



## Evaluation of Whakamana Tangata

Enriching the Culture of Youth Justice Residences

September 2021



## Report Information

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## Acknowledgements

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Tuku mihi ki ngā rangatahi me ngā kaimahi o Te Maioha o Parekarangi, te ropū whakamahere, Oranga Tamariki hoki mō tā rātou mahi tautoko mō tēnei aromatawai. Tena koutou katoa.

We wish to express our deep appreciation to the rangatahi, Design Group members and kaimahi of Te Maioha o Parekarangi and Oranga Tamariki for contributing to this evaluation. Thank you.



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# Executive summary

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## Introduction

Whakamana Tangata is an approach to relational-restorative practice that is informed by Te Ao Māori values. Whakamana Tangata was being trialled in the Te Rā unit at Te Maioha o Parekarangi (Te Maioha)<sup>1</sup> in Rotorua.

Whakamana Tangata responds to:

- the recommendations of the Expert Advisory Panel (2015)<sup>2</sup> and the Office of the Children's Commissioner (2017)<sup>3</sup>. Recommendations refer inter alia to the reduction of Māori overrepresentation in the Youth Justice System, developing effective approaches for Māori rangatahi, developing therapeutic skills and knowledge of kaimahi, and supporting victims to participate in restorative processes.
- section 7AA of the Oranga Tamariki Act. The section emphasises that Oranga Tamariki must give regard to the three core legislative principles mana tamaiti, whakapapa, and whanaungatanga, and ensure that these principles inform policies, practices and services.
- the need to integrate Te Ao Māori values in the day-to-day living experience of the residence as part of preventing or minimising the occurrence of harmful incidents. Alongside this was the value placed on a relational-restorative approach for resolving issues between people and enhancing a culture of respect, empathy, self-development, and restoration.<sup>4</sup>

Whakamana Tangata is an approach that is based on and informed by five specific Māori values (ara tikanga, mana, tapu, mauri ora, piringa) and four restorative principles (relationships, respect, responsibility, repair). Focusing on preventative and restorative elements, it encourages rangatahi to take responsibility for their actions and behaviour, enhancing accountability for repairing the harm caused and restoring the mana of those involved.

## Evaluation

The overall aim of the evaluation was to assess the implementation of the Whakamana Tangata approach in Te Rā and to explore uptake by kaimahi and the impact on their practice. The evaluation also looks at the impact of the new approach on rangatahi at Te Maioha.

This evaluation employed a developmental approach. As such, it includes elements of formative and summative evaluation. A developmental evaluation facilitates learning and uses inquiry to check, to learn, and to adapt the implementation of Whakamana Tangata from emerging insights as the approach was rolled out.

The evaluation utilised a mixed-method approach. The main methods included interviews; focus groups; surveys (kaimahi, training and hui whakapiri surveys); analysis of background documentation

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<sup>1</sup> A thirty-bed Youth Justice Residence located in Rotorua.

<sup>2</sup> Expert Advisory Panel: Modernising Child, Youth and Family (2015). Final report: Investing in New Zealand's children and their families. Wellington.

<sup>3</sup> Office of the Children's Commissioner (2017). State of Care: A Focus on Oranga Tamariki's Secure Residences. Wellington.

<sup>4</sup> See Seaford, A. (2018). Whakamana Tangata: Enriching the Culture of Youth Justice Residences (Project Initiation Document V 0.1). Wellington, pp. 4-5.

and internal reports; and review of training and practice videos and care team observation notes. Interviews and focus groups were conducted with Te Maioha kaimahi<sup>5</sup>, Te Maioha managers, and members of the Whakamana Tangata Design Group. Fourteen rangatahi in Te Maioha were either interviewed or participated in one of the two focus groups. In total 180<sup>6</sup> people contributed to the evaluation.

Four key questions guided the evaluation.

## Key questions and findings

### ***Question 1: How well did the design set Whakamana Tangata up for implementation?***

The design process set up Whakamana Tangata very well. The Design Group, consisting of ten people, had extensive knowledge and expertise with backgrounds in youth justice, restorative justice practice, public policy, Iwi governance, social service, and education and included two senior kaimahi from Te Maioha. The Practice Lead was later added to the group to provide direct feedback and offer practice-based insights into the implementation.

Te Ao Māori values and restorative practices were foundational. From the outset, the Design Group engaged with local Iwi Te Arawa and sought advice from Māori justice sector experts. Weaving together Te Ao Māori values and restorative practices was guided by rich conversations and thoughtful deliberations. The Design Group also reviewed relevant literature and considered a range of Māori, Pacific, and bicultural frameworks.

Rangatahi voices were prioritised. They contributed to the development of Whakamana Tangata by participating in focus groups and interviews in the design phase. Their feedback, as well as that of kaimahi, informed the ongoing adaption of tools and processes.

A developmental design approach of ‘test, reflect and adapt’ ensured that Whakamana Tangata could be refined and adapted as it was implemented and as new learning and insights emerged.

### ***Question 2: How well was Whakamana Tangata implemented?***

Whakamana Tangata was implemented very well. The initial training and resources Kete Tuatahi (one) and Tuarua (two)<sup>7</sup> provided a solid foundation for implementing Whakamana Tangata. The resources were progressively adapted and added to based on trainer and kaimahi feedback. A suite of additional onsite training, professional development, and mentoring further supported the implementation.

The establishment of the Practice Lead role in March 2019 was significant. They supported practice-based reflections and these insights and learnings resulted in the development of further training modules, tools, and resources. Site leadership was committed and supportive of Whakamana Tangata.

Along with the Practice Lead, the two site-based design members were a key source of information and learning for the Design Group and for sharing insights across Oranga Tamariki more generally. This contributed to an increased understanding of what it takes to deliver Whakamana Tangata at Te

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<sup>5</sup> Kaimahi members at Te Maioha residence are comprised of youth workers, shift leaders, case leaders, senior leadership team, team leader operations, education and health providers, administrators, and residence managers.

<sup>6</sup> Some participants contributed more than once, typically kaimahi in Te Maioha through both the surveys and onsite interviews and some Design Group members.

<sup>7</sup> Oranga Tamariki (2020b). Whāinga Whetū: Whakamana Tangata. Kete Tuatahi. Wellington; Oranga Tamariki (2020c). Whakawhiti Moana: Whakamana Tangata. Kete Tuarua. Wellington.

Maioha and at other residences where it may be implemented in future. The site-based design group members were also an additional source of kaimahi support and mentoring.

Whakamana Tangata represented a significant culture and practice shift for Te Maioha. As with any change initiative, despite the training being very well received, it takes time to shift both attitudes and practice. Whakamana Tangata was implemented during a time of significant organisational change at Oranga Tamariki (section 7AA, new Oranga Tamariki frameworks) and while Oranga Tamariki was under some intense media scrutiny. At a local level, the site experienced significant kaimahi turnover and role restructuring, resulting in the closure of one unit. All these aspects make for a complex implementation environment.

Despite these constraints, implementation can be viewed as successful. The role of the Design Group, the implementation approach, the Practice Lead position, on-site leadership, and additional site-based training and mentoring facilitated successful implementation.

### ***Question 3: How well was Whakamana Tangata embedded into Te Maioha?***

Whakamana Tangata is increasingly becoming part of the fabric of Te Maioha.<sup>8</sup> It has seeded a new way of thinking about engagement with rangatahi – a restorative practice approach embedded within a Te Ao Māori framework. The vast majority (94%) of kaimahi are applying Whakamana Tangata, to some degree, in their practice.

Kaimahi tell us they now engage differently with rangatahi; they listen more, take a more conversational approach, genuinely seek rangatahi perspectives, and look to work in a more relational, mana enhancing way by applying Māori values and restorative principles. It also helps them to engage more effectively with their colleagues; to broach tough topics through the use of courageous conversations, engage in reflective practice and work better together.

Whakamana Tangata is increasingly integrated across the residence. This can be seen in the increasing number of kaimahi who are applying Whakamana Tangata in their practice as well the adaption of tools and site processes to better align with Whakamana Tangata. The inclusion of Whakamana Tangata in the site induction training, additional training and the establishment of two Whakamana Tangata specifics supports the ongoing integration across the site. The adoption of Whakamana Tangata values and principles by the Health and Education teams evidences a broader application within Te Maioha and the visibility and ‘presence’ of Whakamana Tangata is reinforced by the visual images, artwork and resources throughout the residence.

At the same time site leadership is reported as having been highly supportive of Whakamana Tangata becoming a way of being for Te Maioha. When managers who are not familiar with Whakamana Tangata come into Te Maioha, the risk is that they apply a more controlling approach undermining the mana enhancing and restorative culture and practice of Whakamana Tangata.

More than just a programme, Whakamana Tangata is talked about as a way of being. Whakamana Tangata is not yet fully embedded within Te Maioha, nor being consistently applied. However, the signs are promising. A sound platform of tools, resources, training, professional development and leadership is in place supporting the ongoing integration and embedding of Whakamana Tangata in Te Maioha.

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<sup>8</sup> Whakamana Tangata was implemented during a time of significant change within Te Maioha. The impact of Whakamana Tangata therefore is as reported by kaimahi, managers, Design Group members and rangatahi, and our assessment of this. It is not possible to attribute all of the changes to Whakamana Tangata, nor discount the impact of other activities.

#### ***Question 4: How well did rangatahi understand and respond to Whakamana Tangata?***

The Whakamana Tangata values of mana, ara tikanga, piringa are the values that resonated the most with rangatahi. Rangatahi shared examples of how they had applied these values. For example this included when helping others to get along with each other, encouraging them to get involved in activities and making others feel welcome. Rangatahi told us that hui whakapiri helped them to engage in conversations with each other, learn to put differences aside and to resolve problems with each other and noho mauri helped them to manage their emotions.

Rangatahi pointed out that the restorative processes encouraged them to take responsibility and apologise for their behaviour. They also like that they are given options and encouraged to think about alternative responses when dealing with the harmful situation.

Rangatahi commented on the change in kaimahi practice. They told us they now feel listened to and appreciate that they have a chance to have their say. Also they shared that they are now given the chance to calm down before getting into in-depth, explanatory conversations with kaimahi about incidents or concerns. They add that this means kaimahi do not automatically 'default' to sending them to secure, rather they are given the opportunity to de-escalate, reflect and engage and dialogue with kaimahi and then with rangatahi. This is particularly evident to rangatahi who have been in residences other than Te Maioha.

## **Conclusion**

Whakamana Tangata has seeded a new way of thinking about engagement with rangatahi – a restorative practice approach built around Te Ao Māori values. The vast majority (94%) of kaimahi are applying Whakamana Tangata, to some degree, in their practice. It has positively contributed to the relational culture in Te Maioha – kaimahi are engaging with each other and with rangatahi in more respectful, mana enhancing ways; a deeper, considered, more reflective practice, towards a way of being.

Whakamana Tangata was trialled as a pilot. As with any new practice approach, it takes time to build confidence and to embed practice. Whakamana Tangata was implemented within a period of transitions, legislative and structural changes in youth justice and Oranga Tamariki, intense media scrutiny of Oranga Tamariki, as well as high staff turnover within Te Maioha. Despite this challenging implementation context, there is good evidence about the benefits of Whakamana Tangata for kaimahi and indicative evidence of the benefits for rangatahi. In a relatively short implementation and evaluation timeframe, Whakamana Tangata is becoming part of the fabric of Te Maioha.

On the basis of these evaluation findings we suggest there is value in further strengthening Whakamana Tangata within Te Maioha:

- Consider increasing the number of Whakamana Tangata practice positions
  - to support kaimahi professional development and applied practice
  - to increase the availability of support across all days of the week and shift rosters
- Continue to develop training resources such as practice-based case studies, learning examples in print and video formats

More than just a programme, and more than just a change in kaimahi practice, Whakamana Tangata was intended to result in an organisational shift – a way of being. Leadership is critical here.

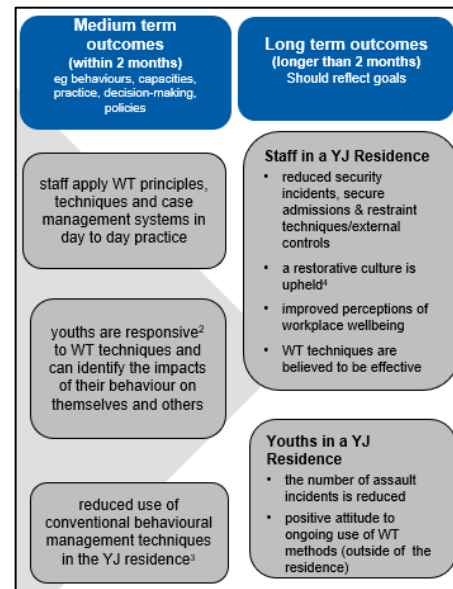


- Support all new kaimahi, including managers, to participate in Whakamana Tangata induction and other training to ensure they have a firm grounding and understanding of Whakamana Tangata.

The evidence of effectiveness and benefits for rangatahi is promising, but still emerging.

- Consider conducting additional research to provide improved insights in relation to Whakamana Tangata medium and long term outcomes (see Figure 1.)
- Review the data capture and reporting around recording of behavioural incidents to improve the ability to assess the impact of Whakamana Tangata on behavioural incidents
- Consider a research approach that integrates the capture of rangatahi experiences of Whakamana Tangata as part of the current professional development and practice sessions. For example from hui whakapiri practice notes, analysis of TOA reports etc.

Figure 1. Whakamana Tangata intervention logic medium and long term outcomes



It was envisaged that Whakamana Tangata might be used with whānau to support rangatahi when they leave the residence. Hui whakapiri can be used with rangatahi and whānau to discuss rangatahi offending and restore whānau mana.

- Revisit how Whakamana Tangata might be further used with whānau

# 1. Whakamana Tangata

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## Introduction

This research aims to evaluate Whakamana Tangata – an approach to relational-restorative practice that is informed by Te Ao Māori values. Whakamana Tangata was trialled and developed in the Te Rā unit at Te Maioha o Parekarangi (Te Maioha) in Rotorua, an Oranga Tamariki Youth Justice Residence with capacity for up to 30 young men between the ages of 14 and 17. Organically, the approach spread across the wider residence.

## Background

Whakamana Tangata was designed and developed in recognition of the need to integrate Te Ao Māori values in the day-to-day living experience of the residence as part of preventing, or minimising, the occurrence of harmful incidents. Alongside this was the value placed on a relational-restorative approach for resolving issues between rangatahi and with kaimahi, enhancing a culture of respect, empathy, self-development and restoration.<sup>9</sup>

Whakamana Tangata is an approach that weaves together five Māori values – ara tikanga, mana, tapu, mauri ora, piringa<sup>10</sup> – and four restorative principles – relationships, respect, responsibility, and repair. Focusing on preventative and restorative elements, Whakamana Tangata encourages rangatahi to take responsibility for their actions and behaviour, enhancing accountability for repairing the harm and restoring the mana of those involved. Whakamana Tangata also offers the potential for residential kaimahi to enhance their everyday practice through using a restorative approach, emphasising the building of respectful relationships. While described as an approach to practice, Whakamana Tangata can also be understood as ‘a way of being’.

The approach was developed by the Design and Development Group (Design Group). The development began in July 2018. The Design Group comprised ten practitioners and researchers from a variety of professional backgrounds, involved in the project on a part-time basis. The Design Group took an iterative and developmental approach, seeking feedback from relevant stakeholders and experts and consulting with Iwi.

The name, endorsed by the Chief Māori Advisor at Oranga Tamariki, refers to “the intention to build and embed processes that facilitate the restoration of people’s mana, promoting their wellbeing in holistic and culturally relevant ways”.<sup>11</sup>

## Context

The development of Whakamana Tangata should be seen within the wider context of reforms in the youth justice sector. These reforms were driven by the recommendations of the Expert Advisory Panel

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<sup>9</sup> See Seaford, A. (2018). Whakamana Tangata. Enriching the Culture of Youth Justice Residences. Project Initiation Document V 0.1. Wellington, pp. 4-5.

<sup>10</sup> See Oranga Tamariki (2020b). Whāinga Whetū: Whakamana Tangata. Kete Tuatahi, p. 8.

<sup>11</sup> See Oranga Tamariki (2020b). Whāinga Whetū: Whakamana Tangata. Kete Tuatahi, p. 6.

(2015)<sup>12</sup> and the Office of the Children’s Commissioner (2017)<sup>13</sup>. Recommendations refer inter alia to the reduction of Māori over-representation in the Youth Justice System; developing effective approaches for rangatahi Māori; the importance of whakapapa and a need to focus on culture and identity; developing therapeutic skills and knowledge of kaimahi; and supporting victims to participate meaningfully in restorative processes.

In 2019/20, 62% of tamariki and rangatahi in court were Māori.<sup>14</sup> In the same year, 74% of children and rangatahi in youth justice custody were Māori.<sup>15</sup> Evidence from both Aotearoa New Zealand and international research shows that a considerable number of rangatahi in conflict with the law have various vulnerabilities, including neurodevelopmental disorders.<sup>16</sup> The findings highlight that rangatahi Māori experienced higher rates of mental health problems than non-Māori.<sup>17</sup> Furthermore, studies reveal that rangatahi who offend are more likely to have language deficiencies and learning disabilities compared to non-offending rangatahi.<sup>18</sup>

A range of evidence, best practices, legislation, and Iwi contributions helped inform the development of Whakamana Tangata. This included Te Ao Māori values; restorative justice and restorative practice; legislation (Section 7AA); relevant models and frameworks; and consultation with local Iwi.

## Te Ao Māori values

There are many Māori values (tikanga) that both historically and presently offer relational guidance: how we engage with each other respectfully as a way of being. Whakamana Tangata is an approach which weaves together five Māori values – ara tikanga, mana, tapu, mauri ora, and piringa.<sup>19</sup> Ara tikanga expresses the call to a new pathway. The values of mana, tapu, and mauri ora give expression to Te Ao Māori. They describe the social context in which relationships are exercised. Piringa is generally thought of as having a safe place, haven or refuge. In Whakamana Tangata it is a process of building and restoring connection through safe, face-to-face dialogue.

## Restorative Justice and Restorative Practice

Whakamana Tangata weaves and integrates restorative practice principles with Te Ao Māori values. It is widely acknowledged that Te Ao Māori values and Kaupapa Māori approaches work well with Māori and with rangatahi. Restorative practice has also been shown to work well with rangatahi in various spheres, including educational settings, youth justice and care and protection. In Aotearoa

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<sup>12</sup> Expert Advisory Panel – Modernising Child, Youth and Family (2015). Final Report. Investing in New Zealand’s Children and Their Families. Wellington.

<sup>13</sup> Office of the Children’s Commissioner (2017). State of Care. A Focus on Oranga Tamariki’s Secure Residences. Wellington.

