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Factors that improve Probation Officers impact for Māori on Probation Supervision

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Abstract

The disproportionate number of Māori involved in the justice system is deeply concerning. Māori account for 17% of the total population yet comprise 40% of police arrests and 53.2% of the correctional population in Aotearoa (New Zealand). (The Department of Corrections, Dec 2022). Re-conviction rates for Māori are significantly higher than other ethnicities on average, Māori accumulate 5 to 6 community sentences prior to entering prison, suggesting it is sensible to focus on what works to prevent Māori incarceration. Notwithstanding systemic issues associated with these statistics, research has shown that Probation Officers and the probation process have the potential to positively impact the people serving sentences. This thesis proposes to gain a more holistic understanding of Probation Officers and supervision practices that improve outcomes for Māori within the Aotearoa justice system. Ten Probation Officers and four Māori on probation supervision were interviewed using key themes identified in a literature review. Probation Officers were also asked to complete a personality assessment, which was used to validate some of the findings regarding interpersonal skills. Results suggest a range of multifaceted and complex factors interact and ultimately result in the likelihood of breaking the cycle of criminal behaviour. Further analysis revealed the majority of themes aligned with the Meihana Model, an Indigenous cultural competence framework designed to provide a practical approach to delivering culturally safe practices for Māori and their families. The implications of these findings are discussed in relation to improving transformational outcomes for Māori within the justice system.

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Pepeha

Kia ora Tatou

Ko Taranaki te Maunga

Ko Te Awa Kairangi Te Awa

Nō Awakairangi Ahau

Ko Te Awa Kairangi Te Awa

Ko Te Āti Awa ngā iwi

Ko Te Rahiri ngā hapu

Ko Victoria Barrett Tōku Ingoa

Greetings All

Taranaki is the Mountain

Hutt is the river

I am from Lower Hutt

Te Āti Awa are my tribe

Rahiri are my hapu

My name is Victoria Barrett

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Chapter 1: Introduction

1.1 BACKGROUND

Aotearoa New Zealand, like many other colonised nations, have struggled with Indigenous people being disproportionately represented in the justice system. Despite Māori making up 17% of the population, they make up 40% of all criminal apprehension (Statistics New Zealand, 2023), 52% of the prison population and 46% of the community correctional population (The Department of Corrections, Dec 2023). The history of colonisation has contributed to systemic biases, which have, in turn, led to disproportionate representation of Māori individuals in the justice system. This disproportion became increasingly evident following the urbanisation of the Māori population in the 1970s. Before this time, rural Māori communities primarily used traditional practices to address wrongdoing and only turned to Western judicial methods if offences occurred in a Pākehā settlement. As a result, Māori made up approximately just 1-3% of the prison population (Mihaere, 2015).

For Aotearoa, our founding document, Te Tiriti o Waitangi (The Treaty of Waitangi), is centred on the principle of founding a nation-state that protects and nurtures both its Māori and British citizens. The aim is to be a just, equitable, bicultural nation. Despite these intentions, colonisation and ongoing racism have seen Māori land, language, culture, communities, health, economic prosperity, and well-being diminished (Moewaka & McCreanor, 2019). This is reflected in many ongoing negative socioeconomic disparities that exist between Māori and Pākehā (Harcourt, 2020).

In spite of this, there has been a movement to enhance self-determination and improve outcomes for Māori. Since the 1970s, there has been a revitalisation of culture, te reo Māori (traditional language), recapitalisation of tribal-owned assets, and greater political

representation (Harcourt, 2020). There have been many improvements for Māori in the workforce, with increasing numbers of educated and skilled workers many successful kaupapa Māori businesses (Cullen et al., 2023). This shift has brought into light the obligation that the public service has to provide appropriate social services to its overrepresented clients. Understanding what works for Māori is an imperative part of fulfilling Te Tiriti responsibilities (Harcourt, 2020).

This thesis aims to look at factors that would be useful for transforming the lives of Māori who are currently serving a probation sentence in the justice system. Understanding the impacts of ongoing disparities that Māori experience, enables greater understanding of the implementation, access, and uptake of social services today. Using the voice of Māori on supervision and their Probation Officers, the thesis will highlight the current good mahi (work) being done and what could be done in the future to improve outcomes. It is hoped this research might play a small part in influencing change to improve outcomes for Māori serving a probation sentence.

1.2 AIMS OF THE RESEARCH

This thesis aims to provide solutions for improving outcomes for Māori serving a probation sentence. The key aspirations are to:

- Reflect on experiences of Probation Officers and document their views on the factors that improve outcomes for Māori.
- Reflect on experiences of Māori serving a sentence within the justice system and to identify what Probation Officer qualities and supervision services are important to Māori.

- Use a strength-based approach to gather information in a respectful and mana enhancing way.
- Using these experiences to identify key themes and factors that will assist Probation Officers with Māori under supervision. The identifiable factors and themes could be used to improve judicial services along with improved recruitment and development practices for Probation Officers.

1.3 SUMMARY

As outlined in this introduction, understanding factors that improve outcomes for Māori who are serving a sentence offers a valuable path to fostering greater outcomes. This work takes a holistic focus when considering the overrepresentation of Māori in the justice system by acknowledging the impacts of colonisation, ongoing racial inequality, and negative socioeconomic factors that have led to overrepresentation of Māori.

This thesis begins with a review of the contextual factors that have led to this overrepresentation, reviewing the history of the colonisation process, the judicial system and the role of Ara Poutama Aotearoa (The Department of Corrections) and Probation Officers in reducing reoffending. Chapter three will review and analyse research on cultural competence, cultural humility, cultural intelligence, kaupapa Māori, and Correctional research, while also considering more broadly other factors that may have a positive impact on Māori under probation supervision. The fourth chapter will describe the research methodology employed in this study. Chapter five will provide the results of the assessment and interviews undertaken. The study concludes with a discussion of the findings and their broader implications for investigation in Chapter 6.

Chapter 2: Context

Kia whakatōmuri te haere whakamua

I walk backwards into the future with my eyes fixed on my past

This chapter is designed to provide an understanding of the environment and context in which Probation Officers work with Māori. First, the effects of colonisation on the legal system are examined. Next, the development of Ara Poutama Aotearoa is explored, delving into the history of its efforts to reduce the involvement of Māori in the justice system. Finally, the chapter will conclude by examining the current role of Probation Officers and how they contribute to breaking the cycle of crime among Māori.

2.1 COLONIAL LEGACY AND ITS INFLUENCE ON MĀORI IN THE JUSTICE SYSTEM

For the tangata whenua (original inhabitants) of Aotearoa, the colonisation process has caused significant erosion of their lives, livelihoods, culture, and wellbeing and community, leading to intergenerational trauma, socioeconomic disadvantages, and inequalities in the criminal justice system (Harcourt, 2020).

Dominant narratives suggest that tangata whenua arrived in Aotearoa in the early part of the 13th century from Polynesia. Initially, groups settled in the Northern and Eastern parts of Aotearoa. Then, they began to disperse throughout Aotearoa creating 35 culturally distinctive iwi (tribes) and 269 hapū (clans or descent groups with the iwi), with approximately 100,000 people. Māori are an iwi-based society and did not identify as a collective group until the arrival of Europeans. The word Māori was used to distinguish themselves from the European settlers and translates to mean 'ordinary' in te reo. Many of the Māori customs were unique and differed between individual iwi. However, based on their Polynesian roots, many core collectivist values and concepts were the same (McLean, 2015).

The first historical encounter between Māori and Pākehā dates back to 1642 when Dutch explorer Abel Tasman circumnavigated Aotearoa. Tasman explored the part of the South Island and anchored in what is now known as Abel Tasman National Park, although he never actually set foot on the whenua (land). Approximately a hundred and thirty years later, James Cook, a British explorer, arrived in Aotearoa. Cook spent extensive time documenting Aotearoa fauna, flora, and Māori culture. His initial accounts of Māori were around their strength, health, and vitality. Descriptions of Aotearoa began to flood back to Europe, and many sealers, whalers, and missionaries began to arrive. Cook's expedition and findings became a means for further exploration and, ultimately, colonisation (Turnbull, 2018).

Over the decades, as colonisation progressed, there were widespread misunderstandings and conflicts between British and Māori. The stark differences in cultural values, with the British emphasising individualism, religion, and centralised power, contrasted sharply with Māori notions of collectivism, holistic perspectives, and community-based structures. British colonisers viewed land primarily as an economic resource, while Māori held it as profoundly symbolic of their cultural heritage, identity, and overall community well-being. These divergent worldviews led to frequent misunderstandings and disagreements (Smith, 2012). Additionally, there were also growing accounts of indecent acts amongst the settlers such as, prostitution and drunken behaviour (Pool, 2015). With ongoing tension of illegal land transactions with Māori and unruly behaviour by the settlers, the British Government set about arranging a Treaty between Māori and Pākehā with the aim of annexing the country and providing protection for both Māori and British subjects.

Capitan William Hobson was sent from Britain to create a Treaty with Māori Rangatira (Chiefs). The agreement was based on the premise that Māori and the British would create a bicultural nation-state and build a government together. In the English version

of Te Tiriti, Māori gave the Crown "absolutely and without reservation all the rights and powers of sovereignty" over their lands but are guaranteed 'undisturbed possession' of their lands, forests, fisheries, and other properties (Ruru, 2011)." In the Māori translation, sovereignty was translated as 'kawanatanga Katoa' (governance), but Māori would be guaranteed 'tino rangatiratanga' (full authority, autonomy, and sovereignty). This translation meant that Rangatira maintained chieftainship over their lands, possessions and affairs. Rangatira debated Te Tiriti for two days, as there was concern over its underlying intention. Around 40 Rangatira signed the Māori translation on February 6 1840, followed by an additional 500 signatures as Te Tiriti was taken around the country (King, 2003)..

Te Tiriti was set up in the spirit of partnership and protection; however, its interpretation and implementation have resulted in ongoing disputes between Māori and the Crown. This complex history still causes deep-rooted tensions that persist today (Smith, 2012). At the time of the signing of Te Tiriti, there were an estimated 100,000 Māori compared with 2,000 settlers. Māori were economically, socially, and culturally the dominant population in Aotearoa and were well-placed to thrive. However, after Te Tiriti, the number of Pākehā (British settlers) increased exponentially, and the Māori population decreased. By the end of the 19th century, Pākehā significantly outnumbered Māori (700,000 Pākehā compared with 49,000 Māori) (Orange, 2012). The introduction of diseases such as measles, influenza, typhoid fever, dysentery, and tuberculosis had a devastating impact on the Māori population (King, 2003 p.14). Additionally, disproportionate population growth and ongoing problematic land purchases led to the mid-19th century New Zealand Wars, which resulted in the large-scale confiscation of lands from iwi (Walker, 1990).

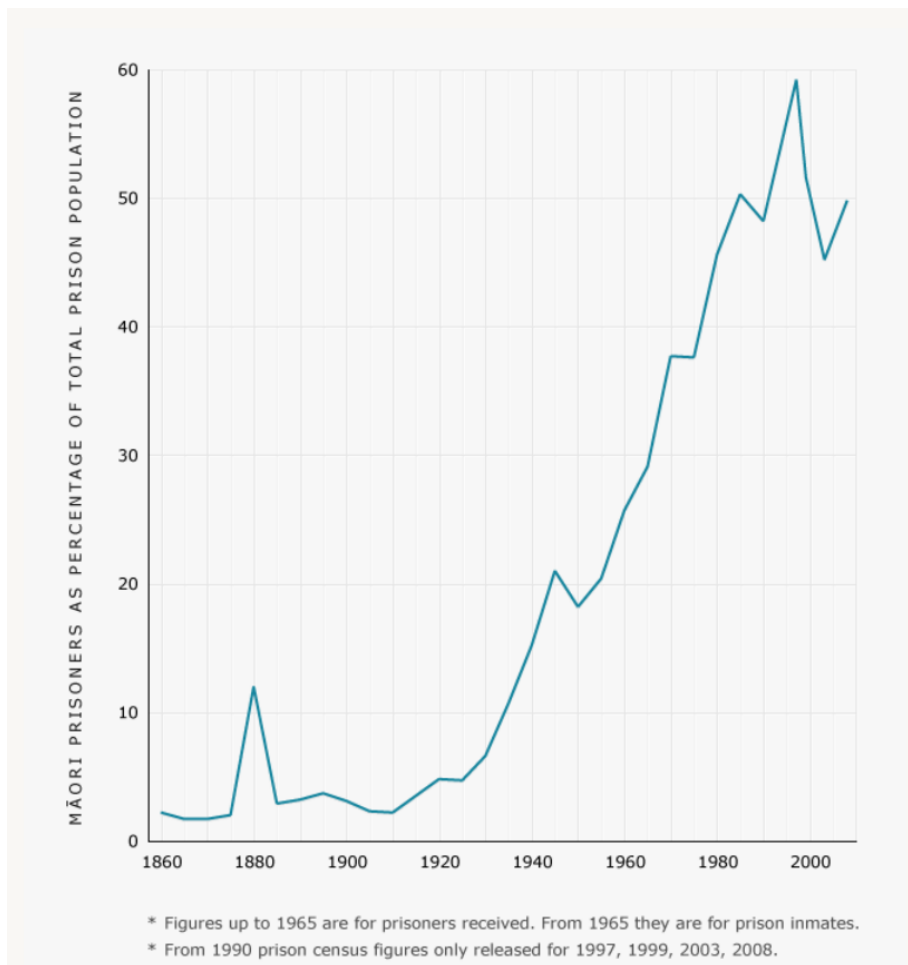
This caused Māori communities to become wary of the Crown's intentions, motives, and values. Many withdrew to rural settlements, separating themselves physically and socially from Pākehā, with limited interaction between the groups. This resulted in British

laws being applied only when Māori were in Pākehā settlements, while Māori traditional systems of tikanga continued to be used in all other cases. Consequently, the number of Māori serving prison sentences during this period was relatively low (Stanley & Mihaere, 2018).

After World War II, there was a drive from the Government to urbanise Māori, as a means for providing growing industries with a low-cost labour source. This disruption uprooted Māori from their traditional communities, leading to an erosion of Māori culture, with people experiencing a disconnection between their ancestral land, language, and history. In addition, Māori were fully exposed to Pākehā culture and faced colonial attitudes that promoted the superiority of Pākehā society and values over Indigenous societies. Māori had limited exposure to counter-narratives from their traditional rural communities and faced racism, discrimination, and prejudice in societal institutions and the media (McIntosh & Workman, 2017; Tauri & Morris, 1999; Stanley & Mihaere, 2018). The social segregation and economic inequality experienced by Māori during this period contributed to a rise in adverse socioeconomic outcomes, which in turn led to an exponential increase in Māori involvement in the criminal justice system from the 1930s through the 1970s. From the 1970s onwards, Māori have continuously comprised around half of the prison population and those serving community sentences (McIntosh & Workman, 2017). Figure 1 provides a visual illustration of how the number of Māori serving sentences have increased over time. For further details on the urbanisation process, refer to the Woods' (2002) paper.

Figure 1

Māori serving a prison sentence 1860 to 2008.



Note: Peter Clayworth, 'Prisons - Māori imprisonment', Te Ara - the Encyclopedia of New Zealand, <http://www.TeAra.govt.nz/en/graph/36775/maori-as-a-percentage-of-total-prison-population-1860-2008>.

However, from the 1970s through into the 2000s-a period recognized as the Māori Renaissance. During this period, people began actively criticizing the government for various social injustices and civil rights issues. Increased access to tertiary education and a developing sense of self-determination by Māori saw ongoing scrutiny of the existing justice system. In 1988, influential lawyer and judicial reform advocate Moana Jackson wrote a seminal paper, "The Māori and the Criminal Justice System – He Whaipanga Hou: A New

Perspective." That paper demonstrated the extent to which prejudicial attitudes and behaviour formed part of the then current system and identified colonisation as the source of Māori alienation from those systems. He argued that the process of colonisation systematically excluded traditional Māori practice and in doing so, wrought the loss of cultural identity and world view unique to Māori. He called for the development of a parallel system of justice for Māori which would have as its basis tikanga Māori philosophies and would be focused on the objective of rebalancing relationships and mediated outcomes rather than a punitive western model of criminal justice(Tauri, 1999). In the thirty years that followed Jackson's watershed report, there have been ongoing Crown initiatives aimed at reducing the overrepresentation of Māori in the justice system. Although the call for a parallel justice system has yet to be fully supported, there has been greater consideration of Māori culture and colonialism when developing policies and process in the judicial system (Tauri, 1999). It also brought forward a wave of research and reports focusing on Māori experiences and implementing transformative outcomes in the judicial system. In 1997, Ngā Pirihimana o Aotearoa (New Zealand Police) commissioned a report called Challenging Perspectives: Police and Māori Attitudes Toward One Another. It found that negative stereotypes and racism towards Māori were common within the police force, and there was a need to improve cultural competence. Similarly, Māori perceived their interactions with police as discriminatory and lacked confidence in being treated fairly. This has led to Māori being less willing to seek police assistance and having a more negative overall view of the police compared to other ethnic groups (New Zealand Police, 1997).

Similarly, Māori raised several concerns with Ara Poutama Aotearoa (Department of Corrections) and their relationship with Māori. In 2001, there was a consultation to enable the formation of Te Tiriti strategic planning. This group included Te Puni Kokiri (Ministry of Māori Development), Te Tāhū o te Ture (Ministry of Justice), Māori providers and Māori

who were currently engaged in the justice system. The report found concerns around the lack of culturally appropriate systems and processes to support transformative practices for Māori. The use of tikanga within psychological-based interventions was viewed as being token, empty and subsequently reducing the potential for Māori rehabilitation. Respondents said that some of the rehabilitation programs and interventions were often undertaken at the expense of whānau, hapū, and iwi involvement in the rehabilitation of Māori offenders. There was also concern about the lack of diverse representation in the Ara Poutama Aotearoa workforce (Tauri, Walters & Bradley, 2005).

The connection between Māori and the justice system continues to develop and evolve. Several organisations have committed to enhancing results for Māori through significant changes. Yet, despite these positive intentions, the representation of Māori in the justice system remains substantial (Tauri, Walters & Bradley, 2005).

2.2 ARA POUTAMA AOTEREOA (THE DEPARTMENT OF CORRECTIONS)

Kotahi anō te kaupapa: ko te oranga o te iwi

There is only one purpose to our work: the wellness and wellbeing of people

Ara Poutama Aotearoa (The Department of Corrections) was established in 1995 as part of a restructure of the Department of Justice. The three key functions of the Department were Prison Services, Community Services and Psychological Services. The two key roles of the Department are to ensure that people are serving sentences imposed by the New Zealand court system and offer rehabilitation programmes, such as training and education, to break the cycle of reoffending (The Department of Corrections, 2024)

Ara Poutama Aotearoa have an obligation to Te Tiriti o Waitangi and have had many strategies aimed at improving outcomes for Māori. In the early 2000's, the Department developed a strategy called "Maori Strategic Plan 2003–2008" and subsequent "Maori Strategic Plan 2008–2013" (Hamer et al., 2010). It primarily focused on building relationships with Māori being effective and responsive; along with developing a suite of services aimed at improving rehabilitative and staffing practices.

Some of the outcomes of the strategy were:

- Kia Mau – a training package aimed to improve staff cultural responsiveness to Māori.
- FREMO – a strategic framework crafted to guide the development of policies, interventions, and research aimed at prompting staff, providers, and consultants to consider Māori issues in order to address the issue of reducing Māori reoffending. This tool was developed using kaupapa Māori literature and extensive consultation with local iwi. It provides a comprehensive step by step guide for staff members to ensure that initiatives take into account tikanga Māori and integrate a Māori perspective.

- Tikanga Māori rehabilitation program – this program was developed with a focus on a Māori worldview, improving cultural identity and challenging a person’s old behaviours and belief systems.
- Māori Focus units – these are units within prison that incorporate therapeutic programs and tikanga Māori to support the rehabilitative process.
- Whānau plans – were developed to assist people to reconnect with their tupuna. (The Department of Corrections, 2004)

Despite this progress, in the early 2000s, there emerged a rise in anti-Māori sentiment and political issues related to separatism emerged and impacted the Department of Corrections Ara Poutama Aotearoa actions. At the time, there was also a growing negative perception of affirmative action, which could be seen in anti-Māori reporting in the media (Barnes et al., 2012). In 2004, the Foreshore and Seabed Act was introduced to parliament, which addressed iwi claims of ownership of the foreshore and seabed based on historical possession and Te Tiriti o Waitangi and it was highly controversial and polarising. In the same year, the Leader of the opposing National Party, Don Brash, gave an infamous speech in Orewa addressing themes of racial separatism and removing affirmative action in public policy. The speech caused a rise in popularity for the National Party and saw changes in the Labour-led Government actions (Towns, et al. 2004).

