



Te Puni Kōkiri
REALISING MĀORI POTENTIAL

He Pūrongo Arotake 2: Te Whare Ruruhau o Meri
Evaluation Report 2: Te Whare Ruruhau o Meri



Me mahi tahi tātou

Let us work as one





Authored by Michael Roguski, PhD

21 July 2009

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 This publication is intended to provide information on the matters contained herein. It has been written, edited and published and made available to all persons and entities strictly on the basis that its authors, editors and publishers are fully excluded from any liability or responsibility by all or any of them in any way to any person or entity for anything done or omitted to be done by any person or entity in reliance, whether totally or partially, on the contents of this publication for any purposes whatsoever.

CONTENTS

INTRODUCTION	3
APPROACH	5
UNDERSTANDING TE WHARE RURU O MERI'S SUCCESS.....	6
SUCCESSES.....	10
CHALLENGES	12
FUTURE	13
CONCLUSION.....	14



INTRODUCTION

BACKGROUND

In 2006 the government launched its Effective Interventions (EI) policy package. The package was established to identify and support options for reducing offending and the prison population, thereby reducing the costs and impacts of crime on New Zealand society. An important component of the EI package was the need to enhance justice sector responsiveness to Māori. As such, Te Puni Kōkiri (TPK) and the Ministry of Justice developed Programme of Action for Māori (later known as the Justice Policy Project with the change of government) which comprised the following three elements:

- ongoing engagement with Māori communities;
- supporting learning from promising and innovative providers; and
- enhancing information gathering and analysis across the sector about effectiveness for Māori.

Te Puni Kōkiri invested in a small number of interventions (up to June 2008) that were designed, developed and delivered by Māori providers and test facilitators of success for Māori in the justice sector. This work has contributed to an initial platform for developing an empirical evidence base about 'what works' for Māori, while agencies develop options for sustainable funding streams.

At the direction of the Minister of Māori Affairs, several providers were selected as candidates whose programmes have potential to impact on Māori rates of offending, re-offending and imprisonment.

The six providers who delivered the practical initiatives were:

- Te Whakaruruhau Māori Women's Refuge (Hamilton), which supports women and children affected by domestic violence;
- Hoani Waititi Marae (West Auckland), who are delivering an initiative related to identifying the factors that strengthen whānau affected by the negative effects of Methamphetamine ('P') use and abuse;
- Mana Social Services Trust (Rotorua), which delivers a restorative justice programme for children and young people who are at 'high risk' of disengaging from the education system;
- Taonga Education Trust (Manurewa), which provides alternative education to teenage mothers in Clendon;
- Te Whare Ruruhau o Meri (Ōtāhuhu), who deliver a programme aimed at reducing re-offending among 20 of Auckland recidivist offenders and their whānau referred by Police; and
- Consultancy Advocacy and Research Trust (CART) (Wellington), who facilitate access to services for hard-to-reach whānau.

Each initiative was evaluated in mid-2008 with a specific focus on:

- short-term outcomes;
- process-related issues; and
- barriers and facilitators of success with a view to promote good practice for future development and improvement.

THE EVALUATION PROJECT

The objectives of this evaluation are to:

- gather quantitative information to augment the process evaluations undertaken after one year of operation;
- document in narrative form, at least two of the six intervention initiatives, providing at least two examples of successful transition from involvement in crime and the criminal justice sector into pro-social living and a life without offending, utilising networks gained through the first evaluations; and
- to go beyond documenting problems and gaps, towards providing examples of Māori succeeding as Māori

The key questions that this evaluation aimed to answer were:

- what has Te Puni Kōkiri learnt from Māori designed, developed and delivered initiatives within the social justice sector?
- what are the facilitators of success for Māori in the justice sector?



APPROACH

Initially, the study aimed to collect rich narrative data through face-to-face interviews. In this regard, at each site the following were intended:

- one interview with the manager of the provider organization; and
- two interviews with individuals who are identified as having a successful transition from involvement in crime and the criminal justice sector into pro-social living and a life without offending.

This approach was slightly amended for Te Whare Ruruhau o Meri and resulted in:

- two interviews with Te Whare Ruruhau o Meri staff (the Director and a programme facilitator); and
- a joint interview with a husband and wife about how the programme impacted on them and their whānau.

