# Māori Focus Units and Māori Therapeutic Programmes

## *Evaluation Report*

**May 2009**

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# 1    EXECUTIVE SUMMARY

As part of the annual research and evaluation work programme, an evaluation of the Māori Focus Units (MFUs) and the Māori Therapeutic Programmes (MTPs) was recently completed.  The main purpose of the evaluation was to measure the extent of positive learning and change amongst participants in MFUs and MTPs.  A range of methods was used, including structured interviews of participants, psychometric measures, and reconviction analysis.  Also examined were participant and staff views about the nature and quality of the programme experience, analyses of occupancy rates, and assessment of these units' adherence to prescribed MFU operating requirements.

Evidence was found that all five MFUs are operating in conformity to the prescribed requirements for the programme.  This included offering the full range of tikanga-based courses and activities, regular involvement of local iwi groups, and functioning prisoner-staff forums for decision-making.  Importantly, interviews with prisoners participating in the MFUs yielded a large amount of information supporting the conclusion that a positive and pro-social environment is achieved in these units, which is conducive of learning and change.

With respect to learning and change, the study generated extensive evidence of MFUs' participants acquiring new knowledge in relation to Tikanga Māori.  This suggests that strengthened cultural knowledge, and enhanced cultural identity, is reliably being achieved amongst participants.  Secondly, MTP participants displayed positive change in terms of attitudes and beliefs related to criminal lifestyles.  Finally, relatively small but positive changes were found in terms of reduced reconvictions and re-imprisonments for both MFU and MTPs.

Overall, interviews with participants and staff revealed a picture of a cohesive and cooperative unit environment which prisoners found both engaging and rewarding.  However, the modest extent of impacts observed across all measures suggests that MFUs are yet to operate to their full potential.  The evaluation documented once again the operational issue of recruitment and retention of suitable prisoners.  Further work is recommended to resolve this issue, as a high turnover of prisoners in these units inevitably reduces the extent to which the units are able to develop and maintain an atmosphere supportive of change.  The manner in which unit staff respond to gang membership is also raised as being worthy of further examination.

## 2    INTRODUCTION

The Department of Corrections is committed to reducing rates of re-offending amongst the offenders it manages.  To achieve this objective, the Department facilitates delivery of a wide range of rehabilitative services to offenders, both in prisons and in the community.  Included within this range are the Māori Focus Units (MFU) and Māori Therapeutic Programmes (MTPs).

Five MFUs are currently in operation[1].  The first was established at Hawke's Bay prison in 1997, with the remaining four - at Tongariro/Rangipo, Waikeria, Rimutaka, and Wanganui prisons – becoming operational over the following few years.  Most operate in stand-alone 60-bed custodial units.  The MFUs are the venue for delivery of the Māori Therapeutic Programme (MTP), which constitutes one element of the overall MFU "experience".

Evaluation of the impact of the Department's rehabilitative services is considered to be essential, both to ensure that expenditure of available funds is justified, as well as to provide information that supports on-going improvements to services.
The Department has been mindful of the need for an evaluation of both the MFUs and MTPs for several years.  However, such an evaluation has been delayed by the need to ensure that these interventions were operating in accordance with their prescribed operating principles.  It was also necessary to allow for the accumulation in the community of a sufficient number of programme "graduates", to allow for a meaningful assessment of impacts on recidivism.

A further impetus for the current evaluation was the findings of a ministerial review in 2005; under the auspices of the State Services Commission, the Ministerial Review Unit examined targeted programmes across the state sector to "ensure they were based on need not race".  Their report concluded that the Department of Corrections' services targeted at Māori and Pacific peoples were based on clear need, relating to high rates of re-offending amongst Māori and Pacific offenders.  It further concluded that ethnic targeting was appropriate, given the need to reduce such high rates of recidivism, and accepted that culturally-based programmes could well prove effective in dealing with this problem.  However, the review also found that the Department lacked sufficient evidence supporting the effectiveness of current services.  Cabinet consequently issued a directive to the Department of Corrections requiring that effectiveness evaluations of targeted services and programmes be conducted, focusing on the outcome of reducing re-offending.

### 2.1    Māori Focus Units and the Māori Therapeutic Programme

MFUs are intended as a kind of therapeutic community, within which Māori cultural principles and practices form the basis of daily interaction.  A key document, the National Operating Requirements for MFUs (now incorporated into the Prisons Policies and Procedures Manual), specifies that a wide range of cultural activities should occur within each MFU.  These include courses on Māori culture, language

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[1] The relatively new prison at Kaikohe, the Northland Regional Corrections Facility, was planned as a "Maori focus prison".   This makes it quite a different model to one operating in a single contained unit, so NRCF was not included in the study.

lessons, involvement within the unit from respected Māori elders, and daily participation in culturally meaningful rituals and ceremonies.  In addition, each unit has a specialist worker who fosters renewal of whānau and iwi relationships, and assists in reintegrating the offender to a supportive home environment.

The purpose of an MFU placement is to encourage offenders to embrace Māori cultural values, identity and affiliations.  The expectation is that, by doing so, the following intermediate outcomes are achieved for participating offenders:

- internalising of culture-based, pro-social values
- development of motivation for future involvement in culturally-based and pro-social activity and pursuits
- strengthened commitment to being a responsible and involved family member
- strengthened ties and allegiance to pro-social community networks.

As a result of these changes, participants are expected to lead pro-social, non-offending lifestyles following release from prison.  Whereas it must be acknowledged that there is, as yet, no research evidence which confirms the linkage between these intermediate and longer-term outcomes, the expectations are consistent with a broader body of research supporting a relationship between attitudinal change and avoidance of re-offending.

The National Operating Requirements recommend that prisoners' length of stay within an MFU is not less than 6 months and no more than 24 months.  The ideal placement is generally understood to be around 8–12 months.

Eligibility criteria for placement in an MFU require that the prisoner:

- has a sentence management category of either "Intervention" or "Maintenance[2]"
- has a security classification that allows placement in the unit, and is in the latter phase of the sentence
- has recorded no positive drug test results within eight weeks prior to entry
- is not suffering from psychiatric, intellectual or physical disabilities that would significantly impair participation in the life of the unit
- is fully informed about and consents to enter the unit, and agrees to comply with unit requirements.

Prisoners are encouraged to complete Tikanga Māori programmes (such as the Mahi Tahi course) prior to commencing in an MFU, although programmes of this nature can be undertaken shortly after entry to an MFU.

The Māori Therapeutic Programme (MTP) is a group-based offender rehabilitation programme.  The main purpose is to both encourage and enable the avoidance of new offending amongst participants.  Currently, MTPs are delivered only within the MFUs.  Led by experienced group facilitators, the MTP group meets several times each week over ten weeks to works through prescribed programme content.  This content is similar to that used in existing mainstream rehabilitative programmes, centering on understanding the patterns of behaviour, emotion and interaction that

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[2] Intervention category prisoners are higher-risk offenders judged suitably motivated to participate in a rehabilaition; Maintenance category prisoners are lower-risk.

lead up to "relapse" into new offending.  Participants are taught social, cognitive and practical skills necessary to avoid such relapses.  In exploring such issues, the MTP uses Māori cultural language, values and narratives to assist participants' learning and change.

Not all prisoners in an MFU complete an MTP, as an additional eligibility criteria applies, namely that the prisoner is in the higher-risk band (i.e., risk of reconviction/reimprisonment score greater than 0.4).

## 2.2   The Evaluation

Personnel within the Policy, Strategy and Research (PSR) group of Corrections managed the evaluation.  A "request for proposals" was posted on the Government Electronic Tendering System and as a result a contract was entered into with a community-based agency, Kāhui Tautoko Consulting Limited (KTCL), to carry out evaluative fieldwork on both MFUs and MTPs.  KTCL then commissioned Te Au Rangahau Māori Business Research Centre of Massey University to assist with the project, including some of the fieldwork, data analysis, and report writing.  Staff from PSR analysed information sourced from Department records, and conducted interviews with MFU staff and prisoners.

A separate report, comprehensively detailing findings from the fieldwork, was prepared by KTCL[3].  The current report, prepared by PSR, provides a summary of those findings and integrates them with quantitative findings from the psychometric assessments, recidivism analysis, and data on unit occupancy.

## 3   EVALUATION METHODOLOGY

## 3.1   Purpose of the Evaluation

The main purpose of the evaluation was to measure the extent of positive learning and change amongst participants in the MFUs and graduates of the MTPs.  The key variables examined in the evaluation were changes on the following indicators:

- acquisition of cultural knowledge and growth in cultural identity

- development/maintenance of motivation for personal change

- reduction in strength of criminal thinking patterns

- reduction in rates of re-offending.

The evaluation also sought to shed light on the subjective experience of the participants both in the MFUs and the MTPs. Of particular interest was the extent to which participants found these experiences meaningful, rewarding and effective in enabling them to achieve personal change. Also of interest was an examination of the extent to which each MFU was operating in accordance with key principles set out in relevant documentation.

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[3] Copies of the KTCL report are available upon request.

## 3.2   Kaupapa Māori Approach

The fieldwork evaluators (KTCL) used a kaupapa Māori approach to project planning, research, analysis and reporting.  Kaumatua were included in the process for the initial powhiri to each Unit, and were also involved in the interviewing process of offenders.  They conducted appropriate mihimihi with individual offenders and, where consented to, karakia were performed prior to interviews commencing.  If requested by participants, interviews were conducted in te reo Māori.

## 3.3   Informed Consent

Each new entrant to the MFUs between January and June 2008, and each participant in an MTP during the same period, was at the time of entry/commencement invited to participate in the evaluation.  The evaluation purpose and procedures were outlined to participants and the confidentiality of their disclosures was assured.  Participants then signed a form acknowledging informed consent to participate.

## 3.4   Evaluation Methods

A range of data collection methods were utilised for the purposes of this evaluation.

### 3.4.1   *Semi-structured interviews*

One of the main outcomes of interest with respect to the MFU was the extent to which residents in the unit displayed learning and change as a result of their placement there.  The major domain in which learning was expected was in relation to acquisition of cultural knowledge, and enhanced cultural identity. Assessing change in this area presented a challenge, as there are no generally accepted assessment instruments available in New Zealand that could be utilised to assess such change.  As a result, the fieldwork evaluators, PSR personnel and Māori cultural advisers worked collaboratively to develop a structured interview which tapped into the main areas of interest.  This interview schedule included questions on levels of whānau interaction, te reo, tikanga and other Māori cultural concepts and values.  (The interview schedule appears as Appendix 1).

Participation entailed two interviews: an initial interview on the prisoner's arrival at the MFU, and a subsequent interview after the offender had spent between a minimum of six, and a maximum of nine months, in the unit.

Prisoners accepted for entry are placed in the MFU as and when they can be accommodated.  This practice created a logistical problem for the evaluation, as it was not feasible for a fieldwork evaluator to visit each of the five MFUs to conduct interviews whenever individual prisoner receptions occurred.  To resolve this issue senior MFU staff (unit managers and Principal Corrections Officer) were trained by KTCL interviewers to administer the questionnaire with new entrants.  Because follow-up interviews could be completed with several prisoners on a single visit, all of the latter were conducted by the KTCL interviewers themselves.

