

Hōkai Rangi

Ara Poutama Aotearoa Strategy | 2019–2024



ARA POUTAMA AOTEAROA
DEPARTMENT OF CORRECTIONS



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2019

Hōkai Rangi

This name was given to us by Te Poari Hautū Rautaki Māori, our Māori Leadership Board. It is taken from the karakia 'Kete o Te Wānanga', which describes the ascent by Tāne into the highest heavens. It is drawn from the following section: 'Ko te hōkai nuku, ko te hōkai rangi' (traversing the earth, ascending into the heavens). It aligns with the metaphor of Ara Poutama Aotearoa, which is drawn from the same narrative.

Hōkai Rangi represents the journey of Ara Poutama Aotearoa, the people in our care, and their whānau, to achieve full potential.

Cover image

The carving on the cover, *Ara Poutama*, was commissioned in 2004 and is located at our National Learning Centre in Upper Hutt. It was carved by Lee Watts of Ngāti Kahungunu.

Ara Poutama refers to the pathway of excellence. It was the final pathway ascended by Tāne to retrieve the three baskets of knowledge.

Foreword from the Minister



Hon Kelvin Davis

As Minister of Corrections, it gives me great satisfaction to introduce *Hōkai Rangi*, the new strategy for Ara Poutama Aotearoa – the Department of Corrections. It's not only because I am satisfied with its contents, but because it is so overdue and so necessary.

Since becoming Minister my top priority has been to address the significant over-representation of Māori in our prisons and on community sentences and orders. To put it bluntly, it is devastating to whānau, hapū, iwi, and hapori Māori.

We've all seen the statistics: statistics that are so pervasive and longstanding that the fact that over half of our prison population is Māori has been normalised.

However, the statistical picture we all know well isn't just numbers to me, this is personal. The statistics represent our mothers, our fathers, our grandmothers, our grandfathers, and, worst of all, our children and grandchildren. These statistics also represent a magnitude of untapped potential amongst our people.

There is only so much that we can learn from the numbers, and *Hōkai Rangi* therefore carries the voices of our people – people in our care, people on community sentences and orders, their whānau, academics, community-based experts, our partners, and our staff. We asked them what they thought, and they told us: the system is not working for our tāne, our wāhine, our rangatahi, or our whānau. It needs to change, and it needs to change now.

The current state is a social and economic cost that we as a country cannot afford.

'Hōkai Rangi carries the voices of our people – people in our care, people on community sentences and orders, their whānau, academics, community-based experts, our partners, and our staff.'

E tino koa ana au, te Minita Ara Poutama, ki te whakaputa i a *Hōkai Rangi*, te Rautaki hou mō Ara Poutama Aotearoa – te Tari Whakatika Tāngata. I tua atu i taku tautoko i ngā kiko o roto, he mea tino tōmuri, he mea matua anō hoki.

Mai i taku urunga hei Minita, ko taku tino whakaarotau ki te whakaiti i te tokomaha o ngāi Māori kei rō whare herehere, kei runga anō hoki i ngā whiu me ngā tono hapori. Me pēnei te kōrero, he mea ngaukino ki ngā whānau, ngā hapū, ngā iwi, me ngā hapori Māori.

Kua kitea e tātou katoa ngā tatauanga: nā te whānui me te tautini o ēnei tatauanga, he mea hanga noa te meka nei, arā, neke atu i te haurua o tō tātou taupori whare herehere he Māori.

Heoi anō, ko te whakaahua tatauanga e mōhiotia rawatia e tātou, ehara i te whika noa iho ki a au, he mea matawhaiaro – ka huna ngā tatauanga nei i ngā kanohi o ō tātou whaea, ō tātou mātua, ō tātou kuia, ō tātou koroua, ā, te mutunga kē mai o te kino, ā tātou tamariki mokopuna. E tūtohu ana hoki aua tatauanga i te tini me te mano o tō tātou iwi kāore i whakatutuki i te torohū.

He paku māramatanga tō ngā whika, nā reira, kei *Hōkai Rangi* te reo o tō tātou iwi – te hunga e tiakina ana e mātou, kei runga anō hoki i ngā whiu me ngā tono hapori, me ō rātou ake whānau, ngā ngaio, ngā pūkenga ā-hapori, me ō tātou kaimahi. Ka ui atu mātou, he aha ō rātou whakaaro, ā, ka kī mai rātou, kāore te pūnaha i te āwhina i ō tātou tāne, i ō tātou wāhine, i ō tātou rangatahi, i ō tātou whānau anō hoki. Me panoni, ā, me panoni ināia tonu nei.

Ko te āhuetanga o nāiane he utu ā-hapori, ā-oahaoha, kāore e taea e tō tātou motu te utu.

'Kei Hōkai Rangi te reo o tō tātou iwi – te hunga e tiakina ana e mātou, kei runga anō hoki i ngā whiu me ngā tono hapori, me ō rātou ake whānau, ngā ngaio, ngā pūkenga ā-hapori, me ō tātou kaimahi.'

Foreword from the Chief Executive



Christine Stevenson

The Department of Corrections' Māori name, Ara Poutama Aotearoa, was gifted to us after extensive consultation with Māori communities and iwi. Unusually for a public service department, this isn't a direct translation of the English equivalent, but rather it speaks to the substance of our role in the justice system.

Ara Poutama Aotearoa refers to a pathway of excellence for those who are in the Department's care and under our management. It is a privilege to be bestowed a name and kōrero that reflects the efforts of the Department to empower those in our care and management to change their lives, and the lives of their whānau. However, Ara Poutama Aotearoa isn't simply a label. It conveys the responsibility that the Department has to support and guide those in our care to reach Te Tihi o Manono, the point from which unlimited potential can be realised.

Hōkai Rangi represents a new strategic direction for Ara Poutama Aotearoa: one that builds on the good things that are already happening, learns from doing, and, most importantly, innovates to find new and alternative ways of doing things to achieve better outcomes with Māori and their whānau. This strategy will underpin transformative and intergenerational change for those in our care and their whānau.

At the heart of the strategy is the concept of oranga, or wellbeing. All who participated in thinking about the strategy were clear that this must be our focus. Therefore, it is fitting that we have returned to the whakataukī, *Kotahi anō te kaupapa: ko te oranga o te iwi* – There is only one purpose to our work: the wellness and wellbeing of people. This whakataukī was gifted to us by rangatira at Waiwhetū Marae in 2001.

'Hōkai Rangi represents a new strategic direction for Ara Poutama Aotearoa: one that builds on the good things that are already happening, learns from doing, and, most importantly, innovates to find new and alternative ways of doing things to achieve better outcomes with Māori and their whānau.'

In recent years the growth in the prison population has challenged us to rethink how we provide services, facilities, and programmes, and how we interact with people in our care. We rose to those immediate challenges by providing sufficient capacity, hiring more and different people, and providing educational and rehabilitation programmes, but we must do more.

Through this strategy process we have heard that we have further conversations to have and thinking to do in three key areas:

1. Partnership – we have heard a need for partnership at key levels throughout our system;
2. Action-planning and measurement – we will need a plan for implementing our short- and medium-term actions and a set of measures and indicators so that we can track our progress; and
3. Accountability – there is no point having measures if we are not held to account for reaching them. We will weave accountability for these outcomes throughout our organisation at all levels, and establish an appropriate governance structure.

We will need time to understand (whakaoho), to implement (whakatinana), and to embed (whakararau) the new strategic direction. There will be changes to the way we work. Our staff and our partners are key to achieving this change. We will harness their expertise, enthusiasm, energy, adaptability, and empathy.

Through effective and authentic partnership, we can build towards the elimination of disproportionate reoffending by Māori, and continue to earn the privilege of calling ourselves Ara Poutama Aotearoa.

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Purpose and context

Hōkai Rangi expresses our commitment to delivering great outcomes with and for Māori in our care and their whānau, so that we can begin to address the significant over-representation of Māori in the corrections system. This strategy therefore ultimately aims to lower the proportion of Māori in our care to a level that matches the Māori share of the general population.

We are only one part of the justice system, which starts with Police preventing and dealing with crime, moves through to the courts where people are prosecuted and sentenced or acquitted, and ends with us managing prison and community sentences and providing transition support. Our position at the final point of this process means we must work with all of our partners and stakeholders to address the challenges across the system. The policies and approaches in one part of the system can impact on other parts, and therefore joining up our approach allows us to identify these effects, and implement changes that have the best outcomes for everyone. Additionally, the extent to which society provides housing, health, and benefits/welfare is a critical factor in whether people avoid the justice system in the first place.

Our specific responsibility in this system requires us to focus on doing our best with those who come into our care and management, in order to help reduce the chances of them returning to the justice system.

We acknowledge and support the concurrent work arising from *Hāpaitia te Oranga Tangata: Safe and Effective Justice* – the name given to the Ministry of Justice sector work programme for criminal justice reform through systemic change, to improve community safety and the way justice works. The programme began in 2018 and has several workstreams, all focused on ensuring voices and experiences within the system are heard. Over the next six months a number of workstreams will report back on their findings, including the Justice Advisory Group – Te Uepū Hāpai i te Ora, which will focus on systemic change recommendations. Earlier this year *Ināia Tonu Nei*, the Hui Māori organised by Te Ohu Whakatika following the 2018 Justice Summit, was held to hear Māori voices on justice reform and provide recommendations. Later this year there will be a report from the Victims' Summit.

These work programmes and recommendations will affect and inform the way we approach and conduct our work. While we have attended many of the hui and engaged with some of the advisory groups during the development of this strategy, we will study the recommendations to ensure our outcomes and actions are consistent. A coordinated approach will also ensure that our efforts within Ara Poutama Aotearoa will be amplified, more efficient, and sustainable.