Outcome data was gathered through Police administrative data sources.

UNDERSTANDING TE WHARE RURUHAU O MERI'S SUCCESS

The success of Te Whare Ruruhou o Meri's Effective Intervention (EI) programme can be traced to the programme's focus of interweaving core Māori values of whanaungatanga, manaakitanga, tikanga, wairua and aroha through three separate therapeutic whānau streams - male offenders, female victims and children. The separation of three whānau streams:

- acknowledges that interventions need to occur with the whānau system as a whole, that it is erroneous to focus solely on the offender, as the offender is but one component of a whānau system and it is that system that is in need of healing;
- provide an opportunity for developing a peer-relevant vocabulary and shared terms of reference that provide the basis for future whānau interactions;
- provide opportunities for each whānau stream to independently explore Ko Wai Au; and
- provide an opportunity for healing to occur in safe peer-based group environments prior to any whole-whānau therapeutic interventions. Notably peer-based healing results in a:
 - *confidence for whole-whānau therapeutic interactions to occur;*
 - *sense of safety as domestic violence has been eradicated from the whānau and new and better coping strategies have been adopted by offenders; and*
 - *multilayered discussions focusing on the nature of violence and how violence impacts on families.*

MALE OFFENDERS

The male offender stream took place over a 12 week period, two hours per week, and culminated in a weekend wānanga which provided participants with the opportunity to be totally immersed in a noho marae process. The weekend intensive process acted to galvanise the various lessons from preceding weeks. The programme followed a philosophy of providing opportunities for the offender's empowered self development through:

- whanaungatanga;
- psycho-education;
- self-reflection;
- developing a contextualised understanding of historical antecedents to their violence;
- developing and adopting alternative coping strategies; and
- ways of breaking the abuse cycle.

FEMALE VICTIMS

The women's programme followed a similar format to the men's but differed in that it was solely voluntary and the 12 week programme did not culminate in a weekend wānanga.



CHILD VICTIMS

The third whānau stream focused on children. While child-focused one-on-one and sibling-based counselling were available, much of the child stream culminated in a school holiday programme which was scheduled at the end of the 12-week offender programme.

Programme and staff participants related that the holiday intervention was a “hugely” important component of the overall programme as opportunities to observe their children’s behaviour gave parents, and especially offenders, an opportunity to see how shifts in the offender attitudes and behaviour had extended to positive changes in their children’s confidence levels and ways of interacting in group settings.

The school holiday programme provided opportunities to:

- develop self-confidence and self-esteem amongst children with a shared experience of abuse;
- provide an opportunity for parents to observe positive changes in their children’s behaviour; and
- monitor the degree to which shifts in parent attitudes and behaviour were reflected in positive changes in the children.

If the kids are in their shells and being quiet and everything else, well nothing has changed at their place. They might have to go for more steps for the parents, to go to their parents and try and break that shell. Because yeah, I know that is part of why they have these camps and all that, it’s not just to help the kids it’s to help the counsellors here to see if the kids are progressing from their own homes. Male programme participant

Critical success factors

The following critical success factors have been identified:

- engaging resistant populations;
- the programme environment;
- prioritising the male offender stream; and
- techniques of self reflection and dialogue.

Engaging resistant populations

The programme’s ability to engage with resistant populations (ie offenders who had been court ordered to attend the programme) was achieved through a mix of:

- a strong community presence which had garnered significant respect over the years;
- repeated attempts to contact potential participants (via letters and home visits); and
- using high profile community members to engage people in the programme. For instance, James Lueluai is a counsellor at Te Whare Ruruahau o Meri. His standing as a league player has been capitalised on as a means of initiating dialogue with potential participants.

So James goes to the door and knocks. They say, “Who’s there?” “It’s James Lueluai” “James Lueluai – are you the league player. Mum, mum clean up the house, it’s James Luluwai. Programme Director

The programme environment

Participants traced shifts in cognition and behaviour to the programme environment that managed to break through offenders' resistance to attending the programme and encouraging active participant engagement. The importance of the environment has been highlighted as a particularly important critical success factor as many offenders initially presented as being resistant:

- to programme engagement because they had Court ordered to attend the programme; and
- to being labelled as violent criminals.