This change in public perception was also evident in the Department of Corrections’ (Ara Poutama Aotearoa) actions at the time. In 2011, the Department's previous Strategic Business Plan (2008–2013) and its associated Māori Strategic Plan (2008–2013) were superseded by a new strategy called Creating Lasting Change (2011–2015). As a result, the Māori Strategic Plan expired in 2013 without being renewed. The overarching goal of the new strategy was to create lasting change and reduce recidivism by 25% by 2017. However,

the plan lacked specific directives to improve outcomes for Māori (Tribunal, 2017). In line with the new strategic direction, several specialist Māori roles were disestablished, including the Chief Executive's Māori advisory group and the Māori and Pacific policy unit was restructured into a wider policy unit (Hamer et al., 2021).

In 2015, a claim was brought to the Waitangi Tribunal from Probation Officer Tom Hemopo stating that Ara Poutama Aotearoa had failed to make a long-term commitment to bring the number of Māori serving sentences in line with the Māori population generally. This brought about an independent investigation and report Tu Mai te Rangi. The report found Ara Poutama Aotearoa had failed in its obligations to decrease Māori sentencing rates and called for Ara Poutama Aotearoa to address the overrepresentation in the justice system (Tribunal, 2017). Ara Poutama Aotearoa responded to this report by launching Hōkai Rangi, 2019-2024 (Department of Corrections, 2019). Primarily focused on reducing the overrepresentation of Māori, the strategy uses a te ao Māori worldview with a focus on wellbeing and whānau.

The name Hōkai Rangi was given to the Department by the Rautaki Māori team and is taken from the karakia which describes the ascent by Tāne into the heavens. In Māori narratives, Tāne is the deity of the forest and child of Ranginui and Papatūānuku (the sky father and earth mother). He embarked on a challenging journey to retrieve the baskets containing knowledge for humanity. His brother Whiro, feeling entitled to these baskets, attempted to hinder Tane's progress by unleashing various afflictions such as insects and birds. Nevertheless, with assistance from the wind propelling him upward, Tāne persevered until he reached the summit of heaven where he acquired three kete (baskets) filled with different forms of knowledge: Kete-aronui (knowledge beneficial for mankind), Kete-tuari (knowledge encompassing rituals, memories, and prayers), and Kete-tuatea (knowledge

pertaining to malevolent forces that could bring harm). On his return journey, he was attacked again by Whiro, but was helped by the winds again.

The story of Tāne and the baskets of knowledge relates to the idea that the path to rehabilitation is not an easy one, and lots of things can impede a person's journey. Ara Poutama translates as the pathway to excellence, and Hōkai Rangi represents the journey of people in their care, and their whānau, to achieve their full potential. Hōkai Rangi aspires to ensure those who are serving sentences are respected and their mana and dignity is upheld. The aim is to manage people in a way that fosters healing and provides them with the necessary skills, self-esteem, and strength to lead healthy and enduring lives without re-engaging with the justice system.

The strategy sets out several projects and initiatives that are aimed directly at reducing the number of Māori serving sentences in the justice system and improving interactions with people on Probation supervision and their whānau through culturally appropriate interactions. These include:

- establishing a Deputy Chief executive Māori and a Rautaki Māori Team, whose key task is to manage the development and implementation of a new strategy.
- set up a Cultural Capability Director who focuses on improving staff cultural capability.
- develop a larger suite of tikanga rehabilitation programs and practices, which is a programme delivered with Māori providers; have programmes aimed at improving cultural capability of staff; and, having values led recruitment practices (The Department of Corrections, 2019).

Unfortunately, Hōkai Rangi has been implemented during a complicated time. The COVID-19 pandemic meant that many core community and custodial functions had to be modified, stopped, or drastically changed during this time. This has also been confounded with staffing pressure and higher levels of staff assaults. As of June 2022, there are 800 frontline vacancies reported and the number of staff assaults has doubled in the past four years (from 463 in 2016/2017 to 907 in 2020/2021) (Cornish, 2022). There has been a significant drop in the number of Māori in prison (1,200 less than in 2015 which is an 11% reduction), however the disproportion of Māori in prison has risen. From 2019 to 2022 Māori proportion has risen from 49% to 53% for men (Cornish, b 2022). This is seen as evidence that Hōkai Rangi is yet to reach its full potential. Despite these challenges, Ara Poutama Aotearoa is continuing to develop new initiatives aimed at reducing the number of Māori serving judicial sentences (The Department of Corrections, 2023).

2.3 THE ROLE OF SUPERVISION AND THE PROBATION OFFICER

Probation officers play a crucial role in addressing the disparities in the justice system and have the potential to bring about meaningful change (Annison et al., 2008). By working with Māori serving sentences, they can address underlying factors contributing to offending behavior and help disrupt the cycle of reoffending.

Probation orders are a form of community sentence that serves as an alternative to or follow-up measure for individuals who have been in prison. In the community, Probation Officers function as case managers and collaborate with individuals under supervision to tackle the root causes of their criminal behavior. Moreover, they assist in providing access to specific programs and services designed to address the rehabilitative requirements of those being supervised while also ensuring adherence to their sentence (Bonta et al., 2008). In the justice system, there are two types of Probation sentences: supervision and intensive supervision. These sentences are often combined with other forms of community sentences, such as community work or home detention (Ministry of Justice, 2017).

Supervision is usually given to those who have committed minor offenses, like driving under influence. It may run from six to twelve months and it involves regular consultations with a Probation Officer. The frequency of the consultations may be either weekly or monthly depending on the case. Probation Officers also often take on coordinating various support services such as employment, housing and income services. They actively engage in attending court proceedings related to those assigned under their supervision and provide recommendations for rehabilitation and sentence management (Ministry of Justice, 2017). Intensive Supervision goes beyond traditional supervision, emphasizing a rehabilitation approach. This program is specifically tailored for individuals with intricate mental health and rehabilitative needs, as well as those with a high risk of reoffending, or those convicted

of serious crimes. The duration may range from six months up to two years, depending on the nature of the sentence.

The actions a Probation Officer can take to support the rehabilitation and progress can include developing comprehensive reports and recommendations specific to the individual's needs and circumstances. Early in the sentence process, a Probation Officers may prepare a pre-sentence report to provide further details that can help influence the decision on the sentence. They conduct interviews with the individual, their whānau, family, and friends, and gather information from other agencies such as the police. They considering both the person's needs and requirements for a particular offense, they then make recommendations for an appropriate sentence. These reports are known as Provisional Advice to Courts Reports (PAC) (Ministry of Justice, 2017).

During the supervision sentence, various psychological techniques such as motivational interviewing are used to address both emotional and cognitive aspects of an individual's behavior. The objective of these techniques is to enable positive change. Treatment and rehabilitation plans are tailored for each person under supervision. Regular contact allows the Probation Officers to assess the progress made by the person under supervision while also holding them accountable for any infractions or violations accrued. All these interactions are documented to determine future treatments and programs. Probation Officers often attend court sessions related to those assigned under their supervision and provide recommendations for rehabilitation and sentence management (Ministry of Justice, 2017).

2.4 SUMMARY

In conclusion, the relationship between Māori and the criminal justice system in Aotearoa New Zealand is complex, shaped by the legacy of colonisation. By reviewing the history of Ara Poutama Aotearoa and ongoing work to address recidivism, the role of Probation Officers in disrupting the cycle of offending among Māori becomes clear. These professionals work with clients under supervision to determine the underlying causes related to criminal behaviour and facilitate access to support services designed to provide transformative behavioural change.

Chapter 3: Literature Review

Kimihia nga putake katoa o te kaupapa, ina kitea kimihia nga rongoa

Look for more than one reason for the problem, then seek the solution

This chapter aims to better understand the factors influencing positive and transformative supervision for Māori individuals. Overviewing a range of literature, three main themes associated with supervision were identified, and these are listed table 1, along with some of the sub-themes that were consistently identified in the literature. Although a formal analysis of such themes was not undertaken, the themes table provides a useful reference point for those main narratives, ideas, insights (i.e., themes) that were found while overviewing the literature. This chapter is organized around three key themes: the rehabilitative approach, the pivotal role of the Probation Officer, and the significance of cultivating a culturally nurturing environment.

Table 1

Factors identified in research and academic literature.

| Themes | Sub-Themes | Cultural Competence, Humility, and Intelligence models | Kaupapa and Colonisation Research | Professional Context (Probation Literature) |
|---|--|--|-----------------------------------|---|
| Rehabilitative approach | Understanding Risk, Need and Responsivity | ✓ | | ✓ |
| | Wrap around focus | ✓ | ✓ | ✓ |
| | Importance of the prison/community transition | | | ✓ |
| Probation Officer | Attitude/Motivation/Resilience | ✓ | ✓ | ✓ |
| | Addressing power imbalances/acknowledging oppression | ✓ | ✓ | ✓ |
| | Relationship Building /Empathy/Firm but fair | ✓ | ✓ | ✓ |
| | Problem Solving /Critical thinking/Cognitive Flexibility | ✓ | | ✓ |
| Culturally nurturing and safe environment | Metacognitive, cultural knowledge, motivation, behavioural intelligence (reading social cues) | ✓ | ✓ | |
| | Managing power dynamics, self reflection, learning, client focused, advocate for positive change, managing emotions, skill development | ✓ | ✓ | |
| | Understand situational dynamics; societal, organisational support and professional, racism, colonisation and marginalisation | ✓ | ✓ | |
| | Kaupapa Māori approach, whānau support, enhancing wellbeing and cultural identity, Tikanga, Whenua | ✓ | ✓ | |

3.1 REHABILITATIVE APPROACH

3.1.1 Importance of Rehabilitative rather than Punitive Approach

The use of a rehabilitative method has shown promising results in reducing repeat offences, particularly when compared to traditional punitive measures. A rehabilitative strategy is grounded in the concept that interventions and therapies should seek to restore mana (status). By addressing the underlying drivers of criminal behaviour, the emphasis is on treatment rather than punishment (Andrews, 1995; Andrews et al. 1990; Antonowicz & Ross, 1994; Dowden & Andrews, 1999; Garrett, 1985; Izzo & Ross, 1990; Lipsey, 1992; Lipsey et al., 2001; Lipton, 1994; McGuire & Priestley, 1995; Wexler et al., 1990; Whitehead & Lab, 1989). Many argue that focusing only on punishment and strict enforcement of rules fails to address the underlying causes of criminal behaviour. A comprehensive analysis by Smith, Goggin, and Gendreau (2000), which included 117 studies and 442,471 incarcerated individuals, revealed that harsher criminal justice measures do not effectively deter recidivism; instead, there was a slight increase (3%). Further examination showed that longer sentences were associated with higher recidivism rates; sentences less than six months had no impact while those over two years resulted in an average increase in reoffending of 7%. Comparatively, there has been a robust body of metanalytical studies which demonstrate the effectiveness of rehabilitative approaches in reducing reoffending.

However, the rehabilitative approach can differ widely in terms of how effective it is to reduce reoffending. Various meta-analyses have found that rehabilitative programs and services can reduce reoffending anywhere from 5% to 65% (Howells & Day, 1999). Literature has suggested that this variation can be attributed to several factors.

Firstly, an approach based on the "risk need responsivity" framework has been shown to reduce recidivism (Bonta & Andrews, 2007). Secondly having a wraparound support

system comprised of multiple professionals, community members, and whānau working collaboratively can yield beneficial outcomes for a person entangled in the justice system. This approach is especially critical during the transition between prison and community. (Anderson et al., 2003; Burchard, Bruns & Burchard, 2002; Carney & Buttell, 2003; Pullman et al. 2006). Thirdly, the relationship between the Probation Officer and person on Probation appears to impact on the likelihood of reoffending (Chamberlain et al. 2018, Delude et al. 2019; Morash et al., 2016, Muller, 2019; Polaschek et al., 2022). Finally, creating a culturally safe environment that restores an individual's mana and cultural efficacy holds promise for transforming lives (Hallet, 2010; Lacey et al., 2011; Nathan, Wilson & Hillman, 2003; Smith, 2022)

3.1.2 Risk Needs Responsivity Model (RNR)

The RNR framework is considered one of the most prominent models for rehabilitation efforts due to its sound and internationally accepted empirical base (Bonta, Andrews, & Wormith, 2011). The Risk-Need-Responsivity model consists of three fundamental principles: the risk principle, the need principle, and the responsivity principle (Serin & Lloyd, 2017). Research has consistently shown that treatment aligned with RNR principles is more effective than various other approaches for different offender groups including juvenile delinquents, violent offenders, and female offenders (Andrews & Dowden, 2005). This approach is employed by Probation Officers and other correctional professionals around the world (Bonta & Andrews, 2017).

The Risk Principle

The risk principle emphasizes targeting high-risk individuals for more intensive intervention, as research indicates they have a greater likelihood of reoffending and require more comprehensive treatment (Andrews et al., 1990). To measure risk, validated assessment tools are used which look at a range of personal, social, and environmental factors that increase the risk of reoffending. Multiple research reviews consistently demonstrated that risk assessments outperformed clinical or professional judgment in making predictions about human behaviour (Andrews, Bonta & Wormith, 2006; Grove, et al., 2000). However, there is a growing body of evidence that questions the applicability of risk assessment models to Indigenous populations. Indigenous individuals are often assessed as higher risk, both overall and in most criminogenic need areas (Hsu et al., 2010; Lockwood, 2022; Shepherd et al., 2015)

Ara Poutama Aotearoa uses the Risk of Re-conviction and Risk of Reimprisonment (RoC*RoI) as its primary risk assessment tool, incorporating static factors to evaluate the likelihood of reoffending. These factors include gender, age at first conviction, previous convictions, time in correctional systems, duration between offenses, seriousness and types of prior offenses, and current offenses. The resulting score identifies them as low, medium or high-risk offenders and is used to tailor the court recommended sentence and rehabilitative support system. Research has indicated a strong correlation between RoC*RoI scores and the likelihood of re-incarceration (Bakker, et al., 1999; Nadesu, 2008).

However, Wilson's (2004) review found that 83% of high-risk offenders identified under this model were Māori. This raised concerns about the assessment tool reinforcing damaging stereotypes regarding Māori. The significance of implementing culturally competent practices becomes evident when employing risk assessments. Research

recommends understanding the systemic and historical factors that contribute to bias in risk assessments, and providing comprehensive support aimed at breaking the cycle that leads to improved outcomes for Māori in the justice system (Tauri, 1999).

Need Principal

The need principle focuses on what should be targeted to reduce reoffending, known as criminogenic needs. These are factors such as criminal history, family circumstances, housing, education/employment, substance abuse, leisure/recreation, peer relations, personality pattern, and attitudes/orientation (Bonta & Andrews, 2017). Dong et al., (2018) interviewed people serving probation sentences and asked them to rank their top concerns. The top priorities were substance recovery, employment, housing, and kai (food). Many also discussed how sobriety was one of the most critical issues and necessary for addressing other life aspects. Another study involving individuals who had not reoffended for over three years, discovered that there were several common factors associated with their success. These factors included reassessing personal values, enhancing self-respect, and determining what the essential needs were for individuals (Bonta et al., 2001). Greiner et al., (2015) found the best model of dynamic predictors of success or failure after release from prison in a Canadian sample included the following variables; employment problems, marital support, negative affect, perceived problem level, substance abuse, social support, and expected positive consequences of crime. These findings clearly indicate the importance of understanding an individual's need and ensuring that these are met to break the cycle of reoffending.

To better understand need, Ara Poutama Aotearoa uses the Dynamic Risk of Offender Re-entry (DRAOR). Unlike the Roc*ROI, which examines unchangeable factors, DRAOR focuses on dynamic need factors that contribute to a person's risk and can be

monitored throughout their sentence. The tool categorises these factors into three specific domains - stable, acute, and protective. Stable risk factors are relatively constant such as peer associations, attitudes towards authority, impulse control, problem-solving ability, entitlement sense and attachment to others; they tend to endure but can still change. Acute risk factors are more easily changeable and include substance abuse, anger hostility, opportunity access to victims, negative mood, employment, interpersonal relationships, and living situation. Protective factors consist of internal attributes that may reduce an individual's reoffending risks and include responsiveness to advice, pro-social identity, high expectations, costs/benefits, social support, and social control. The most recent research on DRAOR comes from Aotearoa and includes significant participation by Māori individuals. The evaluations of DRAOR demonstrate moderate discrimination for general recidivism within the overall parole population (Lloyd et al., 2020). However, there is also a concern for DRAOR and Māori, with research indicating that Māori participants with similar levels of DRAOR-assessed need factors as NZ European participants, are more likely to reoffend (Coulter, Lloyd & Serin 2023).

This finding is consistent with other research which shows that Indigenous populations tend to score higher on measures of criminogenic need factors (Hsu et al., 2010; Lockwood, 2018). However, there is some research suggesting that targeting need is associated with improved outcomes for Indigenous populations (Lockwood 2018), particularly involving improved culture identity and sense of belonging (Cliffe-Tautari, 2024 ; Nakhid & Shorter, 2013; Tauri et al., 2005). Hallet's (2010) narratives of Māori male ex-inmates in a qualitative study shed light on what they believe would have reduced their reoffending. These narratives highlighted the importance of addressing underlying needs such as a lack of financial resources and gang connections, as well as the significance of appropriate rehabilitation programs that incorporate kaupapa Māori principles and

practices. The men emphasized the value of healing programs that helped them understand their cultural heritage and communicate with society in more acceptable ways.

Responsivity Principle

The responsivity principle determines how needs are addressed with two underlying principles: General responsivity principle focuses on using evidence-based cognitive behavioural techniques to shape behaviour, which have been proven effective for different types of offenders. Specific responsivity principle involves adjusting interventions based on the individual's strengths, level of motivation, and preferred learning styles. For instance, a cognitive-behavioural program may be more appropriate for an individual with antisocial tendencies, while a program focused on whānau dynamics could be more suitable for someone with challenging relationship dynamics. A recent meta-analysis study found positive outcomes of programs aligned with the responsivity principle for Indigenous populations. It also noted that Indigenous individuals may experience specific responsivity factors more severely due to historical and ongoing impacts of colonisation, intergenerational trauma, and socioeconomic marginalization (Lockwood, 2022).

There is a growing body of evidence that suggests integrating kaupapa Māori with western techniques can improve responsivity and subsequently reduce reoffending. The Kaupapa values provide a framework for culturally responsive practices promoting sustainability, wellbeing, and cultural vitality and pursuing transformative outcomes for Māori (Smith, 2015). Table 2 provides an overview of are some findings from case studies for each of three different programs that incorporate kaupapa Māori.

Table 2 - Case studies

He Kokonga Whare

A study by the independent Māori research institute Te Atawhai o Te Ao found that reconnecting Māori with their cultural identity and providing support for basic needs after incarceration significantly reduced recidivism rates. The study looked at 35 Māori with traumatic head injuries post-prison and looked at cultural interventions in the community. The initial finding suggested that reconnection to cultural identity positively correlates with recidivism. On a two-year follow-up, only 2 (5.7%) had returned to prison, substantially lower than the average recidivism rate for Māori of 56%. In the interviews, many commented on how greater inclusion of whānau and hapū, and improved cultural identity, provided a barrier to the exclusion and shame associated with incarceration. Many discussed the importance of having basic needs met, such as access to housing, kai and healthy relationships, as being critical for reintegration and that meeting these needs was crucial. Without basic needs, people would struggle to self-actualise their relationship with culture. They also found that many people lacked resources, felt vulnerable, and would likely need long-term navigational support (Rattray, 2016).

Te Piriti Programme

Nathan, Wilson, and Hillman (2003) undertook a review of Te Piriti Treatment Unit for child sex offenders based in Auckland Prison, which incorporated both a Western approach and a Kaupapa Māori model. The study looked at 201 men and their reconviction rates over four years. The program emphasized whānau involvement and cultural values throughout treatment. Māori sexual offenders have a lower reoffending rate when participating in programs that emphasise tikanga and incorporate both Māori cultural practices and Western psychology. Graduates of these programs had a sexual recidivism rate of 4.4% compared to the general rate of 22%. The research contrasted Te Piriti with the Kia Marama Unit, which was another facility for addressing child sexual offending that predominantly utilized Western methods. Māori men showed a more positive response to Te Piriti. The rate of sexual re-offending for Māori individuals who completed Te Piriti was 4.41% (N=68), which was lower than the 13.58% for Māori graduates from Kia Marama (N=81).

