



**Te Puni Kōkiri**  
REALISING MĀORI POTENTIAL

## **Nā Ngāi Māori te rongoa i tipu, hei whakakore i te mahi tūkino**

*Māori designed, developed and delivered initiatives to reduce Māori offending and re-offending*



# Me mahi tahi tātou

## Let us work as one

### A report on the wānanga hosted by Te Puni Kōkiri

24 June 2010 Brentwood Hotel Wellington





#### Acknowledgements

Te Puni Kōkiri would particularly like to thank the presenters who shared their experience and their organisation's intellectual property at the wānanga and all those participants from government agencies and the local provider sector who attended to listen and contribute. We would particularly like to acknowledge Jozie Karanga for her facilitation at the wānanga.

#### REALISING MĀORI POTENTIAL



The framework above identifies three key enablers that are fundamental to Māori achieving Te Ira Tangata (improved life quality) and realising their potential. All our written information has been organised within these three key enablers or Te Ira Tangata.

 1	<i>Mātauranga – Building of knowledge and skills. This area acknowledges the importance of knowledge to building confidence and identity, growing skills and talents and generating innovation and creativity. Knowledge and skills are considered as a key enabler of Māori potential as they underpin choice and the power to act to improve life quality.</i>
 2	<i>Whakamana – Strengthening of leadership and decision-making.</i>
 3	<i>Rawa – Development and use of resources.</i>
 4	<i>Te Ira Tangata – The quality of life to realise potential.</i>

**DISCLAIMER** The report is based on notes taken on the day of the wānanga and is as accurate a representation of the presentations and discussion as possible. Every effort has been made to ensure the presentation content as presented, reflected the presentations given. The views expressed in this report reflect the discussion at the wānanga and should not be interpreted as reflecting the views of Te Puni Kōkiri, other government agencies or groups who participated.

# TABLE OF CONTENTS

MIHI & PREAMBLE .....	4
KIA WHAKAKOTAHI – THE TAITA PROJECT .....	6
TE WHAKARURUHAU MĀORI WOMEN’S REFUGE.....	10
TE WHARE RURUHAU O MERI.....	12
CONSULTANCY ADVOCACY & RESEARCH TRUST (CART).....	14
PUAWAITANGA TAKARO MĀORI .....	19
TAONGA EDUCATIONAL TRUST .....	22
THE MAATANGIREIA TRUST .....	24
TE HIKOITANGA, ORONGOMAI MARAE .....	26
INTERACTIVE SESSION AND PLENARY .....	28
CLOSING REMARKS .....	32
APPENDIX.....	35
ORGANISATIONS PRESENT AT THE WĀNANGA .....	36
PRESENTATIONS .....	37



# MĀORI DESIGNED, DEVELOPED AND DELIVERED INITIATIVES TO REDUCE MĀORI OFFENDING AND RE-OFFENDING

## MIHI

Ben Ngaia, supported by Te Puni Kōkiri staff, welcomed and acknowledged all those present.

## PREAMBLE

The purpose of the wānanga was outlined by Harry Tam, Policy Manager at Te Puni Kōkiri. Primarily, the wānanga was an opportunity to share the learning from Māori designed, developed and delivered initiatives with policy analysts and others working to address the drivers of crime and with an interest in reducing the over-representation of Māori in the criminal justice system.

Harry explained that the impetus for this work began three or four years ago when the former government was concerned about high rates of Māori imprisonment. It became clear that Māori wanted an opportunity to design, develop and deliver initiatives themselves to address the problems leading to high levels of imprisonment.

The way policy development works is premised on research evidence but there is little evidence-based information on what works for Māori. Most of the evidence that informs what is designed for Government is from overseas and not based on actual Māori experience.

It is important to look at how Māori see the world and the solutions that Māori design for their communities. Māori tend to develop initiatives based on hypotheses, but do not have the resources to research them or fully evaluate them. They then find that government funders say that there is no evidence to support the initiatives. However, in practice there is much to be learnt from Māori designed, developed and delivered initiatives and early evaluations have shown promising results.

The format planned for the day was for the providers of justice-related initiatives, funded by Te Puni Kōkiri, to highlight the key elements of their service model and share key messages to the government policy analysts present. The idea of bringing the providers together to share their experience and provide opportunity for policy learning came initially from Trish Joseph who was working at Te Puni Kōkiri on the contracts and evaluation of the first six initiatives. It was a good idea and exciting to be able to have time together to learn from each other.

The initiatives presenting:

- Kia Whakakotahi – The Taita Project - Kim Workman
- Te Whakaruruhau Women's Refuge – Ruahine Albert and Ariana Simpson
- Te Whare Ruruhau o Meri – Hera Clark

- Hard to Reach Youth Project – CART – Denis O'Reilly, Roy Dunn, Edge Te Whaiti and Laurence O'Reilly
- Puawaitanga – Kevin Tamati
- Taonga Education Centre – Anne Candy and Georgina Kupa.
- Maatangiia Trust – Roberta Karangaroa.

Mention was also made of Māori designed, developed, delivered initiatives supported by Te Puni Kōkiri but unable to attend as presenters to the wānanga: Mana Social Service's Awhi Whānau programme, the Rangatahi Court at Poho-o-Rawiri in Gisborne and a reintegration initiative led by Aroha Terry.

The time has come to research Māori designed, developed and delivered initiatives, to evaluate them, to accumulate and establish empirical evidence about what works for Māori, what does not and why.



# KIA WHAKAKOTAHI – THE TAITA PROJECT

PRESENTED BY KIM WORKMAN

## The Need

Taita College and the Board of Trustees were concerned about the number of disciplinary issues they had with Māori. Around 50 percent of all Māori students at Taita College were from gang-associated families. Māori made up about 40 percent of the student population but represented 85 percent of disciplinary cases involving violence, drug use and so forth.

## The Approach

The project began in 2007 and was initially led by Kim Workman, Greg Motu and Lucy Te Moana, all of whom were on the Board of Trustees at Taita College.

The project group focused on action – how were they are going to change things? The group decided to focus on whānau. Instead of targeting the students, the project targeted whānau to engage them more actively with the school.

The team involved carried out a research project, engaging Victoria University, using Māori researchers to look at the attitudes of the staff and whānau, seeking to break down barriers. The research reported that a lot of the whānau found the school to be an unfriendly place. The goal became to engage whānau in as many of the school's activities as possible.

## Intervention Logic

- Focus on whānau rather than individual students because the issues were wider than those associated with individual students and the school setting; and
- Use a strengths-based approach to provide an inclusive environment for 'hard to reach' whānau.

## Whānau Reintegration – looked at how to do this

The approach taken was to apply the principles of a process known as “restorative reintegration” – used more frequently with prisoners who are integrating back into the community. The concept and its underlying principles were applied to the ‘hard to reach’ whānau, as a way of encouraging their full engagement with the school community. The following principles were applied:

- focus on positive qualities such as the acquisition of skill;
- emphasise the interaction of education with the strengthening of family life; and
- successful whānau reintegration involves full inclusion into a wider moral community: the community and school is the primary agent for reintegration.

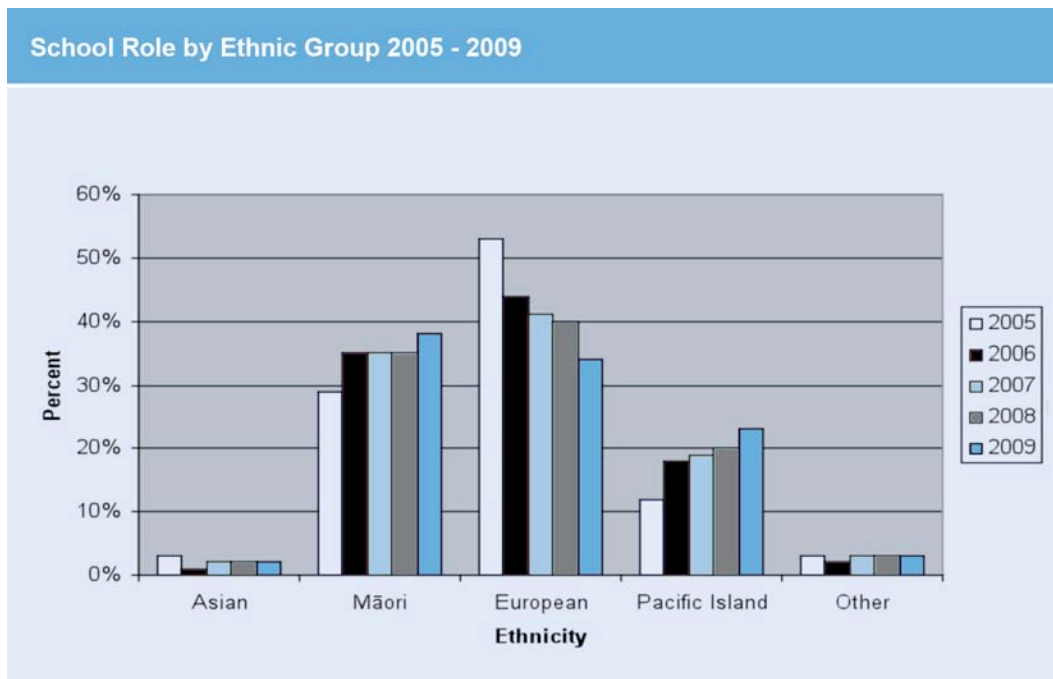
## Breaking Down Barriers of Stigmatisation and Shame.

