THE EFFECTIVENESS OF THE ŌRONGOMAI MARAE COMMUNITY REINTEGRATION PROGRAMME LED BY EX-PRISONERS IN AOTEAROA/NEW ZEALAND

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A thesis submitted in partial fulfilment of the requirements for the Degree of Master of Social Practise
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DECLARATION

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This Thesis entitled:

THE EFFECTIVENESS OF THE ŌRONGOMAI MARAE COMMUNITY REINTEGRATION PROGRAMME LED BY EX-PRISONERS IN AOTEAROA/NEW ZEALAND

Is submitted in partial fulfilment for the requirements for the Unitec degree of:

Master of Social Practise

Candidate’s declaration

I confirm that:

- This Thesis Project represents my own work;
- The contribution of supervisors and others to this work was consistent with the Unitec Regulations and Policies.
- Research for this work has been conducted in accordance with the Unitec Research Ethics Committee Policy and Procedures, and has fulfilled any requirements set for this project by the Unitec Research Ethics Committee.

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ABSTRACT

The aims and questions within the project are to assess the effectiveness of the Ōrongomai Marae community reintegration programme led by ex-prisoners in Aotearoa New Zealand.

The researcher has worked with prisoners in education, mentoring and social work roles over a number of years. This included the beginnings of reintegration, utilising teams from Department of Corrections and communities in the early 2000s. The reintegration programme currently at Ōrongomai Marae was written by the researcher in 2003, piloted for Ministry of Social Development in 2004 and has been consistently funded from that time.

The area of re-integration within Aotearoa, New Zealand is under-researched with most programmes being modelled on British or American models, neither of which have an indigenous commitment to the reintegration. The value and benefit we hope to assess is that culture must be taken into account particularly indigenous identity and that key workers are those who have completed a reintegration journey themselves.

The researcher is currently a full time Social Work Kaiako employed by Te Wananga o Aotearoa upon the Certificate of Social Services and Bachelor of Social Work Degree, both of which are Bi-Culturalism in Practise and is a qualified Social Worker registered to the Social Work Registration Board (S.W.R.B.).
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KARAKIA

Tukua te wairua kia rere ki ngā taumata
Hai ārahi i ā tātou mahi
Me tā tātou whai i ngā tikanga a rātou mā
Kia mau kia ita
Kia kore ai e ngaro
Kia pupuri
Kia whakamāua
Kia tina! TINA! Hui e! TĀIKI E!³

Allow one's spirit to exercise its potential
To guide us in our work as well as in our pursuit of our ancestral traditions
Take hold and preserve it
Ensure it is never lost
Hold fast.
Secure it.
Draw together! Affirm!

³ A traditional karakia often used to begin the endeavours of the day, to bind together the qualities of each person within the roopu.
Greetings

I descend from the tribe of Te Rarawa from the small settlement of Ahipara below the mountain Whangatauatia and beside the beautiful 90 Mile Beach. My grandparents lived there and my grandmother was a healer at Roma Marae. My mother was Ani Meri Te Hira. I was born in Wellington and adopted to Sonny (Charlie) Hapi of Ngati Ruanui and his wife Rangi Pou of Nga Puhi. My name is Joy Bullen married to Jim. Mother to three sons and Aunty to my large whangai family as well and Grandmother to nine of the greatest kids on the planet!

\[2\] It is a tradition within Te Ao Māori to identify your ancestral lines to your audience.
MIHI

Nau mai, haere mai

Welcome, thrice welcome, to this indigenous enquiry into the effectiveness of a peer led marae based reintegration programme in Aotearoa, New Zealand.

Throughout the thesis the reader will encounter a number of traditional whakatauki/whakatauāki (proverbs) that introduce and provide the philosophical grounding of the chapter.

The usage of both Rangahau and Research methodologies is a conscious application of who I am, embracing the whakapapa of my Hokianga born mother, my matua whangai from Taranaki and Nga Puhi and my unknown father, a seaman from England.
ACKNOWLEDGEMENTS

To my husband Jim; for the many cups of tea, patience when being snapped at, support to disappear into my ‘cave’ at weird hours, becoming the telephone police to allow me to continue writing, cab driver for the trips to Auckland and overall unlimited patience thank you. To my sons Mana, Mark and Danny, your atahua wāhine and tamariki, your unstinting support and belief have enabled me to achieve and provided the ‘kaha’ often needed to continue. For Atlas and Tiaki the ‘Aucks’ mokopuna this study has enabled you and I to have a linkage as Nanni and mokopuna that is very special given we live so many miles apart and I will treasure this forever. To all of my mokopuna the belief you had in my ability to do this was a key reason to persevere, I love you all so very much, thank you.

As the first of my siblings, to undertake study at this level, there has been much support from the whānau, as they have watched the journey unfold. Never did they think I would not complete and their awhi was consistent as they walked beside me for the last three years.

The decision to undertake a Master’s was not that of an individual but an organisation, namely Te Wānanga o Aotearoa as they ensured all Kaiako were qualified to a Masterate level. The choice of Unitec was mine and occasioned from a number of papers I had read with great interest by two academic men, one being David Haigh and the other Gavin Rennie. To have both of these men delivering papers in the first year of my study at Unitec told me that indeed the planets were aligned and I was in the right place. Thank you so much for the learning imparted. The added bonus of being at Unitec has been the diverse cultures present and the learning each of us has gained of one another, for me very precious indeed. Thank you Unitec for your inclusive environment.

To be fortunate enough to have two academic supervisors such as David Haigh and Dr Helene Connor that have made room for me on my flying visits to Tāmaki Makaurau (Auckland) and offer their huge support as I have bumbled my way along is so appreciated. My primary Supervisor has been Dr. Helene Connor now teaching at Auckland University and her wise counsel and assistance made a huge difference to
my ‘do-a-bility’ barometer. The uncanny wisdom that you offered especially as I floundered in unchartered waters is immeasurable and I thank you for the support but also for allowing me the opportunity to read both your Master’s and P.H.D., the learning in both is immense. To David Haigh, ever patient as I rambled inanely at times or just confessed to feeling inept, your guidance and wisdom have been so appreciated, and for me coming to see you has been a time of respite from the frenetic hammering in my brain over the work to be done, thank you.

To my friend and colleague Maraea Ropata who became the ‘you can do this’ mentor even when I was ready to call it all off, who not only ‘drove’ me to continue but went to management and claimed my Year Three Bachelor of Social Work tauira for their final three papers to give me space to complete my studies. Thank you Maraea, I am indebted to you in so many ways.

To my colleagues within Te Wānanga o Aotearoa thank you for your support and interest in the progress of this journey, it is so appreciated especially as many of us become more aware of the need for ongoing Rangahau.

To the whānau and staff of Ōrongomai Marae and Te Hikoitanga, this writing is a journey that we have all been part of over the years, your knowledge has been appreciated and received with humbleness, as has the aroha extended from the whānau we have worked with in allowing us to record their experiences of the Te Hikoitanga programme. Each person approached has provided the utmost support for this writing giving of themselves, and I thank you all so much.

To Whaea Raiha Ellis and Aunty Hine Poa, your adherence to Tikanga, your wise counsel, the many conversations of the prison and the whānau you have worked with have shaped the writing in many ways but above all else your open heartedness toward our whānaunga as they navigate reintegration has been paramount. The presence of kuia throughout this journey include my memories of travelling with Aunty Vera Morgan (1917-2017) as she visited her ‘girls’ back in the early 1970s, giving them the benefit of her sage advice and practicality after release from prison. This serves to remind me of why this subject is so close to my heart, moe mai e kui! Finally to Aroha Tanirau the mother of three of our fine mokopuna, without your rescue of
me when technology and I were not good at having a constructive relationship, I would have drowned! The late night as you put order into the disorder and built ‘idiot’ keys to enable me to complete, and always being there when I panic has been so gratefully received, love you always.
Ma wai ra e taurima  
Who will assume responsibility

Te marae i waho nei,  
for the challenges that face us

Ma te tika,  
Let it be truth

Ma te pono  
Let it be honesty

Me te aroha e.  
Let it be valued relationships

na Henare Te Owai.(1940)  

---

3 This whakataukī is one of the most used in Aotearoa, New Zealand. The writer Henare Te Owai of Te Aowera hapu, Ngati Porou was in the far north when he received news of the grave illness of a close friend, Rev. Pine Tamahori. Knowing he could not return for the tangi, he is said to have sat and penned this whakataukī to his friend. This is one of the several verses written. (whānau communication 2018).
CHAPTER ONE

Introduction

1.1 Contextualising the Thesis

The thesis is written differently to many as it weaves a journey that straddles two worlds with different cultures, ethnicities, societal spaces and values.

Having said thus it is timely to state that it will include a mixture of styles encompassing self-reflection, narrative prose and of course academic text.

Each Chapter will have an introduction and a summary at conclusion of the chapter that will draw together key facts and themes that emerge.

Background of the kaupapa

In the early 2000s, Literacy Training Ltd and Carich NZ contracted me to deliver Unit Standards in prisons. This then extended to literacy education for offenders in the Wellington region. I was also a member of the Māori advisory group for the Māori Focus Unit (Te Whare Whakaahuru) at Rimutaka Prison as well as doing voluntary social work in the community. My community was fast becoming both the residential space for whānau wanting to be near their partner in prison as well as the home for many of the ever-increasing numbers of prison staff, later joined by the released inmate settling in this community. The juxtaposition of the differing groups within a community was difficult for both not least of all due to a Department of Corrections stance of not encouraging association of Officers with ex inmates. Often then and still now it is probable that due to the complexity of Māori whakapapa (genealogical links) we Māori may each have whānau (family) within a prison in Aotearoa, New Zealand at some time in our life. How one is supposed to ignore their whakapapa links defies common sense yet the rule still exists today. Within Upper Hutt, a city of approximately 40,000 (2009 census) people, with 15% of the population identifying as Māori, the sports clubs, schools and of course supermarkets are commonly shared and there is always going to be ongoing relationships in the community with released prisoners and their whānau.
Despite their good intentions and development of strategies toward meeting Te Tiriti o Waitangi obligations including: He Whaakinga(1999); Te Oranga o Te Iwi (Treaty of Waitangi Strategic Plan 2001-2004); and Kotahi ano te kaupapa; ko te oranga o te iwi (Māori Strategic Plan 2003-2008) among others, the Department of Corrections has consistently given primacy to a western construct of their perceived view of Māoridom. This construct permeates policy and practise within the institutions and has the ability to, at times put both inmate and Corrections officers at risk.

As I travelled within Rimutaka Prison, Wellington Prison and Arohata Women’s Prison on a daily basis as a teacher I became aware that many of those who had been released were reappearing on a regular basis and then quickly came back to class. Often they had a longer sentence and disturbingly for me, a fatalistic acceptance that this would be their ‘normal’. Ensuing conversations continually referred to the belief that ‘our Māori men all go to prison’, commonly driven by media reporting of only negative stories about Māori.

Having grown up in a whānau of kids that were not with their own parents and all of us never ‘properly belonging to any whānau’ there was a recognition of this reaction of fatalistic acceptance as we ourselves had learned never to build hope as it was invariably dashed later. My ‘brothers’ had all entered the prison system at a young age with one having completed 21 years for quite minor crimes by the age of 40 encompassing boys’ homes, borstal and prison. The misery that this brother endured in the ‘care of the state’ was nothing short of shameful. Being of small stature he became a target for bullying and inevitably other more serious crimes against his person. He was raped in a boy’s home before the age of 12, regularly beaten by staff in the good ‘christian homes’ he was sent to and also ran away from, his life pattern became a fight to survive and alcohol his solace. Talking to my ‘brothers’ I heard that what was missing was support, belief and of course hope.

The decision to write a programme, with my whānau as sounding boards was the beginning of a plan. This would contain our resilience concepts, and in our view, provide support to plan for release, to walk beside those released as they learned to manoeuvre
the ‘new’ environment, to work at rebuilding identity and bridging whānau differences and most of all to give belief in oneself until their own resilience ‘kicked in’.

Funding for this programme could not be from the Department of Corrections, as the plan was to have those who had successfully navigated this terrain themselves as key workers, which automatically disqualified us from any funding. Fortunately the support of other government agencies familiar with my community work came forward and the programme continues to be funded some thirteen years later.

So, for me the timing is right to look at the effectiveness of this programme hence the choice for my thesis.

1.2 The Thesis question

Is the Ōrongomai Marae Community Reintegration Programme Led By Ex-Prisoners In Aotearoa/New Zealand effective?

The measure of effectiveness for this study shall be taken from the perception of the service user and their whānau using a paradigm of kaupapa Māori research (Smith 1990). This paradigm recognises the importance of cultural positioning as a pre-requisite to all other factors and as such supports the theories of other leading Māori researchers (Durie(2001), Pohatu(2004), Jackson(1988), Smith(1995,1999)).

\[ \textit{Naku te rourou nau te rourou ka ora ai te iwi} \]

With your basket and my basket, the people will live\(^4\)

The narrative below consists of fragments of many conversations over the last 15 years with released prisoners speaking of their initial fears of being part of the Te Hikoitanga

\[ ^4 \text{This proverb or traditional whakatauki is a well-known saying used inform that the outcome will be made by many hands each having added to the quality. Author and date unknown} \]
programme. They have been fashioned into a pakiwaitara (story) to illustrate the beginning of a journey into the unknown.

Steps to Freedom

*He stands on the roadside facing the waharoa (gateway) his bag at his feet. Shifting from foot to foot he lights another cigarette arguing within himself on whether or not to enter through to this place he has never been before.*

*He recalls the korero (words) of the koroua (male elder) in prison when he described the precincts of the marae – until today they were just words.*

*Tentatively he offers a karakia (prayer) to ngā atua (the primeval ancestors) and steps gingerly through the waharoa onto the domain of Tumutauenga (god of war).*

*His fists clench as he recalls the many hurts both inflicted upon him and more recently in his 32 years those hurts inflicted by him. He reflects briefly on what could have, should have, might have been, as he traverses this space between waharoa and wharenui (meeting house, big house, and ancestral house).*

*What was he thinking coming here, this couldn’t help him, said his mind, whilst another quiet voice murmured to him Haere mai e moko, Haere mai me tou tupuna, Haere mai, Haere mai, Haere mai ra. (Welcome to you the grandchild of your forebears, welcome thrice welcome)*

*Somewhere deep within he felt something welling up and fought to stop it erupting but despite himself the disembodied wailing began and with shock he realised that this was him and his knees began to buckle as he felt his hard-earned persona begin to crack and a fear he had never felt began to penetrate his brain.*

*This was not the adrenalin fuelled rush of anticipation and fear that he was familiar with in his daily world of violence and threats, not the knowing of being the ‘man’ to keep his enemies cowed before him, this was strange to him and not at all comfortable.*

*Tears began to course their way down his cheeks, and he worried that someone might see them as he hastily tried to brush them away. Not understanding what was happening*
to him – he the man no one dared cross, the fix-it man for others, the man women loved and then learned to fear, and here he was a bloody tangiweto (crybaby) as the memories continued to flood his brain. He cast a quick glance around to ensure he was not being watched, hurriedly paused to acknowledge the tupuna (elders of the past) and to catch his breath then mounted the mahau (front porch).

The door of the wharenui lay open the sun penetrating the darkness and small dust motes glinting as having discarded his shoes he entered into the house.

Immediately the words of the koroua at the prison came to mind, this is the house of Rongomatāne (god of peace) and he felt that peacefulness as he gazed at this the whare (house) carved by prisoners and community and belonging to all.

Again, the words of the elder permeated his brain as he had talked of the house, symbolising the sacred role of women as whare tangata (the bearer of man). Above him her ribs upon the ceiling, below the contact with Papatuanuku (primordial mother earth) and here he was personifying the ‘child within’, again the tears fell as he recognised that here he was cocooned, within this ‘safe space’. Around him the whakairo (carvings) in all their beauty displayed the characteristics of each of the Hapū (sub-tribe) and Iwi (tribe) they represented, here the pointed head of Taranaki maunga (mountain) and over there the ornate tongues of Te Arawa whilst at the rear he could see the huge paua eyes of Hauraki looking back at him.

His three years learning the art of whakairo within prison helped him identify many of the carvings and he recalled that for his people, the wharenui was the library, containing the matauranga (education) for those willing to read the messages within.

He quietly sat upon the carpet in the warmth of the sun’s rays and deep within he felt a small flame ignite, tentative and fragile but there nonetheless, it would need his full attention to maintain and what he had to decide was whether this journey was that which he wanted. He mused that despite being only 32 years of age he was tired, tired of being ‘the man’, tired of having to second guess the actions of those around him, tired of being the ‘fix-it’ for everyone else’s situations, tired of having his women change from happy and loving to fearful and unforgiving.
Perhaps this time he could shrug off his past, perhaps this time he could finish the journey he had half-heartedly begun numerous times before. Despite knowing the carvings were inanimate he felt they were gathering around him to give their strength to his craving of being ‘ordinary’, he laughed at that as he had never done ‘ordinary’ in his life. ‘Ordinary’ meant no policeman on his doorstep, no ‘off to court’ yet again, no mates needing ‘favours’. Oh well, he thought as he stood and began to make his way from the wharenui to the office block, there was nothing left to lose so just perhaps!

Summary

This Pakiwaitara encompasses the sense of hopelessness often present for the whānaunga and illustrates the fears and demons that often accompany whānau when released from prison. Too often society assumes that being released is easy, yet for the person it can and often is a very fearful time as they worry about how to survive, where to live, and how to cope on a daily basis. To also enter an unknown marae and engage with the people, is an additional fear for the newly released. Crossing into the unknown is the first of many barriers the person will face on their journey.
2 CHAPTER TWO: LITERATURE REVIEW

Whāia te iti kahurangi ki te tūohu koe me he maunga teitei

*Seek the treasure you value most dearly: if you bow your head, let it be to a lofty mountain*⁵

Introduction

Within the literature, I felt it important to define and debate those areas pivotal to the thesis early in the writing.

Māori and Prison, discussed, and written about in both a national context, and also internationally, by various authors. To date the statistics show very little improvement in Māori entering or returning despite many programmes introduced in prisons and communities. Relevant pieces of literature are positioned and discussed in this review.

Ōrongomai Marae is the marae where the Te Hikoitanga programme is offered for those returning to the community and the history of involvement with prisoners is particularly relevant to the practise today and introduced to the reader within this contextualisation.

Finally yet importantly Reintegration is discussed and defined, the process in its many forms introduced along with models used, the place and importance of cultural capital and the role of community as the heart of the reintegration journey.

2.1 Māori and Prison

Māori have been ‘selected’ for different treatment in the dispensing of justice within Aotearoa from as early as the 1800s. Durie (2004) speaks to this in his address to the Australian Law Reform Agencies Conference - Law Reform and Indigeneity Session at Massey, Wellington:

__________________________

⁵ This whakataukī is accredited to Taputaputa a tipuna of Whakatohea (no date).
Māori Prisoners Trial Act 1879 gave the Crown rights to imprison Māori dissidents without trial and the West Coast Peace Preservation Act 1882 allowed for indefinite imprisonment without trial while offering indemnity to settlers who committed offences while dealing with the Taranaki ‘difficulties’. (p.5)

Not until the Taranaki Iwi Claims Settlement Bill 2015 has, the Crown finally acknowledged that this was wrongful (Clause 9 Acknowledgements (9)). However, a precedent had been set and throughout the history of the dispensing of justice within Aotearoa New Zealand, we see that there is a consistent jailing of Māori for offences for which non-Māori receive fines or community based sentences as exposed in a Stuff investigation (Bingham and Penfold, 2016):

It's got to the point where you won’t find anyone arguing about how bad things have got. Stuff Circuit has learned that the Ministry of Justice has appointed a senior official, former district court manager Tony Fisher, specifically to tackle the problem.

Last week, we put to him a figure that showed in 2015, the rate at which Māori were handed down sentences of imprisonment was eight times higher than it was for Pakeha. Fisher paused and said this: "I don't have those statistics but yes Māori are more likely to be imprisoned than non-Māori, more likely to be prosecuted, more likely to be convicted than non-Māori".

"So yes, all through the criminal justice system the statistics don't look good for Māori."


Information on the apparent unevenness of justice meted out are readily available as per articles above and below, however the writer was not able to find clear evidence that defines the probable reasons for this to occur..

Ministry of Justice figures reveal in the Whanganui/Taranaki court area last year, 25.4 per cent of Māori convicted of assault were imprisoned, compared to 13.1 per cent of Europeans - when both were found guilty of the same crime. (Bond, 2016. p1).
Webb(2009) in his peer commentary of analyses by Hook(2009a, 2009b) summarised the need for offending statistics to be situated within the broader cultural and historical context to better define the social constructs of the figures.(p3).

It is apparent that often a lack of money to afford good legal representation can see Māori imprisoned rather than granted diversion or other remedies currently available or perhaps is it because being Māori is to be considered to be deserving of imprisonment?

Dr Tracey McIntosh questions, “The high rate of Māori women incarcerated in comparison to non-Māori” in a radio interview (Ryan, 2015). There are so many questions that need to be asked particularly in regard to the how and why incarceration of our Māori women particularly as first time offenders occurs!

Kylee Quince (2007) wrote that despite Department of Corrections research claiming ‘causal factors’ for Māori offending other than ethnicity, these are in fact limited. She continues saying that criminal justice research often presents Māori as a composite statistical analysis — people suffering according to a variety of negative indicators such as socioeconomic deprivation and over-criminalisation. This is not who Māori are, and what makes a person Māori she says. (Quince, 2007, p336)

In 1998, a report commissioned by The Department of Corrections ‘Māori and the Criminal Justice System: A new perspective: ‘HE WHAIPĀNGA HOU.’”, identified racial bias in both policing and courts as a crucial factor. The release of the I.P.C.A. (Independent Police Conduct Authority) Report (2016), that acknowledged pre-charge warnings were given for Pakeha at more than double that for Māori suggests very little has changed. Mohamed Hassan (RNZ Ethnic Affairs) reported that the author of ‘HE WHAIPĀNGA HOU’ Moana Jackson, stated that after 30 years of research into institutional bias against Māori, he felt nothing had changed "It just gets a bit tiresome actually that the same sad and discriminatory facts surface in every piece of research and nothing seems to be done about it." (Hassan, Radio New Zealand, Sept 15, 2016)

This is a statement that gives cause for concern, and raises valid questioning of ‘why’ has there been little or no change?
The Department of Corrections has released two ‘Strategic Plans’ (2001,2003), aimed at Māori offending and re-offending. Each of these strategies has been limited by ‘tweaking’ to address someone else’s sensitivity to cultural norms unknown to them. Probably the most well-known case of ‘tweaking’ will continue to be where a female probation officer felt she should be able to sit in the front row of a pōwhiri (ritual of encounter), leading to Corrections changing pōwhiri to mihi whakatau (welcome ceremony) and the Prime Minister of the day Helen Clark, using the situation to declare a new edict - women would be able to sit in the front row during pōwhiri run by state agencies or institutions. Pita Sharples (Māori Party Co-Leader) then led a call for Māori staff in Government institutions to boycott pōwhiri as a show of how Māori regarded the interference with Tikanga. (Berry, 2006). Whilst this brought no change to the government position it clearly signalled that Māori were not happy with mono-cultural judgement upon their Tikanga. As the Crown has been unable to acknowledge its own mono-cultural practise of judgement upon the culture of its treaty partner, so too it has been unable to effectively address the problem of Māori and prison.

The erosion of initiatives or indeed any policy written by Māori for Māori languished, and by 2009 the use of culture had diminished to a point where in the ‘What Works Now’ report (2009), the Department of Corrections quoted only international research being used for future decisions on culture based targeting.

*Culture-based targets:* The Department’s efforts to identify culture-specific needs of offenders (using the MaCRN assessment) was based on speculation that cultural characteristics unique to Māori offenders might play a role both in understanding their offending, and in enhancing their rehabilitation. This venture was not a success, and for a range of reasons the MaCRN assessment was discontinued. It remains an open question of whether an understanding of offending behaviour at an individual level would be enhanced through investigation of culturally-specific factors. Research reports specifically addressing this question have not yet been identified in the international literature, although many studies have found unusually high rates of crime and delinquency within particular communities (e.g., Weatherburn & Lind, 2001). (p.29)
The ‘open question’ referred to by the above authors could well be assisted using the understanding of cultural specific factors that may impact upon the well being of Māori, an area well referenced by (Durie, 1998, 2003, 2004, 2005; Jackson, 1988, 2008; Edwards, 2005; Mead, 2003; Hoskins, 2007; Quince, 2007; Royal, 2003). This research is very clear in the need for identity to be of prime importance whenever working with Māori. Durie (2003) when speaking of Māori and The Precursors to Trapped Lifestyles identifies “Access to a secure identity” as a precursor due to loss of language and culture plus alienation from heritage and whānau (p63). Quince (2007) further notes that “A secure and healthy identity is one where people can access knowledge of their language, and cultural norms and practices, which are, in turn, valued, promoted and enforced in our larger society and legal system” (p336).

The statement of “unusually high rates of crime and delinquency within particular communities” (Weatherburn & Lind, 2001, p.29) almost suggests that Māori are the problem and fails to take into account any of the factors in the writings of the indigenous scholars. Despite having a number of writings from Māori specifically regarding Māori offending available (Jackson 1988, 1995 Tauri 2011, 2012, 2012b, Webb 2012,), and regular comment and writings from Kim Workman (Rethinking Crime and Punishment 2006), latterly under the umbrella of Robson Hanan Trust (2010) the Department of Corrections continues to develop what Tauri (2012) names as ‘Authoritarian Criminology’ that are underpinned by:

- the myth of Eurocentric objectivity and the veil of scientism;
- the myth of the dominance of Indigenous/communitarian perspectives;
- the myth of the Indigenous dominance of evaluation and research on Indigenous policies; and
- the myth of the Indigenous dominance of policy-making, intervention design and research is the primary reason for the failure to reduce over-representation. (Tauri. 2012. p.6).

He further notes that the myths referred to are supported by the works of Marie (2010) an author who speaks of Department of Corrections indigenous arguments as the ‘wishing well approach’. She challenges the Department of Corrections belief that
cultural identity damage from colonisation experiences can affect offending and recidivism for Māori or indeed any assumption that ethnicity can be a reliable construct.

