Supporting Offenders into Employment – case studies

October 2019

Disclaimer

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The opinions, findings, recommendations, and conclusions expressed in this evaluation are those of the researchers, and not of the Department of Corrections, Salvation Army or Workwise.

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1.   Executive summary

This research seeks to understand the experiences of Department of Corrections clients who are participating in the Supporting Offender into Employment (SOE) trial.

It provides evidence that:

* a strong relationship-based approach has benefits for clients and case managers with both becoming invested in the trial goals
* supporting case managers with the time and resources to respond to a range of identified client needs has benefits for the effectiveness of their work with clients
* many participants and staff felt the SOE approach was having a positive impact, including those who identify as Māori, those identifying as non-Māori, and both women and men
* the operating values of the trial are consistent with tikanga (Māori customs/practices and values).

The SOE trial is a joint initiative between the Ministry of Social Development (MSD) and the Department of Corrections (Corrections). The trial is designed to test a new approach towards supporting former prisoners into sustainable employment. The operating assumption is that assisting offenders to find stable and secure employment will break the cycle of re-offending and reduce the likelihood of a client returning to a benefit in the short and long term.

The trial consists of three different delivery approaches. Each of these provides three phases of support. This starts with engaging with offenders while they are in prison then continues their support after release, and up to one year after the client enters employment.

The three delivery approaches consisted of:

* an intensive reintegration approach – externally contracted service through Salvation Army's 'Making Life Work' programme (Christchurch)
* a multi-disciplinary team approach – externally contracted service through the Workwise 'Working Together Canterbury' programme (Christchurch)
* an in-house intensive case management service – delivered at four MSD service centres in the North Island.

The SOE trial will end in June 2020.

Purpose of the research

The overall objectives of this research were to gain a better understanding of:

* trial participants' needs and circumstances
* trial participants' experiences of the service they receive
* if/how the trial participants believe the service is helping them prepare for/obtain work
* if/how the service helps trial participants re-integrate back into the community and towards employment and other positive outcomes
* key individual and contextual factors that contribute to success or otherwise.

The purpose of this research was to understand the experience of SOE participants from the perspective of clients, case managers, client's whānau, and significant others.

The focus of the research was on the SOE services (both internal and external) with a view to providing both MSD and Corrections with insight into what works to support and influence outcomes for people in the SOE trial.

This report presents the results of one of the three workstreams which informed the evaluation of the SOE trial. It has used a Kaupapa Māori case studies method to explore the experiences of SOE participants.

The other two workstreams in the evaluation were:

• a process evaluation of the SOE trial implementation – completed in October 2017 (Conlon & Devlin, 2019) is available at https://www.msd.govt.nz/documents/about-msd-and-our-work/publications-resources/research/supporting-offenders-into-employment/supporting-offenders-into-employment-formative-evaluation-june-2019.pdf
• an impact evaluation (including descriptive outcomes analysis of active participants) - quantitative analysis of the impact evaluation data is ongoing.

52 interviews were completed with clients (31), providers (12), and client support people (nine).

Methodology

A mixed-methods research design was used, incorporating case study methodology and kaupapa Māori theory. Both methodologies helped guide the research team. This mixed-methods design followed the He Awa Whiria (Braided Rivers) model which suggest that insights from both mātauranga Māori and Western social science are equally important and can be considered together.

Case studies focus on the personal experience of participants who are receiving the service, helping them to reflect on their activities and thinking. This methodology uses various techniques including interviews and observations.

Kaupapa Māori research methods were used in the recruitment of participants, collection of data, and analysis of findings. This approach was appropriate because of the disproportionate rates of Māori offending. It aimed to generate insights about the cultural appropriateness of the SOE model and what enabled the successful reintegration of clients back into the community. This lens is critical to understanding the cultural contexts in which offenders are rehabilitated.

Data collection, analysis and reporting

Data collection occurred from October 2018 to March 2019 across four internal SOE sites in Te Awamutu, Palmerston North, Porirua, and Hastings and the two external sites in Christchurch.

In general, the methods for recruiting Department of Corrections clients had a 27% response rate but this varied across sites with recruitment being more likely at the two external sites.

Of the 31 clients involved in the trial, 6 were women and 25 were men. 13 clients were Māori, four were Pasifikā and 14 were NZ European. Most of the interviewees, 27, were in prison at the time they first engaged with the trial and four were referred from the community. At the time of the research project 10 were employed, five were

working part time (including one who was retired and one who was studying), 11 were unemployed and five had returned to prison.

In total, 52 interviews were completed with clients (31), providers (12), and client support people (nine). Most interviews were kanohi-ki-te-kanohi (face-to-face) and the remainder were over the phone. With informed consent all interviews were recorded and transcribed. Interviews were undertaken inside MSD premises, at external service premises and/or in neutral, public spaces (e.g., in cafes).

The research team used processes and practices that affirmed and validated kaupapa Māori research approaches including the use of mihimihi (introductions), acknowledging whakapapa (kinship connections), whanaungatanga (establishing relationships), and acting in a respectful, mana-enhancing ways with all participants.