This can be achieved by:

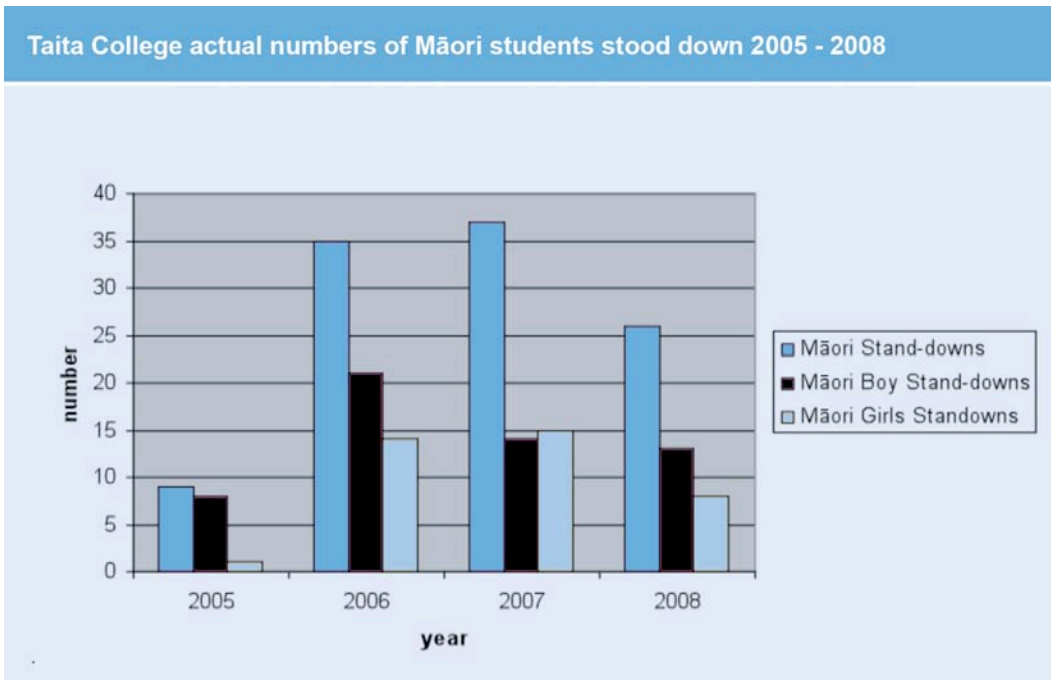
- providing opportunity for appropriate praise and approval;
- promoting mutual respect;
- terminating disapproval with forgiveness;
- including the offender/s as members of a community of care;
- reconciling whānau with figures of authority within the school and community;
- 'de-labelling' gang and offender families;
- recognising and reflecting positive changes in parental behaviour - honouring positive change; and
- involving gang and offender families in voluntary community service and nurturing behaviour – the “wounded healer” phenomenon

## Results

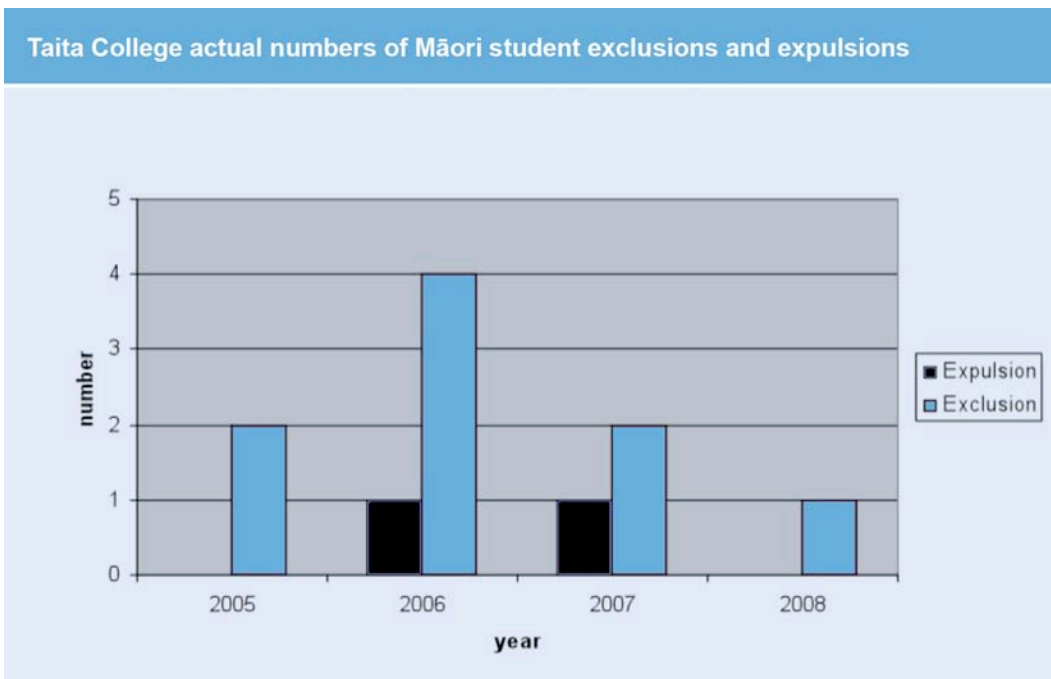
The school is attracting Māori and Pacific enrolments. Interestingly, there is a parallel reduction in European enrolments.



The number of Māori students stood down has reduced markedly



The number of Māori students expelled reduced to zero in 2008 and exclusions decreased.





## **The results - summary**

- Decline in exclusions and expulsions over the last three years. School is seen as a friendly place for Māori and Pacific people now. The number of stand-downs has declined considerably over the last three years.
- The wearing of gang colours to school has stopped, mainly from parental influence.
- Graffiti on school premises has virtually disappeared.
- Some of the whānau have started to get involved in proactive activities such as marching on White Ribbon Day against family violence and now feel comfortable about coming to the school to seek help on issues outside of education.
- There has been a major shift in whānau participation over the last three years. In 2007, there were 8 to 15 Māori parents at school meetings, recently there were 103 at a meeting.
- The school has seen an increase in student participation and they have seen a large increase in the number of students who stay on at school.
- The kapa haka group has grown four-fold and now has over 50 people in it.
- There is now a te reo teacher and that has had a positive impact as well.

## **Key points**

One of the issues often missed is that people who come out of prison and who come from deprived backgrounds need to be legitimised, affirmed and honoured. If we do that, there is a greater chance that they will successfully integrate into the wider community. Many are parents and schools offer the opportunity for legitimate participation, as whānau.

There is a need for programmes that are not only based on people's actual needs but programmes that are based on their strengths. If we can do that – then we can make a real difference.



# TE WHAKARURUHAU MĀORI WOMEN'S REFUGE

PRESENTED BY RUAHINE ALBERT AND ARIANA SIMPSON

## The Need

The organisation, founded in 1986, runs a Māori women's refuge and a general women's refuge. They provide two safe houses in Hamilton. Operating in a crisis area, they have 27 staff, and operate 24 hours a day. The additional developments of the service, beyond crisis intervention, were initially funded by Te Puni Kōkiri. As an indication of volumes, the statistics for the month of May 2010, including all new and existing cases that staff visit to work alongside, were 392 women with 700 children for both refuges.

When someone needs their services, an assessment is undertaken to determine if the woman wants to come into the refuge, be transferred out or stay in her own home, depending on whether the partner or offender is arrested or at large. In the assessment phase they look at the woman's personal, social, economic, education, health and cultural needs; if the family is actually participating in the community in any positive ways, and the positive strengths that the family brings with them.

This is the period of time when they negotiate and work with the families. Once the assessment has been done, the woman may be placed in a refuge. If the woman needs to get out of her home, and the whānau aren't there or don't have the resources to care for her, then she will come into the refuge.

The refuge's relationships with Crown Agencies are crucial. They may need to work with the Police, Health or Child, Youth and Family services (CYFs) if there are children involved. Sometimes they do notifications to CYFs where there is an unsafe situation but they let the woman know if they are going to do that.

In the post-crisis transition, a range of issues are dealt with to assist the woman and her whānau to identify and progress towards their long term goals. Prevention plans are developed and there is a mix of programmes and individual advocacy and support provided to assist the women through the transition phase, post crisis. Often there is a need around housing, for example. If the whānau do have the ability to house her, they will work alongside them to provide support.

## Summary of Services and Approach

Te Whakaruruhau uses whānau-directed strategies. Programmes are completely whānau-centered and not prescribed. As they do not want to make the woman and whānau fit the programme but rather the programme fit them, it varies, depending on circumstances and what the family wants to gain in the future.

Quite a few families and partners of the women work in the refuge with them. All of the programmes are really about supporting the women, adding to the support women receive from their whānau, giving them access to what they need.

Te Whakaruruhau has had a relationship with the Māori Focus Unit of the prison in their region for four years. They were first asked to go into the prison to talk about domestic violence but it soon changed to getting a team of guys to help with things they needed to get done. Those teams have been working with them ever since and the relationship has grown positively. The teams close down and repair houses for those women who have had to flee. These houses are sometimes damaged to the point that repairs incur bills upwards of \$16,000 owed to Housing NZ.

Te Whakaruruhau staff work with the women to help them decide whether or not they want to integrate back into their families, and once all that is settled, they move the women to the wellbeing side of their programme. Here, it is about supporting progress towards the vision of where these women want to go with their lives, and seeking support from their extended whānau.

## **The Results**

Key findings from research on Te Whakaruruhau's programmes are that strategies have to be whānau driven and that there has to be resources to go with it. Crown Agencies need to get these resources to the whānau and to the people who can support those whānau.

Te Whakaruruhau facilitates a lot of restorative work that families can do together, with each other. Men are also being supported by mentors, not just from the Māori Focus Unit but also men from families who are committed to working with the refuge to realise their goals. They are integrating a lot more men back into the families.

The refuge has good relationships with Crown agencies.

## **Key Points**

- In the last three weeks, they have dealt with five serious assaults on children. Three children made statements to Police. This is not usual and poses worrying questions about what is going on in the community.
- They need some of the Crown agencies to work more quickly in dealing with the needs of the women who come to the refuge as their processes are too slow. This barrier makes it difficult for the families that they work with to progress. The crisis team is usually the one that works fastest and hence Te Whakaruruhau staff will link into those groups after-hours and during working hours to try to get whatever that family needs immediately.
- They network and collaborate, doing anything and everything necessary to meet the needs of the whānau. The staff members negotiate with Crown agencies to make things easier for the women.
- There is a need for more men to get onboard to play a mentoring role. Over the years they have had three men who were willing to do this at any time of the day.
- What they want is for the Crown agencies to walk with them as that is how they will come to understand their needs. "Our words are different, our interpretations are different".



