

Master of Professional Practice

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**Master of Professional Practice
(Change Management)**

**Blueprint Transferability of Police Best
Practice in Iwi Family Conferencing**

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I Thomas Francis Brooks hereby declare that this submission is my own work and that, to the best of my knowledge and belief, it contains no material previously published or written by another person (except where explicitly defined in the acknowledgements), nor material which to a substantial extent has been submitted for the award of any other degree or diploma of an institution of higher learning.



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Executive Summary

Since 2010 Eastern Bay of Plenty (EBOP) Police have been in partnership with Iwi that focus on reducing Māori youth offending and victimisation based on Mauri Ora – Whanau Ora concepts. The aim was to improve outcomes for Māori who come to the attention of Police thereby preventing entry into the Youth Justice and welfare system; using this as a catalyst for intervention with the whole whānau/family. The areas it has an impact on is repeat offending, prevention of other siblings who may follow in this path, the parents who have offended or have social issues that lead to the potential to offend, specifically family violence and or drugs and alcohol. It is not an alternative Justice System, but a model that parallels current practice; in fact, this model reverts back to the original intentions of the Children Young Persons & Their Families Act 1989 when first developed.

This thesis will show how Iwi Family Group Conferencing became a reality in New Zealand and the path taken to get Police to recognise the benefits of working with Māori in a true partnership. I will discuss the Tuhoe initiatives called Oho Ake and Hui-a-Whanau (Mokopuna Tuatahi) which are focused on using Tikanga and Mauri Ora based processes to reconnect children and young people who come to Police attention with their identity and whakapapa, but also with their whānau, other children in the family and wider whānau. It is a process which relies on a collaborative approach to undertake effective interventions for appropriate outcomes for Children and Young People and their whānau members. Iwi assists the family to look at underlying causes of the offending. Oho Ake and Hui-a-Whanau has, at present, two areas where Police refer to Iwi, that is alternative resolutions or actions (diversion) Oho Ake and some Family Group Conferencing (FGC) Hui-a-Whanau in which current practice showed a lack of participation from the wider whānau group of the individuals referred.

In this thesis I have provided relevant background of and the history leading to the introduction of a Māori/Iwi Tikanga based and led Youth Justice Model in New Zealand centred on my earlier work with Ngai Tuhoe in the Eastern Bay of Plenty. A brief overview of the changes in performance practice this work has generated with a particular focus on change management approaches, which have been undertaken during the MPP phase of this project is also included. Artefacts describing the change management processes utilised this past year to spread this model of practice wider within other Police districts of New Zealand. Also included is a critical review of the changes in my professional practice that have been achieved in this MPP project

Information for this thesis has been gathered from personal experience of thirty-seven years as a Police Officer in the United Kingdom and New Zealand and as a practitioner and Manager of Youth Services in the Eastern Bay of Plenty for over twenty years, as well as what gathered from other practitioners and publications from New Zealand and around the globe. This has been a process of learning and discussion which has led to this thesis being developed.

There have been a number of conclusions drawn from this work including but not limited to empowering communities to identify and address issues affecting them by using the resources they have, especially wider whānau and Tikanga processes that can reduce offending and escalation to formal interventions. Secondly, current practice by professionals and policy of Government Departments has taken over the focus of legislation such as the Children Young Persons and Their Families Act 1989 from its original intent to have less state intervention in the lives of New Zealanders. Thirdly, to undertake initiatives such as described requires relationship building and development between Government agencies and Māori in an environment of trust and confidence which through history has been turbulent. Finally, it has been clear throughout this journey that previously the direction has been short term output focused rather than what I believe should be long-term outcome focused which possibly has a longer lasting effect on society.

This thesis shows potential for across the country and could be used as a blueprint for Government Departments of working in partnership with Māori to achieve positive outcomes for Māori and prevent generational churns in the justice system of New Zealand, but also a wider impact on society as a whole and target children and young people who are vulnerable to poor outcomes moving into adulthood thereby empowering Māori to address the needs of their whānau, hapu and Iwi and that of all New Zealanders.

Introduction

“Like-minded people who share a vision can achieve anything.”

My name is Tom Brooks and I have 25 years as a serving Police Officer in the New Zealand Police; currently Manager of Youth and Community Services in the Eastern Bay of Plenty. I am responsible for the management of three areas of policing in the area. Youth Aid who deal with children and young people and their families who come to the attention of Police; School Community Officers who liaise with schools to deliver positive messages to students at all levels and Community Services dealing with general interaction with statutory organisations such as Councils and also community groups. I have previously been a Detective in the British Transport Police in London and also served in the British Army. I have been brought up in a diverse multi-cultural environment.

In my current field as Manager of Youth Policing, I am classed as a subject matter expert by Police and other Government and non-Government organisations. I am often called upon to give opinion on youth law and cases going through the Courts as well as assisting with high profile investigations concerning youth issues. The impact of this work has been significant to many and I can say no better than the comment made by the then Principal Youth Court Judge and now Commissioner for Children, Judge Andrew Becroft, who has previously described this whole development as:

As mentioned, I did have the chance to meet with Inspector Kneebone today, and then Acting Commissioner Rickard. On each occasion, I took the opportunity to explain that I had met with you and with Tuhoe and had seen first-hand your close working relationship and the very good understanding that you have regarding dealing with Māori young people who are apprehended by the Police by not charging them. I said I think this was a model of its kind nationally, if not internationally.

I believe I have the following attributes;

- ✓ Strategic planning with hands-on experience of working with organisations including Police district and service plans, National Blue Light as a Board Member and Schools as a Board Chair for nine years.
- ✓ A Change Manager and confident decision maker with the ability to come up with innovative plans and ideas, developing capabilities and capacity of people in developing countries, as part of the Regional Assistance Mission to the Solomon Islands

- ✓ Outstanding communication and interpersonal skills with a proven ability to quickly build rapport with people from diverse professional, social, age and cultural backgrounds, proven relationship skills especially with Māori and non-government organisations
- ✓ Excellent organisation and time management skills, able to juggle multiple tasks and work under pressure to meet demanding and challenging deadlines
- ✓ Strong conflict resolution skills – able to effectively manage challenging environments and diffuse volatile situations
- ✓ Proven ability to understand and interpret a variety of legislation and manage highly sensitive information to deliver effective outcomes
- ✓ A collaborative and hands-on manager, with the capacity to train and mentor inexperienced staff, lead teams and run operations
- ✓ Expertise in youth law and practice, both in youth justice and care and protection. Training Police and other government departments as well as Non-Government Organisations. Understanding of local and government environments and how they interact
- ✓ Overall, focused and dependable with high levels of motivation, commitment, drive and integrity, and the capacity to set and achieve goals

This thesis makes the claim of my advanced expertise in the area of Youth Policing and how a Youth Justice approach with Māori youth that has been building for several years in the Eastern Bay of Plenty, is now being introduced across wider areas of New Zealand. Comparing policing to engineering, *Tilley, N. and Laycock, G. (2016)*, look at tested theory for a practical solution whereas in policing theory is still used, but often untested. Policing depends on traditional wisdom and craft learning. So again, changing the culture of Police or any organisation requires more than just theory, it's about trying something to see if it works and whereas engineers look at where the fault in design is, Police tend to blame individuals for the fault.

Changing to a culture of allowing officers to try new approaches and not go into the 'blame game' is a challenge. "Policing also deals with complex problems, often requiring collaboration across specialisms and sometimes across organisations, including the Police services themselves." Tilly et.al. (2016) although often proud of their achievements, engineers restlessly search for ways of making things work better. Even when first efforts fail, engineers are apt to persist with attempted solutions to problems that are rooted in well-established theory.

All this contrasts with policing where there is plenty of innovation, but much less tinkering and much less attention to fine-tuning in the interest of achieving continuous improvement. There is a risk here that net pass/fail verdicts on standard practices will:

- a) mask real variations in outcomes across sub-populations,
- b) lead to uncritical adoption or rejection of solutions that may not be appropriate to specific conditions and
- c) inhibit the search for those continuous improvements that mark out engineering as an applied activity.

I have often heard victims say ‘the cop told us there was nothing they could do’ when it came to dealing with youth offenders. This not only infuriates me but sends a completely wrong message from a representative of a victim-centric organisation which unfortunately, still occurs today. To me, this sabotages the good work and aspirations of those Police officers who come to work each day to make a difference.

Building Trust and Confidence is one of New Zealand Police main themes in its strategic plan “Our Business” (**appendix 3**). How then can we as Police build that trust and confidence with Māori? I have reflected about some things I believe we could do. I feel we still have some way to go in this area and something I know that as an organisation we want to focus upon. “That it is asking a lot of indigenous communities to put their faith in the law as a healing agent. The CYPF Act which provides for significant Iwi involvement may need to be more fully implemented.” Becroft, A (Judge). (2015)

Commenting on Peels Principles from the first recognised Police force in the world in 1829 by Robert Peel and discussed in Reith (1956). “The ability of the Police to perform their duties is dependent upon public approval of Police existence, actions, behaviour and the ability of the Police to secure and maintain public respect.”¹ Trust and confidence were identified since 1829 and we are still building on this today. “Our Police are trained to understand that the source of their power is the co-operation of the public and they are trained to secure and maintain it by always behaving towards the public in a manner calculated to gain their good-will and respect.” Reith (1956)

Building a relationship, what does that look like? People have told me that Tuhoe is one of the hardest, if not the hardest Iwi group to deal with. My experience is completely the opposite. Yes, there are people and groups people call radicals but my experience has been positive. When I or my staff walk into Tuhoe Hauora in uniform we are greeted by our first names and it is clear people

¹ https://www.durham.Police.uk/About-Us/.../Peels_Principles_Of_Law_Enforcement.pdf

there see the person, not the cop. This takes time, and is part of trust and confidence the Police strategic plan sets out to achieve.

I can understand that different groups of people may have a negative outlook on another group or organisation, but when communication is evident the perceptions of each other are overcome. I look at where these perceptions come from. Most I believe are media perpetuated, such as looking for a controversial person or group to speak to, or to sensationalise something which may not be reality, such as local Police and Tuhoe relationships, and I feel perceptions are what the media make of them.

So how do Police as an organisation build and maintain relationships? Around the country, on a local basis, many have strong and formidable relations with a wide variety of community and Māori organisations. These are organisations that are constant in the community, which is long term and not making promises or expectations you cannot deliver.

Living in the community is, for me, the best way to build relationships. If you get to know your community and be part of the activities, people see you as a person and not as authority, as implied “in all their dealings they must behave as servants, not the masters, of all the public.” Radzinwicz (1968)

These are my personal relationship protocols that I believe should be followed;

- ✓ Honesty – Transparent and open
- ✓ Integrity – Build trust, never promise what you cannot keep – Don’t be afraid to say ‘sorry’ (That I find is the hardest word to say in the English language)
- ✓ Respectful – Agree to disagree (everyone’s picture of the world is different)
- ✓ Time – Do not hurry, it takes as long as it takes (Your timeframes are not others)
- ✓ Equality - Ensure that each group and individuals are treated as equals.
- ✓ Never make promises or expectations that you cannot keep

Some of these values come from strategies such as the Police strategic plan ‘Our Business’ where the acronym ‘PRIMED’² is used:

- Professionalism
- Respect
- Integrity
- Māori and the Treaty (commitment to)³
- Empathy
- Diversity (valuing) (**appendix 4**)

² Our Business (Ta Tatou Umanga) New Zealand Police

³ The Turning Of The Tide: A Whanau Ora Crime and Crash Prevention Strategy 2012/12 -2017/18

These values along with others I have come across during my career are things I sometimes feel are lost, or given lip service. Whereas I believe these things should always be front and centre when we do our work. If these are not applied, then a situation where what is called a relationship is actually one subservient to another. Power and control and Police coming from a position of authority is not a partnership. These elements secure a way forward for successful partnerships; setting the basis for partnerships to be formed.

This thesis will show how Iwi Family Group Conferencing became a reality in New Zealand. It will show the path taken and the impact of getting Police to recognise the benefits of working with Māori in a true partnership, one that could then influence other Government Departments and encourage the Government of New Zealand to look at how youth justice can be enhanced to meet the needs of all across social and racial divides to involve the community in finding its own solutions to effect change when dealing with children and young persons and their families.

In order for this to happen a number of barriers will have to be overcome. In future, agencies will need to be better attuned to the needs and aspirations of communities and be more agile in designing and implementing responses to complex and changing needs. Also, agencies will have to operate less as a collection of individual agencies and much more a coordinated and collaborative response to results that make a difference to New Zealanders' lives. This has implications on organisational cultures which focus on single-agency endeavours. This is where I feel this initiative can be used in other government departments; preventing each department travelling up the same driveway, rather having the Iwi provider as a single conduit.

Looking how, as part of my personal development and learning the gains I have made personally while looking at a goal and fulfilment of a vision. How this will help me move forward into a career in and out of Police where I can assist others to look differently at formal processes in the field of change management. Also, how members of Police and others can use this thesis as a blueprint and model of practice. And finally gain insight of the journey that has led me and Police in the Eastern Bay of Plenty to join with other like-minded visionaries' in the field of youth justice to achieve long term sustainable outcomes for people in the Eastern Bay of Plenty.

I sense here a tremendous level of commitment to making meaningful change in access to justice. That deep commitment is necessary because this will take long-term sustained effort. I was reminded recently that Martin Luther King's famous speech did not start with "I have a plan". Of course he had a plan but he first needed to persuade people that change

was needed and that things could get better. I hope we leave here with a shared sense of the dream and a commitment to do what we can to make it come true... we need a shared understanding of what success would look like. So I ask: Is there a widespread firm belief that there is an urgent need for significant change? Do we have the dream and is it widely shared? If not, I doubt we will accomplish very much. *Justice Thomas Cromwell Keynote Speech at CBA Envisioning Equal Justice Summit April 2013*

I hope this thesis will challenge and evoke debate at every level of not only Police and government departments but Non-government agencies and Iwi groups to look at what's happening now and where we as a country can go? I also hope this thesis will assist other Police areas in New Zealand to dip their toes in the water, think outside of the norm and embrace creativity in the challenging and rewarding area of youth justice.

For others outside the Police circle, I hope it will provide an insight into current and future practice by both Police and Iwi social services, who when forming relationships of trust and confidence can make an inroad into the over-representation of Māori Youth in the Youth Justice statistics.

Both Oho Ake and Hui-a-Whanau are a model that will show a process with which Police and other government agencies can follow to use a collaborative approach to undertaking effective interventions for appropriate outcomes for Children and Young People and their whānau members.

