



KIA PONO
Kia Tika

Kia Pono
Kia Tika

Kia Tika, Kia Pono

Honouring Truths

An Ethical Framework for Engaging with Children and Young People
who are Care Experienced

Kia Tika

Kia Pono

Kia Pono
Kia Tika



“All this information we are giving you are like feathers in a korowai. They create the protection (both sides – the right people, doing the right things). Don’t take power away from my words. Honour the person and story. Ask yourself - Why am I doing this? Why am I speaking to children and young people?”

How to Reference this Report

Please respect the voices of the rangatahi who have contributed to this report. To reference this report, please include the full citation: Te Rōpū Arotahi (2022), Kia Tika, Kia Pono – Honouring Truths: An Ethical Framework for Engaging with Children and Young People who are Care Experienced, and a link to the online version at <https://voyce.org.nz/kiatikakiapono>

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He Mihi

Tihei mauri ora, ki te whai ao, ki te ao mārama,
Kia tau te ihi, te wehi, me ngā tauwhiro tangā o te wāhi ngaro ki runga ki te mata o te whenua,
Kia āio ki te ao tukupū.

Nei ko te reo o mihi e pari nui atu ana ki te ākau ā aroha ki a nunui mā, ki a roroa mā.
Rātou kua ngaro i te tirohanga kanohi, rātou kua taka i te ara ki tua o pae mahara,
moe mai rā koutou oki oki e!

Ko te hunga ora tēnei e takatū ake nei,
Mauri tū, mauri ora e!

“Kia tika, Kia pono” – maranga mai!

Nei te reo karanga ki ngā hau e whā, areare mai ngā taringa ki tēnei pou tarāwaho e ara ake nei hei ārahi i a tātou katoa!
Kua whakaemihia ngā uara me ngā waiaro ki tā te hunga atawhai titiro, kia noho ko “Kia tika, Kia pono” hei huarahi ki te toiora.
He wero anō hoki ki te marea me pēnei te whakapiripiri mai, te whakaratarata mai, ina ko te mahi tahi a ngā tamariki me
ngā rangatahi atawhai te take.

He mihi mutunga kore ki ngā rangatahi atawhai, nā rātou a ngoi i whakapeto, a werawera i whakaheke kia rewa ai tēnei pou
tarāwaho ki te pīnakitanga o te whakaaro nui. Ahakoa ngā piki me ngā heke i eke panuku, i eke tangaroa kia puta ki te whei ao, ki
te ao mārama.

Hei whakarangatira i te pou tarāwaho nei, “Ko te rau aroha o tētehi ki tētehi te taura here e rangitāmīrohia ai tātou katoa”

Nō reira” Kia tika, Kia Pono” nau mai, piki mai, kake mai ki te ao mārama
Tihei mauri ora!



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Authorship

The Kia Tika, Kia Pono report was collaboratively created and produced by Te Rōpū Arotahi. Members of the rōpū are listed on p. 17.

The quotes featured throughout this document are from the rangatahi who co-created the report. The illustrations of rangatahi are likewise of rangatahi team members. Both are included with their agreement. There is no connection between illustrations and the quotes that appear in the same space.

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Kupu Māori: Glossary of Māori terms¹

Ākonga	Learner, student
Aotearoa me Te Waipounamu	North and South Islands of New Zealand
Aroha	.....	Love, compassion, empathy
Atawhai	.....	To show kindness, to care for
Hapū	.....	Kinship group, sub-tribe, sub-nation, to be pregnant
Hui	.....	Gathering, meeting, assembly, seminar, conference
Iwi	.....	Extended kinship group, tribe, nation, people, bone
Kai	.....	Food, meal
Kaiako	.....	Teacher, instructor
Kaihautū	.....	Leader
Kaiwhakamana	.....	Person who empowers and supports others
Karakia	.....	Incantation; a set form of words to state or make effective a ritual activity
Kaupapa	.....	Purpose, agenda
Kawa	.....	Protocols appropriate for ceremonial occasions
Koha	.....	Gift; especially one maintaining social relationships and has connotations of reciprocity
Korowai	.....	Ornamented cloak
Kōrero	.....	Speak, speech, address
Kupu	.....	Word, saying, utterance
Mana	.....	Spiritually sanctioned or endorsed, influence, power, and authority
Manaakitanga	.....	Showing and receiving care, respect, kindness, and hospitality

Marae	.....	Courtyard; the open area in front of the wharenuī, where formal greetings and discussions take place. Often also used to include the complex of buildings around the marae
Māramatanga	.....	Enlightenment, insight, understanding
Mātauranga Māori	.....	Māori knowledge, wisdom
Mauri	.....	Life principle, life force, vital essence
Mokopuna	.....	Grandchild, grandchildren, descendant
Pēpi	.....	Baby, infant
Pono	.....	To be absolutely true, unfeigned, genuine, food, meal
Rangatahi	.....	Younger generation leader
Rangatira	.....	Person who empowers and supports others
Tamariki	.....	Children
Tāngata	.....	People
Tāngata whenua	.....	People born of the land – of the placenta and of the land where the people’s ancestors have lived and where their placenta are buried
Taonga	.....	Treasure, anything prized
Te Tiriti o Waitangi	.....	the Māori version of The Treaty of Waitangi; forms the foundation of the contractual relationship between two internationally recognised sovereign nations – Māori, as tāngata whenua (people of the land), and the British Crown
Te reo Māori	.....	The Māori language
Tika	.....	What is right/good for any particular situation
Tikanga Māori	.....	Customary system of values and practices that have been developed over time and are deeply embedded in the social context
Tino rangatiratanga	.....	Sovereignty, self-determination, autonomy
Tūāpapa	.....	Foundation, platform
Ūkaipō	.....	A place of nurturing and of spiritual and emotional strength



Urupā	Burial ground
Wairua	Spirit, feeling, essence
Wairuatanga	Spirituality
Wānanga	To meet, discuss, deliberate, consider
Whakapapa	Ancestry, familial relationships
Whānau	To be born, extended family, family group
Whanaungatanga	Relationship, kinship, sense of family connection; a relationship through shared experiences and working together which provides people with a sense of belonging
Whenua	Placenta, ground, land

1. See Benton et al., 2013; Moko Mead, 2003.



Glossary of Technical Terms

Care	“Care or custody, in relation to a child or young person, means being subject to an order for custody or sole guardianship or to a care agreement, in favour of (or naming as the carer) the chief executive of Oranga Tamariki–Ministry for Children, an iwi social service, a cultural social service, or the director of a child and family support service, as the case requires” [definition from the Ethics Code of the Independent Children’s Monitor, p. 10: https://www.icm.org.nz/assets/Uploads/Documents/Ngā-Kete-Rauemi/Ethics-Code-Final-2020.pdf]
Care-experienced	Someone who, at any stage of their life, and for any length of time, has been in the care of the child protection system. This includes the following: family foster care (non-family/whānau and family/whānau), residential care, and placement in a care and protection or youth justice residence.
Co-creation	Co-creation refers to “...any act of collective creativity, i.e., creativity that is shared by two or more people. Co-creation is a very broad term with applications ranging from the physical to the metaphysical and from the material to the spiritual” (Sanders & Stappers, 2008, p. 6).
Disability	The United Nations Convention on the Rights of Persons with Disabilities (UNCPRD) (2006) defines disability as, ‘...long-term physical, mental, intellectual or sensory impairments which in interaction with various barriers may hinder...full and effective participation in society on an equal basis with others...’.
LGBTQIA+	This acronym refers to persons who identify as lesbian, gay, bisexual, transgender, queer and/or questioning, intersex, asexual and/or ally, or other gender non-conforming identities.

