**Organising my Practice**

It is important to start your mahi in an organised way by using the Practice Framework. This resource will help you to be intentional as you plan and build your understanding by drawing on the domains of the Practice Framework. It can be used individually, with your supervisor, or in a group setting, to help plan and organise your practice.

**Have I got all the things I need in my kete to help build and deepen my understanding with this whānau or family?**

Use this resource to plan how you will build understanding to reach an assessment, and for discussion in supervision. Use it in preparation for a consult, hui ā-whānau or a professionals’ hui to assist your planning and how you are going to articulate your social work view. This resource can also be used in case transfers or handovers and when working with partners to explain what you are doing and how.

Prompts are provided below as a starting point.

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| --- | --- |
| **Date** |  |
| **Whānau / Family** |  |

| Domain – Consider | Offending by rangatahi – additional youth justice practice framework prompts | Social work notes |
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| Ngākau whakairo  Why am I involved?  My professional obligations  Any tensions at play with tamariki rights, whānau or family rights  How can I advocate for the rights of tamariki and whānau or family?  What is the right thing to do? | How are we balancing the wellbeing and oranga of the rangatahi, and strengthening their network of protective factors, while meeting the requirement for them to be accountable for their decisions and behaviour?  How are we considering any specific needs of the rangatahi when considering accountability to ensure it is meaningful to them?  How are we also balancing this with enabling victims of offending to experience restoration and upholding the importance of public safety?  When offending continues despite the plans in place, how do we revisit and balance the rights of, and our obligations to rangatahi, their victims and the public? |  |
| Whai mātauranga  Who is around ‘the table’?  Who is missing and why?  Whose voice is strongest and influencing the most?  Whose voice is not being heard?  How is the voice of te tamaiti included?  How tupuna knowledge, cultural knowledge and worldviews contribute to my understanding  How social work theory, and other forms of knowledge and research contributes to my understanding  Who I need to partner with to understand the unique and diverse needs of tamariki and whānau or family  How am I seeking to understand the history and narrative of the whānau or family?  My understanding of any underlying causes of offending of tamariki and rangatahi  Understanding any whānau (including siblings) patterns of offending  How I understand child and adult development, wellbeing and associated needs, taking into account cultural context | How are we drawing on evidence-based approaches, including cultural approaches, in building our plans?  How are we ensuring all perspectives and views are reflected in our reports and plans to ensure the judge has balanced information to support decisions?  How are we actively seeking the views and voices of victims and others in the community impacted by offending, and other professionals?  How are we taking account of the voices of the rangatahi and their family, whānau, hapū, iwi and community and what they see as potential solutions?  How are we building confidence to have challenging and confronting conversations? To have an effective relationship with rangatahi, we must have an honest one.  What do we understand about how the rangatahi views their offending choices?  What have we heard from the rangatahi that shows empathy towards the victim and awareness of the impact of their actions on the public?  How have we assessed the risk of reoffending and any implications of this on previous victims and public safety?  How do we gauge the effectiveness of plans and interventions and are we revisiting them when circumstances change (such as new offending occurring)?  How does our understanding of risk and protective factors (such as substance use, peer associations, social media and gang activity) influence our intervention options?  How are we sequencing what’s in the plan? What needs addressing first and why? How long and intensive does the support need to be? |  |
| Whai oranga  Which practice model/s will I apply?  How the practice model/s guide me to stay relational, deepen my understanding, and bring about change and restoration? | How have we formulated our understanding of what has happened, what is needed, and why we are making particular recommendations?  What model/s are guiding our practice?  How do these model/s help us understand harm and risk in the context of oranga?  How do these model/s enable us to target the factors we know are likely to reduce reoffending?  What are we doing to revisit the choice of models and approaches if plans break down or new offending occurs?  Consider how practice models promote theories and principles and show how to put these into practice – and how they guide decision-making |  |
| Whai pūkenga  What skills and tools are helpful for me and build my understanding of the ebb and flow of oranga?  How could I use the legislation as a tool to support and/or advocate for whānau or family to reach their oranga potential? | How are we using Tiaki Oranga to understand what safety looks like in the home?  How are we using Te Puna Oranga to help us build understanding about the impacts of offending on the rangatahi, their whānau, their victims and the communities they are part of?  How is Te Puna Oranga guiding us to consider what wellbeing factors can either increase or mitigate the risk of further offending? |  |
| Whai ākona  What do I bring to the mahi?  How supervision supports me to deepen my practice  Whether I need extra support to work with this whānau or family  How bias or assumptions might be shaping my thinking | How are we testing our observations, analysis and reasoning for rigour, soundness and potential for biases?  Are we reflecting on our own experiences (which influence how we see the situation) and the extent to which our responses may be weighted towards empathy or punishment?  Is there a risk that we may be normalising or minimising offending behaviour because we are working with it all the time?  How are the recommendations we make, and interventions we select, targeting those risk factors and needs to reduce the likelihood of reoffending?  Are we meeting our legislative requirements, including the careful balancing of the implications of section 4A(2) of the Oranga Tamariki Act?  When there is a change of circumstances, including reoffending, are we using supervision to revisit and test whether existing interventions are effective?  Are we identifying when we might need additional knowledge, expertise and support to make decisions (for example, accessing a clinical psychologist with expertise in particular offending patterns)?  What service gaps are apparent? How strong is the relationship with sector colleagues in support of our practice?  How can we appropriately escalate to senior staff if we’re not getting the support we need? |  |