This thesis shows how collaboration can be achieved by building on a current Iwi initiative whereby Police hand over the whole process to Iwi, who then undertake alternative resolutions with children and youth who come to the attention of Police. This allows Iwi to coordinate, run and record outcomes of a hui which would normally be in the formal family group conference space run by Child Youth and Family. It still includes the views of victims in this process and as a high percentage of victims are in fact Māori, it shows a more appropriate response to restorative outcomes by using their resources and contracts under a Whanau Ora⁴ type situation to directly address underlying causes of the offending.

Following on from alternative action to using Iwi led and run conferencing to look at underlying causes of the offending, directly impacting reoffending but also building trust and confidence with Police and other Government agencies. It shows opportunities to collaborate between Government

⁴ Taskforce on Whānau-Centred Initiatives. (2010). *Whānau Ora: Report of the Taskforce on Whānau-Centred Initiatives, to Hon. Tariana Turia, Minister for the Community and Voluntary Sector*. Taskforce on Whānau-Centred Initiatives, Wellington.

and non-Government organisations and Iwi providers that will produce tangible outcomes rather than working in silos, which are not only time consuming, but also not cost effective.

Showing ways of changing perceptions by Police at all levels to influence practice within Police that is different from engaging with Māori under direction, to one of embracing change, using community and organisational resources to approach these matters with a different mindset. Realising that Police or other organisations do not have the answers when dealing with Māori or other ethnic groups, and by using strengths and Tikanga which whānau understand means better outcomes will be achieved for both Māori and Police and therefore the community as a whole.

To do this will require a change management process within Police. This will give Police and other organisations a model they can follow to improve or enhance relationships with Māori or other ethnic groups to achieve organisational goals through a process of building trust and confidence, and the focus from traditional approaches to one of allowing innovation and creativity from all levels of Police and organisations with similar aspirations.

The Police have a major challenge in letting go of power and control when dealing with Māori organisations. Through relationships a culture of trust and confidence can be built to allow the whole community to move forward. It means putting aside and not letting personal or organisational prejudices deter from the path of building long term sustainable relationships within the community.

Power can also often be found in people by virtue of the positions they occupy in society and the respect they are given by others because of those positions. This may even be so even though the legitimate power they possess might be restricted to certain circumstances and conditions (Shackleton, 1995)

This initiative is being rolled out in other areas and has started in Taupo in Tuwharetoa Rohe. This will be discussed later. Also, South Auckland Police with Manukau Urban Māori Authority have commenced discussions along with Child Youth and Family. The Justice Department is also showing interest and initial discussions took place as to transferability to other areas.

In summary, I will provide

- ✓ A brief overview of the changes in performance practice that this work has generated with a particular focus on the change management approaches, which have been undertaken during the MPP phase of this project
- ✓ A background of and the history leading to the introduction of a Māori/Iwi Tikanga based and led Youth Justice model in New Zealand centred on my earlier work with Ngai Tuhoe in the Eastern Bay of Plenty
- ✓ Artefacts describing the change management processes utilised this past year to spread this model of practice wider within other Police districts of New Zealand
- ✓ A critical review of the changes in my professional practice that have been achieved in this MPP project

Background to Work-Based Learning Project

If we equate the journey of a youth in the justice system in New Zealand to a river, we should always look at the source of the river, which is where it all starts. That is also the shortest and normally the easiest point to cross a river and get to the other side. Once a young person travels down the river to the sea, the wider the river gets. Tributaries come in and complicate the flow and make the river more difficult to navigate and cross. It makes no sense to wait until the river gets so wide as to make the crossing so daunting for a young person, as well as their family/whānau. But I feel this is what we have at present. The system as it is, is so wide that we do not address the start but wait until there is the prospect of trying to cross a wide river.

We have in the youth justice pathway a terrible word called criteria. This is thrown up at stages in the justice pipeline as if it is a goal to achieve. A cry by some professional in government departments of we can't do anything as the young person does not meet the "criteria" for certain interventions or programmes, generally results in an escalation of anti-social behaviour which in turn results in formal interventions, which the Children and Young Persons and Their Families Act 1989 is supposed to prevent. We then wonder why nothing changes in a young person's situation or their family/whānau and generally escalation of offending follows.

Then we are into a churn of offending which generally ends up in Youth Court. With issues and interventions that if they came into play at an early point in the river, may have actually diverted the youth along a small stream where it would not be as hard to cross. Would it not make sense to do more at the start rather than trying to fix something when the horse has well and truly bolted? However, this is not to say that in youth justice we can prevent every youth from getting to Youth Court, for various reasons. Some are beyond our understanding, but surely an ounce of prevention is better than a pound of cure in anyone's language.

While the Children Young Persons and Their Families Act 1989, (The Act) states criminal proceedings should not be instituted solely to provide assistance or services to advance their welfare, Section 208 (b), we have a recent section 208(fa) which requires practitioners and the Court to address, where practical, the underlying causes of that offending. This may sound contradictory, but practitioners in youth justice and care and protection have in my view interpreted this as something other than what it is; which is the underlying causes are care and protection issues that exist in a majority of youth justice offenders.

Māori and especially Māori children and young people are over-represented in the Justice system in New Zealand. Becroft (2015) states

The disproportionate over representation of young Māori in our youth justice system is long-standing, well-documented, and worsening. Most research is clear that this disproportionality is the result of a combination of both long-term social and economic disadvantage dating back to New Zealand's colonisation and current systemic discrimination. The extent to which each of these factors contributes to the disproportionality is unknowable. Becroft (2015)

How then do we as a country tackle this issue? This document will try to show interventions that can be effective in this area.

The basis for interventions involving Māori stems back to 1986 when the then Government commissioned a report into youth welfare and offending with an emphasis on the over-representation of Māori in the State "Welfare and Justice system". The report called Pūao-Te-Ata-Tū (day break) recommended sweeping changes to how the state deal with Māori. It recommended using Tikanga based processes involving the whole whānau – Hapu – Iwi in the decision making of their children. This report was instrumental in the establishment of the Children Young Persons & Their Families Act 1989.

The Act's objects and principles state that Whanau-Hapu and Iwi should be involved in the decision making when dealing with their children. Was this vision achieved in the context of Māori children and youth being over-represented in the welfare and crime statistics in New Zealand? Discussing this In New Zealand's Gift to the World, Henwood, C., Stratford. S. (2014), in obtaining views from practitioners in youth justice from a wide sector of Government and Non-Government agencies it is clear that this is a high priority for a number of people and something this thesis highlights.

In the course of researching for this book, we had the opportunity to read a number of booklets and practice notes written by the Māori Directorate in the head office of the Department of Social welfare in 1989 on implementing Pūao-Te-Ata-Tū. These included the titles Devolution, Matua Whangai, Whakapakari Whanau – Family Decision-making. These showed great promise and we are at a loss to know what has happened to the practical implementation of the Act. Henwood, C., Stratford. S. (2014).

Colleagues and I have had discussions and believe the intent of Iwi participation has not been achieved to its full potential. It has taken some 27 years of practice and I still believe there is a long way to go before this reaches its full potential, if ever. I will discuss how others and I feel that professionals and process have taken over the intent of the Act, "the family group conference is a

machine designed to provide front line jobs for well-meaning professionals and siloed organizations . . . on the conveyer belt, Māori are the favoured commodity. (Moyle & Tauri,2016)

Further Moyle looks at Māori participation in the family group conference area and found:

Moyle's (2013, 2014) recent studies as well as the research with Māori practitioners and *whānau* participants presented in this article demonstrate that many experience the FGC as culturally inappropriate and disempowering, as "enforcement-based" rather than "strength-based." Given that this is their experience, it begs the question: what do Māori want to make the process more meaningful? Moyle et. Al (2016)

Taking the concept of undertaking alternative resolutions to one Iwi group, in the hope they would take up the initiative, discussions with them taking up to six months I thought this was a good opportunity for them to be the first to take up the concept. Unfortunately, the concept was not taken up. This was a frustrating period as we could not seem to get any traction to go forward.

Looking back at that time I wondered if this was a trust and confidence issue. I could understand this if it was in fact that looking back in New Zealand history with Māori and conflicts with the Crown, I liken to other minority groups in society such as unions. "The system within which they work was designed for opposition and confrontation. They have little reason to trust the people in power, and many reasons, based on experience, to mistrust them." Hutton (1994). Having gone through this journey I feel it was more to do with not fully understanding the concept of Iwi undertaking alternative resolutions and what that entailed.

At this time, there were conversations in the community about what we were trying to achieve. As a result, I was approached by Pania Hetet the now General Manager of Tuhoe Hauora whom I knew well having worked with her when she was Manager of Child Youth and Family in Whakatane and also in a Non-Government organisation. She had heard through the grapevine of the alternative resolutions concept and after a discussion where I outlined what I and others were trying to achieve, negotiations commenced. At this time, there were no guidelines or process to follow. In essence it was from this point forward that the idea developed.

Looking back at this time and the things that had occurred in the area I thought the Iwi concept was going to be hard to sell to Tuhoe. With encouragement from Pania Hetet a presentation was made at a Marae in Ruatoki and a little tension was felt by me in doing so, I got through it and moved forward. It was at this point I felt a number of Māori in the area could see benefits for Māori youth and their whānau. There were obvious discussions held by various groups and people in Tuhoe about the initiative.

I actually found the hardest group to convince were Police. I suppose feelings around what Police called Operation Eight, which the media and others called the Tuhoe Terrorist raids and the fallout in the community and the players involved were of concern to a number of people. Also as Police, we had to change our attitudes and thinking from a conventional approach to one of having trust with another organisation to do what some thought was the sole prerogative of Police.

In keeping with the objects and principles of the Act in 2009 Oho Ake came into being with a formal agreement signed in 2010 between Police and Tuhoe Hauora. In 2011, this was followed by E Tipu a Tai in Öpötiki with Whakatohea Iwi, followed in 2016 by Tuwharetoa Ki Kawerau and Te Whanau a Apanui. Discussions are currently underway with other Iwi groups in other parts of the country. While all Iwi have their own flavour as it is up to each individual Iwi social service group to decide how they undertake the concept I will concentrate on the initiative started first with Tuhoe.

Areas the initiative have an impact on is repeat offending, prevention of other siblings who may follow down this path, parents who have offended or have social issues that lead to the potential to offend, specifically family violence and or drugs and alcohol. The initiative is focused on using a Tikanga based process to reconnect children and young people who offend with their identity and whakapapa, but also with their whānau, other children in the family and wider whānau. One of my staff likened what we are introducing to that of the old saying 'it takes a village to raise a child'. What we are doing is giving the family back to the village to reconnect and help raise the children.

In 2014, an independent evaluation was undertaken on behalf of Tuhoe Hauora (Montgomery, 2014). The evaluation was a small random sample of the referrals made but the findings were interesting across a number of areas. The evaluation showed that the initiative worked well with young Māori offenders, their siblings, and other whānau members. The report highlighted that 49% have never reoffended since the original referral. The other 51% had gaps in reoffending from three months to four years. This is a significant gap in the reoffending rate of this group. It also showed that the majority of Rangatahi (children) had re-entered some form of education or work environment. Parents had become more active in their child's life with a reduction in substance misuse and all benefitted by re-connecting to Tikanga and their whakapapa. It also showed a significant drop in re-offending, a steady decline in Māori offending and a growing confidence in community collaboration.⁵

⁵ Montgomery, K. (2014). Tūhoe Hauora, Oho Ake Evaluation. Unpublished.

As a result of this initiative, Government Strategy has been influenced through the Youth Crime Action Plan 2013 – 2023 and Police Turning of the Tide strategy. It has become an initiative that others wish to emulate and while other Police areas have visited and presentations have been made to other districts within Police it had until recently been slow to be adopted.

The next stage sought to look at Iwi led family group conferences. I did not realise at the time the barriers and resistance that I would experience in this area of practice. Family Group Conferencing in the format of current practice showed a lack of participation from the wider whānau group of referred individuals. This was not only a concern for Police but also some members of Child Youth and Family. In essence, through personal choice, only the immediate parent and siblings of the child would attend thereby preventing access to a wider whānau resource that could have a significant impact on the outcome of a conference. Because the underlying causes of the offending are more often than not care and protection issues relating to the whānau as a whole, not having the wider whānau group attend not only impacted on outcomes for offenders but also on the victims of crime.

This for me was the most challenging part of the whole journey, not from the perspective of Māori. I feel that having undertaken Oho Ake for a number of years, it was a natural progression to an Iwi conferencing model. I thought that it was challenging getting Oho Ake up and running but that was nothing compared to getting government agencies on board.

‘The law requires the wider family group of young people of all cultures to be involved and strengthened, and this is a challenge in every case. We are not clear how this is working in practice with Pakeha families or families of other cultures; that would be an interesting area for research in the future. What we do know is that there have been concerns expressed around the responsiveness of the state to the complex issue regarding effective engagement with Māori-iwi, hapu, whānau or urban Māori.’ -*Judge Carolyn Henwood, chair of the Henwood Trust.*

I suppose in looking back, that was the difference. Whereas Oho Ake was a relationship between Tuhoe Hauora and Police, Iwi conferencing added others into the mix with their perspectives, prejudices, and protection of their positions within the care and protection and even in the Youth Justice pipeline.

Another factor that was a major issue at the time was the Police – Tuhoe relationship. The initiatives which I will go into later in the document commence post Operation Eight, following Police searches in the Tuhoe Rohe under anti-terrorist legislation. I was at an outer cordon on the day and did not

experience any major animosity. However, there were some people I saw visibly upset on the day but most people I and staff at our cordon found were understanding.

The main initiatives with Tuhoe Hauora I will discuss are especially important as that organisation was searched as part of the “raids”. One aspect I found really interesting was my discussions with Tame Iti, who was at the time working for Tuhoe Hauora. During this time, we talked about the initiative now called “Oho Ake”. He said to me “My buzz with the government is my buzz. I will support this because it’s for the kids”. By compartmentalising the issues, he and others were able to move forward, and agree to disagree but move forward. Some Police members found this a really hard concept to understand. I feel it is something we can learn from and use in future dealings with Māori.

Literature Review

Family Group Conferences have been around for millennium in various forms, and people have resolved their differences by communicating and discussing issues to reach a mutual agreement Hudson and Galloway (1996). New Zealand was the first country in the world to formally legislate the Family Group Conference process, which is enshrined in legislation in the Children Young Persons and Their Families Act 1989 (the Act). The discussion document that led to this was a report Pūao-Te-Ata-Tu which was commissioned by the government in response to the escalating youth crime especially Māori over-representation in youth justice and in the justice system as a whole.