It is for this reason that I coin the term ‘the wishing well approach’ to describe the Department of Correction’s ongoing commitment to a theory about Māori offending, which is not based on empirical evidence and has not produced the desired effect of reducing current rates of offending by Māori. (p.283)

Similarly Weatherburn (2010) asserts that indigenous offending, can be described as relevant to 4 crimonogenic factors of poor parenting, poor school attendance, unemployment and substance abuse. (pp.197-198)

Tauri (2012) states:

For all its science, objectivity and generous government support, what tangible outcomes has Authoritarian Criminology (or more widely, Positivistic Criminology) delivered to Indigenous peoples? An empirically informed answer to the question must surely be ‘not much’ Unless of course we measure effectiveness in terms of more Indigenous peoples in prison, ever increasing police resources employed to target Indigenous communities, more orientalised, state-centred conferencing models and more meaningless Indigenous justice strategies. (p.11)

The ongoing practise of policy aimed at ‘fixing’ Māori continues to be centred on using a mono-cultural lens that delivers from a mono-cultural perception gained from mono-cultural researchers rather than any reality for the needs of the person being ‘fixed’. The ongoing factors of more Māori being imprisoned, the high rate of recidivism, are not new. An argument could be mounted that imprisonment of Māori is the largest growth industry in the country. What the statistics tell us repeatedly is that the mono-cultural lens fails to address Māori offending and recidivism.

Such is Māori concern over this seemingly cavalier attitude to the jailing of Māori that a case has been mounted to the Waitangi Tribunal challenging the Crown and its duty to Māori under Te Tiriti o Waitangi. The Department of Corrections and Reoffending Prisoners (Wai 2540) Claim has been brought by Tom Hemopo, a retired Probation Officer with the support of his Iwi, Ngati Maniapoto, Rongomaiwāhine and Ngāti
Kahungunu. The claim concerns the Crown’s alleged failure to meet its Treaty of Waitangi obligations to reduce the number of Māori who reoffend.

He challenges the Crown’s failure to reduce the number of Māori who reoffend thus reducing the disproportionate number of Māori serving sentences. Within the original claim for an urgent hearing, the Applicant Submission contains the following and other grounds:

10. The applicant submits that his claim relates to the failure of the Crown to address the alarmingly high rates of reoffending by Māori prisoners. Specifically, that the Crown has no strategy, target or commitment to lower Māori reoffending in general or re-offending by Māori serving terms of imprisonment.

11. In 2013 the Department of Corrections (Corrections) abandoned its Māori Strategic Plan without consideration as to whether it had been successful in reducing reoffending by Māori. It has not been replaced and the applicant submits that the focus of his claim is that fact that the Crown now has no strategy, target or policy to address the high rate of Māori reoffending.

12. Further the applicant submits that the Crown has made no high-level commitment to reduce the number of Māori in prison and serving sentences while Corrections has set no target to lower reoffending by Māori to be in line with other ethnicities and has since 2013 had no strategy in relation to Māori. (Waitangi Tribunal,WAI2540)

Back in 2013 Kim Workman stated

We need to understand that providing culturally responsive initiatives such as Rangatahi Youth Courts and Māori Focus Units, commendable as they are, do not address the fundamental and growing disparity between Māori and non-Māori in the criminal justice system. You can’t face it without data, and you can’t fix it without courage. If we can determine what is happening, and in what part of the criminal justice sector, we may be able to introduce policies, processes or legislation to counter it. (Scoop 26 August, 2013: Rethinking Crime and Punishment).

Workman had highlighted the need for evaluation to be undertaken on initiatives being undertaken by Corrections. In 2013 at an international level The UN Committee on the Elimination of Racial Discrimination called upon New Zealand to intensify efforts to
reduce structural discrimination in the criminal justice system. Kim Workman (2013) speaking to the report:

The Committee then went one step further. It also asked the NZ Government to provide comprehensive data in its next periodic report on progress made to address this phenomenon. In doing so, it referred to earlier recommendations in 2005 and 2007 which had gone unheeded. The 2007 recommendation, which we referred to in our submission, called for research on the extent to which the over-representation of Māori could be due to racial bias in arrests, prosecutions and sentences. (Scoop 4 March, 2013: Rethinking Crime and Punishment).

Acknowledging the UN statement Workman added:

The first step to tackling this issue is to acknowledge that a problem exists. New Zealand for too long has resisted the idea that our own political and organisational structures and processes are racist. For a nation so passionately opposed to apartheid, it is a difficult thing to admit. If we openly acknowledge and address those issues, our stature in the eyes of other nations, will grow. (Scoop 4 March, 2013: Rethinking Crime and Punishment).

Current figures for recidivism for Māori offending make for dismal reading, showing that strategies adopted, consistently fail Māori thereby failing society as a whole.

Research in New Zealand of 5000 released prisoners, identifies the reconviction and re-imprisonment rate at 52% over a 60 month period (Nadescu.2009). This study from the New Zealand Department of Corrections identifies that of these 2600 re-imprisoned (for a new offence), 51% were within the first 12 months of release. These figures support the stance of Te Hikoitanga practitioners in viewing the first 12 months as crucial in reintegration. The 2009 report is the third of an ongoing study that began with a 36-month analysis, followed by a 48-month analysis culminating in this the 60-month analysis of a cohort released in 2002-2003.
The study identified that prisoners older than 40 have re-imprisonment rates that are less than half than for prisoners under 20 (35% vs 75%) which correlates to the experience of Te Hikoitanga over the past 13 years.

Te Hikoitanga has clients referred on a regional basis who register within all of the groups depicted in the following charts with the main ethnicity being Māori. Rehabilitation and reintegration within the Aotearoa New Zealand landscape is sparsely written about and when it is, nearly always from the viewpoint of the ‘dominant other’ and mainly from government departments such as Police, Justice or Corrections not Māori. It is important to realise that when the only voice is that of ‘the other’ we invite failure especially when we ignore the ethnicity and culture of the people we are ‘hell-bent’ on ‘fixing’. The release of “From Outlaw to Citizen”(Opie,2012)a study
incorporating a number of different cultural groups is a welcome addition to the lack of any literature of the Aotearoa, New Zealand experience of reintegration. She states:

the objective in writing was to draw attention to two largely unresearched questions relating to New Zealand’s correctional policy and practice: what does it mean to make a transition from prison in this country? Is it possible for prisoners/outlaws to gain or regain their full status as citizens? (p.197)

Opie continues using what she describes as:

two major bodies of knowledge that are marginalised in the New Zealand criminal justice sector and particularly in Corrections. The first is the knowledge held by those who make the transition from prison to a punitively organised society; the second is the interdisciplinary knowledge to be found in the desistance literature about effective modes of engagement with offenders and the crucial part the wider society and its institution play in the settlement and reintegration of offenders.(p.199)

Findings show that Māori rates of re-imprisonment within the first 12 months are considerably higher than other ethnic groups.

Table 2 Re-imprisonment rate by ethnicity: First-timers vs Recidivists (Nadescu. 2009)

Summary
that Māori prisoners return to prison less as they age.

- Māori under 20 have the highest return rate (71%)
- Māori 40 and above have the lowest return rate (35%)
- Māori re-imprisoned (58%)
- NZ Europeans re-imprisoned (47%)
- Pacific offenders re-imprisoned (40%)
- Asian and Others re-imprisoned (19%)

Re-imprisonment rates also vary as a function of offence groups with *dishonesty* (fraud, theft, burglary, car conversion) being the clearly worst at 68%, followed by *administrative crimes* (breaches of order, immigration, offences against the justice system), *violence* (homicide, robbery, assault, intimidation and threats), *crimes against property* (damage, abuse: e.g. trespassing) and *traffic* (drink-driving, disqualified driving) all around 50%. *Drugs & anti-social crimes* (cannabis, other drugs, family offences) and *sexual offences* have the lowest rates of re-imprisonment at 38% and 27%.

Much of the re-imprisonment offending is different to the initial sentence and often varied across a number of groups.
Nadesu (2009) adds there is not specific data in the report for young Māori entering the criminal justice system for the first time but what is known is “seventy one percent of those aged under 20 were re-imprisoned within 60 months, while just 35 percent of those aged over 40 were re-imprisoned. In other words, prisoners aged under 20 have double the likelihood of returning to prison than do those aged over 40” (p.7).

Summary

- Māori youth entering prison in high numbers.
- Dishonesty is in the most common area of offending.
- Māori more likely to be re-imprisoned than other ethnic groups.

Judge Sir David Carruthers, previously head of the New Zealand Parole Board cautions there are simplistic answers offered for Māori offending especially for a country like New Zealand where there is a colonised population. The wider context of history and society at large must also be viewed he says. (Smale, 2015). This view has been espoused by Māori for many years. We know it is an incredibly complicated issue but ignoring it will

Table 4 Offender Volumes Report (Nadescu, 2009, pp.21-22)
not make it miraculously disappear. The words of Judge Sir David Carruthers are echoed repeatedly in many different ways by Māori scholars (Durie, 2001, 2003, 2004; Jackson, 1988, 2008; Mead, 2003) in their writings and consistently by organisations in the social justice sector such as Just Speak, and The Robson Hanna Trust. (Durie 2003, p.63) acknowledges there are lingering effects of colonisation and political oppression but adds another factor, that of the question of power and the sharing of power. All speak of the wider context of history and society being needed when considering disparity for Māori.

The goal of reducing re‐offending 25% by 2017 has seen the Department of Corrections re‐visit Māori programmes run in the prisons. Neil Campbell, Director of Māori Services in Department of Corrections believes that the revamping of the Māori Therapeutic programme and the Tikanga Māori programme will be more effective and more closely involve partnerships with iwi providers. (Corrections Works, 2014) As a provider for the people being released we are yet again hopeful that there will be positive change as a result of the new editions of programmes.

What is clear is that despite many Strategic Plans for Māori, (He Whaakinga, 1999), Te Oranga o Te Iwi (Treaty of Waitangi Strategic Plan 2001-2004) and Kotahi ano te kaupapa; ko te oranga o te iwi (Māori Strategic Plan 2003-2008) programmes and reports over many years, the Department of Corrections has not produced results that show they have made a meaningful difference in the number of Māori returning to prison.

For a community, the failure of prisons delivers the problem into a society not well equipped to work with people who have been released back to the community oftentimes with no address to go to, no means to obtain a benefit, no bank account and no plan.
2.2 Ōrongomai Marae

This marae is unique as a community centre with Māori being kaitiaki (guardians) for its well-being and mandated by manawhenua Te Atiawa Rangatira Sir Ralph Love to have a marae for the people in the Upper Hutt valley. Rainey (1976)

Opened in 1976 Ōrongomai Marae was the culmination of a town coming together to raise the funds needed to build an urban marae that would primarily be available for the traditional tangihanga (funeral rites for Māori). The town ran many fundraising efforts involving organisations, individuals and businesses. Among these projects was a Princess Carnival and the buying of concrete blocks as well as the inevitable cake stalls, socials, housie evenings and raffles.

Today the marae is an integral part of Upper Hutt City and every year the community share the uniqueness of our community at Waitangi Day celebrations.

The whānau (family) of the marae and the kapa haka (cultural) group ‘Mawai Hakona’ have built solid relationships with the local prison through prison management, prison employees and local suppliers. Wi Tako as the prison was named from 1954 - 1990 was a minimum security unit and known to produce prize winning pigs on its farm. Interaction for social and sporting activities with the local community in those days was a normal occurrence.

Our group used to go in regularly, we played sport taking our kids in with us then over these years built a strong cultural group with the men being part of our teams that would participate in the Polynesian Festival (later to become Te Matatini). (personal conversation. Aunty Hine Poa. May 2016).

Following the opening of Ōrongomai Marae, fundraising then began within the Māori community to build a carved wharenui (big house) that could stand alone for the hosting of manuhiri (visitors) particularly for tangihanga.

The building of Kahukura – could not have occurred without the inclusion of carvers from within the community and the prison both staff and inmates becoming involved. This involvement was solely due to the commitment of Jock McEwen (1915-2010). (McEwen, 2016) Jock had been running some voluntary Māori carving classes in the Wi
Tako prison in Trentham on Saturdays or evenings in the week. Following his retirement as Secretary of Māori Affairs in 1975 despite being just as busy as when he was working Jock agreed to being an honorary tutor on a carving course at the Petone Technical Institute Building Department workshops. Jock then at the request of kaumatua Ralph Love began the carving of Pipitea Marae in 1978. He was asked if he would include several inmates and agreed as long as he wasn’t paid and the men attended classes away from prison. This effectively was the beginning of Jock’s valuable contribution to reintegration. He saw there was very little self-esteem and ‘believed it vital they learn more about their own whakapapa and culture to give them a sense of self-worth’ (McEwen, p.243). The carving of two massive pou for the new Wellington Town Hall also saw both inmates and officers involved in this huge undertaking completed in 1983.

There are stories told that have become legends about the physical lifting of the pou onto the men’s shoulders as they carried them into the Michael Fowler Centre foyer (personal conversation J.McEwen and D.Te Hira. 2003)

There followed many projects including the carving of our wharenui Kahukura. Jock was later told that five years after their release, only two of the 56 ‘boys’ he had taught to carve had returned to jail. At the time Jock stated recidivism was at an annual rate of 51%. (McEwen, p.245).

Jock’s classes continued through to 1989 when Department of Corrections changed the rules to courses being of short duration much to his disappointment. Over the years Jock had seen men leave with skills that ensured they could create carving of wood and bone to very high standards but this learning took time, for with Jock the ‘boys’ also learnt their whakapapa (familial connections) some reo (language) and for some the art of whaikorero (oratory) and mihimihi (speaking of who you are). A key occurrence was that Jock never hesitated to invite the ‘boys’ to his home regardless of whether they were short stay, long stay or even life prisoners (McEwen,p.248)

Over the years many of Jock’s ‘boys’ have returned to Ōrongomai with their whānau to show them the carving they had been involved with in Kahukura. (personal conversation. Aunty Hine Poa, May 2016)
The opening of the Māori Focus Unit – Te Whare Whakaahuru in 1990 at the now renamed prison of Rimutaka enabled a carving room to be part of the 60 man unit and again Jock was kept busy and by 1997 he was tiring as he also was training carvers at Upper Hutt and Taita College throughout this period of time including his youngest ever pupil a 13 year in 1991 whose whakapapa carried carvers in each generation. Such was Jock’s knowledge of the passing to each generation of the skills that he agreed to take Danny Bullen as one of his last trainees. The carvers within Danny’s whakapapa had either carved beside Jock at different times or in the case of his mother’s cousin learned from Jock. Dave Te Hira the mother’s cousin stepped up to take the role within the prison and the continuation of the many community projects to enable Jock to retire.

The characteristics of the carving programme Jock created are those that would be modelled again in the Te Hikoitanga programme begun in 2003 from the marae as these were the same skills needed most for reintegration to be successful.
The first stage of learning is silence; the second stage is listening.

2.3 Reintegration

2.3.1 Defining Reintegration

Reintegration, transition, re-joining, and redemption: all are terms that identify the crossing from one space to another, each defined by different rules that must be learned along with the different language required to enable success. These terms describe the return of a person into a community following a term of imprisonment, however the process can and often does affect a whole whānau/family and their community or communities, and therefore it is greater than the individual.

In 2013 Davis, Bahr, & Ward, cited Laub and Sampson, (2003) defined reintegration as “the process of transitioning from incarceration to the community, adjusting to life outside of prison or jail, and attempting to maintain a crime-free lifestyle” (p.448).

2.3.2 Reintegration Process

Whilst there is general agreement that what defines reintegration is a return to the community (Maruna and DeBel 2003; Bazemore 1999; Burnett & Maruna 2006; Davis, Bahr, & Ward 2013; Koschmann & Peterson 2013) we have varying opinions about the who and how of this reintegration with our released prisoners. Opie (2010) speaks to the necessity of society to recognise their role in this (reintegration) process, stating “Those released from prison are not solely responsible for the outcome of their attempts to re-join society. Desistance from crime involves the society also recognizing its role in the process.”(p.2), whereas Maruna (2006) asserts:

The State can be said to be in the business of "rehabilitating" or "reforming" offenders. The State, however, cannot be said to be in the

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6 This proverb or traditional whakatauki is a well-known saying used to acknowledge the need to absorb everything present and then listen. Author and date unknown.
business of "re-integrating" individuals. Professionals cannot re-integrate anyone no matter how much training they have. Ex-offenders can re-integrate themselves and communities can re-integrate ex-offenders. (p.25)

The practise of reintegration both nationally and internationally has predominantly seen the reintegration process shaped by risk-averse policy based on an unproven assumption that violent and sexual offenders must be managed in a very different way from other offenders using a surveillance/guidance model. (Lussier, Dahabieh, Deslauriers-Varin, & Thomson, 2010).

Maruna (2006). however, claims there is no clear theory of how reintegration should work other than the, "rather bizarre assumption that surveillance and some guidance can steer the offender straight" (citing in Maloney, Bazemore and Hudson, 2001, p.24). The problem with using the surveillance/guidance deficit model is that it fails to recognise any ‘good’ qualities and reinforces the existence of the ‘bad’ qualities. This theory sets the criteria for release and is based on the likelihood of recidivism described in section 3a above, thus leading to higher requirements for control monitoring and compliance for those with a high risk ratio (Maruna, 2006). This theory although unproven continues to be held and practised, Bazemore in 1999 described it as a “carrot and stick models of re-entry” and argues that such models “assign a largely passive role to the ex-prisoner and hence are unlikely to inspire intrinsically motivated self-initiative” (cited in Maruna and DeBel 2003, p.96).

Visher and Travis(2003) argue that there are four stages to take into account for any successful reintegration being " (a) life prior to prison, (b) life in prison, (c) the moment of release and immediately after prison release, and (d) life during the months and years following prison release" (p.94). Enlarging upon this they suggest that these are key to any success and not well researched as most studies are focussed upon only desistance. The Visher and Travis stages are explained in more detail:

pre-prison circumstances (e.g., demographic profile, work history and job skills, criminal history, substance abuse involvement, family characteristics),
in-prison experiences (e.g., length of stay, participation in treatment programs, contact with family and friends, pre-release preparation),
immediate post-prison experiences (e.g., moment of release, initial housing needs, transition assistance, family support), and
post-release integration experiences (e.g., employment experiences, influence of peers, family connections, social service support, criminal justice supervision). (Visher and Travis, 2003 p.94)

Effectiveness in reintegration can be and often is a subjective discussion reliant on the place or positioning of the people involved. For whānau within a reintegration programme it may be having basic needs met as cited by Maslow (1943) being physiological, safety, love/belonging, esteem then ongoing support for self-actualisation to occur. For marae staff tasked with a reintegration programme it may be seeing a man/woman and their whānau re-connected and successfully integrated into the community. For Work and Income it is invariably seeing the person in ongoing employment and for Police and Corrections the success is measured by desistance to crime. Often reintegration carries assumptions, which may place the released person at risk within a community.

“A lot of these people have never been integrated in the first place. How do you reintegrate someone that’s never been integrated into the community?” (Smale, 2015 p.42).

The above quote from Neil Campbell, Director Māori Department of Corrections within the ‘Inside out’ article (Smale, 2015) epitomises the majority of people released into the community, and for the writer it is the ‘lid sitting on the pot’ containing all of the varied reasons for offending and recidivist behaviour. Campbell correctly notes that the Māori journey has too often been forced by circumstances, not made by choice with loss of identity a by-product of the trauma associated with separation. Effectiveness may well be reconnection to whakapapa before all else. When Durie (2001) describes success in education as dependent upon enabling Māori to live as Māori, he is reflecting upon the obvious need for people to feel connected before all else.
2.4 Strengths Based Models

There is emerging literature that steers us toward the use of strengths based theory, and restorative reintegration models (Burnett et al. 2006; Koschmann & Peterson 2013; Lussier et al., 2010). These researchers claim that the use of peer support workers allows the strengths of the released prisoner to come forward and be recognised in an unstressed manner with the peer support worker often using their experience of reintegration as touchstone for progress, monitoring and support.

The lack of social capital (Koschmann et al., 2013) held by released prisoners and the stigma (Maruna et al., 2003) of having been in prison often sees the released prisoner reduced to being a bystander in the community. Maruna et al. (2003) argued that “to combat this social exclusion, the strengths paradigm calls for opportunities for ex‐convicts to make amends, demonstrate their value and potential, and make positive contributions to their communities” (p.97).

2.5 Cultural Capital

Whakapapa

Within a Māori world connectivity in the form of whakapapa (family connections or genealogy) is paramount in identifying where you are from, from whom you claim descent, and your whānau. This lineage is extremely important both in a spiritual sense and practically as we Māori engage in the world around us. Within the programme Te Hikoitanga whānau are encouraged to find and sustain these links for well-being. The age-old adage ‘Many hands make light work’ also is applicable to the notion of the strength of family ties, within Te Hikoitanga the whānau grouping provides support and importantly the ability to challenge, debate and model different ways of being from the previous life experience. The importance of whakapapa is upheld within Māori literature as exampled below.

The success of Durie’s Health Model Te Whare Tapa Wha (1998) in raising awareness of Māori health needs holistically has seen it used in all key areas of Māori development across education relationships (Sinkinson, 2011), social work (Adamson, 2005) mental health (Kingi and Durie, 2000). The model linked the wairua (spiritual), hinengaro (mind),
tinana (physical) and whānau (family) needs as integral to each other, never to be in isolation.

Within Te Ao Māori (Māori world) effectiveness may well be reconnection to whakapapa before all else. Durie (2001) describes success in education as dependent upon enabling Māori to live as Māori, facilitating participation as citizens of the world, contributing towards good health and a high standard of living.

Whakapapa has had a major part to play in the resilience of Māori and their ability to spring back up. It is to do with that sense of being essentially at one with nature and our environment, rather than at odds with it. As tangata whenua we are people of the land – who have grown out of the land, Papatūānuku, our Earth Mother. Having knowledge of whakapapa helps ground us to the earth. We have a sense of belonging here, a sense of purpose, a raison d’etre which extends beyond the sense of merely existing on this planet. (Te Rito, 2007, P. 4 of 10)

Whānau and Whānaungatanga

Within whakapapa we have whānau (family) and whānaungatanga, (family practise) taking an approach to heal, restore, make right hurts, solve problems that one or more of the whānau have been responsible for. The practise within Te Hikoitanga has always maintained the connecting with whānau is a key stepping-stone toward a life that is offence free. There are many examples available and some key frameworks have been built upon this concept for use within justice and social practise.

A key Māori centred approach is that of Paiheretia, a relationship therapy principle of integrated goals with primary aims (Durie, 2003) “to develop a secure identity, establish balanced relationships with whānau and society, and achieve a sense of reciprocity with the wider social and physical environments”(p.50). In a world that has, left Te Ao Māori on the margins there is a need to have people that will actively facilitate terms of entry and walking beside the person on their identity pathway.

Similarly Durie(2003) speaks of whānau healing used within some counselling methodologies finding success based around collective responsibility for individual
actions and collective healing using spiritual and cultural values to address whānau dysfunction, reparation for hurt and distress involving distinct processes:

“Whakatau – laying the foundations;
whakawhānaungatanga – affirmation of bonds;
whakatātari – analysis of problems;
whakaoranga – restoration”. (p.73)

The practise of whānaungatanga is further exampled in this writing from *Rethinking Crime and Punishment*:

A traditional restorative justice using the Māori concept of whānaungatanga, ‘the glue that holds us together’. Whānaungatanga suggests that justice is being served when efforts are made to work for healing, for forgiveness and reconciliation. This restorative way of justice was characteristic of traditional Māori jurisprudence, where the central concern was not retribution or punishment but rather the healing of breaches, the redressing of imbalances, and the restoration of broken relationships. This kind of justice seeks to rehabilitate both the victim and the perpetrator. The offender should be given an opportunity to reintegrate into the community they have injured through their offence (Workman. *Rethinking Crime and Punishment* Issue 94).

Within the Māori world *harakeke* (flax) is regularly used to illustrate *whānau* (family) particularly as its growing pattern models the traditional roles, placing the child at centre, parent either side and elders outside of them. This reference to how a healthy whānau looks, is easily understood visually.

References to both the actual harakeke and or *whakataukī* (proverbs) about the harakeke are regularly used by Māori writers of models of practise, (Bishop, 1996; Marsden, 2003; Mead, 2003; Pere, 1994; Pohatu, 2003,2004;), with the keynote address to 2009 Māori Womens Welfare League by Hon. Tariana Turia, Associate Minister of Social Development encapsulating one of the many metaphorical usages:
If we go back to the harakeke – it’s knowing that the sum is made of many parts – and that collaboration, co-operation and working together strengthens and sustains the base. (Scoop Parliament-Monday, 28 September 2009, 11:39 am).

Pohatu (2004) re-introduces traditional Māori concepts that continue to be basic to relationships:

- Kia rangatira te mahi – carrying out activities with integrity and respectfulness
- Kia rangatira te haere – responding and engaging in activities with integrity and respectfulness
- Kia rangatira te noho – engaging in relationships with integrity and respectfulness
- Kia rangatira te whakaaro – engaging in deliberations with integrity and respectfulness (p.42)

It is fundamental to who we are, our vision, our koha to the community. Our practise standards are based upon Tikanga (Edwards, 2005) (Hemera, 2000) (Moko Mead, 2003) (Te Rito, 2007). We are Māori and have our knowledge that we hold tight to but we have been raised in an environment that is no longer tuturu/strictly Māori, yet not fully European. We have had to learn to straddle both worlds to survive as our parents and kaumatua before us. We have our practise standards (see Ngā Takepū 5.2.2) and we try very hard to maintain these standards.

