

Kaupapa Māori approaches in contexts related to youth offending / Environmental scan

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Introduction

Oranga Tamariki Youth Justice (YJ) Services supports young people who offend to reduce the seriousness and frequency of their offending and ideally stop offending before adulthood. Tamariki¹ and rangatahi Māori are disproportionately represented in the youth justice system. The offending rate per 10,000 population more than halved for rangatahi Māori between 2010 and 2018 (from 1,483 to 652). This represents a significant improvement, but as the offending rate for European and Pacific Peoples dropped even more, rangatahi Māori are at present 4.3 times more likely to be proceeded against by Police than non-Māori. Māori who appear in the Youth Court are also 1.3 times more likely to reoffend than non-Māori (Ministry of Justice, 2019, YJI 1.1 and 3.2). Oranga Tamariki has a responsibility to support this group effectively.

Using kaupapa Māori models that make sense to Māori is vital in supporting the youth justice system to respond in ways that reduce disparities between Māori and non-Māori (Williams et al., 2019). This fits with the new responsibilities Oranga Tamariki has under section 7AA of the Oranga Tamariki Act 1989 of ensuring its' policies and practices improve outcomes for tamariki and rangatahi Māori. Hence Oranga Tamariki is interested in exploring kaupapa Māori approaches that could support rangatahi Māori in the youth justice system.

This paper provides an overview of kaupapa Māori approaches that have been applied in contexts related to youth offending.

Method

In May 2019 the Evidence Centre undertook an environmental scan looking for information about kaupapa Māori² approaches that are being used in the areas of:

¹ Māori words are defined in a glossary on p.11.

² We included all of the approaches that self-identified as a kaupapa Māori approach in the source documents. We have also included approaches that did not self-identify as kaupapa Māori but were related to offending and included Māori cultural values; these are distinguished from the self-identified kaupapa Māori approaches in the table.

- conduct problems³
- reducing re-offending
- remand
- rehabilitation
- mental health and substance abuse.

Programmes working with tamariki and rangatahi were preferred, however programmes for adults were included when they were related to offending. Models of wellbeing and clinical tools were out of scope for this paper so were not included. Our information sources were scientific publications, grey literature (e.g. government agency reports and evaluations), websites of Māori providers of community services and news articles.

The characteristics of each approach we identified through our time-limited internet search are shown in the table below. The level of detail provided about each approach varies due to the amount of readily available information we found.

We used an inclusive search strategy because we wanted to gather information about a wide range of approaches. This means some approaches in the table have not been evaluated. We did not assess the effectiveness of any of the approaches. We have described the cultural elements of each approach in the table.

³ Conduct problems are defined as follows: "Childhood conduct problems include a spectrum of antisocial, aggressive, dishonest, delinquent, defiant and disruptive behaviours. These behaviours may vary from none to severe, and may have the following consequences for the child/young person and those around him/her – stress, distress and concern to adult caregivers and authority figures; threats to the physical safety of the young people involved and their peers; disruption of home, school or other environments; and involvement of the criminal justice system." (Blissett, 2009)