<sup>14</sup> Ministry of Justice (2020). Children and young people in court: Data notes and trends for 2019/2020. Wellington, p. 3.

<sup>15</sup> Oranga Tamariki (2020a). Annual report 2019/20. Wellington, p. 9.

<sup>16</sup> See Lambie, I. (2020). What were they thinking? A discussion paper on brain and behaviour in relation to the justice system in New Zealand. Auckland: Office of the Prime Minister’s Chief Science Advisor; Lambie (2018) ). It’s never too early, never too late: A discussion paper on preventing youth offending in New Zealand. Auckland: Office of the Prime Minister’s Chief Science Advisor, for further references.

<sup>17</sup> See Lambie, I. (2018) for further references.

<sup>18</sup> Rucklidge et al. (2013). Criminal Offending and Learning Disabilities in New Zealand Youth: Does Reading Comprehension Predict Recidivism? *Crime and Delinquency*, 59(8); Lount et al. (2017) Hearing, Auditory Processing, and Language Skills of Male Youth Offenders and Remandees in Youth Justice Residences in New Zealand. *Journal of Speech, Language and Hearing Research*, 60(1), for the Aotearoa New Zealand context.

<sup>19</sup> See Oranga Tamariki (2020b). Whāinga Whetū: Whakamana Tangata. Kete Tuatahi, p. 6.

New Zealand, some have noted strong synergies between Māori customs and values and restorative principles.<sup>20</sup>

Restorative justice provides a response to crime and wrongdoing that emphasises repairing the harm caused to the victim and encourages the involvement of those primarily affected by the offence. According to Howard Zehr, this approach views crime as a violation of people and relationships, which creates an obligation to restore and put right the wrongs.<sup>21</sup> Restorative justice encompasses a wide range of formal and informal processes which share several key values. A restorative process can be understood as “a voluntary, relational process whereby those with a personal stake in an offence or conflict or injustice come together, in a safe and respectful environment, with the help of skilled facilitators, to speak truthfully about what happened and its impact on their lives, to clarify accountability for the harms that have occurred, and to resolve together how best to promote repair and bring about positive changes for all involved”.<sup>22</sup>

Restorative practices are far-reaching in their scope and include processes in a wide range of contexts beyond criminal incidents. Restorative justice principles of participation, empathy, problem-solving, and respectful dialogue are used “to build healthy and equitable relationships between people and to repair relationships when conflict occurs. The term is commonly used to describe efforts to create a calm, supportive and cooperative institutional culture where the quality of the relationships between people enables everyone to thrive and succeed together”.<sup>23</sup>

Within the residential context, key principles guiding restorative practices with rangatahi include:<sup>24</sup>

- Relationships – a restorative approach focuses on cultivating and maintaining caring and collaborative relationships rather than simply enforcing rules of behaviour.
- Respect – a restorative approach treats rangatahi with respect and expects the same from them.
- Responsibility – a restorative approach sets high expectations for behaviour and expects rangatahi to be accountable for addressing any harmful impact their actions have had on others.
- Repair – a restorative approach treats harm and conflict as problems to be solved and occasions for healing rather than an opportunity for punishment.

Various international research on restorative practices in youth justice and care and protection environments has revealed promising findings regarding the decrease in incidents, the use of restraint, and call outs to police, as well as the potential to help resolve conflicts successfully and develop empathy with other people and trusting relationships. In addition to positive impacts on the residential culture, several studies have found that the adoption of restorative practices provided the potential for successful reintegration of rangatahi into the community.<sup>25</sup> Furthermore, the potential

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<sup>20</sup> For further references see, for example, Carruthers, D. (2012). Restorative justice: Lessons from the past, pointers for the future. *Waikato Law Review* 20(1), p. 2-3. For a comprehensive discussion on this theme, see Cleland, A. & Quince, K. (2014). *Youth Justice in Aotearoa New Zealand: Law, Policy and Critique*, Wellington: LexisNexis, pp. 173 ff.

<sup>21</sup> Zehr, H. (1990). *Changing Lenses: A New Focus for Crime and Justice*. Waterloo, Ontario: Herald Press.

<sup>22</sup> Marshall, C. (2020). Restorative Justice. In P. Babie and R. Sarre (eds.), *Religion Matters. The Contemporary Relevance of Religion*. Singapore: Springer Nature, pp. 101-108.

<sup>23</sup> Marshall, C. cited in Seel Mitchell, H. (2018). Restorative Practice in Youth Justice Residences. A Review of Principles, Practices and Evidence. Occasional Papers in Restorative Justice Practice 7(2018). The Diana Unwin Chair in Restorative Justice, Victoria University of Wellington, p. 5.

<sup>24</sup> See Oranga Tamariki (2020b). *Whāinga Whetū: Whakamana Tangata. Kete Tuatahi*, p. 12, Oranga Tamariki, Memo, 2 October 2019, p. 11.

<sup>25</sup> See Seel Mitchell, H. (2018). Restorative Practice in Youth Justice Residences. A Review of Principles, Practices and Evidence. Occasional Papers in Restorative Justice Practice 7(2018). The Diana Unwin Chair in Restorative Justice, Victoria University of Wellington, pp. 33 ff.



contribution restorative justice and practice may make towards desistance<sup>26</sup> has been recognised. Emerging research on this topic suggests that restorative justice and practices can help facilitate desistance, by encouraging personal responsibility and promoting self-esteem; building or repairing relationships and social bonds; and encouraging future conformity.<sup>27</sup>

## Section 7AA

Of further significance for developing Whakamana Tangata was section 7AA of the *Oranga Tamariki Act*. This section came into force in July 2019 and sets out the duties of Oranga Tamariki in relation to Te Tiriti o Waitangi and improving outcomes for tamariki Māori. Section 7AA emphasises that Oranga Tamariki must give regard to the three core legislative principles mana tamaiti, whakapapa, and whanaungatanga, and ensure that these principles inform policy, practice, and services.

While the trial of Whakamana Tangata is more generally focused on life for rangatahi within a residence, the approach invites and supports the involvement of whānau with rangatahi as part of their entry into the residence, during their time within the residence, and transition from there.

## Alignment with other models and frameworks<sup>28</sup>

Integral to the development of Whakamana Tangata has been the alignment with other relevant models and frameworks. This includes:

**Te Whare Tapa Whā:** a model of wellbeing, developed by Professor Sir Mason Durie. It describes four inter-connected cornerstones that constitute health and wellbeing, including taha wairua (spiritual health), taha whānau (family health), taha hinengaro (mental health), and taha tinana (physical health).

**Te Toka Tū Moana:** the Oranga Tamariki Indigenous and Bicultural Principled Framework. The framework guides practitioners in their work with rangatahi and whānau. It includes principles such as rangatiratanga, (autonomy/self-determination), kaitiakitanga (safety), whakapapa (identity and belonging), whakamanawa (respect), and manaakitanga (support and care). It is based on the belief of rangatahi being born with mana, of the implications of tapu being broken, and the need to restore mana.

**The Māori Cultural Framework:** the Oranga Tamariki framework. The framework, introduced in 2018, aims at supporting all kaimahi to enhance their knowledge and understanding of the Māori worldview, core beliefs, concepts, values, and social-cultural relationships and conventions.

**Va'aifetū (Guardians and Guardianship of Stars):** the Oranga Tamariki cultural-practice tool. The tool supports kaimahi to work with children and families who trace their heritage to one or more of eight Pacific nations.<sup>29</sup> Core principles include, inter alia, relationships, responsibility, the child's best interest, and dignity – principles that Whakamana Tangata aligns with and can further be adapted to in order to meet the needs of Pacific rangatahi and their families.

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<sup>26</sup> Desistance refers to the process of an offender ceasing to commit criminal offences.

<sup>27</sup> See Marder, I. (2013). *Restorative Justice for Young Adults*. London: Restorative Justice Council, for further references.

<sup>28</sup> See Oranga Tamariki (2020b). *Whāinga Whetū: Whakamana Tangata*. Kete Tuatahi, p. 13, and Seaford, A. (2019), Memo, pp. 17-18.

<sup>29</sup> Cook Islands, Fiji, I-Kiribati, Niue, Samoa, Tokelau, Tonga and Tuvalu.

**The Practice Framework and Standards:** the Oranga Tamariki Practice Framework and Standards. These support the Whakamana Te Tamaiti standard (Practice Empowering Tamariki Māori), which is underpinned by the key areas of practice – mana tamaiti, whakapapa, and whanaungatanga.

### Iwi perspectives

During the design of the approach, Iwi perspectives were also taken into consideration. Te Arawa representatives being responsible for the Parekarangi Trust that owns the land Te Maioha is situated on, have been invited to provide feedback on Whakamana Tangata, as the following quote underlines.

*So, there was lots of engagement right in the very beginning with the Trust that with the land we sit on, the Parekarangi Trust. [...] And it was designed specifically around Te Arawa principles and culture kaupapa. But my understanding was right in the very beginning, it was supposed to be unique to the Iwi that where it was set up, but now I understand that has changed and that it can be just used as, as across different Iwi around New Zealand.*

Te Arawa representatives had an input at the design phase and changes were made based on their feedback and their articulation of what was important. Local Māori kaimahi were also important because they were able to understand what was considered important and incorporate that into the practice approach.

## 2. Overview of the evaluation

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This section provides an overview of the evaluation.

### Evaluation aims

The overall aim of the evaluation was to assess the implementation of the Whakamana Tangata approach in Te Rā and across the wider residence. The evaluation explores kaimahi uptake of Whakamana Tangata, the application of new skills, and the impact on the practice of kaimahi. To a lesser extent, it also looks at the impact of the new practice on rangatahi at Te Maioha. More broadly it seeks to understand whether Whakamana Tangata has affected the residence's relational culture.

### Key evaluation questions

Four key evaluation questions were used to guide this study:

Question 1: How well did the design set Whakamana Tangata up for implementation?

Question 2: How well was Whakamana Tangata implemented?

Question 3: How well was Whakamana Tangata embedded into Te Maioha?

Question 4: How well did rangatahi understand and respond to Whakamana Tangata?

### Evaluation approach

This evaluation employed a developmental evaluation approach. It included elements of formative and summative evaluation. The initiative drew on the developmental evaluation approach to check, learn, and adjust the implementation according to insights that emerged as Whakamana Tangata was being implemented.

### Methodology

The evaluation employed a mixed-method approach. This includes:

- Whakamana Tangata programme documentation and programme report
- Semi-structured interviews
- Focus groups
- Post-training surveys
- Kaimahi surveys
- Hui whakapiri follow-up surveys
- Conversation and observation notes
- Statistical data on behavioural incidents.

Data was collected from December 2018 to December 2020.

The findings of the evaluation are mainly based on qualitative data. These include 31 interviews and 4 focus groups (14 participants) with Te Maioha kaimahi<sup>30</sup> and managers, members of the Whakamana

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<sup>30</sup> Kaimahi at Te Maioha residence are comprised of youth workers, shift leaders, case leaders, senior leadership team, team leader operations, education and health providers, administrators and residence managers.

Tangata Design Group and 14 young men in Te Maioha were either interviewed or participated in one of two focus groups.

The qualitative data was complemented by post-training questionnaires, a survey to gather kaimahi experiences with the Whakamana Tangata approach, as well as a small number of follow-up questionnaires for hui whakapiri<sup>31</sup>. In total, 149 training participants provided their feedback on Whakamana Tangata.

Oranga Tamariki made background documentation and internal reports available throughout the evaluation. In addition, notes from conversations with Design Group members as well as training and practice videos and care team observation notes were taken to inform the findings.

Reporting documents such as the daily scoring sheet (TOA)<sup>32</sup> and Shift Planning and Debriefing Sheets (SPADS), and the adapted versions were reviewed by the evaluators.

Thematic analysis and coding based on an inductive approach, framed around the key evaluation questions were applied using the Nvivo Software Programme.

A detailed breakdown of the evaluation data collection, the timing, and the purpose of each method is contained in Appendix 1. Reflections on the Whakamana Tangata Intervention Logic are set out in Appendix 2.

## Limitations of this evaluation

One of the limitations was that only 14 rangatahi directly contributed to the evaluation and their artwork and feedback was utilised extensively in Kete Tuatahi (one) and Kete Tuarua (two). Our reporting of how rangatahi experienced Whakamana Tangata is therefore informed by this small group of rangatahi as well as by kaimahi.

A second limitation is that Whakamana Tangata was implemented during a time of significant change within Te Maioha. The impact of Whakamana Tangata is as reported by kaimahi, managers Design Group members and rangatahi – and our assessment of this. It is not possible to attribute all of the changes to Whakamana Tangata, nor discount the impact of other activities.

Another limitation is that the statistical data on behavioural incidents was not able to be used to assess the impact of Whakamana Tangata on rangatahi behaviour due to data limitations including the way data is collected and the complexity and context of incidents. Meaningful and valid conclusions were not able to be drawn and the findings are therefore not included in this report.

## Interim evaluation report

Oranga Tamariki sought an interim evaluation report to inform decisions about transferring Whakamana Tangata to other residences. The interim evaluation report (October 2019) provided an overview of preliminary findings relating to implementation for the period December 2018 to August 2019.

The key findings from that report also inform this evaluation. A summary of the key findings is contained in Appendix 3.

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<sup>31</sup> Restorative processes, further developed from mediation.

<sup>32</sup> Translated as champion or warrior.



## Report structure

The following sections in this report present the evaluation findings by key evaluation question.

- Question 1: How well did the design set Whakamana Tangata up for implementation?
- Question 2: How well was Whakamana Tangata implemented?
- Question 3: How well was Whakamana Tangata embedded into Te Maioha?
- Question 4: How well did rangatahi understand and respond to Whakamana Tangata?

## Reading this report

To protect the identity of contributors to this evaluation, generic names are used. To that end, we attribute quotes using the following descriptors:

- Design Group member
- Te Maioha leadership team member
- Te Maioha kaimahi
- The term ‘training participants’ refers mainly to Te Maioha managers and staff. Oranga Tamariki National Office staff and external stakeholders including Police, Corrections and Office of the Children’s Commission staff also attended the training.

### 3. Whakamana Tangata Practice Framework

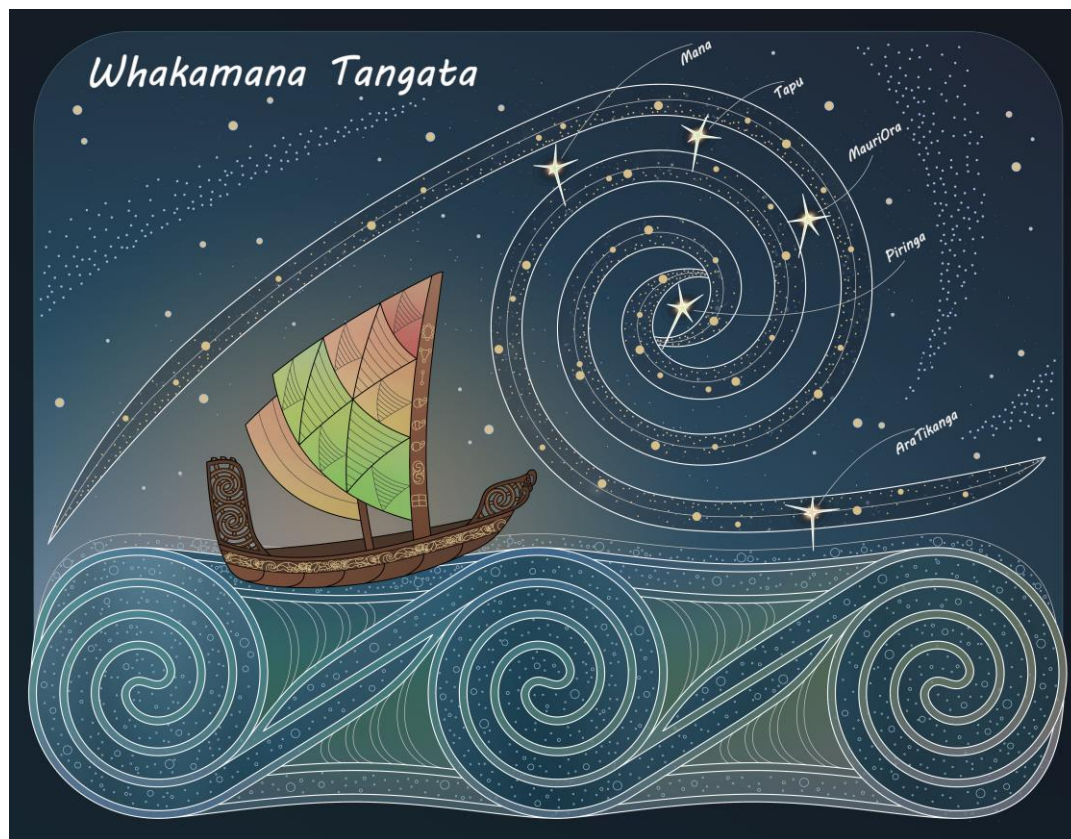
#### Overview

Whakamana Tangata is a relational and restorative practice approach for young men and women. Whakamana Tangata weaves together five Māori values – ara tikanga, mana, tapu, mauri ora, and piringa – and four restorative principles – relationships, respect, responsibility and repair. Whakamana Tangata expresses a way of being and living in relationship with other people that enhances mana, protects tapu, and seeks to foster mauri in all relationships.

Whakamana Tangata takes inspiration from the voyaging of Māori to Aotearoa and their successful navigation of te moana nui-a-kiwa, the Pacific Ocean. Trained navigators were guided by te rā (the sun), ngā whetū (the stars), ngā manu me ngā hua rakau (birds and plant life), and ngā hau me ngā tai (the winds and tides). Whakamana Tangata uses this same journeying metaphor for rangatahi and kaimahi as they navigate life within the residence and beyond.

Te āhuatanga (figure) below provides a visual representation of Whakamana Tangata.

Figure 2. Te āhuatanga o Whakamana Tangata



In te āhuatanga, the whetū (stars) represent the Whakamana Tangata values of ara tikanga, mana, tapu, mauri ora, and piringa.

The values of mana, tapu and mauri ora give expression to Te Ao Māori. They describe the social context in which relationships are exercised.

**Mana** is the respect that people deserve from others and give to others by virtue of the inherent dignity that all people are born with. As a practice, mana is about giving and showing respect. Strengthened or enhanced mana is the feeling someone gets when they know they have done well, and it is the courage to take responsibility for one's actions.

**Tapu** is generally understood as something precious or sacred. Tapu also describes boundaries needed to protect the mana of significant objects or places. As a practice tapu is about protecting people's mana, for example by observing the boundaries and following the rules so as not to trample on a person's mana.

**Mauri ora**<sup>33</sup> is the vitality and fullness of an active life. A person expressing mauri ora can operate consciously, rationally, and emotionally.<sup>34</sup> This provides people with a sense of control over themselves and a capacity to deal with their environment. Mauri tau is when people are settled or at peace physically, mentally, socially, and spiritually. In contrast, Mauri rere is when people are unwell or unsettled.