Participants in the MTPs who consented to be part of the evaluation were interviewed individually before and after the MTP course, using a semi-structured questionnaire. This questionnaire was similar in cultural content to the MFU questionnaire, and contained both qualitative and quantitative questions. All such interviews were conducted by KTCL personnel.

No MTP participant selected for inclusion in the study was also a member of the MFU sample, or *vice versa*.

### 3.4.2  *Psychometric questionnaires*

Two separate psychometric questionnaires were completed by MTP participants, each administered at the beginning and at the conclusion of the MTP:

(i)     *Psychological Inventory of Criminal Thinking Styles (PICT)* – a self-report measure designed to assess thinking styles understood as supporting criminal lifestyles

(ii)    *University of Rhode Island Change Assessment Scale (URICA)* – a self-report measure that assesses motivation for personal change.

All psychometric assessments were conducted by KTCL personnel, after being trained in the administration of the instruments by PSR staff. Analysis of data was completed by Departmental personnel.

### 3.4.3  *In-depth interviews: Individual and focus groups*

In-depth interviews were conducted with prisoners from each MFU and each MTP cohort. MFU interviewees were selected on the basis of having spent at least six months in the unit on the current sentence. These interviews explored prisoners' perceptions of and reactions to their MFU or MTP experiences. A series of prepared questions was asked of each prisoner selected for interviewing (see Appendices 2 & 3).

Focus group sessions were also held with prisoners at each of the MFUs, to gather prisoner perspectives on their experiences of being in an MFU. Prisoners selected for these groups had been in the MFU for a minimum of 12 months; where possible members of the MFU runanga[4] were sought for inclusion. A series of prepared questions was asked of the prisoners selected for these groups (see Appendix 4).

### 3.4.4  *Rehabilitation quotient*

A matched control group-style study was undertaken with samples of offenders who attended an MFU or an MTP during 2006-2007. These analyses utilise official reconviction and re-imprisonment data, and allow comparisons of rates of re-offending between "treated" and matched "untreated" offenders.

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[4] All five MFUs have a Runanga comprising of senior MFU staff, external personnel and elected prisoners. The Runanga functions as an advisory group for the unit manager, providing prisoners with the opportunity to voice concerns and express their views on the unit's operations.

### 3.4.5 *Length of participant placements in MFUs*

Analysis was undertaken on the total number of prisoners in the five MFUs and the length of prisoner stays in each MFU. The period analysed was of 14 months duration, from 1 July 2007 to 31 August 2008.

### 3.4.6 *Analysis of "programme integrity"*

To provide some assurance that the range of services currently being provided in the MFUs conforms to prescribed levels of service, an exercise was undertaken to identify whether all elements of the national operating requirements for MFUs were in fact being delivered. This was achieved through PSR personnel visiting all MFUs, and conducting interviews with MFU managers, Principal Corrections Officers, Corrections Officers and with prisoners who were members of the unit runanga.

### 3.4.7 *Evaluation timeframe*

As MTPs are provided in MFUs, fieldwork for both evaluations was carried out simultaneously during evaluators' visits to each MFU. All dates below are in 2008.

- Structured interviews of new receptions - MFU     January – June
- In-depth individual interviews – MFU and MTP     January – February
- Pre-MTP programme structured interviews     January – February
- Post-MTP programme structured interviews     April – May
- In-depth individual interviews (follow up) – MFU and MTP April – May
- MFU staff and MTP provider interviews     April – May
- MFU focus groups     July
- Structured interviews (follow-up) - MFU     October – November
- Programme integrity assessments interviews – MFU     November - December.

## 4 SAMPLE DESCRIPTION

## 4.1 Participants

The following volumes of participants made up the samples for the study:

### 4.1.1 *Māori Focus Units*

(i) Ninety-nine prisoners agreed to complete a structured interview shortly after being placed at an MFU; by the time that follow-up interviews were scheduled, 51 of these prisoners were (i) still in the MFU and (ii) willing to complete the re-assessment interview. Only the responses of these 51 "completers" have been used in the study (attrition occurred at each of the five units: reasons included prisoners being removed from the MFU for misconduct, prisoner requests for transfer to another unit or region, or prisoner releases).

(ii) Five participants were selected for in-depth interviews, and around 45 attended five focus group interviews.

(iii) RQ analysis was conducted on the post-release records of 123 offenders who were released between April 2006 and March 2007; these offenders were selected on the basis of:

1    having spent a period of no less than six months in an MFU prior to release between April 2006 and March 2007; and

2    the MFU placement ended no more than six months prior to the release date.

### 4.1.2  *Māori Therapeutic Programme*

(i)    Forty-nine prisoners completed pre-programme structured interviews; 39 prisoners completed the final (post-programme) interviews.  Data from the 39 prisoners who completed both interviews were analysed.

(ii)   One participant was selected from each of the five MTP programmes for an in-depth interview.

(iii)  Of the 39 prisoners who completed MTPs, 33 prisoners completed PICT and URICA questionnaires at both pre- and post-programme points (six participants refused to complete the re-assessment, mainly on the grounds that the questionnaires were "too long").

(iv)   RQ analysis was conducted on the post-release records of 31 offenders; these offenders were selected on the basis of completing an MTP during sentences ending between April 2006 and March 2007.  Offenders selected for this analysis were excluded from the MFU RQ sample.  The low sample size appears to reflect incomplete recording of participant data for this particular programme.

## 4.2   Demographics

Demographic and offence-related data were extracted from individual files in the Department's Integrated Offender Management System (IOMS) on all prisoners selected for the two evaluation samples (MFU and MTP).

The youngest participants in the two samples were aged 18 years, and the oldest 53. Average age was around 30 years.

**Table 1: Age of participants**

|         | 20 under | 21-30 | 31-40 | 41-50 | 50+ |
|---------|----------|-------|-------|-------|-----|
| **MFU** | 6        | 19    | 15    | 10    | 1   |
| **MTP** | 7        | 16    | 14    | 2     | -   |

Unsurprisingly almost all participants identified themselves as of Māori ethnicity; two prisoners in the MFU sample identified as Pacific (Samoan) and three prisoners across both groups were NZ European[5].

**Table 2: Ethnicity of participants**

|         | Maori | Pacific | NZ European |
|---------|-------|---------|-------------|
| **MFU** | 47    | 2       | 2           |
| **MTP** | 38    | -       | 1           |

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[5] The national operating requirements do not prohibit participation in MFUs by prisoners of non-Maori ethnicity

The majority of both the MFU participants (69%) and the MTP participants (71%) were currently serving prison sentences for either violent or sex offences.

**Table 3: Index offence of participants**

| Most Serious Offence | Violence | Sexual | Drugs | Dishonest | Traffic | Property |
|---|---|---|---|---|---|---|
| MFU | 24 | 11 | 6 | 5 | 3 | 2 |
| MTP | 24 | 4 | - | 9 | - | 2 |

Almost two-thirds of the participants in the MFUs were serving prison sentences of three years or less. Similarly, 60% of MTP participants had been sentenced to three years or less. One MFU participant was a preventive detainee.

**Table 4: Sentence length of participants**

| Sentence Length | 1 - 2 Years | 2+ - 3 Years | 3+ - 6 Years | > 6 Years | Prev Det'n |
|---|---|---|---|---|---|
| MFU | 20 | 13 | 13 | 4 | 1 |
| MTP | 8 | 16 | 11 | 3 | - |

The MFU sample was approximately divided equally between those who had been to prison on earlier sentences, and those who were serving their first term. A small number were chronic recidivists with more than six previous terms. Similarly, around half of the MTP participants were serving their first prison term.

**Table 5: Prior prison sentences of participants**

| | 0 | 1 - 2 | 3 - 5 | 6 + |
|---|---|---|---|---|
| MFU | 22 | 19 | 5 | 5 |
| MTP | 20 | 5 | 9 | 5 |

Entry to the MFU is relatively unrestricted with reference to prisoner risk or sentence management category. Consequently, a proportion of the prisoners in the units have relatively low risk scores. Nevertheless, the average risk score for the units was 0.49; entry to the MTPs is restricted to offenders with a risk score above 0.4, and the average score for this group was higher, at 0.61.

**Table 6: Risk scores of participants**

| | 0.10–0.29 | 0.30–0.49 | 0.50-0.69 | 0.70+ | Score not available |
|---|---|---|---|---|---|
| MFU | 11 | 12 | 17 | 9 | 2 |
| MTP | - | 11 | 15 | 8 | 5 |

MFUs operate in low security facilities (mainly 60-bed "hut" units). As a result, entry is restricted to prisoners who have achieved low-security classifications.

**Table 7: Security classification of participants[6]**

| | AA | AB |
|---|---|---|
| MFU | 18 | 33 |
| MTP | 27 | 11 |

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[6] AA = minimum security; AB = low medium security; Classifications as per Department of Corrections Policy and Procedure manual A.08.01

MFU and MTP participants were relatively evenly divided between those who had a current relationship with a partner, and those who reported no current relationship.

**Table 8: Relationship status of participants**

|       | Has current partner / relationship | No current partner / relationship | Did not state |
|-------|------------------------------------|-----------------------------------|---------------|
| MFU   | 27                                 | 22                                | 2             |
| MTP   | 17                                 | 22                                | 0             |

Of the MFU sample, around 40 percent were recorded as being active members of a gang, with the largest number affiliated with the Mongrel Mob.  Gang members comprised a smaller proportion (30%) of MTP participants.  The proportion of an MFU who are gang members reportedly varies over time, and between units, with concentrations ranging from around 30% to as high as 90%.

**Table 9: Gang affiliation of participants**

|       | Mongrel Mob | Black Power | Crypts | Nomads | None |
|-------|-------------|-------------|--------|--------|------|
| MFU   | 11          | 6           | 2      | 1      | 31   |
| MTP   | 3           | 6           | 0      | 0      | 30   |

## 4.3   Data analysis

Prisoner file review information for each prisoner was extracted by Department staff from IOMS and collated by KTCL.

The semi-structured interviews, and in-depth and focus group interview material generated both quantitative and qualitative data.  The qualitative data analysis applied a thematic approach assisted by a software package HyperRESEARCH[7].  Quantitative data obtained from questionnaires was analysed manually.

The psychometric assessment questionnaires were administered by KTCL and the data analysed by Department of Corrections staff using software specific to the two questionnaires.

Prisoner numbers and movements in and out of MFUs were extracted from IOMS.

Reconviction and re-imprisonment data was obtained from Ministry of Justice reconviction data; programme participation data was extracted from the Department's data warehouse (CARS).  The analysis was completed by PSR staff.

## 4.4   Limitations of the research

The main limitation of the research was the relatively modest sizes in both the MFU and MTP sample.  The number of prisoners participating was determined by the number of new entrants to the MFUs between January 2008 and June 2008 and

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[7] HyperRESEARCH software assists with performing qualitative analysis of textual or multi-media data collected during in-depth individual or focus group interviews.  It analyses text within the interview data to identify the major themes that emerge from respondents.

those remaining in the MFU in October 2008. MTP sample size was a consequence of just ten prisoners participating in each of the programmes run during the study period. A small sample for the RQ analysis of the MTP occurred because of incomplete recording of participant data for this particular programme during 2006 - 2007.