KAUPAPA MĀORI APPROACHES IN CONTEXTS RELATED TO YOUTH OFFENDING

Area	Name	Population the programme is working with	Purpose	Way of delivery	Description	Kaupapa Māori way	Evidence base	Reference /Location/ Contact
Conduct problems	The Meihana Model	Rangatahi and adults	Framework and practice model for health professionals in the assessment and intervention of Māori clients	In sessions In clinical and teaching settings Developed for Māori health settings	The model includes six components that interconnect to form a multi-dimensional assessment tool, which enables a comprehensive picture to be formed of the context in which the client's difficulties are occurring. The individual is therefore seen as existing within a collective, which should be engaged with and utilised in the assessment and intervention process. The model is effective when combined with the Hui process.	The model is an extension of the Te Whare Tapa Whā and includes six components – whānau, wairua, tinana, hinengaro, taiao and iwi katoa (in this context iwi katoa means support services and systems in the health environment) – which are overlaid with the core concept of tikanga Māori (beliefs, values and experiences)	A sustained kaupapa Māori programme (AGCP, 2013). Increased interactions between health practitioners and Māori clients and whānau have been found when using the Meihana Model	Pitama et al. (2007) Pitama et al. (2014) approach
	Te Pikinga ki Runga	Rangatahi	Framework for the assessment and programme planning for rangatahi Māori with challenging behaviour in educational settings	Classroom settings	The framework uses Treaty of Waitangi principles and reflective questions to assess and plan intervention in a strength based and holistic way. Under the principle of partnership, the framework is engaging with and building effective partnerships with whānau. Under the principle of protection, the programme is addressing the needs (i.e., wellbeing, identity and self-concept) of the young person. Finally, under the principle of participation, the presence, participation and learning of the young person is supported and enhanced within the learning context.	Based on Treaty of Waitangi principles of: partnership, protection and participation.	A sustained kaupapa Māori programme (AGCP, 2013).	Macfarlane (2009)
	Te Hui Whakatika	Rangatahi	Creating culturally grounded space to provide support and seek resolution and restoring harmony	Hui Applied in school settings	Te Hui Whakatika promotes concepts that now underpin restorative justice. The Hui Whakatika process has four phases: preparing the groundwork, the hui proper (the hui phase), forming/consolidating the plan, follow-up and review.	Based on the traditional hui process which emphasises the acknowledgement of wrongdoing and re-establishment of relationships	Considered an emerging programme (AGCP, 2013).	Hooper et al. (1999)
	Taiaha Wānanga (Mau Rākau)	Rangatahi	Programme aimed at attitudes and behavioural change	A week long immersive intensive programme delivered at a campsite.	A week of training in the art of taiaha, a form of Māori martial arts. The programme is intensive, operating 16 hours a day. The participants are immersed in tikanga Māori protocols and values and tutors are acting as role models. Rangatahi work together at a campsite to prepare food, eat, sleep and kōrero together. The programme includes behavioural techniques of modelling, practicing and rewarding behaviours, cognitive techniques and addressing social behaviour.	Introduces concepts of tikanga Māori and cultural identity through group immersion in traditional Māori activities.	A sustained kaupapa Māori programme (AGCP, 2013).	Workman (1997)
	Te Mana Tikitiki	Tamariki 8-12 years	Building resilience, self-esteem and confidence to elevate the mana of young Māori learners, whose behaviour has been identified as challenging	In school over one term, 10 one-hour sessions focusing on activity-based learning about Māori language and culture	The programme runs over one term in 10 one-hour sessions. Based on students' interest and needs, the options include te reo Māori, taonga puoro, mau raonga puoro, mau rākau, toi Māori, waiata.	Based on tikanga Māori and Māori cultural practices to support tamariki Māori in identifying and working towards positive goals	A sustained kaupapa Māori programme (AGCP, 2013).	Carlson and Tongi (2011)