The first identified environmental mechanism was the programme's dedication to empowering offenders through their therapeutic journey. This approach was strongly adhered to as it is strongly believed that offenders were generally resistant to programmatic intervention as a result of being labelled abusers and criminals. While the programme did not detract from the offender's crime, the facilitators worked within a model of viewing the offender in their totality as concentrating solely on abuse only acts to distance the participant and prevent therapeutic benefits.

They treat you like a person first, it wasn't like. . . you're an abuser! They didn't care about why you were here. Well they did but they didn't you know that wasn't the whole thing, you know it was like there is a reason why you did this, you know, we won't worry about what has happened, we'll go back and try to find out why, how it all started. And it could end up being something totally different to why they are angry. Male programme participant

A second mechanism that has contributed to a positive environment is mixing the offender programme with court-ordered and self referrals. While the programme was originally geared towards the top 20 domestic violent offenders it proved difficult reaching the required cap of 20. Many of the offenders had relocated and/or were highly transient. As a consequence, programme eligibility was extended to include self-referrals and high risk referrals from local non-government agencies (eg the Men's Refuge in Mangere). A consequence of bringing together court, self and high-risk attendees together is that non-court ordered participants acted in a role modelling capacity – showing court-ordered attendees that it is okay to:

- want to attend the programme;
- admit that are abusers; and
- want to improve oneself.

Prioritising the male offender stream

Of the three streams, the male offender stream was prioritised because:

- male offender attendance was generally court directed; and
- once male offenders developed a sense of trust in the programme, the male offender often permitted their partners to attend the female programme.

When the guys get it. . . the door opens for opportunities for women and the children are wide open. They are then allowed to get help. Programme Director



Techniques of self-reflection and dialogue

Te Whare Ruruhau o Meri has developed Te Kawa o Marae as its model of practice. The model is based on marae and is used to explore and reflect the principles, beliefs and values of the marae with specific attention to the structure of the wharenuī as a metaphor for familial relationships, tikanga and Te Ao Au. The model is multifaceted; at times the wharenuī is used to illustrate Te Whare Tapa Wha (te taha hinengaro, te taha wairua, te taha tinana, te taha whānau) and at other times aspect of the wharenuī are used to story specific issues that the individual may face. For instance:

We take the roof off and talk about the rafter patterns. Where are they in the whānau. Are they the oldest? The middle child? The youngest? Because everyone has a different story – depending on where you are born – we get them to talk about their story. Where they fit in their family. On other occasions we talk about the pou. You see participants relate specific issues in a session to each of the pou. So you will get someone who points to a specific pou and say that they want to talk about something back there. Male Offenders' Group Facilitator

Radiating out of Te Kawa o Marae are a number of techniques that contribute to engaging participants in individual and/or group reflection and dialogue and as a means of tracing the extent to which the individual has journeyed on the therapeutic path. One important tool is Te Tokotoko. A tokotoko is walking stick imbued with meanings of status, a tool of oration and positions the individual within the marae. Therapeutically the tokoko is used as a metaphor for the offender's transformation: providing evidence of their therapeutic journey. At the end of each week, the men are asked to carve a spiral into what was originally a simple piece of wood. The significance and/or meaning of each spiral is personal to each individual but it is the act of carving, the time taken, that provides an opportunity to reflect on the various lessons and challenges raised by the programme that week. In addition the men are invited to carve symbols and meanings that reflect their therapeutic journey, their family members and their past, present and future. In carving the individual is able to position their negative behaviours and crimes within a specific historical and whānau context; taking responsibility for their actions. Other spirals denote change and others denote future endeavours. Each of which is contextualised in reference to their whānau.

Other techniques that contribute to an engaging environment include opportunities:

- for the individual and/or group to make achievements that boost confidence and create a sense of individual and group pride. For example, first is the sense of pride that men report in carving their tokotoko. Next are the men's creation of waiata – where the men are ask to work together in small groups to write waiata based on words arising from various brainstorming exercises;
- opportunities to reconnect participants with things Māori; and
- an appropriate balance challenging inappropriate cognition and behaviours while simultaneously empowering the individual and group.