2.6 Community

Reintegration is not only experienced by offenders returning from prison to community as (Demers, 2011) when researching war veterans found that many were caught between the two cultures of civilian and military leaving them with feelings of alienation and also identity issues in the article When Veterans Return: The Role of Community in Reintegration. Whilst the Te Hikoitanga reintegration group are not returning soldiers, from war, they are similarly displaced, and together with the social workers, these narratives are able to help the men/women work toward their settlement and acceptance within their new community. An ongoing difficulty within society is that soldiers return as heroes whereas released prisoners are more often viewed with much suspicion.
In his research on Penal Populism in Aotearoa, New Zealand, Pratt (2008) spoke of the Sensible Sentencing Trust (SST) founded in 2001 and its ability to release unchallenged its own understandings of crime and punishment matters. Largely this resulted from a lack of specialist journalists in these matters so there was little ability to undertake analysis of the press releases. SST continued to gain popularity and importance to the general population with its demand for harsher penalties and highlighting of non-payment of reparations. Politically parties used the rallying by the SST to question law and order commitment of their opposition parties. New Acts were formed:

Prisoners’ and Victims’ Claims Act 2005. This retrospective legislation, backdated to cover the payout to the six prisoners, made provision for victims to be able to sue their offenders for any windfall they might receive (whether this be a lotto ticket or damages from the government for mistreatment) for up to 6 years on leaving prison. (p373)

In 2006 the Prison Fellowship Trust (PFT) began to take a position toward penal reform, quite the opposite of the Sensible Sentencing Trust. The country became aware that our punitive position was unlike many other countries, in particular Finland was held as a model and the Effective Interventions Strategy was launched.

Explaining the Finland model Lappi-Seppälä, (2012) state that:

Nordic Crime Prevention Councils were formed in each country, first in Denmark, Sweden and Norway and then, in 1989, in Finland. The Councils share the goal of promoting crime prevention at a local level, stressing social and situational prevention over criminal justice approaches, and underlining the importance of community participation. (p.208)

Visher and Travis (2003) state that the barriers of housing, employment, access to services coupled with low education, low work experience, poor social capital, and mental and physical health all impede successful reintegration. This is supported by research undertaken by Hipp, Petersilia, and Turner (2010); Kubrin and Stewart (2006). In their research of neighbourhood context in recidivism, Kubrin and Stewart (2006) noted that "in many inner-city communities, it is the combined effect of poverty,
joblessness, and family disruption that defines the neighborhood context for residents” (p.170).

The study of 2009 study by Hip and Yates” found that communities with more former prisoners had higher crime rates than communities with fewer former prisoners and that this effect was moderated, by neighborhood social capital and voluntary organizations.”(Harding, Morenoff & Herbert 2013, p218). The study also found a consistent relationship with recidivism was race/ethnicity of the parolee and suggests that literature offers the possibility that it is not unheard of for law enforcement personnel to practise selective enforcement and target minority groups, thereby, increasing the level of minority involvement in arrests.

Chamberlain & Wallace, (2016) iterate the neighbourhood context as imperative to success and add that “employment is a critical component for successful re-entry: parolees who are employed may be up to three times less likely to be arrested compared to parolees who are unemployed” (p 914). This is reiterated by others: (Meredith, Speir, & Johnson, 2007; Petersilia, 2003).

Koschmann & Peterson, (2013) raise mentoring as a proposal to reframing prisoner re-entry from a communication perspective, and developing subsequent communication solutions. This they suggest enables coordination of service delivery and is a valuable conversational resource to help construct a favourable post-release environment.

Burnett & Maruna, (2006) state that too often models of resettlement are ‘risk-based’ and needs-based’ rather than ‘strengths-based’ identifying the former as methods of surveillance in ‘risks’ and treatment for ‘needs’. The strengths based idea is that of ‘earning’ ones place back in the moral community. Within Aotearoa, New Zealand, we see small examples of this approach in the carvings undertaken by prisoners for community buildings, schools and marae and in the environment by community work gangs. The reading of Probation and Correction in-house magazines (Corrections Works, Practise: The New Zealand Corrections Journal) regularly highlight many of these occurrences but there is very little in mainstream media to give pride to those who have contributed or in informing the communities of the works being undertaken.
In the United States of America, a 2 day meeting of probation and parole leaders and innovators was held in 1998 looked at Five Futures for Community Corrections (Dickey & Smith, 2000) Among the Five was ‘Community Justice’. This involved a construct of community, probation and parole and the added dimension of ‘social justice’. The social justice and community justice is the relationship of the offender to the victim and community, not of the offender to the probation and parole. A case used showed value to the community, to the victim, and importantly to the offender. (p.12)

Workman (2012) cites McNeill on re-integration

The State … cannot be said to be in the business of ‘re-integrating individuals’. Professionals cannot reintegrate anyone no matter how much training they have. Ex-offenders can reintegrate themselves and communities can reintegrate ex-offenders. But the most that the State can do is help or hinder this process. Re-integration happens ‘out there’, when the professionals go home. (McNeill, 2006)

The reintegration position in Aotearoa, New Zealand has for many years been held tightly by Government organisations and this in turn has lessened confidence communities may have had in undertaking this role. The introduction of Restorative Justice panels, published many glowing stories of success ignoring any failures of the process (Daly, 2002). However, in giving communities some confidence to not only work with offenders, but to also see the changes that this type of sentencing may bring for whānau who were worried that they may lose their breadwinner to another prison sentence raises hope. In this manner, we may begin to build a cohesion that is separate from the rehabilitation style of sentencing traditionally implemented by the Crown.

The reluctance of communities to allow released prisoners a modicum of trust flows over into the realm of employment minimising opportunities for raising one’s living standards and taking control of one’s own destiny. It is only the development of networks and the reciprocity of those who have already succeeded that appear to be able to make inroads into this area, again highlighting the spirituality of people willing to give others a ‘chance’. This resonates with the words of Paul Morris (2005) when concluding that the ‘spirit of our identity’ as New Zealanders was ‘having a future
together’. Within this ‘spirit’ is no need for agreement on each identity or shared values, as Heidegger (2002) asserts that “identity is co-terminus with difference” (as cited in Morris, 2005, p.244).

Effectiveness in reintegration can be and often is a subjective discussion reliant on the place or positioning of the people involved. For whānau within a reintegration programme, it may be having basic needs met (Maslow 1943) physiological, safety, belonging and esteem then ongoing support. For marae staff running a reintegration programme it may be seeing a man/woman and their whānau re-connected and successfully integrated into the community, whilst for Work and Income it is invariably seeing the person in ongoing employment and for Police and Corrections the success can be measured by desistance to crime.

For many offenders, being Māori has been in their eyes the reason they have ‘failed’ in life. A common saying is ‘I wake up every day and look in the mirror and I’m still brown, still a failure’. Upon deconstruction, this statement epitomises what Māori children learn from watching television, reading newspapers and being on the internet. The media in Aotearoa, New Zealand portray Māori as failures in every walk of life. There are very rarely any positive articles unless one chooses to subscribe to Mana magazine or watch Māori Television. Add this to the acknowledgement on Television One News by Police Commissioner Mike Bush (2016) of unconscious bias by police toward Māori and we begin to realise the dispossession and feelings of hopelessness that often permeate the Māori offender outlook in life. The reality of more often living within the poorest areas, not enjoying good health with the stigma at school level often varied but a consistent theme of failure as a normal outcome for Māori and expectations of them not high from either school teachers or their own whānau.

Summary

Within this chapter, the writer has included a short history of Māori and Prisons, the role of the marae in delivering reintegration to the community and the notion of reintegration and its components. Being able to view the practise and challenges of other societies internationally reveals there are similar and different concerns to the
question of successful reintegration. What is not present is literature that identifies
ethnicity and cultural beliefs as being a key component in reintegration. A cynic may
well suggest that this is because Māori and their deficit status in society create a
platform for employment of many people in managing the deficits without making too
great a change.

The inability to accept that Māori may well have solutions that they need to be
creating, managing and delivering reflects the common practise throughout the years
of bureaucracy within Aotearoa, New Zealand of a belief that only a western approach
can be implemented and only managed and controlled by those who agree with the
western approach.

This mirrors the report of Puao-te-Ata-Tu (1988) commissioned by the then Labour
government into child welfare. The report identified and evidenced racist treatment of
Māori whānau and the Māori staff in the Department of Social Welfare, putting
forward 13 recommendations to address the situation. Following challenges over the
next decade from the community sector including Te Whānau o Waipareira (1998) and
a further commissioned report by Judge Mick Brown (2000), of the lack of
implementation it still is not implemented. Yes the CYP&F Act 1989 replaced the
earlier Act and whānau were to be involved, however the devolvement to Māori of
statutory care did not occur and Māori have only ever been at best sub-contracted by
what is now called Ministry of Vulnerable Children, Oranga Tamariki. Still the
contracting is demands driven and focusses upon the child rather than the well-being
of the whānau.
CHAPTER THREE: RESEARCH METHODOLOGY

Kua takoto te manuka

The leaves of the manuka tree have been laid down

Introduction

Reintegration is a whole of community issue that affects whānau/families, neighbourhoods and the community infrastructure. Workman (2013) describes those arrested and sentenced to prison:

These days, we reduce reoffending in the pursuit of ‘public safety’. But the prevailing view of public safety comes from the recognition that persons arrested and sentenced to prison are not randomly selected from our society. They are disproportionately poor, disproportionately Māori, and with disproportionate health, addiction and mental health conditions. They also have poor educational and employment skills, marginal housing, and are more likely to come from violent neighbourhoods and dysfunctional families and whānau. They are publicly perceived as an underclass, presenting a safety risk to the law-abiding community. (p.40)

Ultimately, the community not the government departments are those that are affected by poor reintegration within their communities. The lack of input from the community on the how and why of reintegration is a prime reason to advocate for change to this situation whilst highlighting what resources and support may be required to action change. To enable this to occur requires research methodology that is able to identify data that may be valuable in the quest for better reintegration services.

7 This proverb or traditional whakatauki is a well-known saying used to issue a challenge to step up to the mark! This can be individually or in a group. Author and date unknown.
3.1 Methodology Approach

Methodology in a holistic manner is that firstly I must figuratively weave a mat made of whenu (strips of flax) that are named as whānau (family), hapū (kin) and Iwi (Tribe). The whariki (woven mat) will then form the base of the ‘wharenui (meeting house), as the whenua (placenta) that births the practise of “Reintegration” with the tukutuku (woven narratives) on the surrounding walls being the holders of the Kaupapa Māori (Theory) and the Pou (carved posts) the Principles used within the practise. (see appendix 1.1) Describing the wharenui as “a place where Māori can recharge their cultural batteries” (Mead, 2003, p.110), The analogy of the wharenui (meeting house) being the womb of our women then becomes the renewal space for our whānau stepping forward to a new life. The poutama (appendices 9.1) on the back and front wall being the portal between Te Po (the darkness) and Te Ao Marama (the world of light). This is illustrated by (Mikaere, 2005)

Not only do the female organs form an integral part of the creation of the world, but they constitute the pathway into this world for all human life and, through Hine-nui-te-po, the pathway out again. With respect to both the creation of the world and human life itself, the birth canal runs between the realms of Te Po and Te Ao Marama. The female role in negotiating the boundaries between tapu(sacred) and noa(ordinary) reflects and reinforces the cosmogonic blueprint for Māori life.(p.141).

3.1.1 Rangahau

Rangahau - not research by a Māori name and not always ‘new’ knowledge will inform the reader of the thesis direction and the stance of the writer as pro-actively Māori. Rangahau in my understanding is ‘casting a Māori lens on existing knowledge’. A quote often attributed to The Talmud but more correctly from Anais Nin (Crane and Kadane, 2008 p.343) in the novel Seduction of the Minotaur. (1961) “We do not see things as they are, we see them as we are.” Using a lens reflective of my cultural and ethnic identity is what informs my thesis to a greater degree than using only a research lens.

Battiste (2005) speaks of the theoretical frameworks developed to understand indigenous knowledge.
“Traditional Knowledge” which suggests a body of relatively old data that has been handed down from generation to generation essentially unchanged. Taking the immutability of Indigenous knowledge as a given, much Eurocentric research has focused on identifying knowledge, practises, and techniques used by Indigenous peoples, recording their local names, and cataloguing their reported uses. (Barsh, 1997 p.8)

Another approach has been that described by Eurocentric definition with emphasis on empirical content “Unique, traditional, local knowledge existing within and developed around the specific conditions of women and men Indigenous to a particular geographic area” (Grenier, 1998 p.1).

Battiste (2005) identifies the challenges these approaches experience when placed within Eurocentric frameworks and disciplines as firstly a taxonomic approach, ultimately resulting in the differences being superiority of Eurocentric and inferiority of Indigenous, the second approach trivialises the knowledge as purely empirical and the third often cloaks the Indigenous knowledge as “sacred,” thus in some sense immutable and inviolable.

Indigenous peoples have their own methods for classifying and transmitting knowledge, just as they have Indigenous ways of deriving a livelihood from their environment. Information, insight, and techniques are passed down and improved from one generation to another. Knowledge workers observe ecosystems and gather eyewitness reports from others so that they can continually test and improve their own systematic, predictive models of ecological dynamics. In the real world of changing ecosystems and changing diseases, knowledge holders and workers must adapt rapidly or lose credibility and status. To presume otherwise is to imply that the clients of such knowledge systems are either ignorant or very submissive: they are either incapable of recognizing an erroneous wildlife forecast or unsuccessful medical treatment, or they are unable to criticize their knowledge keepers. (p.10)

McGregor (2009) states that Aboriginal knowledge is holistic in nature and not tidily placed into branches such as “ecological knowledge”.

Traditional knowledge is both more than and different from Western definitions, however. Aboriginal understandings tend to focus on relationships between knowledge, people, and all of Creation (the "natural" world as well as the spiritual). Traditional knowledge is
viewed as the process (a verb) of participating fully and responsibly in such relationships, rather than specifically the knowledge gained from such experiences (Battiste and Henderson 2000; McGregor 2005). For Aboriginal peoples, traditional knowledge is not just about understanding relationships; it is the relationship with Creation. Traditional knowledge is something one does. (McGregor, 2009, p.75)

3.1.1.1 Kaupapa Māori Theory

This research looks at the experience and effect of imprisonment and reintegration for Māori, in which Kaupapa Māori Theory shall be interwoven as the key paradigm accepting Māori epistemology and systems of knowing (Pere 1994; Smith 1995; Henry & Pene 2001; Cram 2015). Mertens speaks of the ‘paradigm’ as being composed of philosophical assumptions that guide and direct both thinking and action.

The often used approach of placing indigenous peoples as ‘other’ especially in colonised societies may effectively skew any research outcome as they are often reframed according to the researcher view of the ‘other’ with discourse that continues to marginalise and oppress. Jackson (2015) in her paper on Critical Discourse Analysis relates from Fairclough (2005) that there are four themes for the objects of research that can be analysed: emergence, hegemony, recontextualization and operationalization. Chouliaraki and Fairclough (2010) then enlarge upon this stating:

Discourses emerge as particular ways of construing (representing, interpreting) particular aspects of the social process that become relatively recurrent and enduring and which necessarily simplify and condense complex realities, include certain aspects of them but not others, and focalize certain aspects whilst marginalizing others. (p.1215)

In 2003 Pohatu introduced a framework for Kairangahau (Māori researchers) that required the role of kaitiaki to be incorporated in every part of the rangahau journey.

<table>
<thead>
<tr>
<th>Kia rangatira te mahi</th>
<th>Carrying out research activities with integrity and respectfulness.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Kia rangatira te haere</td>
<td>Responding and engaging in research activities with integrity and respectfulness.</td>
</tr>
<tr>
<td>Kia rangatira te noho</td>
<td>Engaging in relationships with integrity and respectfulness.</td>
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<tr>
<td>Kia rangatira te whakaaro</td>
<td>Engaging in deliberations with integrity and respectfulness.</td>
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</table>

Table 5 Pohatu 2003 (Kaitiaki Framework)

Pohatu states that this framework is a languaging of behaviour, requiring reflection, hui and adding other principles as required for the rangahau. The use of ‘rangatira’ for example reminds us that we need to maintain the integrity of a chief in our role as kaitiaki.

Within this paper I wish to ensure that the voices are able to resonate their truth without stigmatisation particularly within the interviews and focus group. The participants in this research are ‘the oppressed’ within power relationships that have deemed them unworthy to have any control or voice toward their success or failure. Additionally they are often forbidden to have contact with whānau because of gang connections yet whānau and the concept of whānaungatanga is particularly for Māori a key to successful reintegration. This lack of acknowledgement has stigma that they live with every day, therefore by placing the Kaupapa Māori paradigm, we are able to allow their voices to be present in and express their feelings whilst honouring the whānau, hapū, iwi connections and acknowledging how they came to be in this space.

3.1.1.2 Pūrākau

McAdams, (1993) cited by Demers (2011) states: “It is through the continual retelling of our stories (i.e., weaving together our day-to-day experiences with reinterpretations of our past experiences) that we know who we are today. These narratives create our personal myths that change over time” (p. 163).


identifies 25 different research projects undertaken by Indigenous communities (some of which are a mix of existing conventional research methods and Indigenous practises) that all centre on “the
survival of peoples, cultures and languages; the struggle to become self-determining, the need to take back control of our destinies” (p. 142).

One of these research projects is storytelling.

In the world of film-making the late Merita Mita (2000) reinforces the purpose of pūrākau as an exploration and exposition of culture and identity. She asserts:

We must not overlook the fact, that each of us is born with story, and each of us has responsibility to pass those stories on. To fortify our children and grandchildren, and help them cope with an increasingly material and technological world, we have to tell them the stories which re-enforce their identity, build their self-worth and self-esteem, and empower them with knowledge. (p. 8)

Thus when we have a released prisoner telling his story in a manner that does not agree with a society view of offending it is not our place to re-tell the story in a way that negates his belief. Only by telling his story will he begin to make sense of his journey.

3.1.2 Research

The use of western research methodology is for me of similar importance to using Rangahau as each has its own disciplines. In the words of Mertens (2005)

The world of research can be seen as trying to understand the reality of social phenomenon as through a prism. The prism refracts the differences of experiences into an ever-changing pattern of different lights, while we seek ways to understand the use of culturally appropriate, multiple methods in understanding the pattern of diverging and converging results of the research. (p.2)

3.1.2.1 Transformative Paradigm

The hoa haere (valued partner) interwoven alongside Kaupapa Māori is that of the transformative paradigm. The selection of the transformative paradigm is relative to my work in social justice “the transformative paradigm provides a tool to examine a world view with its accompanying philosophical assumptions that directly engages the complexity researchers encounter in culturally diverse communities when their work is focused on a social justice agenda” (Mertens, 2005 p.2).
Mertens (2005) makes the argument that the transformative paradigm provides one framework that allows researchers to consciously situate their work as a response to the inequities in society, with a goal of enhancing social justice. Mertens (2010) further quotes Ladson-Billings, (2000), as asserting that the choice of a paradigm (and its associated epistemology or systems of knowing) represents a choice between hegemony and liberation.

Reintegration is an issue that is experienced by people many of whom live upon the margins of society therefore incorporating the transformative paradigm allows the researcher as described by Mertens, (2005 p.17) to emphasize that the agency for change rests in the persons in the community working side by side with the researcher toward the goal of social transformation. Describing the transformational paradigm Mertens suggests it is “characterized as placing central importance on the lives and experiences of marginalized groups, such as women, ethnic/racial minorities, people with disabilities, and those who are poor” (Mertens, 2003pp.139-140).

Using the two paradigms of Kaupapa Māori and Transformative allows firstly the ethnic and cultural epistemology to centre as the normal in all transactions within the research. Secondly, the transformational paradigm allows exploration of the social justice issues whilst it ensures that the knowledge contained within the community participants is valued and the research is on an equitable footing whereby both the researcher and participant are able to koha (gift) toward breaking down barriers of injustice and human oppression that may be found within the research.

3.1.2.2 Mixed Methods

I will speak to using interpretivist and constructivist approaches which according to Schwandt (1994) guides towards a specific outlook:

Proponents of these persuasions share the goal of understanding the complex world of lived experience from the point of view of those who live in it. This goal is variously spoken of as an abiding concern for the life world, for the emic [insider] point of view, for understanding meaning, for grasping the actor’s definition of the situation, for Verstehen [understanding what it is like to be in the shoes of others]. The world of lived reality and situation-specific meanings that
constitute the general object of investigation is thought to be constructed by social actors. (p.118)

This approach ensures that the ‘voices’ are listened to without interpretation and valued in their entirety. This directly correlates with the notion of Rangatiratanga (each has their own integrity and is the master of their own future).

3.1.2.3  Triangulation and “The Bite of the Shark”

Denzin (2012) when speaking on Triangulation states;

The goal is to provoke change, to create texts that play across gender and race, utopian texts that involve readers and audiences in this passion, moving them to action. Qualitative research scholars have an obligation to change the world, to engage in ethical work that makes a positive difference. We are challenged to confront the facts of injustice, to make the injustices of history visible and hence open to change and transformation. (p.85)

When speaking of Triangulation within Te Ao Hurihuri (a changing world) the words of the late Joe Tukupua regarding our tukutuku pattern ‘niho taniwha’ (appendices 9.2) as ‘the Bite of the Shark’ are recalled. According to Wi Te Tau Taepa (personal conversation October 16, 2016), Joe spoke of the triangle having Kupu (communication) at the apex, Tata (affinity) bottom left and Tika (reality) bottom right. For the programme this is transformative progress in action. We communicate, ensuring that the Hara (hurt) to a person is understood and that we use reality to address this in a manner that maintains the Mana (dignity) of all parties. When working with offenders there is often many hurts that surface and as a Kairangahau (researcher) we must not brush this aside.

3.1.2.4  Thematic Analysis

Joffe (2012) when describing the end result of thematic analysis says it should “highlight the most salient constellations of meanings present in the dataset. Such constellations include affective, cognitive and symbolic dimensions” (p.209).

The use of thematic analysis in this thesis including reports is a result of the reporting style used by the Te Hikoitanga programme over the years. The 56 reports contain some empirical analysis; however, it is inconsistent and mainly related to numbers of
people coming onto the programme with those being put into employment and/or exiting the service not clearly defined.

The reports do however contain a large amount of qualitative data that is thematic, particularly concerning barriers for those participants within the programme, and these are utilised in the analysis for this writing. These then become the patterns of explicit and implicit content whereby the naturally occurring themes evident in the reports, are captured, together with the latent themes that are also present.

The concept of ‘thematic analysis’ was developed, in part, to go beyond observable material to more implicit, tacit themes and thematic structures (Merton, 1975). This goes further than the original concept of Content Analysis from which Thematic Analysis developed, with Content Analysis being more of a quantitative analysis often “removing code from their context, thereby stripping data of its meaning” (Joffe, 2011p.2).

Braun & Clarke(2006) stated that “Thematic analysis can be an essentialist or realist method, which reports experiences, meanings and the reality of participants:”(p.9) and further to this added the following in 2014 saying:

TA offers a really useful qualitative approach for those doing more applied research, which some health research is, or when doing research that steps outside of academia, such as into the policy or practise arenas. TA offers a toolkit for researchers who want to do robust and even sophisticated analyses of qualitative data, but yet focus and present them in a way which is readily accessible to those who aren’t part of academic communities. And, as a comparatively easy to learn qualitative analytic approach, without deep theoretical commitments, it works well for research teams where some are more and some are less qualitatively experienced.(paragraph 5)

3.1.2.5 Narrative Interviews

In her questioning of what is narrative (Tambouku, 2008) asks, “what does a narrative do? How does it express its causes? In what way is it a sign of its conditions? What are the possibilities of its becoming other?” (p.283).
She states:

There is a shift of interest from how experience is represented to what emerges as an effect of power/knowledge relations and forces of desire at play, and the analysis is finally attentive to the fluidity and openness of narratives, the virtual forces that surround them, the silences and the unsaid. (p.290)

Andrews (2007) is clear that, cross-cultural narrative interviewing requires us to step aside from our own realities and take the time to imagine another person’s world citing Donoghue (1998) “the seeing of difference”. She is very clear in that for her narrative interviewing is not the type with seven-point guidelines but closer to the interpretive approach where the focus is conversing.

Māori are intrinsically oral as language in the indigenous sense was unwritten, but oral recorded genealogies remembered for many many generations and passed on. My own cultural lens as Māori has faith that for Māori, narrative is a normal style of capturing stories. The use of pepeha (introduction) has been used to place oneself and earlier generations when meeting other peoples, and narrative is the storying of that placing in whatever frame the conversation is taking.

The lens we are asking the narratives in, can position the interviewee in uncomfortable positions, and inviting them to bring someone with them allows for that space to be filled by a familiar person.

A number of our interviewees had objections to a consent form as it would record their name and we had promised that their stories would be anonymous. This resulted in some only doing the questionnaire with no consent form used and some doing the interview plus the questionnaire with the use of a consent form. It is interesting to note that for the group with no consent form, the belief common to the group, was that their names have in their opinion, been broadcast, before trial too often. Added to this was their disquiet as their names are held by the Sensible Sentencing Trust with no permissions for any being asked of or granted by the person. To withhold their name is in their eyes ‘mana motuhake’ an indigenous self-determination action as an indigenous person.
This focus group chose to meet together and korero freely around the questions within the interview structure on condition of no visual recording or names. The finished voice recording failed to work when a transcript was to be written thereby raising the question of was this a tohu (portent) that upheld their identity concerns, not uncommon in a Māori world view. The researcher has chosen to use notes to re-create some of the many comments offered in that hui and some of these are offered throughout the Ngā Takepū section 5.2.2. as well as Focus Group in Chapter Six.

**Summary**

Summarising of the research methodologies contained reveal the bi-cultural positioning of the writer and reflect the understanding that difference between the traditional Māori approaches to Rangahau and the western research methodologies do not clash with each other, but they do endeavour to together form a harmony that epitomises a w/holistic approach to the kaupapa. The mix of approaches allows the intricacies of pūrākau and narrative to be intertwined without a dis-assembling of content to honour the context of each person’s korero. Similarly, the lack of written consent for a focus group honours their korero whilst keeping these findings separate for those who prefer research within traditional parameters.
4 CHAPTER FOUR – Te Hikoitanga

Ma whero ma pango ka oti ai te mahi
- *With red and black the work will be complete*\(^8\)

Introduction

Socialisation primarily is determined by the ‘greater powers’ of the world and smaller countries conform to these ‘norms’ if they wish to ‘belong’. (Thies, C.2003). On an internal scale, it is imposed by countries, upon its peoples and may change as a result of war. The beliefs and values of the victors are then imposed often leading to a simmering discontent for the losers for many generations to come. In Aotearoa New Zealand this is best exampled by the colonisation process that began with the British prior to the signing of Te Tiriti o Waitangi. The resultant laws then separated the indigenous people from their land and all economic based prosperity through to today where that same mono-cultural lens continues to be the only barometer used for the application of justice, rehabilitation and reintegration for Māori. Little wonder that this section of society, the indigenous population feel a ‘simmering discontent’! This primary socialisation then becomes the ‘raw’ canvas that the population of a country will begin to build upon their own worldview. This chapter introduces the reader to ‘our practice’ within the Te Hikoitanga programme as we endeavour to re-introduce whānau into the community.