Kia Tika, Kia Pono

“Honouring Truths”

Kia Tika, Kia Pono is an ethical framework to guide the planning and practice of adults who seek to engage with and learn from children and young people (tamariki and rangatahi) who are care experienced (that is, who currently or at some stage in their life have been in foster or residential care). In particular, it is intended to guide the practice of adults seeking input from tamariki and rangatahi with care experience in the context of research, governance, policy making, and service design. It is also relevant to social workers and other service providers who work with individual tamariki and rangatahi. However, this is not its primary focus.

The purpose of Kia Tika, Kia Pono is to ensure that adults and organisations who engage with children and young people who are care experienced understand what it means to do this in ways that are ethical and culturally safe.

Kia Tika, Kia Pono was co-created by rangatahi/young people who are care experienced, staff members from VOYCE-Whakarongo Mai, and researchers from Waipapa Taumata Rau/The University of Auckland and Te Rōpū Rangahau Hauora a Eru Pōmare, University of Otago, Wellington. It is designed to be used by organisations and adults across the range of sectors and services that typically engage with children and young people who have care experience. These include (but are not limited to) child, youth, and family services, healthcare, mental health and addiction services, disability services, education, and justice. It will also be useful in other sectors

that seek to hear and learn from diverse groups of children and young people, including researchers, the media, and the private sector.

Kia Tika, Kia Pono calls on adults seeking to engage with children and young people who are care experienced to ensure that their practice is tika and is pono: “the right people, doing the right things.” It also describes the elements needed to ensure that adults and organisations honour and respect children and young people who are care experienced

and their contributions. Doing so requires processes, from initial design forward, that recognise these children and young people as expert leaders (rangatira) on their stories, lived experience and knowledge, uphold their mana, and add value to their lives.

At the heart of this work are the key elements required to build relationships with children and young people with care experience based on respect, recognition and trust, including genuine commitment, time, space, love (aroha), and care. Doing this well requires a clear understanding of how children and young people and the adults who engage with them will work together. It also requires adults with the skills and knowledge to engage effectively with children and young people from very diverse backgrounds, many of whom have complex and

challenging life experiences and little confidence that their voices will be heard and acted on by adults and organisations in positions of power.



The Context for this Work

Kia Tika, Kia Pono is underpinned by the founding document of Aotearoa New Zealand, Te Tiriti o Waitangi. It is also supported and informed by international human rights frameworks, including the United Nations Convention on the Rights of the Child (hereafter the Children's Convention), the United Nations Declaration on the Rights of Indigenous Peoples (UNDRIP), and the United Nations Convention on the Rights of Persons with Disabilities (UNCRPD). The Children's Convention focuses on the rights of children and young people in particular, including their right to participate meaningfully in decisions and processes relevant to their lives.

Participation, as we are using the term here, entails a "process by which children and young people are actively involved and have genuine influence in decision-making on matters that affect them. Making sure that children and young people have the right information, are able to engage in dialogue, have their views seriously considered and are involved in understanding the outcomes of their involvement are all part of the ongoing process of children's participation" (Children's Convention Monitoring Group, 2019, p. 9). Children and young people also have the right to choose whether to participate, or not, and to have this choice be respected, without negative consequences. However, children and young people do not stand alone: they are always enfolded within the context of their families and, for tamariki and rangatahi Māori, within their whānau, Hapū, and Iwi (King et al., 2018).





Therefore, engagement with children and young people must always include consideration of their families, whānau, Hapū, and Iwi, as well as their networks, support systems, and communities.

Kia Tika, Kia Pono aligns with and responds to Aotearoa New Zealand government policy commitments to children's participatory rights, including the Child and Youth Wellbeing Strategy (Department of the Prime Minister and Cabinet, 2019) and the Oranga Tamariki Act 1989. Key frameworks and reports in this "participation ecosystem" (Fitzmaurice, 2017) include: *Te Mātātaki; Findings from the 2019/2020 Survey of Tamariki and Rangatahi in Care* (Oranga Tamariki Voices of Children and Young People Team, 2021); *What Makes a Good Life: Children and Young People's Views on Wellbeing* (Office of the Children's Commissioner and Oranga Tamariki-Ministry for Children, 2019); *Are We Listening: Children's Participation Rights in Government Policy* (Children's Convention Independent Monitoring Group, 2019); the Independent Children's Monitor *Ethics Code* (Independent Children's Monitor, 2020); and the Ara Taiohi *Code of Ethics for Youth Work in Aotearoa New Zealand* (Ara Taiohi, 2020) and *Mana Taiohi (Principles of Youth Development)* (Ara Taiohi, 2021).

Kia Tika, Kia Pono is also informed by Aotearoa New Zealand and international research. Studies show important personal, developmental, and social benefits for children and young people with care experience from meaningful engagement and participation in processes and decisions relevant to their lives and wellbeing,

including enhanced agency, self-esteem, and sense of control (Fylkesnes et al, 2021; Kennan et al, 2018; Toros, 2021; van Bijleveld et al, 2015; Vis et al., 2011). Yet significant gaps exist between policies mandating children and young people's participatory rights and realisation of these rights in practice (Falch-Eriksen et al, 2021). Aotearoa New Zealand and international research reveals that children and young people who are care experienced rarely feel meaningfully included in planning and decision-making (Alfandari, 2017; Atwool, 2006; Damiana-Taraba et al., 2018; Križ & Skivenes, 2017; van Bijleveld et al, 2014). Even when children and young people's views are sought, their input often fails to carry weight in adult-centred systems or to have a real impact on child protection decision-making and services (Alfandari, 2017; Kennan, 2018).

Studies reveal a range of reasons for this, including social and organisational emphases on protecting children, managing risk, and prioritising child safety; prevailing beliefs that adults know what is best for children; assumptions that children and young people lack the capacity for providing meaningful input; and power differentials that reinforce adult authority and undermine children and young people's agency and voice. Factors such as high workloads, competing organisational priorities (Diaz & Aylward, 2019), and gaps in workers' knowledge and skills also contribute to children and young people with care experience feeling overlooked and disregarded. Increasingly, therefore, calls for action emphasise the need for frameworks and tools that organisations and workers can use to bring participatory

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rights and principles to life in practice with children and young people involved with the care system (Falch-Eriksen et al., 2021b; Finlay-Robinson et al., 2019; Shier, 2019; van Bijleveld et al., 2020).