The research team completed 31 case studies based around client experiences of the trial. Each case study was intended to consist of three perspectives, including the client, the key agency support person, and whānau or other support person.

Across the 31 case studies we conducted thematic analysis of the narratives about the trial process, client needs and circumstances, and contextual and individual factors to identify what works for those clients, what contributes to client success, and what might be improved. We compared and contrasted the key themes that emerged across the internal and external services to identify similarities and differences for clients, case managers and whānau/support persons.

The key themes aligned with the expression of several tikanga practices (Māori customs and values) and through a process of grouping and distilling these themes, the research team identified five tikanga that most aligned with the themes. The research team was then able to present the findings through the five tikanga using the voices and experiences of clients, agency staff, and whānau/support persons drawn from the case studies.

Conclusion

The results of this research suggest the SOE trial is operating as intended and is supporting clients into employment.

The trial exceeded clients' expectations and the majority of them said it was one of their most positive experiences of being involved with a support service. This is largely attributed to case managers working from a strengths-based client-valuing position. As clients begin to feel valued, they become motivated to apply themselves to the trial, remain committed to it, and stay crime-free.

The main barriers to clients living pro-social, crime-free lives are the absence of consistent, intensive, timely and long-term advocacy support and a lack of client motivation towards positive change. Clients who had returned to prison after being on the SOE trial attributed their reoffending to an unwillingness to change, or that they felt unable to change due to negative coercive elements in the community.

The research project demonstrated through the case studies that there were several factors which contributed to the success of the trial. These are:

- **delivering a client-centred service.** This includes tailoring the design and implementation of the programme well to the needs of clients. This reduces the barriers to changing behaviour and enables them to re-establish themselves in the community as quickly as possible.

- **working with clients in respectful and valuing ways**.
- **developing a flexible and responsive plan with and for clients**. This is based on a holistic multi-pronged approach to the delivery of services for them.
- **assisting clients to engage with whānau**: for some clients (especially women) family was important and they were approved to engage with whānau.
- **developing whakawhanaungatanga/relationships which play a critical role in supporting positive client outcomes**. These encapsulate the voice and aspirations of clients and encourage them to become motivated and engaged.
- **drawing on, from a te ao Māori perspective, five interconnected tikanga practices and processes**. These combine to build strong affirming relationships, provide caring and friendly support, uphold mana, strengthen self-agency and independence, and provide guidance. These practices, even when carried out unconsciously by staff, work well for both Māori and non-Māori clients and their whānau.
- **helping clients gain employment and encouraging them to remain on the programme**. This increased their self-agency and their ability to live pro-social, crime-free lives.

When the themes from the case studies were viewed through a tikanga Māori lens, five prominent tikanga emerged as enablers of success within the trial. These were:

- *Whakawhanaungatanga*: The engaging and fostering of relationships
- *Manaakitanga*: Being treated with care, compassion and kindness
- *Mana Tangata*: Building and nurturing the mana (authority) of clients, treating them with respect, and recognising their dignity
- *Rangatiratanga*: Developing leadership, independence, personal authority, and control
- *Kaitiakitanga*: Providing ethical, protective and supportive guardianship and stewardship of the clients.

Our analysis of the case studies shows that the SOE trial is delivered in ways that align with these tikanga. Through the process of *whakawhanaungatanga*, meaningful relationships and connections have been established between the SOE trial case managers and clients. Case managers work at the pace of the client and gain a good understanding of client needs. This relational approach supports clients to set positive goals like getting a job, and making other positive lifestyle changes. The expression of *manaakitanga* by ICSMs and external support workers was also evident. Clients are treated with care and compassion and nurtured throughout the trial. In addition, clients had easy access to their support worker. Importantly, ICSMs and external support workers helped clients feel safe participating in the trial and as a result, clients were more inclined to open up and share information about barriers to their rehabilitation and reintegration.

While the client experiences a series of changes on the trial, ICSMs and external support workers offered encouragement and support, and acknowledged clients' personal successes and achievements. This supported clients to feel confident taking responsibility for the personal choices and actions that led to their offending, which aligns with *mana tangata* practices. ICSMs and external support workers encourage and affirm client *rangatiratanga*, helping navigate clients towards independence, positive leadership, and personal control. The *kaitiakitanga* of ICSMs and external support workers begins at the first engagement with the client and extends up to 12 months post-employment. This ongoing support helps clients to feel secure and sustain positive change.

Considerations for future service delivery

The research identified an overall positive response to the trial. Further consideration should be given to:

- supporting women clients wishing to re-engage with whānau, which for them was as important as gaining employment.
- improving the programme engagement of clients that are referred from the community, or restricting the SOE trial to those in prison.
- strengthening the engagement process with greater support from Corrections and Probation staff. The research shows it is essential to optimise the use of *whakawhanaungatanga* to establish good relationships with clients from the outset.
- expanding support to address housing issues that are a common barrier to employment for all clients.
- improving the handover processes when case managers change.

While the trial is clearly consistent with tikanga Māori, consideration should be given to developing a programme that is founded in te ao Māori.