**Piringa** is generally thought of as having a safe place, haven or refuge.<sup>35</sup> Within Whakamana Tangata it is a process of building and restoring connection through safe, face-to-face dialogue. In practice, hui whakapiri are meetings to discuss issues with the intention of seeking a resolution.

**Ara Tikanga** expresses the call to a new pathway. Ara means way or path. Tikanga (from the root word tika – meaning correct) means to do things correctly, according to the customs and values developed over time. Taken together, ara tikanga is a conceptual framing, a karanga (calling) to rangatahi to live according to the values of mana, tapu, mauri ora, and piringa. Ara tikanga as a practice includes knowing what the right thing to do is, having the strength to do the right thing in difficult circumstances, choosing the right pathway, and finding the courage to move forward.

Other elements in te āhuetanga include the waka (canoe) and its carvings, pou manawa (mast), and rā matua (sail).

**The Waka** is symbolic of the residence and the vessel that carries people forward together. It also symbolises the relationships between rangatahi, practitioners, whānau, and other professionals. On those ancient voyages, along with expertise and courage, it was goodwill, positive respectful relationships, and cooperation between the crew that ensured the success of the voyage.

**The carvings** (on the waka) represent the practice models and frameworks that Oranga Tamariki uses to enhance rangatahi mauri ora. These frameworks include Te Toka Tū Moana, the Māori Cultural Framework, Va'aifetu, the Practice Standards, Te Tiriti o Waitangi, Care Standards, Residential Care Regulations, and Te Whare Tapa Whā.

**Pou Manawa** (the mast) represents relational and restorative practice theory and the tools that come with Whakamana Tangata. This is the restorative backbone of Whakamana Tangata. The symbols on pou manawa symbolise the core practice approaches.

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<sup>33</sup> Moorfield, J. C. (2011). Te Aka Māori Dictionary. Pearson.

<sup>34</sup> Benton, R., Frame, A., & Meredith, P. (2013). Te Matapunenga: A Compendium of References to the Concepts and Institutions of Māori Customary Law. Te Matahauariki Research Institute: University of Waikato, p. 239.

<sup>35</sup> Online Māori Dictionary.

**Rā Matua** (the sail) displays the aramoana design, which is symbolic of the three intervention levels (proactive, active, and reactive). Traditionally, this design represents a journey through turbulent seas.

## Te Ao Māori values and restorative practice principles are synergistic

There is good synergy between Te Ao Māori values and principles and restorative practice principles.

Whakamana Tangata weaves together Te Ao Māori values and restorative practice principles. Within the residential context, four principles guide restorative practices with rangatahi.

- **Relationships** – a restorative approach focuses on cultivating and maintaining caring and collaborative relationships rather than simply enforcing rules of behaviour.
- **Respect** – a restorative approach treats rangatahi with respect and expects the same from them.
- **Responsibility** – a restorative approach sets high expectations for behaviour and expects rangatahi to be accountable for addressing any harmful impact their actions have had on others.
- **Repair** – a restorative approach treats harm and conflict as problems to be solved and occasions for healing rather than an opportunity for punishment.

Figure 3. Whakamana Tangata resources



A restorative practice approach is a new way of working for both kaimahi and management, as is the combination of restorative practice set within a foundation of Māori values.

Resources were developed to support kaimahi and managers to understand and apply Whakamana Tangata and move to restorative responses and ways of working with rangatahi.

**Whāinga Whetū: Kete Tuatahi** provides an overview of Whakamana Tangata. It explores the development of Whakamana Tangata and explains key concepts and the Māori values that inform the approach.

**Whakawhiti Moana: Kete Tuarua** has a practice focus. It looks at the creation and maintenance of a respectful culture based on the values of ara tikanga, mana, tapu, mauri ora, and piringa.

Whakawhiti Moana is the Whakamana Tangata practice manual. It supports the ideas in Whāinga Whetū as well as the content covered in the training programme. It includes building positive relationships, restorative and punitive responses; the Social Discipline Window; the use of hui, reflective and restorative conversations; and effective responses to different levels of behaviour.



The core practice tools in Kete Tuarua are:

- Everyday Actions
- The Social Discipline Window
- Pātai vs Kōrero
- Community Hui
- Kōrero Whakapiri
- Hui Whakapiri
- Hue Whakapiri

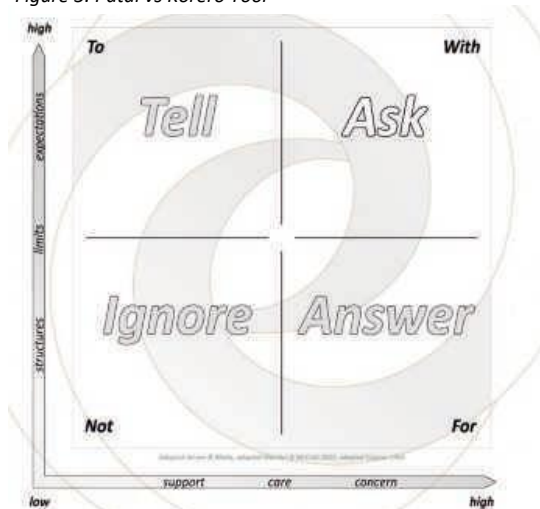
**The Social Discipline Window** is a tool for reflecting on the quality of relationships with rangatahi. Responses to attitudes and behaviour are framed within the Social Discipline Window. The focus is on working *with* rangatahi, kaimahi, and others to support their ownership of the relationship and assist learning through discussion and reflection on the five whetū of Whakamana Tangata. This way of relating contrasts to being authoritarian in relationships, using punishment, and high levels of control as the means of addressing challenges.

Figure 4. Social Discipline Window



**Pātai vs Kōrero** (ask versus tell) uses the Social Discipline Window in everyday interactions with rangatahi with a focus on who is taking ownership of the discussion. The aim is to consistently enable rangatahi to fully take part in discussions. When practitioners take ownership of the discussion it reduces the opportunity for rangatahi to participate. Asking questions is a powerful way to encourage dialogue and participation in the conversation.

Figure 5. Pātai vs Kōrero Tool



**Community Hui** moves beyond hui for mere information sharing, i.e., telling rangatahi. In the past, the aim was to keep hui 'short and sharp'. In contrast, community hui can be used to bring life to the whetū (stars) within Whakamana Tangata.

They can be utilised to demonstrate inclusion, equality, participation, sharing of responsibility, accountability, advocacy, having a voice, disagreement, and resolution through discussion. Using hui, rangatahi have an opportunity to practice skills such as:

- listening to and learning from others
- sharing and managing thoughts and feelings
- having their voice heard
- solving problems
- explaining their position on issues

These are useful skills in the residence and will help them when they return to whānau and their community. Hui can also be used to resolve mild or moderate level conflict and group relationship difficulties before they grow. Hui are described as having both preventative and restorative powers.

**Kōrero Whakapiri** (restorative dialogue) is a structured restorative process to address low- or medium-level incidents.<sup>36</sup> The one-to-one conversation between kaimahi and rangatahi is particularly used when rules, regulations, tapu, tikanga and kawa have been breached. A kōrero whakapiri aims to prevent the same or similar harm from reoccurring by exploring the harm and ways to repair it. This practice precedes a hui whakapiri. The kōrero whakapiri process provides support for rangatahi to fulfil any agreements reached, emphasising preventative aspects as well.

Figure 6. Kōrero Whakapiri 4-step process



<sup>36</sup> Kōrero whakapiri is a process based on four steps: 1) Telling the story, 2) Exploring the harm, 3) Repairing the harm, and 4) Moving forward.

**Hui Whakapiri** is a process used to restore mana and to balance mauri ora when tapu has been breached and when relationships and connections have been impacted/damaged. It is a process that provides a safe environment for rangatahi and kaimahi to restore mauri and respect one another's mana, whilst still focusing on accountability and responsibility. In contrast, a punitive approach takes a responsibility and accountability approach. In practice, this comes across as laying blame, with power and control vested in the hands of authority, which typically generates negativity and hostility.

A restorative philosophy supports rangatahi to discuss what happened, to reflect on the harm caused, to find solutions to repair the harm, and to reconnect.

Figure 7 Hui Whakapiri process



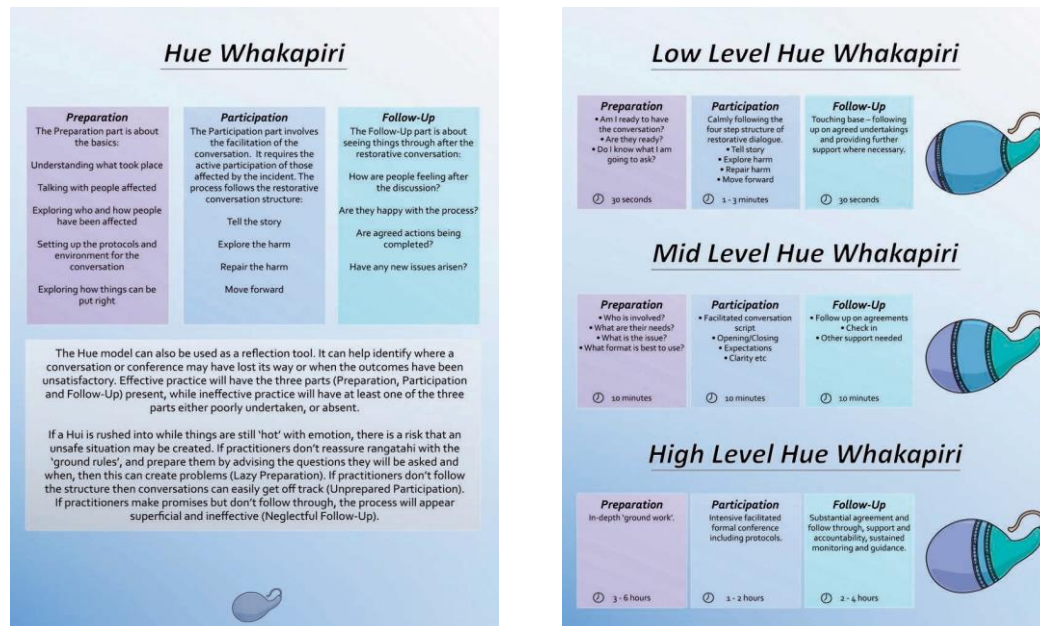
## Hue Whakapiri

A hue is a gourd and is used metaphorically in Whakamana Tangata as a placeholder or container for three important components of a successful hui.

1. Preparation
2. Participation
3. Follow up

The hui is likened to a journey needing to be carefully planned and managed for the expected outcomes to be achieved. The hue resources were designed to support the varying levels of complexity of hui.

Figure 8 Hue Whakapiri three core components applied at low, mid and high levels



Each of these practices uses reflective and restorative conversations and tailored responses to different levels of behaviour. The restorative approach focuses on doing things *with* people, rather than *to* them or *for* them and creating an environment where rangatahi are supported to lead and respond to the conversation and exchange.

## Learning from practice

Throughout the evaluation, new tools and resources were developed and some existing tools were developed based on practice reflection and feedback. These are discussed in section 5.



## 4. How well did the design process set Whakamana Tangata up for implementation?

### Section Snapshot:

The design process set up Whakamana Tangata for implementation very well.

The Design Group members had extensive knowledge and expertise with backgrounds in youth justice, restorative justice practice, public policy, Iwi governance, social service, education, and academia. With nearly half of the Design Group members self-identifying as Māori, the representation of Te Ao Māori was strong. The Design Group included two senior kaimahi from Te Maioha and the Practice Lead was later added to the group to provide direct feedback and practice-based insights on implementation.

Consideration of Te Ao Māori values and restorative practice was foundational and, from the outset, the Design Group engaged with local Iwi Te Arawa and sought advice from Māori justice sector experts. Weaving together Te Ao Māori values and restorative practice was guided by rich conversations and thoughtful deliberations. As part of the design process, the Design Group reviewed relevant literature and considered a range of Māori, Pacific, and bicultural frameworks. Pacific views were represented by a Professional Practice Group member in the Design Group.

Rangatahi voices were prioritised. They contributed to the development of Whakamana Tangata by participating in focus groups in April 2019 and interviews in the design phase. Their feedback, as well as that of kaimahi, has informed the ongoing adaption of tools and processes.

The core resources (Kete Tuatahi and Tuarua) were iteratively developed with input from the Design Group and trainers as well as feedback from the training sessions and reflective practice insights.

A developmental design approach of 'test, reflect, and adapt' has ensured that Whakamana Tangata can be refined and adapted as it has been implemented and as new learning and insights emerge.

### The Design of Whakamana Tangata

Whakamana Tangata was developed by the Design Group. The role of the Design Group was to develop an approach based on Te Ao Māori values and concepts and restorative principles, considering best restorative practice evidence and being informed by wider Kaupapa Māori frameworks.

*The DG [Design Group] worked really hard in thinking about what would work for Māori young people. Along with reviewing a range of literature and evidence, deep discussion, they grappled very thoughtfully. They considered the appropriateness and fit for rangatahi and for a YJ [Youth Justice] residence. For example, there are many Māori values (tikanga) that apply in a Te Ao Māori world. They considered and selected those most appropriate for the context and the fit with restorative practice. (Design Group member)*

Starting in July 2018, the Design Group, working part time, took an iterative approach to the development of Whakamana Tangata. Consideration of Te Ao Māori values and restorative practice was foundational. They interviewed rangatahi in residences, sought input from Māori justice sector experts, and consulted with local Iwi. In conceptualising and designing the

approach, the Design Group considered the Oranga Tamariki Practice Framework and Standards, values inherent in the Bicultural Framework Te Toka Tū Moana, the Pacific Practice Framework Va'aifetu, and Te Whare Tapa Whā. Giving expression to Section 7AA was also very important.

*I think as a group, our hopes and aspirations were all about the younger people, it has to make sense to the young people, but given the wider system in which we're working and the limitations that have played on us. [...] I think our hope in developing the very principled framework that we did was that at some point it would become obvious that an incarcerated context is not where young people belong. [...] I think that's the bigger idea and picture that we were trying to advocate. Hence, we didn't just want to give them a whole bunch of just tools. We did want to give them the way of thinking about how do we, how do we respond holistically to these young people? What would they need? (Design Group member)*

The Design Group was made up of ten practitioners and researchers who brought a range of relevant skills and expertise. They had a variety of professional backgrounds including social service, education, youth justice, restorative justice practice, public policy, academia, and Iwi governance. Nearly 50% of the team are Māori.

From the outset, two senior kaimahi representing the Te Maioha o Parekarangi were involved in the design process to include their perspectives collaboratively. In early 2019, the group invited another Te Maioha practitioner with expertise in youth justice, recognising the need to involve people who work “on the floor” and thus have a grounded understanding. This co-design approach has provided a valuable opportunity to include site-specific needs and draw on the knowledge of local experts to develop a tailored approach for Te Maioha. Some kaimahi members stressed the value of having a residence-specific approach to kaimahi and rangatahi.

The design team valued the process of learning from each other and bringing together various skills and experiences into the conversation:

*So particularly learning from these guys and others who bring a lot of experience from their own networks and how that all intersects with extending restorative approaches into new areas and with new thinking. (Design Group member)*

The voices of rangatahi were taken into consideration in the development of Whakamana Tangata. The Design Group utilised feedback from researchers who visited Te Maioha as part of the development of the national survey tracking the experiences of rangatahi in Oranga Tamariki care.<sup>37</sup> Key aspects included knowledge of their culture and where they come from; good relationships with whānau, hapū, and Iwi; feeling respected as a person; and having hope for the future.

In addition, a representative from the Oranga Tamariki ‘Voices of the Children’ team provided advice on considering the voices of rangatahi in developing and implementing the practice approach. At an early stage of the pilot, the Design Group undertook research with rangatahi in Te Maioha to progress the practice approach and to inform the evaluation. In April 2019, using a focus group methodology, they asked rangatahi about their familiarity and use of Te Ao Māori values in Whakamana Tangata, the relational culture within the unit and their perceptions of restorative processes (hui whakapiri).

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<sup>37</sup> Seaford, A. (2019). Memo. Whakamana Tangata – Overview, p. 6.

Throughout the design process, perceptions of rangatahi on Whakamana Tangata values had been considered and helped shape the framework as well as some of the visual outputs:

*So, it sort of took it through to fruition point at an interface with young people. In fact, he [Design Group member] was interpreting those values, getting input from the young people themselves. He produced posters, I loved those, they had young people language. To me, it brought them out of an academic context, which was very complex. (Design Group member)*

Whakamana Tangata was initially designed for Te Maioha. It was envisaged, that if it showed promise it would be implemented in other residential settings.

The manner of conceptualising and designing the practice approach consisted of a thoughtful process that considered what would work best for rangatahi Māori in a residential setting. Along with reviewing a range of relevant literature and evidence, the design process was characterised by in-depth discussion, debate, and reflection. The group engaged deeply with each aspect that would form part of Whakamana Tangata, such as the Māori values and restorative principles. There is a wealth of values that apply in Te Ao Māori. The Design Group considered several values and selected the most appropriate for the residential context. Finally, the five values ara tikanga, mana, tapu, mauri ora, and piringa were chosen to be at the core of Whakamana Tangata.

*Those values were, from my point of view, really sound because I had been exposed to other sets of values through the work that was happening in the wider organisation. And in other settings, but some of the values were foundational understandings of wellbeing from a Te Ao Māori perspective. But with a different lens as well. (Design Group member)*

With regards to restorative practices, emphasis was placed on developing a practice approach aimed at building, maintaining and strengthening respectful relationships and enhancing the mana of rangatahi, moving away from a behaviour management approach within the residential context. The approach was centred around four key principles: relationships, respect, responsibility, and repair, whose meaning was linked by the Design Group to the core Whakamana Tangata Māori values.

In developing the approach, the Design Group was

*[...] looking at another way of being in terms of being informed by Te Ao Māori values, working through from those restorative principles of relationship, quite key, respect, responsibility, all. How we do all of that in a meaningful way, and we had a number of discussions around the relational base [...]. But it's from the top-down, sideways, it's everywhere, it's like a koru. It has no ending, but it's one way that we can all work and it's got a positive outcome in terms of what we all want, for the betterment of our rangatahi, for the betterment of our staff, the whānau. (Design Group member)*

Discussions concerning the development of the approach took place both within and outside the Design Group meetings. External advice was sought from several Māori advisors, including representatives of Te Parekarangi Trust (Te Arawa).

The work of the Design Group had further been supported by a Reference Group, comprising internal and external stakeholders. The role of the Reference Group was to act as a quality control mechanism by providing feedback, advice, and guidance to the Design Group.