In Aotearoa New Zealand, the gap between the right of children and young people with care experience to meaningful participation and the reality that this too rarely happens in practice is of particular concern for Māori children and young people. Tamariki and rangatahi Māori are significantly overrepresented in Aotearoa New Zealand child protection services. Furthermore, tamariki and rangatahi Māori and their whānau face significant historical and contemporary barriers to meaningful and equitable inclusion related to colonisation, coloniality and racism.

To help ensure that engagement with and participation by children and young people who have care experience is ethical and meaningful, a process is required that affirms and upholds children and young people as rangatira, whatever this should look like for them. This is the purpose of Kia Tika, Kia Pono: to hold adults accountable for ensuring that these children and young people can participate – or choose not to participate - in ways that feel comfortable for them, uphold their mana, support their individual and group development, and foster their cultural identity and sense of belonging. This requires genuine commitment, time, space, aroha and care. The processes and practice of engagement also need to be carefully tailored to ensure meaningful participation by children and young people of all ages, capacities, and cultures.

Kia Tika, Kia Pono – “Honouring Truths” has three interlocking elements:

Our Words: Rangatahi perspectives on what is required for ethical participatory practice with children and young people with care experience.

Ethical Values: A statement of values derived from Our Words which sets the foundation (tūāpapa) on which Kia Tika, Kia Pono stands.

Reflexive Questions to Guide Planning and Practice

Taken together, these add up to **Kia Tika, Kia Pono, an Ethical Framework for Engaging with Children and Young People who are Care Experienced in Research, Governance, Policy Making, and Service Design.**

The following section provides information on how we developed these three elements.

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About the project

Kia Tika, Kia Pono was developed in the context of research funded by Waipapa Taumata Rau/The University of Auckland (Faculty of Education and Social Work, Faculty Development Research Fund).

The **research question** guiding our project was:

What constitutes good practice in relation to the ethical, culturally safe engagement and participation of children and young people with care experience in governance, policymaking, service design, and research?

Project Design:

Our project design included three interlocking components:

1. An assessment of current knowledge and practice in this area, including:
 - a) A systematic scoping review and synthesis of the international and Aotearoa New Zealand research literature on children and young people's participation in child protection services.
 - b) An environmental scan of content about participation by children and young people on the public websites of key institutional stakeholders in the Aotearoa New Zealand child, youth and whānau/family sector.
2. Input by and co-creation with rangatahi/young people who are care experienced.
3. Consultation and input from key adult stakeholders in the child, youth and whānau/family sector.



Throughout the project, we were committed to:

- Upholding the mana and rights of participating rangatahi
- Building on existing research and applied knowledge
- Making sure that our work was consistent with the values and practices that we were aiming to explore, including underpinning rights, participatory ethics, and tikanga Māori.

The project was guided throughout by the ethical principles established by 'Te Ara Tika Guidelines for Māori research ethics: A framework for researchers and ethics committee members' (The Pūtaiora Writing Group, 2010) and by the guidelines for research with children established by the international Ethical Research Involving Children Project (ERIC). It was also reviewed and approved by the University of Auckland Human Participants Ethics Committee (UAHPEC). We received UAHPEC ethical approval both prior to project implementation and, over the course of the project, for amendments to the design in response to feedback from rangatahi as well as challenges posed by the COVID -19 pandemic.

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Our Team



Members of Te Rōpū Arotahi include:

University - based research team members:

Professor Susan Kemp and Michelle Egan-Bitran, Waipapa Taumata Rau/University of Auckland, Dr. Paula Toko King (Te Rōpū Rangahau Hauora a Eru Pōmare, University of Otago, Wellington).

VOYCE – Whakarongo Mai - based research team members: Matua Hunia Te Urukaiata Mackay, Amanda Smith, and Shana Valente.

Rangatahi research team members:

Stanley Baldwin, Saron Bekele, Isaac Heron, Carolyn Phillips, Kiri Phillips, Jennifer Prapaiporn Thonrithi, Zak Quor, Tupua Urlich, Carmel West.

Matua Hunia Te Urukaiata Mackay, Kaihautū – Kaupapa Māori, National Advisor Māori, VOYCE – Whakarongo Mai (Ngāti Toa Rangatira, Ngāti Koata, Ngāti Rangitihi, Rongowhakaata) provided leadership and guidance on mātauranga Māori and tikanga. **Dr. Paula Toko King** (Te Aupōuri, Te Rarawa, Ngāpuhi, Ngāti Whātua, Waikato Tainui, Ngāti Maniapoto) also provided ongoing cultural and methodological expertise. Throughout the project, participating rangatahi have been personally and collectively supported by VOYCE-Whakarongo Mai Kaiwhakamana (**Amanda Smith** and **Shana Valente**) and **Matua Hunia Mackay**. **Michelle Egan-Bitran** has played a critical role in ensuring that the values at the heart of the project were realised in our relationships with rangatahi, and in our research practices.



Assessment of Current Knowledge and Practice

Systematic Scoping Review

As a starting point for our work, we conducted a scoping review of the national and international literature and related materials on children and young people's participation in child protection services (Haight, 2018; Levac et al., 2010). Our aim in conducting this review was to distil findings on: 1) the key dimensions of effective, ethical, culturally safe engagement and participation with children and young people who are care experienced; and 2) facilitators and barriers to good practice in this domain. Findings from the scoping review informed our hui with rangatahi and adult stakeholders and provided a sounding board and point of comparison for the project findings.



Environmental Scan of Content Regarding Child/Youth Participation on Aotearoa New Zealand Institutional Websites

As a complement to the scoping review, we conducted an environmental scan of content regarding participation by children and young people in decision-making and services on the public-facing websites of key institutional stakeholders in the Aotearoa New Zealand child, youth, and whānau/family sector. Within this broader review, we also searched for content specific to participation in decision-making and services by children and young people with care experience. Organisational websites reviewed included the Office of the Children's Commissioner; Oranga Tamariki-Ministry for Children; VOYCE – Whakarongo Mai; Ara Taiohi; Save the Children; UNICEF; Ministry of Education; Ministry of Health; Whānau Ora Commissioning Agencies; the Independent Children's Monitor; the Human Rights Commission; and the Ombudsman's office.

Consistent with Aotearoa New Zealand's obligations as a signatory to the Children's Convention, the websites we reviewed point to broad institutional commitment, at least in principle, to ensuring child and youth engagement and participation in decision-making and services. However, in the public-facing materials of the entities we reviewed, much of this content focuses on broad principles. Less information is readily available on specific strategies and tools for supporting child and youth participation.