Bazemore and Umbreit (2001) highlight four types of restorative processes which include:

- a) Victim Offender Mediation
- b) Comparative Reparative Boards
- c) Family Conference Groups
- d) Circle Sentencing.

Victim Offender Mediation basically offering victims of crime to meet the perpetrator in a safe environment. This type of conference is not necessarily outcome focussed, but one where the victim is at the forefront and healing process.

Community Reparative Boards, are where Courts divert offenders in a process where the board discuss the impact of the offending. Victims are either present or represented at the meeting and the board decide the outcome. It is intended this process will save court time and money by removing the offender from the formal court sanctions. Further in Bazemore and Umbreit (2001), they point to research which shows some positive outcomes from anecdotal information so far as a response to nonviolent crime.

Family Group Conferences are based on the New Zealand model where the victim, offender and family members are present and the conference is facilitated by a coordinator. The conference aims to allow the victim to be directly involved in the decision-making, ensuring the offender knows the impact they have had upon the victim and finally making amends using the offender's support to change future behaviours.

The last type of restorative process is Circle Sentencing, which is based on the traditional practices of Canadian and United States of America's aboriginal and Indian people of sitting in a circle to participate in deliberating what should occur and to arrive at a consensus. This involves the victim

and family members, including the wider community looking at the underlying causes of the offending, giving everyone a voice and shared responsibility of the outcome.

Differing viewpoints are held on the value of one type of restorative process over another. Bazemore and Umbreit (2001) commented on the effectiveness of conferencing, especially on re-offending. What was evident when commenting on the New Zealand experience was that preparation was critical to a successful conference. Also, out of the four models they researched no one model could be said to be more effective than any other or that one model suits every community. Hayden (2001) reflects on power in the conference, how dynamics of a conference and distribution of power can determine participant's satisfaction with the outcome. In a formal setting, such as a Court, the professionals and ultimately the Judge have the power, whereas a conference should have an even distribution of power. Good facilitation is the key to maintaining the power balance. Circle sentencing conferencing was seen as the fairest distribution of power.

McGarrell and Hipple (2007) questioned the impact of Family Group Conferencing, especially on first-time offenders. Policymakers are asking do they work? If so, how and why? Positive impacts were identified when observing commentary on practice seeking agreement so those involved accept decisions made. They also highlighted the importance of the facilitator's skill base and suggesting a social bond with offenders. Highlighting The Indianapolis Experiment which showed family group conferencing satisfaction, inclusion and respect were some of the outcomes by participants. Offenders who completed their plans from the conference were less likely to be recidivist offenders than those who did not complete their plans. Victims they found benefited from conferencing and those who were satisfied with outcomes enabled them to have closure of crimes committed against them.

Pranis, Stuart & Wedge (2003) also looked at various models and what conferences have evolved from individual to a collective responsibility and accountability. A shift from the state to community led resolutions and accountability of getting even with the offender to one of getting the offender well. This was a power transfer where professionals have less control over the conference and the family assume that control.

Procedures rely on agency standards and obligations and duties are based on legal duty. Further research highlighted in Pranis, Stuart & Wedge (2003) shows a diverse range of practice around conferencing which resulted in confusion around agency requirements and what practitioners do

was conflicting. In Nixon, Burford, Quinn, & Edelbaum (2005) a survey and research project was undertaken looking at practice across the world mainly in North America and Europe. Findings include that good practice relies on individual professionals. Common themes with a number of the publications in this review were the need to ensure facilitators were key to good conferencing and their neutrality ensured better support for the process. Using family-centred approaches rather than organisational approaches also empowered families and encouraged participation with communities and freedom of professional interference. The use of jargon and 'bottom line' stance in care and protection family group conferences by Social Workers and Police in Youth justice Hudson et.al (1996). This was also discussed in other publications as a coercive approach to families to accept a certain position by professionals in Pennell, J & Burford, G. (2002).

Nixon et al (2005) also showed concerns with misuse of conferencing by professionals by using them as tools and vehicles for their own practice, such as assessment tools, rubber stamping their practice methods and pressuring families to admit offences without their rights taken into consideration. Nixon et al (2005) identified barriers to good practice, one of which was getting buy-in from families. Another barrier identified was the loss of control by pulling decision making away from the family. Concerns were raised for conferences being distorted and misused by professionals who were using a conference as an assessment tool and a rubber stamp for professional's plans with a pre-set agenda. A case cited in New Zealand Youth Court Law Review in a bi-monthly newsletter published by the Principle Youth Court Judges Office *Police v JB* raised issues of a Police Officers closed mind or pre-determined view of the outcome. It discussed whether there was an appropriate remedy but ruled a person's state of mind is inadmissible and state of mind is a matter of practice, not a lawful requirement.

A further evaluation by the University of Canterbury concentrates on New Zealand conferencing Carswell, O-Hinerangi, Gray, & Taylor (2013). Common themes are evident in organisation, facilitation and not using language that participants do not understand. The research, whilst having some facts and figures, concentrates on the first-hand experience of participants. Some whose experience of conferencing shows that professional have somewhat taken over the process and not allowed the family to make their own decisions or including add-ons. Their research also showed participants would switch off from listening, if they had to sit through speeches by social workers, and when they did have something to say the social workers were not listening. Clear commentary

from practitioners was the need for more international exchange of ideas around practice, procedures and policies so that understanding risks and further research can assist in better outcomes.

Henwood, et al (2014) research shows half of all family group conferencing in New Zealand is for Māori youth. Many Māori participants have experienced the family group conference as culturally inappropriate and disempowering, as enforcement based rather than strength based and want a more meaningful process. Carswell et.al (2013) points out whakapapa as being an important consideration for Māori and that not enough consideration has been given to this by Child Youth and Family professionals in their conference preparation and holding of conferences.

Suggestions have been made that there may be discrimination in the youth justice system against Māori. This is why Māori values and methods were included in the design of family group conferences. Recommendations such as working directly with Māori communities to develop effective solutions that reflect indigenous context and power-sharing partnerships in family group conferences.

Following on from this research is New Zealand's Gift to the World, the Youth Justice Family Group Conference. Unlike other publications, the author is a currently sitting Youth Court Judge in New Zealand and therefore brings a practitioner's response to the subject. Using her own and anecdotal evidence from interviews with other practitioners, the book takes a hard look at how Pūao-Te-Ata-Tū and how Māori society is misunderstood by organs of the state of the child's relationship with whānau, hapu and Iwi. Roles of participants are described in detail with practitioners sharing their experiences. Collaboration is a theme for a successful conference to run smoothly. The key function is the role of coordinators and they should be well connected in the community. Preparation prior to the conference is seen as a major component, along with timing and getting the right people to be there. However, a common thread is professionals not responding to the wishes of the whānau holding conferences during office hours thereby not responding to whānau needs. Whereas professionals believe the first conference should be the best and subsequent conferences are diminished in their effect. This is highlighting the principles in the Children Young Persons and Their Families Act 1989 that are directed at Māori to involve and strengthen whānau, hapu and Iwi. Allowing them to develop their own means of dealing with offending by their children is an extremely difficult concept to realise effectively within the system. This is a recommendation that the state should relinquish more power and resources to Iwi Māori allowing them to take up

obligations in the Act to resolve youth crime by Māori. A question posed for future research-is this working and what of non-Māori?

The need for culturally appropriate family conferencing for Māori was further reinforced by Judge Andrew Becroft, NZ Principal Youth Court Judge in his keynote speech at the Youth Advocates Conference in July 2015. Highlighting his belief that culturally appropriate conferencing is yet to be realised to its fullest potential with respect to the family group conference venue and organisation, also that decision making by Māori is different from Caucasian as they look to consensus in their decision making. Also, challenging the family group conference for Māori looks more like the young person and their mother rather than the wider whānau, hapu and Iwi concept the Act intended. In another keynote speech in New York in May 2015 Becroft highlights Māori and Pacific Island youth are treated differently than Caucasian youth and that this is influenced by professionals from a white middle-class background. Social Workers make decisions on behalf of families without consultation and input leading to families being frustrated and disempowered.

Cultural views about the current family group conference process is also one discussed in Māori, Family Group Conferencing and the Mystifications of Restorative Justice, Moyle & Tauri (2016). They point to Family Group Conferencing being presented by policy entrepreneurs and advocates as meeting cultural and justice needs of Māori. They present empirical research from themselves and others that far from being culturally appropriate to one that is enclosing indigenous culture and participants within a Eurocentric, formulaic and standardised process. In respect of the family group conference process celebrated by advocates and others as being culturally appropriate and an empowering justice mechanism for Māori, they challenge these views. Citing Doolan (2005) one of the authors of the current Children Young Persons and Their Families Act, point out that Doolan and others had not heard of restorative justice. The primary goal of the Act in their view was one of accountability and to reduce referrals to the Youth Court, not to provide Māori whānau with an avenue to control the offending of their youth.

The research included interviewing of Māori participants, which identified key themes: a lack of cultural responsiveness and capability. They point to inappropriate conduct and practice when participating in family group conferences in a one world view of one size fits all standardised approach. The use of Māori names does not make it culturally appropriate as in the Tuituia framework assessment tool and point out that "Tuituia" meaning to weave/bind together was not central but sat alongside education, health and behaviour. They go further and suggest that

practitioners that have been authorised to work with Māori did not understand, value, or put into practice elements such as whakapapa is more than genealogy but fundamental to cultural and spiritual identity. Further, in relation to family group conference, they cite a participant view in their research as: “family group conferencing was never a Māori process...(laughing) the Pakeha took the whānau hui, colonized it and then cheekily sold it back to the native.” Another stated: “the family group conference is a machine designed to provide front line jobs for well-meaning professionals and siloed organisations...on the conveyer belt, Māori are the favoured commodity.” That is they are seen as a product rather than people.

In Practical Ideas for Addressing Māori Offending by the Youth Justice Independent Advisory Group (2009) to provide a response to an enquiry by Youth Justice Minister’s group is discussed over representation to Māori Youth Offending. In this document, the Independent Advisory Group identify Māori as being over-represented and ask the question what is the underlying disadvantage or systemic discrimination to this statistical imbalance? They point to family disadvantages such as low income, unemployment, young parenthood and lack of education that increase risk factors of offending. They point out the factors are the same for Māori as non-Māori the difference is Māori are more likely to experience them. They suggest the most effective way to reduce crime by young Māori is to support families so they can better cope and raise their children to go further. The Youth Justice Advisory Group state that this is better served through culturally based services. Pointing to research they suggest that young Māori do not offend at a greater rate than non-Māori from similar socio-economic backgrounds. They point out that Māori offenders in the Youth Court are usually dislocated from their cultural roots. They also point out the assumption that Police alternative action and formal family group conferences are equally successful, irrespective of culture. They also point out there is no research that clearly establishes these statements.

In 1986, the then Government commissioned a report into the disproportionate statistics of Māori in the Criminal Justice System. The report looked at ways of understanding and developing practices of professionals in Government Departments in respect of their interactions with Māori in a cultural sense. Called Pūao-Te-Ata-Tū it set the stage for formal Family Group Conferencing in New Zealand. It recommended to Government that the cultural aspect of Māori which was embedded in the living culture was an aspect to enhance and build upon to address Māori offending and underlying causes of that offending including colonisation aspects, identified as disempowering Māori.

Pūao-Te-Ata-Tū led to the Children Young Persons Bill 1986. Parliament was subject to vigorous debate with the then Minister of Social Welfare, Michael Cullen, promoting concepts proposed the family should be responsible for the care, protection and control of their children, the rights of children should be at the forefront of this by protections in law, also by assisting families, recognising cultural diversity and community partnerships to provide these services Hudson et.al (1996). The Bill emphasised Māori children should not be dealt with in isolation or even in its close family but should involve the wider whānau, hapu in a traditional group responsibility, being an individual that is part of a greater collective. Hayden, (2001), also suggests formal judicial intervention should be a course of last resort and strengthened hapu bonds thereby bringing a collective approach to problems.

The Bill recommends a number of solutions including using culturally based responses such as Youth Court on the marae and Lay advocates (a role created by the Children Young Persons and Their Families Act 1989 to give whānau, hapu and Iwi a voice) along with cultural reports to re-establish cultural identity, and Māori mentoring programmes. Changing Police decision making by giving ethnicity more importance when making decisions and for Police to be more effective gatekeepers of Māori youth.

Managing change for Police to partake in this process is a major departure from current practice. Change such as this is discussed in Hutton (1994) looking at how change affects individuals which in turn affects organisational change, especially in large organisations. In using metaphors to explain organisations, key themes come out of shared understanding inspiring hope and shared goals. Organisational change begins with individuals in a personal journey and shared with others, which will lead to resistance in some. No one will go on a journey they do not understand why. Hutton (1994) also looks at resistance and says that will be inevitable as fear of losing power and control will be a factor even for management. Supporting pioneers, he believes potential champions will emerge and these must be nurtured and protected; they will make it all possible, but also be aware of saboteurs.

In Chan (1997) Police culture is specifically discussed. Looking at Police relations with minorities and are these a reflection of more general deficiencies in Police training or management? Reflecting that policing should emphasise change, problem-solving, openness and accountability. Highlighted in Better Public Value discussion paper (2011) identifies gaps in leadership and requires culture change to allow greater innovation and continuous improvement. Gaps in key capability areas have

been identified as, strategic leadership – especially in vision – strategy – purpose and in culture and values. Leadership for transformation – people development, review (using information to drive change), and integrative leadership – sector leadership and contribution. The leadership capability development required can be summed up as a shift from weak customer focus, lack of coordination innovation, slow pace to leading cultural vision and strategy, leading integration, and leading transformation of delivery. Leading cultural change will involve allowing for a culture of innovation, collaboration and citizen engagement. Better Public Services (2011)

Other publications such as Delivering Better Public Service (2012) expand on the rationale around the need for rethinking leadership, partnerships and cost to society. It identifies a new way of working. Setting targets for agencies in Better Public Service (BPS) to enable New Zealand to be a safe society by sustaining reductions in harm and social and economic costs associated with crime. In fact, targets set have been deliberately ambitious to drive change and innovation at the front line in the public sector. To achieve this, requires the support of society as a whole which in turn depends on public trust and confidence in the justice system. This requires working with communities, social sector and Iwi to address the factors of offending.