In practical terms, the Design Group had been asked to create a booklet to support Te Maioha kaimahi in applying Whakamana Tangata in their interactions with rangatahi. The Design Group had furthermore been tasked with developing a training programme for Te Maioha kaimahi to prepare the implementation as well as the ongoing embedding of the practice approach at the residence. Another aim was to create a training facilitator's guide for use by experienced trainers to deepen the learning of residential and educational kaimahi.

## Outputs

Debates and reflections by the Design Group members paved the way for a very solid platform for the implementation of Whakamana Tangata. Besides developing the framework of the practice approach, the team created outputs included two manuals, training modules, posters, and a Whakamana Tangata visual on a blackboard.

Since the inception of the pilot, training programmes for Te Maioha kaimahi have been developed. By mid-2019 the theoretical base of Whakamana Tangata had been conceptualised,<sup>38</sup> and a range of visual resources, bookmarks, t-shirts, and practice video examples were in development. Two manuals (Kete Tuatahi and Tuarua) were written to explain the Whakamana Tangata approach and to provide resources for kaimahi to apply the approach in their day-to-day practice.

- Kete Tuatahi (Whāinga Whetū, translated as Towards Stars) presents the Māori informed restorative practice approach, its guiding values and principles, and underlying theoretical concepts.
- Kete Tuarua (Whakawhiti Moana, translated as Crossing Oceans) is a practice manual covering various responses to different levels of behaviour that help maintain a respectful culture in the residence.

A third kete was planned (Tohu Whenua, translated as Signs of Land), including practice techniques to respond to more complex incidents.

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<sup>38</sup> Seaford, A. (2019). Memo. Whakamana Tangata – Overview.

## 5. How well was Whakamana Tangata implemented?

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### Section Snapshot:

Overall, Whakamana Tangata was implemented very well.

The initial training and resources, Kete Tuatahi and Tuarua, provided a solid foundation for implementing Whakamana Tangata and an introduction to Whakamana Tangata was added to the kaimahi induction training.

The establishment of the Practice Lead was significant. They were able to deliver regular site-based training, offer mentoring support and model practice. They supported practice-based reflections and these insights and learnings resulted in the development of further training modules, tools, and resources. Site leadership was committed and supportive of Whakamana Tangata.

Along with the Practice Lead, the site-based Design Group members were a key source of information and learning for the Design Group and for sharing insights across Oranga Tamariki more generally. This contributed to an increased understanding of what it takes to deliver Whakamana Tangata in Te Maioha and in other residences in the future.

Whakamana Tangata represented a significant practice shift for Te Maioha. As with any change initiative, despite the training being very well received, it takes time to shift both attitudes and long-established practice. Whakamana Tangata was implemented during a time of significant organisational change for Oranga Tamariki (section 7AA, new Oranga Tamariki framework, restructuring in residential positions) and while Oranga Tamariki was under some intense media scrutiny. At a local level, the site experienced significant kaimahi turnover, resulting in the closure of one unit. All these aspects make for a complex implementation environment.

The Design Group, the implementation approach, and iterative adaptations provided a sound platform for implementation.

### ***Training sessions and professional development provided a solid foundation for implementing Whakamana Tangata***

The Design Group developed training and professional development opportunities to support kaimahi in implementing and embedding Whakamana Tangata into practice.

The training sessions aimed to introduce the concepts, principles, and values inherent in the Whakamana Tangata approach. Emphasis was placed on understanding Whakamana Tangata as a way of being and on deepening understanding of the five Te Ao Māori values and the four restorative principles. Furthermore, the training sessions focused on feedback models as well as techniques, including questioning and facilitating practices.

Training methods included lectures, group discussions, reflections, role play, and practice videos. All aimed at engaging kaimahi interactively.

*We resisted the idea of just developing a manual to just give staff. We knew very quickly there was a multitude of initiatives underway and that's exactly what staff don't need. (Design Group member)*

Following the training sessions, learning was deepened by mentoring and coaching kaimahi on the floor, with a focus on empowering kaimahi.

*It's trying to support without doing it for them, trying to empower them to be able to make the choices themselves within the space but then not to leave them hanging. (Design Group member)*

In addition to stand-alone one or two-day training sessions, three on-site experts<sup>39</sup> integrated the content of the practice approach into the Te Waharoa<sup>40</sup> Induction Programme to train new kaimahi. The integration into the framework provided by Te Waharoa supported the learning between training sessions, such as the material on relationships and the skills to develop these.

### ***Ongoing adaptation of training to deepen practice-based learning***

Training feedback was sought from kaimahi, and in response to the needs expressed in the feedback, training sessions were continuously adapted and some additional training material was developed to deepen practice-based learning. Such training included in-house integrated training/team training and Whakamana Tangata refresher training sessions.

During the pilot, further reflection and debrief practices gave kaimahi the opportunity for an exchange, such as formal practice reflection (i.e., planned debrief or feedback, and reflection on practice examples) or peer mentoring (i.e., engaging in intentional dialogue or sharing of practice with colleagues).

### ***Kaimahi who work directly with rangatahi are the main recipient of training***

Most training participants were kaimahi who worked directly with rangatahi (i.e., youth workers). Attendees have also included Te Maioha educational, administrative, and health kaimahi as well as leadership personnel. Furthermore, professionals working outside of Te Maioha, such as police officers, Oranga Tamariki Learning and Development kaimahi and the Chairperson of the Parekarangi Trust participated in the core training sessions.

Besides training sessions held in Rotorua, one Whakamana Tangata training took place at Oranga Tamariki National Office. It was attended by Youth Justice management and kaimahi from youth justice residences in Auckland, Palmerston North, Christchurch, and Rotorua, and representatives from the Office of the Children's Commissioner and Department of Corrections.

## **Participants' training experience**

Attendees provided feedback via post-training questionnaires that were handed out at the end of each training.<sup>41</sup> In addition, more in-depth feedback was gained through individual interviews conducted with kaimahi and leadership staff at Te Maioha.

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<sup>39</sup> These experts formed part of the Design Group.

<sup>40</sup> Translated as the gateway. Te Waharoa is a three-week training programme for residential staff.

<sup>41</sup> Furthermore, in one training, some participants sent their feedback via email to the principal investigator.



In general, participants provided very positive feedback regarding both training content and delivery. Asked if they considered the training a valuable experience overall, 77% strongly agreed and 20% agreed.<sup>42</sup> Moreover, most respondents thought that

- the trainers **explained the material in ways that they could understand** (71% strongly agreed, 27% agreed)
- the trainers **provided opportunities to participate** and try things out in the training sessions (70% strongly agreed, 26% agreed)
- the training material **helped clarify the goal of Whakamana Tangata** (68% strongly agreed, 30% agreed)
- the training had increased their **knowledge of Māori values** within the residential context (58% strongly agreed, 26% agreed)
- the training had increased their **knowledge of restorative approaches** (55% strongly agreed, 41% agreed)
- the training **supported them in reflecting** on their current practice (50% strongly agreed, 41% agreed).
- the training made them **confident to be able to apply the principles** in their work (38% strongly agreed, 53% agreed).

Training attendees identified a range of beneficial aspects from the training sessions. Firstly, most respondents reported having gained a deeper understanding of the Whakamana Tangata values as well as the whole conceptual approach and the kaupapa. The visual representation – the waka imagery – was found to be very helpful in clarifying the concept. Regarding the values, particularly deepening knowledge and understanding of mana and tapu and gaining a sense of how to apply these in practice were appreciated by respondents. For example, kaimahi pointed out that the training supported them in being more mindful of enhancing and restoring the mana of rangatahi. When asked about how the training has deepened their understanding of caring for rangatahi in residential care, many participants stated that it contributed to enhanced self-reflection and awareness of one's default thinking, as well as being guided by the values in their work with rangatahi. Furthermore, many respondents referred to having learnt or deepened knowledge of skills and tools relating to communication, facilitation, and self-reflection.

Learning about and reflecting on the Social Discipline Window was a theme many participants referred to. Overall, participants commented on enhanced self-reflection because of the training. Moreover, several respondents reported that deepening knowledge of the process of hui whakapiri was particularly beneficial to them. Numerous participants thought that the training supported them in engaging more meaningfully and effectively with others – both rangatahi and colleagues. Deepening knowledge of questioning practices, particularly open-ended questions, and restorative questioning techniques were frequent aspects commented on. When asked what they will do differently because of attending this training, many respondents referred to greater awareness of rangatahi needs using the Whakamana Tangata values.

Participants from various backgrounds felt that the training was culturally appropriate. Non-Māori attendees felt they could relate to the content well. Overall, all attendees indicated that they would recommend this training to others.

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<sup>42</sup> The percentages shown refer to six Whakamana Tangata trainings.

The selection of quotes below illustrates the common feedback on benefits and learnings from training attendees.

Participants found that the training deepened their understanding of the Whakamana Tangata values and approach:

*We are on a journey and the idea of navigating our waka using stars, and then giving our rangatahi the skills to one day navigate their own waka really resonated with me. (Training participant)*

*I liked the narrative with the picture and the waka and how it connected, level 7AA and the care standards and our values, all our key things at the bottom and then it talked about the journey. I loved that it sort of brought like mauri ora and tapu and mana to life and it made it real things that everyone could have conversations about and that we would get staff and young people talking about. (Training participant)*

Many participants perceived learning about and reflecting on the Social Discipline Window to be very beneficial:

*Reality and Control Theory (Glasser). This was great! It helped me understand how behaviours or which behaviours reflect a particular basis of control – To, with, for etc. (Training participant)*

Another benefit identified was gaining and deepening knowledge of hui whakapiri:

*The hui whakapiri was most beneficial. The structure around the conversations to assist the young person explore and learn through behaviours. (Training participant)*

The training contributed to improved self-reflection:

*Understanding these values more closely helped me reflect more on how I apply these values to myself. Only then can I extend it to the rangatahi. (Training participant)*

*I really enjoyed it actually. I wasn't looking forward to it as I didn't know a lot about it but I enjoyed it. I thought it was quite hands-on. We were encouraged to think outside the box and for ourselves rather than just have someone talk us through it. I enjoyed the practical aspect of that. It challenged a lot of our own beliefs, our own ways of working, some of our own values which I think is good. We need to be aware of how they naturally work. (Training participant)*

Attendees felt being more mindful of ways to enhance the mana of rangatahi:

*Use mana-enhancing approaches always – our language, our expressions and gestures, our responses. (Training participant)*

The training enhanced awareness of how to engage with rangatahi more meaningfully:

*By being a good listener is paramount in solving problems. Doing things with them and not to or for them is important. Knowing myself – having belief that this system will work and make our residence a safe and caring place to be. (Training participant)*

Participants felt the training deepened their knowledge of restorative questioning:

*Using the 'essence of Restorative Conversations' with open-ended questions. I'll use this more often. (Training participant)*

*Ability to ask open questions, understanding punitive versus restorative. (Training participant)*

Attendees found the training to be culturally appropriate:

*Good: Because it allows all ethnicities to be able to relate as everyone has mana of their own. (Training participant)*

*I think it is timely to be working with the young people and applying the learnings from this training – as this can ignite their pride of being Māori and how they can embrace their roots. (Training participant)*

Trainers received very positive feedback in terms of content, delivery, and style:

*Awesome, both had good knowledge in Māori tanga and knowledge on the floor, and how things are and should be delivered. (Training participant)*

Training participants made suggestions regarding changes to the training. The most common suggestions by training participants included the following:

- More use of role-playing and exercises relating to residence situations
- Kaimahi sharing experiences of how they applied principles and values in their practice
- More use of multimedia and visual examples
- Providing more time to go in-depth
- More training across Oranga Tamariki regarding Māori culture
- Relating values to pūrākau (legends) or works of Māori scholars to gain a deeper appreciation for the words

Many of the suggestions were integrated into the training and practice supervision e.g., training videos were developed and the Practice Lead has utilised role-playing, reflective practice sessions and modelled practice, and provided mentoring during the site-based training.

### **Kaimahi survey results**

In December 2020, feedback from a survey among Te Maioha kaimahi was gathered about their experiences with the Whakamana Tangata training and practice application. Forty-seven kaimahi participated in the survey, of which 46 have completed the core Whakamana Tangata training.<sup>43</sup>

The timing of this survey provided the ability to capture kaimahi knowledge of Whakamana Tangata and whether they were applying it in their practice. The time since first (and subsequent trainings) would also provide an indication of how long it takes for a new practice and culture change to become a way of being and impact the relational culture of Te Maioha.

### **Core Whakamana Tangata training**

Similar to feedback from the earlier training surveys, overall the majority of kaimahi found the training to be a useful experience. Responses to the core training questions included:

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<sup>43</sup> In terms of work experience of respondents, 36% had a professional experience of between one to five years and 26% have worked more than five years at the residence. 19% each have worked six to twelve months and less than six months. respectively at Te Maioha. 51% reported a Māori, 40% a NZ European and 13% a Pacific ethnicity. 53% had a position in youth work, 21% were shift leaders and 13% worked in education.

- 64% stated that the training provided them with a **good understanding of Whakamana Tangata values and principles** (34% agreed, 30% strongly agreed)
- 63% reported that the training **reinforced the importance of keeping rangatahi at the centre of their practice** (40% agreed, 23% strongly agreed)
- 59% thought that the training **stressed the importance of engaging respectfully with their colleagues** (40% agreed, 19% strongly agreed)
- 49% believed that the training provided them with the **knowledge and tools to engage more effectively with rangatahi** (36% agreed, 13% strongly agreed)
- 47% found that the training provided them with the **knowledge and confidence to apply Whakamana Tangata in their practice** (34% agreed, 13% strongly agreed)

## Subsequent Whakamana Tangata training and professional development

A series of onsite training and professional development activities were developed to support implementation as set out in Table 1.

Table 1. Onsite training and professional development activities.

Type of training, mentoring	% kaimahi participation
Whakamana Tangata integrated on-site/team training	60%
Whakamana Tangata refresher training	57%
Formal practice reflection e.g., intentional or planned debrief or feedback and reflection on practice example	40%
Shift handover reminders	40%
Participated in observational learning e.g., sat in on a hui whakapiri and debriefed post the hui	38%
Preparatory conversations e.g., the opportunity to talk through and plan engagement conversations in advance	32%
Peer mentoring e.g., engage in intentional dialogue or sharing of practice with colleagues	32%

Kaimahi appreciated the continuously updated opportunities to deepen their learning. Most respondents found shift handover reminders, refresher training sessions, and participation in observational learning most valuable. Shift handover reminders were perceived “to improve rapport and practice on the floor and within teams”. Further, observation of practices such as a hui whakapiri by an experienced facilitator was reported to help build confidence in applying such processes.

*Enjoyed working and building rapport with other young people. And stepping out of my comfort zones. (Te Maioha kaimahi)*

*This has helped me to build rapport with all different personalities of our rangatahi and also my work peers. (Te Maioha kaimahi)*

## Factors that supported the implementation of Whakamana Tangata

### ***Creation of the Whakamana Tangata Practice Lead role***

An important factor was the creation of the Whakamana Tangata Practice Lead role. As noted earlier the Practice Lead was able to share on-the-ground learnings and insights with the Design Group.

Further, the secondment of a residential kaimahi and Design Group member as a Whakamana Tangata Practice Lead in the early phase of the pilot supported the implementation of the practice approach. The Practice Lead was regularly mentored by a Design Group member with extensive experience in restorative practices to promote the use of the new approach at the residence.

The Whakamana Tangata Practice Lead was critical in providing on-site guidance, mentoring, training, and support. The Practice Lead took care of shepherding the implementation within the residence, consistently referred to as a way of being at Te Maioha. They provided guidance and support for kaimahi and answered questions relating to the use and understanding of Whakamana Tangata principles and values. The Practice Lead helped to build a foundational basis by assisting kaimahi in their day-to-day practice, such as leading and sitting in with kaimahi in hui whakapiri, kōrero whakapiri, community meetings<sup>44</sup>, as well as debriefing sessions after a hui whakapiri and shift-handovers.

Moreover, the Practice Lead developed a range of resources and took a lead in adapting existing recording and reporting systems (see more in detail below).

*The Practice Lead has been invaluable with that, he's guided them through, provided them with, visuals, and handouts and things like that. Sending out messages to them and reminding them of what is, what we should be doing, what the values are and things like that. He's also changed our behaviour management system to the language and that was an easy transition, to do that. (Te Maioha kaimahi)*

The Practice Lead provided valuable suggestions for adaptations of the approach to the Design Group. The Practice Lead observed and reflected upon practical implementation and sought feedback from colleagues to comment back to the Design Group. In addition, seeking feedback from rangatahi helped to translate the description of tools into a language that is easier to understand for rangatahi by using creativity and arts.

*You'd need to have champions, you know, beyond the management level. Practical people that have it in their heart, that live and breathe this as well as management buy-in. [...] I think he articulated it really well at that practical level with the young people. (Te Maioha kaimahi)*

The active involvement of two other on-site experts, who were members of the Design Group in the conceptual development of Whakamana Tangata more rapidly increased understanding of restorative justice practices. They modelled practice and facilitated buy-in. This, in turn, supported ongoing implementation as the three kaimahi who had an in-depth knowledge of Whakamana Tangata, could provide on-site and in-work support and were visible champions of the kaupapa. It also helped to build the practice and professional capacity within Te Maioha and support a more sustainable implementation and embedding of the approach.

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<sup>44</sup> A community hui is a meeting that involves all rangatahi and kaimahi in the unit every morning and evening.

*He connects really well with all the staff and with leadership. He makes it real. He makes it something that people want to engage with. So I think that person's really key and then I think linking it in to staff training and the use of TOA and the BMS, those conversations, those ask not tell conversations. (Te Maioha kaimahi)*

### **Development of a suite of resources supported the ongoing implementation**

During the pilot, a range of Whakamana Tangata resources were developed. Besides the two Whakamana Tangata kete created by the Design Group, visual resources were developed by the Practice Lead at Te Maioha to support the implementation. These included posters that present the Whakamana Tangata values and their meaning, which are visible across the whole residence. Such visual resources were found to be useful for both kaimahi and rangatahi who tend to be more visually than verbally oriented. They help to remind them of the values and to integrate them in individual conversations.

Another visual tool is the blackboard created by the Practice Lead, illustrating the concept, values and principles of Whakamana Tangata, symbolised by the waka and stars. It is visible for all kaimahi and invites discussion about its content. Kaimahi have also added to the visual concept what they considered important about the Whakamana Tangata values and principles, creating a dynamic, participatory tool.

*I think that's one of the things about having the blackboard; it's being able to be evolving and moving, and I see how that relates to the concept of the waka moving in the water, and how every part of the waka in the water – even in the waves and the stars, and every part of the designs on the waka – they all have meanings to people, and the staff have all interpret them slightly different ways, but they have taken on that. (Te Maioha kaimahi)*

Furthermore, the Practice Lead designed a bookmark explaining the core phases of the kōrero whakapiri (restorative dialogue). It also refers to a whakatauki – “Ka tiakina te rangatahi, ka puta he rangatira” (“When youth are nurtured, leaders emerge”), underlining essential values within the residence.