Area	Name	Population the programme is working with	Purpose	Way of delivery	Description	Kaupapa Māori way	Evidence base	Reference /Location/ Contact
Reducing re-offending	Haukina Mai	Tamariki primary schools	Behaviour initiative that promotes whānau, schools and iwi working together to build a positive school culture, based on a kaupapa Māori view	In schools – a whole school approach to positive behaviour based on strong relationships, authentic engagement, power sharing and culturally responsive processes and pedagogy.	Model that is adapted to specific schools incorporates community immersion, developing systems within the wider school whānau, a pedagogical framework, social skill learning and restorative practices for students and staff.	Based on kaupapa Māori world view, including a strong emphasis on building positive relationships through the concepts of whakawhanaungatanga and manaakitanga in an educational setting	No evaluation available yet, but the programme was developed with the Māori educational community, academia researchers and practitioners, whānau and exemplar schools. It has a detailed manual.	Ihi research, Social Change and Innovation (n.d.) <i>Haukina Mai</i> retrieved from https://www.ihico.nz/what-we-do/huakina-mai/
	Awhi Whānau	Tamariki 9-13 years The programme offers support for tamariki who engage in misdemeanours such as bullying	Providing restorative justice intervention by holding tamariki accountable for causing harm or offending and actively involving whānau in the restorative process	A community based preventative intervention that uses holistic restorative practices. Whānau and schools can make referrals for the service. The programme employs a collaborative approach in their service provision, engaging other service providers including agencies and community-based organisations.	The focus of the programme is on strengthening and/or maintaining educational achievement for tamariki and strengthening and maintaining tamariki/whānau relationships (whanaungatanga). Awhi Whānau is a whānau driven process, and/or a school directed process. The initiative takes a holistic approach by engaging with the whānau and building a crime prevention plan through whānau development. It is based on restorative justice and focuses on repairing the relationship in the school between students, principals, tamariki and whānau. The Trust monitors tamariki behaviour through both its own employees and through liaison with the school and teachers. This programme has also been shared with iwi of Tūwharetoa, Ngāti Raukawa of Tokoroa, Whakatōhea, and was being considered by Ngai Te Rangi and Ngāti Awa.	Holistic kaupapa Māori approach, with whānau and cultural understanding, and a “by Māori for Māori” approach Mana Social Services Trust (Rotorua) has the expertise to deliver the service in Te Reo Māori.	Evaluation found the programme successful in preventing offending	Te Puni Kōkiri (2011) <i>Evaluation Report: Mana Social Services Trust (Rotorua)</i> Retrieved from https://www.tpk.govt.nz/documents/download/174/tpk-evaluation-report-mana-social-services.pdf
	True Mates (Te Roopu Awhina ki Porirua)	Rangatahi and young adults 17-24 years old	A crime prevention programme aimed at identifying risky behaviour and learning positive alternatives	An eight-week programme	The programme supports rangatahi to identify the behaviours that put them at risk and to learn positive alternatives that reduce their offending behaviour. True Mates supports rangatahi to work towards employment or further learning. The programme sees employment as important factor in living healthy productive lives in the community.	Delivered within a kaupapa Māori setting and uses tikanga Māori	No information about evaluation found	Te Roopu Awhina ki Porirua (n.d.) <i>Crime prevention</i> . Retrieved from http://www.tra.org.nz/crime-prevention.php

Area	Name	Population the programme is working with	Purpose	Way of delivery	Description	Kaupapa Māori way	Evidence base	Reference /Location/ Contact
	E Hine Programme	Wāhine offenders, age not specified	Designed to help wāhine to lead healthy fulfilling lives	Therapeutic residential programme for 6 months, up to 12 wāhine in a group	<p>Strong focus on group therapies, life skills and cultural knowledge.</p> <p>Developed in partnership between Corrections and Te Taiwhenua o Heretaunga, clients must be Ngāti Kahungunu or Ngāti Porou to be accepted into the programme.</p>	The programme was codeveloped with Māori, and is delivered in partnership with Māori. It relies on the tikanga practices of the particular iwi or Māori service provider to support wāhine.	It is a new programme that is about to start, no evaluation found	There is not any information about this programme available apart from the news article: Stuff (March 6, 2019) <i>Residential programme for female offenders raises concerns in small Hawke's Bay settlement of Ōtāne</i> . Retrieved from https://www.stuff.co.nz/national/crime/111060835/residential-programme-for-female-offenders-raises-concerns-in-small-hawkes-bay-settlement-of-tne
	Te Whānau Āwhina - Hoani Waititi Marae in Waitakere	Adults	The focus is on restoring the offender and recompense for the victim and the community	Community Managed Restorative Justice Programme	<p>The programme is based on the principles of restorative justice and accepts referrals from the Waitakere District Court. The key elements of Te Whānau Āwhina are:</p> <ul style="list-style-type: none"> • The programme is based on a marae and is intended for Māori; • a panel is convened to hear a case; • acknowledgement of offending is required; • the offender is confronted with the consequences of the offending for themselves and the victims; • the presence of the victim is encouraged but is not a regular feature; • the focus is on restoring the offender and recompense to the victim and the community; • a plan is agreed to in order to achieve these objectives, the plans can be extensive and include reparation to the victim, community work and skills development; • If the programme is satisfactorily completed, no conviction is entered. 	Marae-based programme for Māori and uses restorative approaches which emphasises the acknowledgement of wrongdoing and re-establishment of relationships	Evaluation found the programme successful in reducing re-conviction	Doone (2000)