Special Treatment Unit (STU)

Some preliminary research has examined the effectiveness of STU programs that integrate te ao Māori and Western psychology approaches. Hallett (2010 as cited in Castell et al, 2018) conducted interviews with four recently housed Māori participants and found they reported positive experiences. Similarly, Jarvis (2010 as cited in Castell et al, 2018) interviewed four Māori participants who indicated that having a Māori practitioner enhanced their engagement with the program.

3.1.3 Wraparound Services with a focus on the transition from prison to community

Literature has shown the importance of a wraparound approach to reducing reoffending. Wraparound services involve a team-based strategy that engages various professionals from prison, broader agencies, community services, along with whānau to support an individual based on their unique strengths and needs. These processes should demonstrate cultural competence by incorporating the distinct values, preferences and strengths of individuals and their communities (Burchard, Bruns, & Burchard, 2002).

The wraparound approach has been most convincingly supported by research focusing on troubled youth. For instance, Anderson et al. (2003) reported a 10% decrease in the likelihood of reoffending for those supported by a wraparound support program. Pullmann et al. (2006) similarly observed that youth receiving wraparound support were less prone to reoffend and spent reduced durations in detention compared to those undergoing traditional methods. Furthermore, improvements were noted in behavioural and emotional issues, along with enhanced outcomes within home and school environments. Carney and Buttell's (2003) study randomly assigned juveniles to either a wraparound planning team service or conventional service delivery. Those who received wraparound services exhibited improved behavioural outcomes, such as better educational achievements, reduced police contact, and lower instances of running away from home. However, it is important to note they did not see a significant reduction in reoffending.

Moreover, professionals and community partners have also expressed significant benefits derived from collaborative pooling of resources across various professions to function as an integrated team. This approach was identified by specialists and community partners alike as being instrumental in addressing the needs of individuals (Thomas et al., 2014). Recent evidence suggests that a collaborative approach involving corrections staff,

community service providers, education providers, and Māori cultural experts can be transformative for reducing reoffending among Māori (Anstiss, 2003).

A recent evaluation of Ara Poutama Aotearoa emphasized the significance of transitioning from prison to the community with an emphasis on handover to community probation before release. It articulated the importance of having an appropriate support system in place prior to re-entering society. Former inmates expressed positive experiences with this approach and appreciated the coordinated efforts by their case manager, prison officer, and Probation Officer as crucial steps toward overseeing their re-entry into society. Other professionals including Māori providers, mental health providers, housing/income support services, as well as education/training providers were identified as important parts of a comprehensive wrap-around care plan tailored to address multifaceted needs during transition back into the community (Nakhid & Shorter, 2013).

3.2 PROBATION OFFICER

3.2.1 Importance of a positive, appropriate working relationship

Establishing a positive and suitable working relationship is crucial for Probation Officers and individuals serving a probation sentence. Research has demonstrated that employing a rehabilitative attitude and staff exhibiting traits such as empathy, warmth, and compassion while utilising self-reflection techniques, is vital for reintegration (Epperson et al. 2014). Dong et al., (2015) looked at Probation Services in the United States and found that having a positive therapeutic relationship, focused on rehabilitation, was critical for improving mental health and engagement in Probation. Similarly, Mueller (2019) looked at the Probation Officer and person on probation relationship. The study found that particular relational characteristics, including care, fairness, and trust, were associated with a reduction in violations of probation conditions.

Ara Poutama Aotearoa undertook a study which looked at how the relationship between the Person on probation and their Probation Officer affected recidivism. The relationship was predictive of the likelihood of reimprisonment. They found that people who were deemed higher risk usually had more negative perceptions of their Probation Officer. Thus, life experiences and attitudes may confound this relationship (Polaschek, 2016). Based on this research, it is theorised that using a rehabilitative approach that ensures people have access to basic needs coupled with a positive relationship is likely to be instrumental in more transformative outcomes for Māori serving a probation sentence.

3.2.2 Managing the power imbalance

A power imbalance further complicates the relationship between Probation Officers and the individuals under their care. Probation officers are responsible for managing supervision sentences, requiring them to balance the offender's rehabilitative needs and the court-mandated sentence obligations. Research indicates that this power dynamic, coupled with the dual requirements of their role, requires Probation Officers to navigate two contrasting styles - one emphasising authoritativeness for safety concerns (cop style), while also making decisions in an empathetic, caring, fair, and respectful manner (counsellor style). Balancing these roles is crucial for promoting positive behavioural changes such as increased rule compliance, rehabilitative behaviour, lower anxiety and aggression, reduced recidivism and improved relationships (Mueller, 2019). Kennealy et al., (2012) found that probation officers who could balance both key roles had better relationships, prosocial behaviour and recidivism outcomes. Similarly, Papanozzi and Gendreau (2005) showed that those managed by a Probation Officer with a balanced style were significantly less likely to breach their sentence. Klockars (1972) found that this balanced style improved the trust and relationship between a person and their Probation Officer.

3.2.3 Probation Officer Traits that appear to affect relationship

There is some evidence in research that resilience and the ability to handle pressure is essential for Probation Officers. The concept of resilience refers to an individual's capacity to sustain positive psychological and physical well-being in the midst of stressful situations or adverse circumstances. Although there are few studies that investigate resilience in Probation Officers, available research suggests it is critical (Lewis, Lewis & Garby, 2013). For instance, a study looking at Dutch Probation Officers found that higher levels of resilience were related to improved job satisfaction, job performance, adaptive capacity, and stress-related growth (Vogelvang et al., 2014). Higher levels of resilience in Probation Officers have been correlated with improved protection against burnout (Gladfelter & Haggis, 2024), positive coping strategies (Lima et al., 2015), and a slight improvement in engagement in work (Gladfelter & Haggis, 2024). There is also some evidence that when Probation Officers engage in empathetic stress-reducing activities, this results in a greater sense of being present with clients, being more caring and authentic, thereby facilitating a supportive supervision relationship (Giovannoni, 2015).

Another key trait that emerged was the ability to think critically and problem solve. This involves factors such as being able to identify core concerns, analyse issues, and discuss options to develop appropriate solutions. While there are limited studies on this subject area, it appears to be a crucial aspect of effective supervision. Raynor, Ugwudike and Vanstone (2014) found that Probation Officers who were skilled problem solvers and used rehabilitative therapies such as motivational interviewing and prosocial modelling, were significantly correlated with a reduction in recidivism of their clients. Similarly, Trotter and Evans (2012) found that problem-solving and cognitive behavioural skills were positively associated with reducing recidivism.

3.3 CREATING A CULTURALLY NUTURING ENVIRONMENT

The demographic mismatch between Māori on probation and Ara Poutama Aotearoa staff is notable, with only 21.8% of staff identifying as Māori compared to 45.6% of those serving probation sentences (The Department of Corrections, Dec 2022). Subsequently this next section will look at models and research that provide insight into positive cross-cultural interactions and creating a culturally nurturing environment for Māori on probation.

3.3.1 Cultural Intelligence

Cultural intelligence focuses on understanding and acting appropriately in culturally diverse environments, requiring individuals to develop skills for effective engagement with different cultures. Cultural diversity can pose challenges for individuals needing more skills to effectively engage with diverse cultures (Van Dyne et al., 2012). This can lead to conflicts, misunderstandings, communication issues, and cultural tensions stemming from differences. Cultural intelligence was developed by looking at individuals who perform well in cross-cultural work environments and have a better grasp of their clients' needs. Cultural intelligence incorporates four primary components: meta-cognitive, cognitive, motivational, and behavioural dimensions.

Meta-cognitive culture refers to an individual's intellectual ability to analyse and comprehend cultural knowledge. Those with higher levels of meta-cognition possess a greater awareness of themselves and their surroundings, actively evaluating and adjusting their thoughts, emotions, and behaviours based on the current situation. Cognitive cultural intelligence refers to a person's general knowledge about a culture. This may include understanding general elements of the culture, such as the value system, history, traditions, and language and may also include unique knowledge, such as norms or subgroup customs. The third factor, motivational cultural

intelligence, relates to an individual's drive, energy, and enthusiasm maintenance during intercultural interactions. The fourth factor, behavioural cultural intelligence, refers to a person's ability to read social cues and cultural behaviours and adapt their style (Ang et al., 2007).

Numerous research has indicated that individuals with higher levels of cultural intelligence tend to achieve more favourable and successful outcomes in culturally diverse settings. For example, Ang et al. (2007) found that heightened meta-cognitive and cognitive abilities were linked to an enhanced capacity to make sound judgments and decisions in challenging cultural contexts. These findings indicate that enhancing a Probation Officers' meta-cognitive and general knowledge of Māori worldview and culture could improve their decision-making.

Individuals with higher cultural intelligence are more likely to avoid judgment and be aware that cultures are not homogenous groups. They also demonstrate a desire to address the risks and fallacies of cultural stereotyping Lin et al., (2012). This level of cultural intelligence is especially crucial in judicial settings where interactions with Māori serving sentences are more prevalent. Without this depth of cultural intelligence, there is a severe risk of oversimplified stereotyping, which fails to account for the multifaceted contextual and historical factors shaping Māori involvement in the judicial system.

Another notable relationship is a positive association between high cultural intelligence and job satisfaction and performance (Bal et al., 2022; Schlaegel et al., 2021). Some have suggested that this relationship is because cultural intelligence is closely related to emotional intelligence. It is believed that cultural intelligence strengthens the relationship between emotional intelligence and job satisfaction (Bal et al., 2022)

Research suggests that cultural intelligence can help reduce the impact of emotional demands on burnout. Rafiq et al. (2020) found that improving cultural intelligence is linked to better emotion regulation and lower burnout risk in diverse workplaces. Additionally, research indicates that leaders with high cultural intelligence positively influence their employees' organisational citizenship behaviours and job satisfaction (Afsar et al., 2019). For Ara Poutama Aotearoa, these findings suggest that investing in cultural intelligence training and development can improve job satisfaction along with reducing the likelihood of burn out for frontline staff. This is particularly relevant for Probation staff who have higher than average levels of burnout (Holgate & Clegg, 1991; Salyers et al., 2015). Other studies have indicated a moderately positive correlation between cultural intelligence and reducing racial bias and stereotypes, as well as with cultural adaptation (the ability to adapt to unfamiliar cultures effectively (Wu & Ang, 2011; Chen et al., 2009), and multicultural team dynamics (Moon, 2013). All of which are likely to have a positive impact on Probation Services.

3.3.2 Cultural Humility

Cultural humility is another approach to creating a culturally nurturing environment. It involves maintaining a respectful and inclusive stance towards the cultural identity of others and prioritising what is most important to them. This model emphasises building strong partnerships with clients while acknowledging power dynamics between practitioners and clients (Foronda et al., 2016).

Cultural humility encompasses several essential components. Firstly, it entails a lifelong dedication to self-evaluation and continuous learning. Individuals actively engage in critical self-reflection and strive for personal growth. Secondly, cultural humility emphasises the recognition of power imbalances within systems. It involves acknowledging one's positions of privilege or authority and taking responsibility for ethically managing these imbalances. The third aspect revolves around being client-

focused, tailoring responses based on an individual's unique worldview and needs rather than making assumptions about their culture or background. Fourthly, cultural humility recognises that cultures and worldviews evolve; thus, individuals commit to ongoing learning to stay informed and adaptable. Lastly, practitioners should aspire to partner with groups to advocate for others (Tervalon & Murray-Garcia, 1998).

Through these networks, people can begin to encourage positive change in the communities, organisations, and broader society (Chang et al., 2010; Owen et al., 2014).

There is also evidence that cultural humility is linked to greater prosocial behaviour of practitioners, such as reduced racial microaggressions (Hook et al., 2016).

Recent research proposes integrating a culturally humble framework into the judicial system. This approach emphasizes delivering fair, respectful, and culturally appropriate services while supporting systemic change. It advocates for practices that alleviate the disadvantages experienced by minorities within the justice system and promotes greater awareness of social injustices among staff (Earle, 2021). These findings underscore the potential significance of embracing a culturally humble approach among Probation Officers in Aotearoa.

3.3.3 Cultural Competence

One of the most well-known frameworks for understanding and improving intercultural interaction is cultural competence. This concept is defined as the acquired knowledge, skills, abilities and other attributes that enable an individual to effectively support and interact with individuals who hold different perspectives from their own (Fitzgerald, 2000). Many cultural competence frameworks highlight three crucial factors for successful cultural interactions: cultural awareness, cultural knowledge, and skill development. Cultural awareness is the process an individual takes to understand and critically examine their cultural identity values. It can be an uncomfortable process where they consider their own bias and privilege in society.

The second factor is cultural knowledge, which is a person's understanding of another culture's characteristics, history, values, belief systems and behaviour. The third is skill development, the behavioural ability to interact effectively with culturally different people. These can be a range of skills such as communication skills, empathy, problem-solving skills and the ability to understand situation dynamics (Balcaza et al., 2009; Campinha-Bacote, 1999; Doorenbos & Schim, 2004; Papadopoulos., 2006; Sue, 2001).

Numerous studies have provided evidence of the positive outcomes that arise from enhanced cultural competence. One common finding is that increased cultural competence has been linked to higher levels of client satisfaction (Ahmed et al., 2007; Castro & Ruiz, 2009; Chen, 2008). Despite these positive findings, there is a lack of empirical evidence that cultural competence training for professionals is correlated with improved overall client wellbeing (Chae et al., 2020). However, there is evidence that culturally competent care positively impacts a client's wellbeing. Randomized studies have shown that culturally appropriate education by trained health professionals in community settings leads to improved engagement and self-efficacy among patients, resulting in significant improvements in blood pressure, adherence to lifestyle recommendations, smoking cessation, dietary changes, and physical activity (Beune et al., 2014; Meinema et al., 2015). Creating a culturally nurturing environment with culturally competent staff, adequate resources and learning programs, plays a crucial role in behavioural change (Dolcourt, 2020).

Interestingly, enhancing cultural competence has been associated with improved outcomes for practitioners, including lower self-reported stress, sleep problems, psychological distress disorders (Wesolow et al., 2018), burnout (Chai & Kim, 2014), along with improvements in job satisfaction and employee engagement (Asl et al., 2019).

A model that could enhance Probation Services is the McCloskey et al. (2012) cultural competence model. Initially developed for soldiers who had to navigate

different cultures in challenging situations, this model emphasises the importance of balancing safety and security with restoring support and social wellbeing, which is highly relevant in community environments. It highlights the significance of negotiation, problem-solving, and interpersonal skills when engaging in potentially complex cross-cultural interactions. This model has five factors. The first key factor is interpersonal skills, which encompass the capacity for self-monitoring, rapport-building, and cultivating positive relationships. The second factor is cultural knowledge, characterized by an awareness and understanding of one's own and others' worldviews. The third factor, known as cultural maturity, is the ability to manage emotions and persist through cross-cultural interactions. Cognitive flexibility, the aptitude to remain open to alternative explanations and readily adjust perceptions based on new information, is the fourth factor. The fifth factor is cultural acuity, the capability to comprehend situational dynamics, the perspectives of others, and the impact of cultural actions on the broader context.

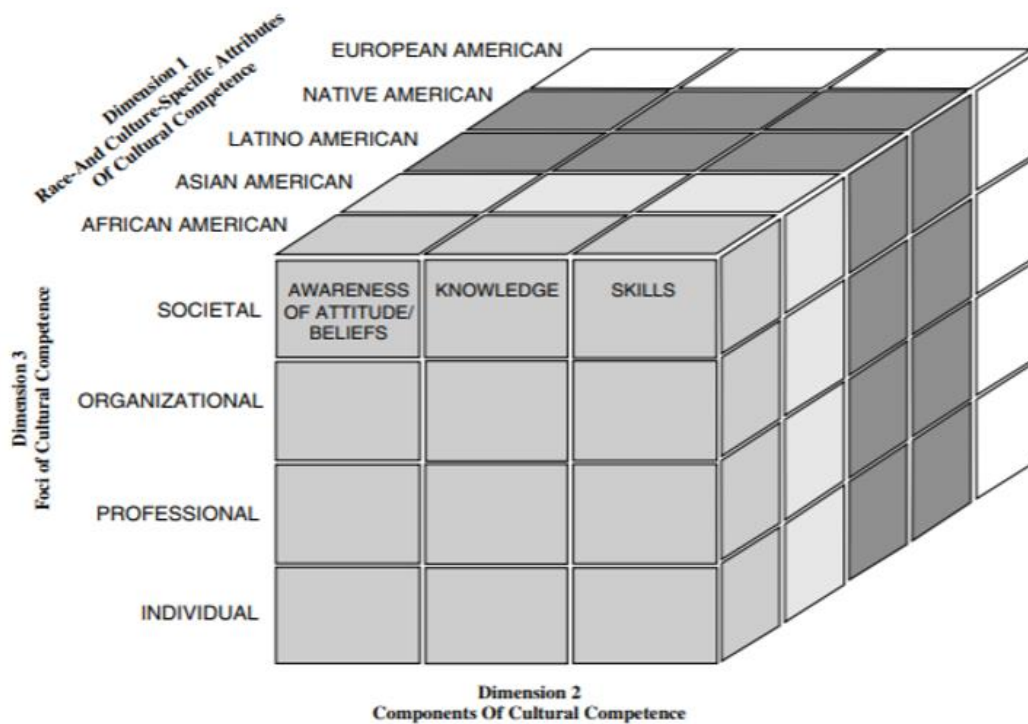
These factors offer a more comprehensive perspective of the requirements for cultural competence, particularly in challenging and potentially tricky situations. This model acknowledges the importance of cultural knowledge skills from other cultural competency models and emphasises the requirements for navigating potentially unreceptive or difficult situations with sensitivity and insight McCloskey et al. (2012) . For example, it refocuses on the significance of cultural maturity, which can be likened to resilience and perseverance when faced with difficulties. As previously discussed, Probation Officer resilience has been linked to reducing the likelihood of burnout and improving job engagement (Lewis, Lewis & Garby, 2013; Vogelvang et al., 2014). Additionally, the model emphasises the need for flexibility in thinking, problem-solving abilities and considering contextual factors when establishing the best course of action. This is critical for Probation Officers as they face challenging situations and need to understand the context leading to criminal behaviour,

using rehabilitation practices to help reintegrate a person (Trotter & Evans, 2012; Ugwudike & Vanstone, 2014).

Despite many positive outcomes for improved cultural competence, there has been a call to emphasise contextual factors that can influence professional/client relationships. In response to this criticism, Sue (2001) proposed a multidimensional model of cultural competence aimed at providing a more holistic understanding of the complexities involved. This model, shown in Figure 3, builds upon three components of cultural competence (attitude, knowledge, and skill) and examines their interactions with two dimensions: race and culture-specific attributes, as well as contextual factors (societal, organisational professional, and individual). This model allows practitioners to think about the factors that may interact and impact their ability to deliver effective services.

Figure 3

A Multidimensional model for developing cultural competence.



Note. Sue, D. W. (2001). Multidimensional facets of cultural competence. *The counseling psychologist*, 29(6), 790-821.

The Sue (2001) model offers a methodical approach to recognising cultural proficiency in various aspects that could influence the successful rehabilitation of Māori individuals during probation. For example, even if a Probation Officer possesses adequate awareness/attitude, knowledge, and skills for working effectively with Māori, there may be insufficient government support for culturally responsive rehabilitation and reintegration services. This shortfall could hinder meaningful interactions between Probation Officers caring for Māori individuals. This model expands the understanding of how cultural competence and environmental factors are likely to intersect and ultimately affect the effectiveness of probation for Māori.

3.3.4 Meihana model - Kaupapa Māori approach to cultural competence and building cultural safety

The Meihana model is an Indigenous health framework developed to provide a practical approach for engaging with Māori and their whānau in a culturally competent and safe way. This model is designed to provide an individualised approach while also addressing systemic factors contributing to inequalities for Māori. It has been employed to train a number of healthcare practitioners, such as medical students (Parry et al., 2014), psychologists (Pitama., et al., 2017) and paramedics (Matenga & Westenra, 2022). The model has been validated through feedback surveys, case studies, and observed clinical examinations. The results indicate that utilising the Meihana model improves the quality of interactions among professionals and with Māori and whānau (Lacey et al., 2011).

Meihana framework builds on other kaupapa models such as Te Whare Tapa Whā, incorporating Māori knowledge, te ao Māori, and te reo Māori to better serve Māori by considering the individual and their whānau support networks, environment, and broader social influences. At Ara Poutama Aotearoa, Probation Officers and other custodial professionals use Te Whare Tapa Whā as a framework to support and strengthen the

wellbeing of individuals serving sentences (The Department of Corrections, 2023). The Meihana framework may offer not just a wellbeing lens, but also a deeper understanding of a culturally transformative, holistic and nurturing approach in practice. The approach involves two essential parts: the Hui process and the Meihana model.