During the pilot, a range of brief videos was created for training purposes. These resources visualise practices such as the hui whakapiri as well as questioning and communication techniques in scenarios with rangatahi. Further, the video scenes explain the Whakamana Tangata values in lifetime events to enhance a deeper understanding of how to apply the values in various contexts.

### **Implementation of Whakamana Tangata values into kōrero whakapiri and hui whakapiri**

The kōrero whakapiri (restorative dialogue) is a structured one-to-one conversation between kaimahi and rangatahi to address negative behaviour, without a facilitator being involved. It has become an essential part of kaimahi day-to-day practice in the case of low- or medium-level incidents, for example when regulations, rules, tapu or tikanga have been breached by rangatahi. The kōrero whakapiri aims to explore the harm and seeks ways to promote repair. Ideally, if an agreement has been reached and the issue has been resolved, a kōrero whakapiri would prevent a hui whakapiri.

The hui whakapiri refers to a restorative process based on the same structure as the kōrero whakapiri. Hui whakapiri was a further development of the mediation process that was previously applied within the residence to address conflicts. It has been adapted through practice-based learning and is grounded in restorative values and principles consisting of a



preparation, participation, and follow-up phase. Kaimahi were receptive to this process and perceived it to be a very valuable practice tool. Compared to mediation, it was found to be a more in-depth and structured process providing them with a better framework to respond to harmful incidents. It also enhanced communication skills.

Promoted by the work of on-site experts, in particular the Practice Lead, Whakamana Tangata values are reflected in the hui whakapiri. The restorative encounter provides the opportunity for kaimahi to enhance the restoration of mana after an incident of harm has occurred. By deepening their experience with hui whakapiri, kaimahi have become more aware of restorative principles and values. Hui whakapiri has become a standard practice when incidents arise between rangatahi and for (higher level) grievances with kaimahi.

*I've definitely noticed that the hui whakapiri is a lot more purposeful now, and there's more structure to it. I mean, before it was just a get-together and; 'oh yeah, you're all good, bro – yeah, sweet as – move on'. It was never really a lasting mediation, and now they talk it through and understand each other's sides, and I do think it's far more positive. (Te Maioha kaimahi)*

Kaimahi interviewed said that hui whakapiri was beneficial for rangatahi. This was because of the structure, the plain language and the use of Whakamana Tangata values, such as mana. Hui Whakapiri helped rangatahi to engage with one another and constructively address harm. One interviewee commented:

*[...] some of what's actually in that process in terms of identifying how you may have trampled on someone's mana in using that language of the young people, actually resonates a whole lot more than when we use other terms with them. (Te Maioha kaimahi)*

*I guess, in terms of addressing behaviour, and depending on what it was, using terms like, do you realise what you've done – do you know how you made them feel – those sorts of words. Whereas, I think mana sort of has a deeper meaning. Boys don't really like talking about feelings, but when you use the word mana, it's okay. (Te Maioha kaimahi)*

Kaimahi further perceived the process to be helpful with the emotional regulation of rangatahi, supporting them in thinking about the wrongful event and its impact and enhancing self-reflection. Interviewees have also reported that the hui whakapiri provides a safe setting, where rangatahi can feel encouraged to voice their needs and talk about the harm, which in turn can contribute to deepening their relational skills and empathy.

*I'm thinking about the two boys because that one very rarely speaks in a group setting. He's very, very quiet, for him to feel safe that was the process. It was the acknowledgement of the, for him being able to talk about the values and what they meant, the personal feelings of that and just being able to convey it in his own words and how to put it right. (Te Maioha kaimahi)*

## Case example

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*"We used to call them mediation. We used to have the mediation with like two rangatahi who have had a disagreement and turned into to a physical. So for them to address what has been the cause and effect of that upset, they usually have what's called a mediation and then it's all good bro. It would be like five minutes, shake their*

*hand. With the hui whakapiri it's more than that. It's, you take the time to sit down, you actually acknowledge, well this is the harm that's caused. The rangatahi had the opportunity to be able to say to the other one that has hurt them 'Bro, when you did that, maybe you didn't ever think of my mana in front of everyone else. You just stomped on it hard.' And it's like wow. Because they're able to articulate exactly within that context of that situation how they, what were they thinking, what were they feeling, what were the actions or what was the impact and then the harm that suffered. And then be able to talk through.*

*Once they talked through, 'cause there's a number of other issues that kind of lead to other things rather than not that one incident, but also what occurred the other day, the other week for them. Was a safe place for them, for that rangatahi to kōrero what had occurred for him? And he'll be like, 'Oh, okay, sure. And didn't realise you felt the way that you did. When I'm calling you, then I was just like, it's kind of a, a bro thing. It wasn't meant to be hurtful. But it is. That's my mana and you just, you know, stomped.' So it was good for them to like just openly talk about their hurt, but also how they felt with all the other rangatahi that's looking at them as well. And it takes a lot for them, for a lot of our young people who have not had that opportunity to be in a forum to speak safely. It's quite powerful because a lot of them are never asked about their voice. They have never been asked about the way they feel. What were they thinking? Any actions or any other alternatives.' (Te Maioha kaimahi)*

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### **Noho mauri process reflecting restorative principles**

The noho mauri process is a restorative version of the time-out (procedure) and has been adapted from a process referred to as Non-Participation Table. This practice is applied to give rangatahi time to calm down and de-escalate after a conflict has occurred. It provides rangatahi the opportunity to build emotional intelligence, explore self-regulation techniques and understand the wider implications of anti-social or harmful behaviours. A noho mauri intervention follows a three-step process,<sup>45</sup> centred around a kōrero whakapiri to speak about the impact of the behaviour on others and explore ways to repair the harm that has been caused.

The shift in language indicates a less punitive practice approach, and the new term has been quickly adopted by all kaimahi at Te Maioha. Respondents perceived it as a valuable practice allowing rangatahi time to reflect on their behaviour and to recognise when issues start to spiral/escalate, and a time out is needed to de-escalate. Over the course of the pilot, kaimahi noted a shift in rangatahi deciding to take themselves into a noho mauri, which had not occurred before the term 'noho mauri' was introduced.

*It's much more positive. The relationship, so time out is not perceived now as a punitive process where you've been naughty so you've got to go to timeout but actually this is a really important time for us to unpack what's going on for you today and how can we help you and how can we support you and yeah, so that has definitely changed. (Te Maioha kaimahi)*

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<sup>45</sup> 1) "Come for a kōrero", a first approach to address rangatahi behaviour at a verbal level; 2) "Have a 'Kōrero Whakapiri'", a restorative conversation to address harmful behaviour and seek ways to repair the harm; 3) "Record and follow-up" on the plan or agreement.

*When I started, I never remember anyone really going there. No-one even took themselves, and so now it's changing. (Te Maioha kaimahi)*

### **Infusion of Whakamana Tangata values into existing recording processes**

Recording systems and processes such as the Behavioural Management System have been gradually infused with Whakamana Tangata values and principles. The Practice Lead ensured that restorative principles and values became more strongly embedded in existing recording tools.

Reporting captured at a shift handover (Shift Planning and Debriefing Sheets) and the daily scoring sheet (TOA) reflect alignment to Whakamana Tangata values and a shift in language towards restorative principles. The TOA is an adaptation of the behaviour management system whose guidelines have been reformulated and refined by the Practice Lead and another residential kaimahi.

Previously, behaviour management was guided by the FLAIR (Fairness, Leadership, Achieving potential, Integrity, and Respect) values. Due to an overlap of the Whakamana Tangata values, efforts have been made to change the FLAIR values into Whakamana Tangata values. This provided more clarity and overall, kaimahi appreciated having a consistent group of values to refer to that facilitated their work. Whakamana Tangata values have been appreciated for being culturally-based compared to the FLAIR ones.

The TOA sets out the five Whakamana Tangata values and their main aspects in a rangatahi-friendly language. The document is used in conversations with rangatahi to mark behaviour in a way that is guided by the Whakamana Tangata values and principles. Kaimahi have been encouraged to engage with rangatahi in meaningful conversations about their behaviour, holding them accountable and encouraging them to make things right, while referring them back to the values. Besides accountability, it motivates rangatahi by getting high marks for positive behaviour. Interviewed kaimahi found that such conversations helped rangatahi to better engage with each other.

*The old process was more based on behaviours. It wasn't actually involving the young people. So, discussions weren't had with the young people. It was more with – doing what we felt was best at the time. So, for instance, if there was an incident or a fight in the unit, usually time-out, secure admission, depending on their behaviours, but there was not as much discussion as what we have now. Now, we're actually spending time to unpack what's happening, or what's happened. (Te Maioha kaimahi)*

*The way I see it is that it is more empowering. It gives them, the rangatahi the ability to work through and think for themselves which I think is well overdue. I think the model that we have now, like that we have previously used has been more focussed on just coping with and managing their behaviours and then hoping for the best when they leave which realistically their new environment is not going to have the same consistency. (Te Maioha kaimahi)*

The Practice Lead also adapted the Shift Planning and Debriefing Sheets (SPADS), a record of daily shifts including information on rangatahi behaviours, to Whakamana Tangata values and principles. They now contain a section relating to hui whakapiri and their agreements. The adapted recording tools support kaimahi to guide their practice with rangatahi, e.g. in carrying out difficult conversations.

*We read the shift notes and if there's things that happen in there we'll discuss it with them [rangatahi]; it's just those everyday conversations about like how are things tracking, like was that respecting someone's mana, it can be a good segue into talking about sort of that some of that harder stuff. (Te Maioha kaimahi)*

### **Alignment with other value frameworks**

Rangatahi also have a set of values introduced by the educational provider, Kingsley School, within the residence. Efforts have been undertaken within the school to further align school values to meet Whakamana Tangata values, supported by the Practice Lead and Design Group members. All teachers have attended the Whakamana Tangata training to familiarise themselves with the approach and its values. Weekly lesson plans covering the values are in place to deepen rangatahi understanding of the whetū (stars) and their meaning.

*It was good to be able to sit with the teachers and unpack with them what's working, what support do they need, how do they align what they do in the classroom parts within the residence with Whakamana Tangata as well. (Design Group member)*

Work was also in progress to align Whakamana Tangata with Oranga Tamariki's Practice Framework as well as the values and principles within Te Toka Tū Moana, Oranga Tamariki's bicultural framework, and the Māori Cultural Framework. Kaimahi have underlined the importance of Section 7AA Oranga Tamariki Act and its reflection within the framework of Whakamana Tangata.

*I think it's probably one of the most exciting things from Oranga Tamariki in a little while and I think it links in really well to 7AA ...So 7AA's our new legislation regarding outcomes for honouring the Treaty and regarding outcomes for Tamariki Māori and we have to report on that every year now as an organisation. So I think it makes that real and not tick box and here's a way that we live it every day. (Te Maioha kaimahi)*

## **Factors that impact on embedding Whakamana Tangata into practice**

Some of the general challenges concerning training delivery within a residence concern operational requirements and kaimahi characteristics. Kaimahi typically come from a variety of backgrounds and there is a mix of prior educational achievements. Some have post-high-school qualifications, while others have left school early. This introduces complexities to the design and delivery of the training content. From an operational perspective the kaimahi roster, variety of roles, and the need to provide kaimahi cover also add challenges.

### **Kaimahi disposition to change impacts on uptake of the new practice**

Similarly, kaimahi disposition to change (their willingness or unwillingness) will see some kaimahi 'get stuck in', some take a 'wait and see' approach, and others need to be convinced about the benefits of change.

Some kaimahi were considered to be more resistant to this new approach due to various factors. For example, believing that Whakamana Tangata is rather a soft option not dealing seriously with harmful behaviour, or that they are "already doing it".

*People are quite reluctant to change, and when they have been working a certain way for a long time, it's difficult for them to change that, because it comes automatic. (Te Maioha kaimahi)*

At the same time, hesitancy to give things a go or try out new things sometimes relate to confidence.

### ***Moving from theoretical learning to application in practice***

Another aspect refers to moving from theoretical learning to the application of Whakamana Tangata values and principles in practice, as it is a general issue with introducing new concepts and tools. Although kaimahi were mainly receptive to the new approach, some kaimahi lacked the confidence of applying the values and principles in their daily work. As one interviewee noted:

*That's been one of our challenges, is everyone being armed with the appropriate information to being effective and being able to understand Whakamana Tangata values and all of the processes that are involved around that, not only the values but the frameworks, everything. (Te Maioha kaimahi)*

In general, it is a time-intensive process to learn and internalise new values and principles and reflect on one's practice. This is essential in the context of Whakamana Tangata, which is conceptualised and understood as a way of being – more than a reactive approach to wrongdoing, focusing on creating a positive and respectful environment at the residence.

During the pilot, kaimahi had time to get familiar with the content and further support was offered, i.e. mentoring and additional training/refresher courses.

Furthermore, the creation of the specific role of the Practice Lead on-site and extended time allocation for training contributed to strengthening the perception of Whakamana Tangata and added to its credibility and longevity.

*I think there's a challenge around how you keep fidelity within that a flexible environment because everything changes. (Te Maioha kaimahi)*

### ***Impact of high kaimahi turnover on training uptake by new kaimahi on the implementation of Whakamana Tangata***

One of the main barriers in implementing Whakamana Tangata relates to the high level of kaimahi turnover at Te Maioha o Parekarangi, particularly experienced at the beginning of 2019. Many of the kaimahi trained in December 2018 and February 2019 have since left the residence, partly to take up work in a newly opened nearby remand home, which led to kaimahi shortages. New residential kaimahi took up the Whakamana Tangata training in July 2019.

It takes time for new kaimahi to familiarise themselves with their role and responsibilities and to become familiar and confident with the Whakamana Tangata principles and concepts. Recruiting a considerable number of new kaimahi and then providing them with training are factors that had an impact on the (delay in) implementation and embedding of Whakamana Tangata, taking also into account the complexity of kaimahi rosters and the availability of the external trainer.

*We have got such a high turnover of staffing. You feel like you have gone and trained all staff members and then they leave. Then a new group comes in and you have to start all over again. It is just that constant cycle. (Design Group member)*

*Day-to-day life in residences is a barrier because everything is dynamic and it can change from one minute to the next, and then you have something like Covid that*

*happens, that changes things again, and staffing issues, you have low staff numbers... One thing that would have been helpful would have been to have [the Practice Lead's] position from the beginning, he didn't have the authority to implement it and he had to do it from sort of behind, I feel, and that was hard for him. (Te Maioha kaimahi)*

Within this context, it is difficult to assess the impact – positive or negative – of Whakamana Tangata on kaimahi movement or retention.

While official records of resignations and recruitments capture total numbers, they do not provide an accurate picture of reasons for movement or resignations. This is because:<sup>46</sup>

- Numbers are retained only for resignations from permanent youth worker roles and do not include movements/transfers into casuals, night attendants, team leaders, case leaders.
- Leadership restructure at the end of 2019 meant previous youth workers moved into Team Leader Operations roles.
- In 2019, the opening of a Remand Home in Tauranga saw several kaimahi transfer outside of Te Maioha but stay with Oranga Tamariki.
- In 2020, COVID-19 had an impact on kaimahi resignations as essential service work equalled job security.
- The impact of COVID-19 lockdown meant an increase in viable candidates but only on temporary contracts.
- Resignations and recruitments, in themselves, do not accurately reflect retention as they do not convey the length of service upon resignation.

The relationship between Whakamana Tangata and retention is not able to be determined with any level of confidence or accuracy.

### ***Implementation of Whakamana Tangata within a period of transitions, legislative and structural changes in youth justice***

Whakamana Tangata has been introduced at a time marked by significant changes in youth justice. Besides structural changes because of the establishment of Oranga Tamariki, recent legislative reforms relating to the inclusion of 17-year-olds in the youth justice system have had implications for youth justice residences across the country. New Oranga Tamariki programmes and projects have been introduced at youth justice residences, including at Te Maioha. The restructurings and legislative changes as well as concurrent programmes/training sessions and practice frameworks have added a further expectation on kaimahi during the implementation of Whakamana Tangata.

### ***Difficulty aligning Whakamana Tangata with other values and frameworks***

Some kaimahi found it confusing to be exposed to different sets of values used at Te Maioha. For example, reference was made to the overlap of the Whakamana Tangata values with the FLAIR (Fairness, Leadership, Achieving potential, Integrity and Respect) values. To provide more clarity, efforts have been made to align the FLAIR values with Whakamana Tangata values. The rangatahi also have a set of values introduced by the educational provider within the residence. Although not stressed as a challenge, work was in progress to align Whakamana Tangata with Oranga Tamariki's Practice Framework as well as the values and principles within

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<sup>46</sup> Personal communication, Te Maioha kaimahi.



Te Toka Tū Moana, Oranga Tamariki's bicultural framework and the Māori Cultural Framework.

*It has come in at a time that we have had a lot of key changes. We have had our practice standards introduced, our values introduced, the restructures happening, we have had raising of the age... and then Whakamana Tangata. Within the space of twelve months all of our staff have been introduced to six new massive projects and we're trying to; expect them to be able to just click our fingers and they are all going to be able to work the way we want them to straight away. (Design Group member)*

Given the raft of changes that occurred around the same time as Whakamana Tangata was being implemented, there was some initial kaimahi scepticism about the extent to which it would be a permanent practice.

*I mean when this initiative was rolled out, I asked if this was something that we were all going to have to get onboard with, and how real – is this going to stay? Is this something that's going to be around – because, after being around for so long, I want to know what I am going to put my energy into? Is this something else that's going to change in two years, and we're going to be adopting to something else? I got told, no – this isn't sticking around – it will only be around for another couple of months, or however long [the Practice Lead] had his secondment for, initially. So of course, my attitude then was straight away, 'well okay'. (Te Maioha kaimahi)*

Figure 9 Rangatahi artwork – showing their reflection on Whakamana Tangata



## 6. How well has Whakamana Tangata become embedded in Te Maioha?

### Section Snapshot:

Whakamana Tangata is increasingly becoming part of the fabric of Te Maioha.<sup>47</sup> It has seeded a new way of thinking about engagement with rangatahi – a restorative practice approach delivered through a Te Ao Māori framework. The vast majority (94%) of kaimahi are applying Whakamana Tangata, to some degree, in their practice.

Kaimahi tell us they now engage differently with rangatahi; they listen more, take a more conversational approach, genuinely seek rangatahi perspectives, and look to work in a more relational, mana enhancing way by applying Māori values and restorative principles. Kaimahi also tell us that Whakamana Tangata helps them to communicate and engage more effectively with their colleagues; to broach tough topics through the use of courageous conversations, engage in reflective practice and exchange of ideas.