In Drucker (2011) Harvard Business Review, The Work of Leadership. Ronald Heifetz & Donald L. Laurie developed the concept of adaptive change, which is when people and organisations are forced to adjust to an altered environment. It challenges the traditional understanding of the leader-follower relationship. Offering experience with people around the world they have six principles for leading adaptive work. The principles are:

- ✓ Getting on the balcony, looking from above and assessing situations.
- ✓ Identifying the adaptive challenge, looking at threats to organisations.
- ✓ Regulating distress, not overwhelming people in the organisation causing them stress they cannot cope with.
- ✓ Maintaining disciplined attention, valuing diversity of people in the organisation.
- ✓ Giving the work back to people, empowering and letting people in the organisation assume responsibility.
- ✓ Protecting voices of leadership from below, protecting and listening to people speaking beyond their authority so not to lose potentially valuable information and discourage a potential leader in the organisation.

Adaptive work is summed up by them as when deeply held beliefs are challenged when the values that made us successful become less relevant, and when legitimate yet competing perspectives emerge.

In order to address barriers in future, agencies will need to be better attuned to the needs and aspiration of communities and be more agile in designing and implementing responses to complex and changing needs. Agencies will have to transform and reinvent themselves; changing internal cultures to support greater innovation for continuous improvement. Also, they will have to operate less as a collection of individual agencies and much more in a coordinated and collaborative response to results that make a difference to New Zealanders' lives. This has implications on organisational cultures which focus on single-agency endeavours.

It is clear from all publications that states we should allow communities to reach solutions to youth crime in their communities. How this is to be achieved is also a question posed by a number of authors. In New Zealand, the Children Young Persons and Their Families Act 1989 has been in force for twenty-five years. Most authors in New Zealand comment that community, especially in communities with high proportions of Māori, should be empowered to deal with their own children who offend and the state should relinquish their control over the process; much as suggested in the original report Pūao-Te-Ata-Tu. To do this the culture, leadership and management styles of organisations require to adapt to a fluid environment which challenges current processes and thinking. The challenge is for organisations to look at resources from within and allow innovation and different ways of doing things which do not conform to traditional thinking and beliefs to be tried.

Work-Based Learning Project

Introduction

This work-based learning project will show how over the past year or so I have been working towards changing Police culture in relation to working with Māori. Also, how changing attitudes within Police has led to other areas undertaking these initiatives. Also, how, as a change agent for these initiatives I have linked practice with strategy and performance initiatives within Police. How this has evolved through a continuing process of development for both me and others and the learning I have gained from doing this.

Strategic Rollout

Rollout process for these initiatives to work in other areas and districts was and is a major challenge. Discussion took place between myself and Pania Hetet, the CEO of Tuhoe Hauora, about how Oho Ake could be expanded into Iwi run Family Group Conferences a goal that I had had for some time that was also shared by her. From this conversation, I contacted Tayelva Petley, the Operations Manager for Child Youth and Family for the Bay of Plenty. While I wanted to expand Youth Justice Iwi Family Group Conferences she had been working on a similar project in the care and protection side of the practice.

Initially, she did not see how the two were connected as she thought her project was care and protection. I pointed out that the majority of young people Police deal with have a care and protection background therefore if we were to join together we may be able to achieve a co-ordinated approach to both areas of work.

Having gained support for where I wanted to take this initiative I then discussed with the Senior Police Commander, Inspector Kevin Taylor the Area Commander for the Eastern Bay of Plenty, how best to approach gaining the support of the Police Executive. Fortunately, at this time a new District Commander had been appointed to the Bay of Plenty District Superintendent Andy McGregor. As a District Commander, he can set his priorities from the strategic plan and make it his focus for the district. His focus was safer families and Iwi partnerships.

He was at this time unaware of the initiatives in the Eastern Bay of Plenty and was looking for things to happen. When Inspector Taylor pointed out what I was leading in the area Superintendent McGregor was enthusiastic and wanted to hear more.

'Responsiveness to Māori is defined as being measures that reach the structures, strategies, systems, management, staff and culture of the organisation in such a way that it accounts for the needs and aspirations of Māori in all activities and in particular core business...'
(Workman: 1998)

However, locally I and other Police members have a relationship with our local Member of Parliament Honourable Anne Tolley, who just happens to be the Minister of Social Development. We often get asked about local matters where people have raised issues with the Minister. However, if I and others were going to seek the support of the Police Executive we as a group made a decision to go through the appropriate channels of Police, and not circumvent the Executive as we were seeking their support. Tactically this was an opportunity to present to decision makers at the highest level in Police. How as a group we were going to manage this opportunity and whom would be doing the presentation was decided with myself and Tayelva Petley leading this and others being in support.

A presentation was made to the District Leadership group covering what we had currently in place (Oho Ake) and the proposal to move eventually into Hui-a-Whanau. This was me Tayelva Petley from Child Youth and Family and with the assistance of Inspector Warwick Morehu who was the District Youth Co-ordinator, also recently appointed. As a result of this presentation, the District Commander arranged for a presentation to be made to other members of the Police Executive at Deputy Commissioner Level. After the presentation, the Deputy Commissioner decided that the Commissioner should support the idea and arrange for a presentation to the Minister of Social Development Hon Anne Tolley. It was also decided that a presentation should be made to the Secretariat of the Expert Advisory Panel (EAP) who were conducting a review of Child Youth and Family.

I sought support for these initiatives and proposed that the EBOP run the pilot of Hui-a-Whanau as we had all requisite components in place. Other areas, after seeing the presentation, wanted to undertake the initiatives, but in my view, were not all in a position to do so. I had previously identified that Taupo was best placed to do this and my equivalent in the area was keen to undertake the initiatives. He already had strong relationships with Iwi, which are essential to move

forward. A decision was made at this level that we in the EBOP would undertake a pilot of Hui-a-Whanau and that Taupo would be the next area to undertake a similar initiative to Oho Ake followed by Hui-a-Whanau.

While this initiative started at a local level, I have heard people comment that a bottom-up approach is always far more successful than a top-down approach.

If individual officers follow the norms strictly (e.g., that only law enforcement activities are important), they will not easily perceive the need for change. If significant departmental change is to occur, Police managers must consider group norms and influences and involve group consensus and decision making in planning for change. Roberg, R. Crank, J. Kuykendall, J. (2000)

Things were moving at a very fast pace at this time and the danger was to lose sight of the objective, that being getting the pilot of Hui-a-Whanau up and running. So once again a tactical meeting took place and included the Area Commander, Inspector Kevin Taylor, Josh Kalan Iwi Liaison Officer, Warwick Morehu, Tayelva Petley and myself as to how we would approach each different group and forum. Consideration had to be given as to a strategy I and others assisting would adopt, including the level these strategies should be presented, who the intended audience for each level was and how this would be approached to maximise effect and influence.

Having overcome the initial hurdle internally and presenting to the executive, the next presentation to get the pilot of Hui-a-Whanau running was to members of the Secretariat of the Expert Advisory Panel (EAP). This was a two-pronged approach to highlight the success of initiatives such as Oho Ake but then to show the potential of where this could go into Hui-a-Whanau. Also, it was a direct path to the Minister of Social Development, Hon Anne Tolley, who oversaw the EPA. For me, this was a great opportunity that had to be exploited and ensured myself and others making presentations were at the top of our game with clear and consistent messaging to our audience. However, on the other hand approaching this was a little daunting as myself and others did not know the audience, nor who and what role in respective Government Departments the people we were going to deliver our message to. There were some thirty people in the room and I quickly established there was a mix of practitioners and a lot of policymakers.

The presentation was made from two distinct areas. Tayelva Petley presented on Hui-a-Whanau with a mixture of Māori and CYF's practice (**appendix 8**). I decided, and have continued to present

from a neutral perspective, that is, not emphasising Police practice, but from relationship building and Police through Oho Ake, merely being the conduit to hand their children back to Iwi. This was not only the intent of Pūao-Te-Ata-Tu but also a point of discussion that has occurred since the Children Young Persons and Their Families Act 1989 came into force.

In the course of researching for this book, we had the opportunity to read a number of booklets and practice notes written by the Māori Directorate in the head office of the Department of Social welfare in 1989 on implementing Pūao-Te-Ata-Tū. These included the titles *Devolution, Matua Whangai, Whakapakari Whanau – Family Decision-making*. These showed great promise and we are at a loss to know what has happened to the *practical implementation of the Act*. Henwood, C., Stratford. S. (2014).

During the questions part of this presentation, it was evident that the practitioners understood the general concepts. It took a number of questions from policy people to get their heads around the initiatives, especially in the area of Tikanga. This I have found is absolutely essential when dealing with Māori. I would describe it as genealogy, but I feel it is much more. To me, in any culture, one has to know where you have come from to know where you are going to. In fairness, the policy people asked the best questions and wanted to know why it was not in other areas. Again, I feel this was a turning point and it was obvious to me that some people in the room could see the potential to roll out across the country.

After the presentation to the Expert Advisory Panel, I received a call from the Ministers office to set up a meeting with her and our presentation group. For us locally this was not a daunting prospect as the Minister is also our local Member of Parliament and that myself and other Police members have a relationship with her and her office over past local issues. What was interesting at this point, however, was when the meeting date was fixed. Others from Police National Headquarters came up to Whakatane to attend. I have been asked in this process about my intuition when dealing with situations. In this case, I reflected that internally someone had been sent up to see what I and others were going to say. I can understand that this could be seen as a form of risk management, however, I felt a little annoyed, I suppose that some people in Police did not trust me and others sufficiently that they had to check on what we were doing, especially as we had the consent of the Police Executive.

However, after the meeting, these people became supporters of what I was trying to achieve and began actively promoting the concepts. “It is hard to know at the outset who will support the

process. The most vocal opponents and skeptics may turn out to be the strongest leaders of change, once they realise that management is sincere and committed, while those whom seem the most enthusiastic at first may simply be the most prone to pay lip service.” Hutton (1994)

The actual meeting with the Minister was fruitful and she was very supportive of what we were trying to achieve. However, she did want to ensure that the Governments obligations under the Treaty were going to be consistent with this initiative. A further meeting was held with a smaller group of people including Tamati Kruger, Chief Negotiator for Ngai Tuhoe. He outlined the aspirational direction of Tuhoe and how they were looking forty to sixty years ahead and how this initiative fitted in with these plans.

After that meeting, the Minister approved the pilot and funding via Ministry of Social Development. I often reflect on this meeting and still believe that I was witness to history being made in this country. I also received affirmation by way of a text from the Minister supporting my work. “Hello Tom, I released the EAP report today on CYF and the Government's response. The Tuhoe initiative is in the report and I talked with media about our high hopes for a new way of working to prevent abuse and the need for state care. Congrats on your leadership of this work - I'm very proud of you. Regards Anne T .8 April”⁶

I believe that this was a turning point within Police and the Ministry of Social Development (MSD), with whom CYF's is a part. All of a sudden people were interested in what we had been doing, whereas before they were putting barriers up and not engaging. I knew that we were having an impact on CYF's when at the signing of the agreement between Police, MSD (CYF's) and Tuhoe was signed there were senior CYF's executives from Wellington in attendance and two, not one CYF's managers signed the agreement, a Regional Manager and Operations Manager.

As the process unfolds, the uncommitted voters begin to realise that something significant is afoot. These people observe what the pioneers are doing, and begin to get more involved. The Change Agent (and the supporting network) may be overwhelmed by their requests for help. Hutton (1994)

The question for me was who was going sign on behalf of Police? The Area Commander Inspector Kevin Taylor and I had a discussion on this subject and looked at who best strategically we should approach. We decided that the District Commander Superintendent Andy McGregor should sign on

⁶ Hon Anne Tolley Minister Social Development text message.

behalf of Police. The reason for this was he was a member of the Police Executive as well as the highest-ranking Police Officer in the District. In doing so he would also be a future champion for the future and expansion of the project.

I felt at this point the Police Executive were totally on board. They saw the potential and their obligations to Māori under the Treaty and strategic plans as being met by these initiatives. Changing the minds of other senior management and middle managers in Police was starting in my view to change. I put this down to a number of factors. Police Executive members were in support of these initiatives and thereby indirectly sponsoring the change. Senior and middle managers were now aware of the direction we were looking. A culture change in the Police is necessary for Police to undertake the steps required to undertake this journey. This, of course, was nothing new for Police. The concept of Iwi partnerships has been canvassed since 1840. One would have thought that by now things would have changed!

For example, in 2009 New Zealand Police Māori, Pacific Ethnic Services provided a strategic overview of the obligations to Police in respect of the Treaty of Waitangi:

The Treaty of Waitangi: What it means to the NZ Police

The NZ Police Strategic Plan to 2010 includes The Treaty of Waitangi as one of its four core values. This provides a very clear and concise position and message from the Commissioner and his executive to all members of the NZ Police and the wider NZ Community of the direction, expectation, responsibility and commitment to the Treaty of Waitangi as the nation's founding document.

Under each of the three articles Workman in his document '*Whakakaupapatanga te Tiriti 1998*'⁷ articulates the strategic relevance and significance each of the three articulates has on influencing and directing core Police operational business.

Article One (Kawanatanga): Improve Police capability to address Māori issues, as a requirement of 'good Government'.... *The primary vehicle for the NZ Police to achieve this is via the National RTM Strategy to 2010, Reassurance of Māori Communities, Reduce Māori Offending by Policing with Confidence and Developing Effective Policing to Work with Māori. As a forward-looking document, NZ Police, Strategic Plan to 2010 supports and aligns to the key expectations and themes of, good governance as a crown entity, ongoing consultation and communication, meaningful partnerships and relationships.....*

Article Two (Tino Rangatiratanga): Recognise and acknowledge local iwi and hapū and the requirement to consult with Tangata whenua, particularly on matters of property rights, user

⁷ Whakakaupapatanga te Tiriti: Commissioned by NZ Police in 1998

rights, development rights and natural resources and assets in the current ownership of the Crown.... *The primary vehicle for ongoing 'consultation' with Māori are the National, District and Area level Māori Advisory Boards. These facilities are well entrenched in the day to day business and decision making processes of the NZ Police, particularly focusing on jointly reducing Māori offending and victimisation. Underpinning the success of this RTM capability/capacity is the appropriate manner/style of engagement and the strength of the relationship/partnership (Trust/confidence)*

Article Three (Öritetanga): developing partnerships and consultation strategies which focus on all Māori, their special characteristics and needs; particularly in relation to the reduction of offending by Māori...*Sitting at the heart of this is our decision-making processes and our information (Intel). Being in possession of all relevant and significant information (Police / Tikanga Māori) will ensure the best decisions are made, free from any bias or pre-conceived attitudes/ideas or misconceptions...*

Other managers, who question and ask why are we doing this and who want to understand what it is I was doing were the next target audience. I felt I needed to influence these managers in order to have a vast influence on others and if they could be convinced, then half the journey was already completed. I was asked, (I put the term lightly) more like directed, to prepare a presentation to enter in the Problem Orientated Policing Awards (POP). This process included regional heats and if successful moving to the national finals in Wellington. The finals in Wellington allowed a further opportunity to use another forum to promote these initiatives. This presentation was slightly different as the only non-Police presenter was Pania Hetet the CEO from Tuhoe Hauora. There we were able to showcase our initiatives to a wider national audience including Police and other Government agencies (**appendix 1**). I found the process strange as a set model was required involving certain areas of work such as scanning, assessing, analysis and response (SARA). We did not win anything but we did receive accolades from other presenters and people at the awards. This for me was very gratifying as from the feedback received I knew we were on the right track.

