarongo Mai
Documentation	<ul style="list-style-type: none"> • All About Me plans • Placement request referrals • Safety Plans for mokopuna • Teaching Family Model summary • Waka Hauora strategy • Complaints form • Lighthouse referral and admission process • Client evaluation form • Client risk management policy • Client incident report template
Observations	Observations occurred across all shifts. This included shift handovers, mealtimes, education, activities, karakia, health and safety inspection and remand checks.

Key Words used in this report:

- **Kaimahi** – Staff
- **Whare** – House
- **Tino Rangatiratanga** – Self-Determination²²
- **Manaakitanga** – The process of showing respect, generosity, and care for others.²³
- **Whanaungatanga** – relationship and sense of connection.²⁴
- **Wairuatanga** – Spirituality.
- **Mauri ora** – State of wellness.

²² [tino rangatiratanga - Te Aka Māori Dictionary \(maoridictionary.co.nz\)](https://www.maoridictionary.co.nz/tino-rangatiratanga)

²³ [manaakitanga - Te Aka Māori Dictionary \(maoridictionary.co.nz\)](https://www.maoridictionary.co.nz/manaakitanga)

²⁴ [whanaungatanga - Te Aka Māori Dictionary \(maoridictionary.co.nz\)](https://www.maoridictionary.co.nz/whanaungatanga)