Furthermore, beyond the resources available on the website of Oranga Tamariki-Ministry for Children, there is a lack of publicly available material specific to participatory practice with children and young people who are care experienced. The commitments to Te Tiriti o Waitangi embedded in Section 7AA of the Oranga Tamariki Act 1989 and emphasised in recent reviews of Oranga Tamariki-Ministry for Children (for instance the 2021 Waitangi Tribunal report, *He Pāharakeke, he Rito Whakakīkinga Whāruarua: Oranga Tamariki Urgent Inquiry*), have underscored the vital importance of whānau-centred participatory strategies such as hui ā-whānau. However, we were unable to identify publicly available materials to guide participatory practice with tamariki and rangatahi that are: 1) grounded in the perspectives and priorities of children and young people who are care experienced; and 2) informed by tikanga and mātauranga Māori. These gaps underscore the need for the planning and practice guidance that frameworks such as Kia Tika, Kia Pono provide.

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Collaboration and Co-Creation with Rangatahi who are Care-Experienced

The expertise and input of rangatahi who are care experienced were central to the work of the project. Their words, knowledge, and passionate investment in creating positive change for tamariki and rangatahi involved with the care system ground and give life to this framework.

Our initial research design included three research hui with rangatahi with care experience. All the rangatahi who agreed to participate had connections to and ongoing relationships with VOYCE – Whakarongo Mai. In addition to personal experiences of foster or residential care, many also had experience related to consultation and/or participation in governance, policymaking, and advocacy efforts related to children and young people with care experience.

From the outset, members of the research team were committed to enacting the participatory rights principles at the heart of the project. We focused on showing care for (manaakitanga) and building relationships (whakawhanaungatanga) with the rangatahi involved, demonstrated by attention to issues such as time, space, facilitation, appropriate food (kai), recognition for their participation and contributions (koha), following through on what was agreed on and maintaining good process. We also aimed to nurture (atawhai) rangatahi and to build a sense of reciprocity (utu) in our relationships with them over the course of the project.

Despite these commitments, as the project unfolded the

rangatahi helped us to see that our initial processes were falling short in realising their full and meaningful participation. After reflecting carefully on rangatahi feedback, we collectively adjusted the design, procedures, and time frame of the project with the aim of sharing power more actively and ensuring rangatahi could contribute in ways that worked well for them. These included developing opportunities for rangatahi to provide input in smaller groups or one-on-one, and not just as a larger group. The COVID-19 pandemic and related lockdowns also affected the shape of the project, resulting in shifts from face-to-face hui to Zoom hui, including using these to build whanaungatanga with the rangatahi during lockdown.



Collaborative Data Generation and Analysis

Consistent with the shift in the project to co-creation, we took an iterative approach to analysing the data generated by the rangatahi. Data from the first rangatahi hui were analysed by two university-based members of the research team using reflexive thematic analysis (Terry et al., 2017). Generated themes were reviewed and cross-checked by a further two research team members, and then shared with and workshopped by the full research team and the rangatahi. Together with themes generated from the adult stakeholder hui and key findings from the scoping review of the research literature, these refined themes became the foundation for the ensuing hui with the rangatahi and the adult stakeholders.

From the initial stages of the project onward, the rangatahi collaboratively reviewed, refined, and signed off on the themes generated from the knowledge they shared. These are described in the two components of Kia Tika, Kia Pono that follow: “**Our Words**” and “**Ethical Values**”.

The third component of Kia Tika, Kia Pono – the “**Reflexive Questions to Guide Planning and Practice**” – was developed iteratively from the perspectives and lived experience shared by rangatahi in the hui, the input and consultation feedback from the adult stakeholders, and key findings from our review of the national and international research literature and environmental scan.

Participatory Practice: Real-time Learning

Our collective processes of reflection, re-grouping, and co-creation provided critical, real-time learning regarding the pragmatics of meaningfully engaging rangatahi with care experience as expert knowledge holders on their own lives. This learning underscored the central importance of relational accountability (Reich et al., 2017): “the dynamics of...relationships (established through...[the] work)” (p. 2). Effectively, our work with the rangatahi shifted to a process of wānanga – a collaborative means of knowledge sharing and creation – around our common purpose (kaupapa) and commitment. As Linda Tuhiwai Smith and her colleagues (2019) point out, in the wānanga context, “[k]nowledge sharing becomes a way to cut across relations of power...by talking across power to each other, enhancing connections and relationships” (p. 2). Wānanga emerges as the full expression of the realisations and possibilities that knowledge creating and making of meaning brings (King, 2020).

As well as focusing centrally on whakawhanaungatanga (developing and enacting mutually respectful relationships), collectively we were intentional about supporting and upholding rangatahi mana and self-determination. We also became increasingly mindful of the need to continuously address questions of initiation, benefits, representation, legitimation, and accountability – including paying careful attention to the interests and concerns being prioritised, who would benefit from the project and how, whose perspectives would be centred, and who would determine how the knowledge from the project was shared (for more information on these concepts, see Bishop, 1996). This included a commitment to ensuring that rangatahi are centrally involved in shaping final products from the research, co-producing materials for publication and dissemination (in multiple media, including working closely with the artist to produce the graphics), and evaluating the project.

Stakeholder Consultation and Input

We also sought input from adult stakeholders with recognised expertise in child and youth-centred policies and services, child protection services, and/or monitoring and advocacy for children's rights and wellbeing. Participants in two focus groups/hui included staff members from VOYCE-Whakarongo Mai, Oranga Tamariki - Ministry for Children, the Office of the Children's Commissioner, Ara Taiohi, Save the Children, the University of Otago/Te Whare Wānanga o Ōtākou, and CORE Education/Tātai Aho Rau. The stakeholders who participated are expert knowledge holders in their respective fields with the capacity to provide an informed viewpoint on ethically and effectively engaging children and young people who have care experience in research, governance, policy making, and service design. Guiding questions for the focus groups probed stakeholders' perspectives on what, in the particular context of Aotearoa New Zealand, best supports or enables children and young people with care experience to safely and meaningfully participate in these processes; the key elements of effective participatory practice (across levels from organisational mandates and culture to the pragmatics of participatory practice); and what skills, knowledge, and resources are needed to support 'good' participatory practice by organisations and adults engaging (or aiming to engage) with children and young people with care experience. We also sought stakeholders' input on the materials emerging from our engagement with the rangatahi and the implications of these – including their perspectives on:



- Barriers and facilitators to ensuring children and young people's participatory rights, at multiple levels (from the front lines to organisational cultures and policy frameworks)
- Potential opportunities and strategies for moving participatory principles more fully into practice
- Strategies for ensuring that participation translates into impact and outcomes.