In summary, the research on the SOE trial shows that to assist clients establish pro-social lifestyles there are real benefits in investing in quality of the relationships between clients and case managers.

This relationship is strengthened when case managers have the time and resources to address the identified needs of clients. These case managers play an essential role in building clients' trust and confidence in the services designed to support their re-integration into the community. This approach is consistent with tikanga Māori and equally successful for clients who identify as Māori or non-Māori.

2.   Introduction

Background to the SOE trial

We know that newly-released prisoners want to live a more positive healthy life, find a stable and safe place to live, and become employed. However, there are challenges to navigate as they try to re-integrate into the community. Challenges include a low level of work-related skills, a lack of education and literacy, a lack of positive support and advocacy, and addiction and mental health issues (Cunningham, 2017). These barriers can mean released prisoners struggle to find work and have to go on to a benefit for financial support (Edwards & Cunningham 2016). However, the evidence suggests that intensive case management support can help people transition back into the community. Connecting released prisoners to employers and the labour market can improve the likelihood of employment and reduce recidivism (Latessa, 2012).

Māori aspirations for the Corrections sector

The voices and experiences of Māori offenders

Previous research has shown it is important to avoid a one-size-fits-all approach. Mainstream programmes and responses for offenders have been ineffective at improving outcomes for Māori (Mihaere, 2015). Mainstream interventions have generally been defined and developed from a Pākehā world-view that has "…hid behind the rhetoric that the legal system operated on the basis of cultural neutrality" (Jackson, 1988). Māori scholars have shown that the justice system has imposed and reflected a dominant Western worldview where kaupapa Māori ways of thinking and doing have been undermined and ignored. As a result, the voices and experiences of Māori offenders, and their whānau, have not been considered (Tauri & Webb, 2012).

Collective approach and solutions

Durie (1994) says that in the nineteenth century Māori had their own form of law based on balances and harmony which was interconnected with individual, whānau, hapu, and iwi. It was part of everyday life. Social controls were learnt through oral traditions and sacred beliefs and order was maintained through collective protocols (Jackson, 1988; Schwimmer, 1974). Transgressions were seen to be related to an imbalance in the wairua (spiritual), tinana (physical), hinengaro (emotional) or whānau (social) wellbeing of the individual or whānau (Jackson, 1988). There was an emphasis on collectively working within the whānau, hapū and iwi to address the wrongdoing, unlike in Pākehā society (Olsen, Maxell & Morris, 1995).

Kaupapa Māori conceptual frameworks reflect a collective approach where prioritising culture and cultural constructs can improve wellbeing, transform behaviours and provide alternatives to violence, as well as act as protective factors (Dobbs & Eruera, 2014). The literature stresses that responses to Māori including whānau, rangatahi, and kaumatua should be underpinned by Māori values and beliefs, cultural paradigms and frameworks. This will ensure that Māori are not marginalised or criminalised (Dobbs & Eruera, 2014; Kaipo, 2017, Te Runanga o Ngati Whatua, 2011).

Reducing barriers to change

The challenges for Māori offenders of finding employment and being crime free are complex and multifaceted. Not only do they experience the same barriers as non-Māori offenders, but they also have additional negative experiences within the justice system. Māori have one of the highest rates of imprisonment in the world (Robson Hanan Trust, 2010). In 2007 the Department of Corrections wrote that Māori are "over-represented at every stage of the criminal justice system ... a catastrophe both for Māori as a people and ... for New Zealand as a whole". They are also more than twice as likely to be incarcerated (Statistics New Zealand, 2014). From 1 July 2016 to 30 June 2017 Māori made up 15.8% of the population in Aotearoa, but 51% of the prison population (Department of Corrections, 2016; McIntosh & Radojkovic, 2012).

Strategic direction and context in the Corrections sector

The need to be more responsive to and inclusive of Māori offenders and whānau was highlighted in the Waitangi Tribunal Claim in 2015 and the Department of Corrections' new strategic direction in 2016 to reduce Māori offending.

The Wai 2540 Claim presented evidence showing the Crown had failed to make a long-term commitment to bring the number of Māori serving sentences in line with the Māori population. The Crown had also failed to reduce the high rate of Māori reoffending proportionate with non-Māori (Waitangi Tribunal, 2017).

In 2016 the Department of Corrections launched the 'Change Lives Shape Futures' strategic plan in an attempt to reduce Māori offending. Although the plan was targeting Māori offenders, it was a mainstream programme. The four pou that are used to describe the programme reflect common and important concepts to Māori. This helps Correction providers align with and focus in ways that resonate with Māori. The four pou are priority areas for the new strategic direction and include: *Kaitiaki, Wairua, Whānau* and *Rangatira*.

Within these four pou, clients are supported to gain knowledge, skills and recognised qualifications, and receive effective treatment. The aim is for them to have real options to provide for themselves and their whānau and contribute to our wider society. Corrections acknowledges it is important to support clients to lead strong, vibrant and balanced lives where they can build connections with their communities and take on the challenges that life contains, acknowledging the importance of whakapapa/genealogy and wider connections with other people in the community. The Change Lives Shape Futures strategic plan is a process to help clients plan their own destiny as well as to take responsibility for their offending, and overall wellbeing.