4.1 Programme Framework

The programme framework calls upon Te Ao Māori as the base for all work that takes place at an individual, whānau, marae and community level. Working within Te Ao Māori allows the flexibility of working within a number of models yet retaining the underlying baseline or *whariki* (plaited mat) that always relates back to the Kaupapa

\(^8\) This proverb or traditional *whakatauki* is a well-known saying which discusses the importance of co-operation. Listening to and working with each other. Author and date unknown
Māori ethos of whānau, Hapū and Iwi/community. Within this framework every person is valued for the skills they bring regardless of their status as given by Corrections.

Contained in the framework there is a comfortable co-existence with models from other societies that enjoy some similarities to our own traditional models including Bronfenbrenner’s(1977) ecological model, Maslow(1943) Hierarchy of Needs and Vygotsky(1978) Zone of Proximal Development although this will be more often referred to as our traditional Tuakana Teina model. This model still in common use is that whereby the kaumatua/elders notice where the youngsters gravitate to on the marae and nurture that choice. The child who is drawn to the wood shavings perhaps is to be a carver, the little one playing with the harakeke (flax) may become a weaver. Within all areas and roles upon the marae, the elder nurtures the younger toward various goals.

4.2  Wairua, whānau, marae, woven in a programme.

Within the Te Ao Māori, there is acceptance that environment, spirit and physical being are inextricably linked to each other and that all carry the energy of wairua (The spirit) and all occurrences are linked to the existence of wairua. Indeed we speak of the journey the wairua takes after death of the physical body, the geographical locations that the wairua will contact upon the journey to the homeland of Hawaiiki, such is the transcendence of the physical and spiritual. Wairua is explained as the Invisible Entity, ever present by Koro Tamati Kaiwai, as the head of the Tikanga programme (2006 – 2016) at Ōrongomai Marae.

“Wairua - The Invisible Entity

- Kahore he ahua - no shape or form
- Mahuru - Extremely sensitive, humble
- Kei te tinana e tau ana – exists in the physical
- Te Wairua Mangungu - a damaged spirit
- Te reo o e Wairua – language
- Te Whakaoranga – healing
- Te Mauri Ora – wellness”
Thus when we speak of our relationship with Papatuanuku and Ranginui (primeval parents) we are speaking of a real connection with a living entity such is our understanding of spirituality – that which in our mind traverses the physical, mental and spiritual and encompasses the elements of the environment as beings.

The children of Ranginui and Papatuanuku being the tawhito (ancient ones) and appointed as kaitiaki (guardians) of the environment; Tangaroa of the oceans, Tāne Mahuta of the forest, Tumutauenga of war, Haumietiketike of crops, Ruaumoko of earthquakes among others. Our thanks to these entities continues today as we karakia (pray) when cutting trees from the forest or flax for weaving, returning the first fish caught in the day’s fishing to Tangaroa and kāranga (call) to our pēpe (baby) during childbirth to enter the world of light.

Whilst there is understanding that each of the worlds are interconnected there is also an awareness that our tūpuna (elders) continue to be with us as we journey and that our interactions with each other reflect upon our tūpuna, both living and deceased. Therefore, our relationships require us to recognise the sacredness of the person we are interacting with and to be mindful that whatever we do with the life of this individual we will also be affecting his/her whānau (family) hapū (sub-tribe) and Iwi (tribe).

Reflection upon wairua (spirit) and philosophical beliefs requires me to first acknowledge from whence I espouse my notion of spirituality. I stand as a wāhine (female) of an indigenous culture, indeed the indigenous culture of the whenua (land) we are standing upon. My knowing of wairua emanates from my indigenous reality of wairua. An example of wairua within my world is that when people of the Whanganui river give their pepeha (identity), it is without hesitation that they say with great pride ‘Ko au ko awa, Ko awa ko au’ (I am the river, the river is me) and similarly in my homelands of the Hokianga, a place of spiritual significance and epitomised by the use of whakatauki (proverb) such as the following:

\[\text{ka totō te puna i Taumarere,}\]

When Taumarere’s spring overflows,
Did I always know these truths I speak of? I would have to say no, I have learnt more and more over many years and working and living within a world mainly peopled by Māori has helped me to reach this place of understanding. Having grown up in an urban environment, being Māori was seen as being less than others and for a number of years I was a very angry young woman. Being refused a house to rent because I was Māori, being accused of thieving because I was the only Māori present, having to re-sit entry tests at college as my results couldn’t be right as I was Māori were some of many examples of racial bias that Māori had to accept in the 50s, 60s and 70s. Today many say it has changed but too often the change is only upon the surface. My children too have experienced racism and now my mokopuna are encountering incidents that are racially motivated. Life teaches us that the world is not necessarily just, it is the actions and relationships between people that can and do make society more humane. Wairua for me is in the quality of the relationships we take the time to build.

The most important learning I have had was from a kuia who said to me, “when they are rude, smile and thank them, then walk away with your head held high. Never allow them to see the hurt they impose, they must settle their behaviour with their own wairua” (Aunty Millie Hawiiki, 1936-2016). Whilst working a contract in 2005 for the late Parekura Horomia (1950-2013) in his then role of Minister of Māori Affairs, he said much the same thing to his staff who were undergoing a particularly harrowing time from a few non-Māori Members of Parliament. He instructed his staff to smile and greet these M.P.s., stating that hospitality and respect were far stronger than rudeness. *Ka moe e te rangatira Para!*

Growing up as a *whāngai* (adopted child) into a *whānau* (family) of many adopted and/or foster brothers and sisters was at times exhilarating and often frightening. One
of the things people struggle with is, me saying that we, (brothers and sisters) never fought. Yet among ourselves, we still understand that we clung to each other, as we believed we had no one else but each other. The relationship we had was and continues to be very precious to each of us.

A sadness was that for most of us physical and sexual abuse occurred almost casually from those charged with caring for us and from their friends and a number of relatives. Each of us has travelled a journey that has mostly led us to understand that freedom from the past requires us to forgive those who have hurt us. Forgiveness on my part has given me that freedom while also making me super vigilant with my tamariki (children) and mokopuna (grandchildren). Their vulnerability and the fragility of mauri ora (well-being) within each of us can be nurtured with care and relationships that uphold the integrity of each other. Our wairua frees us from oppression!

For my whānau gangs were a magnet that gave them a sense of belonging and a different safety to that of home. One by one I saw them go to prison or the girls get pregnant and enter relationships where abuse was common. By the age of 13 I spent most of my hard earned pocket money from ironing the local Baker’s uniforms travelling to Mt Eden prison to see my ‘bro’s’ on Saturdays and travelling with the ‘sisters’ to visit the prison farms further afield. As the youngest child in this ‘family’ all worried about me still at home, but were unable to change their lives, let alone mine, so I drifted into a relationship and at 16 was pregnant, got married and had my son, fought with my husband and was alone by 17. An older ‘bro’ concerned with my lifestyle took my son to an uncle and shipped me off to Wellington where I remain to this day some 45 years later. His caring ensured that I moved to a safer space to live and learn to be a responsible adult.

Being away from home made me realise that I really knew no one who wasn’t Māori so I had to learn to dress, speak and act far differently to when I was living in Otara. This enabled me in later years to relate to others, making their journeys. After some years I realised that although I appeared to be doing well having remarried a first generation Kiwi, having my son home and now mother to two more sons, my wairua was unsettled except for those times when I went ‘home’ to my whānau. Thus I made the
decision to seek other Māori and those special parts of being Māori, the waiata (song) the music, hearing te reo (the language) and most of all the Māori humour where we have a special gift of being able to laugh at ourselves. Through this decision, I found myself and this included the pathway to a local marae that has become my home away from home. Ōrongomai Marae is my Kākahu (cloak) feathered with the caring of many wonderful people of many cultures.

I entered this marae with some trepidation not knowing the tikanga (protocols) and not wanting to transgress in any way. Fortunately, I was part of senior management in a company at the time and we had decided to invest profits within the local community, so I went off to talk with the local marae about their building project – a wharenui (carved house). The common interest of the project was a great ice-breaker and before long we were sharing whakapapa (genealogy) finding some common acquaintances as we talked. My employer was able to invest not just money but also the services of our trades people and over the next 2 years we became firm friends with the marae committee. Then I found myself nominated for the committee and was there for many years until 2000 when I became the Chairperson and helped lead the marae onto a more commercial footing to ensure continuity of services to the community. This became an almost full-time position for 5 years following which I handed the marae onto a new set of caring hands and returned to social work.

Working within the community gave me a fuller understanding of the demographics with a key area being the Rimutaka Prison which is the largest prison in the country for male prisoners. It is also the biggest employer of people in our city. One of the contracts I took on during my tenure at the marae was education for N.Z.Q.A. unit standards within the prison. Through this contract I saw men leave and then return too frequently to ignore. My questioning helped me to understand there were no support mechanisms to assist the reintegration process and prison officers were unable to assist as their employment contracts forbade this association.

I had already heard from prisoners many experiences similar to that of myself and my siblings and I began to discuss their frequent returns to prison with my ‘brothers’ who like me were many years older and a few years wiser than the men I was seeing.
Together we began to discuss what each of us knew, had heard and or guessed were the experiences of these men who saw prison as a revolving door. We saw that the wairua and mauri (life-force) of these men was constantly in turmoil partly due to the lack of help available from others. This for me meant that to attain a sense of social justice would, require a commitment to help people reach equitable positions in society. Wairua seems to me to be basic to social justice and practise within communities; it is non-judgemental and undemanding but always respectful and seeks justice and equality for all. In our discussions all of these words lay upon the table alongside those of integrity, trust, respect, love, family, children, partners, kaumatua (elders) and it was with growing excitement that we began to build what to us was a cunning self-help plan. Part of the excitement was our own personal knowledge that here was a space that our combined lived experience could contribute to in making a difference for both families and community.

Over a matter of months we worked out what we thought may be an ideal way to help break this cycle of returning to prison and off I went to design a Social Justice programme for reintegration to run from Ōrongomai Marae. Respect for each other was a key requirement and trust in the integrity of each other’s word were seeds to allowing the settling of the wairua between us, knowing that each would give of their best effort.

A key understanding between us was “knowing that every action will generate a reaction, just like the rings radiating out from the single drop of water falling into a pond that could affect whānau, hapū and iwi. Therefore there is a need to be vigilant in what and how we work with these wounded souls”. (whānau conversation. Jan 16, 2002).

Our lived experiences both positive and negative had prepared us for the development of this programme and the sense of spirituality, the wairua had led us to this place at this time, to pool our knowing that it may in turn benefit the lives of others. The personal worldview is the roadmap that we develop and use to navigate our own journey. The positioning that we take will involve our lived experience, culture, beliefs, education, relationships, communities and societal standing. All of these will
contextualise the road map we build and for each of us our own road map will assist us, to understand the how and why of decisions made in the relationships and events of others. Bronfenbrenner’s ecological theory (1977) is an example of the ‘circles of influence’ or ‘systems’ that contribute to the building of one’s worldview. In our programme we have used the circles to show our Te Hikoitanga framework (see Appendices 11.3)

The significance and consequences of the changed worldview following the British colonisation of Aotearoa New Zealand are often seen in the devastation of lives within the family/whānau of an offender in prison. This is an area I have worked within for some years particularly with those convicted of serious violence offending. As I became involved, moving toward their Parole Board Hearings to consider release what began, as the journey of reintegration often became a journey of whānau identity and reconnection.

Within the programme it was imperative that we would recognise the wairua of each man, their connections, whether gang or otherwise and most importantly that we remembered each and every one of them was a beloved mokopuna of an elder.

There was no room for inequality in any shape or form which meant we would not be running a 9am to 4pm programme, if the need was at 11pm we would need to be there. This commitment has continued to be upheld for whānau on the programme.

The fact that they have served their sentence does not count with many in a community and every election year this bias is seized upon by hopeful politicians with promises of longer, harsher sentences if elected. Politically there appears to not be a lot of mileage to be gained with voters for the success of reintegration but promises of punitive punishments reap popular support. Currently the ACT political party is calling for the ‘3 strikes’ law to be extended to include burglaries (Radio NZ News: 2 Mar 2014) with the National Party stating on Television 3 News the following day that they were unsure about extending the law. The recent elections saw the Labour Party emerge as the new Government with announcements that Labour policy is ‘to reduce the number of people in prison’. This will be an exciting development if successful.
The programme needed to be ‘(w)holistic’ and this we designed around ‘Te Whare Tapa Wha’ (Durie, 1998), using the four foundations of whānau (family), tinana (physical health), hinengaro (mental health) and wairua (spiritual wellbeing) as the key pointers. The introduction of the Te Whare Tapa Wha model supported the intention of the programme as it reached beyond just the client. (Appendice 2.2)

This was further supported by a derivative of Urie Bronfenbrenner’s ecological model that formed a cycle from marae (community), client, whānau, community. (Appendice 2.1) This style has been utilised successfully by the marae in other programmes as well. This is the acknowledgement that each person is part of a wider group made up of their whānau, hapu, iwi, environment, and spiritual connections and that each has equal importance.

The relationships that were to be developed between workers and whānau coming into the programme were firmly anchored in Te Whakakoha Rangatiratanga as below:

‘kia rangatira te mahi’ - Carrying out activities with integrity and respectfulness.

‘kia rangatira te haere’ - Responding and engaging in activities with integrity and respectfulness.

‘kia rangatira te noho’ - Engaging in relationships with integrity and respectfulness.

‘kia rangatira te whakaaro’ - Engaging in deliberations with integrity and respectfulness. (Pohatu, 2003, p.7)
The finalised programme showed four (4) key areas of engagement each with emphasis on core areas for development and wellbeing.

In late 2003 the programme was written and the marae began to seek funding, being successful in gaining enough to pilot through 2004 which we used to identify barriers and engage networks whilst building relationships with the prisons in Wellington, Tawa and Upper Hutt, The Parole Board, N.Z.Police, Community Probation Services, Housing New Zealand, Work and Income, Hutt Valley D.H.B. The relationships within the programme were the same that we fostered with everyone we came into contact with, all on equal terms. That first year we worked with 40 men and 4 returned to prison, the national average at that time was 60% plus for return to prison within 48 months so we knew we were doing something right.

..A reintegration coordinator, based at this prison, will work alongside key agencies and services such as WINZ, Housing, employer organisations, Corrections, PARS and community groups such as Te Hikoi at Ōrongomai Marae to make sure services are in place prior to an offenders release... (Speech: Minister of Corrections Hon. Paul Swain launching the first reintegration co-ordinator, Nov 2004)

Describing our programme as healing people quite often offends people including other social workers who see our client group as offenders. It would appear that many in the field of social work are comfortable to have distinct groups of victims and offenders or the good and the bad yet the reality is that both groups experience hurt
and benefit from healing whether that be in counselling or in help to better manage one’s day to day coping strategies.

We worked alongside the newly formed Faith Based Unit programme at Rimutaka Prison and saw that we both did very similar work and that the two approaches one being Christian led and ours being Māori led from a marae gave men options that previously had not been available. Whilst the Department of Corrections have since disbanded the Faith Based Unit, (much to our disappointment) both Prison Fellowship and Salvation Army continue to provide reintegration services to prisoners and we enjoy a cordial relationship.

4.3 Peer-Led Leadership

“The great illusion of leadership is to think that man can be led out of the desert by someone who has never been there.”

Henri J.M. Nouwen: The Wounded Healer: Ministry in Contemporary Society

Our style of working did not follow many of the western ‘norms’ particularly being involved as a whānau, with the work to be done. We have also stepped outside of other ‘norms’ by choosing to employ men who have been imprisoned themselves to be the lead workers with whānau and for the programme. All of our staff have gained their Degree in Social Work or associated Degrees with two also having completed Masters. This in itself does not ensure more success but it does keep our employees more protected from criticism that is often thrown from other organisations’ workers, claiming they aren’t ‘real’ social workers. Again the growth in confidence we see in our workers as they use their life experience alongside of their social work skills confirms the ‘rightness’ in doing what is ‘just’ rather than what is the ‘norm’.

The term ‘wounded healer’ is commonly associated with having recovered or being in recovery from addiction to alcohol and or drugs. An early indigenous intervention using recover/ed/ing Native American leaders is recorded during the late 18th century. These interventions also linked to spiritual and cultural rediscovery and elements of Christianity in abstinence based religious movements. (White,2000 p.8)
The 19th century saw the rise of many Temperance groups, these used recover/ed/ing alcoholics to share their messages of hope leading from lectures, debates and speeches to a ‘sharing’ of their own experiences to encourage others to come forward for assistance (Steinsapir, 1983) as cited by White (2000, p.4).

When writing on the use of ‘wounded healer’s’ Zerubavel and Wright (2012) state:

being wounded in itself does not produce the potential to heal; rather, healing potential is generated through the process of recovery. Thus, the more healers can understand their own wounds and journey of recovery, the better position they are in to guide others through such a process, while recognizing that each person’s journey is unique.

(p.482)

The founding of Alcoholics Anonymous (A.A.) in 1935 saw an organisation evolve that maintained a separateness to treatment centres and hospitals, avoided being professionalised and commercialised and a stance on defining which of its members could be employed in alcoholism treatment. This enabled linkages to exist without compromising the organisation globally. To date A.A. guidelines continue to inform members working in the treatment areas for alcoholism to delineate and articulate when they are speaking/acting as an A.A. member or within their professional capacity (White, 2012).

Whilst we don’t see our peer-led team as recovering addicts at all, our similarity to the wounded healer is that of experience and reciprocity, the sharing of problems and frustrations, combined with the celebration when successful navigating of barriers occurs is one of the most relevant themes within the narratives of each story.

Additionally our decision to employ men with ‘lived experience’ initially created difficulties with accessing units in the prisons but this has lessened hugely over the 10 plus years and we have enjoyed the confidence given by the Parole Board to the integrity of our programme. We have enjoyed success gaining parole for those we are working with particularly those viewed as high risk purely because of the forward planning, agreed commitment of both worker and client and the group strength formed prior to release, of all parties to be involved in the reintegration process. It is common for us to have a pre-release hui (meeting) that will bring together, the
probation officer appointed for the release, the local police, the landlord of the accommodation, the work and income manager, the whānau of the person and community mentors available.

The last 10 years have involved a lot of hard work within the programme and our whānau of volunteer support has grown alongside this as well as networks of employment and funding support. We are not funded by Department of Corrections for Te Hikoitanga but are fortunate that the Ministry of Social Development believe in the success of our work and are comfortable with our choice of staff. The funding has enabled us to have a social worker plus a social worker/literacy worker within the service.

4.4 A Case Structure

A Life-time Parolee (case presented by lead worker)

This case study is presented to demonstrate the complexity of needs experienced in returning to a community, the requirements of parole release, the support needed both short term and long term.

John (not real name) was incarcerated because of murdering his partner some 15 years ago. He and his partner had two children. At the time he was involved with the gang lifestyle, was into the drug scene and lived with violence. The Court imposed a life sentence.

Te Hikoitanga (TH) had met with John on numerous occasions prior to his release on life parole and he asked if he could come on to the TH service when released. He requested our support as those on life parole are usually cognisant that any relatively small breach of their parole conditions, which are comprehensive, may lead to their immediate recall to prison. John became a client of our service in May 2015.

John completed some 14 years in prison, and had achieved Work to Release status. He was employed by a local meat processing plant and lived within the prison wire when not working. Prisoners under the Work to Release scheme are accommodated in standalone small houses with three others. They are obliged to complete all domestic
duties including preparing their own meals. John predominately worked night shift and was transported to and from work by an employer funded bus.

On release he was initially provided accommodation, by the Salvation Army Reintegration Service, for a period of three months. After this time he was required and able to find his own accommodation in a flat in Upper Hutt.

He was reporting weekly to the Upper Hutt Community Probation Service and had some issues with his allocated Probation Officer and the department Psychologist. TH supported John by attending with him at his weekly probation meetings as well as his appointments with the Probation appointed psychologist. This support continued for several months, until a satisfactory relationship was able to be achieved between John and the Probation staff. John attended alcohol and drug counselling sessions with a Marae based counsellor.

During this period John was also made redundant as a result of the end of the meat killing season. We assisted him with Work and Income to achieve a JobSeeker\(^9\) benefit. During this layoff period we encouraged John to obtain a Site Safe Passport and Traffic Control tickets as well as his Wheels, Tracks and Roller licence endorsements to widen his potential employment options.

During this period John participated in the Tikanga Programme held at Ōrongo mai Marae with significant success. He was able to discuss with other participants the resulting likely outcomes of bad decision making.

TH attended John’s first Parole Board Review (6 months post release) and submitted a Relapse Prevention/ Safety Plan - see copy attached. A potentially major issue has arisen because of John incurring two speeding tickets. The issue arose as his Probation officer had advised the Parole Board that John had incurred 100 demerit points, which would result in immediate suspension of his driving licence, but more significantly could result in his recall to prison because of being “a threat to society”. TH investigated with

\(^9\) A Work and Income benefit for those seeking to find work.
the Police and the Transport Authority to confirm that he was subject to only 50 demerit points. A potential crisis and possible recall was averted.

Eight weeks following his redundancy, John was re-employed at the start of the 2015-2016 killing season and his JobSeeker benefit ceased.

We attended his second Parole Board Review, 12 months following his release. The Board were very pleased with John’s progress and commented specifically on the level of support that TH together with his other supporters had provided him.

During this period, John has been able to purchase his own property. He was able to achieve this entry into the property market because of selling some family land in the north. We were able to assist him along with one of his support network with advice on the funding and insurance needs for the successful completion of his property purchase. At the same time, we were able to assist him with his income tax returns enabling refunds to be obtained.

The 2015-2016 season finished in early June and John has applied for JobSeeker to help his finances during the layoff period. Rather than waiting for the new killing season, John with our help, is actively looking for an alternative employment career. We have prepared his CV and have identified several potential job opportunities that may be available to him.

John is fortunate to have a very supportive whānau who live in the north as well as local support that has arisen from the church he attends. Te Hikoitanga will continue to support him for as long as needed - currently we see him weekly.

4.4.1 Key Statements of Case Study

These key statements are all success factors for our whānau with any or all often missing and therefore providing insurmountable barriers.

- Employment commenced within prison sentence, a significant plus for any offender and a huge assist for a lifetime parolee who has a stigma that often presents barriers and limiting of many employment options.
• Accommodation needs taken care of by another provider, allowing time with Te Hikoitanga for pursuing other needs.

• The broadening of the potential work skills base being one area of need addressed.

• Respectful relationships with other providers enable good work to be undertaken together.

• Relationship building with Probation and Psychological Services were able to be facilitated between the parties to benefit all.

• Tikanga programme enabled learning of cultural heritage and also discussion of Māori futures with participants.

• Parole Board reviews TH are able to attend enable up to date reporting of achievements and progress of goals. The service also undertake to investigate areas of concern and return to the Board with factual findings.

• Whānau support has enabled the service to provide a holistic programme that gives autonomy to the person to live independently but knowing that the service is there for all whānau to access.

4.5 The Reintegration Assessment Background

The reintegration assessment is a linear structure that allows practical needs for reintegration to be visible within the first assessment. The programme was initially built upon Te Whare Tapa Wha, (Durie 1998) using the house model (see 5.2.1) then we added Nga Takepū (Pohatu, 2004) the using of six traditional principles (see 5.2.2). The gaining of Bi-Cultural Social Work Degrees by our practitioners saw the principles being integral to both whānau in the programme and for the practitioner as professional practise. As the men and women are generally leaving prison with their clothes (1 bag) and little more, Maslow’s Heirachy of Needs (McLeod, 2007) remains relevant to their status upon release. Prior to the needs assessment there is a building of relationship, te whakakoha rangatiratanga (Pohatu, 2004), but more than that we are asking searching questions that will tell us if this person is prepared to undertake
the hard work and discipline required to start a new life that aims to be offending free. Our role is to ‘walk beside you not carry you in a hand-basket’, which is what is sometimes expected. When we say ‘kia kaha, kia manawanui’, we are really meaning just that! It is perhaps fortunate that we always have far more referrals than we can realistically work with so we are able to be quite clear on whether or not we will accept a person for the programme.

Often a Unit Manager at the Department of Corrections will ring us to come for someone he/she believes in. We have sat through meetings where men have cried and blamed the system, had women threaten to come back and kill everyone if they are not helped. To come with us you need to know, we too don’t think the system is impartial but for you to make progress for you, ‘owning’ your offending and being prepared to work hard to get your life changed around is the only step forward. It may sound callous yet this is in our mind ‘āhurutanga’ in action, your safe space will evolve from the hard work you put in to bring changes in yourself. This is the building of a strong hinengaro, healthy tinana, and your wairua will benefit from a healthier you. Ka mau te wehi!! You may even look good to your whānau!
Set out below are the steps first taken to begin to establish a working relationship that is founded on respect, trust and honesty between both the whānau and Te Hikoitanga.

The process undertaken must be transparent for everyone involved, especially when there are times we bring in local police to work with the whānau and the team to work
on safety issues for all concerned. There are generally three stages prior to release of any high risk violent offender, therefore a lot of work is undertaken to ensure that a good relationship is established between the social worker and person we are working with. A relationship of trust allows better detail to be revealed especially of debt that can quickly become an insurmountable barrier upon release. Closer to the actual release time is required to work toward actual settlement into the community. The reality is that the released whānau will only have a bag of belongings and less than $400 to tide them over for two weeks. Unless they are returning to whānau they have nowhere to live, and nothing to put into a flat.

There are many areas of everyday practise that for a released inmate are completely unknown especially if he/she have served a sentence of five or more years. Technology now plays a large part in our lives and using a computer is not necessarily a skill that the person has obtained. There are requirements for people to apply for benefits, housing on-line yet most have no computer and few have experience at on-line access. To assist in these areas is a ‘must’ to enable the living back in the community to begin.