Our Words

“When I give you my words,
I give you myself”

Kia Tika, Kia Pono is grounded in the words of rangatahi who are care experienced. Our Words presents main themes that illuminate what rangatahi see as essential to their ability to participate with adults in ways that recognise children and young people with care experience as expert leaders (rangatira) on their own stories, lived experience and knowledge, and in doing so, uphold their mana and add value to their lives. The rangatahi shared their words to make sure that adults have their experiences and perspectives in mind before, during, and after they engage children and young people in research, governance, policy and service design activities.

Our Words identifies three groups of factors that rangatahi see as critical to working ethically and effectively with care-experienced children and young people:

- Organisational factors
- Adult factors
- Process factors.

Note: Rangatahi recommended the two-column format of *Our Words* and the statement of *Ethical Values* that follows. They wanted to demonstrate, with the support of Matua Hunia Mackay and Dr. Paula King, how their words translated into Māori values, while also ensuring that materials generated from the project are inclusive of all children and young people with care experience.



Our Words

Rangatahi perspectives on what is required for ethical participatory practice

"All this information we are giving you are like feathers in a korowai. They create the protection (both sides – the right people, doing the right things). Don't take power away from my words. Honour the person and story. Ask yourself - Why am I doing this? Why am I speaking to children and young people?"

Organisational Factors

"Don't be patronising" and think "adults know best"

Each child and young person is unique. Each have their own stories, lived experience and knowledge.

We are experts...we know ourselves better than anyone else. Never discredit lived experience. It's something we understand deeper than anyone else could, it's our life after all. Participants are valuable because we bring a real life perspective to the kaupapa: a valuable resource so treat as such...with the same respect as an adult or professional.



Each child and young person is unique **(Mauri)**. Each have their own stories, lived experience and knowledge.

Have an agreed purpose. Children and young people must be involved in setting the kaupapa from the outset.

The Kaupapa should have consultation with children and young people from the earliest stages. Allow our insights into the architectural phase, we can be more than builders. You have to work together to develop an outcome. Why are children and young people involved if the adult could do it on their own? The answer is probably that they can't, or they shouldn't. It needs to be clear that the work being undertaken is going to be done together and through a two-way relationship. The adult is going to support the young person, listen to their advice and provide advice themselves. The young person can listen to the advice and give the best information they can to help reach the common goal.

You know the purpose and plans ahead of time and have had time to prepare...so should I. Also, be understanding and give space. Don't pressure us. Don't force stuff. Have clear expectations but don't let your agenda take over...Respect me, my story, my words, and the value I bring to the conversation.

Adults need to regularly review the agenda and agreements, and check in to ensure that all children and young people in the work feel on the same page and are moving forward together.

Go over the agenda and the context/purpose of the meeting before you start on the actual day. Include a full explanation of who you are, and who your organisation is and any other necessary context to understand this specific piece of work and how the young person's contribution fits into the overall piece of work. Explain how the meeting will run and what the young people will be expected to do, and what will be done with their contributions afterward.

It is important to make sure children and young people not only understand but also agree to the purpose **(Kaupapa)** of their participation.

The knowledge that children/young people contribute is like a treasure **(Taonga)** that must be honoured and respected.



Organisations and adults need to be genuine, committed and to have integrity when working with children and young people. Organisations and adults must ensure they have relevant expertise, along with robust ethical processes in place:

Why is your organisation doing it? People need to be positive – coming from the heart... sometimes it feels like a tick box and doesn't feel authentic, it doesn't feel real. Participation needs to feel real and authentic. We know when you're not, and this will affect our willingness to participate. It's about people's intentions and integrity.

You need to be present, to be passionate. Set a good warm welcoming tone that's trusting as well. You need to follow through and care about what you are doing so when children and young people leave that conversation they leave in peace, it's not traumatising...you never know what that person's going through. Respect their wairua...this comes from feeling supported to express yourself and succeed or fail without negative repercussions...don't give up when things get tough, you need to stand beside the child or young person and show them what integrity is about. They need real and positive support to lead them towards a more positive future.

Be in contact, don't wait for kids to contact you. Call or text if you are running late or are not coming – let kids know so they aren't left waiting.

Nurture, support and strengthen our sense of belonging

Organisations and adults need to nurture, support, and strengthen children and young people's sense of belonging to the people and places that nourish their wellbeing.

Organisations and adults must always be genuine **(Pono)** when working with children and young people.



It's important before you set out on a journey that you know where you are going from. For me, my connection to Māoridom was what got me through a lot. To head back to the marae and spend time in the urupā and visualise how many people have come before you and all that they have achieved – you feel strong, you feel like you've got this...but I'm lucky because I actually had mentors come into my life and educated me on my Māoridom.

Too many tamariki and rangatahi Māori just fall into the system that doesn't give a toss about that stuff and so they miss out and are robbed of that [connection]...my example was in regard to my Māori heritage, however this a multi-cultural nation and having a mixed whānau its important to acknowledge those who come from overseas – the ability to visit their places may not be an option but sometimes just talking helps.

Be inclusive in order to benefit all cultures

Participation should support children and young people's connections with their whānau/family and culture. Organisations and adults need to respect and show commitment to their obligations to Te Tiriti o Waitangi.

My culture is important. Understand – culture is like family, it helps them to understand who they are and where they come from. It gives them a big change in life – a bigger perspective of what they want to be, how they want to be in life and how they want to raise their children. It helps you to feel proud... but don't assume I know, am connected too or want to express this in large groups. For example, instead of looking at me and asking me/expecting me to know how to do a karakia, instead ask if anyone wants to do a karakia, and it could be in any other language.

If dealing with Māori, organisations' expectations are lower, so is their investment. To improve, organisations need to be fair. They need to stop being biased, discriminatory and accept accountability. If you give more, you get more. Put more in and get more out.

A child or young person's sense of belonging (**Ūkaipō**) and connections with their family/whānau and culture must be nurtured, supported and strengthened. What is the correct process (**Tikanga**) of the area (**Whenua**) where the meeting occurs should always be upheld.

Participation must be inclusive and have love (**Aroha**) for children and young people of all cultures.





Recognise that we are all unique.

I absolutely hate people saying you are care-experienced, what do you think about this? It's like, yeah, but there's 6000 other people out there...we don't represent all thousands of young people – so what we say is based on OUR experiences...we are navigators – as we are going through a lot of unknown territory for a lot of us...we are giving direction.

Organisations and adults need to see child and youth participation as a 'way of working', an ongoing process rather than a one-off event. Don't just talk to one group of children and young people one time. Children and young people are diverse and have different ideas and different experiences.

As Forest Gump said "Life is like a box of chocolates – you never know what you are going to get..." So don't throw those chocolates out you don't like. Hold onto them until you find someone who does...

Keep an open mind and get to know who you are trying to connect with and then get creative about how you work together. But be flexible some kids might be dyslexic or can't read much.