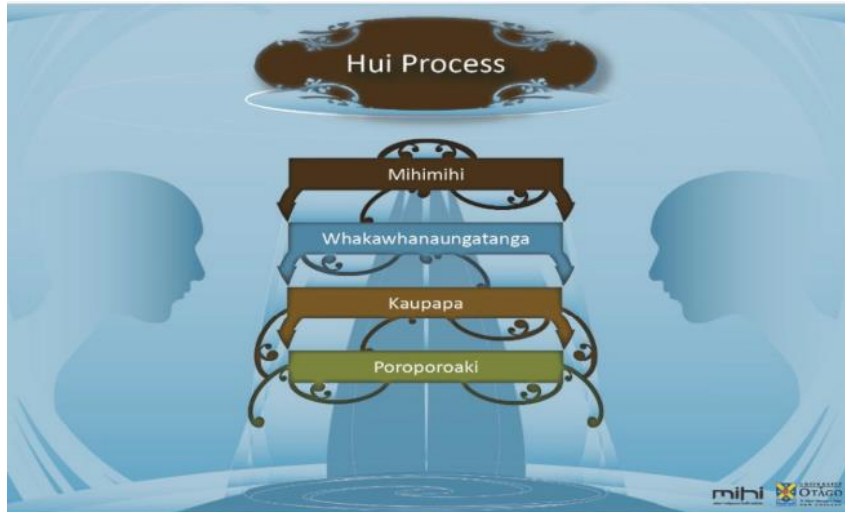
Hui Process

The model suggests that the initial interaction between social/health professionals, Māori patients, and their families should begin with a hui (meeting) process. This aims to establish a strong working relationship, understand the people involved, understand each person's key roles, and outline how people will work together and the critical steps required.

As shown in Figure 4, the process starts with a mihi mihi, the initial greeting and introductions. The subsequent step, whakawhanaungatanga, concentrates on creating meaningful connections by identifying if the person identifies as Māori and their connection to land (whenua), family (whānau), and tribe (iwi). This aims to grow positive working relationships through co-creating aspirations that centre on building trust and empowerment. It goes beyond just building rapport, as professionals become part of a person's whānau (support network). It involves building trust, having empathy and understanding about a person's situation and ultimately having a supportive and constructive working relationship. Finally, the process concludes with a poroporoaki, whereby forthcoming steps are outlined, concluding the hui (Pitama et al., 2017).

Figure 4

Hui Process



Note. Al-Busaidi, I. S., Huria, T., Pitama, S., & Lacey, C. (2018). Māori Indigenous Health Framework in action: addressing ethnic disparities in healthcare. *The New Zealand Medical Journal* (Online), 131(1470), 89-93.

Meihana Model

As Figure 5 shows, the second part of the Meihana model represents the analogy of a waka hourua (a double-hulled canoe), with one hull representing the individual and the other their whānau (positive support network). The waka hourua is travelling towards hauora (transformative wellbeing). Between the two waka is the aku (support beam), which can strengthen or weaken the waka depending on a patient's circumstances (Pitama et al., 2007; Pitama et al., 2017). However, the journey to hauora can be affected by ngā hau e whā (the four winds of Tawhirimātea). These winds symbolise present-day and historical influences on Māori people at personal, interpersonal, and institutional levels (Pitama et al., 2007). Ngā roma moana, or the ocean currents, can also affect the waka and be a counter balance to the winds. The adaptability of this model ensures that diverse experiences among Māori patients are equally valued (Al-Busaidi et al., 2018).

Figure 5

Meihana Model



Note. Al-Busaidi, I. S., Huria, T., Pitama, S., & Lacey, C. (2018). Māori Indigenous Health Framework in action: addressing ethnic disparities in healthcare. *The New Zealand Medical Journal* (Online), 131(1470), 89-93.

Whānau

This model highlights the strong connection between an individual's wellbeing and having a whānau. Whānau is seen as a positive support system, including extended family and non-family members, providing valuable insights into a person's background and behaviour to tailor appropriate treatment options. Involving whānau in planning helps to assess whether those under care have sufficient support available and encourages professionals to understand relationships and responsibilities within the whānau.

Ako (support Beam)

Between the patient and the whānau are five ako (support beams) that link the two waka. They can help strengthen or weaken the bond between a patient and their whānau. The five ako include tinana, hinengaro, wairua, iwi katoa, and taiao.

Tinana relates to a person's physical well-being, including factors such as nutrition, fitness, medication management, weight control, and other lifestyle factors. It has been shown through research that improved physical health, both during imprisonment and post-release, is associated with a reduced likelihood of reoffending (Wallace & Wong, 2020).

Hinengaro focuses on an individuals' psychological wellbeing and mental health, including their beliefs, thoughts and emotions. Research has shown that those entangled in the justice system have a higher prevalence of mental health issues compared to the general population. In Aotearoa (New Zealand) 90% of those incarcerated have experienced a mental health issues compared to the general population in New Zealand which is approximately 20%. These findings highlight the importance of hinengaro when working with an individual serving a judicial sentence (Simpson et al., 2003).

Wairua refers to a person's beliefs and values and may be seen as a person's spirituality. Practitioners are supported through the Meihana model to explore this concept by inquiring about practices, values and principles which are important to individuals and their whānau.

Iwi Katoa acknowledges that social systems and organisations influence an individual's wellbeing. It emphasises the importance of various organisations delivering full support for individuals, which involves considering multiple service providers such as Work and Income, Kainga Ora, banking services, Māori service providers and Māori providers. By understanding a clients' challenges in accessing these services a professionals can personalise suitable care plans. The Meihana model promotes an understanding amongst practitioners' regarding the barriers that affect a person's ability to access relevant services, thereby enhancing the customisation of future care plans for each individual (Pitama et al., 2007; Pitama et al., 2017).

Taiao recognises how a person's physical environment can impact their wellbeing (Al-Busaidi, 2018). Practitioners are encouraged to explore a person's physical environment by inquiring about their home environment, community setting and workplace and understanding their impact on their wellness. This includes inquiries about the accessibility of services (e.g., public transportation routes) and ensuring that the environment fosters comfort and overall wellness (Pitama et al., 2007; Pitama et al., 2017).

Ngā Hau e Whā (the four winds)

The Meihana model incorporates four winds (colonisation, racism, migration, and marginalisation) that influence the Māori community's wellness path.

The first wind focuses on recognising the impact of colonisation on Māori communities. It emphasises the importance for professionals to understand how colonisation has led to adverse socioeconomic outcomes for Māori in areas such as income, employment, education opportunities, and housing. Professionals should carefully consider the historical barriers that have hindered Māori participation in programs and services designed to improve wellbeing. The Meihana model also highlights the importance of recognising and addressing misconceptions about Māori, which can influence biased decision-making processes (Pitama et al., 2007; Pitama et al., 2017).

The second wind is racism, which focuses on the impact that discrimination can have on a patient's wellbeing. Extensive research has shown that racism can negatively affect overall wellbeing and increase the likelihood of experiencing adverse socioeconomic circumstances such as incarceration (Paradies et al., 2015; Blankenship et al., 2018). The model explores three levels of racism: institutional, interpersonal, and internalised racism. Institutional racism refers to institutions, policies, and practices throughout society resulting in unfair or harmful treatment of minorities. This leads to differential access to

resources and power, which advantages one part of the population while disadvantaging another. Many systems in Aotearoa are based on Western discourses, which historically have devalued Māori knowledge and tikanga (Tauri, 2016). Interpersonal racism involves racist acts among individuals ranging from subtle microaggressions to overt harassment and abuse. Internalised racism occurs when a person adopts prevalent racial prejudices, leading them to adopt some of these discriminatory thoughts towards their own racial group.

The third wind, migration involves understanding a person's support network and the history of their tupuna, hapū, and iwi. This helps identify the individual's connections and can lead to a better understanding of iwi and hapū within Aotearoa. The main goal is to identify available support for the person. The fourth wind, marginalisation, involves understanding information that identifies current disparities and trends among the Māori community. It is crucial for Probation Officers to have a deep understanding of the marginalisation and disparities within the Māori community. This understanding can greatly influence their practice and shape their approach to working with Māori individuals under their supervision (Pitama et al., 2007; Pitama et al., 2017).

Roma Moana

Roma moana represents the ocean currents that assist in guiding the waka to their destination. Comprehending and utilising these currents can enhance the efficiency and energy necessary for undertaking the voyage.

The first current is whānau, which looks at the patient's responsibilities and roles in their whānau. Recognising an individual's role and obligations in their broader community can assist professionals in comprehending the person's priorities, values, and beliefs. This understanding may aid in identifying motivations for overcoming barriers to participation in specific programs or clinics. The second current, whenua, encompasses any connection a

person has to land or a region. This understanding can help professionals discern which region they are connected with and how it relates to their current residence. This will better help the professional understand where a person's support network is located and may impact treatment.

The third current, *ahua*, is the personal indicator of *te ao Māori* identity that is important to the patient. It outlines the importance of nurturing the cultural identity of the patient and their *whānau*. This inquiry can help validate Māori cultural identity and increase engagement with the treatment. The fourth current is *tikanga*, which might generally translate as Māori protocols and processes. This current helps guide behaviours, relationships and processes in a culturally relevant manner.

By integrating various factors, the Meihana model assists in helping professionals understand complex situations and better engage with Māori individuals (Pitama et al., 2007; Pitama et al., 2017).

3.4 SUMMARY

The literature highlights several key considerations for effectively supporting Māori individuals on probation through a comprehensive, culturally-responsive approach. These include understanding and applying the risk, need, and responsivity model in a manner that aligns with Māori cultural values and perspectives; recognizing the importance of a holistic, wraparound support system; establishing strong, appropriate working relationships between probation officers and Māori individuals; and prioritizing the creation of culturally nurturing environments.

Chapter 4: Method

4.1 OVERVIEW

This chapter explores the research methods employed in the study. It encompasses the rationale of the research methodology, ethical considerations, participant profiles, and detailed descriptions of the research procedures. The creation of interview materials, techniques, and personality assessments is elaborated upon. The chapter ends with a review of the data analysis methods used for this study.

4.2 RATIONALE FOR CHOICE OF RESEARCH METHODOLOGY

The primary objective of the thesis is to gain insight into factors that improve Probation for Māori. This study primarily relied on qualitative semi-structured interviews, which were guided by a comprehensive literature review which identified the key themes explored. A quantitative personality assessment was administered to Probation Officers to help frame some of the key themes. The rationale was that the richness of the interview narratives, when paired with the broader context from the literature review and themes for personality data (Kennealy et al., 2012; Muller, 2019), allowed for a more nuanced and comprehensive understanding of the factors influencing Probation outcomes for Māori (Almalki, 2016; Shorten & Smith, 2017; Tariq & Woodman, 2013).

Longitudinal qualitative measurement was considered in this research, due to its wide usage in understanding the effectiveness in reducing reoffending. However, a smaller sample size using qualitative techniques enables a deeper exploration into factors affecting Māori individuals within the justice system. The voices of Māori participants and Probation Officers were essential elements of the methodology, helping build trust, promote open dialogue, and

ultimately capture a more authentic representation of the Māori experience within the probation system than could be achieved using quantitative information alone.

4.3 RESEARCH DESIGN

4.3.1 Ethics

Careful ethical considerations were taken when selecting the participant group for this study. The sensitive and highly personal nature of the topics to be discussed, which involved values-oriented themes, posed a potential risk of causing discomfort or raising ethical concerns for the participants. Additionally, since Ara Poutama Aotearoa employs the researcher, there was an increased risk of a perceived power imbalance in the research relationship. This required the researcher to be exceptionally mindful of maintaining appropriate boundaries and ensuring the participants felt safe and empowered to share their perspectives openly and without coercion. Mitigation techniques such as clear privacy and confidentiality were explained to each participant verbally. The researcher is also a trained interviewer focused on putting participants at ease. The participants were not obligated to respond to questions that caused them discomfort or unease. Data collection and analysis were authorised by the Massey University Human Ethics (see Appendix 2) Committee and the Department of Corrections Research and Ethics Committee (see Appendix 1).

4.3.2 Access to Participants

The researcher participated in reflective practice sessions (RPS), held biweekly at various Service Centers in the Lower North Region of New Zealand. During these meetings, the researcher shared details about the project, explained the procedures, and addressed confidentiality issues with Probation Officers. Information sheets (which explained the nature

and purpose of the study and their specific rights) and contact details were given to Probation Officers who expressed interest in volunteering for the project (see Appendix 3 and 4) Probation Officers were also given information sheets for Māori individuals under their supervision who might be interested in participating in interviews. Their role was limited to notifying clients about the research without actively encouraging participation. Potential participants contacted the researcher if they wanted to participate in the study. Once a participant agreed to be interviewed, an interview time and location were scheduled. Each interview was conducted after the participants had filled out a consent form.

4.3.3 Confidentiality

The researcher preserved confidentiality by safeguarding the anonymity of participants, including their names and locations. This was achieved through the transcription of interviews, secure storage of all research data, and removing identifying information. In reporting the results, any direct quotations are attributed to either a person being a Probation Officer or an individual under supervision.

4.3.3 Participants

Tables 3 and 4 provide details of the participants. Ten Probation Officers and four Māori individuals who were either currently under probation or had recently completed supervision were recruited to participate in the study. Initially, six Māori on probation agreed to be interviewed, but only four ultimately took part. The Māori participants needed to be either on probation or have completed a probation sentence within the last six months. The goal was to collect diverse perspectives on the research questions by involving Probation Officers and individuals under supervision in the study.

Table 3 Participant Demographic details

| Probation Officer | Gender | Ethnicity |
|----------------------------|---------------|------------------|
| Probation Officer 1 | Female | Asian |
| Probation Officer 2 | Male | British |
| Probation Officer 3 | Female | European |
| Senior Probation Officer 4 | Female | Pākehā |
| Probation Officer 5 | Female | Māori and Pākehā |
| Probation Officer 6 | Female | Māori |
| Probation Officer 7 | Female | Māori |
| Senior Probation Officer 8 | Female | Did not disclose |
| Probation Officer 9 | Female | Did not disclose |
| Probation Officer 10 | Female | Did not disclose |

Table 4 Participant Demographic details

| Participant on Probation Supervision | Gender | Ethnicity |
|---|---------------|------------------|
| Person 1 | Male | Māori |
| Person 2 | Male | Māori |
| Person 3 | Male | Māori |
| Person 4 | Female | Māori |

The demographic details are outlined in Table 3, and each participant's name has been removed and replaced with a generic "Probation Officer 1-10" or "Person under Supervision

1-4" to protect the participant's identity. The interview quotes in the result section do not identify the participant for confidentiality reasons.

4.3.4 Interviews

The interviews were conducted using a semi-structured approach, with the questions developed from themes identified in the literature review. Each interview lasted 45 to 90 minutes and occurred at Service Centers. All sessions were audio-recorded for accuracy and later transcribed. The timeline for conducting these interviews was from March 2021 to May 2022 due to unexpected delays caused by COVID-19 and complications arising from the researcher's circumstances.

The interview questions and approach were informed by appreciative inquiry (AI) technique. AI is an methodology that identifies the positive aspects of a system while developing a deeper understanding through empathetic engagement and open dialogue (Barretto et al., 2016) and has been used extensively in judicial research (Liebling et al., 1999; Liebling et al., 2017). Appreciative Inquiry contrasts sharply with traditional problem-solving approaches that often focus on diagnosing and fixing deficits (Coghlan et al., 2003; Nyaupane & Poudel, 2012).

AI also places significant emphasis on improving outcomes for the recipients of the research. It suggests that presenting social issues in terms of negative group behaviours rather than in the context of systemic structural biases in society serves the interests of those who profit from such bias (Whitney et al., 2019).

Subsequently, AI has been used in kaupapa Māori research (Cram, 2014; Paipa, et al., 2015). This type of research focuses on the recognition of Māori strengths and aspirations and the preservation of Māori self-determination. Given AI's strengths-based approach, Cram (2014) suggested that it aligns well with Māori research practices and the advancement of Māori

development and aspirations. This aligns with the intention of the current study, which seeks to explore factors that improve outcomes for Māori on probation.

4.3.5 Personality Assessment Tool

Probation Officers were asked to complete a 20-minute online personality assessment. This assessment was optional and not compulsory for the study. Seven of the ten Probation Officers completed the assessment. The researcher then offered an optional 30-minute debrief on their personality assessment. These debriefs are done in a mana-enhancing way and were designed to provide the Probation Officer with insight into their personality traits.

The decision to use a personality assessment was informed by previous research that established a correlation between the personality traits of the Probation Officers and the relationship between them and the person on probation supervision, and subsequently their likelihood of reoffending (Kennealy et al., 2012; Muller, 2019). Furthermore, literature on cultural competence identified certain personality traits such as empathy, willingness to engage with diversity, self-awareness, learning capacity, and maturity can impact a professional's cultural competence (McCloskey et al., 2010). Therefore, it was integrated following recommended best practices whereby the assessment contributed to validating themes from the interviews but was not analysed in isolation (New Zealand Psychologist Board, 2020). Aligning themes from both the literature review and the personality assessment with those from the interviews aimed to improve the credibility of the findings (Tett et al., 2008)

The PATH personality assessment from Talegent was used for this study. The assessment measured 32 personality traits combined to create various competencies (Talegent 2023 a). The assessment required individuals to respond to statements such as "I enjoy assisting others" or "I am skilled at generating various solutions to problems." They were asked to indicate their level of agreement with each statement on a six-point Likert scale. The

Path Personality Assessment is founded on the five primary personality factors (extraversion, conscientiousness, openness to experience, agreeableness and neuroticism) identified and validated by diverse independent researchers (Talegent 2023 b).. These elements have been demonstrated to be consistent across different cultures (Cattell & Mead, 2008).

The normative data used in the analysis were drawn from a sample of individuals in Australia and New Zealand who were currently employed in a role and completed the assessment out of personal interest, representing incumbent workers.

This tool has undergone several studies to ensure it adheres to psychometric best practices in Aotearoa. Firstly, an adverse impact study was conducted to determine if the personality assessment disproportionately disadvantages members of minority groups in Aotearoa, considering Te Tiriti o Waitangi, as well as the dominance of Eurocentricism in personality assessments. The study involved 3803 participants and revealed that Māori and Pasifika individuals scored similarly, with slight differences favouring these groups on 11 out of 32 traits. Pacific Islanders and Māori generally scored slightly higher than Europeans in traits such as adaptable, amiable, driven, intuitive, learning-focused, motivational, optimistic, receptive, self-aware, and sociable (Talegent, 2020 b).

Furthermore, the tool has also been assessed for predictivity validity to examine its correlation with work performance. A study involving managers evaluated the performance of candidates hired for technical, professional, and leadership roles within three months of employment. Findings showed strong predictive validity, with a median uncorrected correlation of 0.27 between personality scores and relevant workplace performance. Additionally, the internal reliability of the tool has been shown to be 0.81 (Cronbach's alpha). This score indicates strong internal consistency and aligns with best practices, requiring a reliability score above 0.7 but below 0.9 (Talegent, 2023).

4.4 DATA ANALYSIS TECHNIQUES

A thematic approach was used for the analysis as it offers a way to analyse and report patterns (themes) within interview data. The process of thematic analysis typically involves several iterative steps, including familiarizing oneself with the data, generating initial codes, searching for and reviewing themes, defining and naming themes, and producing a final report (Braun & Clarke, 2006). Thematic analysis is particularly well-suited for studies that aim to explore the essence of a phenomenon, as it allows researchers to delve deep into the experiences, perspectives, and underlying values of their participants. The advantage of thematic analysis is it provides a structured, yet flexible approach to explore the nuanced perspectives of the participants (Dawadi, 2020).

However, a significant criticism of thematic analysis is that it can be susceptible to researcher bias influencing the identification and interpretation of themes (Brooks et al., 2014). When interpreting the results, the researcher aimed to maintain objectivity. The researcher also engaged in reflexive practice, considering how their background and biases may have influenced the analysis and interpretation of the findings. Still, it is acknowledged that this approach, where the interviews centred around a key question and research-based topic, led to many of the identified themes aligning with the existing literature. Additionally, some scholars have raised questions about the replicability of thematic analysis, as the coding and theme development can be subjective and vary across different researchers. Despite these criticisms, thematic analysis has been praised as a structured, yet flexible way to identify or examine the underlying ideas, assumptions, and conceptualisations that are theorised as shaping or informing the semantic content of the data (Braun & Clarke, 2006). By systematically identifying, organising, and interpreting patterns of meaning across the data set, thematic analysis can provide rich and detailed insights, even from a relatively small number of participants.