# TE WHARE RURUHAU O MERI

## PRESENTED BY HERA CLARK

### **The Need**

Te Whare Ruruahu o Meri is a charitable agency under the guidance of Te Pihopatanga o Te Tai Tokerau, the northern branch of the Anglican Church of Aotearoa. They provide a Recidivist Offenders Programme (ROP) for men who have been convicted repeatedly for family violence-related offences, and their whānau. ROP has been identified by the New Zealand Police as a successful intervention that positively impacts on the re-offending rates of offenders and provides services that assist participants to strengthen their communication skills.

### **The Approach**

Te Whare Ruruahu o Meri provides a 12-week 'stopping violence' programme. The men learn about reducing the violence and about breaking the cycle. Actual work on breaking the cycle of violence begins in week nine as extensive work is required beforehand to ensure that the men get to the point to be able to break the cycle.

Men referred by Police first meet with the social work team. The social worker notifies Police if there is engagement, re-engagement or if they need to do a bit more homework.

The social worker contacts the whānau and they conduct an interview assessment. Here they are looking at outcomes and whether they have a good match to assist the client, whether they are working with an offender or they are also bringing his partner in and including his tamariki. They try to make these decisions at the assessment stage.

The staff then decide if they need to do group or individual work with the client. Their experience is that you start working with the individual first. By working with the individual, it "shakes the tree" – they start to feel more comfortable about the organisation and begin to settle in.

When families come into the organisation for the first time, it is important that they meet with one of the counsellors before they leave. This gives them a point of contact, they know who they are dealing with and can decide if they are coming back.

The assessment captures a lot of information in order to cater to the client's needs such as the underlying and historical problems they are dealing with, whether another agency made a referral and, if so, what the agency wants them to achieve.

The client and the counsellor then set the time and date for their next appointment. They start attending the counselling sessions, with a review at six weeks and at 12 weeks. If it is not working for the client, they need to address that early.

When the client completes the programme, they do an evaluation, talk about what was useful and what was not. At that time they also look at what other programmes could be beneficial to the client, such as perhaps addressing the offender's own history of physical or sexual abuse.

### **The Results**

Te Whare Ruruhau o Meri staff are seeking positive whānau outcomes and they are achieving them. They work with tamariki to assess and counsel them. They encourage parents to engage in whānau ora programmes by offering support, parenting programmes, relationship counselling, stopping violence programme, whānau reconciliation and ACC-funded counselling.

The service works with wāhine, who usually prefer one-on-one counseling, particularly those from whānau referred through the Police Recidivist Offender programme.

After working with 23 men over 12 months, only four have re-offended. Last year, on White Ribbon Day, the service acknowledged the 19 men who had not re-offended, as it was a good reason to celebrate.

Te Whare Ruruhau o Meri has a good relationship with the Police and also has a close relationship with the staff from the Family Safety Team, ensuring a smooth transition between Police and their organisation. Having contracts with the Family Safety Team means that they are “in the right mix, with the right people.”

### **Key Points**

- Twelve weeks’ work does not fix the whole problem but those are the contractual timeframes that the service operates within.
- Te Whare Ruruhau o Meri finds it difficult to get people to take notice of what they are doing –the model and its success.
- A question to Crown agencies: if programmes are working effectively, why are they not funded?



# CONSULTANCY ADVOCACY & RESEARCH TRUST (CART)

PRESENTED BY DENIS O'REILLY, ROY DUNN, EDGE TE WHAITI, LAURENCE O'REILLY.

## The Need

The work involves initiatives aimed at the Hard to Reach communities – including youth gangs in South Auckland, mediation efforts in Murupara and elsewhere, leadership development with gang whānau, and the effort to overcome methamphetamine addiction, led by the Notorious Chapter of the Mongrel Mob.

CART also works in Wellington on He Taumata Toa ('Growing Champions') project, the Achievement Gym and the CART Whānau Ora programme. It has also been involved in mediation work with the FBI (Full Blooded Islanders) & Darksider groups.

The term 'The Tribe of Ngā Mōkai' describes the lost and lonely, the addicted, the alienated, the brothers and sisters in jail and in mental institutions, and young people in the gangs. It is a phrase that arose from the last wave of the rural to urban migration in the late 1960s and 1970s. Just as seen in the demographic profile of jails, Ngā Mōkai are disproportionately Māori.

Ngā Mōkai are effectively 'tribeless' and these groupings and congregations, 'gangs', are a substitution for whānau, for hapū, and for iwi.

Māori middle class and many Māori leaders have become embarrassed by the behaviour of Ngā Mōkai and want to disown them, deny them entry to marae and exclude them from access to help and assistance. This is also the prevailing view of the majority of the current government's Ministers, just as it was with the last

By the 1990s the Government's formal engagement with Ngā Mōkai had ceased. Access to assistance was denied and a policy of suppression was implemented through the criminal justice system. It has culminated in the recently introduced 'three strikes' legislation, reversal of the presumption of innocence, introduction of differential penalties for group membership and denial of access to services such as State housing.

The tribe of Ngā Mōkai are excluded from the rights and benefits of citizenship.

## The Approach

Noted Māori academic Professor Ranginui Walker wrote some thirty years back about a gang convention hosted at Waiohiki Marae in the Hawke's Bay. He said "by inviting them to the marae, responsible Māori leaders were fulfilling a social obligation by integrating these alienated Māori youths into conventional society."

The common denominators in these projects is that both CART and Te Ara Tika start with a process that consults with the target community, assumes potential, and applies Māori models and concepts to move forward.

In early 2008, there were a series of 'tit-for-tat' incidents of violence between groups of youth in the south eastern suburbs of Wellington. One group was associated with the Full Blooded Islanders (FBI) and the other with the Darksiders, who were loosely affiliated with Black Power. One incident in particular brought the groups to the verge of what might be called youth gang warfare. With facilitation by CART and working in tandem with the Police (particularly the Iwi Liaison Officer), local government, health and social agencies, we were able to establish dialogue between the groups and enable mediation.

To some degree CART was already engaged with the Darksiders but the FBI were a less well known community to CART. The project commenced with CART facilitators meeting with senior members of the FBI group. These leaders concluded that the core problem was, in their own words, "the deceptive trend and input of Afro-American culture, hip hop and gangsta lifestyles". The desired response was to counter these negative influences by responding 'with positivism and potential'.

Their aspirations were for an enhanced relationship with the community and authorities; the elimination of actual and potential offending by group members; all youth members to be in recognised education, work experience or employment programmes; the establishment of an effective network dedicated to the wellbeing and focus of the family; and the promotion of a healthier lifestyle.

The original trigger for intervention was a request from the Police to help resolve a worrying spate of violence and street crime involving the young people of this community.

CART's existing relationship with this cluster of Ngā Mōkai laid a platform for the intervention. Initially the work was undertaken with the rangatahi causing concern. CART used Consensus Cardsort technique to consult with the young people. The rangatahi told them that they wanted jobs, to have fun, and wanted to be able to do things together.

## **The Results**

With the help of the Police Pou Takawaenga, a building was secured and the Green Gloves boxing gym established. The biggest achievement was that inter-group violence stopped. There was still enmity between individuals within the respective groups but mitigation measures were put in place to deal with trouble and minimise harm.

Work with the Darksiders and rangatahi in Wellington South, who were identified by Police as getting into trouble, led to the establishment of courses related to work in the construction industry.

A labour hire company called Wellington Workforce and a roofing company called Prolong Roofing were established to provide real work opportunities. A programme, Hip Hop 101, was established to engage the youth.

Sports teams were started. A kick boxing class was initiated. Kai o te Ata, a breakfast programme where the youth made sure that they and their younger siblings had a morning meal regardless of where their parents were, was introduced. The consequence was an increase in physical activity and involvement in sport for individuals and whānau. It became cool amongst the rangatahi to be active and involved in sport.

Drug and alcohol consumption among the rangatahi decreased. Crime and nuisance incidents decreased. Employment among the rangatahi increased. Enrolling in educational courses increased. Physical activity and good nutrition among whānau improved. Community events increased.



Interaction and integration into the wider community increased. The ethos was to be non-judgmental, that these whānau were full of 'promise' - that is, positive potential, and that all CART had to do was to release that potential and remove barriers so it can flow.

Again, Consensus Cardsort was used as a consultation technique, this time in the form of Whānau Future Narrative, whereby the whānau members were asked to spell out their desired future.

Currently CART works with 70 hard to reach families, taking a holistic approach to achieving whānau ora including advocating and facilitating whānau to access health, social, legal and housing services.

To facilitate employment, CART has developed partnerships with employers such as Wellington Workforce, Downer EDI Works and Prolong Roofing. To facilitate whānau into housing, CART has developed a relationship with Housing NZ Corporation and Inner City Project.

A programme, He Taumata Toa – Growing Champions, was established and an 'achievement gym' targeting youth and adults from low income families, has been set up.

A programme, Ngā Mōkai Whakaata aiming to teach all Ngā Mōkai tamariki, between the age of 4 and 10, how to swim has been put in place. Three free holiday programmes per year for Ngā Mōkai tamariki aged between 5 and 12 were initiated.

## THE HARD TO REACH YOUTH PROJECT IN SOUTH AUCKLAND

### The Need

Five years ago a very worrying situation developed in South Auckland with a large number of so-called 'colour gangs', clusters of youth who were mimicking North American urban street behaviours. Despite the fact that the Police had for some time established a gang suppression unit, there were eight youth gang related murders.

### The Approach

Following a meeting between the leadership of Police and Te Puni Kōkiri, it was decided to try a Māori designed approach based on the efforts of a group of leaders drawn from the Mongrel Mob and Black Power.

With Te Ara Tika o Te Whānau Trust, a team headed by Roy Dunn set out to identify who the groups were and what it was that ailed them.

Using whakapapa as a conduit, Roy, Edge and their team established rapport and invited the youth to a series of marae-based hui.