In light of this context, the purpose of *Hōkai Rangi* is to outline our commitment to do better for people in our care, identify our long-term vision, and define our plan for the next five years. We will focus on prioritising the wellbeing of both the people who come into our care and management and of their whānau. Through this new approach, and working with Māori in our care, their whānau, and all of our partners, we expect to improve wellbeing outcomes. A consequence of this will be a reduction in the current disproportionate recidivism rates.

Te Poari Hautū Rautaki Māori (our Māori Leadership Board), chaired by our Chief Executive, has agreed this strategy will be the 'tuakana' strategy for Ara Poutama Aotearoa. All other departmental strategies will flow from and align with it.

Background: How did we get here?

Our role and responsibility to respond to disproportionate Māori recidivism is derived from legislation and our Treaty of Waitangi obligations. We must maintain and ensure public safety through the appropriate care of people under our supervision, and treat them fairly. Also, we have a Treaty responsibility to:

- actively protect Māori interests;
- treat Māori fairly;
- involve Māori in designing, developing, and implementing strategies that affect Māori; and
- work in partnership with Māori communities to rehabilitate and transition Māori into their care.

Since 1999 we have explicitly recognised the importance of strategically focusing on reducing the rate of reoffending by Māori. A range of Māori-focused strategies were implemented between 2001 and 2008, each outlining our visions and goals for improving outcomes for Māori, and guiding the use of rehabilitative interventions, programmes and initiatives, and modes of delivery. For various reasons, these strategies became progressively less detailed and more high-level: from a stated intention to abide by Treaty principles (2001), through to a Māori-specific strategy being subsumed by the wider organisation strategy, *Creating Lasting Change 2011–2015*.

In 2017, the Waitangi Tribunal, in its report *Tū Mai te Rangi!*, found that the Crown has a Treaty responsibility to apply 'a renewed strategic focus that gives appropriate priority to reducing the disproportionate rate of Māori reoffending'.¹ Following the Tribunal's report, the Rautaki Māori team was established within Ara Poutama Aotearoa in August 2017 and began to focus on implementing the Tribunal's recommendations, initially by undertaking background research, consultation, and planning.

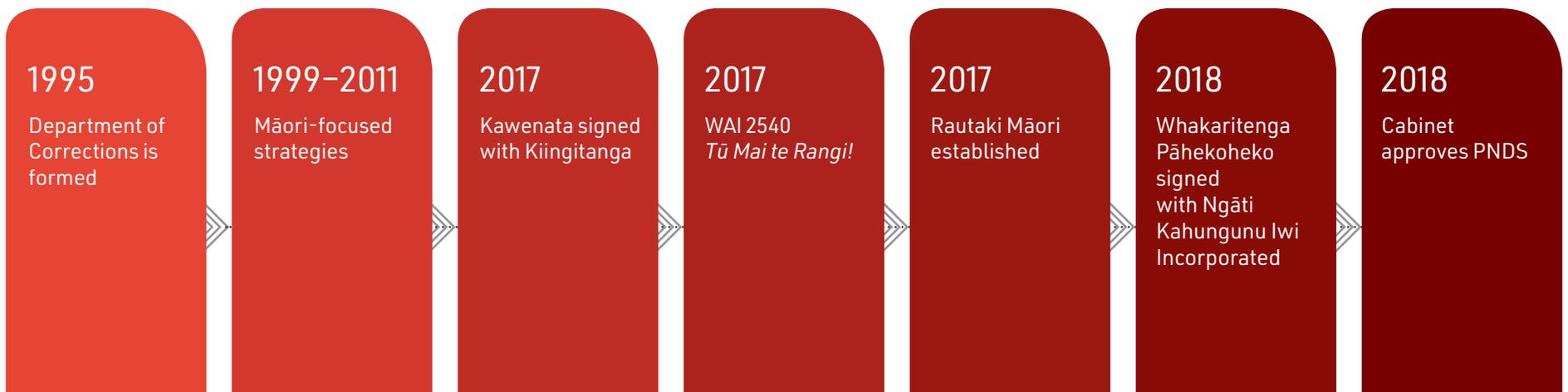
¹ Waitangi Tribunal, *Tū Mai te Rangi! Report on the Crown and Disproportionate Reoffending Rates*, 2017, p. x.

In early 2018 we also undertook a strategic assessment of the entire prison network, called the Prison Network Development Strategy (PNDS), which is important to understand as context for developing *Hōkai Rangī*. It acknowledged the need to improve our performance in caring for Māori and their whānau. As the PNDS focused on improvements to our operating approach, staffing and capability, and physical infrastructure, it became clear that the PNDS would be an important vehicle for ensuring *Hōkai Rangī* was operationalised. Relevant findings in the PNDS included:

- a relentless focus on better rehabilitation and transitions through services that are 'people-centric' and tailored to the needs of specific groups of people in our care, such as Māori, women, and youth;
- implementation of modern, 'normalised' physical environments enabled by technology that can support a refreshed operating approach, enhanced rehabilitation, and the provision of transition services; and
- an 'all-of-government' approach to greater wellbeing of people in our care, their whānau, and communities in New Zealand.

In December 2018 Cabinet approved the new strategic direction recommended in the PNDS and directed us to produce a business case describing these changes and the implementation approach. Rautaki Māori commenced the development of *Hōkai Rangī* in January 2019. This strategy is at the heart of the new strategic direction of the business case.

This work has been complemented by the signing of important accords with the Kiingitanga and Ngāti Kahungunu Iwi Incorporated.



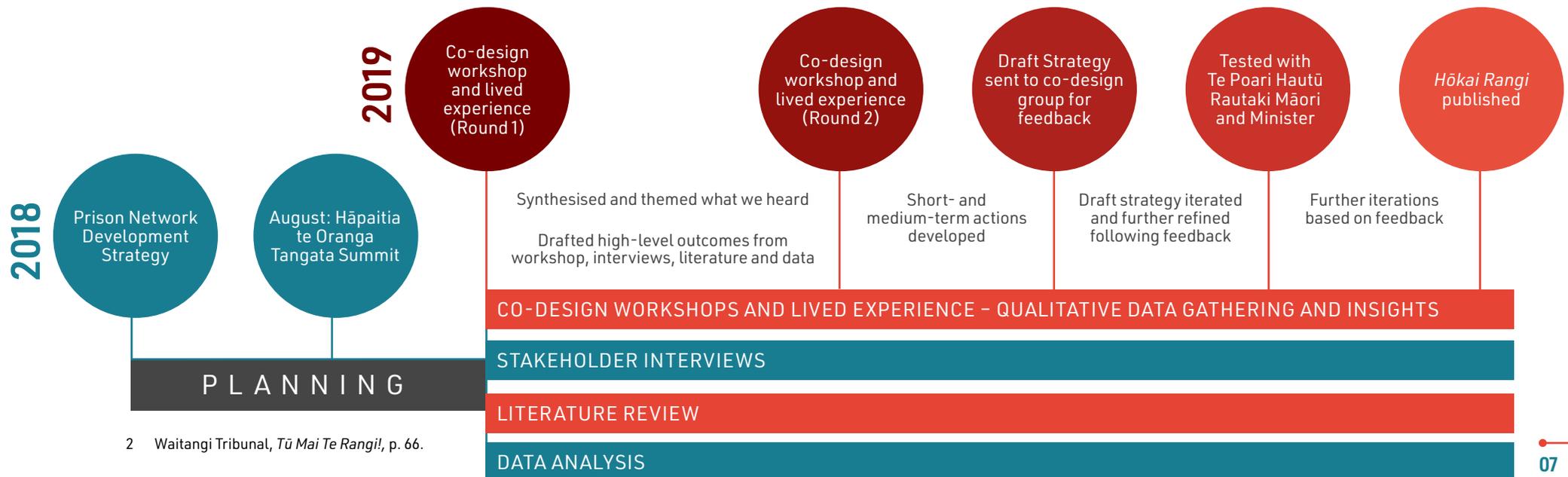
Methodology: How did we create this strategy?

'In matters of great importance to Māori, the Crown has a duty to be in continuing dialogue with Māori in order to understand, and protect, their interests.'²

The diagram below summarises our strategy development process. While there has been an intensive period of stakeholder engagement internally within Ara Poutama Aotearoa and externally with Māori, it is important to note that we intend to continue talking to, and refining the strategy with, stakeholders through the remainder of 2019. There have been four key inputs into the development of the strategy:

- **Co-design workshops and lived experience interviews** – we gathered insights and guidance from a reference group of Māori voices across our system (including Māori staff, service providers, academics, iwi partners, community groups and, importantly, Māori currently in our care and management, and whānau members of people in the system – around 75 people in total)

- **Stakeholder interviews** – we had face-to-face discussions with a range of internal and external stakeholders, including our leadership, our Māori Services Team, Māori staff across all regions, teams of staff in National Office, and Te Poari Hautū Rautaki Māori
- **Literature review** – we gathered and considered over 100 documents, including New Zealand outcome frameworks, government reports and discussion papers, academic research, and multimedia sources across New Zealand and internationally
- **Data analysis** – we collected relevant quantitative data internally and from Stats NZ and the Integrated Data Infrastructure (IDI).