The researcher transcribed the interview recordings electronically to ensure the information was accurate and no nuanced context was missed. The analysis involved reviewing the data, identifying emerging themes, and undergoing a coding process. Once the initial codes were developed, themes were identified and aligned with frameworks and themes from the literature review (Lochmiller, 2021). This approach allowed for the co-creation of knowledge between the researcher and participants and aligns with a social constructionist epistemology where meaning is contextually situated (Braun & Clarke, 2006). Participant quotes were used to highlight various themes identified in the study. The personality assessment information was also triangulated with the themes that emerged regarding certain personality traits identified in the interviews. Combining thematic analysis with quantitative data and academic literature provides a robust approach to understanding trends and patterns within complex datasets (Brooks et al., 2014).

4.5 SUMMARY

In conclusion, a mixed-method approach was employed to investigate factors influencing the experiences of Māori on probation. The study used semi-structured interviews with Māori on probation and Probation Officers, guided by the existing literature, as well as personality assessments to further examine key themes. An appreciative inquiry approach was used to facilitate a mana-enhancing process for participants. The thematic analysis framework adopted provided a robust and flexible approach to exploring the nuanced perspectives of the participants. The combination of inductive coding, alignment with existing theory, and critical reflection on potential biases enabled a comprehensive and contextualized understanding of the key themes relevant to the research question.

Chapter 5: Results

5.1 OVERVIEW

This chapter describes the findings of the study. In particular, it highlights the themes that were constructed from the interview transcripts. Because such themes seemed to organically align with many components of the Meihana model—a well-being, kaupapa Māori framework developed to operationalize cultural competence and safety principles for professionals engaging with Māori individuals—this model was a useful way of organising the themes in this section, and thus offering a holistic way of understanding the interconnections of various elements in the rehabilitation process. The findings have been categorized into five key themes based on the Meihana model, encompassing the Hui process, Waka Haurua, Nga Hau e Wha, Nga Roma Moana, and Whakatere.

The key themes identified in the study were derived from interviews with both Māori under supervision and Probation Officers. Across the majority of themes, there was agreement between the two participant groups, except from two sections which are outlined. Quotes from participants have been included in the results section to provide supporting evidence and illustrate the key themes that emerged from the interviews.

Personality results have presented at the end of the results section 5.8. Consistent with best research practices, only the themes that emerged from the qualitative interviews were included in the results.

5.2 HUI PROCESS

The Hui process is a culturally appropriate meeting that seeks to establish a safe and respectful environment that values everyone's perspectives and experiences, utilizing

practices like open dialogue, active listening, and consensus-building to ensure guidelines reflect diverse viewpoints. Interview themes highlight the importance of mihi mihi (welcoming and understanding roles/responsibilities), whakawhanaungatanga (relationship building), and Kaupapa (the purpose).

5.2.1 Mihi Mihi

The mihi mihi process involves introducing oneself and acknowledging each person's mana, connections, motivations, cultural requirements, and key roles and responsibilities. Interviewees saw this introductory process as important for several reasons. It sets the tone for the probationary period and establishes a foundation for productive outcomes. It helps people clarify the probation process and discuss any concerns related to the sentence, such as its impact on work and accessing support services. Additionally, many of the Probation Officers viewed it as crucial to gain an understanding of each individual, their motivations, and what they needed to do to successfully complete probation. People on probation supervision also emphasized the importance of understanding the judicial process, which can at times be complex.

"You have got to explain your role to them and make sure they understand the sentence but do it in a way where you are like being empathic while you do it. It can be a lot of information. Clarify the process and talk to them about how you can make them feel more comfortable or what's important.....If they have to do a supervised drug test, they can pick the gender of the nurse. Talk to them about getting community work that suits their interest if you can and try and fit it into their life as best you can. Even things like getting to and from community work, talk to them about getting something closer to home or bus routes."(Probation Officer)

“Yeah, sometimes you get these like a mixed sentence... like home D and then you got to see your case manager and do some programmes, it’s lot and you know you got to do it all with work and family and all that. The whole justice thing can be pretty like confusing, it’s good explained.” (Person on Probation Supervision).

5.2.2 Whanaungatanga

The findings highlight the importance of cultivating whanaungatanga (meaningful relationship) when working with Māori individuals on probation and their whānau. All interviewees spoke about the positive impact having a good working relationship had on the probation process. When the Probation Officer had a good understanding of the person on supervision and took an interest in them, it helped build trust and respect. The participants emphasized that Probation Officers who exhibit traits like empathy, open-mindedness, emotional intelligence, and strong interpersonal communication skills were particularly effective in building trust and rapport with their probationers. These interpersonal capabilities were deemed essential for navigating the complex and sensitive situations that often arise in this context.

"I have had a few Probation Officers who make a real effort to get to know me It makes you realise you can like help." (Person on Probation Supervision)

"Being empathetic and having a genuine relationship. Respect, you know. It is also nice to like them. You know, that is one thing that is nice about this job: you don't judge them for what they have done.... Being able to communicate

well with them and understanding them. It's all part of creating a better bond." (Probation Officer)

"It can take years for you to build that relationship, but it's important. You have got to try and understand them and connect with them." (Probation Officer)

As one person on Probation supervision said *"I have had a few Probation Officers who make a real effort to get to know me It makes you realise you can like help."* They found the process of building a relationship and understanding them helped them realise the supportive nature of Probation.

Establishing whanaungatanga, or meaningful relationships, was considered crucial for Māori individuals on probation, as many have a complex history with the justice system and government agencies. Many individuals on supervision exhibit an inherent scepticism towards the justice system, which necessitates a patient approach to building trust and rapport in a respectful, non-condescending manner.

"It is going to take a while. I know that this is going to sound bad, but I know that a lot of older Māori generations, and even my generation, don't trust white people, don't trust the government. You know that they don't trust what is being set up for them is helping them, and sometimes it doesn't help, so we need to look at other ways." (Probation Officer)

"I think if you wanna work with Māori not having a sense of entitlement, you know, like not, not coming in real hot, going this is what you had to do, but understanding that when you start the sentence with someone who is quite connected with the Māori culture you need to spend those few, those first few

meetings and report ins actually making that connection. Otherwise, they won't work with you; they won't work openly with you." (Probation Officer).

5.2.3 Kaupapa (the purpose)

The primary objective of probation is to facilitate the rehabilitation of people under supervision while upholding the appropriate execution of the court-mandated sentence and ensuring community safety. The dual purpose of Probation adds complexity to developing a supportive relationship between the person under supervision and their Probation Officer. Probation professionals described the role as a delicate balancing act that significantly impacts the relationship and level of mutual respect between the Probation Officer and the individual under supervision. Some study participants likened the Probation Officer's position to that of a senior family member, such as an aunt or grandmother, who has the individual's best interests in mind, but also exercises authority over their actions.

"The best Probation Officer I had.... she was like, umm, my nan. She wanted the best for me and really cared, but when I stepped out of line, she would let me know." (Person on Probation supervision)

"A problem that we have always got is a power imbalance. And it is real, and you can't hide it, and you shouldn't hide it. We need to manage how they are going through the system, and we help their rehabilitation. My role is to help them change." (Probation Officer)

"I am always disappointed when my fella's breach (their sentence), I don't get cross with them. I just let them know how disappointed I am..... Yeah, it's kinda similar to how I manage my daughter. It's sort a parental like

relationship, you want the best for them and you guide them but there are pretty firm boundaries." (Probation Officer)

Managing the dual roles was particularly important when supervising a Kaumatua or kuia (elderly Māori man or woman). Kaumatua hold significant influence within Te Ao Māori worldview and should be approached in a manner that respects their mana.

"Well, I think I have told people this over the years; it is like a balancing act. Because you are an authority, as the PO and helping them through their sentence. If they are older than you, you need to give them respect but without letting them run their sentence themselves. So, like an older man, he is a kaumatua, and an older woman is a kuia. So being able to talk to them on that level, while still upholding the sentence integrity. So, it is a balancing act, but it can be done. And I find my people respond to that really well." (Probation Officer)

5.3 WAKA HOURUA

The waka (canoe) in the Meihana model serves as an analogy for the individual and their whānau (family) as they navigate their journey towards hauora (holistic wellbeing). The two hulls of the waka symbolize the individual and their whānau, while the connecting beams, known as āku, represent the essential links that facilitate a comprehensive understanding of the person and strengthens their path towards transformative wellbeing. The Meihana model has five beams: Taha Hinengaro (mental and emotional health), Taha Wairua (spiritual health), Taha Tinana (physical health), Taiao (environmental health), and Iwi Katoa (societal health).

5.3.1 Māori on probation supervision

A key theme that emerged from the interviews was the importance of understanding the individual on probation. This involves looking at their unique needs, motivations, traits, strengths, and values, and tailoring the rehabilitation process accordingly. This personalized approach was evident in many accounts of Māori individuals who had undergone positive transformations. For example, one Probation Officer aligned their methods with the person's culture, understood their motivations. They then leveraged the positive aspects of their life to guide them towards a course of action that would not negatively impact their trajectory. This foundation of understanding enabled the Probation Officer to guide their thinking and decision-making.

“When we first started working together, he asked if we could work in a te ao Māori way. Which I understood, so was quite happy to do. So, we would often talk about what was important to him. What would build his mana and what's important to him and his wairua. Which was something he responded really really well too. He came to me halfway through his sentence and said that he was really having a hard time agreeing with what his brother was doing with the gang. So, his plan was to take over the gang from his brother and get rid of the people that came in under his brother. So, I asked him if he meant D-patching. I said that my understanding is that comes with quite a high level of violence. He said yes, it does. So, we talked about how he had these amazing goals with his whānau, with his mahi and with his partner and asked about how that would line with up with lots violence in the gang. He agreed that it wouldn't, so we talked about what he could do instead. So, he talked about going to the national leaders and giving his grievances to them. Which I whole

heartily supported and that way he could stay engaged in all the good stuff that he was doing.” (Probation Officer)

A person on supervision who engaged in programs recommended by their Probation Officer found the experience to be culturally meaningful and confidence-building. Pursuing educational opportunities aligned with his cultural identity. This interest positively impacted his sense of self-worth and personal empowerment.

“I was doing the odd job, and she suggested I try studying (Probation Officer), so I did a foundation course at the local Weltec. I tried building.... I got my cert c., so if I wanted to go uni, I could. When we graduated, she (Probation Officer) helped us with getting a korowai, and we got our flags out. We might have looked a bit funny, but I felt so proud.” (Person on Probation Supervision)

Participants emphasized the significance of focusing on specific behaviours and needs that are negatively impacting their life, such as issues with impulse control, anger management, and problem-solving skills. The key is to ensure that the treatment modalities are aligned with the individual's specific requirements to facilitate positive change.

“I worked with a guy who was so angry, he would often fly off. I let him have a vent, and he wasn't being aggressive to me, just very; he was using his whole body to show he was angry. People were a bit concerned, but I wasn't. I just let him have his vent, and once he calmed down, we had a chat...I talked to him about how behaving like that has led to some negative things in his life; Ya have to ask them about that behaviour and how they want to behave differently in the future. We did some support around his anger.... Yeah,

definitely understand the person and tailoring it to their needs is important; if anger is an issue, then sort their anger." (Probation Officer)

"Impulse control is a huge issue. The trauma they have had, they find it hard to stop doing something; you get them to see that it's the big picture that this behaviour is affecting. You have to understand how hard impulse control can be, particularly with people on drugs. It's like an itch; they do everything to get another fix. We had someone addicted to p, and you know, it was important for them to see the big picture, like if I don't do this, then I won't have all this crap in my life." (Probation Officer)

5.3.2 Whānau (Positive social support system)

Throughout the interviews, there was strong emphasis on the importance of relationships and social support systems for individuals under probation supervision. Nurturing whānau relationships was found to contribute to feelings of contentment and belonging for some individuals. These relationships played a role in rebuilding the individual's self-esteem, self-identity, and sense of dignity, which are crucial for successful reintegration into society. Strengthening these familial bonds was recognized as a potential avenue for healing and personal growth. Additionally, the whānau was able to facilitate the reintegration process by addressing essential needs such as housing and food. Tamariki and mokopuna were also identified as a significant motivating force for individuals to improve themselves and become positive role models. For those lacking social support, the interviewees suggested various ways of linking them to beneficial community groups, such as churches or marae, which could provide a supportive network during the reintegration process.

"Not being near your kids is hard and you want to like be better for them. You want to be a good person for them. You aren't there, you worry about them a lot, and it's good to be closer to them and you have to reconnect, you know, they are a bit older, but you still need to reconnect with them. I connected with my daughter and her son. It felt good, it felt good...it can kinda, sort of motivate you I guess." (Person on Probation Supervision)

"Connecting with the whānau is important. I had a case where I walked in, and the whole whānau was sitting in a semi-circle. They spoke about the crime and what they thought he should work on. We were able to work through some options." (Probation Officer)

Another recurring theme was the potential impact of establishing a positive relationship with an individual not associated with criminal behaviour. Specifically, forming a romantic partnership appeared to serve as a driving force in preventing reoffending, indicating that efforts to enhance positive relationships could deter future criminal conduct.

"It sounds bad, but if they get a good girlfriend who isn't involved in crime, that can be a huge motivator. But I can't tell someone to go get a partner, but I can work with them on improving relationships if they want it." (Probation Officer)

5.3.3 Taha Hinengaro (Mental and emotional wellbeing)

The participants stressed the pivotal role of Hinengaro (mental/emotional wellbeing) in their successful reintegration into the community. Majority discussed challenges related to substance abuse and mental health conditions. These were seen as obstacles to securing employment and housing. Mental health problems were associated with behaviours that had led to their incarceration.

"So, I was 17 and suicidal. I burnt a house down, and I got put away for it."

(Person under supervision)."

"I started with the green stuff and moved on to other stuff like pills and alcohol.... Yeah, I felt depressed and anxious for a few years; they were bad years... Fell out with a few good ones (people)" (Person under supervision)

"We are dealing with Māori who have tough childhoods, issues with mental health, drugs, and alcohol; these problems are not simple...These cases take time and need multiple interventions." (Probation Officer)

Probation Officers emphasized the importance of monitoring individuals' mental health, even when they may be reluctant to acknowledge any issues. They noted that there can be subtle signs of mental health struggles, and that a compassionate approach of inquiring about mental health and offering support can be highly beneficial and impactful.

"I had a young Māori guy who had mental health issues. Every week, I would ask him what sort of thoughts he was having and if he had any negative ones. He would always say no, but I felt something wasn't right. I talked to his Mum

as well, and she didn't notice anything. But he looked more and more sad and was dressing poorly. It took a few weeks, but I asked him again about suicidal thoughts. He said yes, he was having them, and they had come back a few months ago. He said later it was good. I kept asking him about it. Otherwise, no one would have noticed." (Probation Officer)

Probation Officers use various methods and frameworks to understand and enhance the welfare of individuals under their supervision. These approaches include motivational interviewing and integrating holistic models like Te Whare Tapa Whā into rehabilitative practice. People advocated for continued support in developing these rehabilitate tools.

"We do use Te Whare Tapa Whā and a whole lot of models to address wellbeing, but you know we could include more of a focus on other Kaupapa models. Motivational interviewing, I find, can be really beneficial. Yeah, even thinking beyond that, yeah, like other barriers to wellbeing that can impact them.... I think we work hard at it, but more support would be good." (Probation Officer).

5.3.4 Taha Wairua (Spiritual/connection)

Wairua refers to the spiritual dimension of a person's well-being, encompassing their inner spirit, connection to the natural world, and ancestral heritage. One participant described how residing near their ancestral land nurtured their wairua, and during that period many other positive things happened to them. Cultivating a sense of spiritual connection appeared to provide a guiding presence and a feeling of being cared for.

"A few things got better, I moved, new partner, new job. It felt like something else was helping me, not like the PO and case managers, but something, I dunno, in me felt different. Then I found I was living close to some of my ancestors, there something like there, I dunno... yeah kinda like a spirit or something...." (Person on probation supervision)

When describing transformation outcomes for those on supervision, many of the Probation Officers found the experience soul-enriching and described it as being deeply emotional.

"At his last report in and he came in and he said to me I've really enjoyed this journey with you. I've really enjoyed working with someone who understands me and understands what it's like to work in a te ao Māori way. Then he said you made me feel more like a man by not looking at my past, but helping me to make better decisions of my future. Then he asked if he could give me a mihi and then a karakia. Then he started the mihi and then he started crying, sobbing. And so, then I started crying. It was so beautiful. There was such a beautiful spirit in the room. He finished in the beginning of year and he hasn't been back since." (Probation Officer)

"I am trying to work with my people in a te ao Māori way. I use a lot more te reo and we talk about their tupuna. We talk about how to reach out to your tupuna when you're going through tough times. We even talk about the Ara Poutama Steps. About how if you open the portal to your tupuna, they can help you through any difficult times, so you become a stronger person, and they are

integral to helping you build your mana. It is a little bit spiritual as well. My people respond well to this." (Probation Officer)

5.3.5 Taha Tinana (Physical wellbeing)

Physical health was discussed as a component of overall well-being for individuals on probation. Maintaining good physical health can positively impact mental and emotional well-being, as well as facilitate successful reintegration into the community. Specifically, one Māori individual under supervision discussed the positive impact of health and fitness on their journey. This journey led him to find work, and he found overall benefit in following a passion. One of the Probation Officers highlighted the importance of access to affordable, healthy kai (food) due to its potential influence on overall behaviour.

"There is a saying, healthy body, healthy mind. I think it gets overlooked a bit, but it can make a difference." (Probation Officer)

"Yeah, fitness is good, it really helped me. Umm, I just like go to work, go to the gym and go home, but the gym is good. I think having access to things that interest people might be good, you know like gyms are cheap but maybe having other options like scholarships. I have done PT (personal training) and competitions and stuff (body building), you know it helped. I think it helps, keeps you busy and not concentrating on other stuff." (Person under Supervision)

"You know, diet can be a bit of an issue, not having enough food or the right type of food. I think it makes a difference in how someone behaves, if they are

eating crap, they probably can't think as well. Maybe there should be some more support when people leave, having cheap access to healthy food and exercise programmes." (Probation Officer)

5.3.6 Taha Taiao (Physical Environment)

The interviews emphasized the significance of the living conditions of individuals serving probation sentences, as these factors can substantially impact their overall well-being and successful reintegration into society. As Probation Officer said: *"You can tell a lot about a person by that state of their house or where they are living, it's like a look into their mental health"* (Probation Officer)

The interviews revealed that a supportive environment, including access to safe and affordable housing was identified as influential in shaping the experiences of probationers. One critical issue that emerged was the lack of suitable housing options for single males released from prison. Participants frequently noted that when the only available accommodations were temporary, low-cost options such as motels, this did not effectively facilitate the probationers' successful reintegration into the community. Placing individuals in this type of temporary living arrangement was perceived to potentially harm their mental health and impede their overall reintegration process.

"Housing is a big issue; people don't often have somewhere safe to go. We put them in motels, but some of them don't feel that safe." (Probation Officer)

"I was living in a house bus, but because it didn't have a street address, it was just a paddock, and I didn't get any housing benefits. It was rough because I

needed that benefit to help pay for gas. It was a really nice bus; I felt way safer than being in a motel." (Person on Probation supervision)

Some individuals mentioned that they were residing with their whānau instead of in state housing.

"I am living with my sister at the moment. She has a two-bedroom, sorry, three-bedroom house, and she has four kids. So, she has a room, and her older girl has a room, and I have a room. The other kids sleep in the lounge. It's nice living with them, but it would be good if I had a place of my own."
(Person on Probation supervision)

Other factors in an individual's physical environment may impact their rehabilitation, such as housing conditions and access to a car or public transport. It was highlighted as being necessary for the overall rehabilitation journey, and there is a need for this to be addressed.

"They might not have cars to sleep in and might be miles from a bus stop. Even having basic things like running water and electricity can be an issue. Let alone having a working phone." (Probation Officer)

5.3.7 Iwi Katoa – Services and systems that provide support

There were two key themes identified as part of Iwi Katoa. Firstly, the importance of having wrap around rehabilitative support systems for people on supervision. Secondly, the importance of an organisational support for Probation Officers, including access to training, resources, and supervision.

Wrap around Rehabilitative Support with a focus on transitioning from Prison to Community

The participants emphasized the significance of a wrap-around rehabilitative approach to

provide comprehensive support for Māori individuals on Probation. This approach involves coordinating with multiple staff at Ara Poutama Aotearoa, other government agencies, and community partners to form an integrated "team". This holistic approach was considered valuable in addressing the complex needs and challenges Māori and their whānau face.