Getting accommodation is the first real hurdle, as the most affordable are the most miserable places one can imagine. Slum landlords are making a lot of money in Upper Hutt and are actually part of pre-release meetings at the request of Probation. This is not a judgement upon Community Probation as we understand the dilemma of having an offender who is homeless and the perceived risk the Officer believes this presents. However, the landlord with grossly sub-standard accommodation is able to and often does treat the tenant with no respect at all. It has become normal to photograph the hovels our whānau are placed in so we have evidence of existing damage at a later date when they are accused of damaging the property. We try hard not to use them and have built a number of good relationships with other letting agencies and this has seen our people housed relatively well. We also have our own magical man who often finds that one wee place for a few nights. We are the kaitiaki and held responsible for any damage and unpaid rent so we are pretty demanding of our whānau who are living there. Over the years our male workers were the ‘good cops’ as they saw the crew.
daily and I became the ‘bad cop’ who went in when there was a problem. Guys have been known to bail out the window to avoid a discussion with me, which has our workers in ‘stitches’, but then we worked out to place them by the windows to catch the absconder. Usually the discussion sees an agreement being reached and it is rare that the problem re‐occurs. This is the beginning of tino rangatiratanga (Pohatu 2004), my integrity demands that I talk with them and their integrity demands the putting right of the wrong. The staff no longer have me as more than a mentor, which I am sure is a relief for all.

Whilst employment is often seen as the key ingredient toward a successful reintegration this is often problematical due to release conditions, health problems and not least of all the whānau dynamic coupled with the stigma of having been in prison. Any and all of the above provide serious impediments toward successful employment for our whānau.

Pager (2003) speaks of:

> what might be termed the “credentialing” aspect of the criminal justice system. Those sent to prison are institutionally branded as a particular class of individuals—as are college graduates or welfare recipients—with implications for their perceived place in the stratification order. The “negative credential” associated with a criminal record represents a unique mechanism of stratification, in that it is the state that certifies particular individuals in ways that qualify them for discrimination or social exclusion. (p. 942)

This is supported by Koschmann & Peterson (2013) in their writings on an alternative approach to prisoner re‐entry, “they will return to their communities with significant disadvantages: restricted employment eligibility, limited access to welfare and other subsidies, the potential of terminated parental rights, and often untreated addictions and mental health issues”(p. 189).

On the release programme is a probation service requirement to undertake various programmes and these are often planned to be on three different days a week which doesn’t leave space for learning skills or working and especially makes employment
difficult to maintain. We would often go and mediate for our people to ease this problem, yet believe it could be planned so this wouldn’t need to happen.

For the marae there are relationships that span from the introduction of Māori to the area as unskilled workers for the car factories (General Motors and Dunlops) and the many other factories in the late 1950s through to the winding down of industry in the 1980s. Whilst this ultimately led to the building of the marae it also was a time that saw the introduction of trade training for Māori as a government initiative in the 50s and 60s as well as the military camp for those enlisted either voluntarily or as the CMT (Compulsory Military Training) of that era. Those Māori tradesmen have become small businesses over many years and often are the ‘puna’ (well of water) that we are able to tap for work experience or the tapping of shoulders for opportunities. Many are now retired but retain the valuable networks that can often make that small difference and most importantly they are not watching and waiting for the person to make a mistake or bad decision.

Relationships at every level are the keystone for Te Hikoitanga whether that be at the Parole Board level, with the Corrections Officer in the unit, with Police and Community Probation (both waiting for the release of the offender) or particularly with the whānau. The whānau dynamic is seriously undervalued as often pre-judgement has coloured the lens especially if there is gang involvement. Too often the whānau are placed as ‘collaborators’ or ‘victims’ whereas the reality is both and more. The impact of the ‘collaborator or victim’ judgements see whānau often ordered to not contact each other and ignores any whānau reconciliation that may have occurred between the time of offending and release. (staff discussions, Te Hikoitanga 2016).

As a service Te Hikoitanga has had many meetings with Probation Services to enable reconnection of whānau especially in developing safe spaces for supervised access for tamariki as a precedent to reconciliation of partners. There is a resilience in whānau that is missed in Aotearoa New Zealand culminating in ‘systems-driven’ risk-averse related actions yet this untapped resilience is often the key toward change that is both sustainable and ultimately whānau enhancing. In a country that speaks of itself as supportive of the tangata whenua, the lack of competence and capacity to work with
whānau Māori may well be a pivotal factor, for the dismal failure of imprisonment and reintegation. The 2016 Salvation Army report ‘Beyond the Prison Gate’ quotes Dr.Kim Workman:

... the social and demographic indicators that identify those who are most likely to be victimized are identical to the markers for those likely to be offenders. The life stories and cultural contexts that weave victims and offenders together (often within the same person) make any attempt to separate the two an exercise in simplification. (p.29)

This statement is true, yet the system continues to use these identity markers, which also clearly state the ‘good’ as probable victims and the ‘bad’ as probable offenders. This creates stigma in the community and when, or if, a ‘probable offender’ becomes a victim they are often seen as ‘deserving’ of what has happened to them. Te Hikoitanga has always recognised this inequity and consciously work with whānau to address issues that may arise.

Trust within relationships is often very fragile especially for the reforming of a whānau unit whereby whānau members have almost become hyper-vigilant as they fear recurrences of what may have been incredibly violent behaviour especially when the presence of drugs and alcohol was involved. This unease needs to be vocalised and an understanding reached for all in the whānau to be able to navigate a journey that each has a part in. This is not a simple undertaking as the element of whakamā (shame) is present for all parties even those who were the victims of the offending. Whakamā is not limited to wrongdoers, it can be a mother who expresses fear of her own child (common where the child is involved with drugs). It often is the wife, who has learnt that violence has become her everyday companion and especially the rangatahi mea tamariki (teens and children) for whom fear, love and loathing have all become part of the emotions experienced with their father. Too often the impending release of an offender is awaited with great anticipation by the offender that is only equalled by the trepidation of the whānau as they wonder what their future will now look like.

Working in an environment of Te Ao Māori allows a degree of honesty and the application of tika me pono (truth and what is right) that is able to be traversed to allow healing to begin. The truth is best unadorned and the notion of being ‘pc’ or
politically correct is not a norm in our work with whānau. It can and often does have very robust languaging by all participants, also there is much humour, tears of anger and hilarity and healing all within one session! For many of our violent offenders this has led to being offered grief counselling to allow original trauma to be navigated thus providing a fresh beginning for a whānau.

The key ingredient in the experience of our workers and volunteers that is missing for our Māori whānau is the lack of knowledge on the journey of their tipuna (elders) from traditional living to the today of contemporary living in what is too often impoverished circumstances. The ‘everyone drinks and does drugs and the bash’ has become the identifier of being Māori often coupled with ‘all Māori men go to jail’. This statement especially is typical of those who have lived in pockets of deprivation where employment, education, good food and liveable dwellings are what ‘others’ have.

The lack of truthful history for the colonisation of Māori has been a disservice to all New Zealanders. The hidden history of crown dealings and laws designed to separate Māori from their economic base evidenced in the government settlements being awarded to iwi. The deliberate dumbing of education to Māori in the early 20th century, described by (Caccioppoli & Cullen, 2006) as “The native school system, with its emphasis on teaching English and on ‘civilising’, with classes in health, hygiene, moral teaching and manual skills, continued to deliver a watered-down state primary school syllabus to Māori until the 1960s” (p.63), still with us today visible by the on-going low statistics for Māori attainment in education. Marriot & Sim (2014, p.5) discuss the following statistics:

• A secondary school retention rate (to age 17) for Māori students of 50.6% (75.4% for non-Māori);

• School leavers achieving University Entrance standard (NCEA Level 2) for Māori Youth of 25% (47.9% for non-Māori);

• A higher rate of Māori youth not in education or employment or training at 22.4 per cent (9.1 per cent for the non-Māori population) (Te Puni Kōkiri, 2012)
in their ‘Indicators of Inequality for Māori and Pacific people’ research.

For most in Aotearoa, New Zealand there is ignorance of the lack of equitable pensions that existed for many years especially for the elderly. McClure (1998) cited in (Mitchell, 2009) writes: “In 1937, 2,213 of the 2,389 Māori receiving pensions were getting a rate one-fifth lower than Pakeha” (p.12). My whangai parents were affected by this as neither had a Birth Certificate yet had ‘marriage lines’. The Social Welfare office in Otara had refused to grant them the pension saying only Birth Certificates could be used for identity. They were forced to reconsider thanks to intervention from Taina Pohatu at that time employed by Māori Affairs. This allowed my parents to regain a measure of independence.

The Māori Reserved Land Amendment Act 1997 ended the tokenism of enforced leases at peppercorn rentals for reserve Māori land followed by redress in 2002:

Finance Minister Michael Cullen, Māori Affairs Minister Parekura Horomia and Organisation of Māori Authorities chair Paul Morgan today announced an agreement to a one-off $47.5 million payment to Māori leasehold landowners in recognition of the losses they sustained through their inability to maintain market rents under pre-1997 legislation. (Scoop, Parliament: Friday, 10 May 2002).

This however was too little, too late as poverty had succeeded in driving Māori from the land to become tenants in satellite cities built to provide low paid labour for businesses. The loss of the whānau and Hapū collectives, the despondency that accompanied whānau to cities they had no wish to be in all contributed to the *mamae* (pain) that ensured our people were in un-skilled low paid employment, invariably affected by stock-markets and crown policies. The taking of Bastion Point land leading to the 1977 protest was for many New Zealanders the first time they had any knowledge of how Māori could be and were treated by the Crown. The revelations that saw the unfolding of the history of this troubled piece of land in a more public forum contributed to the first stirrings that perhaps all was not well in this land that touted great race relations and prosperity for all.

Meanwhile the Social Welfare had agreed to the taking of Māori children from their whānau as our whānau were judged by racist policies that continue today even after
the release of the watershed document and the 13 recommendations’ of the Ministerial Report, Puao te Atatu (1988). Despite the findings that the Crown was inherently racist in its dealings with whānau Government has spent the ensuing 31 years continuing not to implement the recommendations of the report. In 2017 the Crown announced the intention to remove the word ‘whānau’ within the Vulnerable Children Act 2014, however, following protest the National Government backed away from this stance. A key fear is that children separated from their whakapapa will re-surface as adults in the justice system as has become obvious in recent years. In 2017 Human Rights Commissioner Dame Susan Devoy in a New Zealand Herald article stated that:

More recently the Ministry of Social Development tracked the lives of more than 58,000 people born in 1989 in a retrospective study. Of those who were in prison by the time they were 20, 83 per cent had a previous "Child, Youth and Family" record. (2 March, 2017)

The election of a new Government led by the Labour Party has seen removal of the word ‘Vulnerable’ from the Ministry for Vulnerable Children, Oranga Tamariki, which started operating on 1 April 2017 (replacing Child Youth and Family) to ensure the meaning is for the safety and protection of all children. “Ardern said it was important the Ministry's work was geared towards the welfare of all children, and did not "stigmatise" children it worked with.”(Stuff: December 11 2017)

Having co-facilitated a Tikanga programme for offenders for 10 years the journey of our people was a staunch positioning with the key outcomes being the recognition of the hardship tipuna had been subjected to and how the helplessness and loss of hope had permeated their being over the many years. A well-known saying from George Santayana is “Those who cannot learn from history are doomed to repeat it.” It is vital that Māori are aware that their tipuna were systematically stripped of their wealth by law and policy and that this displaces popular comment that Maōri were lazy, dumb and gave everything away to the colonists.

The outcomes were positive in the Tikanga programme as the judgement upon tipuna were rightly seen to be erroneous and not models for our future. The finalisation of
each Tikanga programme saw us recognising the successes we have managed to achieve and continue to strive for.

These programmes saw very few ever attending because of new offending yet Community Probation had many requests from attendees to be allowed to return and new attendees often spoke of the positives they had heard of the programme. (focus group participants, June 18, 2016).

Thus the use of the Waitangi Tribunal to challenge lack of change for Māori by the justice sector is celebrated especially when we now are aware that 83% of prison inmates have been raised by the ‘state’ (Human Rights Commissioner, December 2017). The frightening question that arises is this a deliberate act to keep our people imprisoned, and so denying them their right to vote and be involved in the democratic process?

Notwithstanding relationships within the prisons that allow for the building of a picture of the person we are going to work with in the community, similarly the relationships within the community are just as important and this has been an area of strategic planning over some years. Very early in the plotting of an initiative for reintegration, we at Ōrongomai marae were fortunate to be part of the preparation for a Māori Focus Unit at Rimutaka Prison. The meeting of a number of interested parties introduced the local and wider Hutt Valley Police and over time we have strengthened this relationship within the Māori Advisory role and are able to meet informally to discuss possible win/win objectives around the release of offenders. The strong relationship with the Regional Commander and his team has resulted in some important work with the Māori Liaison Officer that allows for initiatives that may address concerns within whānau of offenders as well as the individual. I am reminded of a previous Upper Hutt Commander telling me he saw one of his police cars scream to a halt and thought, ‘oh oh they have just caught someone’ when surprise, surprise, they had seen one of our whānau who had completed his journey with us and simply stopped to say hi and how are you doing. As he said to me “we have come a long way when I see these things happening in our community.” There was a time when the profiling of some offenders was undertaken with a commitment to putting them back
in prison, however once they were aware of our involvement that stance softened somewhat. Today we are mindful of the preciousness of the relationship and work toward keeping each other informed of possible problems.

Having a prison so central to our community has necessitated navigation of whānau needs that often impact upon the community with an example being the health care that all of us are party to as we become registered to the various PHOs (Primary Health Organisations). Within our city of roughly 40,000 people, we have a number of PHOs and the often transient nature of prisoner families’ see’s their arrival for the duration of the sentence. These families do not intend staying longer than they need to and they have discovered that shifting their registration to a local PHO will possibly conflict their re-entry to the preferred practise of their home area. Thus the availability and cost of medical care is often out of reach of these families, who have predominantly high health needs for their children. Also there are times when all registrations are closed because of overcrowding of centre numbers. Invariably this in turn impacts upon visits to A&E (Accident & Emergency) at Hutt Hospital with a lack of transport being a problem and of course the long wait times as those with urgent needs are cared for first. There are often quite volatile conversations from families wanting to be seen and staff who think they should not be using A&E for primary care. Neither side is able to change the circumstances, and often we are needed to mediate the need for patience with all parties.

Mental health has become almost ‘the elephant in the room’ around prisons, and of course reintegration. It would appear there are really no easy answers and a person must be dangerously out of control before a CATT (Crisis Assessment Team – Mental Health) activation can occur. For many whānau mental health has brought total despair as they seek help and so often medication is all that can be offered and this is often taken in a haphazard manner with no oversight. Again, relationships with our local District Health Board (D.H.B.) have provided some relief for whānau although the reciprocity often sees us with a bigger problem, as we are contacted by the hospital seeking community help for released offenders we have never met before. Offenders with mental health difficulties are often fragile as the release expectations were more
than could be realised, this in turn creates safety concerns that have seen staff accompany ‘at risk’ whānau to hospital only to then wait many hours with the same cycle that affects all A&E (Accident and Emergency) services.

Whilst the resettlement of people is a big task and takes some months to become normalised and to have a plan for each day, there remains an area of wairua (spiritual strength) for most concerning whānau. For many a small kernel of hope sits within, telling them that the whānau may trust them again. This area is fraught with taukumekume (positive and negative tensions) for all involved. Children in particular are very vulnerable and easily scarred for many years if Dad’s not turning up, or worse arriving angry and violent, mums showing up drunk, drugged or both, dash their dreams. Everyone including parents, caregivers and children are vulnerable in these situations and a lot of good planning and safety mechanisms are required to manage reconnection of whānau. A bad experience was taking a father to Hastings for his son’s birthday, we were at the birthday party when the booze and dope were bought out so I stood up and signalled the father to come out. We then agreed it was safer to leave than stay, got in the car and quietly left. As a result, the mother and children arrived in Wellington a week later, the whānau/family began living together and have never looked backward again. My learning was that I had a responsibility to the āhurutanga (safe space) of the father, also to the probation officer who had allowed an escorted visit. I can’t save the world or be the conscience for everyone but I can and will maintain the safety of the person I am responsible for. In the words of the late Rev.Martin Luther King Jnr:” If I cannot do great things, I can do small things in a great way”.

Within the Te Hikoitanga Framework (Appendices 11.3) there is acknowledgement of those factored into the journey, the immediate whānau, their whānaunga , the wider whānau who are the key workers, facilitators, mentors and supporters for each person’s journey and the community. The diagram is an ecological model that shows all who have a vested interest in the journey and the connectivity.
For every methodology there is a need to have a framework and within the programme this initially came from Durie (1984), *Te Whare Tapa Wha* (the four corners of the house) using hinengaro, wairua, tinana and whānau. (Appendices 11.4)

We then bought forward *Ngā Takepū* (Māori applied principles) of Pohatu (2008) to position as the pou for our practise and this continues today (see 5.2.2)

The immersion within the kaupapa Māori framework, Smith (1990) is deliberate as we lead our whānau back to their identity as a positive not the negative which has become the position of failure for them. (see Āhurutanga)

Within *Te Ao Māori* (the Māori world) there are many *kupu* (words) which have layers of meaning relative to what Pohatu, (2008.p.3.) describes as ‘a soul that moves to a unique heartbeat and rhythm’ thus allowing the environment contextualisation to define the application of ngā takepū which have been selected as the *pou* (ridgepoles) for this thesis.

The six pou each become a chapter within this thesis of the effectiveness of Te Hikoitanga programme and its journey for the whānau (family) who enter the service.

4.6 Relapse Plan

This is presented to the Parole Board at review dates to allay any concerns that may have arisen and to avoid misinformation. The parolee will also have their own safety plan which will also be presented.
<table>
<thead>
<tr>
<th>Relapse Prevention/Safety Plan;</th>
<th>Management Strategies/skills for coping.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Interactive support/counselling service delivery;</td>
<td>As the board will note our safety plan very much overlaps with John’s safety plan. John had already begun his safety plan prior to release by not wanting to return to his home town upon release.</td>
</tr>
<tr>
<td>Current Te Hikoitanga counselling and mentoring sessions being discussed.</td>
<td>As a part of John’s strategy of his safety management plan John became a client/whānau of our service in May 2015. He had previously met with our service on numerous occasions prior to release and asked if he could come on board once released and settled.</td>
</tr>
<tr>
<td>Environmental influences;</td>
<td>As with all long term safety or relapse prevention plans we assist with, the first step we look at is agreeing to an ongoing reviewing, revising and reflecting of all aspects of the initial plans, ie; updating of or negating of all agreed steps, methods and progress.</td>
</tr>
<tr>
<td>Identified hurdles;</td>
<td>John has at every stage with us been constant in what he needs to do and has from day one asked for an open door agreement whereby he could either phone or come into the office to discuss how he is coping and managing. We have also agreed with John that our service will implement the 24/7 callout option that we have in place in conjunction with his many other strong support persons.</td>
</tr>
<tr>
<td>TV, music, peers, obligations, workplace, family, community, worldviews, loneliness, old associates, relationships, employment &amp; unemployment, Going back to his old home town, too self-reliant (over confidence).</td>
<td>John is very structured in his daily life, he and Peter phone each other every 2-3 days just to say hello and to keep us up with the play.</td>
</tr>
<tr>
<td>Excuses: Triggers, mirrors, relationships, ownership, naming &amp; blaming, things not going my way “ups &amp; downs”, (stubbornness/tantrums).</td>
<td>As the Board is well aware John spent the last 2 seasons on Work to Release at Taylor Prestons. He was laid off for approximately 6-8 weeks at the end of the season but was called back early after 3 weeks. During his lay off period he took the opportunity to complete at his own expense the Sapphire Consultants courses for Site safe passport and Traffic control as well as obtaining from Agoge training and recruitment his Wheels, Tracks and Rollers licences to widen his future job opportunities.</td>
</tr>
<tr>
<td>Empowerment;</td>
<td>John has agreed to be a part of the current Empowerment programme being initiated with some of</td>
</tr>
<tr>
<td>Retaking control;</td>
<td></td>
</tr>
<tr>
<td>Cognitive Behaviour/Dissonance.</td>
<td>Behaviour that got me in trouble (Before) The real me (now)</td>
</tr>
</tbody>
</table>
Emotions;
The way I thought and reacted, ie; patterns of behaviour.

- Jealousy/insecurity
- Anger/frustration
- Loneliness/isolation
- bad relationships
- Attitude/catastrophising
- Impulsiveness
- High risk situations that may arise

our new client/whānau. This has meant that John requested of our service that we look at his past and present cognitive thought patterns in relationship to his past and present environments. As the Board can see we have outlined the current ongoing topics being discussed which include the Management Strategies/skills for coping.

The way I think and react now

Prioritising; John has always maintained that his number one priority will always be his continued compliance to his release conditions.

Pro-social approach to Relationships

What is my plan for managing the challenges?

- Respectful Relationships between self and Probation Officer and any other agencies involved.

In discussions with John about his general relationship with CPS in regards to the challenges of communicating positively, has been the need to look at the likely differences that probation staff may have of his conditions and systems methods that each may employ. We have focused on the difference of how his forthright manner may be construed as an aggressive response when to him it was a passionate response.

John has since discussed the differences with both his departmental psychologist Ms xxxx as well as of late with Mr xxxxxx.

- Knowing in order of who among his support network to contact for different challenges that may arise in the future.
- Maintaining his continued contact and his open honest communication with his strong support network (see section whānau/friends support) as well as attached copy.
- Maintaining an ongoing relationship with his church.
- Utilising the tools learnt from the different programmes he attended, eg; M.I.R.P, Tikanga Programme.
- Continued mindfulness of possible negative influences, situations and expectations.
- Ownership of choices and consequences.
- Maintaining balanced lifestyle.
- Continued reflection of progress and safety/relapse plan.
- Listening to and respecting other people’s opinions and worldviews.

A point of concern rightfully raised by Community Probation was around John having received two speeding tickets. At first John seemed dismissive of the potential risk caused by speeding but has since acknowledged the possible dangers to other road users.

Our service discussed with John the vulnerability to him of how closely aligned past and present impulsive behaviours can still be.

This is highlighted by the fact that he according to CPS had incurred 100 demerit points. We were concerned at the number of demerits as it meant that he was on the fringe of being disqualified. John understood that he had in fact incurred 55 demerit points and sought confirmation from both Upper Hutt police and the New Zealand Transport Agency both of whom confirmed the 55 points to be correct.

**Tikanga Programme**

Although at first seemingly resistant to the idea of attending a Tikanga Māori Programme, his attitude in fact, reversed once interviewed by one of the programme co-ordinators. John attended the two weekend courses, graduated and has since been heavily involved with the subsequent follow up programme that is offered to participants of the course.

Following discussions with Tikanga facilitators, John successfully co-facilitated a session during the programme in relation to choices, consequences and the impact upon whānau.

**Alcohol and Drug Counselling:**

John was referred to our service to assist him with his A & D relapse plan. We referred him on to our marae A & D/psycho-drama counsellor Mr xx xxx. They have to date met on six occasions to look at what and how a long term relapse plan will realistically work for John.

xx and xxx have reviewed our services relapse and safety plan template that we prepare for the parole board. They have recognised that John’s plan and our service delivery with him are very much entwined and interactive. Mr xxx has indicated that he is available to John anytime in the future.

**Psychological follow up programmes:**

This is being done by CPS

**Accommodation:**

John found his current accommodation in Silverstream himself, subsequent to him being initially housed by Salvation Army Supported Accommodation upon release. (See attached support letter from landlord)

**Finances;**

John is in full time employment he has no current financial issues. We are aware that he is more than capable of budgeting his own finances although he
The Relapse Plan is able to show the Parole Board, progress, barriers being faced, and importantly whether the demands of the Parole Board release conditions have been met. This area may often be a ‘one liner’ in a Probation Report whereas there are often competing conditions being placed upon the parolee that necessitate delaying one of the demands. Our experience is that the fullness of the plan meets the approval of the Parole Board, because it places the humanistic circumstances alongside clinical and legal expectations.

Summary

Within this chapter the reader has been introduced, to the relationships with marae and whānau, and the background that created the process used for work with whānau. An example of Case structure for presentation to Parole Board followed by a Relapse Plan for return visits to Parole Board are included to highlight the work undertaken to represent our whānau in a positive manner. The chapter concludes with a number of considerations that are paramount in our initial meetings with whānau for the initial reintegration assessment, the recognition that our worlds may differ, that we may be positioned in different spaces, with different values yet share a common bond as we come together to work for the well being of the whānau.
5 CHAPTER FIVE - Working with Māori

He kākano ahau i ruia mai i Rangiatea

I am a seed which was sewn in the heavens of Rangiatea

Introduction

What does working with Māori look like in practice? Does it make a difference for Māori?

For this there are two specific programmes run from Corrections that will be looked at

The Kaiwhakamana Strategy led by the crown introduced Kaumatua into the prison system to assist Māori to re/connect with whānau/hapu/Iwi and to provide support and guidance. Often this involves whānau/family related issues.

The other Crown strategy ‘Tikanga programme’ operated in the community space from 2006 to 2016 and was used to refer those on Community Corrections sentences including parolees, and released prisoners. This programme again sought to re/connect Māori with whānau/hapu/Iwi and to provide support and guidance. Again this often involved whānau/family related issues.

5.1 Department of Corrections and Community Interventions

5.1.1 Kaiwhakamana

Launched in 2003 this initiative portrays the power of a community to commit voluntary hours to meet with whānau imprisoned. The Department of Corrections list the role responsibilities as: Kaiwhakamana may visit a prison at any time agreed by the prison director for any of the following purposes;

- to advise prisoners and whānau about whakapapa and tikanga;
- to assist prisoners to establish contacts with iwi / hapū / whānau;

10 This proverb or traditional whakatauki is a well-known saying which discusses the importance of whakapapa and that each person is to be highly valued as they represent generations that have gone before them. Author and date unknown.
• to provide prisoners with news and information about iwi / hapū / whânau;
• to advise and assist prisoners with iwi / hapū / whânau, relationship, and business issues;
• to assist prisoners with personal and family matters;
• to provide spiritual / religious support and guidance for prisoners;
• to assist prisoners with reintegrative arrangements through their iwi / hapū / whânau, and
• to provide suggestions and advice to the Minister and Department of Corrections staff on the provision of services to Māori.

(Department of Corrections Operations Manual: V.02.Res.07 Kaiwhakamana visits)

The retired Chair of our local Kaiwhakamana in Rimutaka, Arohata and Wellington Prisons was interviewed by Corrections for the article Kaiwhakamana – Jewel in the Crown.