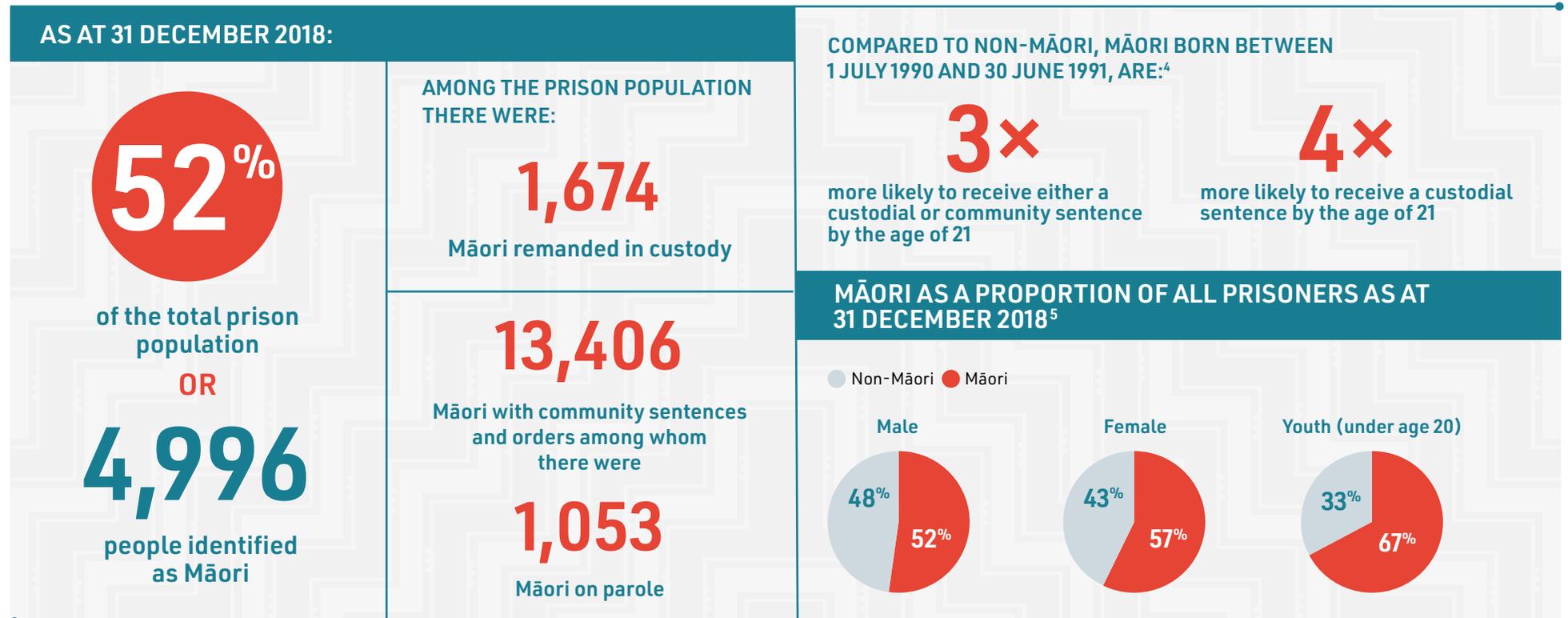
² Waitangi Tribunal, *Tū Mai Te Rangī*, p. 66.

Current state of affairs for Māori in our care

‘Māori imprisonment rates are “a calamitous state of affairs for the health of our society”’³

– Dame Sian Elias, 2009 (then Chief Justice of the Supreme Court of New Zealand)

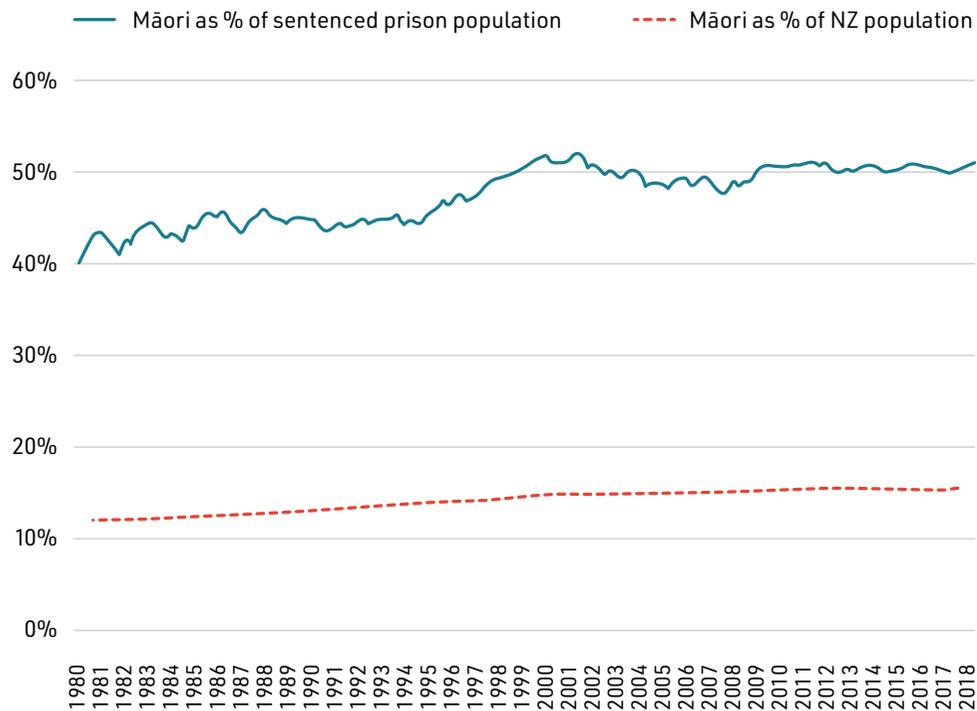
The picture below illustrates the over-representation of Māori people in our system. This state of affairs has far-reaching effects that traverse generations – and represents a picture of social dysfunction that Aotearoa New Zealand cannot afford.



Māori have been disproportionately represented in the New Zealand prison population for decades.

New Zealand has one of the highest imprisonment rates in the OECD and Māori are grossly overrepresented at every stage of the criminal justice system.

HISTORICAL TRENDS IN THE MĀORI PRISON POPULATION⁶



'Staff should be treating us as people and recognising our ability to change.'

'The justice system is "governed and designed by a Pākehā mindset" – it is a Western, male-dominated, prison-focused and punitive system that reflects a foreign culture and values.'

'Previous responses to addressing the incarceration rate for Māori have been largely individualised, ineffective, and guided by non-Māori worldviews.'

Sir Peter Gluckman

3 Waitangi Tribunal, *Tū Mai Te Rangī!*, p. 14.

4 The Treasury, Treasury Analytical Paper 15/01, *Using Integrated Administrative Data to Understand Children at Risk of Poor Outcomes as Young Adults*, 2015.

5 Department of Corrections, *Research and Statistics* (https://www.corrections.govt.nz/resources/research_and_statistics.html).

6 Ibid.

Who are the people coming into our care?

People in our care, and their whānau, have high and complex needs. It is estimated that around 50% of Māori in prison have a diagnosed chronic condition, including heart disease, diabetes, and asthma.⁷ Approximately 70% of Māori in prison have sustained a traumatic brain injury across their lifetime.⁸

WHO ARE THE PEOPLE IN OUR CARE?

80%

OF MĀORI
IN PRISON

have had contact with
mental health services at
some point over the last
10 years.⁹

For those in prison aged 25 or under, around

90%

have had contact with mental health services
at some point over their lifetime.¹⁰

Percentage of Māori in prison in 2015 who had
any mental disorder during...¹¹

...the last 12 months

62%

...their lifetime

93%

WHO ARE THEIR WHĀNAU?¹²

60% of Māori in prison at
30 June 2018 had children

80% of Māori parents
in prison aged under 30 at
30 June 2018 had at least
one child under age 5



9,400
children (aged 0–17) had a Māori parent
in prison at some time during the year
ending 30 June 2018

These were

67%

of all children with a parent in prison

7 Ministry of Health, *Results from the Prisoner Health Survey 2005, 2006*, p.124 (health.govt.nz/system/files/documents/publications/prisoner-health-survey-2005.pdf).

8 Mitchell, T., Theadon, A., and du Preeze, E., 'Prevalence of Traumatic Brain Injury in a Male Adult Prison Population and Its Association with the Offence Type', *Neuroepidemiology*, Vol 48 (3-4), p.167.

9 Stats NZ Integrated Data Infrastructure (IDI).

10 Ibid.

11 Indig, D., Gear, C., and Wilhelm, K., *Comorbid substance use disorders and mental health disorders among New Zealand prisoners*, Department of Corrections, 2016, p.12.

12 Stats NZ Integrated Data Infrastructure (IDI).

Perspectives on our current system of care

We gathered a significant amount of verbal insights and perspectives on the current state of our system, from internal and external sources. Many of the issues and themes that we heard either overlapped with, or were similar to, the issues and themes raised in the literature we reviewed. A selection of these perspectives is summarised below.

Common themes

Safety, containment, and risk management are prioritised at the expense of kaupapa Māori, tikanga Māori, and oranga.

Prison population management and capacity pressures play a pivotal role in decision-making.

Not all people in our care and management receive the rehabilitation they require prior to release.

The current pathway through custodial sentences prioritises the pathway, rather than the person.

Access to culturally appropriate or cohort-specific rehabilitation and transition opportunities is restricted based on security classification, gender, resource, site location, programme availability, and delays in sentence management.

The focus is on treating the individual in our care, rather than wrapping support and rehabilitation around the individual, whānau, and community.

Custodial environments differ significantly from wider society and Māori communities. People in our care can become institutionalised and struggle to reintegrate.

Community-based sentences focus on compliance rather than the needs of the person and their whānau.