Whakamana Tangata is increasingly integrated across the residence. This can be seen in the growing number of kaimahi who are applying Whakamana Tangata in their practice as well the adaption of tools and site processes to better align with Whakamana Tangata. The inclusion of Whakamana Tangata in the site induction training, additional training and the establishment of two Whakamana Tangata specifics supports the ongoing integration across the site. The adoption of Whakamana Tangata values and principles by the Health and Education teams evidences a broader application within Te Maioha and the visibility and ‘presence’ of Whakamana Tangata is reinforced by the visual images, artwork and resources throughout the residence.

Some kaimahi describe Whakamana Tangata as having mana or ‘status’ within the residence, and by implications with Oranga Tamariki (National Office). In particular they see the investment in the Kaiwhakaue<sup>48</sup> and Kaiwhakatore<sup>49</sup> position (over and above the training and resources) as signalling a long term commitment to Whakamana Tangata. This helps to diminishing scepticism about Whakamana Tangata being a ‘passing fad’ and increases kaimahi willingness to apply and enhance their practice.

At the same time site leadership is reported as having been highly supportive and on board with the Whakamana Tangata becoming a way of being for Te Maioha. However, when managers who are not familiar with Whakamana Tangata come into Te Maioha, the risk is that they apply a more controlling approach undermining the mana enhancing and restorative culture and practice of Whakamana Tangata.

More than just a programme, Whakamana Tangata is talked about as a way of being. Whakamana Tangata is not yet fully embedded within Te Maioha, nor being consistently applied. However, the signs are promising. A sound platform of tools, resources, training, professional development and leadership support is in place to support ongoing integration and embedding of Whakamana Tangata in the residence.

<sup>47</sup> Whakamana Tangata was implemented during a time of significant change within Te Maioha. The impact of Whakamana Tangata therefore is as reported by kaimahi, managers, Design Group members and rangatahi, and our assessment of this. It is not possible to attribute all of the changes to Whakamana Tangata, nor discount the impact of other activities.

<sup>48</sup> Translated as steersman, waka steerer.

<sup>49</sup> Translated as navigator.

## Whakamana Tangata is at the forefront of practice in Te Maioha.

Whakamana Tangata is increasingly becoming part of the fabric of Te Maioha. The vast majority of kaimahi tell us they are applying the Whakamana Tangata values and principles in their practice.<sup>50</sup>

***94% of kaimahi indicated they are using the values and principles.***

- 45% said they use the principles and values most of the time
- 15% all of the time
- 21% some of the time
- 13% a little bit

The application of values and principles is contributing to a change of mindset about their practice. Kaimahi shared examples of how they are applying Whakamana Tangata in their day-to-day practice:

- 55% said Whakamana Tangata **increased their awareness to work in mana enhancing ways**<sup>51</sup>
- 49% said Whakamana Tangata **increased their awareness of the need to genuinely listen to rangatahi**
- 49% said Whakamana Tangata **helps them communicate more effectively with their colleagues**
- 47 % said Whakamana Tangata **helps them better understand the needs of rangatahi**
- 47 % said Whakamana Tangata provides them with **tools and practice to engage more effectively with rangatahi**
- 47% said Whakamana Tangata **helps them to respect points of view different from their own practice**
- 45% said Whakamana Tangata **helps them to have reflective practice conversations with their peers**
- 43% said Whakamana Tangata **increased their knowledge about how to manage difficult situations and conflict**
- 43% said Whakamana Tangata **provides a value and principle framework to engage respectfully with rangatahi**
- 40% said Whakamana Tangata **provides a value and principle framework to engage effectively with their peers**
- 32% said Whakamana Tangata **increased their confidence to work more effectively with rangatahi.**

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<sup>50</sup> Source: Kaimahi survey administered December 2020 (N=47 respondents).

<sup>51</sup> Kaimahi could select multiple responses.

Kaimahi shared examples of how they are applying Whakamana Tangata in their practice. Most frequently mentioned the following:

- Using structured restorative processes such as the hui whakapiri, thereby also placing emphasis on the preparation and follow-up phase to ensure effective practice
- Encouraging rangatahi participation in dialogues through the use of open questions, being less directive in conversations to address negative behaviours and harm
- Having a restorative mindset when engaging with rangatahi, being in the “with” box of the Social Discipline Window
- Applying Māori values, e.g. mana, tapu, piringa and ara tikanga to guide rangatahi in their interactions
- Being respectful and mana-enhancing in interactions with rangatahi and peers
- Using reflective conversations when relationships have been impacted.

To a lesser extent, kaimahi gave the following examples of how they have applied Whakamana Tangata:

- Using community hui to reinforce values and set expectations with rangatahi
- Trying to restore relationships with rangatahi after arguments
- Using noho mauri to encourage rangatahi to reflect on their behaviour
- Having daily secure care reflections with rangatahi to have conversations about their behaviour
- Sharing practice with peers.

## **Whakamana Tangata has contributed to practice changes**

### ***Whakamana Tangata training, tools, resources and mentoring have resulted in significant practice changes***

Whakamana Tangata has resulted in a variety of practice changes. As stated earlier, the implementation of Whakamana Tangata and the suite of training, tools developed and practice leadership positions have all contributed to the change in practice. This includes for example:

- More effective communication with rangatahi and peers
- Mana enhancing – restorative practice approach
- More respectful engagement with rangatahi
- Greater use of te reo Māori
- Reflective practice
- Increased use of Whakamana Tangata practices
- Changes in mindset.

**Whakamana Tangata has supported kaimahi to communicate more effectively with rangatahi and peers**

*“It is moving us away from that real punitive practice. Even down to the smallest things like ‘Don’t swear you are not allowed to swear into a conversation’ of ‘How do you think your language affects those around you?’ It starts to get them to think about what they are actually doing as well as staff; it can work for the staff too which is a big bonus. Moving us away from that dictative, punitive, talking at or to the kids and starting to actually work with them a lot more.”  
(Te Maioha kaimahi)*

Practice changes are reflected in the way kaimahi communicate with rangatahi and peers. Kaimahi are using more restorative and less directive language and communication. Kaimahi have been increasingly using a less controlling and authoritarian style when engaging with rangatahi. Instead, they are encouraging rangatahi to participate in conversations through the use of open questions and inviting reflection on their behaviour. This way of communication is also reflected in how kaimahi work with each other. Whakamana Tangata values and principles are mirrored in the language used by kaimahi that supports engagement with others and these are integrated into daily practice.

*Now it's asking questions. It's seeing how they react to the questions in the answers and opening up I guess a bit more instead of just shaking it off, handshakes, and bygones be bygones sort of thing. It's not like that anymore. It's sort of breaking it down. I'm getting to really know what the actual problem is and just working with that. (Te Maioha kaimahi)*

**Engagement with rangatahi is framed through a mana enhancing and restorative practice approach**

The new way of working draws on Te Ao Māori values and restorative principles and has helped shift towards a mindset that allows for new possibilities for exploring options and engaging with each other. Kaimahi have stated that it supports the creation of a relationship which is mana-enhancing, based on values such as respect. Kaimahi use Māori values, e.g. mana, tapu, piringa and ara tikanga to guide rangatahi in their interactions.

*Our staff are utilising the principles, the values and more positive interactions with our rangatahi and other staff and it's not that punitive approach either. To move away from that and having to then be consciously unconsciously in your day-to-day interactions is ... It's been a huge change for residents' life. (Te Maioha kaimahi)*

*We have our five Whakamana Tangata values, which are reflected on every shift per individual rangatahi. So it can be as small as sort of positive feedback, sort of based in mana enhancing comments to try and build up a young person... We reflect on negative behaviour by saying you can do better but, you can respect Tommy's mana more by... Or you can respect that staff member's tapu by not going up and play fighting with him, respecting personal boundaries. (Te Maioha kaimahi)*



**Mana, tapu and ara tikanga are the initial values that resonate with rangatahi and kaimahi**

*"I think it transitions me into a Māori world view. I know what the words are and what the meaning are but it transitions me into thinking in that way like in terms of relationships and engagement. ... what do I need to do to make sure that I'm going to be safe in my practice or you know is there any conversations that I need to have about. I think it's a whole ideology and a way of thinking. I I don't think it's just a framework. It's a way of thinking that brings Te Ao Māori a bit more to life. So I think definitely, it's a whole way of thinking or a world view in a sense." (Te Maioha kaimahi)*

The Whakamana Tangata values and concepts and the use of te reo Māori help locate kaimahi in Te Ao Māori. It is seen as a way of thinking, an underlying concept they can relate to in their work and which provides guidance for their practice. Kaimahi appreciate Whakamana Tangata being authentic and genuine in nature.

*There's a real push for it not to be tokenism but for it to be real and relational, which is awesome because we work in a big organisation, often cultural practice can be seen as just tokenism and we're just tick boxing and I don't feel like it is here. (Te Maioha kaimahi)*

Mana, tapu and ara tikanga are the values that kaimahi utilise typically. They have more personal knowledge about these values and this is also reinforced through the training. Kaimahi tend to be less familiar with mauri ora as a concept so they resort to this value later. The above mentioned values are also more familiar and relatable to rangatahi.

*... mana, probably it's the easiest one for them to relate to, because it's all around respect and treating others as you would like to be treated. (Te Maioha kaimahi)*

*I think mana and tapu are really easy for them to pick up, it's really easy to understand. I think mauri ora, the life force, I think that's a little bit harder to describe because there's no real English words for that. It's like it is the life force but it's also like do you feel, are you feeling balanced or you know like are you feeling down. So I think they're starting to grasp that more and then like Ara Tikanga, what's the right way, what's the pathway, what needs to happen to make things better. It's like, they're getting there. (Te Maioha kaimahi)*



Figure 10 Rangatahi artwork – showing their reflection on Whakamana Tangata



### **Whakamana Tangata has supported a respectful engagement with rangatahi**

The application of Whakamana Tangata values and principles as mirrored in tools and practice has encouraged a more respectful, relational and conversational approach when engaging with rangatahi. Whakamana Tangata has contributed to increased awareness from kaimahi to genuinely listen to rangatahi and encouraging their participation in conversations. It became apparent that the focus on a more relational approach has helped kaimahi to better understand the needs of rangatahi so rangatahi can feel increasingly valued. The practice approach provides rangatahi the opportunity to take ownership for their behaviour and allows them to see how they could have done things differently. Whakamana Tangata has provided kaimahi with processes and a language to enhance rangatahi engagement.

*... it's not actually how we treat these young people when they're compliant and nice and helpful, it's actually how we are in their worst moments as to how they will perceive us. If we've been respectful and firm and fair when they've been in their most irrational, heightened state, that's actually is what will build the relationship and build their respect and allow us to make further inroads into what they do. (Te Maioha kaimahi)*

*I think the relationships between rangitahi and staff are improving. I think there is a lot more respect and a lot less authoritative - Do what I say. I guess what I am seeing is that people are a lot more open to working with behaviours and figuring out how to help rather than just punish. I think that is really positive. (Te Maioha kaimahi)*

### ***The use of te reo Māori has helped rangatahi and kaimahi to connect to the Whakamana Tangata values***

There is greater use of te reo Māori by kaimahi and rangatahi, as expressed through Whakamana Tangata values. Values such as mana are referred to in day-to-day conversations, contributing to deeper engagement between kaimahi and rangatahi as well as between rangatahi. The Whakamana Tangata values (mana, tapu, mauri ora, piringa and ara tikanga) provide the framework for conversations and how rangatahi are, or are not, giving effect to these values in their behaviour. At the same time te reo Māori is spoken and heard more often in the residence.

*... so it's like using the te reo Māori language more often which I think just is a basis from colonisation and ... now shows respect, shows that I care. Then I think with like asking about 'how's your mana at the moment or like your mauri ora, how does your life or how do you feel at the moment after having come into residence?', or after a big incident's happened or whatever, it's quite a good. It helps with my engagement in terms of needing to know if they're okay. (Te Maioha kaimahi)*

Figure 11 Why is te reo Māori important?

### Why is te reo Māori important?

The principle of Te Reo Māori recognises that central to engaging with Māori is the ability to increase the use of the Māori language appropriately and respectfully in all engagements with rangatahi and whānau Māori.

The Te Reo principle highlights the importance of socialising commonly used Māori words, names, concepts, thoughts, song, descriptions and phrases that support effective communication with rangatahi.

It is well acknowledged, that language is the window to culture.

It is through language that we give meaning to the world  
It is through language that our values are expressed  
And it is in language that our identity is embedded.  
(Wehipeihana, McKegg, & Pipi, 2010).

Practitioners need to understand and have a working knowledge of commonly used kupu Māori. The more they have good Māori language skills the more they can engage with rangatahi and utilise culturally-based strategies and ways of working to support development and wellbeing.

Source: Te Pōtae Kōhatu Māori Guiding Principles: Māori Leadership Governance Group Guiding Principles to be used for strategic advice to advance best practice with mokopuna and whānau Māori. (Oranga Tamariki, (n.d.))

### ***Whakamana Tangata has supported kaimahi in their reflective practice***

Kaimahi indicated that Whakamana Tangata encourages reflective practice. First, professional development and tools such as the Social Discipline Window support self-reflection and help kaimahi contemplate their reactions from various perspectives. Using the Social Discipline Window has consistently been reported to create more awareness about the way of engaging “with” rangatahi (as well as with peers). Second, besides reflective conversations with rangatahi Whakamana Tangata was also said to help kaimahi engage in reflective dialogues and sharing practice with each other.

*I think the social discipline window is really good because in terms of my own self-reflective practice, if I have a casework session or we have an incident or whatever and I think oh that didn't go too well, I can always come back to that window ... which box do I think, was I telling or was I asking. So I think that's really helpful and it's always that balancing act cos there's definitely times when you might have to direct for safety and what not but everything else is an opportunity to ask rather than tell. (Te Maioha kaimahi)*

*I think it makes people stop and think. I think, typically – you can easily make a lot of assumptions, I guess in this world, especially when you see someone on paper for all of five minutes; I think it makes us stop and think, actually what are the long-term implications of this decision – what can I do to help, rather than, what can I do to punish? I think it flips the conversation, and it does make people think more about the boys' future, and what we're doing now, and how that impacts on them long-term. (Te Maioha kaimahi)*

### **Increased use of practices that reflect Whakamana Tangata values and principles**

Whakamana Tangata has had an impact on kaimahi skills and expertise in using restorative practices. Kaimahi report an increased use in facilitating hui whakapiri, as well as a growing confidence in facilitating these conversations. Kaimahi have indicated that they have increasingly placed emphasis on ensuring effective practice through careful preparation and follow-up of restorative dialogues.

As mentioned earlier, noho mauri practice has been used to prevent escalation of conflicts and encourage rangatahi reflection about their behaviour. Kaimahi have also reported a more frequent use of noho mauri, with rangatahi taking increasingly ownership and deciding to take themselves to a noho mauri.

*....the best thing for Whakamana Tangata is the hui whakapiri. If something does happen and you restore both parties' Mana and you'd go through all of those values, Tapu, Piringa, Te Ara Tikanga, Mauri Ora. I guess that's been really positive for myself. Whatever staff I've heard it's working as well for them as the hui whakapiri. So that's a real big positive for Whakamana Tangata and what I've observed in their conversations. (Te Maioha kaimahi)*

### **Whakamana Tangata has contributed to changes in mindset**

As with any new change there is often some scepticism about whether Whakamana Tangata might be short lived. Over time, the scepticism has been diminished through the training and implementation, and, as the value of Whakamana Tangata for kaimahi engagement with rangatahi and with each other is now more evident.

Some kaimahi talk about Whakamana Tangata as a way of being. A few kaimahi talk about applying Whakamana Tangata in their personal life, outside of the residence. Obviously not the case for all, but it is becoming more widely accepted, kaimahi increasingly acknowledge the benefits and this supports a willingness to engage, increased receptiveness and a positive mindshift towards Whakamana Tangata. This in turn further leads to increased uptake and a growth in confidence.

*Many of our staff have even fed back about how this transfers to their home life, to all of the interactions, you start thinking about, you're sitting at your marae with your other trustees and you think wow okay – it's fluid. (Te Maioha kaimahi)*

*I use it at home ... you start thinking about the way you act and all those sorts of things and, and it's come down to Whakamana Tangata. If I've never done this training, this Whakamana Tangata training I wouldn't, know the way I was acting. So that's a lot. For me it's like a life school I think. It's like a life school and to have to relate it back to Te Ao Māori and the Māori world. I think there's a lot beneficial for someone who's grown up, with those values and things like that. (Te Maioha kaimahi)*

## **Whakamana Tangata has provided a framework for kaimahi to engage effectively with their peers**

### **Whakamana Tangata supports kaimahi to respectfully and collaboratively engage with each other**

Kaimahi comment that the values and principles inherent in Whakamana Tangata have supported a positive team culture. They report a shift towards a more relational and

respectful way of working, where kaimahi are supporting each other. Some kaimahi also indicated that they are more observant and caring about each other.

*The conversations are more positive, and they're not afraid. It's a bit better now, because they're not afraid to have those hard conversations, and just reminding each other that, I'm not attacking you as a person, but this is what I noticed in your practice – how can we support each other so it doesn't happen again? (Te Maioha kaimahi)*

*I think change starts with you being aware of your behaviour and areas of practice and areas of conduct that you need to improve. I think that if you are making positive changes in those areas, that's going to be reflected on the floor. I see staff a lot more confident in having discussions with each other about practice without letting things get personal. (Te Maioha kaimahi)*

### **Whakamana Tangata supports reflective practice**

Whakamana Tangata has also supported kaimahi to share and engage in practice-based reflections. It has further strengthened kaimahi confidence to have open and courageous conversations with each other as well as respecting points of view that differ from their own perspective.

*When it resonates, we'll take it into us and we'll make it part of our practice, but you can't always get that in a one-shot deal, or listening to somebody, or when it's a Māori framework being applied in a non-Māori context. Whakamana Tangata in and of itself has some really good value, but to get the deeply-embedded practice, it's not only a function of attending training; it's about the on-the-ground conversations, the 'mentoring' that allows people to observe, or even give things a go, and then being able to come back and have a positive reflection session. You might be able to say hey, that was great, and that's that kind of affirming. (Te Maioha kaimahi)*

## **Whakamana Tangata is becoming integrated within Te Maioha**

Whakamana Tangata is becoming increasingly integrated within the residence. As noted earlier, this is evident in the increasing number of kaimahi who have incorporated Whakamana Tangata values and principles into their daily practice; adaption of tools and site processes to better align the practice approach and the inclusion of Whakamana Tangata in trainings and professional development.

### **Professional development support and establishment of key practice and leadership positions**

As mentioned previously, learning and understanding the practice approach through trainings (e.g., Whakamana Tangata core and refresher trainings, induction trainings) and ongoing professional development such as mentoring have helped to continuously strengthen practice. Kaimahi appreciated the value of continuously updating Whakamana Tangata trainings to consolidate their knowledge and confidence, as well as having opportunities for meaningful exchange with each other.