Raiha Ellis sees her role as a Kaiwhakamana as a way of connecting prisoners to whānau, hapu, iwi, spiritual and life issues.

Of great importance is their whakapapa (genealogy), introducing prisoners to a wairua or spiritual journey of themselves; of who they are and where they come from. This connection is of great importance as many go through life not knowing their roots.

Raiha Ellis hails from Ngapuhi in the North and Ngati Paoa of Hauraki. She has lived in the Wellington area for nine years and joined the parish of St Hilda’s in Upper Hutt when she arrived.

Through Pastoral Care Ministry, she developed a Prison Ministry with the Department of Corrections in 2002. When Kaiwhakamana were introduced in 2003 Raiha registered with the service and her journey began.

“We build trust, respect and rapport by creating a safe space for them to share and for the healing to begin. Kaiwhakamana can help people open their minds, hearts and doors,” says Raiha. (CorrVolunteer, 2010, April p.2)

The role that begins in prison with Kaiwhakamana, regularly travels with the released prisoner into settlement within the community through marae connections, spiritual connections and community networks. Many prisoners have been connected or
reconnected to their whakapapa by the visits of kaiwhakamana and this has often provided a sense of hope to be raised within and whānau contacted. The impact of the initial connection facilitated by Corrections has been seen by many Māori as one of the deepest positive influences of any initiative undertaken in the last 20 years. For the men involved in the focus group of Te Hikoitanga they reported that many of them maintained contact with the kuia as she was someone they could confide in, seek advice from and importantly they trusted her to not talk about them.

5.1.2 Tikanga Programme

Within the community corrections sector in the mid 2000’s and later in prisons ‘Tikanga Programmes’ for offenders was mooted (Ōrongomai marae correspondence 2006) and iwi were approached to undertake this role. Each provider had the task to write and facilitate his or her own programme.

Tikanga Māori programmes are motivational programmes designed to develop a sense of awareness and responsibility for an offender’s behaviour and its impact on themselves, their whānau, hapū and iwi. Tikanga Māori programmes equip participants with a willingness and motivation to address their rehabilitation specifically focusing on regeneration of Māori identity and Māori practices. (Department of Corrections 2007/08 Annual Report, p.128)

As one of the successful providers, Ōrongomai Marae led by Koro Tamati Kaiwai wrote and ran our programme for the Wellington region for the next ten years. Koro delivered to the participants the history of who we as Māori are including Spiritual Beliefs, Tangihanga, Te Orokohanga, Te Marae, Te Haka, Taa Moko, Karanga, and Moteatea. (Kaiwai, unpublished, 2006). The support team sharing facilitation, included a whānaunga with a gang background and a history of lengthy prison sentences and his partner, a mother who had raised her whānau of four tamariki whilst her partner was imprisoned for 10 years. The men leading the Te Hikoitanga programme came in to present how they might be able to assist participants, change their lifestyle and to have chat sessions with the participants. The writer worked as an advocate, to end domestic violence and provided knowledge of Māori models of practise to enhance whānau well-being, and the delivery of Te Tiriti knowledge, the outcomes, and how it affected Māori in the years that followed the signing of the Treaty. We also undertook
library visits to familiarise our whānaunga with using data screens, microfiche and researching whānau names and history via the Fletcher Index.

In Corrections News July – Aug 2009

An Upper Hutt-based tikanga Māori programme is helping Māori offenders look towards a more positive future. Community Probation & Psychological Services Upper Hutt Service Centre Manager Paula Sharpe says the programme is well supported by both the community and staff.

“It’s the only programme I’ve seen where offenders’ families consistently show up for the graduation. Also, probation officers regularly support offenders and facilitators by attending the powhiri, the graduation or just showing up at times throughout the programme. It’s great to see such dedication to the cause”.

“We want to offer motivating programmes that inspire offenders and this one always seems to get a good response,” says Paula.

(Corrections Department NZ - Corrections News Jul-Aug 2009: Tikanga Māori programme heals birds with broken wings, 2009 para 1-5)

In 2015 the department chose to re-write and rename the programme as quoted by Director Māori, Neil Campbell:

The new framework, Te Ihu Waka, has been designed to ensure consistent and measurable outcomes for offenders who participate in prison and community based programmes. All programmes delivered under the framework are now structured around the four kaupapa of manakitanga (hospitality), whānaungatanga (attaining and maintaining relationships), rangatiratanga (autonomy) and wairuatanga (spirituality and wellbeing). (N.Z.Corrections Journal, 2016 p6)

It was of note that the original programme featured prominently in discussions with the focus Group and in the interviews. The feedback was positive with a number lamenting that this is no longer in the same format and therefore the interest was not the same. However none had participated in the new programme so were only offering hearsay opinion.
5.2 Māori Interventions

5.2.1 Te Whare Tapa Wha

Te Whare Tapa Wha (Durie, 1983) formed the initial framework of Te Hikoi (2003). We were able to add manaaki and aroha as the key operatives for our approach to reintegration. We believed that manaaki (caring), and aroha (love) laid alongside the four attributes of Te Whare Tapa Wha described as whānau (family well-being), hinengaro (mental health) tinana (physical well-being) and wairua (spiritual well-being) when talking of wellbeing for Māori gave us scope to work well with whānau.

Taking the time to address each of the Taha gave insight into the areas of greatest concern for each whānaunga, often these concerns were needing the support of psychological support, health concerns unaddressed in prison or the very real fears of returning to a community from which all communication had ceased. The time spent using this model enabled much work to be scheduled ahead of the actual release date and this was very valuable.
Ngā Takepū – the Six Pou and the Effectiveness of Te Hokoitanga Programme

The introduction of Ngā Takepū (applied principles) by Taina Pohatu into the TWoA’s Bachelor Social Work (Biculturalism in Practise) degree, *Te Tohu Paetahi Ngā Pou Whakarara Oranga (2005)* signalled an ability to further contextualise Māori practise into the initial Te Hikoi programme.

These principles have been always within Māoridom and here was an opportunity to utilise language, thinking and values into a practise that focussed upon arming our whānau from prisons with the ability to carve and negotiate a highway vastly different from that they had usually travelled. The original interpretations from Matua Taina Pohatu were the *whariki* (woven mat) upon which we were able to discuss each takepū (principle) and contextualise what this may look like in practise for the programme.

The understanding we had gained was that Ngā Takepū may be contextualised to address any kaupapa and with that understanding, we looked at our kaupapa and then came to understand that if we placed ourselves in the role of whānau there was actually two kaupapa present. One was about us the programme practitioners and what we believed was our role and responsibility within the kaupapa and secondly but with equal importance what the same Takepū meant to the whānau within the programme and their roles and responsibilities.

This then led us to talk with the very first whānau to be supported, and gain insight into what he suggested would be a robust approach. Over a period of two months, we added other whānau to the discussion, and below is the outcomes that we decided would begin our framework for working with whānau in the future. The boxes for each of the six Takepū define firstly the general descriptor, secondly the practitioner role and responsibility and last but most importantly is the whānau expectations of us and our service.
ĀHURTANGA

The safe space that allows us to voice truth in our relationships. Finding our identity and embracing this.
Āhurutanga

<table>
<thead>
<tr>
<th>Takepū</th>
<th>Whakamāramatanga / Interpretations</th>
</tr>
</thead>
<tbody>
<tr>
<td>Āhurutanga (Taina Pohatu)</td>
<td>Creating and maintaining quality space to ensure and promote the pursuit of best practise in any kaupapa. (Pohatu, 2008, p21)</td>
</tr>
<tr>
<td>Āhurutanga (practitioner)</td>
<td>The need to allow whānau to define what a ‘safe space’ will look like for themselves. They set the pace and we acknowledge their right to decide the journey.</td>
</tr>
<tr>
<td>Āhurutanga (whānau)</td>
<td>The safe space that allows us to voice truth in our relationships. Finding our identity and embracing this. Not being judged by how we look, speak or on what we do, or do not understand.</td>
</tr>
</tbody>
</table>

Table 7 Āhurutanga in practise

Tāwhirimātea is a child of Ranginui and Papatuanuku who was angry at the forced separation of his parents by his brothers, resulting in his fierce attacks upon his brothers. Today he continues to be the most turbulent bringing hurricanes and storms.

He personifies the struggle that our whānau often have as they come to grips with being deprived of their ‘safe space’, both learners and teachers, as well as, parents responsible for the care and wellbeing of their whānau.

The key to āhurutanga is that Māori are firstly connected to their own world (Durie 1998, 2001) The reality for many of our whānau is a disconnect with their whakapapa with many not knowing one or both parents or their tribal connections.

Te Rito (2007, P. 4 of 10) asserts that:

Whakapapa has had a major part to play in the resilience of Māori and their ability to spring back up. It is to do with that sense of being essentially at one with nature and our environment, rather than at odds with it. As tangata whenua we are people of the land – who have grown out of the land, Papatūānuku, our Earth Mother. Having knowledge of whakapapa helps ground us to the earth. We have a sense of belonging here, a sense of purpose, a raison d’être which extends beyond the sense of merely existing on this planet.
Kylee Quince (2007) wrote that despite Department of Corrections research claiming ‘causal factors’ for Māori offending other than ethnicity:

Māori scholars such as Moana Jackson, and Eddie and Mason Durie, posit that access to and participation in a secure and healthy Māori cultural identity is central to addressing the crisis posed by Māori caught in a vicious cycle of poverty and harm. Such poverty is often of the economic kind, but may also encompass poverty of the mind, heart, spirit, and soul. A secure and healthy identity is one where people can access knowledge of their language, and cultural norms and practises, which are, in turn, valued, promoted and enforced in our larger society and legal system. (p.3)

In 2010 Phil Dinham from Ministry of Social Development spoke at the closing of a Te Puni Kokiri hui: Māori designed, developed and delivered initiatives to reduce Māori offending and re-offending, noting that:

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. (p.32)

These closing comments reflected the korero of the participants who had presented the programmes they had written and successfully delivered within their communities.

For many of our released men their whakapapa is unknown, their identity is at the very least compromised yet it is their lived reality. For many have grown up in either Child Welfare or Child, Youth and Family Care. In a recent report (Stanley, 2016) states

In a New Zealand context, the Ministry of Social Development has recently followed the lives of the 58,091 people born in 1989 (MSD, 2010: 9). This retrospective study identified that, by the age of 20 years, 1.2 per cent (672) of the 1989 cohort had been imprisoned, and a high share of those imprisoned (83%/558) had a previous ‘Child, Youth and Family’ (CYF) record. (p.58)

Therefore, it is no surprise to hear the disconnect from Māori in prison. It is common for men in particular to believe it is ‘normal’ for Māori to go to prison. When we challenge that saying more than 90% of Māori actually have no contact at all with the law there is disbelief. We suggest that if the prison population is deemed to be ten thousand (10 000) and fifty (50) percent are said to be Māori that’s about Five
thousand (5 000) out of a population of approximately six hundred thousand (600,000) then there must be less than one percent (1%) of Māori imprisoned. We then suggest that we assume that at that rate perhaps there are 10 times that number of Māori who may have been in trouble over the years. That then also suggests that 90% of Māori have never been in trouble. This is food for thought when we live in a world that consistently speaks of Māori only in terms of deficit. We then talk of the many identities that we as Māori have. First there is the ‘ahi kaa’ model (those raised in their tribal areas with full knowledge of who they are and the responsibilities that their whakapapa brings). Secondly we talk of the urban model (those with whānau that came to the city in numbers and able to support each other in settling in to their new environment) and finally we talk of the dispossessed model (those forced to leave uneconomic land, with no support and few skills shifting into an environment they were fearful of). Each of these worldviews is real to the person who lives within that space.

Over a period of time we discuss the reality of colonisation and assimilation and importantly the helplessness endured by tupuna who were treated poorly. A recent post by Hana O’Regan (2016) on E-Tangata an internet site - ‘When I turned five, I turned bad’, is a challenge to all of us to look at what we model for our youth of today. Are we building strong proud rangatahi to counteract the societal model of Māori being bad that permeates education, justice, social welfare, towns and cities?

O’Regan rightly questions the images society accepts and upholds of Māori and the resultant effect upon our young people.
Figure 4 Kerekere, K. (2016) Pou representing Tino Rangatiratanga ©2018 Katerina Kerekere
<table>
<thead>
<tr>
<th>Takepū</th>
<th>Whakamāramatanga / Interpretations</th>
</tr>
</thead>
</table>
| **Tino Rangatiratanga**  
    *(Taina Pohatu)* | The constant recognition of absolute integrity of people in their kaupapa, relationships, positions and contributions in any context. *(Pohatu, 2008, p21)* |
| Tino Rangatiratanga          | Accepting integrity as our norm in all communications and undertakings with whānau. Being professional. |
| (practitioner)                | No secrets – No lies                                                                                  |
|                               | Clear boundaries                                                                                     |
|                               | No grey areas that allow any offending to be justified or ignored                                    |
| Tino Rangatiratanga          | Ability to be honest in all hui with staff and to seek restorative solutions for any transgressions |
| (whānau)                      | Ability to decide a course of action and receive critique of concerns from practitioners.            |
|                               | Acknowledgement that this is our journey.                                                            |

Table 8 Tino Rangatiratanga in practise

Tino Rangatiratanga

- absolute integrity in all we do. *(Pohatu, 2008)*

We know that each person must make their own journey and our role is to walk alongside. For people released from prison that is a journey like no other. A journey where you will be challenged, questioned, denied the right to do many normal type behaviours, judged by many people if you are up front and honest and continually reminded that you are a released prisoner.

The planning that began before release will begin to take a life of its own but there will need to be continual negotiation with the Probation Officer for anything other than normal day to day activities.

Communicating with respect is the first step, it is rare that people who are treated with respect do not reciprocate and this becomes a normal behaviour. The person who came to ask that the service attend his probation appointments as they were not successful was unaware that the Probation Officer, a young female was quite fearful of
him as he was a life parolee. However, the presence of our staff has enabled the meetings to progress respectfully and our staff member very rarely speaks at all.

Having one of you with me at each appointment has made a big difference. The Probation Officer now treats me like a human being. Before she basically said I lied in every answer I gave her, now she doesn’t do that (A. N, personal communication, October, 10, 2016).

The first six months following release are incredibly hard and many do not succeed in getting past this time if unsupported. Imagine the problems of being freed with a limited amount of money. Next finding out you are on stand down for two weeks for a benefit, but, you have no bank account so can’t get a benefit until you do have one. You have nowhere to live, so no address that is needed for the Bank account and benefit, and not enough money to pay rent anyway. Apart from this your entire worldly possessions are in a box about the size of a backpack.

I was sh…ting my self when I got out then you’s picked me up and took me to the places and no one treated like they used to when I got out. (focus group participant, June 18, 2016)

Little wonder that the comforts offered in gangs provide alternatives that give you shelter, food, alcohol, drugs and company.

This is the first time I haven’t gone to the pad (gang HQ) getting too old, the missus wants it to be just us. She likes the flat, its ok. (focus group participant, June 18, 2016)

Salvation Army provide three months accommodation for some released prisoners and support similar to Te Hikoitanga, however there are still many that are not supported by anyone and they are high risk immediately. We are aware of someone who has been living rough and now he has been given an eviction order to stop living in the bush.

I was over the moon when I saw the whare I had, 2 bedrooms so my kids could come and visit – meke!! The neighbour was nice too and the Proby (probation officer) thought the place was neat too and bought me round some furniture. (focus group participant, June 18, 2016)

We have a person who spends his time working to find places for our people and this is a difficult task. It is not unusual to be given a flat that has water running down the
walls when the upstairs flat use their shower. These slums have everything that is not healthy yet too often we have nothing else to offer in the short term. We photograph the dwelling to avoid the bond being held unfairly when the slum is vacated. Living in sub-standard accommodation is so common that the landlord was often present at the release meeting at Probation being touted as a good kind man for allowing our person to rent his flat. Discussions with Probation Service reveal that they feel beholden to treat this landlord well as he is often the only person to go to.

Hated the sh..hole you got for me, but cleaned it up well, and now I got me a cool place and its only 10 bucks more. (focus group participant, June 18, 2016)

Building ones integrity is done in increments as you become able to manage yourself, your surroundings and your assets. Learning to plan to succeed is important and our people are encouraged to write plans and tick them off so they can capture their progress.

The moment we as workers become aware of transformation working for a whānau is best spoken in the words of Workman (2017) when talking of The Magical Moment of Transformation in Disengaging from the ‘Tough on Crime’ Mantra

Every Corrections service provider worth their salt, longs for the moment when an offender or prisoner, stands before fellow prisoners, staff, whānau or family, speaks from the heart, and in a moment of transcendence, talks about how their lives have been changed, re-defined, re-directed, through the efforts of their transformer. It can take many shapes and forms. The prisoner or offender who has taken part in a restorative justice conference, and whose expression of remorse has been fully accepted by a victim, allowing both of them to move forward on their healing journey. The drug dependent prisoner who successfully completes a drug treatment programme; knowing that while they may relapse in the future, they are on a journey toward recovery. The violent gang member, who decides that he doesn’t want his mokopuna to live the life he lived; and starts doing something about it. The culturally-deprived Māori prisoner, whose experience of learning te reo and tikanga in a Māori Focus Unit, gives them a sense of genuine identity and self-worth. Those whose adoption of a belief system provides a set of values and principles for living a pro-social and meaningful existence in the future. And of course, those who learn to read and write, and feel confident about finding their way into
This is Tino Rangatiratanga in motion and the very reason despite set-backs frustrations and despair workers keep on working most often at unsociable hours for little financial recompense. For every time a man or woman has transformation occur in their life the worker too experiences the joy that this brings and the working together becomes lighter, often filled with much humour but mostly it is a celebration of the wairua that has breathed new meaning into a life of unexplored potential. For many this wairua is filled by their often new-found spirit of faith in church whilst others relate back to Io (Supreme being) and the learning of their whakapapa.
TE WHAKAKOHA RANGATIRA

Maintaining respectful relationships. Upholding our traditions that see our women as te whare tangata (the bringer of life and most importantly the giver of sustenance to the whānau) and our men as the protector of our women and children and a provider for the whānau. Understanding our roles will often converge and cross between us, this is our koha to each other.
### Table 9 Te Whakakoha Rangatiratanga in practise

<table>
<thead>
<tr>
<th>Takepū</th>
<th>Whakamāramatanga / Interpretations</th>
</tr>
</thead>
<tbody>
<tr>
<td>Te Whakakoha Rangatiratanga (Pohatu)</td>
<td>Recognition that successful engagement and endeavour requires conscious application of respectful relationships with kaupapa and people. (Pohatu, 2008, p21)</td>
</tr>
<tr>
<td>Te Whakakoha Rangatiratanga (practitioner)</td>
<td>To treat all whānau with respect. To ensure that all whānau are heard and that all decision-making is agreed and fully understood by all parties involved. Agreeing to disagree may be a respectful outcome to differences.</td>
</tr>
<tr>
<td>Te Whakakoha Rangatiratanga (whānau)</td>
<td>The right to be respected at all times by practitioners, with a responsibility to reciprocate. The right to be supported and assisted when needing help to navigate the reintegration journey. Knowing there will be times when we struggle with feedback as it may not reflect what we wish to hear.</td>
</tr>
</tbody>
</table>

**Te Whakakoha Rangatiratanga**

*respectful relationships are vital in all we do.*

*(Pohatu, 2008)*

Respectful relationships begin at the very first visit and continue to be maintained and modelled by the service at all times.
Respect brings a requirement for honesty, and often, plain speaking is a key behaviour between the worker and the person being worked with.

I like how you guys tell it straight no pissing around, my mate loves coming here to see the counsellor and knowing we can ring you is all good. (focus group participant, June 18, 2016)

Honesty between both parties is a key component as our service has a requirement that women be treated with respect regardless of their behaviour. This can be difficult for a man who has used violence to control his woman and often the partner has become a partner in the violence with neither being able to change their communication patterns with each other. Often times the wāhine has gone to the Refuge and returned to her partner a number of weeks later healed physically but still in the same space when communicating with her partner and again the abuse occurs.

Me and the missus haven’t had a stoush for nearly 2 years (focus group participant, June 18, 2016)

The service has a code that says ‘if you hurt your woman or children’ we will put you back in prison. That may sound harsh, however, in 13 years there has only been one occasion where that has occurred.

What the service does is to work with both partners to build a new pattern of communication, developing new ways of acknowledging the positives within their relationship and planning sharing of responsibilities.

Doing a lag for about the 3rd time I gave her the bash, I knew it had to change. Trouble is we both loved the piss and that was when we fought. So I gave it up and when she got pissed I went and slept in my car, still do. (focus group participant, June 18, 2016)

In the Tikanga programme, we would as a group look at what the abuse of partners looked like to -our children – our neighbours- our wider whānau and ourselves.

Used to hide in the wardrobe when the ole man was smashing her over and now my kids are doing the same Fucked up aye! (focus group participant, June 18, 2016)
We would name the emotions that we as children felt when there was violence happening in our whare – this was a first for every group of men where they needed to go back to their own reactions as children.

That Tikanga programme with you and Koro taught me heaps and my partner got learning too. Made us talk about how our kids must feel when we fight. No wonder my boy gives me the ‘evils’ look. Then George took it further and we both got helped. (focus group participant, June 18, 2016)

We would look at the cycle of violence (appendix 2.4) and track the patterning that occurred. The repeat of the pattern was new for many of the men present, and the majority talked of not wanting to repeat but not supported to change. We then would talk of what we were internalising when we use violence, the growth of anger at ourselves when we saw the damage we had inflicted on partners and /or children, then the blaming of the victims for our anger ensuring that a repeat was simply a matter of time.

The honesty that came forth in the sessions never fails to astound me, the man who sobs as he tells the group that he locks his partner in a room when his mates come round as he doesn’t want her being looked at. He is now receiving intensive counselling and so is his partner. The young man who brought his beautiful four month old son with him to the Tikanga programme – telling us that when he was a child his father used to beat him till he would pass out, and how when he grew up, he finally understood his Dad was preparing him for street life. I then asked if perhaps he would do this to his own son to prepare him and he broke down swearing he was never going to do that to his own child. His learning that day was that we must never excuse violence regardless of who inflicts it. One of the interesting points that often was expressed was the domestic violence meted out by the woman but it still resulted in the male being arrested.

You know miss, it pee’s me off that we keep on about bashing our women. What about all the times she is the one doing the bash. Call the cops and we still get arrested (Focus group participant June 18, 2016)

111
The Tikanga programme and the violence counselling available have made a difference in many relationships of those who have used the service.
Knowing that the negative position provides the impetus for change to a positive position - (the never-ending see-saw balance).

Figure 6 Kerekere, K. (2016) Pou representing Tau Kumekume ©2018 Katerina Kerekere
<table>
<thead>
<tr>
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<th>Whakamāramatanga / Interpretations</th>
</tr>
</thead>
<tbody>
<tr>
<td>(Pohatu)</td>
<td>The recognition of the ever presence of tension in any kaupapa and relationship, positive or negative, offer insight and interpretation. (Pohatu, 2008, p21)</td>
</tr>
<tr>
<td>(practitioner)</td>
<td>Recognition of tension and using this as impetus toward building solutions for the whānau. Consciously supporting whānau to understand and interpret situations that cause him/her/them tension.</td>
</tr>
<tr>
<td>(Whānau)</td>
<td>Understanding that the practitioner is there to offer manaaki and support of whānau whenever taukumekume is present.</td>
</tr>
</tbody>
</table>

Table 10 Taukumekume in practise

 Taukumekume

– tension positive and negative offers insight and interpretation

(Pohatu, 2008)

For many people taukumekume represents only negative emotions yet it is a reality that the negative is usually what provides the greatest impetus for change.

The work of gang members to reduce re-offending within their groups is a great example as they have no wish to see the young generations go to prison and experience the life of their elders.

The ‘E tu Whānau’(2008) strategic programme operating through the Ministry of Social Development works with whānau, hapu, iwi including gangs toward eliminating violence in our homes and communities. The use of kaupapa Māori solutions is proving to be a welcome change to the many ineffectual programmes previously thrust upon Māori over many years. This programme empowers all groups to find their own solutions providing key advisors such as Harry Tam and Rose Pere who work with the whānau present, and is proving to be very popular within communities. At a hui in
Wainuiomata the programme co-facilitated by Harry Tam brought together rival gang members among the more than 100 attending. Tam stated:

"Often we’re looking at affiliations and what people wear and what they look like - and we forget that at the end of the day we’re still fathers, we’re still mothers, aunties, uncles, grannies. [The] kaupapa is about whānau and the wellbeing of whānau so that’s always a good reason regardless of what we belong to. We have a common thing, and that is the wellbeing of our children and our families. (Smale, 2016)

It is heartening to see the numbers of participants, the groups working together regardless of gang affiliation and the general consensus that ‘together solutions are found’.

Led by MRG (The Māori Reference Group) the 5 year POA (Plan of Action) 2008 -2013 saw a groundswell of Māori throughout the country gather together in communities, sports clubs, gangs and whānau, to address violence.

The group is currently completing the 2013 – 2018 POA. The uptake by communities toward finding their solutions, is assisted using resources provided, that send positive messages via posters, videos, books and ideas. One of many quality resources available is of observations of whānau by European historic figures. These observations challenge a popular belief that Māori are a naturally violent people as they speak of the tenderness of the parent toward the children, particularly the father’s role. For whānau who have observed violence as a normal part of growing up, the information given from the resources provides the beginning of conversations that allow the group to trace the beginnings of the violence, and importantly to seek solutions to change the violence.

Within all communities, taukumekume is present when a released prisoner moves into the neighbourhood. Fostered by the approach that all prisoners released need to be managed society has been led to adhere to ‘public safety’ guidelines:

"These days, we reduce reoffending in the pursuit of ‘public safety’. But the prevailing view of public safety comes from the recognition that persons arrested and sentenced to prison are not randomly selected from our society. They are disproportionately poor, disproportionately Māori, and with disproportionate health, addiction and mental
health conditions. They also have poor educational and employment skills, marginal housing, and are more likely to come from violent neighbourhoods and dysfunctional families and whānau. They are publicly perceived as an underclass, presenting a safety risk to the law-abiding community. (Workman, 2013 p.40)

Given that the Te Hikoitanga approach is about whānau leadership for whānau well-being, the whānau are able to re-define what they choose to look like moving forward rather than be labelled by others. Working to restore their ‘image’ in this new way and having support to do so begins an engagement process within community and neighbourhood that was a norm in a traditional Māori environment, whereby whānau, hapū and Iwi were fully involved in the restorative process.