What we heard and read

Māori in our care, and their whānau, experience systemic racism and unconscious bias. Research suggests this is normalised through organisational culture and attitudes: policy; deficit-based metrics; 'mainstream' programmes appropriating Māori names; programme-funding biases and decisions; access to support systems; and the value of cultural contexts and reports not being fully understood.

'It's devastating to have it [kaupapa Māori programmes], and then have it taken away.'

More work is required to understand and meet Treaty obligations.

To be realised in full, partnership involves bestowing greater responsibility on Māori, and progressively transferring accountability, resource, and obligation from the government to recognised iwi organisations and authorities.

'There's nothing worse than the first few months of being locked up and not knowing where your kids are.'

'Prison takes a lot of really stressed out people, puts them all together and stresses them out even further.'

'If I know the whānau is alright, I can focus on what I need to do to get out of here. That's when I can start flourishing.'

'We supported our nephew as much as we could. We'd been told there was a safety net. But in reality we were his safety net.'

Sentences are largely designed, delivered and determined by the Crown, in the absence of Māori.

'We need much better reintegration support for when we leave here.'

One of the most serious social consequences of imprisonment is the enforced separation from whānau and support systems, and an inability to contribute positively to community.

Aspects of our system inhibit meaningful connection to people, culture and place (e.g. visiting times that do not suit whānau, lack of AVL access to contact whānau, and sentence location).

The day-to-day environment of people in our care does not reinforce rehabilitative learnings.

'Whānau are absolutely central. You can't have Māori without whānau.'

'Access to culture is viewed as a privilege, rather than a fundamental right.'



'Recognise whānau as a strength factor, not a risk factor.'

'It's about the whole person approach, not management of symptoms or problems, but instead looking deeper into the why and the how.'

We heard of several instances of whānau arriving for scheduled visits without having been informed that their whānau member had been transferred to another site.

The material presented above was sourced primarily from co-design workshops, lived experience interviews, Hāpaitia te Oranga Tāngata Justice Summit, *Tū Mai te Rangi!* and overall observations of what was shared with us across our stakeholder engagement.



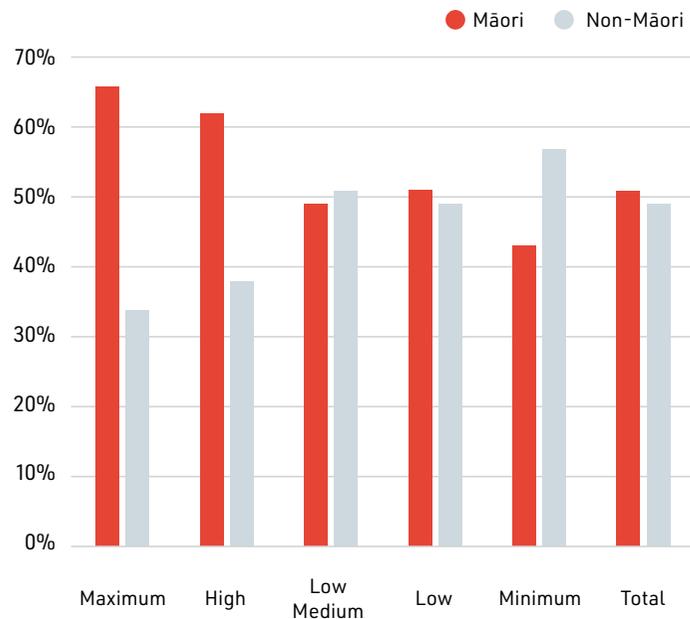
Current rehabilitation and reoffending insights

While people are in our care we have an opportunity to work with them and their whānau to address criminogenic behaviours, reduce reoffending, and break the intergenerational cycle of imprisonment. Some of our programmes are making a positive difference and will remain part of our service provision. Our current programmes, assessments, and facilities include the following:

- Mauri Tū Pae (run at all Te Tirohanga units and Northland Region Corrections Facility)
- Tamaua Te Koronga (rangatahi programme)
- Specialist Māori Cultural Assessment (SMCA)
- The Whare programme
- Te Whare Tapa Whā Alcohol and Other Drug Intensive Treatment Programme
- Tikanga Māori
- Whare Oranga Ake (2 units)
- Te Tirohanga (5 units)
- Tiaki Tangata (reintegration support)

This type of rehabilitation is predominately carried out in low medium- to minimum-security environments. As the graph below shows, Māori are significantly overrepresented in maximum and high security.

Proportion of sentenced prisoners by security classification, as at 31 December 2018¹³



The challenge is how to scale up successful programmes, develop new programmes for Māori, and support those who deliver them.

Currently:¹⁴

<p>33%</p> <p>of Māori beginning a community sentence are reconvicted within 12 months</p> <p>(compared to 26% of non-Māori)</p>	<p>50%</p> <p>of Māori released from prison are reconvicted within 12 months</p> <p>(compared to 42% of non-Māori)</p>	<p>35%</p> <p>of Māori released from prison are reimprisoned within 12 months</p> <p>(compared to 28% of non-Māori)</p>
<p>50%</p> <p>of Māori beginning a community sentence are reconvicted within 24 months</p> <p>(compared to 40% of non-Māori)</p>	<p>68%</p> <p>of Māori released from prison are reconvicted within 24 months</p> <p>(compared to 52% of non-Māori)</p>	<p>50%</p> <p>of Māori released from prison are reimprisoned within 24 months</p> <p>(compared to 35% of non-Māori)</p>

The difference between Māori and non-Māori reoffending rates is 'substantial, undisputed and contributes to the disproportionate number of Māori in prison'.¹⁵

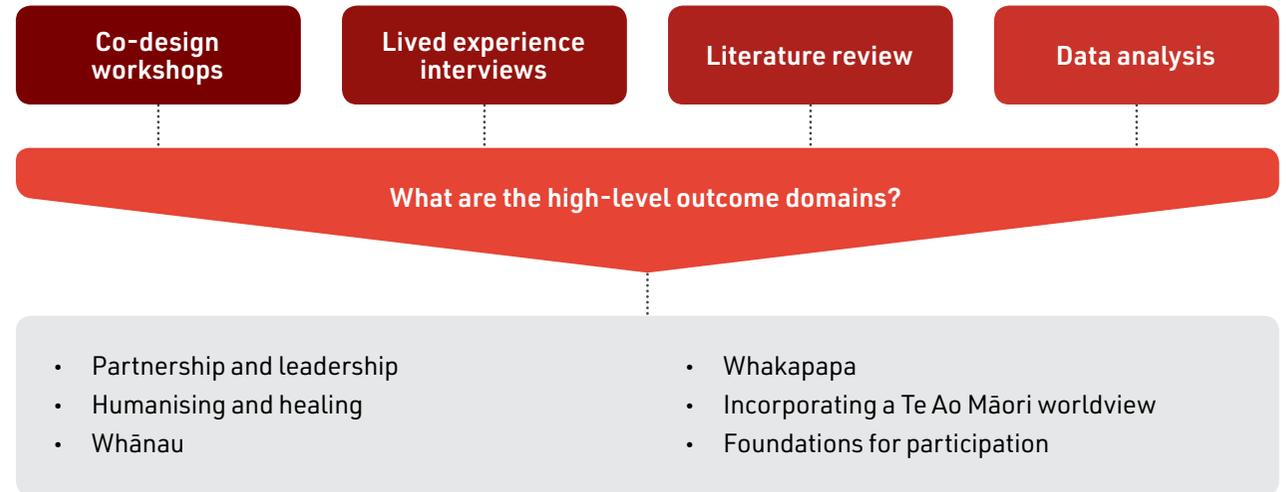
¹³ Department of Corrections data.

¹⁴ Department of Corrections, *Annual Report, 2018*.

¹⁵ Waitangi Tribunal, *Tū Mai Te Rangī*, p. x.

Outcomes and new approaches

The following pages set out the six high-level outcome domains that were identified during the development of the strategy. This process is summarised in the diagram at the right. Together these high-level outcomes describe the future direction of Ara Poutama Aotearoa.



Under each outcome domain we have organised and represented the key insights into long-term outcomes, new approaches required, and the short- to medium-term actions. In certain outcome domains we have distinguished people-centred from system-centred long-term outcomes.

Each term is explained here.

Long-term outcomes describe what success looks like and provide a long-term vision of where we are looking to head to. The outcomes are aspirational. In order to measure progress towards achieving these high-level outcomes, indicators will be developed under each. This will be one of the first actions to undertake in implementing this strategy.

New approaches required are the necessary changes in organisational mindset that we must make to achieve the desired outcomes.

Short- to medium-term actions are the actions we need to do in the lifetime of this strategy to achieve the long-term outcomes and our desired future. These actions should act as helpful indicators of progress as we work to achieve our desired future. We have separated these into short-term ('Do Now') actions to be started or completed before July 2021, and medium-term ('Do Later') actions to be completed over the following three years. Note that, as we learn and review, these actions may change.

The future of Ara Poutama Aotearoa

‘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 must help eliminate overrepresentation of Māori in the criminal justice system through uplifting the oranga of Māori in our care and management and their whānau. The current approach is not working for Māori – ‘unidimensional solutions to complex problems will deliver very partial solutions’.¹⁶ Significant change is required. The situation is urgent: the current justice system imposes a high cost on Aotearoa, diminishing the collective financial, social, cultural, and human capital of Māori and our country. Our discussions with various stakeholders identified six key strategic areas for change.

16 Mason Durie, *Ngā Kāhui Pou: Launching Māori Futures*, 2003.

1

Partnership and leadership

Ara Poutama Aotearoa will lead through best-practice Crown–Māori relations and have authentic shared decision-making at key levels – and design that with Māori. This will include the way it supports and delivers a holistic, integrated, sector-wide response.