Use of a "home-grown" structured interview creates issues relating to the absence of validating data. However, no viable alternatives exist with which to evaluate the impacts of a correctional intervention based specifically on promotion of Māori culture. The extensive of use of Maori cultural expertise in the development of these tools does however lend them a degree of *cultural* validity. Similar tools have been used successfully in previous evaluations of culturally targeted interventions.

The RQ methodology involves a matched control group design. However, use of control groups for other elements of the methodology was considered but rejected on cost grounds.

Overall, the approach of obtaining data through a range of different methods, both quantitative and qualitative, provides some assurance that conclusions reached have validity.

# 5    EVALUATION FINDINGS

This chapter presents the findings from the evaluation under the following headings:

- Programme integrity
- Psychometric assessments (MTP)
- Rehabilitation Quotient (RQ)
- MFU structured interview
- MTP structured interview
- In-depth interview and focus group findings.

## 5.1    Programme integrity of the Māori Focus Units

A critical consideration in any evaluation is ensuring that the intervention being evaluated was in fact operating in accordance with prescribed procedures and principles at the time that study participants were experiencing that programme. Without this kind of supporting evidence, evaluation findings are essentially uninterpretable, as there can be no assurance that participants in an evaluated programme have in fact received the intervention as designed and intended.

National operating requirements for MFUs prescribe the full range of programme elements that make up the MFU "intervention". Each MFU was assessed to determine whether these elements were in fact both present *and* being delivered satisfactorily. The following table (Table 10) sets out a summary of the findings[8].

Overall, the information presented in the table indicates a very high degree of conformity between the MFUs in practice, and the prescribed operating requirements.

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[8] Extensive details on each individual element of the table, as well as additional information activities and processes in individual MFUs was also collected, and is available on request.
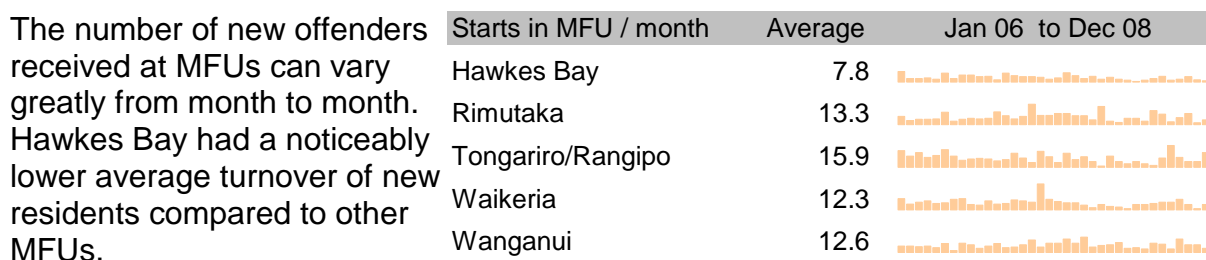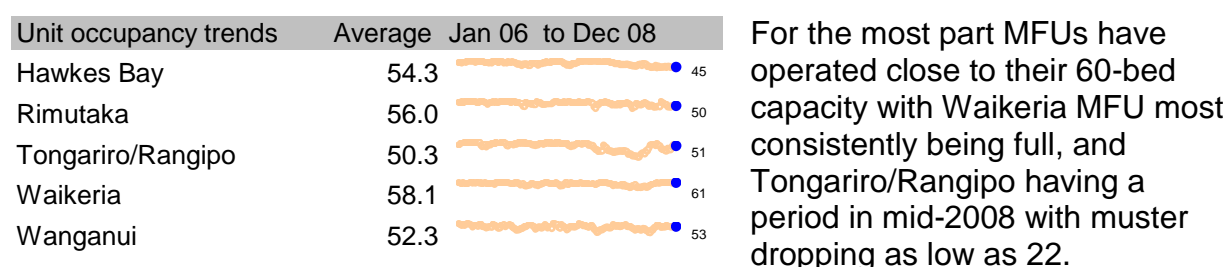
**Table 10: Prescribed elements of the MFU "programme" found to be present at each MFU**

| MFU | MTP | Mahi Tahi courses | Other Tikanga courses | Te Reo classes | Culture-based activities | Runanga | Iwi involvemnt | Other rehab activity | Employment |
|---|---|---|---|---|---|---|---|---|---|
| *Programme elements prescribed in National Operating requirements* | *Required to be delivered up to 3 times per year* | *Available to new entrants* | *A wide range of courses and activities available to all* | *Available to all participants* | *A wide range of activities occurring regularly* | *Runanga to involve selected prisoners and local iwi members, meets regularly* | *Local iwi members to be involved on on-going basis* | *MFU participants to have equal access to standard rehabilitative options* | *MFU participants to have equal access to standard employment options* |
| Waikeria | 3 per annum | Yes | Yes | Learner and advanced levels | Waiata, karakia, kapa haka, exercise regime, music ("Taonga Puoro"), carving | Meets monthly | Kaumatua and Kuia from several local iwi | Foundation Learning, agriculture, food safety, residents attend Medium-intensity Rehab Prog. (MIRP) in other unit | Dairy farm garage, community work party (e.g., on marae), traditional gardening |
| Tongariro/ Rangipo | Only 1 course run in 2008 (low muster) | 3 per year | Mau Rakau, also whakapapa & whānaunga-tanga courses | 2-3 classes per week (beginner and advanced) | Kapa haka, karakia, tukutuku | 1-2 times per month | Kaumatua | Foundation Learning, computing | Forestry, community work party |
| Hawkes Bay | 2 per annum | 3 per annum | Yes | Daily, learner and advanced levels | Waiata, karakia, kapa haka, flax weaving, carving, exercise regime) | Meets fortnightly | Kaumatua and Kuia | Foundation learning, computing, residents attend MIRP and DTU in other units | Forestry, kitchen, marae community work party |
| Wanganui | 3 per annum | No | Mauranga Tipua and Mau Rakau | Daily classes | Waiata, karakia, kapa haka, carving, exercise regime | Yes, but meets "as required" | Kaumatua and Kuia from 3 different iwi groups | Foundation Learning, computing, MFU residents attend MIRP & A&D course in other units | Prisoners participate on general CIE placements |
| Rimutaka | 3 per annum | Yes | Basic, intermediate and advanced versions | Weekly learner and advanced classes | Waiata, karakia, kapa haka, carving, flax weaving, taiaha, exercise regime | Meets weekly | Kaumatua and Kuia | Foundation learning, computing, parenting skills, MFU residents attend MIRP in other unit | 2 work parties |

## 5.2   Length of prisoner placements in Māori Focus Units

A second dimension of programme integrity relates to the extent to which each unit experiences stability in terms of prisoner turnover. Given the MFUs' basis as a therapeutic community-type model, high turnover is undesirable as it inhibits development and maintenance of a cohesive atmosphere that is conducive of engagement, learning and change. The national operating requirements direct that prisoners should spend between 6 and 24 months in an MFU, and that shorter stays should be relatively infrequent, and avoided to the extent possible.

The analysis below is based on administrative data for prisoner assignments to MFUs for the years 2006, 2007, 2008. This provides a picture of the actual prisoner turnover and stability in the various units.

| Unit occupancy trends | Average | Jan 06 to Dec 08 | |
|---|---|---|---|
| Hawkes Bay | 54.3 | | 45 |
| Rimutaka | 56.0 | | 50 |
| Tongariro/Rangipo | 50.3 | | 51 |
| Waikeria | 58.1 | | 61 |
| Wanganui | 52.3 | | 53 |

For the most part MFUs have operated close to their 60-bed capacity with Waikeria MFU most consistently being full, and Tongariro/Rangipo having a period in mid-2008 with muster dropping as low as 22.

The number of new offenders received at MFUs can vary greatly from month to month. Hawkes Bay had a noticeably lower average turnover of new residents compared to other MFUs.

| Starts in MFU / month | Average | Jan 06 to Dec 08 |
|---|---|---|
| Hawkes Bay | 7.8 | |
| Rimutaka | 13.3 | |
| Tongariro/Rangipo | 15.9 | |
| Waikeria | 12.3 | |
| Wanganui | 12.6 | |

As would be expected from the varying inflow and out-flow rates, the average stay in the different MFUs has varied from site to site and year to year, but is currently well-short of an expected average period of 8 – 12 months.

| Average stay till exit | Months | 2006/07/08 |
|---|---|---|
| Hawkes Bay | 6.6 | |
| Rimutaka | 4.3 | |
| Tongariro/Rangipo | 3.2 | |
| Waikeria | 4.7 | |
| Wanganui | 4.5 | |

| 1,2,3 … 24+months |
|---|
| 2006 |
| 2007 |
| 2008 |
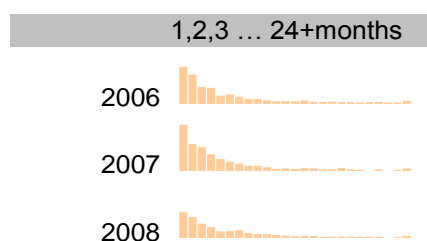
The length of stay of MFU inmates is skewed toward shorter stays but in 2008 there was a move to fewer short stays with a minor but distinct secondary peak at around seven months.

Overall, the data on prisoner turnover in the MFUs suggests that the prescribed minimum time for placement of participants is not being achieved. This almost certainly is having adverse impacts on these units' therapeutic climate.

## 5.3   Psychometric Assessments

### 5.3.1   *The Psychological Inventory of Criminal Thinking Styles*

The PICTS assessment tool (vers. 4; Walters, 2006) is a widely-used 80-item self-report measure of cognitions and beliefs that are known to be associated with criminality.  These are divided up into eight "thinking styles" that are understood to support and maintain offending lifestyles.  A large research literature exists which validates this tool for use with criminal populations across various countries (although not yet including New Zealand).  Changes in PICTS scores have also been shown to relate to positive changes in recidivism rates.

Two composite scales are able to be extracted from the PICTS that have been shown to relate to the form of criminal thinking: "Reactive" (unplanned, emotion-motivated) and "Proactive" (planned, goal-directed).  These two scales have high correlations to future criminal offending outcomes.  Elevation on the Reactive Scale indicates an individual likely to be impulsive and "hot-headed", and viewed by others as hostile, impetuous and emotional. Elevated scores on the Proactive Scale indicate offenders goal-directed rather than impulsive in their criminal acts, where material gain, power or status are core motivations for the specific offences they commit.

Out of the 39 prisoners who completed the MTPs, 33 prisoners agreed to complete a PICT questionnaire at both pre- and post-programme stage.  In analysing the results of the pre- and post-programme PICTS assessment, Reactive and Proactive Scale composite scores were generated for MFU participants.

Figure 1 below ("box and whisker" plots) indicates statistically significant reductions (T-test for Dependent Samples, p. < .001) in mean Reactive Scale scores occurring in participants at the completion of the programme.  This suggests that, as a consequence of participation in the MTP, there was a change in thinking styles for many participants, away from impulsive, "hot headed" reactions, and hostile criminal beliefs, to one suggestive of being more inclined to consider the consequences of actions, and to control one's emotions.