As in the CART process, the process used by Edge and Roy started off with the provision of 'awhi'. This is a philosophy of non-judgmental and unconditional support. The situation required a period of stabilisation to resolve a dispute. With the situation stabilised, meaningful developmental engagement could occur with individuals, assisting them to work through a process for envisioning a better future. Roy describes this as 'Evaluation for Transformation'.

The first stage is what might be called "getting to know you." It is the process of relationship building, forging trust and getting past the defensive barriers, to create an honest and open dialogue. This then moves to an 'Individual Plan' for each person. The Individual Plan enables a journey of self discovery.



Using this taxonomy the individuals are encouraged to identify their own skills and strengths. This enables them to develop a sense of self-confidence and improved self-esteem. They are talked through situations that they encounter in life and offered alternative strategies to crime and violence. Sport and cultural activities are used to establish an awareness of and experience in interpersonal relationships and empathy.

## **The Results**

It is a matter of record, attested to in independent and diverse evaluations, that this intervention was highly effective. The trouble stopped. This is not to suggest that the work of Roy and Edge's team was the only reason because there were a number of other significant contributions including the efforts of the Police and the contribution of the Ministry of Social Development who funded a comprehensive set of investments into youth work and youth workers.

The team persevered, finding small pockets of resource to get previously conflicting groups doing positive things together, playing competitive sport, going to Waitangi to learn about themselves as Māori and the Treaty as a taonga.

Since then Roy and Edge, working with other leaders such as Eugene Ryder, have run a number of initiatives. They took the sons of Mongrel Mob leaders and Black Power leaders on a horse trek deep into the Tūrangi bush. Senior policemen went with them and, away from the distractions of the city, this disparate group had to learn to work with and alongside each other.

This process, promoting pro-social leadership, has been repeated through a series of dive courses held at Matiu Island in Poneke and in Kaikoura. Again dads and sons of the two groups were brought together and put into situations where their very survival depended on mutual trust and co-operation. These programmes were run in wānanga format with a daily ritual of karakia, waiata and kapa haka. The young people (and their mātua) learnt about Tangaroa, about gathering kai, but most importantly about themselves as Māori.

## **Mediation**

At the same time as these proactive efforts have been staged, an eye has also been kept on potential trouble at a street level. Interventions have been made as far south as Dunedin right through to the North. A notable effort has been in Murupara where a sad and complex situation has been moved closer to resolution.

## **Māori Designed and Led Methamphetamine Treatment & Recovery Initiative**

Roy, Edge and their team have worked with the Salvation Army to pioneer a whānau based programme to counter methamphetamine. Last year 12 whānau from the Mongrel Mob Notorious group successfully undertook a seven-week residential recovery programme. A further programme is due to start next month.

They put the youth through an EFT programme – Evaluation For Transformation, a workshop designed by Sam Chapman from Otara.



## Key Points

- While these projects are Māori designed and delivered they are open to and utilised by other New Zealanders particularly those of Pacific Islands descent.
- The challenges facing the rangatahi are intertwined with the problems facing their overall whānau. This is a population predominantly comprised of Māori who suffer from severe social and economic disadvantages and who fall into a number of high-risk groups for poor health and nutrition statistics.
- The team became very frustrated by the lack of available resources to keep momentum going, to occupy the young people in positive activities and get them into employment. The decision makers in Government seem unable to look past the fact Roy and Edge are themselves members of a gang and are unable to see the woods of success for the trees of prejudice.
- Media don't report the good things they do.
- They work through dialogue, intervention and offering another way through violence.
- "We know best about our situation and we are the best people to sort it out, only we can do it."

Edge Te Whaiti and Roy Dunn spoke briefly about their experience leading a range of initiatives with the Notorious chapter of the Mongrel Mob, including the South Auckland youth project referred to above, gang mediation, the methamphetamine treatment programme and other whānau health and whānau development initiatives.

# PUAWAITANGA TAKARO MĀORI

**PRESENTER: KEVIN TAMATI**

## **The Need**

The work of this project enhances many other programmes. The primary targets are in three age groups and are the “grey area” children - those who are in the middle, not the elite or the ‘at risk’ children and youth. The ‘grey kids’ can move in either direction though. These ‘grey kids’ are the groups that the initiative wants to work with.

### **10 to 25 years of age**

- The ‘Grey Kids’
- Second chance education
- Whole of family involvement
- Whole of family journey

## **The Approach**

Youth Leadership (10 to 13 years)

- Marae tikanga
- Marae kawa
- Karakia, manaakitanga, waiata
- Public speaking

For a number of years now the team have been using a whānau ora, holistic approach to the wellbeing of families. It’s about working with the families. The junior school programme is a leadership programme, working with school kids in Flaxmere. It’s the work of consulting with families.

The programme takes kids referred from schools and an appointment is made to go and meet with the families to see what they think about their son or daughter, brother or sister being in a programme that needs their support.

Their concern is that the families are not dysfunctional and if they are, then the conversation with the family is about how they can change, to support the dreams and aspirations of their rangatahi.

The marae programme also covers waiata, karakia and public speaking, developing the confidence of the young to present themselves in public, developing their ability and confidence to be able to move forward.

High School (13 to 18)

- Sporting focus rather than academic



- Minimum goal - NCEA 1 & 2 Sport
- Grooming (back to youth leadership programme)
- Role models for Puawaitanga

The kids have the ability to participate in all the sports. They all need discipline to get into the ring and do what they need to do to become a sporting star. They learn that there are no limits to what they can achieve if they choose to do so.

School Leavers (16 to 25)

- Sport
- NCEA 1 & 2 with Skills Active
- Grooming (Youth Leadership programme)
- Career focus

Teamed up with Skills Active and through their secondary school and school leaver programme, the programme is able to deliver NCEA 1 & 2 programmes, centered on a career, whatever it may be.

## **The Results**

Promoting careers

- Professional sport
- Life after sport
- Align to a wānanga – trades, professions
- Academic at 55 or academic at 18-25
- Keep our kids 'learning'

Encourage children and youth to seek out careers and not jobs.

The message put out to the kids by Kevin Tamati is that he has been to the top and it is a good life. Whether you are successful or not, it's the commitment you make to that journey. If you don't become a sporting success, the teachings, the learning you pick up on your path, could put you in better stead in your life. It is better than looking at factory work or seasonal work. It's about choosing a career.

Suggest that rangatahi look at the services– Army, Navy, Air Force, Police, Fire Service.

There is a good relationship with Te Whare Wānanga o Awanuiārangi in Whakatāne.

The project is looking at how their kids can be placed into apprenticeship schemes.

EIT (Eastern Institute of Technology) has just completed a multi-million dollar whare that allows for apprenticeship development. The job is to keep the kids in school. A lot of the kids who are not academically inclined need something to keep them in school. For some it is kapa haka or the performing arts.

## Key Points

Are these 'Youth at Risk' or 'Youth with Potential'?

Unfortunately the support at home, maybe at school, is not there to allow the kids to dream. The elite know what they want to do in life. The 'grey' kids don't know what they want to do. They don't have a dream, or they don't have the courage to share that dream with you. It is not wrong to have a dream. If you haven't got a dream, how can you make that dream happen?

Rites of passage are about boys becoming men. For Māori, there had to be a rite of passage to become a man. Unfortunately that rite of passage has been lost for Māori today and we have in its place alcohol, drugs, smoking and prisons.



# TAONGA EDUCATIONAL TRUST

**PRESENTERS: GEORGINA KUPA, ANNE CANDY**

## **The Need**

Taonga Education Trust is based in Clendon in Manurewa, a very deprived community in South Auckland. Taonga supports teen mothers with their schooling and also supports their whānau. This involves working across many other agencies as well.

Taonga is a 'pilot programme', working at a grassroots level, from the community. It is a Teen Parent and Early Childhood Centre that is run completely on a Māori basis.

At present there are 30 babies in the Teen Parent Unit and 42 babies in the Early Childhood Centre. Taonga works with girls as young as 12 and they leave by their 18th birthday. Most of the young women are Māori but there are women of other cultures as well and they are all offered the same opportunities.

## **The Approach**

All of the support services are on site. Taonga has been operating for eight years and the staff have really good connections across the whole community, not just from Māori networks. An onsite health clinic opened last week, funded by Counties Manukau DHB.

Taonga works with the Māori Women's Welfare League, has connections with the local marae, works with the Māori wardens, is involved with the Manurewa Advisory Group, Manurewa Ambassadors in Action and works across the community. There are partnerships with many other groups and they are always ready to tap into the resources of these groups for the girls and the organisation.

Unique to Taonga is that the girls are all there voluntarily. It is not a place of punishment. It is a place they come to willingly, to complete their education and learn to be capable and competent mothers. They set the boundaries for the girls and offer support and services. They are not a babysitting service. All the girls do NCEA - it is compulsory. They are interviewed to ensure that they are ready to go back to school.

Apart from doing NCEA, there is time set aside for the girls to learn about parenting skills. All the girls are instructed on the ways in which they can prepare well for the birth of their baby and supported to do so. Practical support is given – for example, opportunities to use creative skills such as using shells to make toys and things that are freely available.

There are two registered Early Childhood Centres. When the girls turn 18, the babies can still stay at Taonga until they turn five. An extended plan is made by the girls to look after their children beyond five years of age.

## **The Results**

At the start, they expected the girls to take 18 months to complete the equivalent of one year of school but as the girls developed more confidence to realise their potential, they became very competitive with the mainstream school, James Cook High School. They often complete

their work as quickly and their grades are higher, on average, than those of students from the mainstream school.

Taonga helps the girls overcome problems created by becoming mums at a young age. They spend time building their confidence, teaching them to deal with the positives and negatives in their lives and encourage them to aim for the stars. Taonga is absolutely committed to assisting these young women to realise their potential.

They get scholarships for the girls. Up to ten a year are obtained just by talking to the people in the community. This gives the girls a good start by getting them into MIT Polytech usually.

There is one girl who has been at Taonga, who is in the last year of her nursing qualification, one who has just completed her first year in the Navy and two who are in business school, one studying computing and two others that have been hired to work at Taonga, who are studying early childhood education.