2

Humanising and healing

Ara Poutama Aotearoa will be a values-led organisation. Our staff will treat those in our care and management with respect, upholding their mana and dignity. No-one will be further harmed or traumatised by their experiences with us. Upon release, the support they have received will leave them equipped with the skills, self-respect, and resilience to live healthy and sustainable lives, and not return to the justice system. We will continue to support them through their transition back into the community.

Our systems and environments will not cause further unnecessary stress to people who are already experiencing hardship through having their liberty deprived and being separated from their whānau. We will recognise and encourage the dreams and aspirations of people in our care and management, and their whānau.

3

Whānau

Where they are willing, whānau will be supported to walk alongside Māori in our care and management on their rehabilitation and reintegration journey. These whānau will be supported in this by our staff. Ara Poutama Aotearoa will proactively communicate with whānau Māori, involve them, and keep them close and connected to those in our care and management. We will streamline communication processes so whānau can contact those in our care.

We will work across relevant sector agencies, whānau, hapū, iwi, and other relevant parties to foster healthy, sustainable, and stable whānau relationships – focusing on the wellbeing of whānau to achieve the wellbeing of the person in our care and management.

We will recognise that whānau extends beyond the nuclear family and is inclusive of extended family, kaupapa family, hapū and iwi, and others who are not kin but have a shared sense of whānau identity around a particular kaupapa. Where no obvious whānau support is available, we will support people to make pro-social connections in the community.

4

Incorporating a Te Ao Māori worldview

Access to culture is a fundamental right, not a privilege, regardless of a person's circumstances such as security classification, behaviour, gang affiliation, gender or therapeutic needs. We must prioritise, embed, and protect mātauranga Māori to innovate and improve what we do. We will keep what currently works, but kaupapa Māori-based approaches will be the foundation of our practice, processes, and pathways.

Kaupapa Māori spaces and programmes will be embedded within all facilities and will be available to all Māori in our care and management. Whanaungatanga will guide us to ensure those in our care will be kept near their home, whānau, whakapapa, and whenua. Staff will embody and promote our values and be empowered and supported to have culturally appropriate interactions with Māori.

Rangatahi, wāhine, and tāne will have access to tailored services delivered by the right people, with the right skills. These will be designed and delivered by Māori, for Māori. Ara Poutama Aotearoa will enable and resource Māori to develop new approaches and evaluation criteria. Through these evaluation methods, we will help contribute to a growing evidence base of what works for Māori.

5

Whakapapa

We recognise that whakapapa can be the beginning of healing and wellbeing.

Ara Poutama Aotearoa will create a safe environment for Māori to share and/or learn about their identity. We will proactively enable Māori in our care and management to strengthen and/or maintain their cultural identity, their connection to people and place, and their sense of belonging. We will partner with marae, hapū, iwi, and Māori service providers, and work with whānau to design, deliver, and expand support systems and our programmes.

6

Foundations for participation

To lead a healthy and sustainable life, people in our care and management and their whānau need to have their basic needs met and the relevant tools for full participation in society. Prior to release, those in our care will receive the support they require. We will also work with other agencies and organisations to ensure their whānau are also supported.

We will explore opportunities with other agencies and organisations to enable people to have a chance at self-determination through employment, including self-employment. We will create an environment that improves the ability of people in our care to transition back into society upon release.

1. Partnership and leadership

Long-term outcomes

- Ara Poutama Aotearoa is a leading exponent of Crown-Māori relations.
- There is authentic, shared decision-making with Māori at key levels of Ara Poutama Aotearoa.
- Ara Poutama Aotearoa is a key system player in achieving positive intergenerational outcomes for Māori in the justice system.
- Ara Poutama Aotearoa's senior leadership is culturally skilled and responsive in a way that reflects the identity, language, and culture of the people in our care and management.

'Māori service providers - they're there forever. Whānau is forever'

New approaches required

- Collaborative design and leadership of Ara Poutama Aotearoa that demonstrates genuine and strategic Māori-Crown partnership models.
- Build the Treaty-related capability and capacity of Ara Poutama Aotearoa leadership, and the partnering capability of our Māori partners.
- Share delivery functions and responsibilities with Māori partners (e.g. iwi, hapū, NGOs) to support and enable communities to look after their own communities.
- Appropriate levels of accountability to Māori in our care and management, their whānau, our Treaty partners, and the community.

Short- to medium-term actions

Do Now

- 1.1 Implement and appropriately resource a *Deputy Chief Executive – Māori* position to maximise positive outcomes for Māori across Ara Poutama Aotearoa and to support the Chief Executive to implement shared responsibility across the Executive Leadership Team for delivering the actions and outcomes identified in this strategy.
- 1.2 Leadership commitment that kaupapa Māori-based units or programmes and their operating models will be protected. Where any changes are made as a result of exceptional circumstances, a plan will be made to return to normal as soon as possible.
- 1.3 Dedicated budget to adequately resource a renewed Māori-specific strategic focus and Māori-targeted programmes (as per *Tū Mai te Rangī!* recommendation), including provision for the collection of new and different data to better understand the lives of people in our care.
- 1.4 Co-design and implement a shared leadership and governance structure across key levels of Ara Poutama Aotearoa (including further enhancement of the Māori Leadership Board) and across the sector where possible.
- 1.5 Implement a Māori Partnership Framework that recognises relationship potential and builds the required levels of trust and capability, alignment, and transparency to achieve authentic and genuine partnership (including a ‘Partnership Integrity Audit’).

- 1.6 Work with mana whenua at each prison site to define what meaningful partnership looks like locally and confirm the mutual outcomes that we each seek to achieve for and with the people in our care and management.
- 1.7 Identify opportunities to engage and partner with iwi based on mutual areas of focus, need, and readiness, including exploring the possibility of iwi-led administration of sentences such as community work.
- 1.8 Develop new models of working effectively with Māori service providers to achieve the best possible outcomes for Māori inclusive of procurement, contracting, and training. Ensure also other service providers are capable of making the strategy happen.
- 1.9 Ensure we are recruiting for competency in working with and for Māori in key roles and have plans for upskilling where this competency requires improvement, and use an appropriate Te Ao Māori capability framework to underpin the upskilling journey of all staff.
- 1.10 Update the Kaiwhakamana policy and ensure Kaiwhakamana are supported, resourced appropriately, and treated respectfully.

Do Later

- 1.11 Higher levels of Māori staffing, particularly at senior levels and in critical roles influencing outcomes for Māori.
- 1.12 All activities of Ara Poutama Aotearoa, including initiatives to reduce the number of people in our care and management, have ethnicity and descent measures (and related measures such as gender and age) to ensure disparities between Māori and non-Māori are not unintentionally increased.
- 1.13 Amend the Corrections Act 2004 to state the relevant Treaty obligations to Māori as articulated in *Tū Mai te Rangī!* at both a strategic and operational level. Give consideration to models such as the Children, Young People and their Families (Oranga Tamariki) Act 2017 (s7AA amendments and new principles in section 13(2)) and the Public Health and Disability Act 2000.
- 1.14 Set up a cross-agency working group with cross-agency accountability and reporting on key metrics including reducing reoffending by Māori.

2. Humanising and healing

Long-term outcomes

People

- Ara Poutama Aotearoa staff have relationships with people in our care and management, and with their whānau, that are based on manaaki and contribute positively to their wellbeing.
- People in the care and management of Ara Poutama Aotearoa and their whānau are supported to process and address trauma.
- People in the care and management of Ara Poutama Aotearoa and their whānau are well ā-tinana (physical health), ā-wairua (spiritual health), ā-hinengaro (mental health), and ā-whānau (stable and healthy relationships with their whānau).

System

- The Ara Poutama Aotearoa system respects the human dignity and inherent mana of all people in our care, their whānau, and staff.
- The Ara Poutama Aotearoa system advances holistic healing for victims. We recognise that victims can include those impacted by recent offending, those in our care and management who are victims of offending, and whānau.
- Ara Poutama Aotearoa provides and enables treatment and healing for people in our care and management, and their whānau, in ways that address the root causes of them coming into contact with the criminal justice system.
- All Ara Poutama Aotearoa infrastructure, systems, and staff are focused on achieving ora for people in our care and management.

New approaches required

- Towards a system where people are seen as whole and worthy of dignity and care.
- Ara Poutama Aotearoa centres the needs and aspirations of the people in our care and management and their whānau.
- Safety is seen through a lens of manaaki, positive relationships, and uplifting wellbeing (i.e. well people are safe people).
- Towards a system that prioritises, embeds, and resources Māori knowledge and healing processes for people in our care and management, their whānau, and staff.
- Towards a system that responds effectively to all genders in the care and management of Ara Poutama Aotearoa.
- Ara Poutama Aotearoa recognises the highly specialised needs of rangatahi Māori and wāhine Māori in our care and management.
- Ara Poutama Aotearoa proactively communicates as much information as we can to people in our care and management, and their whānau, when changes are made to their daily routines (e.g. a change in lock-up time), including the reason(s) for any changes.