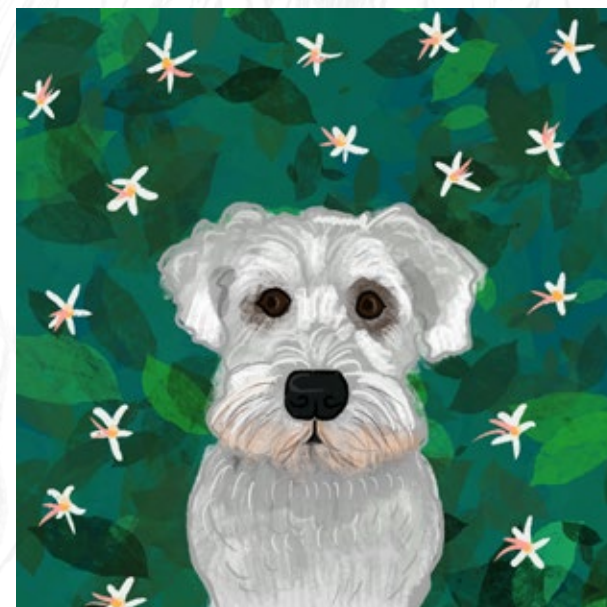
Adult Factors

Form meaningful relationships with us. Genuine, trusting, supportive and sustained relationships are important. Be inclusive and respect, recognise and honour all children and young people.

The first action should be to develop relationships...engage in a way that shows interest, shows you care...don't screw with our life...every answer is VALID – don't shut it down. Be open to receive ideas/experiences that might be 'out of the box'. Stop trying to get a person's words to fit for the sake of research and embrace.

OUR WORDS

Adults must respect the uniqueness and the essence (**Mauri**) of each child and young person.



Genuine relationships (**Whanaungatanga**) are really important; they are meaningful and not a 'one-off'.

Get to know what's important to them, whether it's what they want to get out of their care experience or what they want to get out of their lives...and seek anyway to support them in getting access to those things. And, are they ok? Of course, we are going to say yes, but is it true?... when I was younger, I would say yes because I didn't feel safe. So, it's looking a little beyond what you are given...

Know that honouring uniqueness goes both ways.

Honouring the uniqueness of every child and young person but also honouring the uniqueness of yourself as a person in this child's life. Being yourself. Don't be the system – you are a human being as well. For me, I connected much better with people who were just themselves, who actually, like this is their interests, you know just that basic normal conversations with, rather than 'this is what is coming up, this is what we want to do' – that's cool but it's also cool to get to know the person.

We have so many professionals in our lives who come along and aren't always a good thing...if they weren't the right fit, you'd see it with the engagement, just how open they [children and young people] are with you around things, that's definitely a big give away. If they are pretty reserved or not too open, that's a pretty clear sign that they aren't there yet...For me, personally, if I didn't feel like I could trust you, I wouldn't tell you anything. I wouldn't engage. I wouldn't turn up.

Take children and young people seriously, listen and value their views and experiences, and act on them.

People do not understand how powerful my words are – they come from experience – often trauma...this is real life we are sharing or contributing. It is the most emotionally expensive thing we have to offer. It's valuable to us. I am entrusting someone to do something meaningful with my words. People need to uphold and deliver when using the power behind my messages.



Children and young people share their knowledge with us. They are the teachers (**Kaiako**) guiding adults as the students (**Ākonga**) in order to benefit other children and young people. Adults need to honour the words (**Whakamana i te kupu**) of the children and young people who share their knowledge by being committed to achieving change



When you use my words, my story, my identity; I want to see results. The last thing I want to do is bare my heart and soul just for it to go to waste.

Make sure information is understandable to us.

Inform us of ALL relevant info...what is happening in the organisation's process – feeling important enough to be told everything...Include the purpose in what you say/send them ahead of time so that they can prepare. Give them as much information as possible about what the meeting is about and what will come out of it, give an opportunity to ask questions/clarify before they agree and then ask to meet with them.

Information needs to be easily understood by children and young people of different ages and cultures. It needs to explain the purpose of their participation, what they will be doing, what is expected of them and how much time it will take. This may need to be carried out by kaiwhakamana or people working in an organisation the child or young person is familiar with or has a supportive relationship with.

Support us to feel ready to participate.

Don't assume we know how to contribute – You can have all the care experience in the world but if you are not able to express that confidently or safely then that experience alone is not enough. You need to teach how to do so. We need to be supported...build confidence of members...teach skills before, lead-up to events, don't drop in deep end as it's harder to contribute, if you are dropped in it.

OUR WORDS

Organisations and adults need to be the right **(Tika)** people with the right skill sets for working with children and young people.

Being clear means that children and young people actually understand **(Māramatanga)** what adults are saying. Their understanding can happen in different ways because children and young people are unique.



Adults have a responsibility to make that sure children and young people have the skills and confidence to participate. ***"Every person's ideas are important, but we are different and need different things"***. Adults need to take into consideration all the aspects that make a child and young person unique. For instance, their age, or their identity, or having lived experience of disability.

You can transform from a meek caterpillar to a butterfly once you feel confident enough to express yourself.

Adults need to offer children and young people choices around when and how they participate. ***"Some children are too shy to talk, or they might feel intimidated by others in the group so don't share - give them ways to present back"***. For instance, children and young people might suggest face-to-face participation in small facilitated groups rather than large groups as the best option for them. It is important to remember some children and young people need other ways to communicate, they may ***"use their hands to do the talking"*** through drawing/art, playing games or expressing themselves through poetry, music, dance or videos.





The Participation Process: From start line to finish line together

Pay attention to the environment – it's really important

The space or environment participation happens in is “extremely important”, it needs to be “colourful...evidence of human beings there”. Food/kai is important. And make spaces inclusive of babies, dogs, partners or support people because they may not have anyone to look after them, and they sometimes they can help them feel more comfortable.

What is effective manaakitanga? From my own experience I had social workers, transition supports – a lot of free food and catch up but there is not enough of ‘this guy is passionate about this. This is what we need to work on’. It’s about not being afraid to actually say, ‘Right, I am here to support you. We will catch up. We will get to know each other but there is a goal behind this...’

Create warmth so we feel comfortable

Create comfort – knowing the group a bit, avoid deep end, don’t push. Encouragement doesn’t always work. Feeling warm, full, looking for something, nothing missing.

Like karma, respect someone and they will respect you. Listen and care. What goes around, comes around.

Adults need to be present and engaged. Get to know the children and young people and the other participants so they feel comfortable, and able to share their views; this includes space and time to process information.



Adults also need to support (Atawhai) children and young people to feel comfortable and participate in ways that work for them.

If children and young people are not responding – give them space – they may not want to respond. If there are too many people or the space is too small it can be too intense, you may not feel comfortable: 'too many eyes', or may feel judged or shut down by others in the group...if you're shut down you are going to get a brick wall.