Area	Name	Population the programme is working with	Purpose	Way of delivery	Description	Kaupapa Māori way	Evidence base	Reference /Location/ Contact
	Te Whare Ruruhou o Meri Recidivist offender programme	Adult recidivist offenders and their whānau	Reducing re-offending	One full time therapist working with 10-15 offenders and their families. Therapy is delivered in three streams – male offenders, female victims and children. Part of the programme is a holiday programme for tamariki of offenders.	The programme's focus is on interweaving core Māori values of whanaungatanga, manaakitanga, tikanga, wairua and aroha through three separate therapeutic whānau streams – working with male offenders, female victims and children. The separation of three whānau streams provides an opportunity for healing in safe peer-based groups before the whole whānau therapeutic intervention takes place.	Programme's focus is on interweaving core Māori values of whanaungatanga, manaakitanga, tikanga, wairua and aroha	An evaluation found the programme successful in reducing offending especially domestic violence offending, behavioural change and better family functioning.	Te Puni Kōkiri (2009) <i>Evaluation Report 2: Te Whare Ruruhou o Meri</i> . Retrieved from https://www.tpk.govt.nz/documents/download/174/tpk-evaluation-report-2-te-whare-ruruhou-o-meri.pdf
	Tikanga Māori Motivational Programme Wera Aotearoa Charitable Trust	Age not specified	Reducing re-offending	Group based intervention delivered over three days on a marae	The programme is focused on motivating offenders to understand their offending and engage them with other cultural interventions that can help them with reducing re-offending.	The programme is based on Māori philosophy, values, knowledge and practices and encourages the regeneration of Māori identity and values.	No evaluation found	Wera Aotearoa Charitable Trust (n.d.) <i>Tikanga Maori motivational programme</i> . Retrieved from http://www.wact.org.nz/services/tikanga-maori-motivational-programmes/
	START Taranaki	Rangatahi	Reducing re-offending	The programme is delivered in 4 stages: four weeks in the bush, 4 days stay at a marae in Oanui, residential period of 7 weeks and transition phase where the young person is back in the community. The whole process takes around 20 weeks.	<p>A programme supporting teenagers who offend and are referred by Police. START Taranaki provides two programmes – one is an early intervention programme and the other is a core programme. The structure of the core programme is as follows:</p> <ul style="list-style-type: none"> • An intensive four-week period when a group of rangatahi are tramping together in the native bush, learning to function together as a team, learning bush skills and developing strong attachments to staff and self-confidence. During this period each young person is placed into a solo situation for 3 days. • 4 days at a marae in Oanui to promote an awareness of Māori culture with a focus on developing Wairua me Hinengaro in collaboration with local Iwi • Residential period of six weeks to seven weeks called Ora Toa focuses on maintaining motivation, goal setting and setting routines, connecting with community through community-based projects and work experience. Rangatahi have weekly counselling and the programme works with the whānau and social worker to build a plan for the return into the community. • During transition period rangatahi are placed back in the community and the programme provides a support structure through regular telephone and face to face contact. 	<p>This programme was not identified as a kaupapa Māori programme, however it does have some kaupapa Māori elements:</p> <p>Small part of the programme (4 days) is a stay at a marae to promote awareness of Māori culture and develop the Wairua me Hinengaro of rangatahi (in line with concepts of Te Whare Tapa Whā)</p>	No evaluation found, but there is positive feedback from the community	START Taranaki (n.d.) Retrieved from http://www.starttaranaki.co.nz/