**Figure 1: PICTS Reactive Scale Composite Scores**
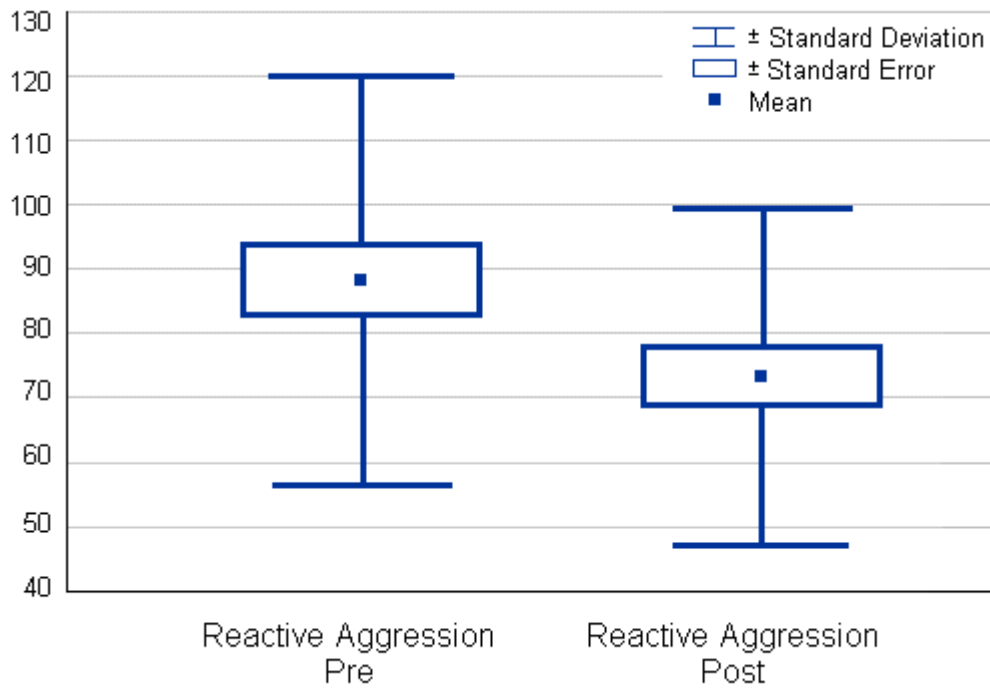


The proactive composite mean scores also reduced across the participant group (see Figure 2), but this difference was not significant, indicating less pronounced change in proactive aggression following completion of the programme (T-test for Dependent Samples, p. = .114).

**Figure 2: PICTS Pro-active Scale Composite Scores**



Alt
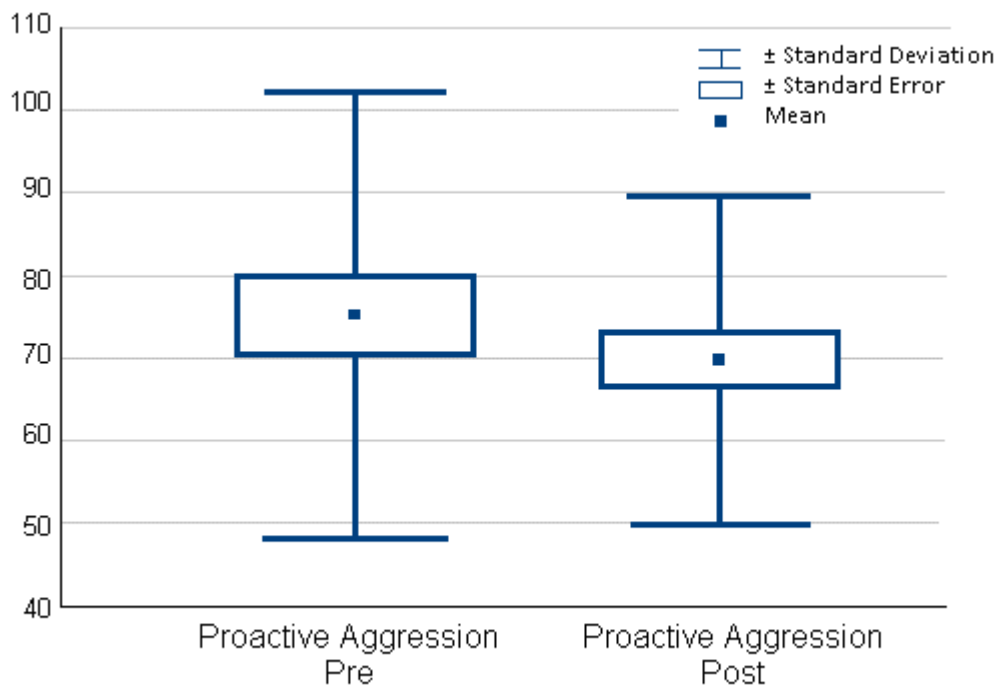
Alhough 33 is a relatively small sample, the significant reduction in mean Reactive Scale scores for participants can be regarded as a positive result; it is possible that a

larger sample size might produce significant mean scale reductions for the Proactive Scale also. However, the MTP programme content (anger management, modifying hostile beliefs, and management of impulsivity) may also more directly address the beliefs which underpin Reactive Scale scores, but less directly address criminal beliefs relating to the Proactive Scale. The raw score data indicate that up to a third of the MTP participants had strong proactive-type criminal beliefs that needed to be addressed.

The contrast observed on the two scale scores (pre- and post-programme) is perhaps supportive of the data's validity. That is, were participants merely responding to the questionnaire in a "socially desirable" manner (i.e., trying to present themselves in a positive light), it is likely that positive shifts would have been found equally on both scales.

### 5.3.2 *University of Rhode Island Change Assessment Scale (URICA)*

The URICA assessment scale is a widely-used measure of rehabilitation response. It is based on a "stages of change" model which posits that persons involved in confronting personal change can be located on a continuum of change readiness, each stage of which can be identified by certain cognitive and behavioural markers. The four stages of change are:

1    *Pre-contemplation*: the individual is unaware of, or is choosing to disregard, the risks associated with their current behaviour; as a result he/she is not currently thinking about or intending to change the behaviour
2    *Contemplation*: the individual is now demonstrating awareness of the desirability of changing a particular behaviour
3    *Action*: the individual is engaging with tasks and activities (such as participating in rehabilitation programmes) in order to bring about actual change
4    *Maintenance*: the individual has achieved behavioural change and is now engaged with the struggle to maintain that change.

It is desirable that participants in a rehabilitation programme display attitudes and beliefs consistent with at least the "Contemplation" stage before commencing a programme. By the time a programme is complete, there should be evidence of participants having progressed to the "Action" stage.

The URICA assessment scale has demonstrated utility in identifying progress in correctional treatment settings[9], and was selected for the study to provide an objective measure of MTP participants' engagement in the change process, and if possible to detect improvements in that state.

There are a number of ways in which URICA scale responses can be scored and interpreted, but for the purposes of the current evaluation, a technique known as profile analysis has been adopted. Profile analysis provides a summary picture of programme participants as a group, in relation to the stages of change model outlined above. According to URICA scale documentation, scores of the MTP participants, at both pre-programme and post-programme stages, conformed to what is known as the "Participation Cluster". This indicates that, as a group, participants

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9 Lewis, K (2004) Relationship between URICA and correctional treatment of a sample of violent males offenders at http://library2.usask.ca/theses/available/etd-10162008-134016/unrestricted/ Lewis_Kathleen_sec_nc_2004.pdf

generally were "*invested and involved in problem-related behaviour change*"[10]. When compared to the alternative profiles commonly found in the research literature, this is a positive finding, suggesting that participants in the MTPs not only were generally ready for change when they entered the programme, but viewed themselves as actively pursuing change. The lack of movement in group scores (comparing
pre-programme and post-programme phase scores) is therefore not problematic, indicating that participants remained in a relatively highly motivated state after completing the programme.

**Figure 3: URICA Pre- and Post-Programme Scores**



**URICA group scores**
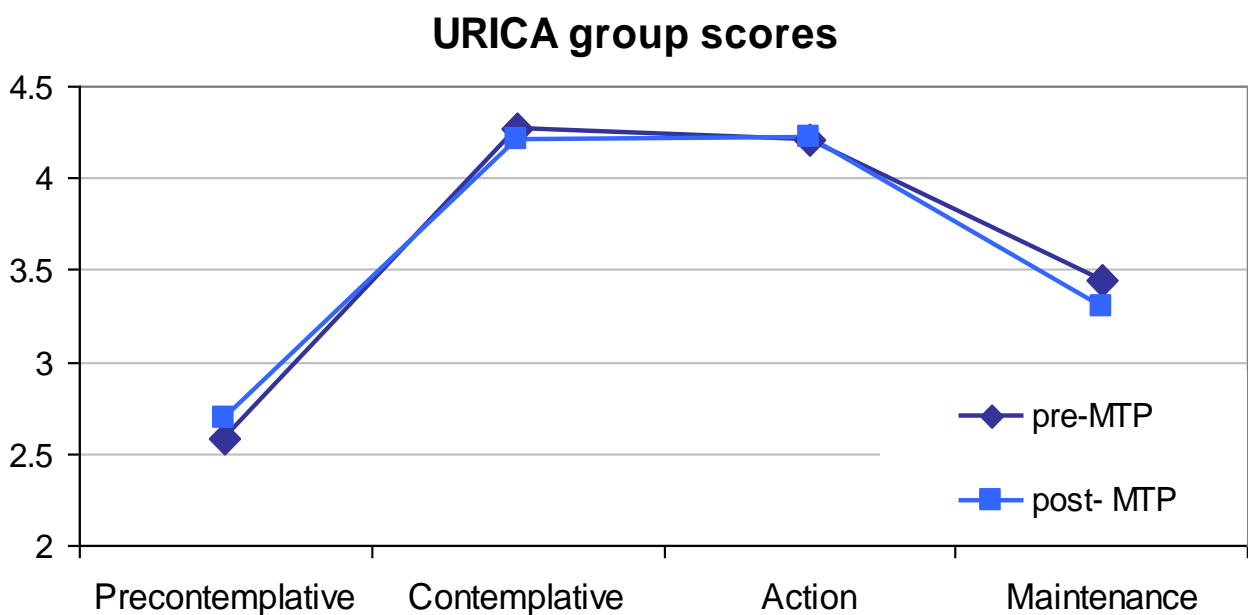
## 5.4   Reconviction and Re-imprisonment

The Rehabilitation Quotient (RQ) methodology involves matching "treated" and "untreated" offenders on a range of variables that are associated with risk of re-offending. Matching variables include age, gender, ethnicity, risk score, and period of release/sentence commencement[11]. RQ scores indicate the percentage difference between the group of released MFU and MTP prisoners that had a reconviction or re-imprisonment, compared to a group of prisoners who were matched on a number of risk-related variables.

For the current study, the analysis compared rates of reconviction and re-imprisonment, within 12 months of release from prison – from 1 April 2006 to 31 March 2007 - between a sample of offenders who were recorded as having spent at least six months in an MFU prior to release in the release period noted above (122 recorded cases) and offenders recorded as having completed an MTP[12]. Matched "untreated" offenders were released from prison during the same period as the MFU

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[10] The Habits Lab at UMBC (2009*) Profile scoring for URICA* internet
http://www.umbc.edu/psyc/habits/content/ttm_measures/urica/profile.html accessed 16 January 2009
[11] A full explanation of the RQ methodology can be found on pages 36-42 in the Department's 2004/05 Annual Report, available at http://www.corrections.govt.nz/public/pdf/annualreports/ar2005-part1-strat-context.pdf.
[12] Actual numbers of offenders included in the sample is less than these numbers, due to exclusion of unusable records (e.g., prisoners completing a programme but not released from prison within the study period).

and MTP completers.  In addition to the risk-related matching variables, their selection was on the basis of the Department having no record of their participating in any major rehabilitation activity during that particular prison sentence.