Durie (2003) also supports the idea of a strategic approach that encompasses important concepts and ways of being to Māori. Durie writes that there are six major strategic directions to becoming un-trapped from a life of offending: individual lifestyle change; whānau healing; cultural affirmation, creating a secure identity; improved socio-economic circumstances; improved access to justice; and autonomy and self-governance. This highlights the need for holistic, multipronged approaches that respond to the individual contexts, experiences and needs of offenders.

In May 2019, the Corrections Minister Kelvin Davis announced that the new Hōkai Rangi/Māori Pathways Programme would be launched. Its aims would be to help break the cycle of Māori reoffending and imprisonment and reduce the prison population by 30 percent. The initiative would be co-designed and implemented by Māori with

Corrections, Te Puni Kōkiri, and the Ministry for Social Development. The aim of Hōkai Rangi would be to bring programmes and initiatives together with whānau, iwi and hapū to create an environment in which Māori could learn about their culture and identity while addressing the issues that caused them difficulties.

The government acknowledged that the current system clearly did not work for Māori and change was needed. This signalled the value placed on the scheme to enable people to experience a kaupapa Māori and whānau-centred approach for their time with Corrections. The government would ensure that the scheme was a new pathway for people in prison and their whānau to walk together. It would be a significant system change and a culture change for prisons (RNZ, 10 May 2019). This investment endorsed the aim of restoring the identity and mana of inmates to assist in their rehabilitation (Justice Minister Andrew Little, RNZ, 23 August 2019).

Other aims of the Māori Pathways plan are to tackle the high rates of Māori recidivism and involve whānau in rehabilitation strategies, not just the prisoners themselves. The Pathways programme is universal and non-Māori would also be able to be part of it (RNZ, 27 June 2019). A full suite of changes to the prison system is expected. Prison staff would be expected to treat prisoners with respect and uphold their mana. Training would be delivered to management and staff to support them to eliminate racism and bias and to embody and promote Māori values (RNZ, 19 August 2019).

Kaupapa Māori positioning

The case study design aimed to align with Māori aspirations for the Correction's sector by using Kaupapa Māori research methods.

He Awa Whiria (braided rivers)

The authors of this report used He Awa Whiria as a framework for analysis of the case-study findings. Professor Angus Macfarlane's 'He Awa Whiria' (braided river) concept (2009) reflects his observation that many South Island's rivers consist of a network of braided river channels separated by small temporary islands. They start at the same place and run side by side. As they move downstream, the channels sometimes merge and then move away from each other. These rivers make up a system of complex shingle and gravel channels that are constantly shifting (Environment Canterbury, 2016).

Using these observations as a metaphor for Māori "ways of doing, learning and thinking", Professor MacFarlane wanted to facilitate mutual conversations that drew on Western science and mātauranga Māori to ensure the integrity of kaupapa Māori research when positioned next to a Western theorised science research programme (Hong, Arago-Kemp, Macfarlane, & Poulton, 2015; Superu, 2018). The integration of knowledge that may occur when the knowledge systems mix is described in the metaphor as having the potential to "create new knowledge that can be used to advance understanding in two worlds" (A Better Start National Science Challenge, 2015). Braided rivers are a common feature of the South Island landscape (whenua) and therefore a feature of the tāngata whenua (people of the land) – the Ngāi Tahu Iwi (people).

In 2011, The Advisory Group on Conduct Problems (AGCP) from the Ministry of Social Development adopted the He Awa Whiria model to provide a culturally responsive methodological approach to research and evaluation, and for policy and programme

development. In addition, the Social Policy Evaluation and Research Unit (Superu) also adopted the He Awa Whiria model to emphasise the special relationship between the Crown and Māori as the Treaty of Waitangi partner and tangata whenua of Aotearoa New Zealand.

Kaupapa Māori theory

In 1999 Linda Tuhiwai Smith did an in-depth analysis of the impact of Western research forms on indigenous peoples. She argued that Western research has been instrumental in the marginalisation of indigenous peoples' knowledge, contributing in many ways to the maintenance and perpetuation of colonisation (as cited in Pihama, 2010).

Pihama asserts that the process of decolonising theory is a crucial element of a Kaupapa Māori theoretical approach. Developing analyses that can both engage the underpinning assumptions of a range of theoretical approaches and provide a critique is key to identifying whose interests are served, and how power relationships are constructed. She states that the assumption of the existence of the Western individual self as central to analysis acts to marginalise Māori assertions of whakapapa and collective relationships. The imposition of theoretical frameworks that deny Māori knowledge, culture and society maintain the dominance of Western theoretical imperialism over indigenous theories.

Kaupapa Māori theory is a theoretical framework that ensures cultural integrity is maintained when analysing Māori issues. It provides both tools of analysis and ways of understanding the cultural, political and historical context of Aotearoa. Pihama argues that through the process of Kaupapa Māori theory we are able to engage more deeply with Māori knowledge and with te reo and tikanga Māori. This can be done in ways that reveal culturally-based frameworks and structures that provide a foundation of indigenous Māori analyses.