Area	Name	Population the programme is working with	Purpose	Way of delivery	Description	Kaupapa Māori way	Evidence base	Reference /Location/ Contact
Remand service	Mahuru	Tamariki and Rangatahi	A programme for tamariki waiting for their court hearing aimed at providing safe and supportive environment immersed in mana enhancing activities.	The programme is delivered through a stay with Ngāpuhi caregivers in a safe and loving home environment	While staying with Ngāpuhi caregivers, rangatahi are immersed in mana-enhancing activities with mentors and are supported to develop their identity and pride as young Māori and work towards the goals outlined in their individual plans.	The programme was codeveloped with Māori, and is delivered in partnership with Māori. It relies on the tikanga practices of the particular iwi or Māori service provider to support rangatahi.	A new service that hasn't been evaluated yet.	Oranga Tamariki Ministry for Children (n.d.) <i>A new way to support tamariki</i> . Retrieved from https://www.orangataamariki.govt.nz/news/mahuru/
Corrections Rehabilitation	Te Tirohanga	Tāne	A complex rehabilitation programme	Five phased programme including education, treatment and post programme reintegration – delivery is different in each stage. See Appendix 1 for detail.	During the phase one, that is focused on learning, tāne complete the Te Waharoa National Certificate in Māori Level 2 delivered by Te Wānanga o Aotearoa. Te Waharoa is a 24-week programme with optional threads in Te Reo Māori, whakairo, and te whare pora. Te Waharoa National Certificate in Māori Level 2 has literacy and numeracy components linked to the NCEA vocational pathways. The phase two is focused on rehabilitation and treatment when tāne complete Mauri Tū Pae (detail below). Optional phase three is dealing with any alcohol and drug needs Phase four and five is supporting tāne with employment and reintegration and can be undertaken at referring sites (These phases not shown in Appendix 1).	Strong kaupapa Māori environment using the five values of wairua, whānau, kaitiaki, manaaki and rangatiratanga as a basis for rehabilitation and reintegration.	A 2009 evaluation found small reductions in rates of reconviction and re-imprisonment, though these were not statistically significant. The programme was redesigned since then.	Department of Corrections. (2009). <i>Māori Focus Units and Māori Therapeutic Programmes Evaluation Report</i> . Retrieved from: http://www.corrections.govt.nz/resources/research_and_statistics/maori_focus_units_and_maori_therapeutic.html
	Mauri Tū Pae	Tāne	Rehabilitative treatment programme – part of Te Tirohanga above	Mauri Tū Pae is delivered by Māori service providers over 3 months for a maximum of 10 men	The programme builds on cognitive behavioural therapy, dialectical behaviour therapy, the principles of Risk, Need and Responsivity and five kaupapa Māori values of wairua, whānau, kaitiaki, manaaki and rangatira. The programme helps tāne to address their offending behaviour by providing tools through problem solving and managing thoughts, feelings and conflicts while providing cultural solutions from nurturing their mauri to awakening, restoring, aligning and empowering them and their whānau to move forward.	Strong kaupapa Māori environment using the five values of wairua, whānau, kaitiaki, manaaki and rangatiratanga and providing a cultural context and solutions to addressing offending behaviours.	As above	As above
	Te Piriti Programme	Tāne	A treatment programme to reduce sexual re-offending against tamariki	Delivered in a unit based in a stand-alone facility.	Te Piriti programme builds on principles of CBT and social learning theory to promote behavioural change while providing therapeutic environment within a tikanga Māori framework. The programme has following modules: <ul style="list-style-type: none"> Group norm building Offending patterns Sexual reconditioning Victim empathy Relationship skills and sexuality education Mood management Relapse prevention 	The programme is based on tikanga Māori that is woven into everyday activities of hui, mihimihī, kōrero and wānanga. The approach to rehabilitation is that everyone has the potential to enhance their mana through their own efforts, the tautoko of whānau, friends, and the tūpuna.	The Te Piriti programme was found to be effective in reducing sexual reconviction for Māori and non-Māori men	Department of Corrections (n.d.) <i>Te Whakakotahitanga An Evaluation of the Te Piriti Special Treatment Programme for child sex offenders in New Zealand</i> . Retrieved from https://www.corrections.govt.nz/_data/assets/pdf_file/0009/671886/tewhaka.pdf