Many girls come back after they leave to work and support the work being done there.

Taonga successfully lobbied the Labour government of the day and were able to reduce the age for mothers to receive a benefit. Taonga acknowledges the Ministry of Social Development for supporting them in this.

## Key Points

- Taonga would like to see sustainable funding so that organisations like themselves are not left in a precarious position year after year.
- Taonga would like to provide family violence support. “We are very credible, we are successful – give us the first safe house and we will prove to you that it can work and it’s a success.”
- Taonga would like the government to restore the Budget to fund more Teen Parent Units. Marae are asking for it and communities are asking for it. The Labour Government took away the policy that allowed more Teen Parent Units to be built and they would like the Ministries to look at that again.
- Enable people who run organisations such as theirs to access long term research capability. Taonga would like to see research (through 20 year case studies) to compare children of teen mothers in early childhood education and children of teen mothers not accessing early childhood education, where the mother is also completing her schooling at the same time. Look at what the differences may be for those who did not get the same opportunity.
- There have been at least two public meetings in Manurewa and Clendon around the proposed new men’s prison. Taonga have talked to the youth in their community and they are appalled that another prison is being built in their backyard.
- Overseas research tells us that young babies that attend Early Childhood Education do not end up in prisons. Instead of building another men’s prison in Wiri, please take it down to Tūrangi, where they have offered to have it, and build us another ten Early Childhood Centres.

# THE MAATANGIREIA TRUST

## PRESENTER: ROBERTA KARANGAROA

Roberta Karangaroa, a trustee for Maatangiieia Trust, has a long history of work with Riverslea Tu Tangata Trust, which works from Riverslea School in Mayfair, Hastings. The observations shared included those from working in this community and provided context for the drive for Māori designed, developed, delivered initiatives in the justice sector. Maatangiieia is an initiative supported to the design stage by Te Puni Kōkiri, currently being piloted in Hawkes Bay.

### The Need

The Riverslea Tu Tangata Trust was developed ten years ago in Mayfair, an area with huge barriers to positive daily living, and barriers for children going to school. This Trust has worked in the community, unfunded, for nearly 10 years. In the last three years, there have been 874 people come through the door, not including youth. The Trust has run successful programmes including anger management, alcohol and drug groups and a wāhine support group. Out of the 29 wāhine in the wāhine support group, seven have gone through a Teacher's Aid Programme. Although the Trust is not formally accredited for this, because of the reputation of the Trust in Hawke's Bay, they have managed to secure employment for women completing this course. Four women are doing a Bachelors degree today. A lot of them are from gang related backgrounds, some of them the second and third generation. This shows the value of locally driven, Māori-led programmes and what they can achieve.

The Maatangiieia Trust was formed because of the need that was seen in the community and from the need seen by Māori probation officers for a service provider that was 'for Māori, by Māori.'

### The Approach

Te Puni Kōkiri funded Maatangiieia to develop the infrastructure of the newly formed Trust and design programmes for Māori in the criminal justice sector. After seeking professional and expert advice, the Trust is now in a position to facilitate the wānanga that have been designed.

Kaupapa programmes have been put in place, working for Māori by Māori, based on whakapapa. The framework of the Trust enables the development of programmes drawing on Tikanga Māori, to empower Māori and in turn reduce Māori re-offending.

Maatangiieia are in a position to cater for all ages and across all government sectors in terms of Tikanga education leading to empower the wellbeing of individuals, whānau, hapū and iwi.

### The next steps

Maatangiieia has a pool of experienced facilitators. The intention over the next few months is to start working more closely with government departments and local iwi entities to facilitate the wānanga.



Maatangiia has been established and designed on a generic basis rather than specific to Ngāti Kahungunu. The purpose of this is to firstly prove the effectiveness of the wānanga then share them with other organizations and iwi throughout the country.

### **Points made**

- If we are to support people in the community – we need to be resourced well.
- It is one thing to design policy and to look at intervention logic – go and walk with our people – find out about our people, find out what it is they actually do. Until you do that, you will never realise what they actually do.
- You can look at empirical evidence based on overseas models, but you don't find overseas models for Māori here in Aotearoa. You won't find them in England, you won't find them in Europe - go and walk with the people in our community and find out what it is like to get those outcomes.
- The Trust was one of the initiatives under the Effective Interventions Programme and was initially funded to the design stage by Te Puni Kōkiri. One programme that was designed is presently not funded due to a perceived conflict of interest (four of the trustees of the Trust are employed by a government department). “From the jobs that we take – are we going to be marginalized in terms of funding?”



# TE HIKOITANGA, ORONGOMAI MARAE

## JOY BULLEN, GEORGE KUPA

Several local Māori providers working in the health, social and justice sectors attended the wānanga. Because Orongomai Marae works directly in the justice sector and were willing to share their service approach, Joy Bullen and George Kupa were invited to also provide a presentation to the wānanga.

### **The Need**

Te Hikoitanga is a service that is run out of Orongomai Marae and started in 2003. The Ministry of Social Development “took a chance” on them and still continues to do so.

The clients are mainly people in the ‘too hard’ basket. If re-integration services in the prison find that these people do not fit, they often get referred to Te Hikoitanga. The service also gets referrals from the Parole Board.

### **The Approach**

There are three parts to the services:

- 1) strengths-based supervision
- 2) skill empowerment
- 3) wraparound support

The service takes referrals not only from prisons, but also from anyone in the community, from families or any services in the community who can't get help for people and that includes the Ministry of Health as well as most other government agencies.

85 percent of the guys are from the violence prevention unit, lifers or double lifers. The service works with all gangs, across the board, and the gang members work together in the programme, despite gang affiliations.

The service works to empower these people to take control of their lives. There is no template. Once staff meet the person, they do an assessment, they get the referrals, sit down with them, and the template that is devised is what they need specifically.

A lot of the work is reminding the people they are working with, that this work has nothing to do with the programme and everything to do with them and their families, and the safety of the community. A lot of the work is about changing mindsets, not only that of the offenders but also that of the families, the community, and the different agencies.

The service works with the Parole Board around what the Board wants to see in place for the safety of the community. It's about understanding the different frameworks of organisations, how WINZ works, how Probation works, how Corrections works...going through the policies and procedures of each organisation, making the links where they can work together and

sitting down with the different organisations to figure out the best plan and timeframe to help the guys.

The workers find that they need to heal the whānau before the person they are working with can heal. It is the person who is the most affected within the whānau who is the key person because if they can get that person to feel good, the whānau begins to feel good.

## **The Results**

The clients have come to understand the importance of having a life and not re-offending, taking control of their own lives and not having Corrections or any government agency being in control of them. This is basically the nucleus of the programme.

In the last couple of years Te Hikoitanga has worked with 68 individuals who were termed 'hard baskets', with only two returning to prison. There are many case studies of people who would be considered hardcore criminals who have turned their lives around and are now contributing positively to society.

## **Key Points**

- If the Ministry of Justice, Community Probation, Corrections, the Ministry of Social Development and Ministry of Health supported us, all of us, I think we could fill this country with success stories.
- Don't put the money into prisons, put it into the community please. The minute they walk through those gates – they are not your concern – they are ours - they live in our space.
- There is a dearth of research that is pertinent to Māori. As a result, the service has made the effort to get research done. – Dr Anne Opie has just completed a piece of research for Orongomai called "Coming Home".
- Forget that word 'offender' – the man or the woman is a mother or a father and this is who they are – they are not just an offender.
- If you are in reintegration and you do nothing else, build a really tight relationship with the Parole Board. There is nobody that can quite give you the impetus to continue like the Parole Board can.



# INTERACTIVE SESSION AND PLENARY

Feedback from participants on the day's presentations was sought as well as their thoughts on the questions below.

## TOPICS

1. Is it possible to summarise what works and what does not work for Māori in interventions that address the drivers of crime?  
What is on the top of the list for what works and what does not work for those interventions?  
Why are those issues important?
2. What are the messages that policy makers and government officials need to know about what works and doesn't work for Māori? In particular, what are the key messages about:
  - a) *government/policy*
  - b) *contracting*
  - c) *operational issues*
  - d) *evaluation*
  - e) *capturing important learnings?*

Below are some of the responses to these questions from the five groups. Each group was made up of a mix of providers and policy analysts/other attendees from agencies.

### Group 1

- The big thing that came through for us was the huge amount of bureaucracy that providers have to go through before they get funding or even to apply for funding. It was suggested that there should be funding in order to get funding, given the time taken to fill out forms that can't be understood. Energy used to fill in the forms could be better channelled into doing the jobs they are trained and able to do.
- A point was made that between agencies there should be a peer review, to look at forms and decide if they make any sense.
- The issue of annual contestable funding rounds was raised and how it is a stressful problem for providers, as they do not know if they will continue to be funded.
- It seems that the government is quite willing to put \$90,000 to keep somebody in prison for a year and they are not so keen to invest \$20,000 here and now try to keep the people out of prison.
- The case for Māori designed, developed and delivered is not quite as simple as that - as within Māoridom there are many divisions, so you can't address gangs with non-affiliated people – they need to be gang affiliated themselves to be successful.
- It is important to work directly with the whānau involved, irrespective of who they are a part of.

- It is important to check the language we use, to ensure there is a common understanding by both parties. Often we will say one word, which may not resonate with the other party. It is important to take the time to ensure that the language being used is understood equally.
- One of the key aspects of successful interventions is actually working in reverse – rather than saying you can't, you won't, you don't – let's do things in a positive way. It is ensuring that the opportunities of hope, of aspiration, of dreams are an important part, to create the willingness - people wanting to change as opposed to telling people to change.

## Group 2

- This group talked about issues of measurement, how we measure practice and what the measurement of evidence-based practice looks like.
- We might talk about the work that we do and how passionate we are about it. It becomes the policy writers' duty to translate that into a language that is acceptable, and encouraging to the Ministers of the day. Do we like that? No, we don't.
- Talked about their community providers and the whole process of integrating contracts. The group talked about the inconsistency across the government agencies. Two providers in the group talked about the inconsistencies of reporting schedules. We look forward to some results from sessions like this, from those who have come to the hui today, to use your influence to provide an integrated approach to reporting in contractual agreements.
- The group talked about trusting Māori providers – you just do! Discussed measuring this by way of western standards - that there are measurable ways. We talked about Māori modes of practice – how we can be using that to measure our own practices.