Further, Pihama says that Kaupapa Māori theory is not about asserting the superiority of one set of knowledge over another, or one worldview over another. It is not about denying the rights of any people to their philosophical traditions, culture or language. It is an assertion of the right for Māori to be Māori on our own terms and to draw from our own base to provide understandings and explanations of the world.

Kaupapa Māori has been described as several things: a methodology, an approach, a framework and an inquiry paradigm (Cram 2017). Raureti (2006) says that Kaupapa Māori promotes practices that are safe for use in Māori contexts, where tikanga and whakaaro Māori, (Māori ways of thinking, acting and behaving), prevail.

Similarly, Smith defines Kaupapa Māori research as an opportunity for Māori to have meaningful engagement in all spheres of the research process, so Māori are in control throughout.

> *[Kaupapa Māori is] an attempt to retrieve that space and to focus through which Māori people, as communities of the researched and as new communities of the researchers, have been able to engage in a dialogue about setting new directions for the priorities, policies, and practices of research for, by and with Māori. (Smith, 2012)*

In addition, Cram (2013) offers a description of Kaupapa Māori as:

taking for granted [and] accepting that a distinct Māori worldview exists and, more than that, exists alongside a non-Māori worldview… taking for granted the validity and legitimacy of Māori, is an assertion of this right to be different but normal… this was about 'being Māori' being seen/known as a valid and legitimate 'reality' / 'worldview' / way of being.

Within the education sector, Professor Wiremu Doherty defines Kaupapa Māori as:

An attempt to provide a space outside of assimilation, acculturation, exploitation, domination of Māori by Pākehā, and Pākehā knowledge hegemony (Doherty, 2012).

Kaupapa Māori research practices guide researchers in their ethical research with Māori communities (Cram 2009; Smith, 1999, 2005). This includes respecting people (aroha ki te tangata), being a face known in the community (kanohi kitea), looking and listening before speaking (titiro, whakarongo, korero), being humble (ngakau mahaki), being careful in conduct (kia tūpato) and holding the mana of all people (kaua e takahia te mana o te tangata).

A continuum of Māori research

In Cunningham's *Taxonomy for Māori Research* (1998) he says that in New Zealand there is very little Māori-centred and Kaupapa Māori research. A re-orientation is necessary if we are to better provide for the development of Māori knowledge, which seeks to support improved outcomes for Māori. His article highlights a continuum of Kaupapa Māori methods, which may or may not produce Māori knowledge, based on the degree of Māori involvement in and control of the project. The continuum shows four types of research. At one end is research not involving Māori, then that which does involve Māori, then Māori-centred research, and then Kaupapa Māori research. Research that is Māori-centred or Kaupapa Māori contributes to meaningful Māori knowledge.
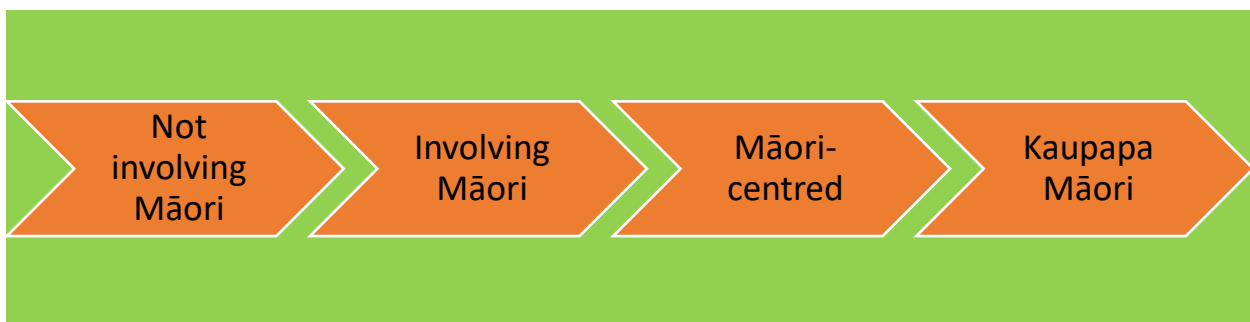
Figure 1: Cunningham's continuum of research relating to Māori

In this research we primarily used Māori-centred recruitment and analysis techniques but our tikanga framework is located towards the Kaupapa Māori end of the continuum. Development of the tikanga allowed us, as researchers, to apply a Māori lens to the findings, and to consider the relevance of this lens for both Māori and for non-Māori.

The Supporting Offenders into Employment (SOE) trial

Rationale for the trial

The SOE trial was developed to combat the major obstacles released prisoners faced and give them a greater chance of finding employment. It offers a more intensive and holistic approach than other re-integration programmes. The trial is a joint initiative between the Ministry of Social Development (MSD) and the Department of Corrections (Corrections). Over a three-year period (from 2016 to 2019) it was designed to test a new approach towards supporting ex-prisoners into sustainable employment.