SUCCESSSES

This section first provides participant accounts of their perceptions of the programme's successes and impacts. This is followed by a quantitative account of the programme's impact on violent offending.

QUALITATIVE OUTCOMES

Participants related the following as the most significant perceived impacts of the programme:

- no more violent offending;
- learning prosocial ways of communicating; and
- positive impacts on family.

No more violent offending

Participants reported that the primary impact of the programme had been an end to their violence and "rage".

Interviewer: How are things going for you now?

Offender: It doesn't happen anymore [rage and violence]. It's all gone. I've got no anger, no hate, no nothing. I haven't hit the missus for ages [since coming to the programme].

Partner: He's just done a total turn around.

While a major success, the impact of stopping violence was traced to breaking intergenerational cycles of family violence.

Breaking the cycle. I didn't want the same thing to happen to my girls. . . you know what was happening to me. It's all about breaking the cycle. As parents, you have got to want to make a change. You know there's no point to violence. We wanted to, we were wanting to make the change to better not just ourselves but our whole family you know. Male programme participant

Learning prosocial ways of communicating

The cessation of violent offending was predicated upon participants' successfully acquiring non-violent/abusive means of communication.

I've learnt to use tools like calling a whānau meeting. We sit down and we talk about it and find a solution together. Have a little karakia and then I lay it out. I say right your mother's angry about something and why is she angry and then it starts. You know you talk about the issues, you know. You don't yell, yell, yell you know. It's all about sitting down and talking about what's actually you know what's the problem, ok, here's the issue, what you know what are our steps that we are going to do to rectify it. So that we sit down and do that with the kids you know, when something's happening. And if one of us gets really, really angry, but nine times out of ten it's usually me. Male programme participant



Positive impacts on the family

Parents proudly reported positive shifts in their children's behaviour. Most notably, parents related witnessing drastic increases in their children's:

- confidence levels;
- willingness to communicate; and
- frequency of showing happiness (eg increased periods of laughing).

Yeah, it's over time and it's not just us that are noticing. You've got different people noticing things about the kids. Like Ben's got a bit more confidence, you know he's more coming out, they're [the other children] coming out of their shells you know. They are just encouraged here you know that it's alright just to you know it's alright to korero. . . don't be afraid to speak your mind. Male programme participant

The importance of these positive changes is noteworthy within an abuse context where children often retreat socially or act out disruptively. Therefore positive shifts in children's behaviour were interpreted as a demonstration of the extent to which:

- the offender's progress in moving away from violence and other antisocial behaviours;
- positive changes in offender attitudes and behaviour had impacted on the whānau; and
- the impact of the Te Whare Ruruhou o Meri programmes.

QUANTIFIABLE OUTCOMES

The New Zealand Police provided outcome data for programme participants who were court ordered to participate in the programme between August and November 2008.

The table below presents outcome data for the seven month period between the beginning of December 2008 and the end of June 2009. More than half (n = 21) of the participants did not have any reported convictions, and of the 20 participants who had received a conviction, the majority (n = 15) of the convictions did not have any connection to domestic violence. The Police and programme participants laud the success of the programme as only five of the 41 participants have reoffended (domestic violence).

Table: Outcome Data

Outcomes	Number (n = 41)
No offences (convictions) reported	21
Domestic violence-related conviction	5
Non-domestic violence-related conviction	12
Number currently incarcerated (not for a domestic violence-related offence)	3
TOTAL	41

Note:

1. Data reflects recorded convictions only
2. In total 60 male offenders participated in the programme between the beginning of August and the end of November 2008. Only 41 of these 60 participants are reported on here as 19 had moved out of the South Auckland area and the Police were unable to provide outcome-related data on them.

CHALLENGES

Ongoing resourcing was the only challenge to the programme raised. Resourcing was discussed in terms of:

- financing programme delivery; and
- ongoing programme improvement.

FINANCING PROGRAMME DELIVERY

With the loss of funding, the Top 20 programme was forced to end. As a consequence an unmet need remains in the community for family violence offenders and their families to be directed into an effective antiviolence programme.