The resulting RQ scores are given in the following table (Table 11).

**Table 11:  RQ Scores for MFU and MTP (12-months follow-up)**

| | Count of matched offenders | RQ (re-imprisonment) | | RQ (reconviction) | |
|---|---|---|---|---|---|
| | | Score | Statistically significant? | Score | Statistically significant? |
| **Maori Focus Unit** | 122 | + 0.03 | no | + 0.04 | no |
| **Maori Therapeutic Programme** | 31 | + 0.07 | no | + 0.08 | no |

The positive RQ scores indicate that completers of MFUs and MTPs have rates of reconviction and re-imprisonment slightly lower than those of prisoners at similar risk of re-offending and who did not undertake a programme.  These RQ scores were each below the level of statistical significance, which means that no firm conclusions can be drawn about the effectiveness of these interventions.  The relatively higher scores for the MTP are suggestive of cumulative benefit from completing an MTP while in the MFU.

For small effect sizes to achieve statistical significance large samples are required; conversely, with small samples, statistical significance is not achieved unless the effect size is large.  Non-significance here is potentially a result of smaller sample sizes; with even a modest increase in sample size the positive results for the MTP at least would reach the threshold for statistical significance.

## 5.5    Evidence of Learning as a Result of Māori Focus Unit Placement

The main assessment used for the MFU evaluation was a semi-structured interview which traversed a range of topics related to target domains for learning and change (Appendix 1).  Participants were subjected to an initial structured interview which was repeated after the individual had been present in the MFU for between six and nine months.  The questionnaire included questions which required respondents to state whether they understood a particular cultural concept, and then to give examples which demonstrated such understanding.  The evaluators scored the question positively only if they judged the example given to reasonably match the concept under discussion.

### 5.5.1  *Impact of MFU on learning*

The following main findings are grouped according to the degree to which learning was assessed (strong, moderate, and little/no change).  Additional details on findings, including summarised pre-/post scores on all individual items for the full sample, selected qualitative responses obtained from the interviews, and verbatim

quotes from participants, are presented in the report provided by KTCL.  A glossary of terms is included at Appendix 8.

Strong evidence of learning was recorded across several domains, including:

- knowledge of cultural concepts:
  o understands meaning of "tikanga Māori" (percentage of participants able to provide adequate definitions increased from 35% to 72%)
  o understands meaning of "manaakitanga" (increased from 31% to 63%)
  o understands meaning of "kawa" (increased from 53% to 76%)
  o understands meaning of "tapu" (increased from 68% to 90%)
  o understands meaning of "noa" (increased from 33% to 68%)
  o understands meaning of "whaikōrero" (increased from 41% to 76%)
  o understands the meaning and purpose of "karanga "by wāhine (increased from 43% to 63%).

- experience of cultural activities:
  o have experience of being on the paepae (increased from 21% to 53%)
  o have experience in kapa haka (increased from 63% to 98%)
  o have training in use of taiaha (increased from 41% to 84%)
  o have experience in traditional Māori carving technique (increased from 25% to 53%).

Moderate evidence of learning was recorded in the following domains:
- able to recite pepeha ("yes" increased from 76% to 92%)
- knows own marae ("yes" increased from 76% to 90%)
- able to identify own hapū and/or iwi ("yes" increased from 80% to 94%)
- able to identify own mau022ga and/or awa ("yes" increased from 76% to 86%)
- understands powhiri process (percentage of participants able to provide adequate definitions increased from 72% to 88%)
- understands meaning of "whanaungatanga" (increased from 55% to 76%)
- has at least basic conversational ability in te reo Māori (increased from 41% to 53%).

Only minor evidence of learning was recorded in the following domains (largely on account of pre-existing high levels):
- understands meaning of "koha" (percentage of participants able to provide adequate definitions increased from 80% to 88%)
- had experience in putting down traditional hangi (increased from 90% to 96%).

Overall, the vast majority of participants (95%) agreed with the statement that the MFU experience had significantly increased their knowledge and awareness of, and ability to practice their Māori culture.  Ninety-two percent reported that, as a result of their placement in the MFU, they were either "somewhat" or "very much" more motivated to pursue involvement in Māori cultural activities following release from prison.

### 5.5.2  *Impact on whānau relationships*

It was hypothesised that placement in an MFU would have beneficial effects on whānau relationships, given the priority that is placed on such relationships within traditional Māori culture.  Participants were asked to nominate who they considered

to be their whānau, and then to comment on the strength and quality of relationships with whānau members.  The following findings emerged:

- the proportion rating their relationships with immediate whānau as either "good" or "very good" increased from 86% to 94%
- the proportion rating their relationships with extended whānau as either "good" or "very good" remained constant at 73 percent.

Interestingly, contact with whanau members appears to have become less frequent following placement in MFUs, although this could reflect the fact that a significant proportion of prisoners placed in MFUs have to be transferred out of their home region in order to do so.

Additional details on findings, including selected qualitative responses obtained from the interviews, and verbatim quotes from participants, are presented in the report provided by KTCL.

### 5.5.3    *Motivation to participate in other rehabilitation activities*

Overall, the proportion reporting that, during their placement, they had become involved in other self-development activities (including education, rehabilitation programmes and religious/spiritual activity) increased from 65 percent to 78 percent.

Participant awareness of other rehabilitative programmes was canvassed, to assess their interest or knowledge of participating in other self-development or rehabilitation activity.  Greater awareness was evident across participants: 90 percent could identify other relevant rehabilitative options (up from 72% at time of entry). Overall, motivation to engage in other forms of rehabilitation was relatively high at both time of entry and at re-assessment.  Group scores suggested high levels of motivation to, or having the intention of, participating in further rehabilitation or training.  This included motivation to become employed after release (94% at time of entry vs 98% at re-assessment), desire to complete an MTP (76% at time of entry, reducing marginally to 74% at follow-up), other rehabilitation programmes (96% and 88%), educational or wananga-type enrolments (92% and 80%), employment-related courses (94% and 90%).  The majority of participants reported having a job arranged to go to once released, while most of the remainder planned to contact Work and Income or make contact with a previous employer.

The slight decline in motivation for participation in other activities may reflect a sense amongst participants that, at the time of re-assessment, they had achieved changes in their lives, and that the need to continue with other rehabilitative activities was therefore reduced.

Finally, participants were asked to describe their level of motivation to become crime-free after release.  Small changes on this indicator largely reflect the fact that almost all participants (94%) reported at time of entry to the MFU being either "somewhat" or "very much" motivated to becoming crime-free; this increased slightly to become 98 percent at follow-up.

## 5.6 Evidence of Learning Following Māori Therapeutic Programme Participation

Similarly as for the MFU, a structured interview was the main assessment approach used for the MTP evaluation. This interview traversed a range of programme-related domains of learning and change (Appendix 5). Participants completed the initial structured interview within a few days of commencing the MTP, and shortly after completing it. Like the MFU version, respondents were required to state whether they understood a particular concept, and then to give examples which demonstrated their understanding.

The key findings of the pre- and post-programme assessment are discussed here; however, details of scores on all individual items for the full sample are available in the full KTCL report.

The most significant areas of learning and change for MTP participants can be summarised as follows:
- at the post-programme stage, there was a very strong shift towards a greater proportion of participants reporting understanding of their own triggers and influences towards re-offending (percentage of participants claiming "very good understanding" increased from 41% to 77%)
- there was a strong shift towards a greater proportion of participants reporting having learned or acquired skills or techniques to help them stop re-offending (increased from 49% to 77%); when probed, participants were able to describe the self-control techniques taught in the MTPs
- all but one of the participants interviewed indicated that their enhanced cultural commitment would strengthen their resolve to avoid future offending (increased from 72% to 80%)
- participants displayed more realistic views about the challenges they faced in avoiding further offending; further, there were fewer who were pessimistic about their ability to cease offending
- by programme end, every interviewed participant regarded whānau support as "very important" in assisting them to avoid re-offending (up from 84%).

Some indication of less-than-adequate learning was also found: for example, whereas participants were able to identify particular skills taught on the programme, only a minority were able to describe how a particular skill would assist them in dealing with challenging situations.

## 5.7 In-depth Interviews and Focus Groups

Individual and focus group interviews were conducted in order to obtain a more qualitative impression of the MFU experience, from the perspective of participants. In general, the commentary generated through these interviews was overwhelmingly of a positive nature. Key themes emerging are summarised here.

- The MFUs were typically described as being a "positive" environment; in this sense, the contrast between the MFU and mainstream units was perhaps the single most commonly voiced idea.
- The sense of personally benefiting from being in the MFU was almost universally expressed; the MFU was perceived as "*a great place to learn*".

- Commonly noted many participants observed how younger prisoners received support and guidance from both older prisoners and from staff.
- The relatively full timetable of activities to which residents had access was regarded positively: "*In the MFU we are kept very busy … good for keeping us out of trouble!*"
- Most valued was the unit rule that meant drug use or violence would lead to the removal of the offending prisoner.
- The absence of overt gang influence within the units was valued; some participants agreed with the need to cut ties with gang associates, but only a few indicated that they were planning to do so.
- Most participants referred to the MFU as having a whānau atmosphere where prisoners have respect for each other, that as whānau they tautoko others within the Unit: "*The MFU has a whānau atmosphere .. there's respect for each other, it's structured, and there's lots of tautoko if someone slips up*".
- The MFU was described as encouraging in residents a sense of future-orientation, of looking ahead, planning for their lives in the community, especially in relation to being useful and valuable members of their whānau and iwi.
- There was a widely-held affirmation of the view that adherence to tikanga values was inimical to continuing to commit crime: "*Tikanga teaches me to have more respect for women, that people do have feelings*".
- The unit Corrections Officers were frequently described as helpful and caring: "*They are more inclined to help you … give you lots of support … compared to staff in other units, they show they care about us*".
- Prisoners appointed to the MFU Runanga valued the trust, respect and responsibility which the role gave them, which encouraged them to see themselves as capable of responsible leadership.
- Participants with whānau generally felt that these relationships had improved over the time that they were in the unit, and that whānau members recognised positive behavioural changes in them.

In-depth interviews with prisoners participating in the MTP were held several months after the course had concluded, but participants were still able to accurately describe concepts learned; these individuals claimed that they continued to practise and apply the concepts to everyday situations.

Little negative comment was aired by participants in either individual or focus group interviews. Main concerns expressed were as follows:
- Participants generally expressed concern about the presence of unmotivated or otherwise unsuitable prisoners being placed in the units: "*some are only here for an easy lag*".
- Some participants felt that the MTP programme was inferior to "mainstream" prison programmes (less intensive, less focussed in content).

There was also a widely expressed view that the MFU was not well promoted by the Department: many prisoners indicated that they found out about the option from fellow prisoners, rather than being informed by prison staff.