"So, we had this really violent guy, had a bit of a brain injury from beatings and car accidents and stuff. Anyway, we worked with M (Prison Residential Manager) and J (Probation Officer) on a case to get him a work-to-release Program. He was such a high risk that he was borderline going to Paremoremo (max security prison). So anyway, they put their neck on the line for him and wrote this big case about him. He did his work to release the program, and then he went to Upper Hutt, which didn't work, so he came down to me. I worked pretty closely with M (Prison Residential Manager). He took a long time to trust us, but he got there in the end. He finished his six month supervisor without any breaches, the first time in his long criminal history. So, we had a hui for him, and we had his new support crew, Oasis, who were the housing providers. M came as well; he brought a carving that the men (from prison) had made him. He just bawled and couldn't stop crying. It made me emotional as well." (Probation Officer)

"Sometimes, as a PO, you feel like a broker; you are constantly in contact with agencies like New Zealand Housing, Work and Income, Police, Ministry of Social Development, Māori Providers, and Rehabilitation Programs. You find some good staff at these agencies, and you work together." (Probation Officer)

One of the interviewed Probation Officers had prior experience as a Case Manager in a correctional facility and closely collaborated with another Probation Officer (also interviewed). Together, they worked on assisting individuals in transitioning from prison to the community by exploring different support options and establishing solid relationships with those under supervision. They found that this approach was overall positive, allowing them to develop stronger relationships by gaining trust with those under supervision. They also described successful cases where long-time offenders involved in familial crime could reintegrate into society.

"While I was a case manager, I worked quite closely with M (Probation Officer) on a lot of the guys that were in prison and were due to transition back to the community. We would communicate quite a lot, and we had people going between community and prison quite a bit. I think having that strong working relationship with the guys was good. Because one, they got what they needed. We could talk to them about all the things they needed to get set up, and we could get it done sooner....There were limitations to what I could do for the prison. It was like I was in the prison system as well, so I could work with the community to get a few things sorted that they needed, which they weren't getting in prison. She (Probation Officer) also had a lot of background information that I would be able to access a lot more stuff. We would often visit people together and have those discussions together, we'd `be able to brainstorm." (Probation Officer)

"We have been working with a family for years. One of the family members has not been back; I think he has a job and a new partner. This approach seems to work well." (Probation Officer)

Iwi Katoa – Organisational Support for Probation Officers

Another key theme was the need for more comprehensive organisational support for Probation Officers. Probation Officers highlighted themes such as effective management, fair compensation, supervision, access to resources, and cultural support as crucial factors. The fundamental idea was that a supportive work environment would enhance staff wellbeing and ultimately positively affect Māori on Probation supervision. It is important to note that this topic was only discussed by Probation Officers.

"Yeah, I think it's common sense; the Department looks after the staff better, then we can look after people better. I think sometimes head office just implements things without even speaking to the frontline. They should ask us what we need rather than assume." (Probation Officer)

"You know, I think the Department could provide us with more support on the culture side, we need more culturally sensitive Probation Officers. But just more support in general. Having more resources makes our job easier. Making sure we are well supported because it is a tough job... You even have something like paperwork; we have so much paperwork. I would much rather have time with my people, rather than writing reports. Maybe more support in that area would be good." (Probation Officer)

Positive support from management and leaders was seen as important for providing

transformational outcomes. Some described cases when managers allowed different types of thinking. Also, suggestions were raised around ensuring managers had access to good training and support, particularly with cultural competence.

"I have a really good manager; he lets us think outside the box in terms of how we support people. Not everyone has that, but it makes a huge difference."

(Probation Officer)

"It is hard to get some of our service managers (people who manage Probation Officers) to understand the difference between whānau and family. So that is often difficult when working with sentences like home detention or allowing people to go to a tangi. Because it is very different when you consider family vs whānau. Whānau can be anyone, it can be the people you work with. It's just the people that you hold close yeah, and I guess you're talking about like your family that more like your Tupuna. Like I am not talking about everyone, I am talking about my whānau. Where I come from and who supports me. I think getting the managers some cultural support would make a huge difference." (Probation Officer)

According to six of the interview participants, supervision was suggested as a potentially valuable addition. The role is inherently stressful, and having support to address these challenging cases is crucial. Furthermore, supervision approaches that prioritize personal growth, self-reflection, and heightened self-awareness can enhance the quality of work performed.

*"You can have cases where like ****, they have done some pretty horrible things. Like with kids or animals and it can be really triggering for you. I think we need a supervision to talk about our tough cases and be able to talk about it right away." (Probation Officer)*

"Supervision would be good, it's a hard job and I think also being able to reflect and build our own competence." (Probation Officer)

Nine out of the 10 Probation Officers interviewed cited poor remuneration as an issue. Many commented on the complexity of the job and how it was undervalued. This issue has triggered a high number of frontline staff to leave. The flow-on effect is that fewer resources and staff are available to support people on supervision.

"You know I love parts of this job; I enjoy helping others, understanding their needs, but when you have \$12 left over in the bank after you have paid all of your bills, you know it's hard. If you want staff to support people in care, you have got to pay them a decent wage." (Probation Officer)

"Pay is a huge issue, when you can go work for another company \$30,000 more and they give you lots of development support and keep your case load manageable, who wouldn't jump. It means lots of our good staff leave. We need good staff to improve outcomes for people in Care. It's not rocket science." (Probation Officer)

"You often have one or two people in an office who have the te ao Māori worldview. They are valuable, but with the cost of living and our crappy wages, they are leaving, well, lots of people are leaving. But we need these people." (Probation Officer)

Concerns were raised about the turnover of frontline staff, which has a negative flow effect on people serving sentences. This highlights the need for the government to continually invest in developing a supportive work environment that allows people to thrive.

"People aren't having visits and there aren't any programs running. So, no education, no rehab, no nothing. So, they are getting bored and up to mischief. It means coming out, they are harder to manage. There is less trust with us, they see us as an administrative, rather than a support system." (Probation Officer)

5.4 NGA HAU E WHA – THE WINDS

Nga Hau e Wha, in the Meihana model, are the winds that can blow the waka off course. It represents the importance of looking at historical and societal factors that have led to Māori being overrepresented in many negative socioeconomic outcomes.

The Meihana model recognises four key factors: colonisation, racism, marginalisation, and migration. Additionally, the interviews highlighted other potential winds including socioeconomic deprivation and affiliations with gangs. Understanding these complexities becomes especially pivotal when working with Māori under supervision. The results highlight the importance of an approach considering individual circumstances and broader systemic factors that influence their journey towards successful rehabilitation and reintegration into society (Nijnatten, 2011).

5.4.1 Colonisation

The effects of colonisation on the experiences of Māori individuals in sentencing has been substantial, not only influencing their interactions with the justice system, but also impacting on various other aspects of life. Many Probation Officers, have become aware of the challenges faced by Māori within the judicial system and the need for a more culturally responsive approach to rehabilitation and reintegration.

"You know, the more I learn about colonisation, the more you see its effect on people. It is intergenerational. We do have a few good things in our kete. Like our whānau plans and programmes, we can send them on, but I think we can do more." (Probation Officer)

"A lot of it goes back to our NZ history; I think some more training around what has gone on would be good. More cultural training, but we should be learning more about our history." (Probation Officer)

"I think we forget that Māori would be a lot better off if it wasn't for colonisation. They took the best land off us with the most resources. That has meant that generationally, we have ended up with less." (Probation Officer)

5.4.2 Racism

The interviews indicated an acknowledgment that societal institutions were producing racist outcomes for Māori individuals. The topic of racism appeared to be approached indirectly, with discussions focusing on the disproportionate representation of Māori in the criminal justice system and the resulting unfairness, rather than directly addressing the issue

of racism. One person under probation supervision articulated how being Māori leads to differential treatment, which can have long-lasting negative impacts on their self-perception.

"You know, 50% of the people we look after are Māori; that means something; something definitely means that lots of institutions aren't working well."

(Probation Officer)

"Sometimes when ya Māori, people can treat you differently. I don't mean my PO, but people just see ya and react differently. When I was a kid, I had a Pākehā friend and when we would go into like a shop or school or something, they would be more ah um friendly and nicer to (k). You don't notice it as much when you with your Māori mates, 'cause we are all getting treated the same...yeah, it kinda stuck with me." (Person on probation supervision)

5.4.3 Migration

Understanding the places a person has travelled within the country and their connections to family and ancestral origins were noted to influence behaviour by individuals under supervision. They talked about how moving around could affect their actions, with specific regions or cities being linked to negative influences. Moving to a new area can provide individuals with the opportunity for a fresh start and can be more conducive to behavioural changes. Being in proximity to ancestral roots holds spiritual importance, providing a sense of greater security.

"Yeah, I had some bad influences in the Hawkes Bay, you know getting into stuff. But I found moving down here closer to my sister and her kids kinda helps. Me and my sister have always been close, we grew up in the same place and we always have a good laugh. I am staying with her, she helps me out a lot." (Person on probation supervision)

"When I moved down south, things started going better, got a job, found a good place to live. It's weird, I felt connected and like, I dunno, like calm. Then I found out my ancestors were from there. It was a good time in my life being down there. I, yeah I don't know, it felt different being down there."

(Person on probation supervision)

5.4.4 Marginalisation

The findings indicate that an important aspect for professionals is the commitment to stay current on relevant Māori information in order to mitigate the marginalisation of Māori individuals within the criminal justice system. While this theme was not extensively explored, with only two Probation Officers directly addressing it, those who did discuss it highlighted its significance.

"I think understand the judicial process and where Māori are more likely to get treated differently is important. So, the best example is reoffending. Māori are more likely to reoffend than Pākehā, and I think the reoffence tends to be worse. So, you being aware of that and thinking about how doing additional things right. So like if someone you knew was more prone to like skin cancer, you put more emphasis on putting on sunscreen, right. Same sort of principle." (Probation Officer)

5.4.5 Other potential winds

The interviews also discussed other potential winds, such as socioeconomic disadvantages and the influence of gang affiliations.

Socioeconomic needs

The individuals interviewed discussed the socioeconomic challenges facing those involved in the justice system and emphasized the necessity of meeting these basic needs for successful reintegration into the community. Failing to address these fundamental requirements makes it difficult for individuals on supervision to meaningfully engage in rehabilitation programs, as they may be preoccupied with securing basic necessities like food and employment, leaving little capacity for self-reflection and personal growth.

"You know, for some of these people, probation is an administrative pain in the bum. If you can't afford groceries or to turn on the heating, you won't want to engage every week with a PO (Probation Officer); they are too busy just trying to survive." (Probation Officer)

"Even getting their bank account sorted can help. People come out of prison with bad debt, and it can be hard for them to set up a bank account. Let alone get paid." (Probation Officer)

"Even getting their benefits sorted can help a lot. You know, it is such an administrative process, they often miss out on some additional money. That can be the difference between reoffending or not reoffending. I worked with my guy through some of the paperwork, and we got him an extra forty dollars a week. That can make a big difference." (Probation Officer)

The issue of employment was also discussed as being a significant issue. Gaining employment helped with financial stress and helped foster a sense of pride and dignity. Both Māori under Supervision and Probation Officers have expressed the need for additional

support with programs aimed at overcoming barriers to work, such as acquiring a driver's license, participating in sentence-to-work programs, accessing scholarships, and pursuing educational opportunities.

"Work is another big one; it can enhance a person's mana and improve their wellbeing. We have got to help these people find decent work, but it is hard."

(Probation Officer)

"I enjoy working outside, bush work. But getting a job isn't easy. Ya know, lots of support to find work would be good." (Person on probation supervision)

"Maybe having scholarships... yeah, having options for people to get into jobs. She (Probation Officer) suggested a PT course (personal training). I found that really good. I've always liked working out. Yeah, I thought that was really good." (Person on probation supervision)

"I had one guy who lost his job because he lost his licence. Then he got done for driving infringements. You know, he wasn't a drunk driver or anything; he just needed help to get a licence." (Probation Officer)

Gangs and Intergenerational Crime

Another crucial factor to consider is the impact of familial and intergenerational criminal involvement, as well as gang affiliations. Interviews revealed that individuals raised in environments where gang participation and criminal activity are normalized, are more likely to become entangled in the criminal justice system, as they often perceive government

services as inadequate. Gangs frequently become an integral part of a person's social network, and disassociating from them can be challenging. This dynamic is particularly problematic, as gangs can provide members with a sense of identity and belonging akin to familial ties, especially for those with relatives involved in the gang. These strong affiliations pose a substantial barrier to the rehabilitation and reintegration process, perpetuating cycles of criminal behaviour.

"I have looked after a whole family, Mum, Dad, and now the kids. They are notorious. It is really hard when the whole family involved. I know the mum well, we got through to the son, but it took a lot of ongoing work. He is employed now and has a new partner, but it's tough." (Probation Officer)

"You can have whole families tied up with the gangs. They see the gangs as their family. Their whole identity and social network are in the gang. We have had people hand in their patches but it's not the norm... when they have handed them in, it's been a mix of things. Often, they have matured a bit and want to be a better role model. Other things have happened that make them step back." (Probation Officer)

5.4.6 NGA ROMA MOANA – THE OCEAN CURRENTS

In the Meihana framework, Ngā Roma Moana serves as counter to Ngā Hau e Whā. It delves into specific elements that offer a protective layer for Māori and steers them towards positive transformation and reintegration results.

5.4.7 Ahua - Importance of Nurturing Cultural Identity for People in Care

A significant finding was the positive impact of embracing cultural identity by Māori on supervision. Working in a manner that helped individuals strengthen their understanding of their cultural history and sense of mana, individuals could experience a deeper engagement with supervision. This approach appears to have had a meaningful effect on individual wellbeing and the value of the overall rehabilitation process.

"I wanted to do a Tikanga Māori course, yeah, but ahh, they took us down to a marae. One of my ancestors was on the carving. Yeah, it was good connecting with who you are. Makes you feel like you got more, I don't know, you just feel better about who you are." (Person in Care)

"Yeah, my PO linked me up with Te Paepae Arahi (an organisation specialising in delivering programmes using a Kaupapa Māori for wellbeing, mental health, and additional needs). Found it really good; yeah, lots of your young people would find this way better. You know, explaining things from a Māori way, it makes more sense." (Person in Care)

"I am trying to work with my people in a te ao Māori way. I use a lot more te reo, and we talk about their tupuna. We talk about how to reach out to your tupuna when you're going through tough times." (Probation Officer)

It was also noted in the interviews that not all Māori on Probation will wish to engage in a te ao Māori way during the probation process.

5.4.8 Whenua

The interviews with individuals under probation supervision highlighted the significance of their geographic location and its connection to their ancestral ties or the communities where their extended family resides, and how this impacted their lived experiences. Participants emphasized that certain regions of Aotearoa were associated with negative influences, while proximity to their ancestral lands or areas with more supportive familial networks had a positive influence on their behaviour. Furthermore, a spiritual dimension linked to the land appeared to shape the individuals' behaviour and thought processes. One individual described living closer to ancestral lands as a spiritually and therapeutically meaningful aspect of their journey.

"I was playing up a bit up north and ahh. I went down to Dunedin, and things started to get a bit better. Got some work. It felt different being down there, I don't know, then I found out I had some of my ancestors were from there...it just got to me." (Person on probation supervision)

"Being in the Hutt rather than up North has been good. I got more family down here and most of my connections are up that way, so it helps. Ya, just easier I guess." (Person on probation supervision)

5.4.9 Tikanga

Some the interviewees talked about the positive impacts of embracing tikanga programmes within their rehabilitation process. This had a positive influence and fosters a sense of identity, belonging, and connection to their cultural heritage. Many are deeply motivated by the opportunity to enhance their engagement with their culture. This, in turn, can contribute to their reintegration into the community.

"It took me ages to get on to a Tikanga Programme, but it was good when I got on one. Better than the other one I did when I was younger...I think understanding who you are and that it helps build up like your pride, mana."
(Person on probation supervision)

"We have some really good programmes. The Tikanga programme is really good. A lot of people respond well to...Connecting into a person's culture and history, can give them a sense of pride and understand who they are."
(Probation Officer)

Accessing culturally responsive programs and support can be challenging for individuals on supervision. Some discussed how expanding the range of programs and support Ara Poutama Aotearoa offers could greatly benefit Māori individuals on Probation.

"We need more resources for offenders. We feel like we are prison's poor cousins sometimes. They have lots of resources that the Department runs. We often have to scramble to use the limited community resources that the Department gives us." (Probation Officer)

"With our prisons at the moment, because they are so short-staffed, our people can't access programmes, and they can't have visits (family visits). So, they are getting really bored and agitated. The Department needs to figure something out. We need people to connect with whānau, and they need rehab and education.... The Tikanga programmes, them seem to have a huge

benefit, but they can't get on them. It means coming out into the community, they are worse off than when they went in." (Probation Officer)

Although these themes come through strongly in the interviews, it is important to acknowledge that some people on probation supervision are disengaged and reluctant to embrace their culture. Several Probation Officers talked about being respectful about where people are on their cultural journey.

"Not all Māori people who do want to work in that te ao Māori way, because some don't, some are disconnected with our culture and then we have some who, their view on our culture is completely distorted. They related more to gang culture than actual Māori culture. So, I find it easy to challenge that because I'm brown and I am Māori. If they say, "That is our culture", I can say, "Try it again"." (Probation Officer)

5.4.10 Ahua - Importance of Nurturing Culturally Safe Practice for Probation Officers

Many of the Probation Officers who were interviewed spoke of expanding cultural responsiveness. The interviews delved into various factors associated with cultural intelligence, cultural humility, and cultural competence models. This included a motivation to increase their cultural knowledge, self-reflection practices, building relationships, understanding power differences, cultural maturity, and the importance of being able to solve problems.

Self Awareness

Interviews with Probation Officers uncovered a strong sense of introspection. As part of their role, they engage in regular reflective practice sessions to enhance their skills and

create a supportive environment for self-reflection. This level of self-examination highlights the officers' dedication to understanding the intricacies of working with Māori individuals within the justice system. One Probation Officer proposed expanding these reflective practices by incorporating additional development opportunities like cultural supervision.

"You know, I think it's important for us to understand our own culture as well. If you can understand where you come from, you can better relate to others. You know we have a diverse office, people from China, Europe, America. I think it would be really good if we could have sessions where we understand our own culture and then how to be more culturally responsive to Māori and Pacifica, well actually everyone." (Probation Officer)

"I am trying to organise a noho marae. We could stay overnight, and we can learn or begin to understand tikanga. You can kinda explain tikanga to people, but I feel like you won't really understand it until you see and feel it." (Probation Officer)

"You know, we do a lot reflective practice but I think it would be good for us to be offered something like cultural supervision, like the psychologists have...It good to think about your practice and how you " (Probation Officer)

Improving Cultural Knowledge

Cultural knowledge and awareness are critical in creating a more inclusive and responsive justice system for Māori. Many Probation Officers have reported experiencing an enhancement in cultural understanding since joining Ara Poutama Aotearoa, expressing a strong desire to expand their knowledge further. They

actively seek additional training and engage with the Māori communities beyond the support provided by Ara Poutama Aotearoa, enabling them to establish stronger connections with Māori. This has allowed them to better navigate the complex reality for Māori in the justice system.

"Cause I come from a Pākehā/British background, I didn't know a lot about the Māori culture. I started a job where I had to go to a marae, and I started getting interested. Me and my wife enrolled in a Te Reo course. You know more than 50% of the people we manage are Māori, it's appalling. You know, I know the Department says it, but I think it is true that what works for Māori works for everyone. So, getting staff more comfortable with the Māori culture is really important." (Probation Officer)

"Yes, so I have only recently become quite close with my culture. Since working for the Department and I think this because, I mean we got a long way to go but I feel like the Department has created a safe space for me to get closer to my culture because it's encouraged. I have a long way to go, my uncle on my mom's side, he's the kaumātua on my mother's side. I saw him in hospital last year in September, and he was talking to me about my role, and then he started crying, and then I started crying. He said I'm really proud of you for working with our people, but he said that you need to do more." (Probation Officer)

Cultural Maturity- the ability to manage emotions and persevere

Probation Officers discussed the challenges of working with Māori on Probation and described the importance of resilience and perseverance. They may have a range of complex issues such as historical trauma, cultural disconnect, gang associations and socio-economic deprivation which means that they can often cycle in and out of various judicial sentences. To effectively work with Māori on Probation, it was described as crucial to have resilience and perseverance in order to navigate these challenges and support their rehabilitation.

"A lot of it is perseverance; these things take time. You know, we have had people hand in their patch (gang patch), but it took years." (Probation Officers)

The ability to manage stress was identified as essential for Probation Officers. At times, there can be challenging situations or demanding caseload which makes the work innately stressful. Many of the participants emphasized the challenging nature of the work and the significance of manage emotions and focus on personal health.