*Team training - we could question any uncertainties as a team and work with facilitators collaboratively so to have understanding and best practice moving forward. (Te Maioha kaimahi)*

Another factor that supported the further embedding of Whakamana Tangata was the creation of the position of the Kaiwhakaue<sup>52</sup> as a further development of the role as Practice Lead. The deliberate positioning of the role of Kaiwhakaue gave authority to the role, supporting the sustainable anchoring of the practice approach and the ability to influence residential processes and policies.

At Te Maioha, the Whakamana Tangata Practice Lead was given the position of the Kaiwhakaue in September 2020. In addition, the role of Kaiwhakaue was created in all other youth justice residences to lead and help embed Whakamana Tangata, and model core values of the practice approach in their work.<sup>53</sup> The Kaiwhakaue role description clearly reflects Whakamana Tangata values and principles. Through investment in these positions, kaimahi were able to see that Oranga Tamariki National Office supports the wider, sustainable embedding of Whakamana Tangata and is committed to its longevity.

*So there's five permanent, five seconded positions now. Those seconded positions have changed the level of respect for Whakamana Tangata, so it's not a pilot anymore but now it's got a position attached to it. The position holds salary, the position is weighted in senior leadership teams, so where we position, so that's the Kaiwhakatere and the Kaiwakaue. (Design Group member)*

### **Whakamana Tangata is being utilised by different teams within Te Maioha**

Whakamana Tangata has been increasingly adopted in all parts of the residence including by the educational and health teams. Values and principles inherent in Whakamana Tangata have been integrated into the daily practice at Kingsley school, the educational provider, so rangatahi can link to the values and their meaning.

*Morning brief with the students before we go into class. I try to use a value that the unit (residence) are doing. (Te Maioha education kaimahi)*

Health teams have been applying Whakamana Tangata values and restorative principles in their practice, acknowledging the benefit of the mana enhancing, relational approach when engaging with rangatahi.

*I think being able to bring things back to the values, putting things like peoples' mana and the language we were using, so some of the things that we were talking about in the health room, staff could relate because we are trying to build and restore the mana of the young person. (Te Maioha health kaimahi)*

### **Visual display of images, artwork and tools in the residence**

The 'presence' of Whakamana Tangata is reinforced by the visual images, artwork and resources throughout the residence. The visuals such as posters, t-shirts and artworks help to make Whakamana Tangata visible in the residence as well as being a practical aid to remind kaimahi and rangatahi.

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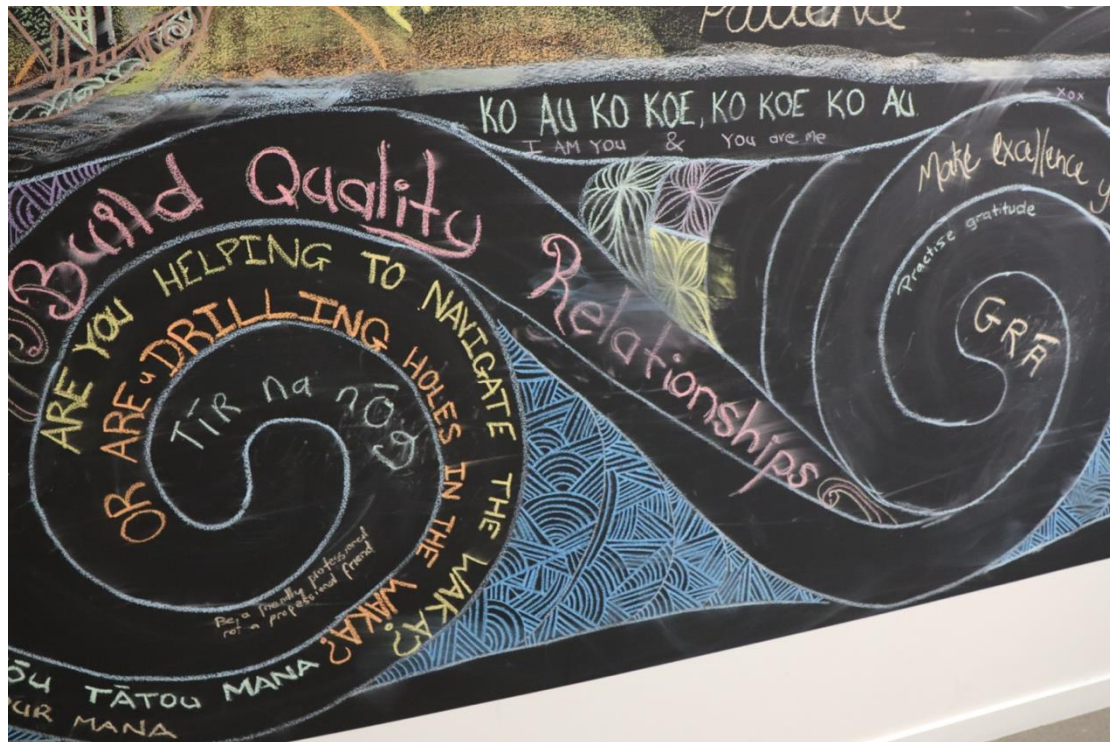
<sup>52</sup> Translated as steersman, waka steerer.

<sup>53</sup> Regarding responsibilities of the Kaiwhakaue, the role description specifies "staff training, mentoring and support, providing focused individual and group supervision, running complex Hui Whakapiri, developing new practice approaches (particularly with whānau) and sharing insights and lessons learnt".



*I think it [the blackboard] connected everybody to Whakamana Tangata. It's such a simple thing but actually I think it's had a huge impact and you walk past it every day, people look at it, or don't, but it's there and I think that was really cool. (Te Maioha kaimahi)*

Figure 12 Artwork in Te Maioha



### **Positive feedback on Whakamana Tangata by an external agency**

Representatives from various agencies, such as staff from the Office of the Children's Commissioner (OCC) have attended the Whakamana Tangata training. Following the training, OCC staff have been using a language that reflects Whakamana Tangata values and principles to frame their reporting. This supports external validation and further reinforces the place of Whakamana Tangata in Te Maioha.

*I have been trying to work with rather than doing to the residence. I also try to use the language of Whakamana Tangata when talking about ways of being and interacting. (training participant)*

### **Leadership support for Whakamana Tangata is critical**

Kaimahi see the role of leaders and leadership as critical to the ongoing implementation of Whakamana Tangata.

*I think first and foremost, 100 per cent commitment from everyone but particularly from your leadership team. Your care team – your youth workers – your team leaders need to see that the residence's manager – the manager of residence's operations really values this concept, and that they are committed to it being a way of working, moving forward. (Te Maioha kaimahi)*

From the onset, kaimahi acknowledge that the Te Maioha leaders have been committed and supported the continuous development of the approach through the creation of the Practice



Lead role, the delivery of onsite trainings and professional development, resourcing, the adoption and adaptation of tools, and internal reporting processes.

*I think it's really recognised as something that is really positive and that's useful and that works. So I think there's a lot of acknowledgement from management about that. (Te Maioha kaimahi)*

*[The manager] is committed to the kaupapa and committed to its success because she can see the tangible results and the outcomes are measurable and they are there. (Te Maioha kaimahi)*

However, whenever a new manager commences, it is imperative that they receive a thorough introduction to Whakamana Tangata from the outset. Otherwise there is a risk that a safety driven, more controlled approach is followed to address harmful behaviour. This undermines the mana enhancing, restorative-relational Whakamana Tanagata way of being.

*I think the support and the emphasis from leadership is really important. I think Youth Justices are environments that by nature can be quite punitive and like you can have staff that have been there for a really long time and may have practised it more what I might call ancient practice. (Te Maioha kaimahi)*

*So your leadership needs to have a real in-depth understanding and knowledge around the restorative processes, and our restorative goals, what we're trying to achieve. So that when things do fall apart, 'cause often there is at least one team leader that is involved in higher-level incidents where kids are needing to go to secure. So it's my hope that there will be leadership there with a good understanding of restorative processes, to look at a situation and be able to actually sort things out without the use of secure care. (Te Maioha kaimahi)*

For example, in response to an incident in 2020 kaimahi from another residence were temporarily brought in to provide support, and an approach focused on security was adopted. As Te Maioha kaimahi stated, there could have been stronger commitment towards a genuine restorative approach, providing rangatahi the opportunity to reflect on their behaviour, engage in a meaningful restorative dialogue and seek to restore relationships with kaimahi.

*I think we could have done a little bit better in terms of bringing them back, giving them a little bit of mauri noho to sit with themselves and then engaging in conversations. We did have those conversations with them but I don't think the whole restoration of relationships with the staff members who were affected by the absconding, probably, it wasn't at the level that we probably could have. (Te Maioha kaimahi)*

*I think there's always the dynamic of safety and restorative practice and that's just an ongoing dialogue that always has to occur and every person will be slightly different on that spectrum in terms of what they prioritise and what they do at what moment when something's occurring. (Te Maioha kaimahi)*

### **Promising signs towards deeper embedding**

As voiced by kaimahi, Whakamana Tangata is more than a programme or a framework, it is referred to as a way of being. A notable practice and culture shift towards a more relational and respectful engagement with rangatahi as well as way of working has become apparent. Still, the practice approach has not yet been consistently applied and embedded across the residence. As mentioned earlier, change processes require time to allow for a shift in mindset

and practice. The further embedding of the practice approach, however, clearly shows promise and kaimahi are increasingly understanding and embracing Whakamana Tangata. The development of trainings, tools and resources, alignment with internal processes and practices as well as support by leadership have provided a solid basis for ongoing and deeper embedding.

*We had staff who were purely consequence, rangatahi did this, straight to secure admission or zero, that's it. But it's more purposeful now, their engagement with them. It is you know, because you're working from within the SDW [Social Discipline Window] and more from that 'with', you've got to sit down and have a kōrero with them. The approach is very different.*  
(Te Maioha kaimahi)

*It's like any change process, it takes more than one time of delivering information to change your practice. It's not going to change overnight, it's not going to change just in the one moment, that it's going to actually take time to be able to make those changes in that space.*  
(Design Group member)

## 7. How well did rangatahi understand and respond to Whakamana Tangata?

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### Section Snapshot

The Whakamana Tangata values of mana, ara tikanga, piringa are the values that most resonated with rangatahi. Rangatahi said they apply these values when helping others to get along with each other, when encouraging rangatahi to get involved in activities and when making others feel welcome. Rangatahi told us that hui whakapiri helped them to engage in conversations with each other, learn to put differences aside and to resolve problems with each other and noho mauri help them to manage their emotions.

Rangatahi commented on the change in kaimahi practice. They told us they now feel listened to and appreciate that they have a chance to have their say. Also they shared that they are now given the chance to calm down before getting into in-depth, explanatory conversations with kaimahi about incidents or concerns. They add that this means kaimahi do not automatically 'default' to sending them to secure, rather they are given the opportunity to de-escalate, reflect and engage and dialogue with kaimahi and then with rangatahi. This is particularly evident to rangatahi who have been in residences other than Te Maoiha.

Rangatahi point out that the restorative processes encourage them to take responsibility and apologise for their behaviour. They also like that they are given options and encouraged to think about alternative responses when dealing with the harmful situation.

### Limitations

One of the limitations of the evaluation is the small number of rangatahi who participated through focus groups and interviews, due to time and resource limitations to comply with the ethical standards in a timely manner. The evaluation findings therefore are complemented by Te Maioha kaimahi perspectives of the value of Whakamana Tangata for rangatahi.

The section first refers to rangatahi who were interviewed about their experiences with the Whakamana Tangata practice approach. The second part illustrates rangatahi perspectives drawing from focus groups rangatahi attended in the early phase of the Whakamana Tangata implementation.

### What do rangatahi say about Whakamana Tangata?

A small number of interviewed rangatahi shared their views on participating in a hui whakapiri or noho mauri as well as on their thoughts about Whakamana Tangata values and principles. Six out of seven rangatahi had participated in a hui whakapiri and one rangatahi in a noho mauri.

Four out of six rangatahi who participated in a hui whakapiri found it a valuable experience to be involved in.<sup>54</sup> They saw value in hui whakapiri because it provided them the opportunity to:

- Engage in conversations with each other
- Learn to put differences aside
- Resolve problems with each other
- Being 'given some space' was how one rangatahi referred to noho mauri
- Mana was the value that resonated with most rangatahi (n=5) with ara tikanga and te piringa each for one rangatahi.
- Rangatahi shared that they had applied these values for example when:
  - helping others to get along with each other
  - to get involved in activities
  - making others feel welcome.
- Commenting on the image of the waka and principles relating to it, rangatahi pointed out, aroha, tika and pono, mana, putting tamariki first and respecting others felt most important to them.
- In terms of applying these principles in practice, rangatahi highlighted
  - bringing to life these Whakamana Tangata aspects after harmful behaviour
  - having been given the chance for integration
  - working together as a team
  - prioritising protection of someone who gets assaulted.

***Rangatahi state they get the chance to calm down and manage their emotions***

Rangatahi have noticed the change in kaimahi practice. Two aspects were apparent to them: First, they commented that they were given the chance to calm down before getting into in-depth, explanatory conversations with kaimahi about incidents or concerns. Second, rangatahi mentioned that this means kaimahi do not automatically 'default' to sending them to secure, rather they are given the opportunity to de-escalate, reflect and engage in a dialogue with each other.

*I had another confrontation with another young person in another unit and they didn't use those over there and they were going to resort to sending me to secure, but then [the kaimahi] came over and said 'let's try a different way' and put the Whakamana Tangata in play. And just leave us down in the wing for a little bit and calm down, and let us talk, me and the other young person talk, rather than sending us to secure straight away. So it was better we didn't go to secure. (Rangatahi, focus group)*

*Sort it out before it elevates, not going to secure, getting a chance to say why you [...], what happened. (Rangatahi, focus group)*

Similarly, rangatahi who have been in other residences commented on the more restorative approach in Te Maioha. This is evident through the use of noho mauri as an alternative to 'automatically' placing them in secure. In addition, hui whakapiri<sup>55</sup> provide the opportunity to explore the presenting issue through a restorative lens and meaningful conversations.

*If you have a fight here you can mediate, if you have a fight there you go straight to secure. (Rangatahi, focus group)*

<sup>54</sup> These four rangatahi mentioned that they had participated in a hui whakapiri multiple times.

<sup>55</sup> Hui whakapiri were called mediation prior to Whakamana Tangata.

*If you have an incident here you just go to time out and then see if you can mediate. All calm down and then go mediate. (Rangatahi, focus group)*

### **Rangatahi say they are encouraged and supported to be more self-reliant**

Within a residence, the day-to-day life of rangatahi are highly governed by rules, timeframes and set schedules. With regard to Whakamana Tangata, rangatahi are provided with choices to support them to be more self-reliant. As the quote below illustrates, the practice approach encourages them to try again, rethink or replan, if their first option or approach does not work out:

*I don't know, like first steps to independence I guess, being independent, relying on yourself instead of other people to make decisions for you. Get the chance to get a clear head and then think about reactions and then try again. (Rangatahi, focus group)*

Further, rangatahi state they are given the tools and the opportunity to resolve issues with other rangatahi, with kaimahi providing support if they cannot reach a resolution on their own. Rangatahi are also aware that they are given tools or strategies to help them better manage situations. This can include options like removing themselves from the setting to reflect on their behaviour.

*Managing our own behaviours, so if we come to another conflict with a youth, another young person, we have a choice to resolve it ourselves before staff step in, and if it gets too heated or gets out of control then the staff will step in. (Rangatahi, focus group)*

*Yeah, and giving us some skills that if you don't already know we can take back on the outside with us. (Rangatahi, focus group)*

### **Rangatahi value they have a chance to have their say**

Rangatahi appreciate that they are given the opportunity to have a voice, tell their side of the story and express their thoughts and feelings when engaging with each other. They value having the time to get to the bottom of the matter and deal with underlying issues, rather than just 'shaking hands'.

*Yeah, just shake hands, but you don't know what they are thinking or feeling. So I could shake hands but could still be feeling something else. That's why you need to talk about what you are feeling so you don't hold it in and it builds up. (Rangatahi, focus group)*

*No beefing and all that, not holding a grudge or anything, [...] and say sorry right then or whatever you gotta say, whatever started it, or just tell them why you are upset or why you feel angry. (Rangatahi, focus group)*

### **Rangatahi appreciate they can take responsibility and being provided with choices**

Rangatahi point out that Whakamana Tangata restorative processes enable them to take responsibility and apologise for their behaviour. They also like that they are given options and being encouraged to think about alternative responses when dealing with the harmful situation.

*You have a chance to calm down and say sorry. (Rangatahi, focus group)*

*They talk to us about what alternatives there will be if there is a problem [...] Just like having options to choose from. Gives you some choice. (Rangatahi, focus group)*

## What do kaimahi say about the value of Whakamana Tangata for rangatahi?

Kaimahi reiterate many of the observations of the value of Whakamana Tangata for rangatahi as outlined above. These include for example:

- A shift towards more frequent use of restorative, reflective practices including hui, kōrero whakapiri and noho mauri instead of reactive responses

*I think just the general feel and practice; I just remember maybe three years ago **there was a lot of incidences** – staff were involved more often than they ever should be, and [...] well, not often were the boys heard. **They weren't asked what actually happened.** It was, no – you did this – goodbye – you're in secure; that kind of feeling. It was a lot more common. It's great to see that kind of stuff doesn't happen now. (Te Maioha kaimahi)*

- Whakamana Tangata promotes a stronger emphasis on the dialogical nature of engagement with each other

*I mean the more staff knowledge grows, the more the young people's knowledge grows. With the TOA behaviour management systems at the moment, staff members don't just see a behaviour and mark them down, that they actually have a **conversation with them about it and that the conversation matters** and how they respond and what they do afterwards rather than just the behaviour. (Te Maioha kaimahi)*

- Restorative processes provide rangatahi a chance to have a voice and take ownership for their actions

*Whakamana Tangata has improved, it's the ability **for the young person to actually have a voice** and say how they feel about that situation and actually be able to say 'it's not fair'. And that young person being asked to put it right and taking some responsibility for their part in it as well. (Te Maioha kaimahi)*

- Whakamana Tangata Te Ao Māori values and restorative principles help to frame rangatahi thinking and acting

*I was sitting in a community meeting just the other day and we went around the circle, talking about goals and on other kids' goals. One of the kids' goals for the day was to **respect everybody's mana**. That to me just says that language is happening, it's occurring and those values had been talked about on a daily basis. So just those small changes, what's gonna bring about a sort of that restorative environment that we're striving to achieve.*

- Māori arts and cultural practices support rangatahi in learning about Whakamana Tangata values

*I can talk about the values and incorporate it into the carving and then you take it home and, it's that constant reminder that those values still exist and principles were created for a reason. (Te Maioha kaimahi)*

- Whakamana Tangata contributes to respectful relationships with each other

From the perspective of kaimahi, a key benefit of Whakamana Tangata has been its contribution to more respectful relationships (1) between rangatahi and rangatahi and (2) rangatahi and kaimahi.