### 5.7.1 *Tikanga Māori and te reo courses*

Tikanga courses delivered in MFUs were generally regarded highly by staff and prisoners:

- Prisoners were invariably keen to participate in Tikanga Māori courses, and there is no difficulty filling available place on these programmes.
- A number of participants expressed the view that learning about cultural concepts such as whanaungatanga, aroha, whakapapa and other elements had a motivational effect in terms of seeking to become crime-free in future.
- Others described the experience of incorporating observance of cultural principles into everyday situations in the unit, and that these values and beliefs were "ideologically opposed" to criminal beliefs and behaviour
- Also valued was the providers' connections to local iwi, and that the same people have been involved since the opening of the MFU, providing stability in content and delivery
- Te reo courses were also very popular and well-attended: learning te reo was given by several as one of the key reasons why participants became were interested in entering the MFU
- A comment was often made that it would be easier to learn the language if everyone in the unit (especially the officers) had some knowledge of te reo
- Though most of the prisoners interviewed felt satisfied with the volume of structured activity available during an average week, some argued that more content would be beneficial; there were some concerns that funding for Tikanga Māori courses had been reduced.

### 5.7.2 *Education and employment*

Residents in MFUs were generally able to access prison education and employment services, although classes were usually run outside of the MFU, with MFU prisoners mixing with prisoners from other units:

- MFU participants reported being able to access prison education programmes.
- MFU residents valued the opportunity to participate in placements with Corrections Inmate Employment (most MFUs have community work parties, typically working on local marae-based projects and for other non-profit organisations).
- Concerns were expressed about the limited range of opportunities for employment in some MFUs: the view was expressed that some suitable prisoners were resistant to transferring to an MFU because the opportunities for work were inferior.

### 5.7.3 *Māori Therapeutic Programmes (MTPs)*

In the main, provision of the MTPs within the MFUs was working well, although some concerns were aired:

- The MTP course was generally well-regarded by prisoners; programmes invariably commenced with a full complement of participants.
- MTPs facilitators, mainly drawn from local iwi groups, appeared to be highly respected by participants.
- Some restrictions on the frequency of delivery of MTPs were cited as being of concern; these appeared to be related to funding issues.

### 5.7.4  *Muster management*

Some critical issues emerged in the area of managing the flow of suitable prisoners into the units:

- Ensuring that the unit was continuously populated by suitable and motivated prisoners was reported to be an on-going struggle in all units
- Concerns were expressed about insufficient appropriate referrals coming from sentence planning teams, and the wrong type of prisoners being placed or referred
- An element of competition was observed by staff to be occurring between units within a site, especially when other special focus units (e.g., DTU, faith-based unit) were co-located on the same site.
- Even when well-motivated prisoners were able to be recruited, many were short-servers who hardly had time to settle in before being released
- The undesirability of having to accommodate non-eligible prisoners for short periods was considered to be a major impediment to maintaining a positive, rehabilitative environment.
- MFU staff observed that they were often accused by staff in other units of being more permissive, but claimed that they applied the same rules and standards as applied in other units, and that a high level of rapport between prisoners and staff meant that incidents were relatively rare.

### 5.7.5  *Programme funding*

- Some MFU managers noted that funding for activities to support the unit environment had recently been removed from their control and placed in the hands of more senior managers, and that since that time it had become more difficult to ensure continuity of all programme elements.
- As a result, all managers reported having reduced the frequency and length of programme elements, especially tikanga courses.
- Similar complaints were aired about the extent of funding currently available for MFU staff training.

### 5.7.6  *Staffing and management*

- All MFU managers reported positive and supportive relationships being experienced with senior managers of the prison site.
- There was a high level of satisfaction with the extent to which unit staff embraced the kaupapa of the MFUs.
- Some unease was expressed about the policy requiring staff rotation, although it was noted that some level of flexibility was exercised on this for MFUs.
- Staff generally felt that Sentence Planners needed to be more proactive in assessing for and referring to the MFUs.
- All MFUs currently have a Whānau Liaison Officer, and all staff interviewed regarded this as an important and valuable service.

### 5.7.7  *Gang management*

- All MFU managers reported that a substantial proportion (varying from 30% to over 70%) of prisoners in the MFU had gang affiliations

- Gang activity or influence were generally considered not to be a problem within the MFU environment itself: a common assertion was that "*The prisoners know, when they come here, they have to leave that stuff outside at the gate*"
- A small number of interviewed participants acknowledged that remaining with their gang was inconsistent with the effort to maintain a crime-free lifestyle
- Few MFU staff appeared to believe that it was realistic or even possible to expect residents to renounce gang membership: "*It would be like you or I being asked to turn our back on our own family*".

# 6    DISCUSSION AND CONCLUSIONS

The evaluation of the MFUs, and the MTPs delivered within these units, generated a reasonably broad volume of data to indicate that these interventions are producing positive change in the prisoners who participate.

Participants in the MFUs reported development in Tikanga Māori and strengthened cultural identity as a result of participation.  Participants displayed expansion of their culture-related knowledge, and demonstrated culture-based skills.  Many participants expressed motivation for involvement in culturally-based activity in the future, such as involvement with their own local iwi groups, in order to both use and develop the skills and knowledge they had acquired.

Whānau involvement, and adopting a positive and productive role within one's whānau, is an important message promoted by the MFU kaupapa.  Positive changes were also observed on this important issue, with a significant number of participants reporting both improved quality of whānau relationships, as well as greater motivation on their own part, to be more committed to whānau members.  It is a well-known principle of correctional research that offenders who establish themselves in a stable family situation are significantly less likely to re-offend.  Consequently, evidence suggesting that the MFU experience motivates prisoners to re-establish and re-build relationships with their whānau is promising.

The fundamental expectation of the MFU approach – that through developing a personal commitment to tikanga Māori values, offenders become less criminally motivated – was supported by the expressed intentions of prisoners interviewed for the study.  While these assessed changes may be regarded as of limited significance, they lend support to the hope that participants will indeed conduct their lives differently after release.  However, assessing the extent of such changes, in terms of family and social re-adjustment, is a topic for future research.

The psychometric data indicated positive gains with respect to offenders' thinking patterns.  The relationship between displaying criminal thinking patterns, and a susceptibility to relapse into re-offending behaviour, is reasonably well-supported in the research literature.  Consequently, the data presented here are important: such findings may be the first published which demonstrate that participants in a culturally-enhanced cognitive-behavioural programme do indeed demonstrate change in terms of criminal thinking.

On the other hand, little change appears to have occurred in overall levels of motivation for change amongst MTP participants.  However, this is almost certainly the result of relatively positive levels of motivation amongst participants at the

commencement of the programme.  There was no evidence of any diminishment of motivation for change after the programme was completed.

While there was considerable evidence that MTP participants had learned valuable skills in managing their thinking, their emotions and their behaviour (including identifying and responding to triggers of renewed criminal behaviour), there was not a great deal of confirmation of their capacity to readily use these skills in real-life situations.  This points to the conclusion that the 10 weeks-long MTPs may be of insufficient intensity to fully develop the skills and knowledge necessary to demonstrate aptitude in managing real-life challenges.

Obviously the most critical outcome is recidivism, and on this indicator the findings unfortunately must be regarded as inconclusive.  RQ scores were all positive, but statistically non-significant (MFU reconviction +0.04 and reimprisonment +0.03; MTP reconviction +0.08 and reimprisonment + 0.07) - although in the case of the MTP, scores may well have reached a level of statistical significance had the sample size been larger.  The lower RQ scores for the MFU (relative to those for MTP) may also reflect the fact that, unlike the MTP, offenders in the low-risk category can participate.  The difficulty in demonstrating a positive outcome (using reconviction data), when programme participants have a relatively low likelihood of re-offending in any case, is well-established.

Staff and residents of the MFUs appear to work hard at building and maintaining an environment or milieu that is experienced as positive and rewarding by residents.  In this they have a degree of success; certainly, the relative absence of complaining, negativity or cynicism amongst participants interviewed for the study was remarkable.  Maintenance of an enduring positive climate is however always a major challenge for any prison special focus unit.  In the MFUs, one factor repeatedly identified as a threat to this goal was the continuous turnover of prisoners, and placement in the units of prisoners who did not choose to be there (usually as a result of muster pressure).  Further, each of the MFUs reported that they struggled to recruit sufficient numbers of suitable prisoners.  The practice of bringing in short-serving prisoners meant that turnover of prisoners was high.  This perception was borne out by statistical analysis of MFU placements over a 14-month period, which suggested an average length of stay significantly short of the optimal 8–12 months.

This problem tended to express itself not so much in preventing building a positive culture but more in placing great demands on staff and longer-stay residents to continuously build and maintain the unit culture.  Achieving stability and positivity within each unit is likely to be a critical success factor in assisting offenders to benefit from the various rehabilitative options available within the units.  The high turnover of prisoners is likely to have affected the outcomes measured.  This indicates there is potential for the outcomes to be significantly better if the turnover problem is resolved.

It is acknowledged that the problem of recruitment to MFUs has been well-documented, and significant effort has already been directed at its resolution.  Nevertheless, further efforts directed at improving the process of assessment, referral and placement appear necessary and desirable.

Despite this challenge, generally MFUs are relatively peaceable, harmonious and positive environments, which is a testament to the dedication of the managers and staff, the valuable input of the course providers, and the motivation and commitment of the majority of the prisoners themselves.

A second issue, that of gang allegiance, presents some unique challenges for the MFUs. Gangs generally are a major problem within the Māori offender population, and it is not surprising that a significant proportion (40%) of residents in the MFU are gang-affiliated. Renunciation of gang ties is not required as a condition of entry to the MFU, nor to remain in the unit, and it is almost certain that MFUs would cease to be viable if renunciation of gang allegiance became a condition of entry or retention.

There was widespread acceptance by prisoners in the MFUs that gang allegiances and activity should not intrude into the life of these units. However, there was little apparent acceptance amongst prisoners or staff that leaving a gang entirely was an appropriate or even desirable goal. A staff member expressed the opinion that encouraging a prisoner to leave his gang was analogous to being asked to reject one's own family. It could be reasonably argued however, that if maintenance of close relationships with one's own family was the cause of repeatedly committing serious criminal acts, then leaving one's own family could well be a very sensible choice.

Departmental data exists to indicate rates of re-imprisonment for gang-affiliated offenders that are twice the rates of non-affiliated offenders. It is therefore probable that maintenance of gang ties by some MFU participants is ultimately a reason why rates of re-offending are higher than would otherwise be the case.

Finally, the MFUs were found to be operating in conformity to the prescribed requirements for these units. This included offering the full range of tikanga-based courses and activities, on-going involvement of local iwi groups, and a functioning prisoner-staff runanga. The routine delivery of a comprehensive suite of programmes, courses and activities is a critical success factor for the MFUs. High levels of prisoner participation in, and enthusiasm for, MFU activities appear to be the norm. The issue of funding however seems to be an increasing concern amongst staff, as the pool of available funds available for prisoner tikanga Māori programmes and staff training is reported to be diminishing. A significant loss of input from external course providers would almost certainly be to the detriment of these units' potential effectiveness.

In conclusion, the current evaluation has taken a reasonably broad perspective on the responses of Māori offenders to the MFU and MTP experiences. Evidence of reduced re-offending amongst participants was not conclusive, but measurable changes in criminal thinking patterns, as well as the development of culturally-based motivations and affiliation, were found. Taken as a whole, the evidence supports expectations that culturally-based interventions have potential to reduce re-offending. However, further strengthening of these particular interventions will be required in order to achieve that promise.