## Group 3

- Suggestion that funding from government comes with so many strings – it might be better not to have it at all. We, as officials in government, have to get better at how we manage it.
- The point that came through the most often was the importance of relationships and in particular, relationships at a local level.
- Integrating contracting and 'high trust' contracts – that it is a good idea to bring in a common funding pool, where Government manages the money. It should be flexible and responsive and willing to meet local conditions.
- Important to understand the reality of local communities, understanding how it actually works inside the NGO – what the pressures are for them and the issues they confront on a daily basis.
- Talked about whānau ora – comment was from providers that they are already doing it. Feeling that what they have been doing is not recognised – the value of it has not been recognised and they have not been able to name it. "Whānau Ora is good from the perspective of naming it but don't think we are not already doing it, because we are."
- Importance of outcomes being negotiated so it is not government outcomes, or your outcomes, not NGO outcomes but our outcomes as we have agreed on them together.

## Group 4

- Bottom-up approach, the grassroots approach, that the service providers are using out in the community, works really well with Māori. It is an approach that has credibility, legitimacy

in the way that providers engage with them, as they live in those communities and are a part of those communities.

- There were differences in our understanding, as agencies, about Māori designed, developed and delivered. This can be a problem, especially for a service provider, if the different agencies you engage with all have a different concept of what that means.
- Structures and frameworks in government departments often produce constraints for service providers.
- Many times it is the agencies that become the barriers – the one standing in the way of funding. As they prescribe what the outcomes are to be from funding, they start to take away from the uniqueness that the providers are bringing to them.
- Agencies should not get hung up on frameworks that detract from the uniqueness of the programme. In prescribing the framework, how they want to evaluate and what the outcome is, it puts providers on the back foot. We as agencies start to change what they (providers) have brought to us that would probably work really well for Māori. Government agencies have a responsibility to clean up that aspect of it and let the providers do what they do best.
- If we are talking about evaluations, what is it that we are measuring? If I look at the department I come from, what is a reduction in re-offending? Example - an armed robber getting caught for selling drugs – is that a reduction in re-offending?
- We need to know at the onset what it is we want in our engagement with these groups.
- Communication is a really important key to getting the best out of the service provider, making sure that the agencies have interpreted everything correctly and we are speaking a common language about what it is we are wanting to achieve.
- Measurement – it is often an unfair expectation that we are looking to the service provider to be responsible for - an outcome that they can probably never be responsible for. For instance: reducing re-offending or stopping offending or lessening the crime rate. So we have to be really realistic about that and not set an expectation level that people cannot perform at.

## **Group 5**

- What Ministers and policy analysts are looking for is one solution to a range of problems. But we can't do it.
- Different community groups around the country are working on their solution, in their areas with their issues, while trying to meet the expectations of organisations or Ministers who may be looking for the one answer that is going to cover everything.
- It is a complex thing, there is no one answer but there are multiple answers.
- Whatever we do in reducing offending takes time – we may not see the result straight away – we have to think beyond that.
- Research – we spend time and money undertaking different pieces of research – want to undertake community research on the success stories. In the policy area – they are likely to be seeking other research.
- We have the desire of the people as opposed to the Minister and the Ministry. Frameworks are sometimes designed with what the Minister and Ministry have in mind, the framework

and the evaluation for that framework. Is it from a Māori worldview, looking at a Māori outcome?

- Policy advisors could maybe consider the use of Health Impact Assessment when they are developing policy for Māori as it takes in the whole environment view, beyond what the particular policy is all about
- If you are going to design, develop and deliver programmes for Māori then Māori should be able to tell you if they work for them or not, not the Ministry and not the Minister. That just seems out of synch. So it is important for Māori to tell the Minister if it actually worked for them or not.
- In the last 25 years there has been a lot of talk of inter-sectoral collaboration but today we have yet to see how that collaboration is working and how that has actually devolved down to grassroots level, so that people can actually see if that is working for them or not.
- If there is a disconnect between the grassroots and the policy makers, we will continue to have the same results. We can go around writing policies but who do these policies work for? Need to walk in the shoes of the people that we purport to provide services for.
- Have to bid each year for a meager \$20,000 for programmes when it costs \$90,000 to keep a prisoner in jail. That could be better utilised for whānau.
- Taking the whānau ora concept and taking it down to grassroots is another opportunity for them to address previous failure to achieve the results.
- How do you promote the efficacy of what you do? Whose reality are we talking about and whose reality are we coming from? Up to us to go back to our people and ask them about the reality they come from.
- Gangs can be the Police, church, the army. Who is interpreting the word gang? Who is interpreting service delivery, who is interpreting the outcomes of that service delivery? Speak the language of the people you provide the service to.



# CLOSING REMARKS

## PHIL DINHAM (MINISTRY OF SOCIAL DEVELOPMENT)

Phil observed that we do not have time to wait for academics and researchers to tell us what works. The children who will populate prisons tomorrow have already been born.

He noted that the problems being discussed are not unique to Māori and not unique to New Zealand. There are the people who 'have' and the people who 'don't have' the world over. The people who 'don't have' very often suffer disenfranchisement.

We have to speak a language that communicates to people who need the services, help and support them, because they have the potential to change. After we raise their aspirations, give them hope and give them choices, telling them that there is a better way – if we then take away resources and slam the door in their face, we have done a bad job. Even worse than leaving people in despair, is giving them false hope.

There is a message there about continuity and sustainable funding. Working at the grassroots level and walking side by side with each other on a journey.

Currently we are putting together advice on what works for people, young people with conduct problems, behavioral problems, and this is done from a western science basis, using international research into what works with conduct problems overseas. Most of these programmes have not been tested in a Māori context.

At the same time I am hearing that there are things that do work. However, these initiatives are not generally included in the evidence base. We are trying to get a level of realism into the advice given on how to better respond to problems. It is a very tangible and real step that we have information to take away today.

## **Ruahine (Roni) Albert, Te Whakaruruhau, Māori Women's Refuge, Hamilton**

Roni stated that she has been doing this work for over 24 years and carries the voice of the families she works for.

The consistency she observes is the Crown agencies' inconsistencies. This is a common thread today and that is not a put down. As an NGO they are often waiting for the funding from agencies and they carry on without funding. They continue to do the work because you can't stop.

You just have to cater to those families. From their experience it is an after-hours service. They don't have access to the families that need it in normal working hours.

I am interested in how government agencies can look at their own areas, how can you speed up some of these things for us to be more responsive to the things that we need on the frontline. For example, a place for the men to go when there are domestic disputes.

The work we do is working well, but often the after hours services for our families - there are just not enough of them. We deal with 450 plus people in one refuge in a month, with family violence. We run two refuges, that is 6000 families a year that come through the service, using the safe houses and coming through in the community.



We will work with any agency who will help us and do not have enough people to deal with the work.

Take the information that has come from here - as often we are struggling with the resourcing. We want to work alongside groups who look at the whānau. Evaluation shows it takes over two years to break the cycle of violence.

Get the policy analysts to come to us, to those of us who are working at this. There also needs to be a look at the interpretation of a need and a want when it comes to services, for example –WINZ are likely to assist you with a need, rather than to provide assistance for a want.

There is a need to come and see what work we do so both sides, the Crown agencies and the refuge can understand each other better.

### **Di Grenell, Director, Whānau Ora, Te Puni Kōkiri**

How can we make things work better for our whānau? We seem to spend an awful lot of our lives trying to make the community behave like Government. We take work that is messy and raw, fabulous work that is just developing and we try to make it do tidy things.

Then the people who are doing that messy, raw, edgy fabulous work turn around and want the Government to be like the community.

Then we almost break ourselves by trying to turn each part of the equation into something that it can never be, should never be. So there is a lot that we need to improve in the language, korero and the ways in which we talk and engage to understand the core work that we do.

Change is hard to make in Government. Communication is quite critical moving forward and we need to be conversing a lot more respectfully. I understand that the worlds don't really understand each other very well.

Instead of trying to change each other to be something else, we need to understand the world and the drivers operating for each one of us. We need to remind ourselves daily that the babies can't wait. We are never going to have an ideal situation where everyone understands each other and we have got it all tidy.

I think there are fundamental recognitions we need to have and one is that it is going to stay messy for a really long time. So we need to converse and form really good relationships and do the things we do best and allow people the space to do what they are good at.

Let's not try to turn bureaucrats into frontline people, and vice versa. We will wreck them and wreck what they can contribute.

### **Harry Tam, Policy Manager, Te Puni Kōkiri**

The common denominator in all stories today is whānau.

There are a couple of things we have to think about going forward.

For example, what is the actual problem?

What is the vision that we have?

For me, the vision I am particularly concerned about is how it will look in 2050. When you talk about 50 percent of the prison population being Māori for the last 25 years, while Māori are only 15 percent of the population – let's look ahead to the year 2050, what does that mean for Māori and New Zealand?



What sort of vision will that be in the future if we continue on this pathway? What are the contexts, the structural issues that give rise to this process?

The community I come from is something like this: they have been unemployed and are the second generation and probably third generation to be so. They are Māori and populate the lower end of the labour market. Through consecutive recessions the experience reinforces the message that jobs in this end of the market are not secure. When you lose your job enough times you say, "Well, just don't get one and stay on the benefit."

The benefit is consistent. However the low level of income means that people try to supplement their income. When things go wrong, you can't go to the Police. So what do you do? You get a softball bat. Mum tells you not to do it. You hit her and this happens in front of your kids.

In effect, parents in this situation mentor their kids, not to get a job but to exist through criminal means: don't get a job, do this.

I sit in this world of evidence, of research. But I question our assumption base because the researchers' assumption bases are informed by other research, secondary research at best - literature reviews. We don't do a lot of primary research but what assumption base informs our research?