‘Believe that people can be healed’

Short-to medium-term actions

Do Now

- 2.1 Define and implement a change in the language of compliance, to language focused on the holistic wellbeing and humanising of those in the care and management of Ara Poutama Aotearoa and their whānau (e.g. change the use of terms such as 'muster', 'feed outs').
- 2.2 Develop minimum 'Manaaki Standards' for people in the care and management of Ara Poutama Aotearoa, which include standards around health and hygiene and identify critical inconsistencies between 'mainstream' approaches to rehabilitation and treatment and those based on kaupapa Māori.
- 2.3 Co-design kaupapa Māori services specifically for wāhine Māori and rangatahi Māori. A key focus will be on strengthening their sense of identity and belonging through better cultural awareness and connection to whānau, hapū, and iwi through rehabilitation and reintegration pathways and interventions.
- 2.4 Co-design a kaupapa Māori health service, including resourcing the services of rongoā Māori practitioners.
- 2.5 Undertake a piece of research and analysis into Ara Poutama Aotearoa's approach to safety in order to inform future practice, including looking at manaaki and whanaungatanga as safety tools within our kaupapa Māori spaces.
- 2.6 Undertake a piece of research and analysis looking at how Ara Poutama Aotearoa can actively work towards keeping rangatahi and wāhine (especially wāhine with primary care of children) out of prison.
- 2.7 Undertake a piece of research and analysis on the impacts on, and outcomes for, people on community work and other community-based sentences and their whānau. Explore with sector colleagues what alternative options to community sentences might be.

Do Later

- 2.8 Identify and implement minimum 'Manaaki Standards' for people in the care and management of Ara Poutama Aotearoa for monitoring by the Inspectorate.
- 2.9 Recruit and retain the right people, with the right skills, who can follow the right practices, with the right support, to focus on the wellbeing of people in the care and management of Ara Poutama Aotearoa. For example:
 - recruitment processes that assess and ensure alignment with the Ara Poutama Aotearoa values;
 - soft skills training to enable staff to build respectful relationships with all people in our care; and
 - staff performance is assessed and rewarded based on their ability to treat people with care and respect.
- 2.10 Assess therapeutic needs and current skills of people in our care and management when they first enter Ara Poutama Aotearoa and co-develop a personalised 'Whānau Manaaki Plan' with them and their whānau, which also considers support required on release.
- 2.11 Provide culturally appropriate opportunities and spaces for all Māori in the care and management of Ara Poutama Aotearoa to engage in physical exercise, mental stimulation, spiritual growth, and whanaungatanga.

3. Whānau

Long-term outcomes

People

- Whānau, hapū, iwi, and communities, where willing and able, are empowered to support those that are or were in the care and management of Ara Poutama Aotearoa.
- Whānau can determine their own outcomes and journey with their whānau members who are in the care and management of Ara Poutama Aotearoa.
- Whānau are connected to or are able to connect to those in the care and management of Ara Poutama Aotearoa, and have stable and healthy relationships with them.

System

- The Ara Poutama Aotearoa system focuses on the wellbeing of the collective (the individual and their whānau) to achieve the wellbeing of the person in our care and management.

‘Our whānau should be involved in the creation of our sentence and rehabilitation plans. They’re the ones who know us best’

New approaches required

- From focusing only on the individual to focusing on the collective – individual, their whānau, support systems, and community.
- Acknowledge that whānau who are victims of a person’s offending may want to heal as a family, and support that healing to occur in a culturally safe and appropriate manner.
- From an environment that limits an individual’s potential to one where whānau are at the centre of the system and the person is connected, supported, and empowered to realise their potential.
- Acknowledge and provide support for whānau who have several members in the care and management of Ara Poutama Aotearoa.

*‘Whānau are absolutely central.
You can’t have Māori without whānau’*

Short- to medium-term actions

Do Now

- 3.1 Support people who have been sentenced to imprisonment or remanded into custody to put their affairs in order when coming into the care of Ara Poutama Aotearoa, with particular regard to the wellbeing of their whānau.
- 3.2 Policies and practices that focus on placing and keeping people who are in the care and management of Ara Poutama Aotearoa as close as possible to their whānau.
- 3.3 Create spaces and/or facilities to build and strengthen whānau relationships (including more suitable visiting times and more comfortable visiting rooms, AVL access, whānau days, and the ability for whānau to visit more often).
- 3.4 Proactively communicate with whānau and enable greater levels of timely connectedness between the individual and their whānau, including through providing an 0800 number for whānau to ring with enquiries and increasing the number of approved numbers that people in custody can ring.
- 3.5 Work with the New Zealand Parole Board to develop and provide guidance for whānau regarding Parole Board hearings including how to attend, what to expect, and guidance around what they might like to present in a submission (written or in person).
- 3.6 Work with gang leaders who are disengaged from offending behaviour to support their members in our care who are motivated to uplift the oranga of themselves and their whānau.

Do Later

- 3.7 Create bespoke, community-based mother and baby centres that promote a healing environment and develop ‘First 1000 Day Whānau Support Plans’ in partnership with whānau, hapū, iwi, and relevant social sector agencies.
- 3.8 Early and continuous whānau involvement in the rehabilitation and reintegration of people in the care and management of Ara Poutama Aotearoa, facilitated by financial support for whānau to participate, and adequately resourced support programmes and services for whānau.
- 3.9 Explore opportunities to connect whānau, who often experience trauma when a whānau member goes through the justice system, with the right agencies to ensure they receive the appropriate trauma-informed support where required.
- 3.10 Cross-agency collaboration to provide parents who are in the care of Ara Poutama Aotearoa with information on where their children are.
- 3.11 Develop relationships with broader Māori social structures (such as iwi, hapū, and marae) to support whānau where necessary, or to provide broader whānau connection where the immediate whānau of those in our care are unable to.

4. Incorporating a Te Ao Māori worldview

Long-term outcomes

- All Māori in the care and management of Ara Poutama Aotearoa have access to their culture.
- In partnership with Māori, mātauranga Māori is prioritised and embedded in the design, operation, and evaluation of Ara Poutama Aotearoa.
- Ara Poutama Aotearoa is a leading public sector example of cultural capability and safety (operations and staff).
- Ara Poutama Aotearoa is free from racism and actively works to recognise and eliminate unconscious bias.
- Ara Poutama Aotearoa provides healing and rehabilitation facilities, that are active parts of the community, for those who come into our care.

‘What works for Māori will work for everybody because it’s about people’

New approaches required

- From a system based on Western schools of thought in its operating approach to one that prioritises and elevates mātauranga Māori.
- From an environment where direct and structural racism routinely exists, to one that is actively eliminating this behaviour.
- From treating short-term symptoms, to taking an intergenerational view of how people are cared for and managed by Ara Poutama Aotearoa.
- Access to culture is a fundamental right, not a privilege, regardless of security classification, gang affiliation, gender or therapeutic needs.
- Enable and resource Māori to develop new approaches and evaluation criteria, and ensure kaupapa Māori interventions are evaluated in appropriate ways that contribute to a growing evidence base of what works for Māori.
- Recognise that specialised staff working in kaupapa Māori spaces need additional support to ensure they are not at risk of burnout.

Short- to medium-term actions

Do Now

- 4.1 A cultural safety programme for managers and leaders to understand how to best support Māori staff, and eliminate discriminatory behaviour.
- 4.2 A working definition and appropriate evaluation standards of 'kaupapa Māori', which are developed in partnership with Māori and provide guidance for Ara Poutama Aotearoa when looking to introduce services and interventions, including the identification of appropriate service providers.
- 4.3 Ensure our staff understand programmes and interventions targeted at Māori as much as they do our Western and bicultural initiatives.
- 4.4 Implement and report on an appropriate Te Ao Māori capability framework to ensure we correctly gauge and support our staff's understanding of and upskilling in Te Ao Māori.
- 4.5 Finalise and implement an Ara Poutama Aotearoa Te Reo Māori strategy and put appropriate policies in place to ensure the integrity of use of te reo Māori in the naming of programmes, interventions, facilities etc.
- 4.6 Expand provision of subjects related to mātauranga Māori (including but not limited to te reo Māori, whakapapa, tikanga, karakia, kapa haka, mau rākau, raranga, and whakairo).
- 4.7 Resource and support the development of alternative, kaupapa Māori responses to administering sentences and delivering treatment and support that are tailored to different cohort needs.
- 4.8 Identify and provide support for staff working in kaupapa Māori spaces who may be at risk of burnout due to high levels of demand and complexity of situations.

Do Later

- 4.9 Develop a way to actively disseminate information such as new approaches, strategy progress updates, and evaluation information to interested parties.
- 4.10 Ensure that, as well as having access to current programmes and services, all Māori have access to kaupapa Māori-based pathways, programmes, and units, including those in high security and those with mental health needs.
- 4.11 Develop a set of standards for units to adhere to in order to achieve and retain status as a kaupapa Māori unit.
- 4.12 Annual cultural capability and performance reporting to the Minister and appropriate Māori stakeholders.
- 4.13 Embed *Our Values* (Manaaki, Whānau, Wairua, Kaitiaki, and Rangatira) in the day-to-day operations of Ara Poutama Aotearoa ('He mana tā te kupu, he mana tā te tāngata'), including:
 - cultural capability training for all staff;
 - redrafting practice manuals in accordance with *Our Values*; and
 - recruitment processes that assess, reward, and ensure alignment with *Our Values*.

'Why are we focusing on American, British, Australian models of rehabilitation? We know ourselves best!'

5. Whakapapa

Long-term outcomes

- Māori in the care and management of Ara Poutama Aotearoa are supported to have a sense of their cultural identity, connection to their people and place, and a sense of belonging.
- Whanaungatanga (quality connections to whānau, whakapapa, and whenua) drives decisions in the Ara Poutama Aotearoa system (e.g. placement near to whānau).
- Ara Poutama Aotearoa is a safe environment where Māori can share information about their identity and/or learn about it.