The release of Puao-te-ata-tu (1988) highlighted the problems with law from only one side of the Māori/Pakeha equation:

It is not suggested that the old Māori ways should now be restored, but that ought not inhibit the search for a greater sense of family and community involvement and responsibility in the maintenance of law and order. At present there is little room for a community input into individual sentencing, no chance for an offender’s family to express censure or support, no opportunity for a reconciliation between the wrongdoer and the aggrieved, no search for a community solution to a social problem. The right and responsibility of a community to care for its own is again taken away and shifted to the comparatively anonymous institutions of Western law (p.74).

This writing has been cited by Dyhrberg (1994) a prominent lawyer, to the International Law Congress after citing by Judge McElrea at the Youth Justice Conference, Auckland 1994.

Writing on the concept of restorative justice as a way to address the imbalance of current law Schmid (2003), suggests a definition may well be “Restorative justice is a system or practise which emphasises the healing of wounds suffered by victims, offenders, and communities that are caused or revealed by offending conduct”(p94). Schmid further cites Van Ness and Strong (1997) stating that, “restorative justice focuses on the harms that are caused by offending conduct – harm to the victim personally, harm to the offender him or herself, and harm to the community as a whole from the wrongful conduct”(p.94).
From a practitioner point of view the more exposure a whānau has, to being a part of a community the easier the journey becomes as desistance becomes more probable. This exposure can come about from marae presence, volunteer efforts on marae groups, supporting programmes run on the marae – all add to the developing of both confidence and independence as well as the support the community can and will offer.
KAITIakitanga

The stewardship for the maintenance of traditions gifted by our tipuna (elders) and the mana (spirit, strength and wellness) of the home, land and family therein.

Figure 7 Kerekere, K. (2016) Pou representing Kaitiakitanga ©Katerina Kerekere 2018
<table>
<thead>
<tr>
<th>Takepū</th>
<th>Whakamāramatanga / Interpretations</th>
</tr>
</thead>
<tbody>
<tr>
<td>Kaitiakitanga</td>
<td>The constant acknowledgement that people are engaged in relationships with others, environments and kaupapa where they undertake stewardship, purpose and obligations. (Pohatu, 2008, p21)</td>
</tr>
<tr>
<td>(Pohatu)</td>
<td></td>
</tr>
<tr>
<td>Kaitiakitanga</td>
<td>Being mindful of Tikanga in all our mahi, Acknowledging with Karakia, waiata, pepeha, mihimihi those present and those who have passed, all integral to our relationships with each other.</td>
</tr>
<tr>
<td>(practitioner)</td>
<td>Upholding the culture and relationships, our whānau is centred within at all times.</td>
</tr>
<tr>
<td></td>
<td>Providing support to access education and employment opportunities for whānau</td>
</tr>
<tr>
<td>Kaitiakitanga</td>
<td>Being able to lead on behalf of myself and whānau as I gain confidence in my own well-being and positioning within my world.</td>
</tr>
<tr>
<td>(Whānau)</td>
<td></td>
</tr>
</tbody>
</table>

*Table 11 Kaitiakitanga in practise*

**Kaitiakitanga**

*We all have stewardship purpose and obligations in every kaupapa***  
*(Pohatu, 2008)*

Māori generally understand that the role of kaitiaki is that of taking responsibility. But if you have never seen examples of kaitiakitanga how can you be expected to understand and more importantly act in this way. Drawing from Freire, Spring (1975, pp. 61-62) argues, “The goal of social life...is the humanization of the world...a process by which each person becomes conscious of the social forces working upon him or her, reflects upon those forces, and becomes capable of transforming the world.”
Kaitiakitanga for our group is based initially in showing respect for your wāhine and whānau. The conversation where we identify the role of our women as *whare tangata* (the bearer of future generations) can be the first time of seeing women as more than a partner to fulfil roles given by the male. Talking about the future of our people and the realisation of this role our women carry is often the awakening to the need to nurture the health of our women, minimising the use of alcohol and drugs and particularly not delivering violence upon her.

> I expected my missus to be there whenever I was home. I was the boss. She did what she was told. When she drank she always cried so I would kick her to bed. Blamed her that all the kids were girls, wanted boys. Now I feel shit about how I treated her all that time. (Focus group participant June 18, 2016)

As many of our males assume they will return home and resume the role of leadership there is often a need for hui to be held before release where the roles held in the absence of the parent by the partner and or children are discussed. It is important that there is understanding and respect for the whānau if going home. One of the many wake-up calls on this pathway is the realisation that in the absence of the partner, the whānau has coped well and the whānau are concerned at the return of the parent changing the dynamic. For some whānau, the absence of Dad has resulted in a peaceful home where older children have stepped up to support their Mum and siblings. Dad’s imminent return whilst exciting often raises fear particularly among the children.

> Yeah my kids hate me! They take the old lady off whenever I come around. I only go there to see my girl. The boys hate the gang and me. Beat the old lady pretty bad back then. She has an order to keep me away. (Focus group participant June 18, 2016)

The opposite also can apply whereby the home has become a ‘party’ house and different fears are raised as to ‘what will Dad do when he finds out!’

The plan that has been put in place is clear in that initially the person is the priority and returning to whānau may well be not agreed to by Probation, Child Youth and Family services or both. If there has been violent offending there has often been pressure from CYFS (Child, Youth and Family Services) on the mother to take out a Protection
Order which is then used as grounds to stop the return home of the male. The fear of losing her children is too often used to make the order, then, used in Family Court against him.

If domestic violence has occurred, then a return home will only become a possibility over a period of time and supervised access visits with the children will often be the first step in a long journey. For many partners supervised access may be the only access granted with no success at the whānau being a family again.
MAURI ORA

Awareness that this is an unending journey that we all travel together enjoying each special moment in time.

Figure B Kerekere, K. (2016) Pou representing Mauri Ora ©2018 Katerina Kerekere
Mauri-ora
(Pohatu)

The constant acknowledgement that at the core of any kaupapa and relationship is the pursuit of wellbeing.
(Pohatu, 2008, p21)

Mauri-ora
(Practitioner)

Entering a time where the ongoing relationship is defined and activated by the whānau. Acknowledgement that the whānau are now well equipped to continue their own journey.

Mauri-ora
(whānau)

Ability to have total responsibility for the ongoing well-being of whānau and deciding what role if any the practitioner will have in the whānau future.

Table 12 Mauri Ora in practise

Mauri Ora

Pursuit of Wellbeing is at the core of all we do.

(Pohatu, 2008)

Mauri Ora is incremental and each increment of success is worthy of the whānau celebration, it may be a freedom milestone of a month or a year, or perhaps the birth of a child. Often it is the first time a job application is successful, such is the difficulty of gaining employment.

Mauri Ora is an unending journey for each of us and not only to our whānau released from prison, however every time a whānau celebrate any milestone we the practitioners do too, as it talks of whānau pride, self-belief and confidence!

Attending a wedding where invited guests included various gang members, prison officers, clergy and kaumatua was definitely mauri ora. Can’t begin to count the number of mauri moments in that simple sentence. The four children of the couple escorted their mother to stand beside their father with beaming smiles.

The building of reciprocity in the relationship has seen many of our people keeping in touch some ten years later. A number have become mentors and supporters of the ‘newbies’. Te whakakoha rangatiratanga) is multi faceted in an indigenous practise, so
beautiful that one can help others simply because you may have helped them at some stage. Is this not mauri ora that has brought kaitiakitanga forward from the receiver of koha in days gone by. The manaaki and aroha given is that which cannot be purchased and is therefore priceless. The socialisation occurring at this micro-level is able to contribute positively to taukumekume. of a person feeling uncomfortable in society.

Summary

What we find is that Crown led interventions such as the Kaiwhakamana Strategy and Tikanga programmes are vital tools in the kete that reintegration will draw from to seek success for each whānaunga. These accompanied by Māori and community led reintegration in the community are necessary to offer hope to whānau and community.

The work of Kaiwhakamana is relatively unknown within the wider community, yet these volunteers give many hours of their time, toward assisting and support of our whānau in prison. For many of these kaumatua this role continues after release as they gather around whānau to help their transition into the community. The Tikanga programme is often the first understanding many of our whānau receive of who they are, of Te Ao Māori and Te Ao Hurihuri, the colonisation process and the effects upon their tupuna. Self-identity remains crucial to well-being which Te Whare Tapa Wha (Durie, 1984) encapsulates recognising the components that make well-being holistically. The introduction of Pohatu’s Ngā Takepu (2003) and the use of this framework for whānau and practitioner to illustrate the practise. This chapter assembled approaches that Te Hikoitanga believe are the most positive for our style of working.
6. CHAPTER SIX - Interviews

Ahakoa he iti he pounamu

Although it is small, it is greenstone\textsuperscript{11}

Introduction

Hui occurred in two separate settings, one setting being a focus group and the other individual interviews. Interviewees were selected by Te Hikoitanga staff and names forwarded to the researcher.

There were many reasons put forward for the two distinct methods, as the initial plan was for a hui with all participants together. A number of whānau stated they would prefer to do a one on one interview and this was agreed for six of the participants. The second group of six were happy to hui, but together decided they were not happy to sign any forms. Reasons put forward were that they had their names published in the media before ever being found guilty, some had their names and details held by the Sensible Sentencing web-site which they saw as a breach of privacy. A final reason given was that they were in the whare where their tupuna wairua resided and this was all the guidance they needed to be truthful and clear in what they had to say.

The questions used to guide discussion are in the appendices 11.6 and 11.7. Questions were formulated to look at progressive stages of being with Te Hikoitanga as follows:

- Introduction
- Pre-release planning
- Community entry
- Relapse Plan

\textsuperscript{11} This proverb or traditional whakatauki is a well-known saying which discusses the importance of value rather than size of ones offering. Author and date unknown.
Post release

The two separate groups had similar themes emerging from their korero; however, the interviews saw more revelations on the roles and whānaungatanga with their partner and children given. The focus group were very vocal about what they saw as key to their change in lifestyle and what they felt they continued to need.

6.1 Participants

Interviews

<table>
<thead>
<tr>
<th>RELEASED WITHIN LAST 5 YEARS</th>
<th>Less than 4 years in prison</th>
<th>More than 4 years in prison</th>
</tr>
</thead>
<tbody>
<tr>
<td>&lt; 30 years of age</td>
<td>2 – 4 (actual 1)</td>
<td>2- 4 (actual 2)</td>
</tr>
<tr>
<td>&gt; 30 years of age</td>
<td>2 – 4 (actual 1)</td>
<td>2 – 4 (actual 2)</td>
</tr>
</tbody>
</table>

Table 13 Interview participants

Focus Group

<table>
<thead>
<tr>
<th>RELEASED WITHIN LAST 5 YEARS</th>
<th>Less than 4 years in prison</th>
<th>More than 4 years in prison</th>
</tr>
</thead>
<tbody>
<tr>
<td>&lt; 30 years of age</td>
<td>2 – 4 (actual 3)</td>
<td>2- 4 (actual 1)</td>
</tr>
<tr>
<td>&gt; 30 years of age</td>
<td>2 – 4 (actual 2)</td>
<td>2 – 4 (actual 0)</td>
</tr>
</tbody>
</table>

Table 14 Focus Group

6.2 ANALYSIS AND DISCUSSION

The analysis is formed from four sources:

Interviews Focus group Questionnaire

Reports to Ministry of Social Development Staff recommendations

The groups were made up of individual Interviews (six participants), men who preferred to not participate in a focus group and were comfortable to sign interview forms. Overall for this group:
• Interviews tended to be reflective of their actions, and their relationship within the programme.
• Korero was often more whānau oriented.
• Most showed evidence of planning for future

The Focus Group (six participants) wishing to be together for discussion reflected more on what others said than bringing forth their own ideas, there was a dependency upon older participants to lead discussion and none were comfortable to sign interview forms. Within this group:
• Most were under thirty years of age.
• They were interactive and reactive with others whakaaro.
• They were talkative on their actual journey within programme.
• Most openly discussed experience of whakapapa in Tikanga.
• There was a mixed reaction to Community Probation reporting requirements.
• Employment issues were a key concern.

The themes emergent from Interviews and Focus Group are

1. Past experience of release from prison.
3. Relationship with programme.
4. Personal progress of goals.
5. Identity and Whānau development.

6.2.1 Reports

The reading of original reports from Te Hikoitanga has been interesting as there are barriers to reintegration that were firstly recognised in the 2003 pilot and are still in existence in 2016. Reports are consistent in their concern of the barriers to reintegration and also in recognising the political and media effects upon reintegration over the years. The media coverage of incidents involving parolees and the political
lobbying particularly toward election times has and continues to adversely affect 
reintegration as employers become unwilling to take chances on released whānau,
lobby groups add fear to communities with claims of offenders and offending running 
unchecked (Sensible Sentencing Trust, 2016).

The reporting requirement of the funder has been that of education and employment 
with re-offending and/or return to prison statistics not required. Additionally, the 
added requirement of long-term unemployed offenders to be referred from Work and 
Income (W&I) begun some 5 years ago has significantly impacted upon the ability to 
define the different groups being worked with. Many of the W&I referred long-term 
unemployed offenders have never been part of reintegration, do not plan to work at 
all and are not happy to be forced to attend the programme. This is not unusual, as 
people become used to living on a benefit, no longer have confidence in working and 
form relationships with others in a similar position. This group has a very high ‘no 
show’ for assessments and this is gleaned from concerns noted in reports. Time spent 
assessing reluctant clients inevitably raises stress for all concerned. A snapshot of 
reporting shows:
A typical quarterly report is as below

![Assessments Chart]

Figure 9 Quarterly Report 2016

The report identifies where the referral has come from and are all new to the programme. There were 24 referrals from Work and Income, and only a couple were actually interested in employment. Unfortunately, assessments with people who have no wish to be with us takes time away from the current whānau already with the programme. Every report sighted spoke of this concern. The 23 referrals from Rimutaka are not all for those being released within a short time frame. We regularly will begin to work with whānau a year before release sometimes longer than that, especially if the sentence is more than 4 years.
Te Hikoitanga results in employment gained for our whānau show fluctuating numbers with 2014-2015 being the most difficult where of 74 whānau referred and available to work only 9 were successful in gaining employment. The years following have seen an increase to 25% and 34%, with the current year running at 34% with 6 months to run. The decision to employ an employment specialist in 2017 would appear to be making a difference especially in the confidence of our men. Our employment person runs workshops that build confidence, highlights skills required, ensures commitment to continuing employment, and maintains contact with her many community connections toward finding sustainable employment opportunities for whānau. A key ingredient to our success is the relationship with our local Work and Income office. The support and one to one contact with our staff has made employment opportunities more successful for whānau.

Table 15 employment Chart
The barriers constantly referred to in reports are as below and these will recur in themes.

**Barriers for employment**

The reports also speak of other services accessed and/or delivered to assist whānau including:

- Tikanga programme facilitation
- Education courses
- Upskill for employment
- Legal advice clinics
- Supervised access to children
- Domestic Violence counselling
- Anger management programmes
- Whānau counselling
- Youth support
- Literacy/numeracy support
- Mentor hook ups
- Community connections

![Barriers to Employment Table](image)
The services to whānau, are also accessed by partners and children. This whānau connectivity is spoken of in interviews and focus group discussion.

A 2016 interview involving the 3 staff members in E Tu Whānau (Nov 16, 2016) revealed:

Last financial year they helped 74 clients adapt to their new situation, 38 of whom were helped into suitable housing. Nearly 30 percent were helped into work or tertiary study.

The partners of their clients are offered the same service and last year the team assisted a further 28 families and individuals deal with a variety of issues. (E Tu Whānau, 2016)

The lack of accommodation associated with release for whānau not returning to partners or other whānau, is affected by the lack of a benefit to pay for bond and rent. The benefit requires both an interview and stand down period or arrangement for emergency benefit, and reports show that this is often a stumbling block as an offender is not always seen as worthy of being attended to in a timely manner. This often sees our staff working through the festive season to try and sort these issues. This issue is highlighted in reports to the funder.

Staff Recommendations of ideal service

The recommendations are for Te Hikoitanga as a whole encompassing all areas.

- Appropriate funding that looks at long term (progressive) goals/strategies that equally acknowledge the needs of client whānau and not just employment.

- Enable the service to provide opportunities for client whānau to engage in behaviour and activities that promote our services core values through the practice of respect, aroha, whakawhanaungatanga and acknowledging the value of the inter-dependency of the collective for healthy living, sustainable growth and personal development. This refers not only to our client whānau but also our partners and stake holders.

- A service that gives equal credence to the value of gradual progression towards realising potential and sustaining whānau well-being. Employment
is only part of the process and not always the priority if long-term gains are to be achieved.

- Offering our client whānau marae based activities and programmes that reflect our core values with the intention to allow for self determination and independence.

- Training courses for released prisoners should acknowledge the participants’ history, level of academic competency, cultural misplacement, whānau and community relationships, in an environment that allows for realising true potential and personal strengths. There are facilities in the community that provide for any one of these requirements. In our region there seems to be little resources or training programmes that provide all of these conditions on one site.

Summary
The positive outcomes of our service should not be overlooked regardless of lesser numbers achieving long-term employment.

We have client whānau who are actively engaged in their communities and are still in employment. These people continue to work and still face challenges in their lives. Our service is contracted to provide continued support for up to six months. The reality is our doors do not close and our client whānau will continue to have a place to come and be welcomed and acknowledged as whānau.

6.2.2 Themes

Past experience of release from prison.

The majority of participants revealed they had no plans for their release from prison, but assumed they would cope:

Normally being released was mindless, didn’t think about it at all – just figured why worry it’ll happen when it happens. I always knew the gang are there, good for a bed and a fix. The difference this time is that I only had me, last time I had a missus, not this time. (Interview personal communication 05 March 2016)
When I was in there, didn’t think about getting out at all – just figured why worry it’ll happen when it happens. Yeah the gang are always there suppose they would give me a bed and a fix. Last time had a missus but not this time. (Interview personal communication 03 April 2016)

When questioned further on this most revealed this had not been successful for them for other releases.

I’m Tongan but really comfortable here at the marae, its good, the mauri is good, we need to respect this place. The support from everyone makes a difference especially for me coming up to 6 years out after 10 times in prison. A combination of all supports, perseverance, asking for help have been the difference. (Interview personal communication 05 March 2016)

This experience is correlated with statistics for return to prison released from Corrections. (appendix 9.5)

**Current experience of release.**

There was agreement from all participants that this release has been very different from previous experiences.

Meeting the service was really different, warming, welcoming. I was a bit more understood, they’ve been poor before, been angry before, walked in these shoes so they understand. (Interview personal communication 05 March 2016)

Last time out I made 6 months, this time it’s a year next week. Dunno really bout next year, I still come here as it’s a place where you can just be without questions. Gonna get me some of the passport stuff so I can start working soon. Get my licence back in a coupla months. (Interview personal communication 03 April 2016)

It was after the 10 year mark that I started to think about ‘shit I might get out, then I was transferred from Waikeria to Unit 9 and met up with you guys. In the unit they were doing that head‐shit you know, and you could scheme your way along then I saw you and remembered you working with me on literacy and numeracy and I heard about Te Hikoi. I believed you but wasn’t sure about the whole programme. My plan then began to evolve – ok I thought, I can play this game, use these people! Then it started to get real and I found myself starting to believe. (Interview personal communication 20 October 2016)
For a number having a release plan has allowed them to feel involved with their release. Those who have supportive whānau spoke of their support being part of the release plan and how this gave them ‘another’ chance to do things right.

The inclusion of whānau has for many made the biggest difference as in the words of one participant,

they (whānau) know I’m trying to make this work and that they can get help too or just talk to yous about stuff. I don’t get caught with not knowing what to do like I used to. I used to get violent to hide that I didn’t know stuff, now I’m doing it different (Interview participant 03. May 2016)

**Relationship with programme**

There was unanimous agreement that the relationships between the whānau and the workers was the key to success. Questions around the backgrounds of the workers created some interesting discussion with a number feeling initial distrust because of visible gang tattoos and concern that because the workers were ex-prison there would be some scheme involved where you would have to pay or be cut from being part of the programme. The group in particular laughed as they described how they expected an ‘angle’ from the workers. This fear/concern was alleviated as they got to know the workers. As a couple said “you can’t bullshit a bull shitter” so we just got into some real conversations that saw us sharing lots of stuff.

Initially I was uncomfortable with George because of his bulldog tatts. My step father was a mobster and used to bash the shit out of me all the time and in Waikeria Prison all the crap was from the mobsters so I didn’t like or trust George at first. I thought I have to swallow this, then after a while I began to realise that he wasn’t what I expected, quite unorthodox and the relationship developed from there. We built a trust which for me was hard ‘cos I’m a hardened criminal and this guy might not be good. You gave me to him so I figured he was the foot soldier and you trusted him to do it right. (Interview personal communication 20 October 2016)

There was belief that the workers always had their back and would be there for them when things got hard. A key finding was that the advocacy role had the most effect for a number of the whānau. A descriptive comment was that George and Pete know how
to talk to those ‘baldheads’ (refers to mainly white clerical workers or government workers). The understanding the whānau got of the programme values was very strong for some of those who had served long sentences.

I’m the white one in the family so the relationship here was comfortable especially in the old office. Loved that little house and being there with everyone. I learnt those Māori models that you used, that’s why I went to the wananga just because of them. Then I did the social work certificate, then the psychs papers and the criminology at Victoria because I couldn’t go any further with the social work and those models really meant more and more as you immersed yourself in them. Those models I think are what helped me find myself into the way I am now. (Interview personal communication 20 October 2016)

**Personal progress of goals**

All participants believed they had made progress toward their personal goals, this they said was because they had a plan they could see and were able to ask for help.

I like the programme because you can get help and advice from anyone and no one treats you like a crim. Some of the other guys come here too and we sit around and have a laugh or go and see the counsellor for a session. Don’t know about getting a job yet, too early and I have to report every week to probation as well as some programmes. I feel safe here and hope to get all my shit sorted so I can move on with my life. (Interview personal communication 12 August, 2016)

At the moment I’m on the Salvation Army Bridge programme to help me around alcohol and one day a week I am doing my Certificate of Social Services Level Four. (Interview personal communication 05 March, 2016)

**Confidence**

Building confidence in our whānau is a key component as this will assist them in every part of their life. Talking with strangers requires a degree of confidence and the task of employment requires that you be able to speak of yourself confidently too.

I hated the police and them me, so I knew I could never ring them for help but I could and did ring George whereas now I would ring them easily. Again that 24/7 made such a difference for me. (Interview personal communication 20 October 2016)
As Māori we have become used to talking to our toes rather than the person in front of us when we lack confidence. Encouraging our whānau to come to the marae and interact with everyone helps to build that confidence along with the one on one support of the workers. Humour has a huge role in our interactions and helps dissipate fears.

When I got out I knew there would be problems I was now 30 years old and spent 14 years inside, plus I internalise everything and it’s all about me. I was really anti-social, didn’t know how to have conversations, wanted to say hello but didn’t because I didn’t know what to say next. I have got much better over the last few years especially with the tradies. I have a template in my head on talking to people. Once I got over myself about George it was awesome, he was always there when I needed him. I could ring and he would come both before release and after when I needed him. I knew you saw me as a kid and you were right I hadn’t grown since I went to prison. I have grown so much since then. . (Interview personal communication 20 October 2016)

Each year spent inside takes away our knowledge of societal interaction as survival becomes a key behaviour. To then be released after many years is according to the focus group and interviews ‘like being on another planet’.

The bank they gave me a card and told me to use the machine out the front to get money out. The lady showed me how to use it. I used it heaps and got money every time. Then it said I didn’t have any money, so I went to another machine and it ate my bluddy card. She never said I had to have money in there, but when I got my benny12 there wasn’t enough left for kai ‘cos they took it out before I got it. No money to pay the rent. SUCKED! The guys got me an emergency thing and I had to pay it back. (focus group participant, June 18, 2016)

**Tikanga Programme**

An interesting revelation was their support of the Tikanga programme that was run for 10 years at Ōrongo mai until 2016. They stated that they had not wanted to do the

12 Unemployment benefit
programme but were forced to by their Probation Officers and encouraged by our workers. When questioned on what changed their thinking the replies were:

- we were able to see what happened to our tipuna through colonisation.
- we learned about Te Tiriti o Waitangi from a Māori point of view.
- we looked at how and why the media write about us (negatively).
- we did a group work that used Tikanga to identify all the good things about us as Māori.
- We were able to talk about violence as we knew it as kids, as teens, as adults, as parents.
- We could ask for and get help for us and the whānau.

(Focus group participants June 18, 2016)

Some really powerful stuff said a participant and the others nodded to tautoko. Here they felt they were able to interact with the facilitators and having the workers come in and do sessions over the 5 days helped them to be comfortable.

Love being at the marae, cool people, lots of help for kai from the gardens, clothes for the kids. Only been out 4 months, got lotsa shit to do yet, but all good! Argue heaps with G bout Treaty and stuff but its cool. (Interview personal communication 15 February, 2016)

Many felt that the Tikanga programme where they went to the library and looked at how to research whakapapa with books, micro-fiche records combined with the local kaumatua gave them help to find who they were and this was maintained from conversations at the marae.

Told my nan bout the stuff at the library so when I got out I took her there and showed her. She had a tangi at some of the stuff that was there and 'cos the librarian knew you, she copied some stuff for my nan to take home with her (Focus group participant June 18, 2016)

**Violence**

A normal occurrence for many of our whānau is to resort to violence, for any imagined or real offense, against them their whānau or friends, Learning strategies that avoid violence has brought much comment from both interviewees and focus group participants:
I was 15 and did my first lag of 18 months. Got a letter telling me I wasn’t a state ward anymore then went straight from high medium in Waikeria, got on a bus and went straight back into the hood at home. Everything was about dealing with it by using violence. Then shortly after, the big sentence. I spent my first 2 or 3 years just staying alive – survival, full on fear going on up to 18 or 19. Even now I have times where I have to step back and think about how I will deal with something that I just want to lash out about. (Interview personal communication 20 October, 2016)

Part of the work done with whānau involves counselling and we have a number of different style counsellors available, and whānau utilise them both for themselves and the partner and children.