There is a lack of people who come from these backgrounds who populate the policy sector. How do we build the understanding of reality on the ground? How do we get more policy and services that work for this community?

The long term solution is to carry on doing what you have been doing. Because by doing what you are doing, you create demand. And supply comes with demand. Te Puni Kōkiri's job is to help that supply come in.

If young Māori were not caught up in the criminal justice system and were getting the education they need, they would be succeeding.

However, then the biggest problem for Māori won't be urban drift, it will be international drift. We need to think about the consequence to Māori society of continued international drift. These are the sort of forward looking discussions we need to be having to develop the vision for the future.

# APPENDIX

# NON-GOVERNMENT AND GOVERNMENT ORGANISATIONS PRESENT AT THE WĀNANGA

1. Ministry of Justice
2. Ministry of Social Development, Child, Youth and Family
3. Department of Corrections - Reintegration and Rehabilitation Services, Māori Services Team.
4. The Treasury
5. Ministry of Women's Affairs
6. Ministry of Health, Māori Health Directorate, Harm Minimisation Team, Mental Health Policy Team, Māori Population Health.
7. Ministry of Education
8. New Zealand Police
9. Regional Public Health, Hutt Valley DHB.
10. Māori Women's Welfare League
11. The Henwood Trust
12. National Māori Wardens Programme
13. Newtown Union Health Service (Inner City Project)
14. Families Commission
15. Kia Whakakotahi – The Taita Project
16. Te Whakaruruhau Māori Women's Refuge
17. Te Whare Ruruhau o Meri
18. Consultancy Advocacy & Research Trust (CART)
19. Puawaitanga Takaro Māori
20. Taonga Educational Trust
21. The Maatangiia Trust
22. Orongomai Marae

# KIA WHAKAKOTAHI - THE TAITA PROJECT

Prison Fellowship  
New Zealand

## Kia Whakakotahi

### The Taita Project

CHANGING THE LANDSCAPE  
ANOTHER PERSPECTIVE ON CRIME AND JUSTICE

Prison Fellowship  
New Zealand

#### Intervention Logic

- Focus on whanau rather than individual students
- Use strengths based approach to provide an inclusive environment for 'hard to reach' whanau

CHANGING THE LANDSCAPE  
ANOTHER PERSPECTIVE ON CRIME AND JUSTICE

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#### Whanau Reintegration

- Focus on positive qualities such as the acquisition of skill.
- Emphasise the interaction of education with the strengthening of family life
- Successful whanau reintegration involves full inclusion in and of a wider moral community. The community and school is the primary agent for reintegration.

CHANGING THE LANDSCAPE  
ANOTHER PERSPECTIVE ON CRIME AND JUSTICE

Prison Fellowship  
New Zealand

#### Break Down Barriers of Stigmatisation and Shame

- Provide opportunity for appropriate praise and approval
- Promote mutual respect
- Terminate disapproval with forgiveness
- Include the offender/s as members of a community of care
- Reconcile whanau with figures of authority within the school and community
- 'De-label' gang and offender families
- Recognise and reflect positive changes in parental behaviour - honour positive change
- Involve gang and offender families in voluntary community service, and nurturing behaviour, – the "wounded healer" phenomenon

CHANGING THE LANDSCAPE  
ANOTHER PERSPECTIVE ON CRIME AND JUSTICE

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#### School Role by Ethnic Group 2005 - 2009

Ethnicity	2005	2006	2007	2008	2009
Asian	~2%	~2%	~2%	~2%	~2%
Maori	~28%	~35%	~35%	~35%	~35%
European	~52%	~45%	~40%	~40%	~35%
Pacific Island	~12%	~18%	~18%	~18%	~22%
Other	~2%	~2%	~2%	~2%	~2%

CHANGING THE LANDSCAPE  
ANOTHER PERSPECTIVE ON CRIME AND JUSTICE

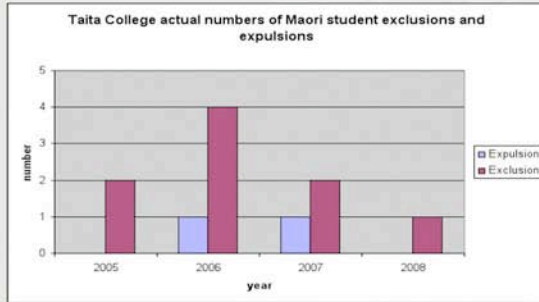
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#### Taita College actual numbers of Maori students stood-down 2005-2008

Year	Maori Stand-downs	Maori Boy Stand-downs	Maori Girls Stand-downs
2005	~8	~8	~2
2006	~35	~22	~15
2007	~38	~15	~15
2008	~25	~15	~8

CHANGING THE LANDSCAPE  
ANOTHER PERSPECTIVE ON CRIME AND JUSTICE





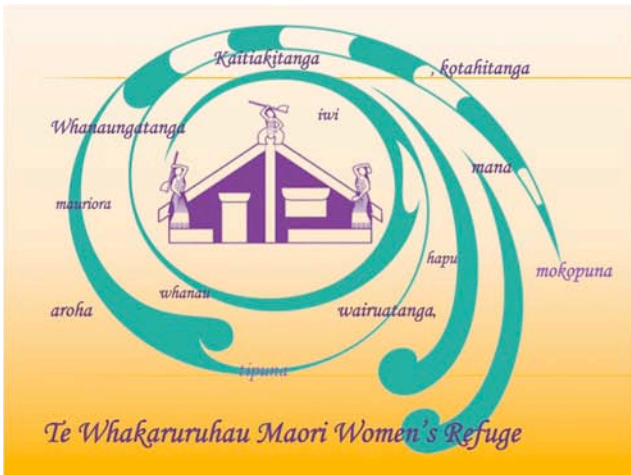
CHANGING THE LANDSCAPE  
ANOTHER PERSPECTIVE ON CRIME AND JUSTICE

## 2010 – Future Indicatives

- Increased Maori Parent Participation
  - 2007 - 8 to 15 parents at Maori parent meetings
  - 2010 – 103 at recent meeting
  - Active Board representation
- Increased Student Participation
  - Active Maori participation in te Reo Maori and kapahaka
  - Increase in Maori students staying at school
- Reduction in Maori stand downs, suspensions and expulsions

CHANGING THE LANDSCAPE  
ANOTHER PERSPECTIVE ON CRIME AND JUSTICE

# TE WHAKARURUHAU MAORI WOMEN'S REFUGE - WELLINGTON



Crisis Emergency Intervention Services	Post Crisis Transition	Wellbeing /Whanau Ora
<p>24hr Crisis-line - 111 Crisis Response Teams Crisis Support &amp; Advocacy</p> <p><b>Safety &amp; Risk Assessment</b> Identify Issues: Level of risk/safety to whanau</p> <p><b>Formal Intervention Plans</b> Short Term Plans Strategies/Tasks</p> <p><b>Programmes</b> Safe housing Support &amp; Advocacy High Risk (wrap around) Whanau Engagement</p>	<p><b>Whanau Assessment</b> Whanau Directed Strategies Personal, Social, Economical, Education, Health, Cultural.</p> <p><b>Formal Prevention Plans</b> Long term goals Strategies / Tasks Expected Outcomes</p> <p>Support and Advocacy Referrals</p> <p><b>Programmes</b> Wahine Ora Tamariki Ora Taane Ora Whanau Ora</p>	<p>Whanau Intervention Plans Long term goals Short term goals Strategies / Tasks Expected Outcomes</p> <p><b>Programmes</b> Referral Pathways On going support and advocacy</p> <p>Transitional Housing Restoration activities Mana whanau programmes Employment Networks</p>

- Advocates see and experience the extreme manifestations of colonisation and patriarchy in the form of physical, psychological, sexual, and emotional abuse, throughout their daily work lives.
- They work on multiple levels at all times with many individuals, whānau and groups .
- They aim to provide a range of programmes designed to achieve whānau-ora, these vary according to need.
- Te Whakaruruhau utilises a range of social change strategies and practices aimed at restoring the status of Māori women and children and their whanau, in the achievement of whānau-ora.

This is fundamental to the 'transition and wellbeing' of Māori whānau.

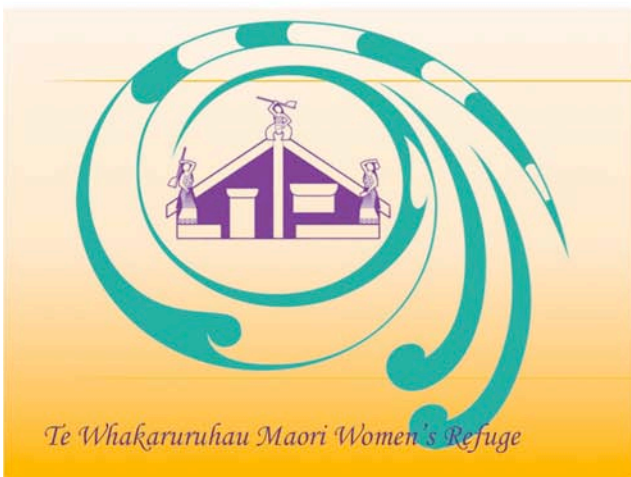
**Leadership and Vision**  
Whanau driven strategies.