"It can be really hard some days. You have to read people's files and they have done horrible things. And it's like, wow I have to manage them. Managing stress and looking after wellbeing is really important in this role."
(Probation Officer)

"It is a full-on job; some days something will go wrong, and you spend your whole day working on that thing. You just have to roll with it." (Probation Officer)

"You have to be open about the challenges and try not to take them home with you. It's hard though, particularly if you live and work in the same area. I don't even like going out during the weekend cause its hard bumping into people, particularly when I am with my family" (Probation Officer)

Meta Cognition (Problem solving and critical thinking)

The participants stressed the importance of problem solving and critical thinking in the Probation Officer role. They acknowledged the inherent complexity of behavioural change and the need to understand contextual information and “think outside the box” to enable transformational change.

“Sometimes you have to think outside the box, think about some of the underlying stuff. It can be really complex.” (Probation Officer)

“It's not easy, people are complex, offenders are complex. You're trying to work through the best options. It is a lot of problem solving and thinking a few steps ahead. And you can't always take things at face value. Something else might be going on.” (Probation Officer)

5.5 WHAKATERE (NAVIGATION)

Whakaterere is the notion of all of the elements of the Meihana model coming together to help provide a transformative supervision plan. The participants emphasized the importance of the various interconnected factors all working together to support the individual's path towards positive change and transformation.

“It often is a few things working together to help them change...things like having a good team look after them as they go into the community, having mutual respect, good family support, getting them a decent place to live, work, having programmes that match needs, but even getting a few things right can help them turn a corner.” (Probation Officer)

Many saw these factors coming together to facilitate tino rangatiratanga, or self-determination, for Māori individuals. When a few of the factors mentioned in the model work together, it lays a strong foundation for a person to change, as well as the intrinsic motivations that drive them. Some commented on how this can foster a sense of empowerment within the probation system, leading to more sustainable and transformative rehabilitation outcomes for Māori on probation supervision.

“It’s not going to be smooth and you get them to see what is important, what they want, what things motivate them, they often want to do better for their whānau. I see us as a like...like a guide that helps them think about change, help them think about where they want to end up, what life they want to have.” (Probation Officer)

One of the managers says to us “You can sprinkle a seed, and they can choose if they want to plant it or not”. So, you give them the option and let them know it is there and the benefits. But you have to be respectful (of their needs).” (Probation Officer)

The interviews revealed that a key factor driving rehabilitation and positive change among Māori individuals under probation supervision was their personal motivation to transform, often rooted in a desire to improve outcomes for their whānau (family) and

children. This highlights the importance of Probation Officers understanding the unique needs, values, and intrinsic motivations of each individual, and then leveraging these factors to support and guide them in their rehabilitative journey.

"I thought I have to do better for my whānau. I want a life. My kids came in for a lot of visits and that hit me hard. I don't like my kids seeing me like that.... I found M understood me and helped me with a few things that I needed..... They talked to me alot about my whānau." (Person on probation supervision)

5.6 OTHER KEY FINDINGS

5.6.1 The importance of Life Experience and Demographics

Demographics and life experiences emerged as a significant theme in the interviews. It is worth noting that life experience is not necessarily linked to age, but rather to individuals who have encountered situations or possess qualities that enable them to better comprehend people within the justice system. Those on probation expressed a preference for a female Probation Officer and someone with relevant life experiences. Many Probation Officers highlighted the importance of having more Māori and Pacifica representation in the frontline roles. They also raised concerns about young Pākehā staff who were "fresh out of university" and lacked sufficient life experience, which often led Māori individuals on supervision to respond unfavourably.

"Yeah, I have had two females and one male. I found it easier with the women. You know it's not all "huff" with the women. Also, a lot of the (Corrections Officers) are men. So, you know, it's just a personal thing, I guess." (Person on probation supervision)

"I think if you wanna work with Māori, not having a sense of entitlement. You know, like not coming in real hot, going this is what you had to do.

Understanding that when you start the sentence with someone who is quite connected with the Māori culture, you need to spend those first few sessions actually making that connection. Otherwise, they won't work with you; they won't work openly with you. Yeah, especially with someone who does have a strong

connection with the culture. Especially if they are older." (Probation Officer)

5.7 PERSONALITY ASSESSMENT FINDINGS

The table below presents the four personality traits that were found to relate with the themes identified in the interview data. The personality assessment scores represent a spectrum of behavioural tendencies, ranging from low to moderate to high levels. For each trait, a description is provided that outlines the work behaviours typically associated with individuals exhibiting low, moderate, and high levels of that trait. The percentage of the participants that fell into each of these categories is included. This is intended to illustrate the patterns observed across a sample of Probation Officers. The implications of these findings will be explored in relation to the prominent themes that emerged from the interviews, in the discussion chapter.

Table 5

Personality Scores

| Trait | | Low scoring | Moderate scoring (similar to most others) | High scoring |
|---|-----------------------------------|---|---|---|
| Self-Aware Demonstrating an understanding of one's strengths, areas for improvement, and how one's values, motivations, and perspectives influence behaviour and impact on others | Percentage of participants scores | 0% | 14.28% | 85.71% |
| | Description | A tendency to be less aware of strengths and weakness and developing their skills. May not grasp how their motivations and behaviours impact others. | A tendency to have a reasonable understanding of their strengths and areas for development. Demonstrates a good grasp of their personal values and motivations. | They possess a strong grasp of their personal values, motivations, and perspectives, and they thoughtfully consider how these factors might shape their decision-making and behaviour. |
| Empathetic The tendency to be comfortable dealing with other's feelings, and be able to perspectives, and identify with their feelings. | Percentage of participants scores | 0% | 28.57% | 71.4% |
| | Description | A tendency to be less aware of others thoughts or feeling. May feel more uncomfortable with Strong tendency to feel uncomfortable with other emotions. May be less inclined to identify others feelings and perspectives. | A tendency to able to discuss emotions feeling and taking on other perspectives. Able to understand others emotions and respond appropriately with care. | Individuals who score highly on traits related to empathy and social cognition tend to be more interested in and observant of others' behavioural and verbal cues. They are typically more inclined to understand others. |
| Competitive The tendency to feel energised by competing with others and striving to outperform peers. | Percentage of participants scores | 100% | 0% | 0% |
| | Description | Individuals with low scores on traits tend to exhibit a stronger preference for collaborative work. They are likely to feel more energized when collaborating with others. | Moderate scorers are likely to be similar to most other people. They may enjoy both collaborating and competing against others depending on the situation. | High scorers on competitiveness are expected to be significantly more competitive than their peers. |
| Composed – The tendency to be calm and composed in the face of pressurised situations | Percentage of participants scores | 14.28% | 57.14% | 28.57% |
| | Description | Individuals who score low are more inclined than their peers to have difficulty maintaining composure during stressful situations. They are expected to openly display emotional responses to challenging circumstances. | Moderate scores on these traits tend to be as likely as most to remain calm and composed when faced with stressful situations or negative events. Moderate scorers typically find it as challenging as others to maintain composure during difficult situations, but are expected to exhibit some poise and may seek support from others. | High scorers on emotional stability traits are likely to be able to maintain composure during challenging situations |

Note: The findings have been aggregated into three broader categories (low, moderate and high) to convey the general trends observed among the study participants. This approach is

consistent with recognized best practices for interpreting psychometric assessment data (Edenborough, 1999. p.38).

5.8 SUMMARY

The results offers valuable insights into improving the probation experiences for Māori individuals in Aotearoa. The findings underscore the significance of a rehabilitative approach, the critical roles of Probation Officers and Ara Poutama Aotearoa, and the importance of a culturally supportive environment.

Chapter 6 Discussion

Ara Poutama Aotearoa (The Department of Corrections) and Probation Services face challenges as a large government department, in delivering meaningful culturally appropriate interventions. Much of the justice system, such as imprisonment, is inherently a Western way of dealing with behavioural complexities; however, community sentences can offer a more holistic and restorative approach. This study has had the privilege of interviewing people about their perception of factors that they believed were important for transforming the lives of Māori on Probation.

Overall, one of the most promising outcomes of the study was the participants' demonstration of innovative best practices and genuine dedication to exploring diverse approaches. This positive finding highlights the valuable work being carried out in this field, with several identified themes already in practical use. It is hoped that summarising these key findings will further support the promotion of these commendable efforts and provide additional justification for more significant support in these critical areas. This chapter will provide an overview of the research objectives, a summary of the findings, an interpretation of the findings, and an outline of the study's limitations. Additionally, it will outline potential avenues for future research and offer recommendations for the practical application of the study's conclusions.

6.1 RESEARCH GOALS

The aim of the thesis is to:

- Reflect on the experiences of Probation Officers and understand their views on the factors that improve outcomes for Māori.
- Reflect on the experiences of Māori serving a sentence within the justice system and identifying factors, Probation Officer qualities and supervision services that are important to Māori.
- Using these experiences to identify key themes and factors that will assist Probation Services with being successful with Māori serving a Probation Sentence.

6.2 SUMMARY OF THE FINDINGS

The findings suggest that a range of interconnected factors have the potential to enhance outcomes for Māori on probation. Most of the results were connected with the Meihana Model and are divided into five key areas:

Firstly, the Hui (meeting) Process emphasises building a trusting and respectful relationship between Probation Officers and the Māori individuals under their supervision. It underscores the critical nature of this relationship and identifies various characteristics that can help in establishing an effective relationship. Additionally, it highlights the importance of ensuring that individuals on probation have a clear understanding of the probation process, its requirements, and their subsequent obligations. This empowers the Probation Officer to become a part of the individual's support network, rather than being as an administrative arm of the court system.

Secondly, the Waka Hourua analogy portrays a waka (canoe) journeying towards hauora (transformational wellbeing), with the two hulls representing Māori individuals and their whānau (support network). Between these two hulls are six ako (beams), which represent elements that can either strengthen or weaken the waka, including Hinengaro (mental/cognitive), Wairua (spiritual), Tinana (physical), Taiao (environmental), and Iwi Katoa (collective/societal support). From a rehabilitative RNR model perspective, these can be regarded as the multifaceted needs and areas of wellbeing that should be addressed. Iwi Katoa highlights the need for wraparound support, particularly when reintegrating people into the community. Furthermore, the Iwi Katoa component highlights the value of organizational support for Probation Officers, focusing on their own wellbeing, happiness and career development, which may have a positive flow on effect on the individuals under their supervision.

The third section, Nga Hau e Wha, explores the winds that affect an individual's journey to hauora, including the historical, political, socio-economic, and cultural influences that shape a person's lived experiences. This is particularly important when considering the unique context and history of Māori people in Aotearoa, and how these factors may affect their engagement with the probation system.

Fourthly, Ngā Roma Moana component of the Meihana model represents the protective ocean currents that work together to safeguard the waka (canoe) on its journey. This emphasizes the significance of protective factors that can mitigate the adverse impacts of various challenges or winds faced by Māori individuals under probation supervision. In this context, these protective factors may encompass access to Tikanga (cultural practices and values), whānau (support network), Ahua (personal identity), and Whenua (connection to ancestral lands), all of which can assist Māori individuals in navigating the complexities they

confront during their rehabilitation journey. Furthermore, the findings indicate that enhancing āhua for Probation Officers helped cultivate culturally safe practices. The interviews suggest that factors such as self-awareness, cultural knowledge, problem-solving skills, cultural maturity, and positive attitudes are all interconnected in building culturally safe practices for Probation Officers.

Finally, Whakatere (navigation) represents an integrative approach that draws upon the elements of the waka (vessel), Ngā Hau e Whā (the four winds), and Ngā Roma Moana (the ocean currents) to form an appropriate supervision plan.

6.3 INTERPRETING THE RESULTS

The study's findings build upon key factors identified in the literature review in Chapter 3. These include: 1) a rehabilitative approach focused on the individual's needs and responsivity (Dowden & Andrews, 2004); 2) the presence of a multidisciplinary support team in the community (Anderson et al., 2003; Burchard, Bruns & Burchard, 2002; Carney & Buttell, 2003; Pullman et al. 2006); 3) a positive working relationship with the Probation Officer (Losel 2003; McGuire's 2012; Muller, 2019; Polaschek, 2016); and 4) a culturally nurturing environment (Hallet, 2010; Lacey et al., 2011; Nathan, Wilson & Hillman, 2003) - all of which have been associated with improved outcomes for people on probation.

The findings indicate that the factors identified in the literature review, along with other cultural and historical factors, operate in a holistic manner to influence the outcomes for Māori individuals on probation. The Meihana model was utilised as a framework to shape the results, as it incorporated various cultural elements that have been largely overlooked in previous models. Particularly, the model's emphasis on the role of colonisation and the legacy of historical trauma is crucial, as these factors have been shown to significantly impact the

socioeconomic disparities within Māori communities. Furthermore, the model integrated and emphasised the central role of whānau, the importance of overall wellbeing, and the utilisation of cultural practices that build the mana and self-determination of Māori, such as ahau and tikanga.

6.3.1 Hui Process

The study findings build upon the well-established evidence that positive relationships between Probation Officers and individuals on probation can contribute to transformational outcomes. Existing research indicates the most impactful relationships often strike a balance between empathy, rapport-building, and firm yet fair management of the terms of the probation sentence (Kennealy al., 2012). The current study's findings corroborate this dynamic, with both probationers and Probation Officers describing this delicate equilibrium in their interactions.

The personality assessment of Probation Officers built on the findings around the importance of Probation Officers having empathy and rapport building. The results showed that Probation Officers tended to have higher-than-average traits associated with relationship-building, such as heightened empathy and social awareness. This suggests that Probation Officers may have a strong desire to understand others, consider their perspectives, perceive social cues, and adapt their behaviour to the needs of those under their supervision. These findings further support existing research highlighting the importance of relationship skills for individuals in probation work. They also build on literature around a cultural intelligence model, which emphasizes the ability to perceive and respond appropriately to social and cultural cues as an important aspect of culturally safe behaviour (Van Dyne et al., 2012).

The balanced relationship approach also aligns strongly with the cultural humility literature, which emphasises the importance of acknowledging power imbalances within

relationships as a crucial component of safe practice. This perspective recognises that Probation Officers and individuals under supervision may have an inherent power dynamic due to the institutional nature of the criminal justice system, with the majority of the interviews acknowledging this approach and seeing it as an important part that needed to be managed respectfully (Foronda et al., 2016).

However, our findings extend the existing understanding of the relationship by highlighting the concept of *whakawhanaungatanga*. This goes beyond merely establishing a good rapport and mutual understanding; it involves fostering a bond akin to that of *whānau*, where the Probation Officer assumes the role of a guiding figure who genuinely cares for the individual's wellbeing while maintaining appropriate boundaries. Many participants likened this relationship to that of a senior family member, aligning with the Meihana model's notion that the probation professional would, for a period, become a part of the individual's *whānau* with a strong sense of obligation, support, and trust, and well-understood responsibilities and roles.

The findings also build on themes identified in Kaupapa Māori research that are not extensively covered in existing probation literature, such as ensuring that individuals understand the guiding principles and roles (*kaupapa*) of the probation process and emphasising the importance of *mihi* (welcoming) and *poroporoaki* (closing) in probation meetings. Specifically, ensuring that people are welcomed appropriately, understand their role and requirements during the probation process and what they need to do in order to complete their sentence, and having people on probation leave their meetings with Probation Officers in a positive frame of mind. These findings highlight the importance of building a good working relationship and provide a framework to improve this relationship (Pitama et al., 2017).

6.3.2 Waka Hourua

The Waka Hourua framework builds upon two of the core principles of the Risk-Need-Responsivity model. Specifically, the insights regarding the individual waka (canoes) closely align with the RNR responsivity principle, which emphasizes the importance of tailoring interventions to meet the unique needs and characteristics of the individual (Bonta & Andrews, 2007). The findings suggest that a holistic understanding of the person on probation, encompassing their responsivity factors such as values, strengths, and motivation, as well as their cultural identity, is critical for effective rehabilitation. The interviews revealed that incorporating this multifaceted, culturally-appropriate perspective enables probation staff to better guide individuals in making decisions that lead to positive change and transformation.

The findings indicate that the Māori concepts of aku and whānau waka align closely with the criminogenic needs identified in the Risk-Need-Responsivity model. Factors such as whānau (support network), hinengaro (mental health), and taiao (environment health) reflect many of the risk factors present in the literature, including family/marital circumstances, antisocial behavior, substance abuse, and cognitive and substance abuse issues, as well as work/school and leisure activities. However, as the present findings are grounded in an Indigenous framework, the study presents a more holistic perspective on criminogenic needs. For instance, the results emphasise the concept of whānau, which encompasses a person's positive support network, in contrast to the Western focus on family structure. Furthermore, the study expands on these needs by including Tinana (physical health) and Wairua (spiritual health), which were often overlooked in previous rehabilitation models, but have the potential to serve as transformative factors (Pitama et al., 2017).

The findings also build on the existing research indicating that a collaborative, multi-stakeholder approach to rehabilitation is highly effective (Anderson et al., 2003; Burchard et al., 2002; Carney & Buttell, 2003; Pullman et al., 2006). The interviewees discussed how involving both correctional staff and community-based professionals, including those from various government and community agencies, could be highly transformative, particularly for complex cases. The transition from prison to the community was highlighted as a vulnerable period, with a heightened risk of recidivism for Māori individuals during the first 24 months post-release. A team-based approach was seen as more closely aligned with the holistic needs and values of Māori probationers. With many discussing how they found value in it, the research suggests that a collaborative, community-based rehabilitation model anchored in Māori worldviews could lead to more positive and sustainable outcomes (Rattray, 2016).

The personality assessment results revealed that the Probation Officers generally exhibited a collaborative orientation rather than a competitive one. This suggests they are likely energized by working cooperatively with others, which is notable given their role in engaging with various stakeholders within the public service system and being part of a multidisciplinary team. The collaborative nature of the Probation Officers aligns well with the multidisciplinary and interagency nature of the probation system, where they must coordinate with a range of professionals and community members to effectively support their clients. This collaborative mindset likely fosters a more holistic and integrated approach to rehabilitation, as the Probation Officers can draw on the expertise and resources of the broader team to address the diverse needs of the individuals under their supervision.

Another unexpected finding was the significance of providing Probation Officers with a supportive work environment that nurtures their overall wellbeing and job satisfaction. This encompassed factors such as adequate supervision, fair compensation, and opportunities for

professional development and growth. The discussion centred on the principle that when frontline staff are well-supported and maintain good personal wellbeing, it can have positive cascading effects on the individuals they supervise, leading to a greater likelihood of transformative outcomes. While these considerations are not typically associated with the factors contributing to the transformation of probationers, the literature on cultural competence, cultural humility, and cultural intelligence indicates that when professionals are adequately supported and developed, it positively impacts their workplace wellness, which can consequently benefit the individuals they serve (Asl et al., 2019). Complementary to these findings, the personality assessment data indicates that Probation Officers generally scored within the average range on the trait of ‘composure.’ This characteristic is a crucial component of resilience. An average score on composure suggests that Probation Officers are typically able to maintain calmness when facing stressful situations but may occasionally express their emotions openly or seek support from others. Like the majority of people, they may benefit from receiving encouragement and ensuring that their work environment promotes and supports their overall well-being. This finding aligns with broader research highlighting the importance of having an environment that improves resilience and reduces the likelihood of burnout for Probation Officers (Dzedzora, 2010). Overall, the findings suggest the need to adopt a holistic perspective when examining the factors that can contribute to improved outcomes for offenders, including the wellbeing and job satisfaction of the professionals responsible for their rehabilitation.

6.3.3 Ngā Hau e Whā

The findings suggest the crucial importance of a contextualised understanding of the individual, acknowledging the significant influence of historical factors such as colonisation, racism, and forced migration on the overrepresentation of Māori in the criminal justice

system. These systemic and societal issues, rooted in colonial legacies, have created significant disparities and disadvantages for Māori, which must be taken into account to develop effective and equitable rehabilitation approaches. A comprehensive, culturally grounded framework like the Meihana Model is essential for addressing the complex interplay of individual, social, and historical factors that contribute to the disproportionate involvement of Māori in the criminal justice system (Pitama et al., 2017).

The findings also suggest that socioeconomic factors are a key consideration in the Ngā Hau e Whā framework. Research suggests the poor socioeconomic status of Māori is linked to colonisation, marginalisation, migration, and racism. Many participants viewed socioeconomic factors, such as the lack of employment and income, as significant challenges that severely disrupted their rehabilitation process, likening these obstacles to a strong wind that could easily capsize their waka. This aligns with research connecting poor socioeconomic outcomes to increased criminal behaviour (Buonanno, 2003; Blau & Blau, 1982).