The missus is here more than me sometimes, she likes the group stuff. Me I just do what I’m told but my A&D is awesome, real Māori. (Focus group participant June 18, 2016)

**Whānau Development**

Where there is whānau support we ensure they are engaged with the plan at an early stage so we are able to confirm the plan as transparently as possible.

When this happened I was in the Māori Focus Unit at Rimutaka and for the very first time I was offered a holistic support package - there was Te Hikoitanga, my lawyer, a Work and Income representative, the Unit Manager, my sister-in-law, and another support worker, from Te Korowai Aroha, Porirua. This meeting was a watershed moment for me, as it showed me the light at the end of the tunnel was closer than I thought, and I need not get caught up in this prison culture that always lingered when serving a lengthy sentence. (Interview personal communication 26 September, 2016)

A number of the whānau have conditions that don’t allow them to live with their partner and children which is stressful for all parties. The workers here regularly provide supervision for access visits as a father works toward being able to once again live with the whānau.

I’m on my own now, Yeah nah no missus, dunno where the kids are. Just me so the guys at Te Hikoí were all I had unless I went to the bro’s. Whaea in the garden is cool and knows lots of whānau names, gives me veges too. I go help her just to get to talk about us Māori and whakapapa. I know who I am. I’m finding more whakapapa here. (Interview personal communication 03 April, 2016)
For some that will not occur but we remind both the authority and the whānau that when a child reaches 17 this decision will become theirs to make. For this reason we support access so that a positive relationship develops over time.

He did some cool stuff like he got counselling for the missus and kids and a place for them to stay. I’m not allowed to stay with them ‘cos of conditions – but they reckon that can change over time, I get visits but missed a few with gang stuff, so not sure of the next time. (Interview personal communication 15 February, 2016)

Participants were vocal in their support of the help extended to their whānau pointing out the programmes for youth, counselling, literacy and numeracy and also the advocacy at schools for the whānau. The kuia presence at the prison and at our maara kai were pointed at for providing support and learning to whānau.

Employment

Unemployment remains the highest concern for many of our participants for a myriad of reasons, some within the control of participants but others outside of their control.

Here I am today with a boss of 4 years giving me the boss role at work, paying me really well, giving me a vehicle, leave when I needed it all paid. We have got really big, done training modules for the guys. So much more than I ever thought my life could be. I am still thinking about going out on my own. Initially I was working digging holes so I thought I will dig the best hole and worked my way up. Because I am really good at reading stuff and retaining it all I know the regulations backwards and read everything I can on the trade. (Interview personal communication 20 October, 2016)

Whānau struggle with their lack of work history when applying for a job. Some will say they have been out of the country, others say they stayed at home to look after babies and a few will be honest and say they have been in prison. The experiences they know of suggest that not telling the employer is more likely to get you a job. .

I struggle with whether or not I should tell them that I’ve been to prison, because they just don’t want you (focus group participant, June 18, 2016)

Fortunately we do a fair amount of work with employers who know the backgrounds of our worker base which avoids the question and often this produces a worker who is just so pleased to have been given a chance.
The whānau undertake quite a lot of upskill courses enabled by our relationships with Work and Income which does aid transition into employment often helped by a good work record of others from the programme. The decision of some past participants on the programme to take on current whānau has also made a big difference. Below is the employment planning undertaken

Employment planning has high expectations of the whānau and is not always sustainable due to other unmet needs and release requirements for quite some time. This is an area we put a lot of work into for our whānau.

It was serendipitous that my whānau who I was staying with in Wellington happened to hear that Te Hikoitanga was looking for a part-time worker and encouraged me to make contact and apply. I applied and was fortunate to be hired, so I moved back to Wellington. (Interview personal communication 26 September, 2016)

Figures for the last 5 years on employment via Te Hikoitanga illustrate the difficulty of finding employment when a lack of evidential experience is combined with an offending background.
Many whānau need to gain confidence in their own ability to become self reliant. Whilst this may seem absurd it is worth remembering that these people have spent years in a prison system that has provided them with meals, medical treatment and accommodation. They have been told when to sleep, when to wake up, when to shower and essentially been micro-managed for the duration of their sentence. It is only natural that their confidence will take time to build as they re-learn how to take control over their own lives. (Staff communication 04.12.16)

In the latter part of 2016 we employed an experienced work broker and at the 6 month point of our current cycle, figures show 2017-2018 as having a 34% success rate, so there is progress being evidenced.

**Return to prison**

The most compelling outcome for readers of this thesis would be to see evidential data that whānau we have worked with have remained offence free or at least remained out of prison. That is not something we are able to produce as there are no statistics available for this. In 2003 we were able to report there was a 10% return to prison of the 40 whānau we engaged with upon release. In 2004-2006 there is no data available to quantify numbers remaining out of prison. With the contract amendments it is now really difficult to be able to say we have confirmed numbers as many sent by Work and Income we see only once and then they disappear. The second question to the request for evidence of people staying out of prison is how do you quantify that? If a man dies we can then say he remained out of prison for x number of years. If he is alive there is always a possibility that he may return to prison one day.

What I feel very comfortable saying is that none of our three life parolees have been recalled to prison to continue their sentence or been returned on new charges. This group have been out from 18 months (the most recent) and up to 11 years (the first life parolee accepted).

Wherever any of the team travel in the country we see men who have been with us on the programme.
I cannot speak more highly of Te Hikoitanga and the service they provide, and without their support a lot of whānau in the community would not be flourishing as they are. The team offer support to those that others will not accept, and I must acknowledge the work that the team does with whānau who are not officially on their books. (Interview personal communication 26 September, 2016)

Many have to remind us of their names as they have moved away from here many years ago. Some years we have only a few return at other years it seems that perhaps 25% may have returned, but no hard stats are available.

We have one whānaunga who became a staff member following release and after moving to Auckland to care for his mother is now working with released prisoners in Auckland.

How successful are we? My suggestion is that the Parole Board has faith in us often referring prisoners to our service, so we must be doing something right. The prison staff contact us to consider inmates despite having navigators employed for that task. We have also recently been contracted to do this work in other regions, so there is respect for the work we do. That can only occur if you are having outcomes that make a difference to the high numbers returning to prison each year.
6.3 CONCLUSION and RECOMMENDATIONS

The Te Hikoitanga programme has now been running for 14 years. During this time we have included more than 800 ex-prisoners in the various programmes and assisted them and their whānau / families in many practical ways e.g. visiting official agencies (Work & Income, Probation, Parole Board) and sorting out accommodation needs, bank accounts, driver licences.

This thesis shows through case studies, focus group and interviews / stories how many have taken charge of their lives.

The programme use of Māori principles : whānaungatanga, kaitiakitanga and knowledge of who we are engenders respect for all, setting standards of behaviour using strengths based practice not deficits. The w/holistic approach that is always inclusive and transparent holds onto the ideals of Duries Te Whare Tapa Wha, and the contribution of Pohatu’s, Ngā Take Pū ensures that both whānau and practitioner have models that support the combined effort. Importantly for the whānau the use of kaupapa Māori lends them a sense of belonging and belief as opposed to western models that have concentrated on deficits and hold the offending rather than the person as paramount.

Throughout the writing the necessity to have a strong sense of identity has been iterated and supported by literature (Durie, 2001, 2003, 2005; Jackson, 1988, 2008; Workman 2007, 2013, 2016).

The research question was Is the Ōrongomai Marae Community Reintegration Programme Led By Ex-Prisoners In Aotearoa/New Zealand effective?

The answer is yes, however that answer leads to a number of recommendations that were in the themes arising from the interviews.

A key finding is that a mixture of staff with both specialised skills and experience is ideal but not necessarily all need to be ex-prisoners.
Recommendation One

That reintegration be domiciled within the community not in prisons. The community is where the released person will live and the earlier that the prisoner is linked with the community before release the better the relationship will be. Doubling up with prison reintegration is unnecessary and brings no better outcomes.

Recommendation Two

That ‘community’ providers be funded for reintegration, not national organisations as the community strength is able to be utilised, which is not always present for national organisations. There needs to be a mixture of Māori, Pacific, faith based and mainstream organisations available for reintegration.

Recommendation Three

That Māori are recommended to undertake a programme that enables Tikanga and identity to run together. The programme would be over 2 weekends.

Recommendation Four

The non-association rules be examined to reveal what is realistic to expect of a whānaunga in regard to his whānau relationships.

Recommendation Five

That support be given for arranging rental accommodation ahead of release, a holding period of one weeks be arranged with the real estate agency.

Recommendation Six

That skill based training based upon existent strengths be offered for whānau upon release if unable to occur in prison and reporting conditions be flexible to allow this to occur.
### 6.4 GLOSSARY

<table>
<thead>
<tr>
<th>Māori Kupu (words)</th>
<th>English translations</th>
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<tr>
<td>ahi kaa</td>
<td>home people, fires of occupation</td>
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<tr>
<td>āhurutanga</td>
<td>safe space, warmth, comfort</td>
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<tr>
<td>awhi</td>
<td>embrace, support</td>
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<tr>
<td>Haere mai !</td>
<td>Welcome !</td>
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<tr>
<td>hapū</td>
<td>pregnant</td>
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<td>Hapū</td>
<td>sub-tribe, kin</td>
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<tr>
<td>hara</td>
<td>error</td>
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<tr>
<td>harakeke</td>
<td>flax</td>
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<tr>
<td>Haumietiketike</td>
<td>God of wild or uncultivated foods</td>
</tr>
<tr>
<td>hinengaro</td>
<td>thoughts, emotions</td>
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<tr>
<td>Hine-nui-te-po</td>
<td>the receiver of souls of the dead</td>
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<tr>
<td>hoa haere</td>
<td>valued partner</td>
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<tr>
<td>Iwi</td>
<td>tribe</td>
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<tr>
<td>kaha</td>
<td>to be strong</td>
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<tr>
<td>kairangahau</td>
<td>Māori researchers</td>
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<td>Kaitiaki</td>
<td>guardian/s</td>
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<td>kākahu</td>
<td>cloak</td>
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<tr>
<td>karakia</td>
<td>prayer</td>
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<tr>
<td>karanga</td>
<td>to call (ceremonial)</td>
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<td>kaupapa Māori</td>
<td>using Māori processes</td>
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<tr>
<td>koha</td>
<td>gift</td>
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<tr>
<td>kōrero</td>
<td>discussion, talk</td>
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<tr>
<td>koroua</td>
<td>male elder</td>
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<tr>
<td>Kupu</td>
<td>word, communication</td>
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<tr>
<td>maara kai</td>
<td>vegetable gardens</td>
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<tr>
<td>Māori Kupu (words)</td>
<td>English translations</td>
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<tr>
<td>mahau</td>
<td>front porch of meeting house</td>
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<tr>
<td>mana</td>
<td>standing, prestige, authority</td>
</tr>
<tr>
<td>mana motuhake</td>
<td>self determination</td>
</tr>
<tr>
<td>mana whenua</td>
<td>authority over land or territory</td>
</tr>
<tr>
<td>manaaki</td>
<td>support, take care of, hospitality</td>
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<tr>
<td>matauranga</td>
<td>education</td>
</tr>
<tr>
<td>maungas</td>
<td>mountain</td>
</tr>
<tr>
<td>mauri</td>
<td>life-force</td>
</tr>
<tr>
<td>mauri ora</td>
<td>well-being</td>
</tr>
<tr>
<td>meke</td>
<td>great, awesome (slang)</td>
</tr>
<tr>
<td>mihi whakatau</td>
<td>An informal welcome ceremony</td>
</tr>
<tr>
<td>mokopuna/moko</td>
<td>grandchild/grandchildren</td>
</tr>
<tr>
<td>mōteatea</td>
<td>traditional laments, poetry, chants</td>
</tr>
<tr>
<td>ngā atua</td>
<td>The Gods</td>
</tr>
<tr>
<td>noa</td>
<td>ordinary</td>
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<tr>
<td>Ōrongomai Marae</td>
<td>an urban marae for all peoples situated in Upper Hutt</td>
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<tr>
<td>pakiwaitara</td>
<td>story</td>
</tr>
<tr>
<td>Papatūānuku</td>
<td>Mother Earth</td>
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<tr>
<td>pēpe</td>
<td>baby</td>
</tr>
<tr>
<td>pepeha</td>
<td>acknowledging my intertwining with the earth</td>
</tr>
<tr>
<td>pono</td>
<td>doing the right thing</td>
</tr>
<tr>
<td>Pou, poutokomanawa</td>
<td>carved figures, ridge poles</td>
</tr>
<tr>
<td>powhiri</td>
<td>formal ritual of encounter</td>
</tr>
<tr>
<td>puna</td>
<td>natural spring</td>
</tr>
<tr>
<td>pūrākau</td>
<td>storytelling</td>
</tr>
<tr>
<td>Rangahau</td>
<td>Māori investigative processes</td>
</tr>
<tr>
<td>rangatahi</td>
<td>teenager</td>
</tr>
<tr>
<td>Ranginui</td>
<td>Sky father</td>
</tr>
<tr>
<td>Māori Kupu (words)</td>
<td>English translations</td>
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<td>--------------------</td>
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<tr>
<td>Rūaumoko</td>
<td>God of earthquakes</td>
</tr>
<tr>
<td>Taa moko</td>
<td>traditional tattoo</td>
</tr>
<tr>
<td>tamariki</td>
<td>child/children</td>
</tr>
<tr>
<td>tāne</td>
<td>male</td>
</tr>
<tr>
<td>Tāne Mahuta</td>
<td>God of forests</td>
</tr>
<tr>
<td>Tangaroa</td>
<td>God of the oceans</td>
</tr>
<tr>
<td>Tangata whenua</td>
<td>people of the land</td>
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<tr>
<td>tangi</td>
<td>tears</td>
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<tr>
<td>tangihanga</td>
<td>funeral rites</td>
</tr>
<tr>
<td>tangiweto</td>
<td>cry-baby</td>
</tr>
<tr>
<td>tapu</td>
<td>sacred</td>
</tr>
<tr>
<td>Tata</td>
<td>affinity</td>
</tr>
<tr>
<td>taukumekume</td>
<td>conflict, dispute</td>
</tr>
<tr>
<td>Tōwhirimātea</td>
<td>God of Winds</td>
</tr>
<tr>
<td>tawhito</td>
<td>ancient peoples</td>
</tr>
<tr>
<td>Te Ao Hurihuri</td>
<td>the changing world</td>
</tr>
<tr>
<td>Te Ao Māori</td>
<td>a Māori world</td>
</tr>
<tr>
<td>Te Ao Mārama</td>
<td>the world of light</td>
</tr>
<tr>
<td>te haka</td>
<td>The cultural dance</td>
</tr>
<tr>
<td>te orokohanga</td>
<td>the creation of the universe</td>
</tr>
<tr>
<td>Te Po</td>
<td>The darkness</td>
</tr>
<tr>
<td>Te Reo</td>
<td>The Māori language</td>
</tr>
<tr>
<td>Te Tiriti o Waitangi</td>
<td>document signed by Māori and English Crown in 1840</td>
</tr>
<tr>
<td>te whakakoha</td>
<td>respectful relationships</td>
</tr>
<tr>
<td>rangatiratanga</td>
<td>respectful relationships</td>
</tr>
<tr>
<td>Tēina</td>
<td>younger sibling</td>
</tr>
<tr>
<td>tika</td>
<td>true, real</td>
</tr>
<tr>
<td>tikanga</td>
<td>protocols</td>
</tr>
<tr>
<td>tinana</td>
<td>physical body</td>
</tr>
<tr>
<td>Māori Kupu (words)</td>
<td>English translations</td>
</tr>
<tr>
<td>-------------------</td>
<td>----------------------</td>
</tr>
<tr>
<td>tino rangatiratanga</td>
<td>absolute integrity</td>
</tr>
<tr>
<td>tipuna/tupuna</td>
<td>elders who have passed</td>
</tr>
<tr>
<td>tohu</td>
<td>portent</td>
</tr>
<tr>
<td>Tuākana</td>
<td>older sibling</td>
</tr>
<tr>
<td>Tukutuku</td>
<td>patterned panels</td>
</tr>
<tr>
<td>Tūmatauenga</td>
<td>God of War</td>
</tr>
<tr>
<td>waharoa</td>
<td>gateway - entrance</td>
</tr>
<tr>
<td>wāhine</td>
<td>female</td>
</tr>
<tr>
<td>waiata</td>
<td>song</td>
</tr>
<tr>
<td>wairua</td>
<td>spiritual aura</td>
</tr>
<tr>
<td>whakairo</td>
<td>traditional carvings</td>
</tr>
<tr>
<td>whakamā</td>
<td>to be ashamed, shy</td>
</tr>
<tr>
<td>whakapapa</td>
<td>genealogical links</td>
</tr>
<tr>
<td>whakatauki/whakatauki</td>
<td>proverbs</td>
</tr>
<tr>
<td>whānau,</td>
<td></td>
</tr>
<tr>
<td>whānaungatanga</td>
<td>family</td>
</tr>
<tr>
<td>whāngai</td>
<td>adopted/fostered child</td>
</tr>
<tr>
<td>whare</td>
<td>house</td>
</tr>
<tr>
<td>whare tangata</td>
<td>the bearer of man, the child bearer</td>
</tr>
<tr>
<td>wharenui</td>
<td>meeting house, big house, and ancestral house</td>
</tr>
<tr>
<td>whariki</td>
<td>woven mat</td>
</tr>
<tr>
<td>whenu</td>
<td>prepared strips of flax for weaving</td>
</tr>
<tr>
<td>whenua</td>
<td>land</td>
</tr>
<tr>
<td>whenua (2)</td>
<td>placenta of the childbirth process</td>
</tr>
</tbody>
</table>
6.5 References


Dinham, P. (2010, June) presented at Nā Ngāi Māori te rongoā i tipu, hei whakakore i te māhi tūkino Māori designed, developed and delivered initiatives to reduce Māori offending and re-offending, Brentwood Hotel, Wellington, New Zealand. Retrieved from https://www.tpk.govt.nz/en/a-matou-mohiotanga/criminal-justice/ Māori - designed-developed-and-delivered-initiatives/online/1


Rainey, P. (1976) Ōrongomai The Birth of a Marae, *Upper Valley Marae Community Centre Inc.* Wright and Carmen Ltd, Upper Hutt, New Zealand


7. Appendices

7.4 Poutama pattern

Figure 10 Poutama pattern – (traditional) 13

7.5 Niho Taniwha

Figure 11 Niho Taniwha pattern – (traditional) 14

13 Copied from patterns in Kahukura, Ōrongomai Marae by J Bullen 2018
14 Copied from patterns in Kahukura, Ōrongomai Marae by J Bullen 2018
7.6 Framework of Te Hikoitanga

1. Te Hikoitanga: The marae sits at the centre base as the core practise for re-integration within the community encompassing the whānaunga and whānau acknowledging that all have a vested interest in the journey.

Figure 12 Te Hikoitanga relationship model
7.7 Te Whare tapa wha

There is a consistency and overlap that addresses holistically each of Durie’s (1984) Te Whare Tapa Wha (the four corners).
7.8 Reimprisonment Rates by Ethnicity

Figure 14 Nadescu 2009
### 7.9 Guide Questions

<table>
<thead>
<tr>
<th>Q1. When you were in prison what were your plans for a life out of prison?</th>
</tr>
</thead>
<tbody>
<tr>
<td>What did you think release would look like before meeting the service, your plans for accommodation, money, benefit, bank account. How were you going to survive? Who helped you plan in previous times (prison staff, agencies, whānau, friends, mates in prison). What happened last time?</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Q2. What happened when you met up with the reintegration service, how did their introduction of themselves affect your view of their being able to support you?</th>
</tr>
</thead>
<tbody>
<tr>
<td>First interview, where, what happened, what did you think afterwards, what happened next, were you surprised that the worker had a similar background, did this raise concerns, what happened next, early problems, feel good moments, Support people? (staff, volunteers, partners, whānau, friends, ex-prisoners, other community agencies).</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Q3. In this release have you found discussion with someone who has experienced what you are going through easier to talk to?</th>
</tr>
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<tbody>
<tr>
<td>How do you think the difference has affected the way you have tackled your release? Can you give some examples of some of the things that may be different from previous releases</td>
</tr>
</tbody>
</table>

| Was there support to be on the service, who were you able to discuss this with, how did they see the service working for you, did you have whānau support and/or community support. Were you going to have children in your care? Do you believe this has allowed a trust to be established between you? |
Q4. Did you feel confident in their ability? Did having an ex-prisoner as your key worker raise negative or positive thoughts for you?

Were you unsure of managing responsibility (employment, training, children, routines, drugs and alcohol, good and bad mates)?

What are some of the negatives in your view? What are some of the positives? Has this made it easier for you to talk openly, are you concerned that the worker might not treat you confidentially, how do you rate the service for your needs?

Q5. Has being on a marae made a difference for you as a Māori?

How has the service been able to help you find connections with iwi, hapu and whānau?

How comfortable has it been to talk about any identity issues here?

What way has being on the marae and our use of Māori models made a difference for you? Do you have examples you can think of?

Has the marae helped you identify more with being Māori, how has this occurred? Do you have examples you can think of?

Q6. What has made reintegration work for you at this point in time?

Who has been able to help you find solutions when you have felt lost and unable to continue?

Has it been easier or harder than you imagined, why is this do you think? What will be next for your journey, will you still be on the service, are there still goals that the service can help with?

Q7. If you were able to make changes to the programme, what would they be?

Are there things you would not bother with? Examples of this. Why would you introduce changes? What benefits do you believe the changes would bring for whānau?
Thank you for volunteering to fill in this questionnaire which does not require your name to be added. Please fold and place in box when completed.

Please answer any or all questions.

Q1 – Q3 Personal
Q4 – Q7 Relationships
Q8 – Q14 Te Hikoitanga

There is a page at the back to add any suggestions or concerns regarding Te Hikoitanga and your experience.
The first questions are personal

Please circle the Ethnic Identity that you relate to: (This may be more than one)

Māori  Pacific  N.Z. European  Asian  Other

Add more details here:

1       Please mark the age category you are in:

   - 16 - 20 yrs
   - 21 - 25yrs
   - 26 - 30yrs
Please tell us how many times you have been sentenced to prison:

2. Times:

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3. The time you were sentenced to serve:

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</table>
The next questions are about your relationships

4. Did you have a partner when sentenced to prison?

- Yes
- No

5. Did you have children in your care when sentenced to prison?

- Yes
- No
6  Do you have the same partner now?

- Yes
- No

7  Do you have children in your care now?

- Yes
- No

Questions on the next page are about your relationship with Te Hikoitanga Reintegration Service

8  Please tell us how you first made contact with Te Hikoitanga
9 How long have you been with Te Hikoitanga?

- less than a month
- 1 - 3 months
- 3 - 6 months
- 6 - 12 months
- 1 - 2 years
- more than 2 years

10 Does Te Hikoitanga work with other whānau members too?

- yes
11  Are your whānau referred to other services by Te Hikoitanga?

yes

no

12  What programmes have Te Hikoitanga undertaken with you.

A & D Counselling
Domestic Violence
Grief Counselling
Relationship programmes
C.Y.F.'s.
Employment skills
Literacy and Numeracy skills
Other: add details in box below
13 Have Te Hikoitanga referred you to other providers?

- Yes
- No

14 What services have other providers given to you?

- A & D Counselling
- Domestic Violence
- Grief Counselling
- Relationship programmes
- C.Y.F.'s.
- Employment skills
- Literacy and numeracy skills
- Other: add details in box below
14 How helpful have you and your whānau found Te Hikoitanga to be?

- not very helpful
- a little bit helpful
- good for our needs
- excellent for our needs

The next page is for you to tell us what could be better or even what could be added to the programme to make it better

Suggestions and Concerns
### 7.11 Staff and Volunteer Questions

<table>
<thead>
<tr>
<th>Q1.</th>
<th>What was it like when you first started work with the service?</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td><em>What drew you toward this area of work? How do you define success, manage challenges, relationships with other staff, volunteers, the marae, whānau, other agencies</em></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Q2.</th>
<th>What do you see as the key issues when first meeting up with whānau in prison?</th>
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<tbody>
<tr>
<td></td>
<td><em>Can you list areas that you see as common needs for each person, Are these currently being addressed? How would you see our relationship with key stakeholders such as whānau, Parole Board, Prisons, government agencies and N.G.O’s we interact with?</em></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Q3.</th>
<th>What are some of the changes you have seen, been a part of or instigated?</th>
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<tbody>
<tr>
<td></td>
<td><em>How do you see these changes as positive and are you able to example this. Are there areas that you believe still need work to best address a successful transition from prison to community?</em></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Q4.</th>
<th>Our models are indigenous based, how do you think they work for users of the service both Māori and non- Māori?</th>
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</thead>
<tbody>
<tr>
<td></td>
<td><em>What supports your thinking, do they help you to work with the user and their whānau, do the users understand the model, how do you help them with the model?</em></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Q5</th>
<th>How effective do you believe the programme is for the users?</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td><em>What shows effectiveness for you, how does this work for the users, are there new areas needed? Why do you think this, are there other areas that need work, how could this happen, what are the areas we should drop, why do you feel this.</em></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Q6</th>
<th>Do you believe this is a good way to reintegrate people, why do you think this, what is the most rewarding part, what is the most frustrating?</th>
</tr>
</thead>
<tbody>
<tr>
<td>Q7</td>
<td>If you were able to make changes to the programme, what would they be?</td>
</tr>
</tbody>
</table>
Full name of author: ...Joy Rangi Bullen....

ORCID number (Optional): ..................................................

Full title of thesis/dissertation/research project ('the work'):
THE EFFECTIVENESS OF THE ÖRONGOMAI MARAE COMMUNITY REINTEGRATION PROGRAMME LED BY EX-PRISONERS IN AOTEAROA/NEW ZEALAND

Practice Pathway:
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Degree: .....Master of Social Practice...........................................................................
Year of presentation: ...2018...

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Associate Supervisor: ...Mr. David Haigh............

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is submitted in partial fulfillment for the requirements for the Unitec degree of
...MSocP.

Principal Supervisor: _Dr. Helene Connor_

Associate Supervisor/s: _Mr. David Haigh_

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