The aims of the SOE trial are to support clients' reintegration back into the community and prepare clients for employment. The theory of change for the SOE trial proposes that finding stable and secure employment will break the cycle of re-offending and reduce the likelihood of being on a benefit long-term.

The trial consists of three different delivery approaches, each providing three phases of support. The first phase is to engage with offenders while in prison, the second continues their support after release, and the third provides support for up to a year after entering employment. The delivery approaches consist of:

- an intensive reintegration approach – externally contracted service through Salvation Army's 'Making Life Work' programme (Christchurch)
- a multi-disciplinary team approach – externally contracted service through the Workwise 'Working Together Canterbury' programme (Christchurch)
- an in-house intensive case management service – delivered in five MSD service centres across the North Island.

SOE tested a new way of working to support offenders through the SOE trial. As documented in the Request for Proposal (RFP) (Ministry of Social Development, 2018) a randomised control trial design was used. The aim was to provide a high level of confidence that any difference in outcomes (eg; time off a benefit) between the treatment and control groups (the impact) was a result of the SOE service.

MSD SOE Trial approaches

MSD intensive case management model

The MSD in-house service was launched in October 2016 at five Work and Income Service Centres across the North Island:

- Kamo (Northland)
- Te Awamutu (Waikato)
- Hastings (Hawke's Bay)
- Palmerston North (Manawatū-Whanganui)
- Porirua (Wellington).

In December 2017, it was extended to five additional Work and Income Service Centres:

- Papakura (Auckland)
- Horowhenua (Manawatū-Whanganui)
- Whanganui (Manawatū-Whanganui)
- Dunedin (Otago)

- Invercargill (Southland).

The MSD intensive case management model offers intensive care where one Intensive Client Support Manager (ICSM) at each site has a caseload of approximately 1:40, significantly lower than usual. The intention of the in-house service is that one key person supports a client throughout their pre-release phase (up to 10 weeks) while they are still in prison and helps them during their release and transition to the community. The manager helps the client find a job, and supports them at work for up to a year afterwards.

The ICSM has a range of tools to help clients, including:

- discretionary funds to pay for identity documents such as birth certificates and other items
- education and training grants
- in-work incentive payments if a client remains in employment and reaches certain milestones.

The help offered by the ICSM includes obtaining personal identification, setting up bank accounts, finding accommodation, registering for health services, and helping a client access a benefit while they are preparing to enter the workforce. The ICSM also helps the client to identify and access suitable education and training opportunities and find a job.

Once a client is in work, ongoing support is provided to help the client maintain their employment. This includes financial assistance with work-related costs when starting a job and bridging finance to cover living costs until they receive their first pay. The ICSM also helps the client connect with pro-social networks that support their reintegration into society.

The ICSM meets offenders in prison before their release to begin building a relationship. They help the prisoner access housing and financial support, and complete pre-release activities like CV preparation. The ICSM works closely with Corrections case managers to ensure a good understanding of the needs of the client, the conditions of release, and how the conditions of release might impact on employment and other activities.

Externally contracted services

The externally contracted services began in November 2016 in Christchurch.

Workwise offers a multi-disciplinary team (MDT) service while the Salvation Army offers an intensive reintegration service. Both deliver an innovative, holistic service with a multi-disciplinary approach including support around mental and physical health, education and employment, reintegration and housing.

The experienced and professional staff undertake a formal assessment with clients, identifying their needs, aspirations, strengths and skills. This process is client-centred and dependent on the client's motivation, presenting situation, and individual issues. The external services receive referrals directly from the prison case managers when offenders are still in prison. However, after clients have been released and are living in the community, referrals come directly from MSD. Although pre-release engagement is meant to occur 10 weeks before prison release, on many occasions' referrals were not received until two-three weeks before then.

The intent of both the MDT and Reintegration service approaches is to build positive relationships with clients and prepare them for release from prison, where the supportive relationship can continue. Once the client has been released, the external services will first attend to the clients' immediate needs, which normally includes finding safe, suitable accommodation and ensuring that the client registers to receive a benefit. Clients are supported to identify and work on their goals in areas of health, relationships, and employment. Support for clients immediately after release is very intensive, and reduces in intensity as clients' immediate needs are met and they become more grounded and settled.

Post-release support can involve job search and application support (e.g. CV, interview skills, cover letters); frequent contact with clients (e.g. one or two hours daily); providing transport to interviews with employers; meeting with client's whānau, partners and clients; organising enrolment into courses; accessing birth certificates, an 18+ card, registering for a benefit, and setting up bank accounts.

3.   Research design and method

Purpose of the case study research

The overall objective of this research was to gain a better understanding of:

- trial participants' needs and circumstances
- trial participants' experiences of the service they receive
- if/how the trial participant believes the service is helping them prepare for/obtain work
- if/how the service helps trial participants re-integrate into the community and towards employment and other positive outcomes
- key individual and contextual factors that contribute to success or otherwise.