Nationally, interest was such that as a finalist in the POP awards I was invited to present these initiatives at the National Prevention Managers conference. From a Strategic level, this was the opportunity to showcase initiatives that have national implications. Also, more importantly, it was a presentation to the target group I had identified as having to influence; middle and operational managers within the Police.

Middle managers generally have the least incentive to come on the journey, and the most reasons to stay put. However, until these individuals buy in, you cannot expect frontline employees to pay much attention to what top management is saying. Hutton (1994)

This was the audience that I could have the most impact upon to rollout these initiatives nationally. For this, I prepared a presentation in PowerPoint and commentary for the presentation (**appendix 7**). This has now been distributed nationally through Police. This presentation to Prevention Managers not only highlighted what we do in the EBOP but also about Police practice. This was a deliberate step towards changing the culture so that others would discuss with their respective workgroup, provoke debate and look at their own practice and that of their staff.

A further meeting took place between myself and a high-level member of the Justice Department who had heard of what we were doing. At this meeting was discussed how Hui-a-Whanau could be implemented across the country. Also, how financially the Government could support the initiatives. No further decision or discussions were to follow other than the process would be looked at by Deputy Chief Executives across Government and once they approved the process it would go up to Chief Executive and then respective Ministers for final approval. This is an area I see as potential as a change agent to work across Police and other Government sectors. I will work on how this develops. In anticipation of this, I formulated a report for Police offering my services to roll out these initiatives (**appendix 2**).

Hui-a-Whanau I believe may have implications with other departments such as Justice. How this would look would have to be explored further as to what path referrals would take. Simply because Police provides the clients with alternative actions it does not necessarily follow that other agencies would do the same.

Operational RollOut

Operational Rollout depends on a number of factors, such as willing people who have the vision to see where this initiative could take not only Police but also Iwi and their providers. I believe the current culture of Police has limited these initiatives from going to a wider audience. Some may ask why? I believe it's a culture that has crept into Police that has changed from organisational goals to personal goals. That's not to say the Police do not have organisational goals; they do! But I have seen a trend of officers in leadership roles climbing the promotional ladder to come into an area, change things around so they can put something in place just to show they have made some change. A number of these changes have been made without considering others in the organisation nor the wider community. Normally these people will come into a position for about three years and move on. These changes are often short-term outputs and generally not sustainable, nor particularly

helpful to people on ground level. Whereas those people who look at what is working locally can build on that and achieve the same examples to help them with a promotion which have sustainable long term outcomes that meet organisational goals.

The first step towards Operational Rollout for other areas was to highlight the experience in Eastern Bay with other youth managers. Taupo was chosen as the next area to rollout these initiatives, because there were like-minded people who saw the potential this initiative could have on crime reduction and create better sustainable outcomes for whānau in the area. While the youth manager and practitioners were supportive, it was lacking support at the Area Commander level. This was mainly due to staff movement, the position being vacant and relieving Inspectors were effectively marking time until the appointment was made. Fortunately, the current District Youth Manager Inspector Warwick Morehu was supporting the Oho Ake – Hui-a-Whanau initiative. As Hui-a-Whanau involved CYF's I enlisted the support of the Operations Manager in Tauranga, Tayelva Petley.

Making Hui-a-Whanau work requires change. Not only are we trying to change the behaviours of families involved in this initiative but also the behaviours of Police as an organisation and individuals within that organisation. Managing change for Police to partake in this process is a major departure from current practice. Change such as this is discussed in Hutton (1994) looking at how change affects individuals which in turn affects organisational change, especially in large organisations. In using metaphors to explain organisations, key themes come out of shared understanding inspiring hope and shared goals.

The Area Commander for Taupo Warwick Morehu had just been appointed and as he was involved throughout the last year he was well placed to lead along with a committed youth staff. Also, Tayelva Petley was Operations Manager for the area, so she ensured CYF's staff were on the same page both in youth justice and care and protection.

Presentations were made to Te Korowai Roopu Tautoko who had been contacted to undertake the initiative on behalf of Tuwharetoa in Taupo along with local Police staff. In this way, I was able to build on existing youth training that Police staff had received to become Youth Aid Officers. In doing so I was able to use their experience and relationship with members of Te Korowai Roopu Tautoko to show a positive way of working together more than their normal working relationship. With Te Korowai Roopu Tautoko staff I was able to point out that a number of Iwi providers had already

undertaken these initiatives in varying forms and that they were able to contact them and use their experiences to assist if they so required. This was showing a win – win for both organisations. However, a follow up visit was also required as I found that Te Korowai Roopu Tautoko Management had changed from our initial contact. The new manager had come from CYF's and while she was aware of Hui-a-Whanau it was in the care and protection side of the pathway. In that pathway, Child Youth and Family had decided how they were going to manage the initiative in care and protection. After I had a conversation with the manager I found CYF's had been prescriptive in how they saw the process and one which in my view still contained power and control over the process. McClelland (1971, 1985) argues that people acquire the need for power which "is associated with the desire to influence, control, be responsible for, or have authority over others" (Shackleton et al., 1995, p. 86). So why then do people have such a strong need for power? Citing McClelland Shackleton believes that they like winning. He further believes that:

"Such people usually seek out positions of authority (such as manager, public official, lawyer or Police officer) in which they can exercise influence and direct the activities of others. In contrast, people with a weak need for power are unlikely to be assertive and may genuinely believe that it is wrong to tell others what to do." Shackleton, V. et al. (1995).

In respect of power and control I was quite clear however from a Police perspective that once we handed over the matter to them it was their decision as to what and how things went from there. We only wanted to know the outcome. An agreement was signed between Police and Te Korowai Roopu Tautoko in November last year.

The next area to take up both the Oho Ake concept as well as Hui-a-Whanau will be Manukau in South Auckland. This came about due to the presentations made at the Problem Orientated Police Awards and corresponding Prevention Managers Conference. Tuhoe Hauora I and hosted a visit from a number of representatives from Police, CYF's and Manukau Urban Māori Authority (MUMA). This was an interesting visit as the Iwi links in South Auckland are challenging, although Māori would know their Iwi the connection there in depth whakapapa would be limited, and I feel the Iwi side would be an area of difficulty. Some members of MUMA commented the disconnection to Iwi and hapu is constant with their clients. This is a major piece of work for the group. However, I found they work around some of these issues and undertake interventions that are Tikanga based so I believe they are well placed to undertake these initiatives. Also, they have the dynamic of Pacific Islanders in the mix and are in a real challenging environment.

While the Police side of the initiatives would be similar in process, the local practice and culture would need to change. That I feel will be the major challenge for Police locally. While the EBOP is geographically large Police numbers are smaller and this I believe allows culture change to occur a lot quicker than in an area like South Auckland.

Experience has already shown that there are major hurdles to overcome when changing work culture. I have identified an opportunity with the Police High-Performance Framework, of which the first two parts are currently being rolled out across Police (**appendix 5**). The Police High Performance Framework looks to empowering staff to undertake different ways of working across the organisation. While there are a number of streams across this area they include trust and confidence with Māori and expanding Iwi alternatives to prosecution. This is in our district, I believe, as a result of work in the EBOP with Māori. As yet I have not undertaken this training but having seen and discussed it with other managers I see a number of opportunities to present themselves in the Iwi space.

Briefing/training processes

On a local level, there are two main areas of Police that require understanding, briefing and training. The first priority is Youth Services, which comprise Youth Aid Officers who deal with the contacts they have and also referrals of offences and incidents from other areas of Police. The second is other Police officers, mainly Public Safety Teams, who generally have the first point of contact with offenders and their families. To convince Management positions including Prevention Managers who have control over long-term sustainable activities in the community, or at National level, Police Executive Commissioners, and other executive members including District Commanders and District Leadership teams, the value of initiatives such as Hui-a-Whanau must fit within the strategic goals of Police.

Youth Aid Officers are the pivotal component in the whole process of referring cases to Iwi. However, it is the quality of this referral process and the work leading up to referring that is key to best practice and what is, in fact, best practice? To me, there are a number of factors in best practice. Firstly, timely interventions taken at the first opportunity which means visiting the offender and his or her family as soon after the event as possible. The earlier contact is made, the more likely the family will engage. Receiving good information about the circumstances is vital as it provides a clear understanding of what has occurred for the family. Second, building a relationship

with the family and in some ways a 'sales pitch' as to why they should be engaged with Police and Iwi. Being honest and transparent, never making promises or expectations that you cannot keep, as they may have been promised things in the past that have not been kept. Earning trust is tangible, it's not about me, it's not about you, and it's about what we do. At the home visit, and as a result of their observations and applying the assessment tool used by Police the Youth Offender Risk Screening Tool (Yorst), they engage with the family and offer the option to be referred to Oho Ake. It looks simple but there is a huge amount of work in this for the Youth Aid Officer. Third, risk screening is the systematic evaluation of the likelihood of a child or young person offending. It helps identify those young people who are most likely to persist with their offending and anti-social behaviour. It can also highlight factors that contribute to the offending, and provide the foundation for a targeted and appropriate response and allows everyone to speak the same language. It has two areas of assessment. Static Factors, things that cannot be changed, i.e. previous offending etc., and Dynamic Factors, these are things that can be changed, i.e., peer group, substance abuse etc. Below is a diagram used to show these factors.



In the EBOP we have been clear and spent considerable effort in ensuring quality practice in the work leading up to referral to Iwi. This has been achieved through initial briefing of the concept to all staff. Enabling staff to challenge and make sense of what the end goal is we are trying to achieve.

As discussed in Roberg et.al (2000, p.129) “how a department operates actually depends more on *informal* organizational arrangements. Individual beliefs, values, and norms in Police departments are strongly influenced by group behaviour, especially by experienced officers.” Once youth staff were on board and committed, they, in turn, talked to other workgroups in Police. In effect spreading the concept throughout the area encouraged staff to participate.

Other sections of Police, mainly Public Safety Teams, inputted into the initiative by giving sufficient information and their observations of the youth and his/her family at the first opportunity or contact point, whether it be offending or an incident, such as taking a young person home. This is vitally important and in an environment of prevention, I promote the concept that every interaction we have with a family/whanau is a prevention opportunity. To reinforce this interaction, I arranged for Tuhoe Hauora to make a presentation to Police staff at a training day. They put up a case study and some Police officers commented when family names were put up as they had not had any dealings with them for ages. This was a huge move forward as staff were able to relate to practical situations with families they knew, putting this in context for them.

The disproportionate overrepresentation of young Māori in our youth justice system is long-standing, well-documented, and worsening. Most research is clear that this disproportionality is the result of a combination of both long-term social and economic disadvantage dating back to New Zealand’s colonisation and current systemic discrimination. The extent to which each of these factors contributes to the disproportionality is unknowable. Becroft, A (Judge). (2015)

Bay of Plenty District Leadership Team was then briefed on Oho Ake and the initial stages of Hui-a-Whanau. This was a joint presentation by myself and Operations Manager Tayelva Petley from Child Youth and Family (CYF’s). A PowerPoint presentation was delivered (**appendix 6**) and strategically bringing CYF’s to the table was meeting a number of areas of the Police strategic plan ‘Our Business’ (**appendix 3**).

The next stage was a presentation to some members of the Police Executive. This was a positive outcome as a decision was made to make a presentation to the Secretariat of the Modernising Child, Youth and Family Expert Panel. Also, a decision was made by the Executive that a presentation to the Minister of the Ministry of Social Development should be made. The presentation to the Secretariat was well received and probing questions were asked, especially around Oho Ake and the progression to Iwi conferencing.

From this, a briefing was arranged with interested parties including Police, Child Youth and Family with the Honourable Anne Tolley, Minister of Social Development, at the offices of Child Youth and Family Whakatane. Fortunately, Minister Tolley is also the sitting Member of Parliament for the Eastern Bay of Plenty so she had a really good grasp of local issues and what we had been doing locally.

The Minister requested a further meeting to include Tuhoe Iwi. This again is where the Iwi Liaison Officer navigator, Joshua Kalan, came to the fore. He arranged for Mr Tamati Kruger, Tuhoe chief negotiator for their Iwi settlement and also a Board member of Tuhoe Hauora, to attend a meeting with the Minister. This second meeting was slightly smaller in that present were Kevin Taylor (Area Commander Police), Tayelva Petley (Operations Manager Child Youth and Family), Joshua Kalan (Iwi Liaison Officer) the Minister and me. I remember this meeting vividly. Hearing the aspirational goals of Tuhoe and the interaction at a level most people would not be privileged to hear was for me a highlight. Having a Minister of the Crown on board was itself a coup. This has extended even further as others know that influential people, such as the Minister and Police Executive are behind the initiatives and made further discussions internally and externally a lot easier to happen. At this point, Hui-a-Whanau Mokopuna Tuatahi (first) was born. With Ministerial support, there was only one thing to do and that was to make it happen. As we left the meeting I commented to Tayelva Petley “We have just been present at history being made”. The focus on better outcomes for vulnerable children was and is a major priority for the current government. Working in partnership with Māori can only be a positive step forward.

Following on from this was a presentation at the Problem Orientated Policing awards where EBOP were invited to present Oho Ake and Hui-a-Whanau at the national Prevention Managers Conference. This was an opportunity to brief all the Prevention Managers from across the country. For this, I prepared a presentation with explanations mainly about Oho Ake with reference to Hui-a-Whanau (**appendix 7**), explaining the differences where appropriate to emphasise both the similarity of a process for Police but the difference for CYF’s and Iwi.