**Capacity Building**

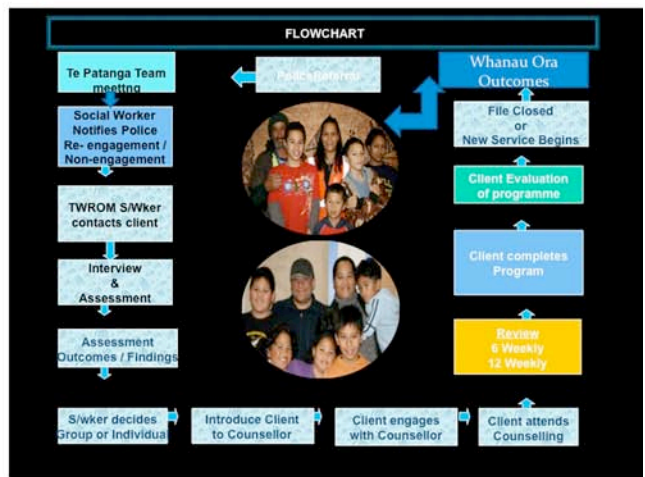
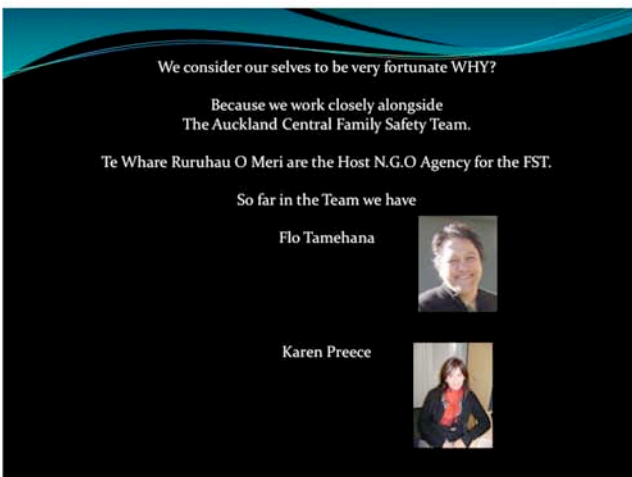
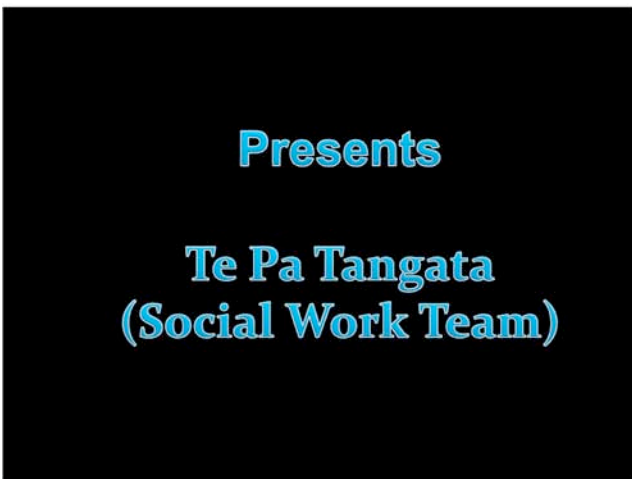
- Facilitate pathways to achieving whānau-ora through adequate and appropriate resourcing of whānau while in crisis, transition and wellbeing.

**Critical-Mass**  
•Building collective action to effect social change.

**Diversity of Programmes**  
•Development of practical solutions applied through a range of strategies relevant to meeting diverse and often complex needs.



TE WHARE RURUHAU O MERI







**Our Counsellor who works alongside Tamariki is Lupe Turner.**



**Lupe is a qualified Child Therapist with expertise in indigenous models of practice.**

**Weekly sessions are focussed on providing therapeutic activities that assist tamariki to address and manage challenging experiences.**



**While tamariki are engaged in regular sessions they are also invited to attend our Rangatahi J.A.M School Holiday Programme.**



**What is Rangatahi J.A.M?  
Rangatahi J.A.M is our 1 week therapeutic residential programme. Tamariki learn to utilise their new skills while in the 'safety-net' of their Counsellor and other supportive members on staff.**



**Some of the fun activities while at R.JAM.....**



T. Ball Practice

Hip hop workshop

Day out at the pools



Concert Night

Visit to Whangarei



Christmas 2008 at the Whare

## How we encourage parents to engage in whanau ora programmes

### We offer:-

- Support Counselling
- Parenting Programmes
- Relationship
- Stopping Violence Programme
- Whanau Reconciliation
- A.C.C Counselling

When men engage in either the group or individual programmes they will meet with Mawene Birch. His expertise is in helping men to re-dress their behaviour and work towards reducing and stopping the violence.



## Our Men's Stopping Violence Programme

We run a 12 Week Programme, with 1 Weekend Wananga.

## What do men learn while attending the program

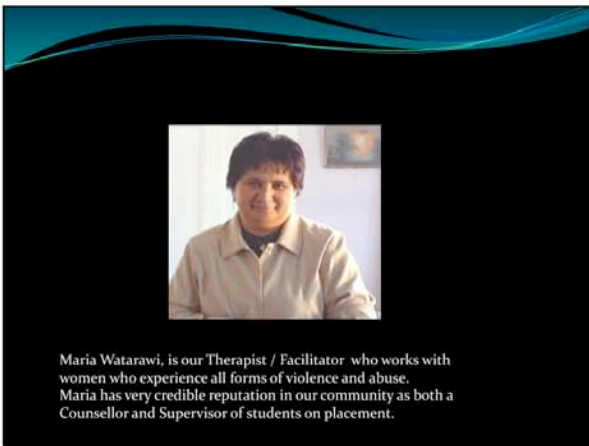
*Men learn about reducing the violence and work on breaking the cycle*





What happens while on Weekend Wananga

Small break-away groups give opportunity for the guys to share easily.



Maria Watarawi, is our Therapist / Facilitator who works with women who experience all forms of violence and abuse. Maria has very credible reputation in our community as both a Counsellor and Supervisor of students on placement.

**Work with Wahine**

**Wahine that engage in our programmes have a preference in our one to one Counselling Sessions.**

**It has been our experience that wahine attending programmes find it useful to build up there confidence before engaging in a wider whanau environment.**






Consultancy Advocacy & Research Trust  
**Designed & Delivered  
By and For  
Nga Mokai**  
The 'Hard to Reach' Tribe



**Shared Presentation**

Consultancy Advocacy & Research Trust  
Denis O'Reilly M Soc P  
Laurie O'Reilly LLB



Te Ara Tika o Te Whanau Trust  
Roy Dunne  
Edge Te Whaiti



**The 'Tribe of Nga Mokai'**


*"the underprivileged or tribeless young people who were having difficulties coping with the materialism and the competitiveness of urban culture".*

King M, (2003:460)




**The Tribeless Tribe**


May Christ Have mercy on us  
When we die  
The tribe of Nga Mokai  
Who can do nothing well  
May He keep us out of hell



James K Baxter




**Tareha Te Moananui**



**Maiden Speech: Tareha Te Moananui MHR**

Parliamentary Debates 4th Parliament 1868

"This is the only word that has occurred to me to say, that when it is good and when it is evil that lies before you continue to do that which is good. That which is evil is not so powerful as not to be overcome by good, and that which is good is the only thing that you need spend your powers upon....."





## The Darkside & The Full Blooded Islanders



## Darkside FBI Outcomes

- Cessation of tension
- Establishment of dialogue channels
- Engagement in pro-social activities
- Buy-in of local authorities
- Reduction of crime in City & suburbs



## South East Wellington

Rangatahi engaged positively

Negatives decreased

Positives increased



## CART'S Whanau Ora Programme

Whanau Future Narrative

He Taumata Toa – Growing Champions

The Achievement Gym



## South Auckland Hard to Reach Youth

Leaders with street credibility:

Utilise marae, draw on whakapapa

Engage Mediate Envision



## Evaluation for Transformation

- Belonging
- Independence
- Self esteem
- Generosity
- Reciprocity
- Exit





## Sth Auckland Outcomes

Reduction of tension

Engagement of Youth in pro-social activity

Cessation of street violence



## South Auckland

“We won’t deal with gangs” ideology is counter productive

The team persevered



## The Minister leads

“Walk beside me to bring peace and build achievement”

The leaders responded



## Nga Mokai Respond

Ongoing mediation

Driving down demand for methamphetamine by promoting recovery



Consultancy Advocacy & Research Trust

***Designed & Delivered***

***By and For***

***Nga Mokai***

***The ‘Hard to Reach’ Tribe***




## AWHI WHANAU



# MANA SOCIAL SERVICES TRUST

We provide a range of services and programmes to the Rotorua Community and surrounding areas




## AWHI WHANAU

### A Trust Initiative

Aims of Programme

- ▶ Keeping tamariki in the Education System
- ▶ Strengthening and maintaining tamariki/whanau/community relationships
- ▶ To break the cycle of antisocial behaviours aimed at reducing youth criminal activity


Compiled by Theresa Heywood (Director) 2



### WHAT IS AWHI WHANAU?

- ▶ A service tailored to the identified needs of tamariki and whanau
- ▶ Target Group is Maori but no one is excluded
- ▶ Age range, 9 - 13 years old inclusive of siblings
- ▶ Whanau Driven Process
- ▶ Kaupapa Maori Approach
- ▶ Delivered one on one, or within a group
- ▶ Tamariki are not worked with in isolation
- ▶ Support whanau to make better informed choices on how to better parent their tamariki


Compiled by Theresa Heywood (Director) 3



### ISSUES PRESENTED BY WHA INCLUDE

- ▶ Ignorance of tamariki/whanau rights
- ▶ Huge grief and loss issues (death, separation)
- ▶ Whanau violence
- ▶ Self harm tendencies
- ▶ Personal issues/self esteem
- ▶ Various forms of abuse
- ▶ Drug and alcohol issues
- ▶ Lack of parenting skills
- ▶ Theft
- ▶ Anger

Compiled by Theresa Heywood (Director) 4



### HOW DID WE WORK?


Kaupapa Maori approach was vital to the way in which we worked with tamariki/whanau.

We focussed on honesty, respect, integrity, autonomy, "kanohi ki te kanohi".

On the odd occasion we had to make difficult decisions about the safety of tamariki.

Our biggest challenge was to avoid stepping on the mana of any individual.

Compiled by Theresa Heywood (Director) 5



### ACHIEVEMENTS

- ▶ Reduction in number of tamariki being stood down, suspended and/or excluded
- ▶ Greater collaboration between whanau, community, schools, government agencies.
- ▶ Reduction in violence through teaching tamariki how to safely manage anger.
- ▶ Strengthening of whanau units.
- ▶ Empowering whanau – informing them of their rights.
- ▶ Less than 5% of tamariki have returned to the programme.
- ▶ Successful internal and external evaluations.

Compiled by Theresa Heywood (Director) 6







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