The relatively modest nature of impacts observed suggests that further strengthening of the MFU concept is desirable. Key issues are the promotion of greater unit population stability through better participant identification and referral

strategies.  Further examination of how gang membership is responded to, and especially how exiting from gangs is promoted, would also be valuable.

# 7    APPENDICES

## *Appendix 1: MFU Participant Interview Form*

SURNAME: **_____** FIRST NAME: _____
Date Interviewed: _____
Interviewer:_____

**Introduction**
*Interviewer explains research purpose and process (see guideline)*
*Interviewer explains consent for research and whānau interviews*
*Interviewer gains signed consent (work offender through the consent form if necessary).*

Interviewer to say: **We'll start with some questions about yourself, then about your time in prison**

General Information:

Age:
Have children?                                      Yes          No
Have grandchildren?                                 Yes          No
Had a job before to being sentenced to prison?      Yes          No

Interviewer to say*:* **These next questions are about your time in prison**

| | QUESTION | YES | NO | NOT SURE |
|---|---|---|---|---|
| 1 | Is this your first time in Prison? | | | |
| 1A | How long have you been in prison? | | | |
| 2 | Have you been in a Māori Focus Unit before? | | | |
| 3 | Have you attended a Tikanga programme run by Corrections before? | | | |
| 4 | Have you attended an alcohol and drug programme run by Corrections before? | | | |
| 5 | Have you attended any education programmes while in prison? | | | |
| 6 | Have you been on any employment programmes while in prison? | | | |

*INTERVIEWER TO SAY*: **These next questions are about your family tree, (whakapapa) on your Māori side.**

1:     Are one or both your parents Māori?          Yes    or      No
2:     Can you say part/all of your Pepeha?         Yes    or      No

If yes provide a brief example: _____
Marae: _____
Hapu/iwi: _____
Maunga/awa: _____

3:      What do you think it means to be Māori?
        Briefly explain:

4:      Are you keen to learn more about your Māori connections?

                    Yes   or   No

Interviewer to say: **These next questions are about your understanding <u>right now</u> about Māori customs, beliefs and traditions and there is no right or wrong answer.**

| | | | | |
|---|---|---|---|---|
| 5: | Do you know the term *tikanga Māori*? *Briefly explain what this means to you*: | Yes | or | No |
| 6: | Do you know what *manaakitanga* means? *Briefly explain what this means to you:* | Yes | or | No |
| 7: | Do you understand the meaning of *kawa*? *Briefly explain what this means to you:* | Yes | or | No |
| 8: | Do you understand the process of *powhiri*? *Briefly explain what this means to you:* | Yes | or | No |
| 9: | Do you understand the terms *tapu and noa?* *Briefly explain what this means to you* | Yes | or | No |
| 10: | Do you understand the meaning of whānaungatanga? *Briefly explain what this means to you* | Yes | or | No |
| 11: | Do you know what *koha* is about? *Briefly explain what this means to you:* | Yes | or | No |
| 12: | Do you speak *Te reo Māori*? *If yes how fluent are you:* | Yes | or | No |
| 13: | Have you sat on the *paepae* or spoken on a Marae before? *If yes briefly explain* | Yes | or | No |
| 14: | Do you understand what *whaikorero* is about? *If yes briefly explain* | Yes | or | No |
| 15: | Do you understand the process of *karanga* done by wahine*?* *If yes briefly explain* | Yes | or | No |

Interviewer to say: **These next questions are about different Māori cultural activities you may be doing**

16: Have you been involved in doing kapa haka before?
*If yes briefly explain*              Yes    or    No

17: Have you been taught how to use a taiaha before?    Yes    or    No
*If yes briefly explain*

18: Have you done Māori carving before?        Yes    or    No
*If yes briefly explain:*

19: Have you participated in putting down a Hangi?    Yes    or    No
*If yes briefly explain:*

20: Are you involved in any other cultural activities?    Yes    or    No
*If yes briefly explain*

21: Are you involved in any other self-development activities?
(e.g., whakapapa research, learning Te reo Māori, Mahi ora, etc)?
*If yes briefly explain:*               Yes    or    No

Interviewer to say*: **These next questions are about your relationship with your <u>immediate</u> whānau***

22: Who do you consider your immediate whānau?
- ☐ Me and Partner only
- ☐ Me, Partner and kids
- ☐ Me and kids
- ☐ Me and Parent/s
- ☐ Me, partner, kids and mokos
- ☐ Me, parents, siblings, kids and mokos
- ☐ Me, parents and siblings
- ☐ Me and my friends
- ☐ Me and other relatives (define) _____
- ☐ Other, (define) _____

23: How would you describe your relationship with your immediate whānau?

| 1 Very good | 2 Good | 3 Average | 4 Poor | 5 Very poor |
|---|---|---|---|---|

24: How much contact (phone, letters, visits) do you have with immediate whanau?

| 1 daily | 2 More than once a week | 3 Once a week | 4 Less than once a week | 5 Monthly or less |
|---|---|---|---|---|

25: (**if scored 5** in q.24) How interested are you in developing/further relationships with your immediate whānau?

| 1 Very Much | 2 Somewhat | 3 Not sure | 4 Not really | 5 Not at all |
|---|---|---|---|---|

Interviewer to say*:* **These next questions are about your relationship with your <u>extended</u> whānau.**

26:     How would you describe your relationship with your extended whānau?

| 1Very good | 2 good | 3 Average | 4 poor | 5 Very poor |
|---|---|---|---|---|
|  |  |  |  |  |

27:     How much contact do you have with your extended whānau?

| 1 Daily | 2 More than once a week | 3 Once a week | 4 Less than once a week | 5 Monthly or less |
|---|---|---|---|---|
|  |  |  |  |  |

28:     (**if scored 5** in q.24)  How interested are you in developing/further relationships with your extended whānau?

| 1 Very Much | 2 Somewhat | 3 Not sure | 4 Not really | 5 Not at all |
|---|---|---|---|---|
|  |  |  |  |  |

Interviewer to say**:  These final questions are general ones about your time here in MFU:**

29:     Are you aware of any other rehabilitative programmes that are on offer? In the MFU?
        *(drug and alcohol, anger management etc)…*          Yes     or      No

30:     How motivated are you to do any courses/programmes that are available, while you are here in MFU?

| 1 Very Much | 2 Somewhat | 3 Not sure | 4 Not very | 5 Not at all |
|---|---|---|---|---|
|  |  |  |  |  |

31:     How motivated are you to do the Māori therapeutic Programme in the MFU?

| 1 Very Much | 2 somewhat | 3 Not sure | 4 Not very | 5 Not at all |
|---|---|---|---|---|
|  |  |  |  |  |

32:     How motivated are you to participate in other training programmes?
        (e.g., through the wananga or other educational institution).

| 1 Very Much | 2 Somewhat | 3 Not sure | 4 Not very | 5 Not at all |
|---|---|---|---|---|
|  |  |  |  |  |

33:     How motivated are you to do a work or employment related programme in the MFU?

| 1 Very Much | 2 Somewhat | 3 Not sure | 4 Not very | 5 Not at all |
|---|---|---|---|---|
|  |  |  |  |  |

34:     How motivated are you to get a job when you get out of prison?

| 1 Very Much | 2 Somewhat | 3 Not sure | 4 Not very | 5 Not at all |
| --- | --- | --- | --- | --- |

35:      How motivated are you to go  to school, wananga, Polytechnic or university when you get out?

| 1 Very Much | 2 Somewhat | 3 Not sure | 4 Not very | 5 Not at all |
| --- | --- | --- | --- | --- |

36:     How motivated are you to become crime-free/ stop doing crime?

| 1 Very Much | 2 Somewhat | 3 Not sure | 4 Not very | 5 Not at all |
| --- | --- | --- | --- | --- |

37:     Finally, what do you hope to get out of being in the MFU?
        *Briefly explain:*

Interviewer to say:
*Now that you have consented to being part of the evaluation of Māori Focus Units, you will be interviewed again in about 3 months' time by the MFU Research team when they come to visit.  They will interview you again a couple of times after that to record your progress in here. If you get released earlier than that they will try to contact you to record your progress once you leave here.*

*This question sheet will be held here in a secure place until the Research Team come and collect it for the Research report.  Your name will not be identified in any of the report – but your answers will be compared to other prisoners' answers for analysis.*

*Thank you for your honesty and for being part of the evaluation.*

INTERVIEW ENDS

## *Appendix 2: MFU In-Depth Interview Form*

SURNAME: _____ FIRST NAME: _____
Date Interviewed: _____
Interviewer:_____

*General discussion at the beginning of the interview to establish rapport with the participant.*

1.  **Tell us what you know about the MFU?** (Interviewers will use the prompts below if required)

    - What sort of things have you heard about the MFUs?
    - Did you apply to enter the MFU? Why?
    - Tell me in your own words what you hope to get out of being in a MFU?
    - How long do you expect to be in the MFU?
    - Describe what future goals and aspirations you have for yourself?
    - Do you think that being in the MFU will help you to achieve your goals and aspirations? Why? Why not?
    - Describe how you think that being in the MFU might help you to stop offending and get things back on track for you?

2.  **Tell us about your understanding of Māori cultural concepts, values and activities?**

    - Whanau? Manaaki? Aroha? Wairua? Karakia?
    - Who in your whānau are important to you? Why?
    - How do you feel about your marae? Why?
    - How often do you usually go to marae and why?
    - Describe how you feel when you are at the marae? Why?
    - How will being in the MFU help you to understand Māori cultural concepts and values?
    - Describe the use of te reo in the MFU, when? Where?
    - Describe the activities in the MFU that have a distinct Māori perspective?
    - Do you feel comfortable being in the MFU with other Māori? Why? Why not?

3.  **Tell us how motivated you are to improve whānau relationships?**

    - Describe the relationships you have with different members of your whānau?
    - How motivated are you to improve relationships with your whānau?
    - If you have children (tamariki) or grandchildren (mokopuna) describe what sort of future you would like them to have? Do you see yourself in their future? Would you like them to have knowledge of their Māoritanga? Te Reo?, Tikanga? – Why? Why not?
    - What types of things make you proud or not, to be Māori? Why?

- What do you like most/lest about being Māori?

4. **Tell us about your participation in rehabilitation programmes?**
   - Describe the rehabilitation activities that take place in the MFU That you know about?
   - Have you volunteered to participate in any of the rehabilitation activities?
   - How do you think Māori cultural values are incorporated into these activities?
   - Would you participate in these activities willingly? Why? Why not?

5. **Tell us how motivated you are to address offending behaviour?**
   - Do you think that being in the MFU will help stop your re-offending? Why? why not?

6. **General questions**
   - Is there anything else you would like to talk about?

## *Appendix 3: MTP In-Depth Interview Form*
**Pre- and post-programme interviews**


SURNAME: **_____** FIRST NAME: _____
Date Interviewed: _____
Interviewer:_____


*General discussion at the beginning of interview one to establish rapport with the participant.*

1. **Tell us what you know about the MTP?** (interviewer to use the following as prompts if required)

   • What sort of things have you heard about the MTP?
   • Tell me in your own words what you think the MTP is about?
   • What do you expect to gain from the programme?