The consequence of this initiative being rolled out is that I have submitted a report (**appendix 2**) to the Commissioner pointing out processes and alignment to the Police strategic plan. I have also pointed out risk factors from learning that I have gained to highlight the importance of relationship building. This report has also been linked to the Police High-Performance Framework (PHPF) currently being rolled out to all staff (**appendix 5**). The PPHF is directed at each level of Police to

allow all staff to know where they fit in the organisation. It is attempting to break down the strategic organisational aspirations to each level in the organisation; allowing people to be creative in their work to achieve organisational goals.

I see this work as an opportunity to lead innovation with initiatives such as Oho Ake and Hui-a-Whanau, also to raise staff awareness in dealing with Māori during the course of their work. Generally, experience shows that the main contact with Māori in the EBOP is as offenders. This is changing slowly as more Māori are acknowledged as victims. The care and protection aspects are being reported via Police for a referral to Iwi. This has changed the outlook of many Police Officers from one of punitive action to one of having a broader outlook when having interaction with Māori families.

If individual officers follow the norms strictly (e.g., that only law enforcement activities are important), they will not easily perceive the need for change. If significant departmental changes are to occur, Police managers must consider group norms and influences and involve group consensus and decision making in planning for change. Roberg et.al (2000)

Resources developed such as handbook and presentations

To date, a number of presentations have been produced. Some of these are Police specific and others have been joint enterprises between Police and CYF's. All of them have been included as appendices to this report and mentioned throughout the body of this document. I have also attached presentations prepared by Child Youth and Family (**appendix 6**), to assist their staff in getting to grips with these initiatives. This, as one would expect, differs from Police as both organisations come from a different perspective.

Together with analysts at Police National Headquarters, a mapping tool has been developed to show the processes of these initiatives (**appendix 9**). This shows the process to follow and has been developed as a guide to all levels of Police. This mapping tool I hope is the start of a suite of resources to be developed. The tool itself is at present showing a process. It links to law and system tools in the mapping. This area I am continuing to work on as I see this as an area where officers will gather an understanding of where parts of their work fit in the model. There is still a major area of work in relation to raising staff awareness at the front line of these initiatives as this is one key area that I have identified that will make in part the foundation for referring and subsequent action along the

journey. This is the first part of the mapping in system tools area. There is a lot of work in progress in relation to this tool and the subsequent documents that will eventually accompany it. These will continue to be worked through this year.

The Youth Aid framework is a guide similar to that of the process map above, as an aide-memoire for options to undertake various actions. It can assist new Youth Aid Officers to show them options, although like any tool they should not set hard and fast rules. The Youth Aid Framework is attached **(appendix 10)**.

As the momentum increases in respect of these initiatives throughout the country, further learning will be able to be included in these presentations and tools for use by Police across the country.

Commentary on what happened in pilot Police district/s and wider nationally

The first area to take up the challenge at the alternative action level was Tauranga with Ngati Ranginui in Tauranga. The Police side of the initiative embedded a youth aid officer in with Iwi. This it was thought would enhance the relationship and also show the commitment Police had to this initiative. It was an interesting prospect and a lot of learning came out of this. Due to a change in Manager in the Tauranga area, this initiative went into decline, eventually folding from a Police perspective. The Iwi did, however, get into a relationship with Justice in respect of a Te Kooti Rangatahi Court. To date, there has not been a rebuild of the alternative action initiative. However, with the onset of Hui-a-Whanau in the district, there has been renewed interest in the area. I am hopeful that something will commence in 2017.

One other area in my district is taking up the challenge and that is in Taupo. They have some advantages that there is only one Iwi and therefore the point of contact across their area would be the same, so if they wanted to expand to other areas such as Turangi and Tokoroa they would not have to go to individual areas. The difference in Taupo to Tauranga is the commitment of the Area Commander, Warwick Morehu, who was involved in Hui-a-Whanau early on. His commitment, in my view, is a major step towards success. Also, he and the Youth Aid staff were at a presentation where the concepts were shown for them to agree to how it would be run in their area.

Another important factor is the Iwi provider to Te Korowai Roopu Tautoko who was very keen on the concept and could see the potential for their people. I feel this makes the stars align somewhat

and puts the initiative on the front foot. Interestingly Te Korowai Roopu Tautoko has looked at this in a different way to Tuhoe. That in itself is not surprising as it has always been my contention how this looks for each Iwi is up to them. Having previously discussed how I believe the initiative should run, that is an Oho Ake process first. So one to enable everyone to gather appropriate learning from that experience then go onto Hui-a-Whanau.

What they did initially was to look at their funding streams as they have Whanau Ora contracts. Running them has its own challenges and we looked at how this was going to work. It seems from speaking to my colleagues that they have had some issues in the way Whanau Ora had been delivered to their people. It seems that people had been in place who were not able to deliver for whatever reason to make effective change. After a management change and putting capable qualified people in place they are now in a position to move forward. Interestingly I was invited back for a workshop to look at the 'nuts and bolts' as it were and ensure everyone was on the same page. I decided that I would take my trusted Iwi advisor and we went to something we thought we would be bystanders, it was in fact far from it.

Taupo area has signed an agreement with Te Korowai Roopu Tautoko a Māori service provider in Tuwharetoa Rohe. This is both at the alternative action stage with Police and Hui-a-Whanau in the care and protection space with Child Youth and Family. This commenced at the end of 2016 and from speaking with Police staff in the area, referrals have commenced and are being taken at a slow pace. I have received feedback that they have done really well with one whanau; however, some others have been slow going. I have had a discussion with Police staff in the area and feel that a cautious approach is well worth it in the end as overwhelming the provider is not what anyone wants. It is a learning curve for them as much as Police. I have identified there is some ongoing work required in Taupo to get Police staff on the same page. This I feel has not been done yet and I can see bumps ahead. I am having ongoing discussion with Management in the area to look at solutions to this. These would include local training and discussions around the initiative with staff. I believe it is quite achievable and realistic.

Another area currently working through this initiative is Counties Manukau in SouthAuckland. For me, this is going to be the biggest challenge. Why? Because of the dynamics of the community, government departments and also Iwi involvement. The urban factors of no recognised Iwi is especially going to make this very interesting. Some of this group have already visited the Eastern Bay of Plenty and had a discussion with Tuhoe. Now a wider group has made a visit and as a

colleague discussed with me these people need to come down to our area. They need to feel, taste and smell the initiative so everyone is clear what we do and how that can be transferred into an urban environment.

I found the visit very useful and gained some useful learning from it. The group visited the local Child Youth and Family office, Police and also Tuhoe. I took an opportunity to have a coffee with the Regional Manager Youth Justice from CYF's. From this discussion I found an insight into how he had approached this concept. What was pleasing to me from a personal perspective is that he informed me that speaking to three different groups separately, all were consistent and on the same page, thereby confirming to him that relationship building was key to success.

Wanganui is another area showing interest. I have had lengthy conversations with my counterpart in the area. He has most of his staff and Police on board, however, he has had conversations with Iwi at the highest level and they at this stage do not feel they are in the space to take on such an initiative through their social service arm. I found this interesting in that the local Iwi were honest enough to say they were not ready. I have discussed the possibility of a visit to Tuhoe which may help them in the future. I am waiting to hear back on this offer. This to me shows that before implementation of these initiatives, Iwi Social Service providers have to have capability to undertake the Social issues that confront them. It may require assistance from others in these fields for them to gain this capability. They may have capability but do not as yet have the guidance and or confidence to do this?

What was achieved at the time of this report?

Reflecting on what has happened so far, I feel a huge amount has been achieved. At first I wondered if anything had been achieved. However, I now believe there have been some major milestones in progress towards a common goal of Iwi led Family Group Conferencing and producing a blueprint of action for others to follow. These milestones include

1. The most important factor in the whole journey has been building relationships with Tuhoe and gaining their trust and confidence and extending on this to gain wider acceptance with other Iwi throughout the Eastern Bay of Plenty. Without this, there would be no Oho Ake or Hui-a-Whanau.
2. Identifying people within various organisations, who together could assist in moving this whole project forward. Having brought everyone together for a common purpose, then using their influence and skills to challenge and open doors towards progress, and having the tenacity and drive not to give up have been important factors in this project.
3. Collaborating to work through and identify steps and target audiences to present and share a common vision, while using a variety of skill sets in preparing presentations and language that would be suited to each target audience.
4. By gaining the support of Police at Area, District and National level and connecting the initiatives to the Police Strategic Plan, has in turn, gained support from other Government Departments at various levels. Has been beneficial by linking to strategy and practice in allowing others to then see where it fits into the overall goals.
5. This project has allowed these initiatives to gain national recognition in showcasing what can be achieved in partnership with Iwi and community partnerships to effect change with vulnerable families who would have otherwise been in a churn of offending or care and protection with state intervention.
6. Project recognition has led to other areas in the county undertaking the challenge and picking up these initiatives. This will continue in the future as the momentum is gaining for these interventions as a model of practice for others to follow.
7. Having profiled what, we in the Eastern Bay of Plenty have achieved has influenced Government strategy. Influencing the Youth Crime Action Plan. The Expert Advisory Panel Report, Police Turning of The Tide Strategy and also the main Police Strategic Plan "Our Business" is, in my view, having considerable influence in changing people's perceptions of

partnerships with Māori. Government funding of a pilot with Tuhoe has been achieved by gaining the support of these initiatives at a Ministerial level.

8. Further possibilities are now being explored to look at quantitative and qualitative aspects of outcomes achieved by these initiatives in respect of families of participants. It requires information sharing to look at how these initiatives have impacted on other family members.

It has always been a focus of Tuhoe Hauora and Police to open up interventions for the whole family. Research is in the planning stage to show impact, both positive and negative, on other siblings, parents and wider family. This will show whether offending has continued or decreased for children referred by Police and the social impact these initiatives have had. This joined with Treasury data around life outcomes and Government cost projections may influence decisions to undertake these initiatives on a national basis.

For me, the success of Oho Ake was the simplicity of the process. Relationships were and are the key to its success. Having built a robust partnership that fosters respect for each other is such that we can still agree to disagree and not let this stymie the goal of what we are trying to achieve.

The pilot crossed over to the care and protection realm of the Act. A high proportion of Children and Young Persons have numerous care and protection issues in their lives. To that end, Child Youth and Family refer to Hui-a-Whanau under the care and protection stream, where most cases are related to social issues such as health, education, drug and alcohol, including mental health. These issues are not really something Police would do as normally they refer directly to Child Youth and Family and very rarely would refer down that path. However, I am looking more towards this possibility when we identify young people who come to our attention for other than offending to refer to both Oho Ake and Hui-a-Whanau as I see some value in this as a prevention strategy. The difference between the pathways is from a Police perspective. The child or young person is identified mainly through offending and is the catalyst for Tuhoe to undertake interventions with the whole family/whanau.

Oho Ake looks at the immediate family unit and effects change to them with Whanau Ora or as Tuhoe call it a Mauri Ora type approach. Hui-a-Whanau generally involves more complex issues within a wider family/whanau group, bringing in a wider pool of resources from within the family/whanau. However, whatever path a referral takes, the final decision is that of Tuhoe.

Experience has shown that something we may feel is relatively minor can turn into something major and vice versa.

There does seem to be some ongoing internal issues in the two areas of CYF's being care and protection and youth justice. This internal conflict is certainly a power and control situation and one which I am aware Tuhoë have raised at a senior level within Child Youth and Family. This internal conflict between care and protection and youth justice is interesting to watch and one that I have past some of my thoughts onto managers. Watching this unfold it seems that communication between the two groups is one of conflict and a deep understanding of what the end goal is.

The Children Young Persons and Their Families Act 1989 in my view was an attempt towards the whole of government to include Māori. Through various strategic plans Police have basically attempted the same thing. One interesting part of this was the development of a Māori strategy in Police 2000 plan from research commissioned by Police and Te Puni Kokiri. This researched hoped it would help Police to undertake organisational changes in their interaction with Māori.⁸

In particular, the NZ Police wished to:

- Improve the perception of Māori towards the Police
- Increase Police officers' understanding and acceptance of the significance and role of the Treaty of Waitangi in their work
- Develop more effective consultation between Police and Māori, particularly to identify, design and implement strategies to reduce the number of Māori offenders and victims, and
- Bring the voice of Māori into decision making. James, B. (1999)

I believe that Oho Ake and Hui-a-Whanau is meeting the above aspects of what Police have been striving to achieve over the past number of years. However, I do not believe the workforce as a whole has embraced these ideas as fully as Police hierarchy had wished.

Acting as a change agent has been one of the most difficult journeys I have undertaken and having now acted in this role albeit not realising this at the time I have found working through strategic alliances and resources within and out of my organisation has been something that I have learnt and can now navigate in a way that has seen this project receive national recognition. The first tactic was to ally with our local Police Iwi Liaison Officer, one of the most under-utilised groups in Police, to assist me in relationship building and maintenance. Iwi Liaison Officers are a mixture of sworn

⁸ MRL Research Group (1993) & (1995) Public Attitudes Towards Policing New Zealand Police National Headquarters Wellington

Constables or non-sworn employees. I have seen Police officers go on to a Marae and do the 'cultural bit' and think that is their engagement, tick the box and off we go. Whereas an Iwi Liaison Officer can explain and guide you through the sometimes-cultural mine-field. In my experience, I have had a number of Māori throughout my career give me guidance. Our local Iwi liaison officer believes I haven't learnt much as I still seem to put my foot in it on occasion. However, what I have learned is to be respectful of other people's views and culture.

I have come to the conclusion you do yourself no service by not having Māori members of Police including Iwi Liaison Officers with you when discussing cultural issues. To me, using your resources makes good sense and Māori talking to Māori has a different impact. I realised this when I and others made a presentation to Ngati Ranginui and others in Tauranga. I and other Police members went with Tuhoe Hauora staff. It was clear at the end of the Police presentation that some people who did not fully understand what we were trying to advocate. When Tuhoe spoke, you could see the difference. All of a sudden, the audience 'got it'. Learning from this, in future presentations, I have sought support from those that are already undertaking these initiatives to help show others the 'how to' from their perspectives.

I realise that any relationship will have its challenges. Not everyone sees the same picture of the world and that it's okay to agree to disagree on occasion. However, this should not stop the relationship. It just means that sometimes our point of views will differ.

Critical Review

What I have identified about project success and outside issues relating to it

Reflecting on my experience in this part of my journey I feel fortunate I was able to draw on a number of resources within the community to seek advice and guidance. I already had some of these relationships in place at the commencement of this journey which made the road considerably smoother for me.