Research approach

Data collection was undertaken with MSD intensive case managers and staff from the contracted providers (i.e., Salvation Army, Workwise) across five locations.[1] Potential participants were identified at each site, and, demographically representative samples were randomly selected from the total pool. Researchers sought consent from provided lists of eligible participants and aimed to ensure similar numbers of trial clients were interviewed at each location. Among consenting clients, a 'snowball' approach was used to contact and recruit support persons whom they had identified.

The research is based on a mixed-method approach using both case study methodology and Kaupapa Māori theory.

Terminology

Qualitative research terminology referring to numbers of clients representing a particular view or experience is as follows: 'some' refers to 8 –13 people; 'several' or 'many' refers to 14-19 people and 'most' refers to 20 or more people. Larger numbers are described as a proportion of the stakeholder group (e.g. 'the majority').

Where findings are integrated for the MSD intensive case management, Intensive reintegration, and MDT services, we refer to them as case managers. Otherwise each specific SOE trial service is mentioned by their title.

As far as possible, the term 'offenders' refers to the general prison population and 'clients' refers to the offenders who are participating in the SOE trial.

In this report, the terms 'trial participants' and 'clients' refer to the same people.

Case study participants refers to all clients, MSD intensive case managers, Intensive reintegration support workers, MDT support workers, and whānau/significant other support people who were interviewed as part of the case studies research.

Use of quotes

Quotes and client anecdotes have been selected to be representative of the participant group named. To avoid identifying the case study participants, most verbatim quotes are attributed to a stakeholder group i.e., client, specific SOE trial

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[1] See Appendix 1 for the breakdown of participants by location and service type.

service, or whānau/significant other support people. Clients are also identified by a unique number.[2]

Kaupapa Māori research design

The research team used an approach that would capture the whole experience of SOE clients. This aimed to consider their unique experiences. It focused on their motivation and the barriers to becoming not just employed, but free from a life of crime. To do this a case study methodology and a Kaupapa Māori research framework was applied.

Thirty-one case studies were conducted to gain an in-depth understanding of the experiences of trial participants, from the perspective of participants as well as from case managers and whānau. Findings are presented both from a thematic analysis of case studies and through the tikanga framework that presents case study findings through a te ao Māori lens.

In particular, the researchers expected that from thematic analysis and analysis using the tikanga framework, they might learn about the influence of Kaupapa Māori and whānau-centred relationships on reduced recidivism. We wanted to understand the impact of inclusivity of offenders and how to restore mana for offenders. We also looked for the whānau role that ICSMs and support workers might fulfil for offenders.

Another focus was on the universality of the Māori values that are evident in the SOE programme, informing how Kaupapa Māori strengths-based relationships can work. We aimed to present the voices of offenders accurately. Other learnings would be around identity, mana, and humanising practices and what taking a collective approach looks like within the programme. The research methods aimed to understand the barriers and enablers of change for offenders, and whether there are opportunities to enhance the impact of the programme.

When undertaking Kaupapa Māori research, there is an inherent responsibility for researchers to engage the case study participants in ways that are underpinned by tikanga. These are typically expressed through principles and values. The conduct of researchers involved in this project was therefore guided by tikanga values and principles of engagement which were valuing and respectful. Specific examples of the values expressed by the researchers are shown in Table 1 below. They included manaakitanga (offering koha and kai), whanaungatanga (mihimihi, making whakapapa connections), aroha ki tangata (reducing costs and logistical barriers to participation, and a robust ethical process).

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[2] See Appendix 2 for a description of the SOE trial case studies.

Table 1: Kaupapa Māori research practices used in the SOE research

Practice	Evidence
Whanaungatanga	Allowing for the process of mihimihi (introductions) karakia (prayers), making whakapapa connections
Manaakitanga	Providing kai and/or light refreshments for the interviews with the clients and their whānau
	Offering clients a koha in the form of grocery vouchers for taking part in an interview
Aroha ki tangata	Informing participants that the interviews were voluntary and that they could cease the engagement at any time
	Giving clients the option of being interviewed in their homes or a place of their choosing to lessen their travel expenses
Mahaki	Providing reassurance to participants that their contribution to the project was critical to ensuring the SOE programme could make improvements
	Being non-judgmental at interviews
Mana	Administering the consent and information forms to ensure those being interviewed would be comfortable and fully aware of their rights in the interview process
	Acknowledging the importance of whānau and support networks and including them in the interview and data collection process
Titiro, whakarongo, kōrero	Explaining fully the purpose of the project and how the interview contributes to the understanding of the programme
	Allowing trial participants to take their time when responding to questions during the interviews
	Interviewing at a pace that did not intimidate the person being interviewed so that the essence of what they are saying is preserved
Kia tūpato	Staying safe in all engagements, working with those who can provide guidance and reflecting on our practice and work
	Seeking and signing consent forms
He kanohi kitea	Conducting face-to-face interviews
Rangatiratanga	Informing trial participants that they have ethical and cultural rights that the research team will uphold
	Offering the opportunity for interviews to be conducted in te reo Māori

The analysis of findings was informed by a kaupapa Māori lens in which a Māori world view was privileged. The thematic analysis of participants' narratives was culturally safe and promoted positive relationships.