‘I previously didn’t know who I was; I was in darkness. Being exposed to tikanga sparked something in me’

New approaches required

- The current system is averse to risk which by default leads to kaupapa Māori being sidelined. It should instead default to the practice of kaupapa Māori and thus the strengthening of wellbeing through the reclaiming of culture and identity.
- From a system that dictates and directs what success looks like, towards one that supports Māori in our care and management, and their whānau, to reach their potential.
- Recognition that often people in our care have whakapapa links to people who are in, or affiliated with, gangs, and that avoidance of these whānau members is unrealistic and so should be managed safely.
- Towards a system that recognises the power and strength of whakapapa to enable connection and identity and to enhance a sense of belonging.

Short- to medium-term actions

Do Now

- 5.1 Accurately record ethnicity, descent, and iwi affiliation data (consistent and in conjunction with Stats NZ standards and iwi) at an appropriate point for all Māori entering Ara Poutama Aotearoa, be clear on what this information is used for, and make it available in an appropriate way to iwi organisations.

Do Later

- 5.2 Case Managers and a Pou Arataki/Pou Tūhono (or similar staff member) will assess the cultural identity needs of all Māori in our care and co-develop personalised 'Cultural Development Plans' with them and their whānau, to reveal whakapapa (where needed) and eventually form part of the Whānau Manaaki plan.
- 5.3 Partner with marae, hapū, and iwi to design and deliver 'Cultural Connection and Development Programmes' (e.g. kapa haka, mau rākau, mahi whakairo, raranga) for those in the care and management of Ara Poutama Aotearoa, and their whānau, to be delivered wherever it is appropriate in the relevant takiwā (inside and outside the wire).
- 5.4 Create a decision-making framework within Ara Poutama Aotearoa to work out how to use whakapapa when making decisions regarding the placement and manaaki of people in our care.

'I don't have too much interaction with my whānau here - they live too far away'

6. Foundations for participation

Long-term outcomes

- Ara Poutama Aotearoa ensures people released from our care have their basic living needs met, including access to stable and healthy housing, upon their reintegration into the community.
- People released from the care of Ara Poutama Aotearoa have the necessary life skills, levels of education, and tools for full participation in society.

'I get scared when I'm on remand and I get told "time served", because where do I go? What do I do?'

New approaches required

- From institutional facilities to a 'normalised' environment which improves the ability of people in the care and management of Ara Poutama Aotearoa to successfully transition back into society.
- All people in the care and management of Ara Poutama Aotearoa (including those on remand) receive the rehabilitation they require prior to parole eligibility dates and/or release.
- People in the care of Ara Poutama Aotearoa are supported to begin reintegration tasks prior to their release to prepare them for participating in the community.
- We recognise that people in our care and management need to have their basic needs met (such as food, shelter, clothing, safety) to support positive participation in society.
- Community-managed sentences and orders are administered with sufficient flexibility to enable people to remain in paid work and attend to their young children.

‘Some guys go from full lock-down to freedom. They get out and go straight back to the boys as they have no money, no job, no transport’

Short- to medium-term actions

Do Now

- 6.1 Introduce day and weekend home visits leading up to release, and supervised whānau visits at kaupapa Māori-based units.
- 6.2 Provide opportunities for all people to gain basic living skills such as cooking skills, parenting skills, and basic hygiene, and also tools that enable participation in society including identification, driver licences, and bank accounts.
- 6.3 Build deeper relationships with business networks and vocational training institutions to enable access to employment opportunities.
- 6.4 Work with the New Zealand Parole Board to develop and provide guidance for people in our care and management regarding Parole Board hearings, including what to expect, guidance around how to prepare a submission, and mock interviews.
- 6.5 Undertake a piece of research focused on parole to better understand the reasons for disparities in parole outcomes between Māori and non-Māori.

Do Later

- 6.6 Implement processes whereby people are appropriately handed back to the care and support of their whānau and community when leaving the care of Ara Poutama Aotearoa.
- 6.7 Undertake a public education campaign and fact-sharing aimed at supporting people transitioning back into society.
- 6.8 Resource and empower staff to build relationships with Māori in the care and management of Ara Poutama Aotearoa, and their whānau, to more effectively support and prepare them for rehabilitation and release, at the same time building whānau capability and providing post release support (all of which will be in the Whānau Manaaki Plan).
- 6.9 Procure services of government and community-based agencies to work with people in our care and management and their whānau through reintegration, including access to financial support services, housing services, employment, clothing, and food.
- 6.10 Explore opportunities with other agencies and organisations to enable people to have a chance at self-determination through employment, particularly self-employment.

Implementation

This strategy outlines the target outcomes that we will deliver through a range of projects. All who collaborated on this strategy were very clear – the way forward is led through partnership with Māori and co-designed services, ways of working, and facilities. This strategy charts the path from ‘te pō’ (the darkness) – a world designed and implemented solely by the Crown – to ‘te ao mārama’ (the world of light) – a new space, co-designed with whānau, hapū, iwi, and hapori Māori, and focused on rehabilitation, support, whānau, whenua, and whakapapa.

The table on pages 31–34 outlines specific projects that will deliver key short-term interventions (included among the Do Now actions) required to uplift the oranga of people in our care and management, and their whānau. The projects and initiatives demonstrate the new way Ara Poutama Aotearoa will work and the outcomes they link to. The initiatives below demonstrate the movement of kaupapa Māori initiatives from the margins to the mainstream. The implementation approach will prioritise mātauranga Māori and centre around whānau.

The graphic on page 35 provides an at-a-glance overview of the short- to medium-term actions listed under each outcome domain.



Planned initiatives

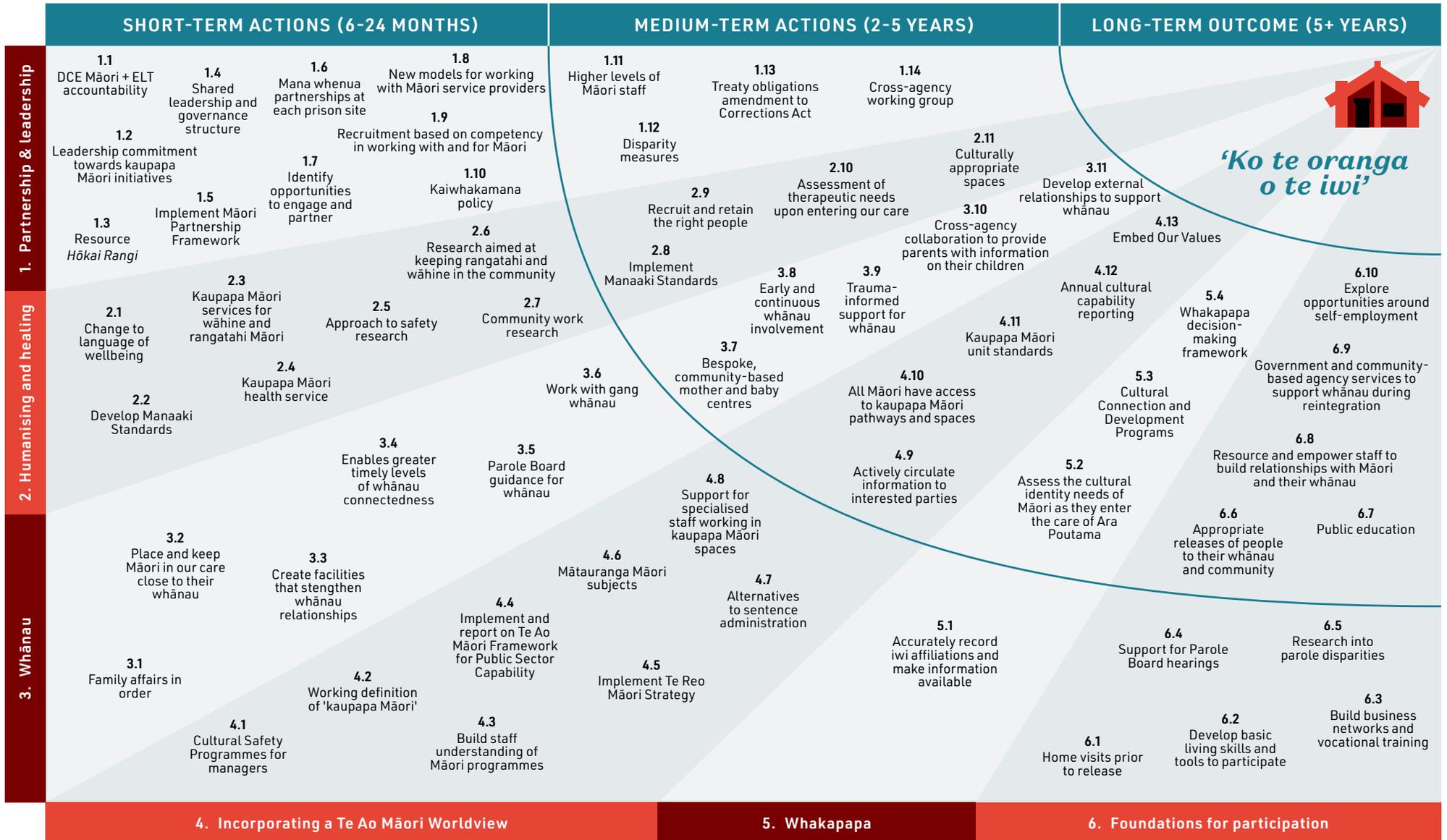
Project	Initiative description	Timeframes	Outcome domain	Associated 'Do now' actions
Collins Road Resettlement Centre	<p>The Collins Road Resettlement Centre is being developed in partnership with the Kiingitanga (the Māori King Movement) and Housing New Zealand.</p> <p>The facility will provide accommodation and wrap around support services for up to 24 wāhine who have been released from a custodial sentence. The aim is to provide a safe environment for these wāhine while they re-establish their lives and reconnect with their children.</p>	<p>Phase one: June 2018 – August 2019</p> <p>Phase two: From September 2019</p>	<ul style="list-style-type: none"> Partnership and leadership Humanising and healing Whānau Incorporated a Te Ao Māori worldview Whakapapa Foundations for Participation 	<p>(1.2); (1.3); (1.5); (1.7); (1.8)</p> <p>(2.1); (2.3); (2.4)</p> <p>(3.1); (3.2); (3.3); (3.4); (3.5)</p> <p>(4.2); (4.3)</p> <p>(5.1)</p> <p>(6.1); (6.2); (6.3); (6.4)</p>
Operational and policy practice review	<p>The <i>Hōkai Rangi</i> consultation process and other feedback has demonstrated the need to analyse our operational and policy practices to ensure that they enable Ara Poutama Aotearoa to achieve our desired outcomes (e.g. directed segregation policy, misconduct).</p>	<p>August – November 2019</p>	<ul style="list-style-type: none"> Partnership and leadership Humanising and healing Whānau Incorporating a Te Ao Māori worldview Whakapapa Foundations for participation 	<p>All</p>
Gang Engagement Framework	<p>The framework is designed to reintegrate gang-affiliated people who are motivated to disengage from offending behaviour, and to reduce the reoffending rates of gang members through a strong focus on rehabilitation, reintegration, and disengagement. There will be a dedicated role that will take a whānau-centric approach to supporting the people we work with under the framework, with reducing family harm the primary focus.</p>	<p>From August 2019</p>	<ul style="list-style-type: none"> Humanising and healing Whānau Incorporating a Te Ao Māori worldview Whakapapa Foundations for participation 	<p>(2.1); (2.2); (2.5)</p> <p>(3.1); (3.2); (3.3); (3.6)</p> <p>(4.7)</p> <p>(6.1); (6.2); (6.3); (6.4); (6.5)</p>