I and others involved in this initiative have realised a culture change in the attitudes of Police is necessary for Police to implement the steps required to undertake this journey. It is not enough for the Police executive nor the heads of any organisation to direct people to do this. Executives at the higher levels of government departments in my view, have tended to water down information and manipulate what they think the Ministers of those departments want to hear, rather than what might be needed by the respective departments. This is just what happened at the meeting in Whakatane with the Minister and people from Police National Headquarters. The optimist in me believes they wanted to hear what was happening, whereas the cynic in me thinks they were worried about what I was going to say and how this would affect them and the organisation's hierarchy. This also happened at a meeting with a Justice Department member who looked at how these initiatives could be rolled out with their assistance. What I did learn from this was that any proposal had to go through Deputy Chief Executives in a number of departments, who decided whether any proposal went forward to the Chief Executives and onto respective Ministers of those departments. This to me was like a hurdle race. You could see the end but every hurdle becomes a challenge to get over.

Experience tells me that peer group and not radically changing business, as usual, will have the best effect. This is discussed in Chan (1997) where tightening rules to effect change has limited success. Peer group has more influence than the organisation to control individual behaviour. Managing change for Police to partake in this process is a major departure from current practice. Change such as this is discussed in Hutton (1994) looking at how change affects individuals which in turn affects organisational change, especially in large organisations. In using metaphors to explain organisations, key themes come out of shared understanding inspiring hope and shared goals.

Organisational change begins with individuals in a personal journey and shared with others, which may lead to resistance in some. No one will go on a journey if they do not understand why.

Leaders must broaden their understanding and insight about what transformational change requires, let go of or build off of their old approaches, and guide the process of transformation differently. In particular, they must transform their beliefs about people, organizations, and change itself; they must view transformation through a new set of mental lenses in order to see the actual dynamics of transformation; and they must alter their leadership style and behaviour to accommodate the unique requirements of transformation. Anderson, D., & Ackerman-Anderson, L. S. (2001)

One strategy I have used throughout this is doing the basics well. Often people change processes and expectations which confuse Police officers on the front line. Keeping this simple, by explaining why we want a recording of information and observations properly should have had a better uptake by staff. Communicating with all work groups and discussing, in good natured banter, around the tea break works wonders. How this has transposed into my practice has been varied. Being classed as a subject matter expert has been something I have found uncomfortable throughout my career. Now with the work, I have been undertaking I see how people look to me as the person with the knowledge in relation to Police practice.

I reflect back to points in my career such as being asked to instruct at the Police College to Youth Aid Officer courses at all levels. This has lifted my profile immensely. Some of my colleagues would say it's because I have the loudest voice. However, being called in by investigators to advise on serious crimes involving youth offenders is something of a testimonial I feel of my knowledge. This was bought home to me when talking to an Area Commander from another area who talked about one of my colleagues in the same position as myself from another area. She highlighted that we were more than youth experts as our influence was far broader. She equated us to Kaumatua of the respective areas.

I believe another factor that has led to success in the Eastern Bay of Plenty is that nearly all of my staff have been new to Youth Aid. Therefore, they have not worked in a different practice model. This has allowed me as a change agent to influence and achieve consistent practice which I feel gets the best results. Opportunities for allowing staff to challenge and discuss practice has also influenced the success of staff in EBOP Youth Aid.

In Maslow's framework, managers first need to determine the level at which an individual worker is functioning, then help the worker meet the needs appropriate to that level. If such a determination is not made, the motivators offered are likely to be ineffective. Smither (1994)

This not only allows staff to grow but keeps me fresh in terms of practice and issues. This follows on by my staff having conversations with other work groups, which in turn spreads good practice to a wider audience. “Leadership is usually examined in the context of a *group*, and particularly work groups. Leaders are people who *influence* the behaviours of others in the group.”

Relationships to me are the key to success. I have found some very challenging relationships in the area. Intuition plays a big part in this, getting the feel of a situation allows me to see who the players are and what if any agendas are in play. I often agree to disagree and move on. I have found this then lets all parties have their point of view without the relationship falling over. I have learnt a great deal about relationships through working in the Eastern Bay of Plenty with Māori. Never promising something I cannot deliver is essential, to maintaining a relationship. Another factor is time, in the sense of Police putting on a deadline. Do not rush, learn that taking things slowly and discussing them is very important.

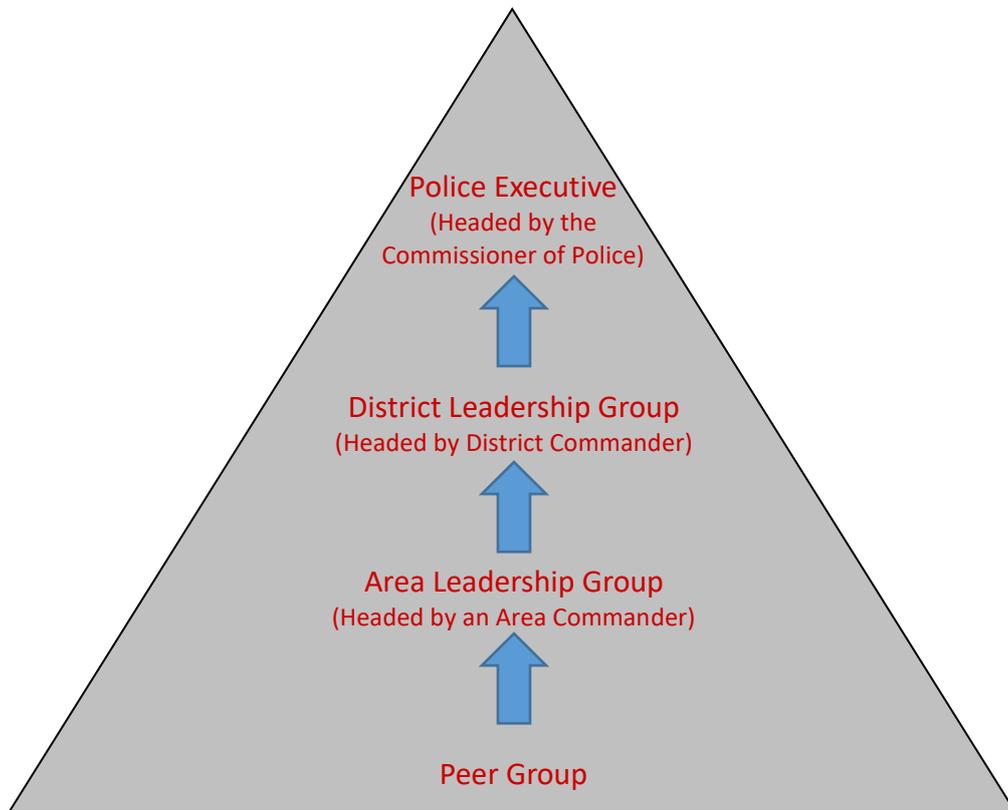
The concept of relationship building has transposed to other government departments who now look towards Police to see how they can join in with relationships we have formed. There is a risk in this as I feel Police should not compromise our relationships for the sake of other government departments. So, while we join together with Child Youth and Family to undertake Hui-a-Whanau, we make no promises on behalf of other government departments, thereby preserving Police integrity.

Also, the culture, leadership and management styles of organisations require adapting to a fluid environment which challenges current processes and thinking. The challenge is for organisations to look at resources from within and allow innovation and various ways of doing things which do not conform to traditional thinking and beliefs to be tried.

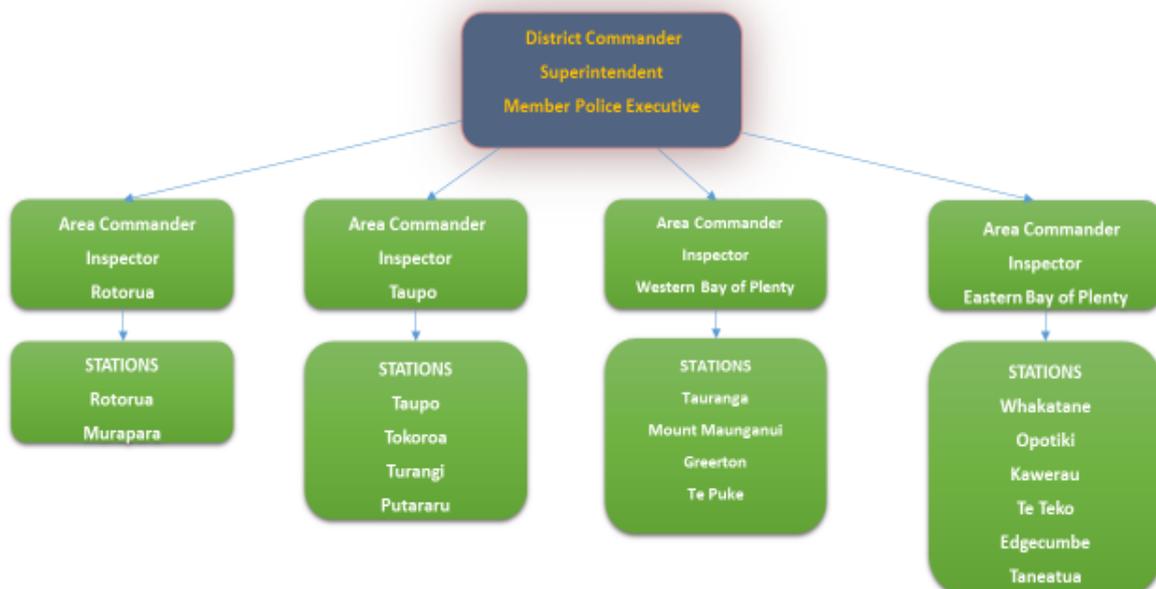
Transformational change involves a number of very critical and unique dynamics that demand a new leadership perspective, skill, and style. Most leaders, however, are viewing transformation through their old perspectives and are applying traditional management approaches that just don't work. Because leading transformational change is so radically different from managing or leading a stable organization, leaders cannot simply lay their old way of thinking, behaving, and operating on this new world and expect success. Anderson et.al. (2001)

This in itself is a major cultural change within my organisation and one which is probably the biggest move away from traditional thinking to one of embracing change. I believe this will be a major challenge and also an opportunity to make lasting changes that can shape the future not only of the

organisation but the country. I looked at tactics I could use for Police hierarchy. The diagram below outlines the levels of Police. The target group were management and I will explain the tactics I used.



Further in Chan (1997) when changing culture makes the observation if rules are not consistent with practice Police officers find ways of getting around the rules. Change must take place in Police informal culture and the practical working rules. Highlighted in Better Public Value discussion paper (2011) identifies gaps in leadership and requires culture change to allow greater innovation and continuous improvement. I must first show the structure of the Bay of Plenty Police District.



The District covers one of the largest areas in the Country. Bay of Plenty Police is headed by a District Commander who is also a member of the Police Executive by virtue of the position and responsibility that it holds. There are four areas who are headed by Area Commanders, Inspectors being at the highest level of this rank. All Area Commanders report directly to the District Commander. There other are Inspectors within the District and they would report to their respective Area Commander.

Being English by birth and Kiwi by choice and having been a Police officer in both countries I believe I have a unique perspective when it comes to cultural issues. I attended school in London where seventy percent of the school population was either West Indian or of Indian decent. That is not to say there were no problems with ethnic minorities, there were. Being around when the Notting Hill and Brixton riots took place gave one a different perspective. I do not believe they were racially motivated. Notting Hill was a celebration of different culture and one the majority were enjoying until a criminal element commenced street robberies. From that point and with the assistance of the media they became race oriented which led to other riots. Policing at the time did not take into account cultural issues as the understanding and culture of Britain was fuelled by fear regarding immigrants. Much like today in New Zealand with Asian immigrants.

Police in Britain up to that point I believe were respected by the majority of people including immigrants. Unlike New Zealand, the Police in Britain came from the community. Policing was by consent of the public rather than from military force. This was clear from the first recognised formal Police force in London in 1829 set up by the then Prime Minister Robert Peel. Called Peels Principles they set out why the Police exist. "Police power which is unique in history and throughout the world because it is derived not from fear but almost exclusively from public co-operation with the Police, induced by them designedly by behaviour which secures and maintains for them the approval, respect, and affection of the public" Reith, Charles (1956). Sometimes I think it is good to remind ourselves of these principles as they are, in my view still very much relevant in today's society. Maintaining a relationship with the public gives reality to a historical tradition that "the Police are the public and the public are the Police".⁹

New Zealand Police historically came from military and later an Armed Constabulary based on military lines. The Armed Constabulary took part in the New Zealand wars against Māori. It was not until 1886 that the New Zealand Police came into being. Māori, therefore, have historically been in

⁹ Sir Robert Peel's Principles of Law Enforcement 1829

conflict with Police in New Zealand. New Zealand Police did not come from the civilian population and thereby the principles of policing by consent were not evident in its formation and initial development. This is not to say Police in New Zealand did not move to a Peelian Principles model. They did.

However, Māori in their Treaty negotiations with the crown and settlements under the Treaty of Waitangi looked at historical events involving the Armed Constabulary as part of that process. “A community which claims to be a democracy but in which the Police depend for their power exclusively on their ability to inspire fear is a house divided against itself” Reith (1956). Police in recent times have made great efforts to build their relationship with Māori with various strategies, some of which have been previously mentioned.

Reflecting on my own experiences and observing other Police Officers I have seen conflict and relationships in various situations. I have seen major investigations and Police trying to get information from Māori communities and having failed. My experience tells me that the best way to engage with Māori in our area is to build a relationship before time, not during a time of crisis. That is the time to have a chat and a cup of tea. Tell people about yourself and your family connections. Then people can start to relate, especially as in the Eastern Bay of Plenty there are a lot of families of mixed ethnicities.

Police in the area were, I believe allowed to be adaptive and look across the whole whanau environment and make decisions accordingly. Whereas CYF's I believe operate in a more prescribed environment that does not allow for innovation to come through. Adaptive work is summed up by CYF's as when deeply held beliefs are challenged, when the values that made us successful become less relevant, and when legitimate yet competing perspectives emerge. Adaptive problems are often systemic problems with no ready answers.

What I have learnt about change process directly and indirectly associated with rollout to other Police districts

I have believed from the start that this initiative could go far and wide. In fact, I have been contacted by Police across the country who want to do this. Some have said send me your stuff as if it is a package that you get off the shelf. It takes some time to advise them that it is not that easy.