Area	Name	Population the programme is working with	Purpose	Way of delivery	Description	Kaupapa Māori way	Evidence base	Reference /Location/ Contact
Mental health	Wānanga Whakamana	Tāne. Up to ten high-risk Māori offenders and their whānau.	A rehabilitative programme for offenders	A nine-week programme made up of three week-long blocks on the marae, alternated by a three week follow up period with day workshops for offenders and their partners.	The programme operates both from cognitive behaviour base and Māori holistic view of wellbeing as balance between emotions, relationships, spirituality and physical body (Te Whare Tapa Whā). It aims to strengthen protective factors for offenders and their whānau to tackle antisocial and destructive behaviour.	Uses the Te Whare Tapa Whā model and utilises Māori values and beliefs through all the workshops.	An external evaluation was conducted in 2002, but it was not available. Informal feedback from participants and agencies rated the programme as highly effective.	Atkinson (2003)
	Kapa Haka recovery programme	Used in mental health services, age not specified	Therapeutic programme for recovery from mental illness	The programme is conducted on a weekly basis and lasts for two hours per session and is followed by lunch.	<p>Kapa haka programme is a marae-based recovery programme. The initial focus of the group was to provide a forum for tangata whaiora to meet with kaumatua and enable opportunities to engage in whaikorero, mihimihi, waiata and haka. Later, the focus for the programme became oriented towards learning the art of performing waiata, haka and moteatea.</p> <p>The programme session includes the following components:</p> <ul style="list-style-type: none"> • Mihimihi • Karakia • Waiata • Haka • Waiata tira • Himene • Kai <p>Kapa haka continues to be led with the support of kaumatua who provide karakia and opportunity for tangata whaiora to learn and engage in mihimihi, whaikorero and kaikaranga roles.</p>	Based on the Whare Tapa Whā model of wellbeing, based on tikanga Māori and Māori cultural practice and is delivered on a marae	<p>Tentative results have indicated individual improvements, more research needs to be done.</p> <p>Note: Kapa Haka is also an effective cultural variation for sensory modulation. Kapa Haka affords sensory experience involving deep pressure, increased proprioceptive input and rhythm that can increase body awareness and bring calm-alert state of being as well as a safe space for expressing oneself. (Hollands et al., 2015)</p>	<p>Wirihana (2008)</p> <p>Hollands et al. (2015)</p>
	Whakapapa kōrero	Age not specified	Therapeutic approach to healing from psychological trauma, grief and loss	Whakapapa kōrero can be adapted and applied across a variety of contexts	Whakapapa kōrero can be used as a healing tool that offers nurturing intergenerational family environments. Waiata, mōteatea, haka, whakanoa and whakawhanaungatanga are traditionally used to ease distress and sustain wellbeing and have potential to support healing from historical, collective and individual trauma.	Whakapapa kōrero emphasises the use of te reo and tikanga Māori to support individual and collective (whānau) healing	This method was mentioned in a theoretical article.	Wirihana and Smith (2019)
	CBT for Māori clients with depression	Adults	Therapeutic approach for treatment of depression	A therapy delivered in 12 sessions	A cognitive behavioural therapy (CBT) treatment protocol specifically designed and adapted for delivery to adult Māori clients with a diagnosis of depression. The adapted treatment incorporated Māori processes for engagement, spirituality, and family involvement.	<p>Note: This model was not identified as kaupapa Māori, it is an adapted intervention based on non-Māori worldview.</p> <p>The adapted treatment incorporated Māori processes for engagement, spirituality, and family involvement.</p>	The intervention proved to reduce depressive symptoms and negative cognition.	Bennet et al. (2014)
	Adaptation of CBT for Māori Tamariki and Rangatahi	Tamariki and Rangatahi	Therapeutic approach for behavioural change	A structured, time limited, goal-oriented therapy.	The adapted treatment included a pōwhiri process, te reo, karakia, waiata, and whakatāuāki.	<p>Note: This model was not identified as kaupapa Māori, it is an adapted intervention based on non-Māori worldview</p> <p>The adapted treatment included a pōwhiri process, te reo, karakia, waiata and whakatāuāki.</p>	Hasn't been evaluated	Cargo (2008)