Project	Initiative description	Timeframes	Outcome domain	Associated 'Do now' actions
Hawke's Bay Pathway	A project to develop a prototype of a co-designed kaupapa Māori pathway so people in the care and management of Ara Poutama Aotearoa experience a kaupapa Māori-centered approach for their entire stay with us. The pathway includes Māori models of care and rehabilitation for people in our care in high security, and their whānau. As well as ongoing iterations to incorporate learnings, implementation of the pathway will be phased, with the introduction of navigators to the pathway through <i>Paiheretia te Muka Tangata</i> (described below) in July 2020.	Phase One: July – October 2019 Phase Two: completed July 2020	<ul style="list-style-type: none"> Partnership and leadership Humanising and healing Whānau Incorporating a Te Ao Māori worldview Whakapapa Foundations for participation 	(1.2); (1.3); (1.5); (1.6); (1.7); (1.8); (1.10) (2.1); (2.2); (2.3); (2.4) (3.1); (3.2); (3.3); (3.4); (3.5) (4.2); (4.3); (4.4); (4.6); (4.8) (5.1) (6.1); (6.2); (6.4)
Implementing the Ara Poutama Practice Framework	We will embed <i>Our Values</i> throughout the organisation, at all sites. Workshops will take our people on a journey of understanding (whakaoho), implementing (whakatinana) and embedding (whakararau) <i>Our Values</i> . They will build consensus on the way we work and generate changes that will make a difference to our staff and the people in our care.	Hawke's Bay and Northland Region Corrections Facility September 2019 Rest of country phased from September 2019	<ul style="list-style-type: none"> Partnership and leadership Humanising and healing Whānau Incorporating a Te Ao Māori worldview Foundations for participation 	(1.1) (2.1); (2.2) (3.2); (3.3); (3.4) (4.1); (4.4)
Whānau Ora – <i>Paiheretia te Muka Tangata</i>	Whānau Ora navigators will be established in two prisons: NRCF and Hawke's Bay. These navigators will work with Māori in our care and management, and their whānau, to: <ul style="list-style-type: none"> Ensure whānau can access state supports as needed to thrive; Make and maintain contact with, and connection to, their whānau, hapū, and iwi; and Nurture connections to other Māori, mātauranga Māori, te reo Māori, and tikanga Māori. 	Design and implement in 2019 to be ready by July 2020	<ul style="list-style-type: none"> Partnership and leadership Humanising and Healing Whānau Incorporating a Te Ao Māori worldview Whakapapa Foundations and participation 	(1.2); (1.3); (1.5); (1.6); (1.7); (1.8); (1.10) (2.1); (2.2); (2.3); (2.4) (3.1); (3.2); (3.3); (3.4); (3.5) (4.2); (4.3); (4.4); (4.6); (4.8) (5.1) (6.1); (6.2); (6.4)

Project	Initiative description	Timeframes	Outcome domain	Associated 'Do now' actions
Early planning and engagement model	Ara Poutama Aotearoa will work with relevant iwi in a selected region to co-design and co-develop an appropriate early planning and engagement model for designing new, location-based initiatives.	Initial kōrero begins December 2019	<ul style="list-style-type: none"> Partnership and leadership Incorporating a Te Ao Māori worldview 	(1.1); (1.3); (1.4); (1.5); (1.6); (1.7) (4.1); (4.2); (4.4); (4.5).
Northland Region Corrections Facility (NRCF)	NRCF will be a kaupapa Māori facility with an operating model that will be co-designed. The process will be grounded in kaupapa Māori thinking and practice, and will be delivered within the context of whānau, hapū, iwi, and communities. As well as ongoing iterations to incorporate learnings, implementation of the pathway will be phased, with the introduction of navigators to the pathway through <i>Paiheretia te Muka Tangata</i> (described on previous page) in July 2020.	Phase One: January 2020 Phase Two: July 2020	<ul style="list-style-type: none"> Partnership and leadership Humanising and healing Whānau Incorporating a Te Ao Māori worldview Whakapapa Foundations for participation 	(1.2); (1.3); (1.5); (1.6); (1.7); (1.8); (1.10) (2.1); (2.2); (2.3); (2.4) (3.1); (3.2); (3.3); (3.4); (3.5) (4.2); (4.3); (4.4); (4.6); (4.8) (5.1) (6.1); (6.2); (6.4)
Te Mana Wāhine Pathway in one of the women's prisons	Te Mana Wāhine Pathway will enhance and expand existing kaupapa Māori services offered to wāhine Māori. It will develop and implement an integrated pathway that better meets the needs of young wāhine, and learn from the Hawke's Bay Pathway initiative.	January – June 2020	<ul style="list-style-type: none"> Partnership and leadership Humanising and healing Whānau Incorporating a Te Ao Māori worldview Whakapapa Foundations for participation 	(1.2); (1.3); (1.5); (1.6); (1.7); (1.8); (1.10) (2.1); (2.2); (2.3); (2.4) (3.1); (3.2); (3.3); (3.4); (3.5) (4.2); (4.3); (4.4); (4.6); (4.8) (5.1) (6.1); (6.2); (6.4)

Project	Initiative description	Timeframes	Outcome domain	Associated 'Do now' actions
Special Treatment Units (STUs)	We will provide three additional STUs: one for tāne, one for wāhine, and one for rangatahi. They will provide high-intensity group therapy interventions for people at high risk of reoffending.	July 2020	• Humanising and healing	(2.1); (2.2); (2.4)
		July 2021	• Whānau	(3.2); (3.3); (3.4)
		July 2022	• Incorporating a Te Ao Māori worldview	(4.2); (4.4); (4.6); (4.8)
			• Whakapapa	(5.1)
			• Foundations for participation	(6.2)
Waikeria Māori Model of Health	A 100-bed mental health facility will be built at Waikeria Prison. The facility will operate a Māori model of care and be informed through co-design with Waikato District Health Board, whānau, hapū, iwi, and hapori Māori, and other DHBs and community services. The co-design will take place through 2020 and 2021 and will leverage off the co-design work we are doing for Māori models of care for high security environments.	Model of care developed 2020 – 2021	• Humanising and healing	(2.1); (2.2); (2.4)
			• Whānau	(3.2); (3.3); (3.4)
			• Incorporating a Te Ao Māori worldview	(4.2); (4.4); (4.6); (4.8)
			• Whakapapa	(5.1)
			• Foundations for participation	(6.2)

Hōkai Rangi direction of travel



'Ko te oranga o te iwi'

Next steps

Throughout the development of *Hōkai Rangi*, next steps were identified in several focus areas.

1. Partnership at key levels of the Ara Poutama Aotearoa system

Many voices called for 'partnership at key levels of the system'. We intend to wānanga and co-design with Māori to better understand what this means and how it could work.

2. Action-planning and measurement

We will develop a plan for implementing *Hōkai Rangi*. This will involve sequencing the short- and medium-term actions and allocating appropriate and sufficient resource. We will also build in a feedback loop to enable us to learn from our short-term actions.

We need clear and robust measures and indicators for each outcome domain to help track our progress. These need to be drawn from a Māori perspective, as much as a Western perspective, and be agreed in partnership with Māori, in order to be meaningful to all parties.

3. Accountability and monitoring

Once we have designed the appropriate measures and indicators, we will need to clearly assign and embed accountability for achieving them, and establish appropriate governance. They must be integrated with wider organisational outcomes in a single framework in order to drive sustainable change at all levels of Ara Poutama Aotearoa.

In closing, we note that *Hōkai Rangi* will be formally reviewed within the next five years.

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Careful consideration has been given to the privacy, security, and confidentiality issues associated with using administrative and survey data in the IDI. Further detail can be found in the privacy impact assessment for the IDI available from www.stats.govt.nz.

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