We have in the Eastern Bay of Plenty hosted people from other areas including the Far North, Counties-Manukau and visited other areas such as Waikato and Gisborne. These have been interesting in people's conception and how it fits within their business. I found some Police staff wanting to complicate it; not quite understanding that relinquishing power and control is fundamental, not only to the initiative but for enhancing relationships with Iwi. What I did find was that Iwi got it, especially when they talked with Tuhoe on a cultural level and also as part of their contracts with health and other funders. For me observing this I learnt that if a presentation was to be made it is essential that Iwi representatives are with you.

The first area to take up the challenge was Tauranga with Ngati Ranginui. The Police side of the initiative embedded a youth aid officer in with Iwi. This, it was thought, would enhance the relationship and also show the commitment Police had to this. It was interesting that a lot of learning came out of this. From my conversations, it seems Iwi thought the youth aid officer was there for their personal use. The youth aid officer, in turn, felt they were being used and abused somewhat. The intention of the placement was to enhance communication. What it seemed to do was distance the two parties thereby having the opposite effect to what had been intended.

While I thought at the time embedding a youth aid officer in with Iwi was a great idea, I now believe that each others role was not established at the beginning. Both parties could and should have had clearer communication and expectation. The other learning was a change in management at Police and that also contributed to the confusion. Unfortunately, the initiative broke down and Iwi have since gone on to get a Te Kooti Rangatahi Court up and running in Tauranga, which as previously discussed is at the wrong end of the river.

Interestingly my equivalent in the area would like to revive the initiative and having seen some of our success, is keen to progress. However, as the main players in management have moved on he does not have the support I believe to undertake this now. Also, some of the staff are still resistant to this and I believe he has a real challenge ahead. It appeared there had been some confusion as to the direction of this initiative. There, of course, were new players in the mix who had not been at the first presentation. Information from Child Youth and Family appeared to be contradictory to that agreed in the Hui-a-Whanau process. Local Police were clear how they believed the initiative was to look from their perspective. Te Roopu Tautoko had been given different information regarding how they were to undertake their side of the partnership.

On reflection, it seems to me there were clear communication issues where confusion had taken over what is a simple process. There appear to be a number of reasons for this. Te Roopu Tautoko receive referrals from CYF's via a care and protection stream as well as from Police. CYF's have put some requirements that in my view were never agreed at the initial concept. There were conversations going on around different people and that, I feel, led to the confusion and miscommunication. On hearing of this confusion a workshop was scheduled and once again we went through the concept and took some in-depth questions to work through fears and issues raised. From the conversation it seems CYF's want a Hui-a-Whanau before every Family Group Conference, then hold the family group conference. This to me defeated the concept of Hui-a-Whanau where the intent was to have professionals nowhere near the hui. I could not grasp why after a Hui-a-Whanau would you need a Family Group Conference. At the end of the workshop, I, colleagues and management of Te Roopu Tautoko had our fears allayed to the extent that I felt everyone was clear about how they saw it working and understood where each organisation fitted in the initiative.

This shows the strength of the relationship my colleague in Taupo has formed and the understanding he has from my shared experiences that he was comfortable enough to move forward. I have been told Tuwharetoa Iwi are putting this in their Social Accord Document and plan as a way of working for the future. An outcome from this is to get Area Commander Warwick Morehu, the Manager of Child Youth and Family and Te Roopu Tautoko to undertake further discussions to work through some of the strategic aspects in order to ensure consistency of meaning between Police, Te Roopu Tautoko and Child Youth and Family.

Reflecting on what has happened in the Taupo area I still believe they should have worked through the Oho Ake type process first to achieve the valuable learning that this brings. This was explained and it seems to my surprise this part is already underway. However, it is ultimately Te Roopu Tautoko and their decision of how Hui-a-Whanau will look in the care and protection area with Child Youth and Family. I will certainly be interested in the outcome of these discussions.

In some ways the biggest learning experience was Tikanga. Whilst knowing one's culture and background are important; not everyone knows where they are from. Interestingly in western society record keeping has been around for centuries. There is even an industry in genealogy to assist researching this for you. Prior to European settlement in New Zealand, no such recorded history was available. Māori pass down their history orally.

Our Iwi Liaison Officer Joshua Kalan of Ngai Tuhoë descent in preparation for the Problem Orientated Policing competition has prepared what Māori with or without Tikanga looks like.

With Tikanga

- ✓ Strong sense of cultural identity
- ✓ Strong sense of cultural responsibility
- ✓ Connectedness to others – our families, our communities – our Hapū and Iwi.
- ✓ Connectedness to Iwi framework.
- ✓ Connectedness to Iwi histories – Who am I? Where am I from?
- ✓ Connectedness to Iwi futures – Why am I here?
- ✓ Responsibility and pride
- ✓ Meaning and purpose
- ✓ Cultural beliefs and values which influence behaviours
- ✓ Accountable to whānau, hapū and Iwi
- ✓ Clear and strong pathway to adulthood
- ✓ Contributes to the betterment of the community and society

Without Tikanga

- No sense of cultural identity or responsibility
- Identity-based on mainstream, media, youth subculture – identity crisis.
- Disconnection to others – influenced by peers
- Disconnection to Iwi framework – ignorance and indifference
- Future is left up to chance
- Cannot fully engage in Māori society but can only successfully engage in mainstream society with mainstream cultural capital (education; employment; English language etc.)
- Beliefs and behaviours shaped by media and the peer group
- Accountable to nobody – influenced by peers
- Peers shape the pathway to adulthood – susceptibility to crime
- Detrimental to community and society
- Whole families, generational disconnection, subcultures (e.g. gang culture)

This shows for me a clear and unconceivable perspective from a Māori point of view. This is understandable to all in New Zealand working with Māori and something I will use in future when promoting these initiatives. I feel his following statement to be something to be used in future presentations:

The most 'successful' Māori have the 'cultural capital' and skills to effectively operate in both Māori and Mainstream societies. Some can only operate effectively in one society and not the other. Conversely, those who feature heavily in the New Zealand Justice system lack the skills and 'cultural capital' to effectively operate in either. These will often 'opt out' and form

their own subculture within mainstream based on commonly held values and activities (e.g. crime; gangs). Josh Kalan (2017)¹⁰

What I have gained personally and professionally from this process

My personal perspective has changed in that I have realised politics play a big part in any organisation and they sometimes are harder to overcome when dealing with the general public. From this, I have actively sought allies to help change people's perception not only internally within my organisation but externally as well.

From a work perspective, the greatest resource in youth justice in my view is the extended whanau. Given the opportunity, there are sufficient people to step up and take action whatever that may look like.

I feel people now starting to look at what we were doing is that it fits in with current government priorities and organisational goals. The focus on better outcomes for vulnerable children was and still is a major priority for the current government. Working in partnership with Māori can only be a positive step forward.

In one conversation a senior manager in CYF's admitted they were worried that their organisation's jobs were in jeopardy if this concept was going to proceed. This was quite a brave and honest admission in my view. My reply to him was one of looking at how service would be improved if coordinators were free to concentrate on high-end conferences. It would truly be one where they would have the time to make it the best conference for the young person and their family/whanau.

What we have in the country is legislation that many talk up as being ground-breaking and something that New Zealand should be proud of. Personally, I believe it could and should be ground-breaking. But have we in the "industry" allowed practice to be the driver of the "industry"? By this I mean the professionals are making decisions in a Family Group Conference and not the family, who it seems are going along and agreeing to what the professionals want rather than what they want, and this is the sole reason for Hui-a-Whanau. Nor as in the legislation are Whanau, Hapu and Iwi being involved in the decision-making, which is the intent of the Children Young Persons and Their Families Act 1989. In effect it is corrupting what should and could be a ground-breaking way of

¹⁰ Kalan. J. Preparation papers for POP awards 2017.

dealing with youth justice. Further in Nixon et.al (2005), they discuss what is good practice in a Family Group Conference. Citing Doolan (2002) is a three-level response.

1. Good practice mandate –where FGC practice relies on individual practitioners or manager promoting the approach and using it in their practice
2. Procedural mandate –where the agency sets out clear standards and expectations on where the FGC shall be used in relation to families
3. Legal mandate – where the law confers rights obligations and duties on families and professionals ensuring that this approach is used.

Putting this in context I believe practitioners have relied too much on procedure and policies. This has taken over what should be creative within the legal framework. In my view, this is where the principles in section 208 of the Act can be applied as broadly as needed. Restrictions are set by policy makers who make policy and are so far removed from ground level reality they cannot conceptualise how things actually work.

I have gained insight into Māori aspirations and hopes for the future. Some of this has been so helpful to me in my work and outlook. Having sat in a room where a Minister of the Crown is discussing with the Chief Negotiator of Ngai Tuhoe how the proposal put forward fitted with Government and Tuhoe aspirations within the Treaty of Waitangi context was for me a highlight of this whole journey.

How this will be used in future; both for extension of the project and other ventures

I hope this project will challenge and evoke debate at every level of not only Police and government departments but Non-government agencies and Iwi groups to look at what is happening now and where we as a country can go. Interest is such that these initiatives are now in front and hopefully at the forefront of executives in government and more importantly with the assistance of Minister Tolley at the higher echelons of government.

I also hope this project will assist other Police areas in New Zealand to dip their toes in the water, think outside of the norm and embrace creativity in the challenging and rewarding area of youth justice.

To that end, I have nurtured and built the capacity of my staff to take over these initiatives in the Eastern Bay of Plenty. When I and others first discussed these projects, we were adamant that they needed to continue after we had left Police and should not be reliant on personalities. I feel that has been achieved and the journey will continue whoever is involved.

For my personal growth, this has put me more into strategic activities at high levels. I have taken more of a consultant type role and I have gained knowledge of organisational politics both internally and externally that will help me in my future endeavours. Also, I feel I have used intuitive behaviours that have helped me in relationship building again both internally and externally.

It is my hope that now these initiatives are gaining a wider audience that this thesis can be used by various groups and individuals in the future and support new experiences that I and others have had in the Eastern Bay of Plenty.

Conclusion

For me personally, I am near to the end of my Police career. However, I am still looking for challenges within the Police such as taking these initiatives to a wider audience. If that does not eventuate then I am exploring other options such as consultancy with former colleagues in other jurisdictions, such as the Pacific Islands where some countries are on the cusp of setting up youth justice models.

What I have done in this thesis is to demonstrate my attributes and capabilities in the area of Youth Policing at a detailed and high level which has now evolved into a vehicle that is helping to demonstrate the evolving role of a modern Police Service in New Zealand characterised by a true partnership not only in their origins in Peels Principles of Policing, but also in a pure New Zealand context of partnerships with Māori.

This journey has taken me and a number of others seven years so far. Some in my organisation and outside have questioned what it is we have done. Others simply do not get it. To those that think this is not important I say 'that's ok'. However, I simply say, I began by quoting the views of Judge Andrew Becroft. I would like to finish with the words of the Minister of Social Development Anne Tolley, who said:

Hello Tom, I released the EAP report today on CYF and the Govt's response. The Tuhoie initiative is in the report and I talked with media about our high hopes for a new way of working to prevent abuse and the need for state care. Congrats on your leadership of this work - I'm very proud of you. Regards Anne Tolley

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Appendices

1. Power Point presentation prepared for the Problem Orientated Policing Awards 2016.

This was used to showcase the initiatives to a wider audience both in Police and other government departments that attend the finals. Also as a basis for further presentations to other work groups in Police.

2. Report to Police Executive by Tom Brooks

This report was prepared as part of my project for the Police Executive. This report covers the background as well as the strategic alignment of my project. It also looks at practice and what is available currently as well as how initiatives in the Eastern Bay of Plenty cover a broad spectrum of interventions across the youth justice area with Māori in partnership. How if this is not managed, there are serious implications for Police – Māori relationships. Also, putting myself forward as the person to broker the initiative across the country.

3. Our Business. New Zealand Police Strategic Plan

New Zealand Police Strategic plan which covers why, what and how we do things. It has sub headings which cover various aspects of Police aspirations, targets to achieve and programmes and initiatives undertaken by Police as an organisation.

4. Our Values (PRIMED) New Zealand Police

These are values within the strategic plan. They have been highlighted separately within the organisation for members of Police to refer to when undertaking their respective roles within the organisation. It reminds members that any undertakings they do should always fall back to meet the values of New Zealand Police.

5. Police High-Performance Framework

This has recently been introduced to Police and in its early stages of delivery. It has five stages to be introduced to aid in the performance of individuals and organisational performance. Strategy – Culture – Leadership – Capability - Performance Management. It looks at how individuals and group fit in the business and how they contribute in each area to the main organisational goals.

6. PowerPoint Child Youth and Family, Hui-a-Whanau

This is a generic power point presentation prepared jointly by me and the operations Manager, Bay of Plenty, Child Youth and Family, as a generic presentation very early stages in the journey. It was more or less at the concept stage of development when first developed.

7. PowerPoint. Prevention Managers Conference 2016

This presentation was developed as a result of the national Problem Orientated Policing Awards. I was invited to present to the Prevention Managers conference which had attendees from around the country in influential positions. It was changed from previous presentations and presenters to include Police practice and how different groups within Police could work together to achieve organisational goals linking back to the Police Strategic Plan 'Our Business'.

8. Strategic Linkage Child Youth and Family

This is a presentation developed by Child Youth and Family Operations Manager for internal consumption to her staff as Hui-a-Whanau also operates in the care and protection space that is the non-offending area which Child Youth and Family are responsible to operate. It also links back to their Strategic Plan and operating model.

9. Oho Ake – Hui-a-Whanau Mapping tool

Together with me and analysts at Police National Headquarters, a mapping tool has been developed to show the processes of these initiatives. It is being used to show where all groups and aspects of the initiatives fit, along with the legal framework which allows and shows the basis for these initiatives. As with all things I believe it will be further developed to include other legislation and policies, some which have yet to be developed.

10. Youth Services Resolution Model

This is a model developed for Police officers and Youth Aid Officers as a guideline when dealing with children and youth who offend. It is not a hard and fast way people must operate, but one where it can be used as an aid memoir to guide Police in how they deal with child and youth offenders.

Other relevant material not included in the main report

1. Turning of The Tide Strategy. New Zealand Police & Phase One

A main strategy that sits within the Police Strategic Plan 'Our Business'. It seeks to work alongside Māori in partnership to undertake initiatives that have positive outcomes, not just for Māori, but through working with Māori, it seeks to achieve better outcomes for the whole of New Zealand. Phase one is the action plan from 2012/13 to 2014/15. Oho Ake is one of a number mentioned as a strategy to work in partnership with Māori.