ONGOING PROGRAMME IMPROVEMENT

Historically, Te Whare Ruruhou o Meri has placed the bulk of its resources into programme service provision and not into developing and/or maintaining administrative aspects of the business. This has not been helped with the fact that funding streams do not generally provide for administration.

We're busy being service providers; hands on with Māori. We don't have anyone looking after our internal structures. . . . We're not funded for administrative roles. Programme Director



FUTURE

The following have been suggested:

- Top 20 offender programme funding. Programme costs have been calculated at \$150,000 per annum. This would provide for four kaimahi and four 12 week semesters (20 top 20 offenders and their whānau per semester) per year;
- assistance with administration-related aspects of the service. Namely, Te Whare Ruruhau o Meri would benefit from assistance with –
 - *human resource functions;*
 - *updating policy and procedures; and*
 - *implementing updated policy and procedures*
- A mechanism to enable approved Māori criminal justice service providers to share lessons (successes, risks and mitigation strategies). Participants strongly suggested that Māori service providers would benefit from an opportunity to hui kanohi ki te kanohi.

CONCLUSION

In 2007, under the Programme of Action for Māori, Te Puni Kōkiri invested in a small number of interventions designed, developed and delivered by Māori.

The contract with Te Whare Ruruhau o Meri had the following objectives:

SHORT-TERM –

- a reduction in family violence through offenders utilising skills learnt from the recidivist offender programme;

MEDIUM-TERM –

- tamariki of the offenders have the opportunity to develop new skills through participation in the therapeutic school holiday programme;
- through participating in the programme, participants will learn new skills that will enhance their capability to communicate more effectively with their whānau;

MACRO-LEVEL OBJECTIVES –

- through developing and enhancing offenders coping skills, offenders will make positive changes to their behaviour. This will be measured through the number of participants that continue to participate in the programme, the positive effects of behaviour changes on their quality of life and the utilisation of skills learnt from engagement in the programme; and
- participants learn new ways of communicating effectively with whānau. This will be measured through a reduced number of DV incidences in the whānau, whānau feel empowered through learning and making positive changes to their lives, number of whānau actively participating in sessions.

The project has successfully met each of the above objectives.

A number of facilitators of success have been identified that go some way in explaining the programme's success:

- separating whānau into three streams acknowledges that interventions need to occur within the whānau system as a whole. This approach is premised on a belief that offender is but one component of a whānau system and it is the whole system that is in need of healing. As such, working within a three stream model provides opportunities for healing to occur in safe peer-based group environments prior to any whole-whānau therapeutic interventions;
- successfully engaging resistant populations in the programme through a mix of a strong community presence, repeated attempts to contact potential participants (letters and home visits) and using high profile community members to engage people in the programme;
- providing a supportive programme environment that managed to break through offenders' resistance to attending the programme and encouraged active participant engagement;



- prioritising the male offender stream provides an opportunity for male offenders to develop a sense of trust in the programme which in turn led to the offender encouraging their partners and child to attend the programme; and
- appropriately using techniques of self-reflection and mechanisms to encourage dialogue maintains interest in the programme and inadvertently resulted in participants whole-hearted engagement in the programme.

Taken to a higher level, these factors reflect core values of whanaungatanga, whānau, manaakitanga, tikanga and aroha that underpin the programme's development and operation. For instance, whānau is a central value to the programme as the programme is geared towards attaining healthy and functional whanau units. The programme reflects whanaungatanga in connecting/reconnecting participants to things Māori (for instance the use of Te Kawa o Marae) and instilling a sense of shared connection and understanding across peoples. Manaakitanga is reflected in the environment created by Te Whare Ruruhau o Meri whereby participants reported having a strong sense of being welcome (commonly referring to the whare as being like a family). Tikanga and aroha are closely entwined within a strengths-based approach that instils a sense of responsibility while working to change destructive behaviours.





Te Puni Kōkiri, Te Puni Kōkiri House
143 Lambton Quay, PO Box 3943, Wellington, New Zealand
PHN *Waea* 04 819 6000 FAX *Waea Whakaahua* 04 819 6299

www.tpk.govt.nz