Area	Name	Population the programme is working with	Purpose	Way of delivery	Description	Kaupapa Māori way	Evidence base	Reference /Location/ Contact
Substance abuse and addiction	SPARX	Rangatahi 12-19 years old	SPARX is a computer programme based on CBT that helps rangatahi with mild to moderate depression.	A computer programme in form of a game that teaches skills about how to cope with negative thoughts and feelings, think in a more balanced way and support the sense of achievement. The game consists of seven levels and each level takes about half an hour. One or two levels each week are recommended.	The game utilises a guide that takes the young person through the journey to complete quests of restoring world's balance and defeating negative thoughts called Gnats. The guide explains how to transfer the knowledge gained in the game into the offline world to support young person's wellbeing.	Note: This programme was not identified as kaupapa Māori , it incorporates a fantasy setting with the use of Māori graphics. Rangatahi are also able to customise their playing character with Māori designs.	Programme was found effective for reducing depression among Māori rangatahi (Shepherd, 2011)	Shepherd (2011) Sparx (n.d.) <i>About Sparx</i> . Retrieved from https://www.sparx.org.nz/about
	Te Aho Tapu Trust Cognitive skills programme	Rangatahi	Cognitive skills programme for understanding violence	The programme is delivered through 1-1 sessions over up to 24 weeks	The programme is focused on developing cognitive skills, anger management and personal development. The programme works in a holistic way and is strengths-based.	The programme is based on tikanga Māori and reflects holistic values and practices and is delivered by Māori for Māori.	No evaluation found	Te Aho Tapu trust psychological services (n.d.) <i>Services</i> . Retrieved from http://www.teahotapu.com/wawcs017452/Services.html
	Te Toi Ote Matariki	Age not specified	Cultural model of practice and personal growth and development for Māori who present with substance abuse	Residential treatment programme	The programme is focused on understanding the problems that clients are facing and developing skills to overcome them. Grounded in Te Ao Māori, the programme presents a pathway from Te Kore, through Te Po, to Te Ao Marama.	Developed according to key principles of whakapapa paradigm of Te Kore, Te Po and Te Ao Marama, observing tikanga Māori	Evaluation found programme effective in improving wellbeing of clients	Iwikau (2005)
	Rongo Ātea	Rangatahi 13-19 years old	Programme for treatment of substance abuse	10 weeks residential programme	Holistic approach based on Te Whare Tapa Whā model, that uses 12 step programme. It consists of daily group sessions, one-on-one sessions and classroom work. The programme covers tikanga, life skills, problem solving, accountability and responsibility, alcohol and drug information, secondary school education, and experiential learning.	Based on Te Whare Tapa Whā model	Evaluation found that Rongo Ātea, is insufficiently resourced to deliver long-term treatment. Evaluation made recommendations for improvements.	Te Rūnanga Ō Kirikiriroa (n.d.) <i>Rongo Ātea Youth Alcohol & Drug Service</i> . Retrieved from http://www.terunanga.org.nz/rongo-atea.html Paki (2010)

Reflection

This paper provides an overview of 22 kaupapa Māori approaches and four approaches adapted to include te ao Māori (the Māori world) that have been applied in areas related to youth offending.

The kaupapa Māori approaches were holistic, strengths-based and aimed at improving people's overall wellbeing. Some of them built on Māori models of wellbeing such as Te Whare Tapa Whā, which sees wellbeing as a balance between mental (hinengaro), physical (tinana), family/social (whānau) and spiritual (wairua) dimensions (Durie, 1998).

The approaches often worked with values of whanaungatanga, manaakitanga and wairuatanga, especially with regard to restoring the wairua and mana of a person who had committed an offence or caused disruption.

The approaches saw a person as part of a collective of whānau and community and included whānau and community in service delivery. They saw connecting Māori to their culture, whakapapa and identity as therapeutic, with some of the programmes based on marae. Some approaches were based on restorative justice principles and used hui as part of this. Learning was part of many programmes and included life skills and general education as well as art, kapa-haka, te reo and tikanga Māori.

The adapted approaches were based mostly on the principles of cognitive behavioural therapy and were enhanced to include values and practices relevant to Māori such as wairuatanga, whanaungatanga, tikanga and karakia, to function in a more holistic way.

Conclusion and application of insights

Oranga Tamariki is interested in exploring kaupapa Māori approaches that can support tamariki and rangatahi Māori who are over-represented in the youth justice system. Oranga Tamariki has new responsibilities under section 7AA of the Oranga Tamariki Act to ensure the policies and practices have the objective of reducing disparities and improving outcomes for tamariki and rangatahi Māori who come to its attention. Furthermore, the Ministry seeks to develop strategic partnerships with iwi and Māori organisations (including iwi authorities) and invite innovative proposals from those organisations to improve outcomes for tamariki, rangatahi and whānau Māori who come to the attention of the department.