Some children and young people need to be able to take breaks and be able to take them when they need to – this is not just to have a cigarette – it may be to help process some of the information, or it may have triggered something. Space is important. Don't judge me if I get up and feel like I need space, otherwise I might shut down or behave differently. Support me and be ok with this. Breaks built into an agenda are not enough sometimes.

Adults need to think about ways children and young people can also share their views after the participation event if they want to.

Participation also "needs to be respectful of each culture i.e., a person may need an interpreter or facilitator. A social worker with a different culture may not understand young people's culture". Adults need to support and guide participation to help set rules for the group such as 'collective listening' as well as speaking. Adults need to manage group dynamics and watch out for personality clashes so participants feel comfortable and can share their views.

Take care with questions and check you understand what I said

Adults need to be careful about the questions they ask so children and young people feel ok. They need to listen to children and young people and check are understanding what they are saying.

Be careful about questions... because you've got to think too, it's also overwhelming for us like we're, you know telling our stories or whatever, our brains are already quite overloaded and we're trying to do the best we can so...it's quite draining on us too like, yeah.



Adults need to demonstrate love (**Aroha**), and care and respect (**Manaakitanga**) by checking in that they are listening correctly to children and young people, and to check in with them throughout the process to make sure that they are doing okay.



Closing well: Recognise our contributions and follow through with us properly

Closing participation work well is important so children and young people leave feeling ok and clear on how their contribution will be recognised and how they will be updated on what impact, or not, their contribution has had. Adults need to be honest and make “no empty promises” about the potential impact of their participation.

Follow-up is extremely important. Don't “use and go”. “I hate telling all my stories and them using it but then being forgotten about. They benefit but you don't”. Children and young people should be recognised and benefit from taking part. This could be public recognition, skill and personal development, or opportunities which support their growth and wellbeing.

And remember, a gift voucher is good, but money isn't enough to provide meaningful recognition of who I am and my contribution... My story was good enough but am I not good enough to be seen with the high people? It shouldn't be just adults, CEOs at launches and celebrations of the work, how about including the children and young people who were involved?

Invite them to different activities and events because often they are not invited to stuff. Invite them and give them options and opportunities they can do in their life.

Adults need to close participation sessions by checking in with children and young people. This is to make sure children and young people are feeling ok: keeping their wairua and their mana intact, and if they are not feeling ok, wrapping support around them. It is also about finding out what skills and support they need to feel good participating in the future. Adults need to hear from children and young people what they did well and what they could have/should have done differently. This will help them to do a better job next time.

Children and young people share their knowledge with us. They are the teachers (Kaiako) guiding us as the students (Ākonga) in order to benefit other children and young people. Adults need to honour the words (Whakamana i te kupu) of the children and young people who share their knowledge by being committed to achieving change.

Genuine reciprocity (Koha) is important. This means adults must guide and support (Atawhai) children and young people to be able to participate in further opportunities that contribute to their development, but that are also comfortable for them.

Being ethical and right (Tika) means that adults are genuine (Pono) in showing love (Aroha), and care and support (Manaakitanga) for children and young people. This means they check in with them and make sure they hear from children and young people about what went well during the participation, and what could be better next time around.

Closing sessions with special words of affirmation/prayer (Karakia) helps acknowledge the contributions that have been made by everyone and sends good thoughts with people until the next time.



Karakia is more than words, it creates a calm, safe, space. Spiritual acknowledgement is important to me because that is a very real aspect of my culture and identity. It clears the way forward or closes the hui or day off.

Finally, adults need to feedback to children and young people they have engaged with on what has happened with the work – children and young people need to see what has been done with their contributions in terms of their words/stories/knowledge, and what progress has happened as a result – they are part of the Kaupapa from start to finish.

You have heard us. Are you ready to take up the challenge we have laid down? If so, do it.



Hīkina te wero!

– Take up the challenge -
this is a challenge from the rangatahi
to all who use the
Kia Tika, Kia Pono guidelines.



ETHICAL VALUES

Kia Tika, Kia Pono – “Honouring truths” rests on a set of core Ethical Values derived from the perspectives of rangatahi who are care experienced. These Ethical Values set the foundation (tūāpapa) on which this ethical framework stands.

Ethical engagement with children and young people who are care experienced means recognising that they are the **expert leaders** on their own stories, lived experience and knowledge. Ethical engagement upholds the **mana** of children and young people who are care experienced, honours the stories that they share, and supports

- Honouring the **uniqueness** of every child and young person.
- Honouring the **belonging** of every child and young person to their whānau/family and culture.
- Demonstrating **love, respect and care**, and being inclusive of diversity.
- Investing in mutually respectful, reciprocal **relationships** that nurture, support and strengthen a sense of belonging for children and young people.
- **Acknowledging the contributions** of children and young people through the supporting of their development.
- Ensuring information is clear and accessible for all children and young people so they **understand** the purpose of the engagement.
- Always opening and closing sessions in positive ways that ensure that children and young people are **feeling okay**. This might be through karakia, or through other ways.
- Organisations and adults who are **genuine and committed** with the **right** skill set to provide support for children and young people to engage in ways that value their strengths.

OUR WORDS

Korowai Māori

Rangatira

Mana

Mauri

Ūkaipō

**Aroha
Manaakitanga**

Whanaungatanga

Koha

Māramatanga

Wairuatanga

**Pono
Tika**

Engaging Ethically with Children and Young People with Care Experience: Reflexive Questions to Guide Planning and Practice

"Kia Tika, Kia Pono"

The following questions are designed to assist you and your organisation to ensure that any engagement you have with children and young people who are care experienced – whether in person (face to face or online) or via research surveys – is ethical, upholds their mana, recognises them as expert leaders on their own lives (rangatira), and honours the stories and perspectives that they share.

These reflexive questions, which are intended to guide your planning and practice, are underpinned and informed by the Ethical Values that rangatahi with care experience have identified as important.



Is the purpose of the engagement tika and pono?

“Why is your organisation doing it? Participation needs to feel real and authentic. It’s about people’s intentions and integrity.”

1. Why are you wanting to engage with children and young people with care experience?

- What is your purpose in seeking their involvement/input on this topic?
- What is already known about the questions you are wanting to explore?
- Have they been asked of children and young people previously?

2. How do you plan to use the knowledge that children and young people with care experience share?

- What outcomes are you aiming to achieve?

3. How will children and young people with care experience benefit, individually and as a wider group, from your project?

- How will their lives and relationships be enhanced as an outcome of their involvement?

4. What ethics review process will you undertake?

- How will you ensure that your plans are ethical - for instance, your plans for inviting children and young people to take part in the process, gaining their assent or consent, and ensuring that the information you convey and processes you use are appropriately tailored for children and young people with diverse capacities?

Are the processes of engagement tika and pono?