6.3.4 Ngā Roma Moana

The results encourage a strengths-based approach, focusing on the development of protective factors and the enhancement of personal resources (Pitama et al., 2017). This approach is particularly relevant for Māori, who may have experienced historical oppression, institutional racism, and other forms of social disadvantage that can negatively impact their mental health, socioeconomic status and wellbeing, all of which contribute to a higher likelihood of continued entanglement in the judicial system (Durie, 1997).

The study found that only those on probation emphasized the significance of whenua, or connection to their ancestral lands, and how this had a restorative and spiritual effect on

their rehabilitation journey. This highlights the potential oversight of spiritual factors in the judicial process, where the location an individual serves their sentence is often determined by practical considerations like family residence or housing availability, rather than the healing impact of their connection to ancestral lands. This finding suggests the need for further investigation into the role of whenua and ancestral lands as a transformative component of the rehabilitation process for Māori individuals on probation.

The study's findings are consistent with existing research demonstrating the significant advantages of incorporating Tikanga, a Māori cultural framework, into rehabilitation support programs for Māori individuals on probation (Hallet, 2010; Jarvis, 2010; Nathan et al., 2003). Specifically, practices that were culturally empowering and focused on strengthening the individual's sense of self (Ahu), connection to their cultural roots, and overall identity were seen as highly transformative. This process of reshaping how Māori probationers perceive themselves and reconnecting them with their rich cultural heritage was found to be profoundly transformative and empowering, leading to improvements in their overall wellbeing, sense of purpose, and a greater motivation to positively change their behaviour and reintegrate successfully into their communities.

Another key finding that has built upon the existing literature is the importance of developing Probation Officers' cultural competence, humility, and intelligence. The interview data revealed a pattern highlighting the significance of equipping Probation Officers with the confidence and skills to engage in culturally safe practices. Many of the themes identified in the literature on cultural competence, cultural humility, and cultural intelligence emerged as crucial elements in fostering a culturally nurturing environment for probationers (Balcazar, 2009; Hook et al., 2016; Sue, 2001; Wu & Ang, 2011). The underlying pattern suggests that rather than one specific model being superior, the various factors from these models interact

in a way that enhances the cultural safety and culturally responsive environment that Probation Officers can provide to individuals under their supervision. This included factors such as improved self-awareness, cultural knowledge, cultural maturity and meta-cognition (Balcazar, 2009; Hook et al., 2016; Sue, 2001; Wu & Ang, 2011).

The findings from this study build upon existing research that links self-awareness and cultural knowledge to improved cross-cultural interactions (Balcazar, 2009; Hook et al., 2016; Sue, 2001; Wu & Ang, 2011).. Interviews with the participants revealed that Probation Officers recognized the value of self-reflection and cultural supervision as practices that could enhance their self-insight. When Probation Officers demonstrate an understanding of their own biases and cultural background, they suggested that they are better equipped to adopt culturally sensitive approaches. This, in turn, can help reduce stigma and foster positive relationships with Māori individuals on probation, ultimately supporting their successful reintegration into the community and reducing recidivism rates. Complementing the qualitative findings, the personality assessment results showed that the majority of the participants scored above average on the trait of self-awareness. This suggests that they typically have a good grasp of their strengths and areas for improvement, and exhibit a curious and eager disposition to expand their knowledge about the world. Their high level of self-insight may enable them to navigate complex interpersonal dynamics more effectively, particularly when working with Māori individuals who may face unique cultural and systemic challenges within the judicial system.

Moreover, the results suggest fostering a deep understanding of the cultural knowledge and lived experiences of Māori individuals can enhance the efficacy of Probation Officers' approaches, equipping them to facilitate rehabilitation more effectively and advocate for culturally appropriate interventions that honour the unique identities of these

clients. The findings also built upon the cultural intelligence framework, which emphasizes the significance of metacognition, or the ability to reflect on one's own thought processes and think critically (Earley & Mosakowski, 2004). The interviews discussed the complexity of the cases handled by Probation Officers and the necessity of problem-solving skills as a critical part of their professional practice.

Additionally, the findings corroborated previous research from McClosley et al. (2012) regarding the importance of cultural maturity, which emerged as an essential component in shaping the culturally safe practice of Probation Officers. Participants emphasized the importance of Probation Officers' ability to navigate challenging situations, particularly when working with Māori clients. Māori individuals face greater complexities due to historical challenges that have contributed to their disproportionate representation in the criminal justice system. Participants viewed perseverance in the face of complex situations as a crucial attribute for Probation Officers.

6.3.5 Factors identified in the literature which did not form part of the results

Interestingly, the study found that when investigating the RNR model, although need and responsivity was a core part of the result, risk was not a major focus of discussion during the interviews. Risk was primarily discussed in terms of caseload challenges rather than as a central factor for the rehabilitation of Māori individuals in the justice system. Notably, none of the probationers mentioned their risk level, suggesting that risk assessment is viewed more as a guide for service intensity rather than a key driver of personal transformation. This aligns with research indicating that traditional risk assessment approaches disproportionately categorise Indigenous populations as higher risk (Hsu et al., 2010; Johnston, 1997; Jung & Rawana, 1999; Luong & Wormith, 2011; Shepherd et al., 2015; Sioui & Thibault, 2001; Thompson & McGrath, 2012; Wormith et al., 2015). This suggests that the participants'

perspectives placed greater emphasis on other factors that contribute to positive outcomes for individuals on probation, rather than primarily centring risk assessment. The findings suggest that risk assessment should be considered within a broader, more holistic context that focuses on the individual's unique history and circumstances rather than relying solely on standardised risk categorisation (Tauri, 2004).

6.4 LIMITATIONS OF THE STUDY AND FUTURE RESEARCH

When considering the potential application of this model, it is essential to address several limitations of this study. Firstly, some themes from the Meihana model were not explored during the interviews; rather, a literature review was utilised to shape the discussion. As analysis progressed, these themes increasingly aligned with the Meihana model. Consequently, while some of the topics were not discussed as in-depth as needed, further studies should incorporate more directly relevant questions based on the Meihana model when interviewing staff.

This research has offered a valuable source of diverse data by utilising interviews, literature reviews, and personality data to uncover critical themes. A more extensive sample across a wider area in Aotearoa would yield a broader range of perspectives. Using more frontline sites, different roles within Probation services and including voices from the community such as Kaupapa Māori academics, whānau and iwi, would enable an evaluation of these themes and improve the model's relevance to the judicial system. The Meihana model is an evolving framework continually adapted through ongoing studies and refinements. This would allow for potential ongoing adaptation and refinement to ensure its best suitability for practice.

It is important to note that the majority of the Probation Officers interviewed were predominantly female, which may have influenced the relational dynamics and perspectives shared. Future research should aim to have a more balanced gender representation among Probation Officers to determine if this impacts the findings. Gender differences in perspectives on punitive and rehabilitative approaches may have led to a more rehabilitative-focused approach in this study compared to the general population. Another issue relates to potential bias in the interviews, as those interviewed may already be interested in this topic, which may not accurately represent the broader Probation workforce.

Another limitation is that the findings did not demonstrate a direct causal relationship between the identified factors and overall changes in behavioural outcomes. Future research should consider a longitudinal study to evaluate the ability of these factors to influence recidivism rates. Such a longitudinal study could validate the efficacy of the Meihana model and its application within the criminal justice system, while also elucidating the underlying causal mechanisms.

7.2 PRACTICAL APPLICATIONS OF THE FINDINGS

The Meihana Model is recognized as a practical and holistic framework designed to enhance the cultural competence and safety of professionals working with Māori. It provides a structured approach to better understand and consider the unique cultural and contextual factors that may influence the experiences of Māori within the criminal justice system, allowing for the integration of these diverse elements into actionable strategies, including those discussed below.

The first of which is looking at recruitment strategies. As the study emphasises different characteristics and essential qualities required for working with Māori when recruiting Probation Officers, these could be integrated into recruitment techniques, such as

role-playing exercises to effectively assess a candidate's proficiency in managing these intricate dynamics.

Secondly, the Meihana model presents a valuable framework for educating individuals on effectively engaging with Māori on Probation and their whānau in a culturally sensitive manner. It highlights the importance of integrating Te Reo Māori and Tikanga Māori into training, understanding historical factors contributing to sentencing disparities for Māori individuals, and improving cultural interactions through training. Additionally, it advocates for activities such as role-playing and community involvement to develop confidence and practical skills within an inclusive environment, which may involve experiences like noho marae (overnight visits) and engagement with local marae.

Thirdly, from an organisational standpoint, there is a prominent focus on enhancing the working environment and providing support for Probation Officers. This encompasses aspects such as training, development, and compensation, as well as ensuring that management and staff have the autonomy and backing to experiment with diverse approaches to improve outcomes for individuals under supervision. Furthermore, there is an emphasis on allocating resources to grassroots efforts that can facilitate innovative changes.

Finally, Probation Officers can use the Meihana Model as an aid to tailor interventions that address specific needs. This targeted approach allows for the efficient allocation of resources, ultimately leading to more effective probation management. The holistic incorporation of various factors into the practical and useable framework of the Meihana Model provides a structured approach to rehabilitation that considers the complexities of individuals' lives.

Moving forward, the results suggest refinement and implementation of the Meihana Model can significantly improve the outcomes for individuals on Probation, ultimately contributing to a safer and more rehabilitative community. In addition, collaborating with Indigenous communities and leaders is essential for successfully implementing the Meihana Model within probation services. Building strong partnerships and leveraging community resources can enhance the effectiveness of probation programs and contribute to positive and sustainable outcomes for Indigenous individuals involved in the justice system.

7.3 SUMMARY

Overall, the findings suggest that the Meihana Model provides a valuable framework for understanding the complex, interconnected factors that shape the rehabilitation experience for Māori individuals on probation. By centring the individual within their broader whānau, cultural, social, and environmental context, the model offers a more nuanced and comprehensive understanding of the rehabilitation journey. This framework builds on the broader research and provides a compelling suggestion that may have a positive impact on probation practice. The model's holistic approach, which considers the individual's cultural identity, spiritual and emotional well-being, and connections to family and community, represents a significant advancement in addressing the unique needs and challenges faced by Māori individuals on probation. By incorporating these critical elements that have been largely overlooked in previous models, the Meihana Model offers a more culturally appropriate and potentially transformative approach for Māori on probation. The results emphasize the value of the hui process, the importance of understanding the person on probation supervision and their whānau, the significance of aku (factors that strengthen the individual), and the need to recognize Ngā hau e wha (challenges they face) along with Ngā Roma Moana (factors that buffer the challenges) (Pitama et al., 2007). Collectively, these

insights suggest avenues for improving the probation system to better support Māori offenders and promote their successful reintegration into the community.

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Appendix

Appendix 1: Corrections Research approval



Between

Parties

Her Majesty the Queen acting by and through the Chief Executive of the Department of Corrections (the **Department**)

And

Victoria Barrett and Massey University (jointly the **Researcher**), each of whom is jointly and severally liable with the other in terms of their obligations.

Background

- A. The Researcher has submitted to the Department an "Application to Undertake Research", set out as Schedule One (**Application**).
- B. The Department has accepted and approved the Application.
- C. This Agreement documents the terms and conditions upon which the Department allows the Researcher to conduct research within the Department's facilities and with prisoners, offenders managed in the community and / or Departmental clients and / or staff (collectively, **participants**).

Terms and conditions

The Department grants permission to the Researcher to undertake this research on the following terms and conditions:

- 1 This research is entitled "*An inquiry into the factors which improve the impact Probation Officers have on Māori in their care*" and will be undertaken in accordance with this Agreement, as well as the methods and detail outlined in the Application, at all times.
- 2 The Researcher confirms that the research has been endorsed by a University Head of Department or supervisor, or manager of a reputable research-related organisation.
- 3 The Researcher confirms that the Researcher has approval from an accredited institutional ethics committee, or the proposal has been reviewed by a recognised human ethics body.
- 4 Where applicable, the Researcher will obtain informed consent (as that term is defined in the Application) from all participants, keep a record of that consent, and provide the Department with evidence of that consent if requested by the Department.
- 5 The Researcher will undertake the research liaising with staff member's name, of the Department (**Paula Pope**) or their replacement person as advised by the Department from time to time.

Appendix 2: Massey Ethics Approval

SOB 20/56 An inquiry into the factors that improve the impact Probation Officers have on Māori in their care
Victoria Barrett (HEC: Southern B Application 20/56)
Department: School of Psychology
Supervisor: Dr Natasha Tassell-Matamua

The application was provisionally approved, subject to the fulfilment of the conditions below to the satisfaction of Dr Gerald Harrison (Chair).

Please note that the Committee is always willing to enter into dialogue with applicants over the points made. There may be information that has not been made available to the Committee, or aspects of the research may not have been fully understood.

- Please ensure consistency in the use of macrons (i.e. Māori) in the public documentation, e.g. Information Sheets, section on “Who is doing the research?”
- Thoroughly review public documentation to correct spelling, typographical and other errors, e.g. refer to Client Information sheet - “I have over 10 years’ experience in psychology I and am interested in ...” needs to be corrected; Client Information Sheet – “If you feel you would like to participate in this research, you Probation would have given you information sheet” needs to be corrected.

INFORMATION SHEETS

- In order not to breach the privacy of the researcher, the committee recommends a separate mobile number and email address are set up for the research. However, the final decision on whether to act on this recommendation rests with the researcher.
- Please include the correct committee approval statement as follows: *This project has been reviewed and approved by the Massey University Human Ethics Committee: Southern B, Application SOB 20/56. If you have any concerns about the conduct of this research, please contact Dr Gerald Harrison, Chair, Massey University Human Ethics Committee: Southern B, telephone 06 356 9099 x 83570, email humanethicsouthb@massey.ac.nz.*
- Please upload a revised information sheet.

Appendix 3: Information Sheet for People under supervision



An inquiry into the factors that improve the impact Probation Officers have on Māori in their care.

INFORMATION SHEET

Who is doing this research?

My name is Victoria Barrett and I'd like to invite you to take part in my research exploring factors that improve outcomes for Māori under probation supervision. This research is part of my thesis, I have over 10 years' experience in psychology and I am interested in understanding what the Department of Corrections can do to improve outcomes for Māori. My supervisor is Dr Natasha Tassell-Matamua. She is a Deputy Head of the School of Psychology and an Associate Professor at Massey University. Her expertise is in Indigenous psychologies.

Project Description and Invitation

We are interested in understanding factors associated with effective Probation supervision of Māori. This thesis project is looking at what works for Māori under supervision.

What will I be asked to do?

We will ask you to complete a one-on-one interview with Victoria. Interviews will seek to identify what Probation Officer qualities and services are important to Māori. The interview will take approximately one hour and will be audio recorded. It will take place either virtually (over the phone) or in a meeting room at your community centre (your preference).

Who can be part of the research?

A person who is currently under probation supervision in the Wellington region and identifies as Māori. Your participation is optional, and it will have no bearing or reflection on your supervision if you choose to participate or not.

How will my information be managed?

Identifiable data will only be stored on the Massey University secure network. If you withdraw from the study, any information about you or responses from you will be securely destroyed on all software platforms being used. All recordings will be transcribed and the audio recording will be deleted within 7 working days of the interview.

What are my rights as a participant?

You are under no obligation to accept this invitation. If you decide to participate, you have the right to:

- decline to answer any question;
- withdraw from the study at any time during the data collection stage;
- ask any questions about the study at any time during participation;

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- provide information on the understanding that your name will not be used unless you give permission to the researcher;
- be given access to a summary of the project findings when it is concluded;
- ask for the recorder to be turned off at any time during the interview.

What do I do now?

If you feel you would like to participate in this research, please contact Victoria (details below).

If you have any further queries or would like to know a little bit more about the study before you participate, please contact Victoria or Natasha.

Victoria Barrett

CELL: [REDACTED]

EMAIL: [REDACTED]

Dr Natasha Tassell-Matamua

DDI: +64 6 9518080

EMAIL N.A.Tassell-Matamua@massey.ac.nz

This project has been reviewed and approved by the Massey University Human Ethics Committee: Southern B, Application SOB 20/56. If you have any concerns about the conduct of this research, please contact Dr Gerald Harrison, Chair, Massey University Human Ethics Committee: Southern B, telephone 06 356 9099 x 83570, email humanethicsouthb@massey.ac.nz.

Appendix 4: Information Sheet for Pronation Officers



An inquiry into the factors that improve the impact Probation Officers have on Māori in their care.

INFORMATION SHEET

Who is doing this research?

My name is Victoria Barrett and I'd like to invite you to take part in my research exploring factors that improve outcomes for Maori under probation supervision. This research is part of my thesis. I have over 10 years' experience in HR and I am interested in understanding what the Department of Corrections can do to improve outcomes for Māori. My supervisor is Dr Natasha Tassell-Matamua. She is a Deputy Head of the School of Psychology and a senior lecturer at Massey University. Her expertise is in Indigenous psychology.

Project Description and Invitation

We are interested in understanding factors associated with effective Probation supervision of Māori. This thesis project is looking at what works for Māori under supervision.

What will I be asked to do?

There are two ways we will collect data in this study.

Firstly, we will ask you to complete a one-on-one interview with Victoria. The interview will take approximately an hour and will be audio recorded. It will take place either virtually (over the phone) or in a meeting room at your community centre (your preference).

Secondly, an electronic personality questionnaire will be emailed to your Corrections email address. If you are interested in participating, you can complete the assessment either during work time or you can email it to your personal email address to complete at home. It will not take any more than 20 minutes to complete and it's important that you complete it honestly, based on your own thoughts and without input from others. At the end of the personality questionnaire, you will have the opportunity to indicate your interest in receiving a debrief from an accredited researcher.

Who can be part of the research?

Participants will be Probation Officers or Senior Practitioners in the Wellington region. Your participation is optional, and it will have no bearing or reflection on your employment if you choose to participate or not.

How will my information be managed?

Identifiable data will only be stored on the Victoria's personal computer. If you withdraw from the study, any information about you or responses from you will be securely destroyed on all software platforms being used.

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What are my rights as a participant?

You are under no obligation to accept this invitation. If you decide to participate, you have the right to:

- decline to answer any question;
- withdraw from the study at any time during the data collection stage;
- ask any questions about the study at any time during participation;
- provide information on the understanding that your name will not be used unless you give permission to the researcher;
- be given access to a summary of the project findings when it is concluded;
- ask for the recorder to be turned off at any time during the interview.

What do I do now?

If you feel you would like to participate in this research, your manager would have sent you this information sheet. Please email Victoria.Barrett@corrections.govt.nz or call 021 1722116. She will be in contact with you very soon.

If you have any further queries or would like to know a little bit more about the study before you participate, please contact Victoria or Natasha.

Victoria Barrett

CELL: [REDACTED]

EMAIL: [REDACTED] or [REDACTED]

Dr Natasha Tassell-Matamua

DDI: +64 6 9518080

EMAIL N.A.Tassell-Matamua@massey.ac.nz

This project has been reviewed and approved by the Massey University Human Ethics Committee: Southern B, Application SOB 20/56. If you have any concerns about the conduct of this research, please contact Dr Gerald Harrison, Chair, Massey University Human Ethics Committee: Southern B, telephone 06 356 9099 x 83570, email humanethicsouthb@massey.ac.nz.

Appendix 5: Interview Questions



| Factors from Literature review | Interview Questions Probation Officers | Interview Question People in Care |
|--|---|---|
| Intro questions (Attitude/Motivation) | Tell me about your most positive experience working with a Māori client? | Tell me about you most positive experience you have had so far under Probation? What has been the best thing so far? |
| Awareness/critical self-awareness | Tell me about your background and culture? How does your background influence your supervision? | |
| Cultural Knowledge/ Māori worldview | Tell me a story of a time when understanding a client's culture has helped you have a meaningful impact on their supervision? Do you think a Probation officer understanding of Māori culture and customs would help the success of supervision of Māori? Close your eyes and think five years into the future, what would Probation look like from a Tikanga perspective? What would the ideal look like? | Do you think a Probation officer understanding of Māori culture and customs would help the success of supervision? Why do you think it may/may not help? Close your eyes and think five years into the future, what would Probation look like from a Tikanga perspective? What would the ideal look like? |
| Building Relationships Firm fair and caring? | What do you think would be an ideal relationship between a Probation Officer and a Māori in care? If you had one wish for the relationship between a probation officer and Māori in care what would it be? | What do you think would be an ideal relationship between a Probation Officer and a Māori in care? If you had one wish for the relationship between a probation officer and Māori in care what would it be? |