If services are to be effective to Māori, it is important to consider Māori approaches and worldviews in service delivery (Durie 2004). Using kaupapa Māori models that make sense to Māori enables this and it is vital to the development and delivery of responses that support reducing disparities between Māori and non-Māori in the youth justice system (Williams et al., 2019). Developing kaupapa Māori approaches can also be supported through partnerships with iwi and Māori organisations.

As such, the review outlines some key ways in which kaupapa Māori approaches are working to support young people in challenging situations and provides evidence to help inform Oranga Tamariki and other interested agencies in their design and service development. The findings indicate that the core principles to consider in service development are

- the holistic nature of the service,

- seeing the young person as part of a wider whānau
- connecting the young person to their culture.

In addition, this paper provides timely informative insights for the Oranga Tamariki Youth Justice Reducing Youth Offending programme of work, which is currently undertaking the design and implementation of evidence-based Youth Justice intervention services aimed at prevention, reducing reoffending, reducing inequities, and promoting rangatahi health and wellbeing.

It is important to support kaupapa Māori approaches with research and evaluation to allow opportunity for feedback and improvement and to review their performance, particularly for new approaches that are currently not used in the New Zealand context.

Glossary of terms⁴

Aroha	Love
Haka	Dance, performance
Himene	Hymn
Hinengaro	Mind, mental dimension
Hui	Gathering, meeting
Iwi	Extended kinship group, tribe
Kai	Food, meal
Kaitiaki	Guardian
Kapa haka	Māori performing arts
Karakia	Prayer
Kaumātua	Elder (usually referring to an older Māori male)
Kaupapa Māori	Māori principles, Māori ideology
Kōrero	To tell, to speak; speech
Mana	Status, spiritual power
Manaaki	To show respect, generosity and care for others
Manaakitanga	Kindness, generosity, support
Marae	Sacred meeting place
Mau rākau	Māori martial art
Mau raonga puoro	Musical instruments
Mauri	Life force, vital essence
Mihimihi	Formal greetings
Moteatea	Grief, lament
Pōwhiri	Welcome ceremony
Rangatahi	Young people
Rangatiratanga	to be self-determinant, esteemed, to be of high rank

⁴ We used the Māori dictionary for the translation <https://maoridictionary.co.nz/>, and translations from the source documents

Taiaha	Long wooden weapon
Taiao	Nature, natural environment
Tamariki	Children
Tāne	Men
Tangata whaiora	People pursuing health
Taonga puoro	Musical instrument
Tautoko	Support
Te ao Māori	Māori world, Māori worldview
Te ao Mārama	The world of light and knowledge
Te kore	Abyss, nothingness
Te po	Darkness
Te reo Māori	Māori language
Te Wānanga o Aotearoa	Māori tertiary institution
Te whare pora	Art of weaving
Te Whare Tapa Whā	Model of wellbeing
Tikanga	Customary system of values and practices
Tinana	Body, physical environment
Toi Māori	Māori art
Tūpuna	Ancestors
Wāhine	Women
Waiata	Songs
Waiata tira	Choral (song sung at the start of a kapa haka performance)
Wairua	Spirit, soul, spiritual dimension
Wairua me Hinengaro	Spiritual awareness
Wānanga	To meet and discuss, tribal knowledge, Māori university
Whaikorero	Formal speech
Whakairo	Carving
Whakanoa	To remove tapu (sacred)
Whakapapa	Genealogy
Whakapapa kōrero	Traditional Māori method of healing

Whakatāuāki	Proverb
Whakawhanaungatanga	Process of establishing relationships
Whānau	Extended family
Whānaungatanga	Relationship, sense of family connection

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APPENDIX 1

Te Tirohanga Model

Kawa Schedule Karakia o te ata - Whakapakari tinana - Mahi o te whare - Hui a iwi



Kawa Schedule Mahi hakinakina - Hui a iwi: Reflections of the Day - Karakia o te po

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