“Don’t assume we know how to contribute – you can have all the care experience in the world but if you are not able to express that confidently or safely, that experience alone is not enough. You need to teach how to do so...it’s harder to contribute if you are dropped in it.”

5. Have you and your organisation laid the foundation for doing the engagement well?

- How will you fulfil your obligations to Te Tiriti o Waitangi, and to other international human rights instruments such as the Children’s Convention, the Convention on the Rights of Persons with Disabilities, and the Declaration on the Rights of Indigenous Peoples?
- What partnerships have you developed with whānau, Hapū and Iwi, Māori organisations, Pacific organisations, and other organisations that support children and young people and their whānau?

6. How have you and your organisation planned, prepared for, and resourced the engagement?

- Are you the most suitable person/organisation to facilitate it?
- Have you considered the skills of the people who will be involved (such as their skills in relational, trauma-informed practice, Māori and Pasifika practice models, and communicating with diverse children and young people)?
- How will you ensure the facilitators of the engagement have appropriate knowledge and skills?

7. How will you ensure that children and young people have appropriate information ahead of time, and have understood it?

- How will you make sure that they are well informed, understand the purpose of the engagement (for instance that they understand your answers to questions 1-3 above), and feel prepared to participate?
- What are your processes for checking in with them about their understanding and involvement along the way?



8. Before you begin and at key points along the way, how will you obtain children and young people's assent or consent for their participation?

- How will you ensure they understand that they can withdraw at any point of the engagement if they are not comfortable?

9. How will you demonstrate love, respect, and care throughout (for instance, a welcoming space, sufficient time, facilitation, kai, recognition of the contributions of children and young people)? This includes opening and closing sessions in positive ways (for instance, use of karakia).

10. How will you acknowledge, respond to and support the uniqueness of the children and young people you engage with (for instance, age, language, culture, religion, disability, LGBTQIA+), to ensure that all feel included and can participate in a meaningful way?

- What will it look like when children and young people feel included and are meaningfully participating?
- What will it look like when this is not happening?

"It needs to be clear that the work being undertaken will be done together and through a two-way relationship...don't be the system, you are a human being as well. For me I connected much better with people who were just themselves."

11. How will you involve children and young people in shaping the process of engagement? (for instance, in setting/adapting the agenda, deciding who will be present, checking in).

- Are you prepared to adapt your usual processes to suit children and young people (and in what ways)?

12. How will you establish and maintain respectful, supportive relationships with children and young people, over the course of your engagement with them and during follow-up?

"Keep an open mind and get to know who you are trying to connect with and then get creative about how you work together. Be flexible – some kids might be dyslexic or can't read much."

13. How will children and young people know that you value and respect their knowledge and contributions, in addition to koha?

- In what ways can you support their development, recognise their contributions, and ensure their mana is upheld throughout (for instance, via developmental opportunities, remuneration for their time, inclusion in developing publications and other outputs, participation in launches etc.)?

"You need to follow through so when children and young people leave that conversation they leave in peace, it's not traumatising..."

14. How will you check in with children and young people – before, during, and after engagement – to ensure the process is supporting their ability to contribute and their well-being?

- How will you ensure that children and young people can provide feedback on the process in ways that are comfortable for them?

15. What plan and supports do you have in place (for instance, pastoral care) to address any unintended consequences for the children and young people you engage with (such as emotional distress, or challenging group dynamics), to ensure that you do no harm and safeguard their well-being?

Is the follow-up from the engagement tika and pono?

"Don't "use and go". I hate telling my stories and them using it but then being forgotten about. They benefit but you don't."

16. What plan do you have in place to ensure timely follow-up, including consultation with the children and young people you have engaged with on what will happen with their contributions, and mechanisms for providing them with feedback on the outcomes?

17. How will you know if the outcomes of the engagement (in research, policy, or service design, for instance) have supported the well-being of the children and young people involved?

- How will you ensure children and young people can give you feedback, in ways suitable for them, on their experience of the engagement?

18. How will you and your organisation reflect on the work in the planning phase, during the engagement, and after - and use this reflective learning to improve their practice?

"I am entrusting someone to do something meaningful with my words. People need to uphold and deliver when using the power behind my message...the last thing you want to do is pour your heart out and see no results and impact."



APPENDIX 1:

Organisations Named in this Document

Ara Taiohi

<https://arataiohi.org.nz/>

Children's Convention Monitoring Group

<https://www.msd.govt.nz/about-msd-and-our-work/publications-resources/monitoring/uncroc/uncroc-monitoring-group.html>

CORE Education/Tātai Aho Rau

<https://core-ed.org/>

Ethical Research Involving Children (ERIC)

<https://childethics.com/>

Independent Children's Monitor

<https://www.icm.org.nz/>

Office of the Children's Commissioner

<https://www.occ.org.nz/>

Oranga Tamariki-Ministry for Children

<https://www.orangatamariki.govt.nz/>

Ministry of Education/Te Tāhuhu o Te Mātauranga

<https://www.education.govt.nz/>

Ministry of Health/Manatū Hauora

<https://www.health.govt.nz/>

New Zealand Human Rights Commission

<https://www.hrc.co.nz/>

Ombudsman NZ

<https://www.ombudsman.parliament.nz/>

Save the Children

<https://www.savethechildren.org.nz/>

UNICEF NZ

<https://www.unicef.org.nz/>

VOYCE – Whakarongo Mai

<https://voyce.org.nz/>

Whānau Ora Commissioning Agencies

<https://whanauora.nz>

<https://pasifikafutures.co.nz>

<https://www.teputahitanga.org>



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Korowai – Te Hononga (The Connection)

The images of the korowai (feather cloak) portrayed in Kia Tika, Kia Pono are representative of a korowai gifted to Hunia Te Urukaiata Mackay (Kaihautū Kaupapa Māori, National Advisor Māori, VOYCE – Whakarongo Mai) by his Whaea Kēkē (Aunty). The name of the korowai is Te Hononga (The Connection). Te Hononga represents a never ending relationship built over a lifetime.

The values and content contained within Kia Tika, Kia Pono provide the necessary threads for organisations to weave their own Korowai (cloak) for the ethical participation of children and young people who are care experienced.

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The graphics and design of the report visually reflect the kaupapa of this collective mahi. They are the work of Sydney-anne Martin, Mātanga Mahi Whakatairanga - Communications Specialist at VOYCE–Whakarongo Mai, and designer Izak van der Merwe. Sydney-anne is herself care-experienced; her creativity, expertise, and investment in this work are evident on every page of the report.

How to Reference this Report

Please respect the voices of the rangatahi who have contributed to this report. To reference this report, please include the full citation: Te Rōpū Arotahi (2022), Kia Tika, Kia Pono – Honouring Truths: An Ethical Framework for Engaging with Children and Young People who are Care Experienced, and a link to the online version at <https://voyce.org.nz/kiatikakiapono>