2. **Tell us what you know about your offending behaviour?**

   • Can you tell me why you volunteered to participate in the MTP?
   • Describe how participation in the programme might/will assist in helping you to change your offending behaviour
   • How will you use these new skills and understandings to change your behaviour?


3. **Tell us how motivated you are to learn more about leads to your offending?**

   • What is it that is motivating you to learn more about the things that trigger your offending behaviour (prompt – yourself, whānau, friends, partner)?

4. **Describe for us how cultural values can influence or not, offending behaviour? Why?**


5. **Describe for us how motivated you are to use new skills to stop re-offending?**

   • Will you use the skills you learned while on the MTP?
   • Do you expect that these new skills will help stop your re-offending? How?


6. **General questions. Is there anything else you would like to talk about?**

## *Appendix 4: MFU Focus Group Interview Form*

The purpose of this focus group is to:
- gather information on the views of offenders who have been in the MFU for longer than 12 months to assess its effectiveness on reducing Māori re-offending
- gather information on offender perspectives of outcomes achieved since being in the MFU (depending on the circumstances, this task may be completed at the 6 month final visit instead)

Participants of the focus group are offenders of the MFU who have been in the MFU for longer than 12 months.  There are 6 questions and the focus group will take up to 1.5 hours long.

Introduction
- Introduction & Mihimihi & karakia (if required)
- Interviewer explains research purpose and process
- Interviewer explains consent for research and gains consent (works participant through the consent form if necessary)
- Give some context around the purpose of the MFU and the reasoning for the questions

**Programme Location:**                                   Date:            /         /

- ☐  Waikeria
- ☐  Hawkes Bay
- ☐  Tongariro / Rangipo
- ☐  Wanganui
- ☐  Rimutaka

Questions to guide the discussion:
***Phase I – These questions are based around what the offender thought about the MFU BEFORE being in there.  We want to determine offenders initial thought about the MFU and whether they thought it would help.***

*1.*      Before entering the MFU, what did you know about the MFU and where did you get the information from?  Discuss.

2.      Did you think the MFU would help you to reduce your reoffending?  How?

***Phase II – These questions are about the activities that offenders undertook whilst in the MFU.  This information is factual and attempts to describe if they were suitable to the needs and requirements of the offenders to reduce offending.***

3.      What kind of things or activities have you done since being in the MFU?

4.      How did these activities encourage you to change?

***Phase III – These questions look at current views and thoughts of offenders, 12+ months in the MFU, and to assess if there has been any change in their thought since their first day.***

5.      Do you think you have changed since being in the MFU?  How?

6.      What are your views and thoughts about the MFU now?

## *Appendix 5: MTP – Participant Interview Form*

**(*for use by evaluators to measure progress from baseline/pre-programme, to post-programme, and 6 / 12 mths follow-up*)**

SURNAME: **_____** FIRST NAME: _____

Date Interviewed: _____

Interviewer:_____

### ❖ **Introduction**

Introduction & Mihimihi & karakia (if required)

Interviewer explains research purpose and process

Interviewer explains consent for research and whānau interviews

Interviewer gains consent (works participant through the consent form if necessary)

Interviewer explains how to use scales on questions below: "*please select the option that best describes how you think about yourself, what you know, how you feel, at this point in time*".

**Interviewer explains:** *I will ask questions about your time and what you have learnt while doing the MTP (interviewer – ensure responses focus on MTP and not the MFU)*

*7.* What made you decide to do this programme? *(Interviewer -Need to follow up on responses – if they say "Heard this is a good programme", then what did they hear was good about it?)*

*Evaluator says: "I'd like now to ask you some questions about what you understand about why you offend and how much you want to stop".*

**Knowledge and motivation relating to re-offending**

8. How **much** do you want to stop re-offending?

| 1 I'm not interested in stopping | 2 I'm a little interested in stopping | 3 I'm quite interested in stopping | 4 I'm definitely interested in stopping | 5 I'm really committed to stopping |
|---|---|---|---|---|

9. How **hard/difficult** are you expecting to find it to stop re-offending / committing crime in the future?

| 1 Don't think I can stop | 2 I think I'm going to find it really hard/ difficult | 3 I think I'm going to find it quite hard | 4 It's not going to be too hard | 5 I'm sure I can stop |
|---|---|---|---|---|

10. Do you think you have a **good understanding of** the triggers and influences that lead you to offend?

| 1.<br>1 don't understand | 2<br>I have a little understanding | 3<br>I have some understanding | 4<br>I have a good understanding | 5<br>I have a really good understanding |
|---|---|---|---|---|

11. What are some of the **reasons** that you think contribute to your offending?

12. Do you want to **learn more** about the reasons you offend?

| 1<br>I don't care about learning anything | 2<br>I want to learn a little bit | 3<br>I'm sort of interested in learning something | 4<br>I'm pretty interested and want to change | 5<br>I really want to know so I can stop |
|---|---|---|---|---|

13. Do you think that learning **Tikanga Māori in the MTP course** will be helpful in looking at your triggers and influences, to help you stop offending?

| 1<br>I don't think tikanga has anything to do with it | 2<br>I think learning more about tikanga will be only slightly helpful | 3<br>I have a mixed view about whether learning about tikanga will be helpful | 4<br>I think learning tikanga will be quite helpful | 5<br>I think learning about tikanga will be very helpful |
|---|---|---|---|---|

Can you explain why you have chosen your answer?

14. Have you participated in any previous programmes or initiatives run by the Prison Service?
    ☐ No
    ☐ Had an SMCA (Specialist Māori Cultural Assessment)
    ☐ Been in Māori Focus Unit before
    ☐ Been on an MTP before
    ☐ Done a Tikanga Māori programme before (e.g., Mahi Tahi)
    ☐ Addiction treatment unit (ATU)
    ☐ Faith based unit (FBU)
    ☐ Special Treatment Unit (STU) – *for Sex Offenders*
    ☐ Violence Prevention Unit (VPU)
    ☐ Intervention Services
    ☐ BTM (Bi-Cultural Therapy model)
    ☐ Other_____

15. Do you know of / have learnt other **skills or techniques** from these programmes / initiatives to help you stop re-offending?

| 1 | 2 | 3 | 4 | 5 |
|---|---|---|---|---|
| No skills | A few skills | Several skills | Quite a few skills | Many skills |

***Ask if rating is >1:***
*16.* What are some of the other **skills or techniques** that you know of/have learnt to help stop you re-offending?

17. Do you think it is important that you have support from your **<u>Probation Officer</u>** to stop you re-offending?

| 1 | 2 | 3 | 4 | 5 |
|---|---|---|---|---|
| Not important | Only slightly important | Moderately important | Quite important | Very important |

18. Do you think it is important that you have support from your **<u>Whanau</u>** to stop you re-offending?

| 1 | 2 | 3 | 4 | 5 |
|---|---|---|---|---|
| Not important | Only slightly important | Moderately important | Quite important | Very important |

19. Do you think it is important that you have support from the MFU's **<u>Whanau liaison worker</u>** to stop you re-offending?

| 1 | 2 | 3 | 4 | 5 |
|---|---|---|---|---|
| Not important | Only slightly important | Moderately important | Quite important | Very important |

**Effects of the MTP (*ask the following only at post-programme itnerview*)**

20. Did the MTP encourage you to stop your offending? If so, can you explain *how* the programme encouraged you to stop?

21. Did the MTP teach you Tikanga Māori **knowledge and skills** that will help / has helped stop you re-offending? If so, can you describe *how*?

22. Did the MTP teach you Tikanga Māori **elements** that will help / has helped you focus on how you could, (or have) stop your re-offending? If so, can you describe *how*?

*23.* What are the main triggers and influences that you can now identify as contributing to your re-offending since being on MTP?

24. Since being in the MTP what skills and strategies other than those related to tikanga Māori have you learnt to help you deal with your triggers and influences?

25. What are the challenges that you think you will face trying to apply your new skills?

(Ask only if offender is released/in the community)
22: What are the challenges you face when trying to apply the skills you learnt in the MTP to help you stop re-offending?

## *Appendix 6: Glossary of Māori Terms*

| | |
|---|---|
| **Aroha** | *To love, pity, feel concern for* |
| **Awa** | *River* |
| **Hangi** | *Earth oven, food from earth oven* |
| **Hapū** | *Sub-tribe* |
| **Harakeke** | *Flax* |
| **Hui** | *Gathering, meeting* |
| **Iwi** | *Tribe* |
| **Kapa haka** | *Haka group, performance by groups* |
| **Karakia** | *Prayer, chant, incantation* |
| **Karanga** | *Formal call, ceremonial call of welcome* |
| **Kaumātua** | *Male elder, elderly man or woman* |
| **Kaupapa** | *Topic, matter for discussion, plan, philosophy* |
| **Kawa** | *Protocol* |
| **Koha** | *Gift, present, offering* |
| **Kuia** | *Female elder* |
| **Mahi tahi** | *Working together* |
| **Manaakitanga** | *Hospitality, kindness* |
| **Māoritanga** | *Māori culture, traditions and language* |
| **Marae** | *Meeting place, usually specific to hapū or iwi* |
| **Mau rākau** | *To arm; ability to use Māori weaponry (long weapons)* |
| **Maunga** | *Mountain* |
| **Mihi/mihimihi** | *To greet, pay tribute, acknowledge, thank* |
| **Moko/ Mokopuna** | *Grandchild, grandchildren* |
| **Noa** | *Free from tapu, ordinary, unrestricted* |
| **Noho** | *Live, dwell, inhabit* |
| **Paepae** | *Orators' bench, speakers of the tangata whenua* |
| **Pataka** | *Storehouse, cupboard* |
| **Pepeha** | *Tribal saying, proverb* |
| **Pōwhiri** | *Welcome, opening ceremony* |
| **Puoro** | *Music* |
| **Purakau** | *Myth, story* |
| **Raranga harakeke** | *Flax weaving* |
| **Rūnanga** | *Tribal council, assembly, board, committee* |
| **Taiaha** | *A long weapon of hard wood with one end carved and often decorated with dogs' hair or feathers* |

| | |
|---|---|
| **Takawaenga** | *Intermediate* |
| **Tamariki** | *Children* |
| **Tangihanga** | *Funeral* |
| **Taonga puoro** | *Traditional music* |
| **Tapu** | *Sacred, restricted, prohibited, forbidden* |
| **Tautoko** | *Give support, encouragement* |
| **Te Orokohanga** | *Creation* |
| **Te reo Māori** | *Māori language* |
| **Tinana** | *Body, onesself* |
| **Tuakana** | *Elder brothers (of a male), elder sisters (of a female)* |
| **Tukutuku** | *Ornamental panels* |
| **Urupā** | *Cemetery, tomb* |
| **Wāhine** | *Women, females* |
| **Waiata** | *To sing; song* |
| **Wairua** | *Spirit, soul, attitude* |
| **Wānanga** | *Meet and discuss; deep, intense learning* |
| **Whaikōrero** | *A formal speech; oratory* |
| **Whakairo** | *To carve, sculpt; carving* |
| **Whakapakari** | *To strengthen, mature* |
| **Whakapakari tinana** | *Physical exercise* |
| **Whakapapa** | *Genealogy* |
| **Whānau** | *Family* |
| **Whānaungatanga** | *Relationship, kinship, sense of family connection* |
| **Whare** | *House, meeting house, unit, facility* |