First, supported by Whakamana Tangata values, principles and practices, they observe that rangatahi tend to encourage each other more often and also engage with each other in a more mana enhancing, respectful way.

*In a non-conflict situation, I've seen boys encouraging others to get involved, especially with things that hold a lot of value. There's a lot of encouragement from rangatahi to rangatahi to get involved and not worry about it till after. A good one actually I've seen yesterday was one boy not wanting to get involved in a specific sport and he's like, 'Oh nah I just don't want to play cos I don't know how to', and then the other boy was like, 'Oh it's alright, no one really knows how to but we all just want to give it a go, don't think you're going to get embarrassed or anything out there, just come out and have a good time.' (Te Maioha kaimahi)*

Second, kaimahi practice increasingly reflects a respectful, relational engagement rather than enforcing rules of behaviour. When good engagement exists and rangatahi feel increasingly valued and respected, they in turn can establish more positive relationships with kaimahi and engage in deeper conversations.

*[...] the relationships the young people are building with staff has definitely improved. Not so antagonistic. They sort of, I think for the most part, when they're here for a little while and start to really understand that [...] I think that on the whole, in the main, that the relationships are definitely much more positive between staff and young people. (Te Maioha kaimahi)*

*[...] the initial idea around it was that it was there and that we can share little tips around what's the best for young people and what's best to help them have a relationship with you. Cos when you have that relationship then you can have that empathetic conversation and create those neurological empathetic pathways in their minds. (Te Maioha kaimahi)*

## Case example

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*Two examples, a boy who has freshly come in who's never seen these sort of values. You ask them to get off the chair or to do their chore, they get heated, you hear a lot of colourful words and everything else like that. But compared to a boy who's has been endowed in the values for a while, they can say, 'Nah, I'm just over it,' straight off the bat, straight away and say, 'Oh no it's actually because of this. I actually have anxiety because I think I might not get my early release.' 'Oh, okay, come and sit next to me and talk about it.' (Te Maioha kaimahi)*

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## Caveat

An analysis of of statistical and administrative data on behavioural incidents was planned to assess the impact of Whakamana Tangata on rangatahi behaviour. Due to data limitations including the way data is collected and the complexity and context of incidents, meaningful and valid conclusions were not able to be drawn. The findings are therefore not included in this report.

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# Appendix 1: Detailed evaluation methodology

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## Overview

The findings of the evaluation are mainly based on qualitative data. These include interviews and focus groups with residential kaimahi, managers, members of the Whakamana Tangata Design Group, and - to a small extent - with young men in the residence. For each of these groups, specific interview schedules were drafted.

The data is complemented by feedback questionnaires of Whakamana Tangata training participants, a survey to gather kaimahi experiences with the Whakamana Tangata approach as well as a small number of follow-up questionnaires for hui whakapiri. Furthermore, notes from conversations with Design Group members as well as training and practice videos observation notes were taken to inform the findings.

The research was carried out in respect of tikanga Māori and sought to work within the terms described in Te Toka Tū Moana, the bi-cultural framework of Oranga Tamariki. The study design and objectives have been discussed with the Whakamana Tangata Design Group, the residence manager as well as senior staff at Oranga Tamariki.

Ethical approval was secured from Victoria University of Wellington's Human Ethics Committee.

## Semi-structured interviews

- Interviews with residential kaimahi: In August 2019 and July 2020, a total number of 22 semi-structured interviews were conducted with Te Maioha kaimahi and leadership to gather information about experiences with, and views on, the implementation and embedding of the Whakamana Tangata approach.<sup>56</sup> Kaimahi at Te Maioha residence are comprised of youth workers, shift leaders, case leaders, senior leadership team, team leader operations, education and health providers, administrators and residence managers. In particular, the study targeted youth workers and other kaimahi who had daily interaction with the young men in the residence. The interviews took place at Te Maioha youth justice residence.
- Interviews with Whakamana Tangata Design Group: Two in-depth interviews were held with Design Group members in October 2019 and October 2020 to capture their perspectives on the introduction and embedding of the new practice approach into the youth justice residence.
- Interviews with young men: Seven young men living in Te Maioha o Parekarangi were briefly interviewed in December 2020 at the residence by an Oranga Tamariki kaimahi working outside the Te Maioha youth justice residence about Whakamana Tangata values and their experience with a hui whakapiri respectively noho mauri.

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<sup>56</sup> These included five interviews with three Design Group members.

Almost all interviews were held face-to-face, and one interview was conducted via zoom. The average length of interviews with kaimahi and Design Group members was 50 min. Interviews with rangatahi were held in accordance with ethical guidelines set by Oranga Tamariki.

### Focus groups

- Focus groups with young men: In April 2019, two focus groups with seven young men living in Te Rā (Life Skills Unit) on their views of Whakamana Tangata were conducted by members of the Design Group.<sup>57</sup>
- Focus group with kaimahi: Another focus group with three participants was conducted by the Design Group in April 2019 at the youth justice residence to hear Te Rā kaimahi thoughts and early feedback on the practice approach.
- Focus group with Design Group members: A focus group with four members of the Whakamana Tangata Design team was held in Wellington in August 2019. Participants discussed the philosophy behind the new approach and implications for future development.

The focus groups were between 45 min and one-and-a-half hours duration.

### Post-training questionnaires

A further source of data were feedback questionnaires, completed by participants in initial and ongoing trainings on Whakamana Tangata to analyse their learning resulting from the training. Feedback was gathered from trainings that took place in December 2018 (N=24), February 2019 (N=20), July 2019 (three trainings, 2 July N=26, 9 July N=18, 16 July N=19), September 2019 (N=16) and June 2020 (two trainings, 3 June N=9, 12 June N=7) in Rotorua, mostly at Te Maioha, and in December 2019 (N=10) in Wellington at Oranga Tamariki National Office. In total, 149 training participants provided their feedback on Whakamana Tangata.

### Kaimahi survey

In December 2020, a kaimahi survey at Te Maioha was carried out, seeking feedback on kaimahi views and experiences with the practice approach. The survey included responses from youth workers, shift and case leaders, senior leadership team, team leader operations as well as kaimahi in education and health. Altogether, 47 respondents took part in the survey.

### Hui whakapiri follow-up questionnaires

Eight Te Maioha kaimahi provided their reflective feedback on the experience with a hui whakapiri. These brief questionnaires were collected between July and November 2019.

The interview guidelines and questionnaires applied in this research considered feedback from members of the Design Group.

### Conversation and observation notes

In addition, further information was gathered from informal discussions with Design Group members during the whole period of the pilot. Videos providing an insight into Whakamana Tangata practice

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<sup>57</sup> One focus group included three, and the second one four rangatahi.

application further complemented the data collection. Notes were taken from conversations and video observations.

### **Site records**

Reporting documents such as the daily scoring sheet (TOA) and Shift Planning and Debriefing Sheets (SPADS), and the adapted versions were reviewed by the evaluators.

### **Statistical data on behavioural incidents**

To gather a picture of behavioural incidents at the youth justice residence, data relating to secure care admissions, the use of force and complaints received in the period from July 2017 to December 2020 were analysed. However, due to the complexity and context of incidents meaningful and valid conclusions were not able to be drawn. The findings are therefore not included in this report.

### **Analysis**

Thematic analysis and coding based on an inductive approach, and around the key evaluation questions were applied using the Nvivo Software Programme.

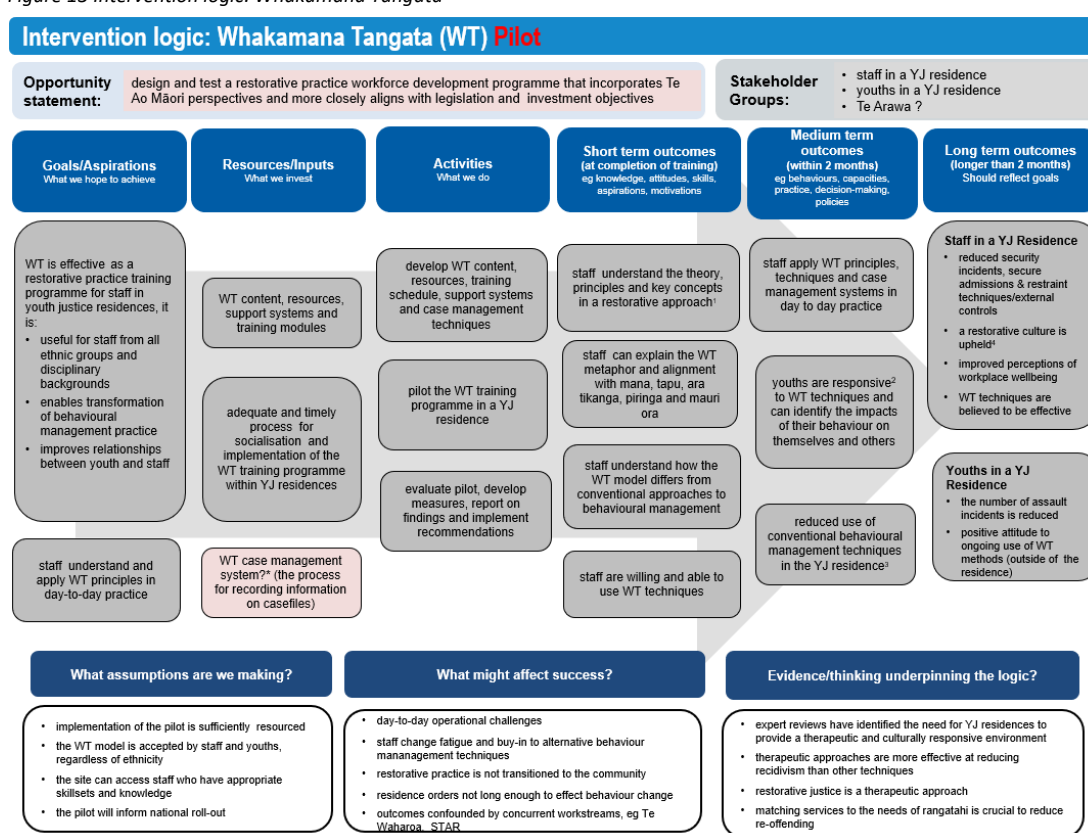


## Appendix 2: Intervention Logic

### Intervention Logic

An intervention logic, also referred to as a logic model (intervention logic) is a systematic and visual way to present shared understandings of the relationships between the resources to operate a program, the planned activities, and the expected changes or results to be achieved.<sup>58</sup> They are often described as flow charts that display a logical sequence of steps in programme implementation to achieve the desired outcomes. Further, they “distil detailed descriptions of the assumptions underlying a programme into a format that is easy to follow and... emphasise the connections between resources, activities and outcomes”.<sup>59</sup>

Figure 13 Intervention logic: Whakamana Tangata



The assumptions underpinning the intervention logic were sound. These included:

- implementation of the pilot is sufficiently resourced
- the WT model is accepted by kaimahi and rangatahi, regardless of ethnicity
- the site can access kaimahi who have appropriate skillsets and knowledge
- the pilot will inform national roll-out

The intervention logic also identified the following factors as likely to impact on success.

- outcomes are confounded by concurrent workstreams, e.g. Te Waharoa, STAR

<sup>58</sup> Kellogg Foundation. (2004). W. Kellogg Foundation: Logic Model Guide. Kellogg Foundation, Michigan.

<sup>59</sup> Cooksy, L. J., Gill, P., & Kelly, P. (2001). The program logic model as an integrative framework for a multimethod evaluation. *Evaluation and Program Planning*, 24(2), p. 122.

- kaimahi change fatigue
- restorative practice is not transitioned to the community
- Youth Court orders are not long enough to effect behaviour change

These too were sound – if slightly understated in terms of kaimahi turnover.

In hindsight the short and medium outcomes within a two month timeframe were optimistic. Whakamana Tangata was more than just a practice change, it was a significant culture and practice shift for Te Maioha.

As with any change initiative, despite the training being very well received, it takes time to shift both attitudes and practice. Further, Whakamana Tangata was implemented during a time of significant organisational change for Oranga Tamariki (section 7AA, new Oranga Tamariki frameworks) and at the same time Oranga Tamariki was under some intense media scrutiny. At a local level the site experienced significant kaimahi turnover, resulting in the closure of one unit. All these aspects made for a complex implementation environment and as a result the longer timeframes observed for kaimahi to apply the Whakamana Tangata practice approach.

## Appendix 3: Key findings Interim evaluation report

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### ***Introduction***

Whakamana Tangata is an approach to relational-restorative practice that is informed by Te Ao Māori values. Whakamana Tangata is being trialled in the Te Rā unit at Te Maioha o Parekarangi (Te Maioha)<sup>60</sup> in Rotorua.

### ***Purpose***

This interim report responds to a request from Oranga Tamariki for feedback about transferring Whakamana Tangata to other residences, in advance of the final evaluation report due early 2020. It provides an overview on preliminary findings relating to implementation for the period from December 2018 to August 2019. In-depth findings on the implementation and the embedding of the approach will be presented in the final evaluation report.

### ***What went well? What factors supported implementation?***

- Whakamana Tangata training and on-site support is providing a solid foundation for implementation of restorative and reflective practice
- Involvement of local kaimahi in the design of Whakamana Tangata
- Secondment of a residential kaimahi as a Whakamana Tangata Practice Lead; and his membership in the Design Group
- Whakamana Tangata being based on tikanga Māori; and engagement with Te Arawa
- Development of a suite of resources supports ongoing implementation

### ***What have been the challenges and how have they been addressed?***

- High kaimahi turnover has impacted on delivery of training, take-up by new kaimahi and the implementation of Whakamana Tangata.
- Implementation of Whakamana Tangata within a period of transitions, legislative and structural changes in youth justice and Oranga Tamariki has also proved challenging.
- As with any new practice approach, it takes time to build confidence and to embed practice. Application and take up has been exacerbated by the raft of internal and external changes.
- Ongoing adaptation of trainings to deepen practice-based learning, support provided by on-site pool of experts to enhance kaimahi confidence in Whakamana

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<sup>60</sup> A thirty bed Youth Justice Residence located in Rotorua.

Tangata, and alignment with other Oranga Tamariki values and frameworks has mitigated the challenges and supported implementation.

***What are the insights and implications for transferring Whakamana Tangata into other residences?***

- Identifying the optimal timing for delivery of training
  - *Consider concurrent programme, workstreams, training being carried out at the residence when selecting the timing of training.*
- Providing on-site support to apply Whakamana Tangata
  - *Consider training one or more kaimahi to become Practice Lead(s).*
- Aligning Whakamana Tangata with recording systems and values
  - *Consider integrating Whakamana Tangata elements into recording/reporting systems and aligning them with identified cultural values.*
- Workforce stability
  - *Consider conducting an analysis of kaimahi turnover as part of the establishment of Whakamana Tangata.*
- Partnership with local Māori and Pasifika leaders
  - *Consider partnerships with local Māori and Pasifika leaders to further tailor the practice approach to the specific needs of the residence.*

## Appendix 4: Whakamana Tangata practice examples

Whakamana Tangata trainings, ongoing professional development have influenced and changed kaimahi practice in a variety of ways. The following table illustrates how the approach is being reflected in kaimahi day-to-day engagement with rangatahi and kaimahi:

The heading statements are drawn from the survey administered in December 2020. The quotes are sourced from the survey (December 2020) and kaimahi interviews (July 2020 and August 2019).

Table 2. Examples of the value of Whakamana Tangata and how it has supported engagement

<p><b>55 % said Whakamana Tangata increased their awareness to work in mana enhancing ways<sup>61</sup></b></p> <p><i>Everyday my interactions with all have forms of being 'mana enhancing', whether it be with rangatahi or kaimahi. (Survey quote)</i></p> <p><i>I believe that most importantly it has educated me and influenced my practice to be increasingly more mana enhancing and gave examples of this to which I can now carry out and be aware of on the floor. (Survey quote)</i></p>
<p><b>49 % said Whakamana Tangata helps them to communicate more effectively with my colleagues</b></p> <p><i>We need to learn to speak to each other in a positive way, and to be able to build each other up, and learn from our mistakes. (interview quote)</i></p> <p><i>We're all in it together, we're always pushing for how can we be better or be more effective or work at a different way with the young people. I think we're able to challenge people to have courageous conversations but in a way that's going to be effective. (Te Maioha kaimahi, interview quote)</i></p>
<p><b>49 % said Whakamana Tangata increased their awareness of the need to genuinely listen to rangatahi</b></p> <p><i>When young people are listened to and are heard and are respected, their opinions are respected, they're happier, they thrive, they're more settled, they have better relationships with their peers and with the staff. (Te Maioha kaimahi, interview quote)</i></p> <p><i>Probably the big thing I took from it was the opening, the questions. Not so much talking at them but trying to get their side of the story I suppose ... it's just getting to the bottom of why they done it. (Te Maioha kaimahi, interview quote)</i></p>
<p><b>47 % of kaimahi said Whakamana Tangata helps them better understand the needs of rangatahi</b></p> <p><i>Young people just don't behave badly because they want to, not usually. There's always a motivator behind the way people behave and let's help the young person unpack the behaviour and I think there's a lot more understanding now. (Te Maioha kaimahi, interview quote)</i></p> <p><i>Getting people to understand, the more you talk about it, the more you think about it, getting staff to understand what's the motivation behind the behaviour. Young people just don't behave badly because they want to, not usually. (Te Maioha kaimahi, interview quote)</i></p>

<sup>61</sup> Kaimahi could select multiple responses.

**47 % said Whakamana Tangata provides them with tools and practice to engage more effectively with rangatahi**

*Keeping my interactions with the young persons within the restorative "with" window of the Social Discipline Model, as best as I can. (Survey quote)*

*It changes the whole conversation around it from like telling or growling or what not to ... actually it being a conversation and getting them to think rather than just telling them you've done wrong. (Te Maioha kaimahi, interview quote)*

**47 % said Whakamana Tangata enabled them to respect points of view different from their own practice**

*To engage with rangatahi - helps especially when I don't agree with rangatahi actions/opinions. (Survey quote)*

*Most valuable - understanding others' opinions/reactions/decisions (Survey quote)*

**45 % said Whakamana Tangata helps them to have reflective practice conversations with their peers**

*There were some adjustments to processes that we have that helped strengthen conversations, day-to-day reflecting, like reflective practice... (Te Maioha kaimahi, interview quote)*

*Knowing that we are all working towards that same way of practicing, that there's other people to support. if I get a bit confused, I might go and ask somebody else, 'Can you come and join me for this chat?' (Te Maioha kaimahi, interview quote)*