Kaupapa Māori research methods are valuing, humanising, and protect the mana of participants. They aim to endear participants to the researchers, and they support authentic conversations. These conversations and narratives in turn are what enable Māori analysis to be used and Māori knowledge to be produced. These practices are

not only appropriate for Māori, but for non-Māori who also benefit from being engaged with dignity and respect.

He Awa Whiria, and its acceptance and use by Crown agencies working together with Māori, provided a culturally responsive methodological approach for the project that supported the development and use of a tikanga framework as a means of drawing on mātauranga Māori. This ensured the integrity of Kaupapa Māori research was upheld when positioned next to a Western theorised science research programme.

The research project shows how both were used, sometimes separately and sometimes together, similar to the waterflows in braided rivers. This approach supports further analysis and presentation of case study narratives through an ao Māori lens, presenting both Western and mātauranga Māori analysis as valid findings. This approach also assumes the presence and use of Kaupapa Māori tools for engagement of trial participants. Tikanga values and principles underpinned research team's conduct.

The tikanga framework

The researchers drew from the case study thematic analysis and identified tikanga that encompassed the relational, mana-enhancing and intensive approaches of ICSM and external support workers within the trial. One of the key findings was that both the internal and external service approaches had a humanising and strengths-based process. This supported SOE clients reintegrate back into the community and prepare for employment. The researchers identified five tikanga from the case studies which have been shown to affirm and support Māori and their aspirations (Smith, 2012; Raureti, 2006). These are:

- *Whakawhanaungatanga*: The engaging and fostering of relationships
- *Manaakitanga*: Being treated with care, compassion and kindness
- *Mana Tangata*: Building and nurturing the mana (authority) of clients; treating them with respect; and recognising their dignity and personal development
- *Rangatiratanga*: Developing leadership, independence, personal authority, and control
- *Kaitiakitanga*: Providing ethical, protective and supportive guardianship and stewardship of the clients.

The researchers limited the tikanga to the five that were most evident within the trial, to further understand and describe the interactions between providers and clients. In chapter four, we present the findings from a te ao Māori perspective using the tikanga analysis framework.

Using this analysis, the researchers were able to identify the demonstration of the tikanga and their impact on both Māori and non-Māori participants. They demonstrated the universality of tikanga practices and values.[3]

The five tikanga overlap and interconnect. They show, from an ao Māori context, how providers established relationships with clients during the SOE trial. These relationships, and the assessments and plans that are developed, provide a common reference from which to monitor progress and success.

Learnings derived through the tikanga framework may contribute to increased acceptance of the importance of things like whakapapa and collective relationships as

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[3] See Appendix 3 for more information about the operationalisation of tikanga in the trial.

central to analysis (instead of focusing solely on the circumstances of individuals) which might not otherwise be realised.

Using the tikanga framework helps to progress culturally based frameworks and structures that will provide a foundation for indigenous Māori analyses. It ensures cultural integrity around the analysis of Māori issues, providing tools of analysis and ways of understanding the cultural and social contexts of trial participants. This is in keeping with the recent strategic direction around the Māori Pathways programme in the Corrections sector.

In the context of this research, the kaupapa Māori research practices (see Table 1) ensured the research team privileged a Māori world view, kept the participants culturally safe, and promoted positive relationships.

Case study methodology

The case study method is an in-depth exploration from multiple perspectives of the complexity and uniqueness of a particular project, policy, institution, trial or system in a real life context. It is research-based and evidence-led (Simons, 2009). Case studies are designed to "explain complex causal links in real life interventions, describe the real-life context in which an intervention occurs and the intervention itself" (Yin, 2009).

Case study information is typically gathered from several sources and uses various methods, including interviews and observations. It involves helping participants to reconstruct their experiences of programmes, activities or services (McLeod, 2014). This allows for a person's experience, thoughts and feelings to be fully presented (Baxter & Jack, 2008). Case study research privileges the voices of those who have experienced a similar process (Tellis, 1997). The case study approach helps to confirm, validate and give further understanding to client experiences (Feagin, Orum & Sjoberg, 1991).

In this research project, personal narratives helped to identify the strengths and weaknesses of the trial, as experienced by the client. However, the information was also triangulated by including the perspectives of the client's whānau and agency support services.

Using case studies illustrated the links between the trial intervention and the impacts/outcomes for helping clients find work. This method showed the researchers what clients perceive as supporting them most effectively.

The case study approach was used specifically to understand the holistic experience of the SOE clients and from these experiences, establish learnings around each key research question or information area.

The research questions

1. How useful is the ten-week pre-release preparation and planning phase?
2. What factors are associated with a more successful re-entry from prison into the community?
3. How do key relationships make a difference? To what degree are key relationships associated with more positive outcomes? When key relationships do not influence positive outcomes, why is this?
4. What are the reasons that some clients return to prison? What would have made a difference to prevent this outcome?
5. What is the client's understanding of the purpose of the programme and to what degree do they think this is the right purpose?
6. How do clients perceive, interact and use other support agencies while they are in prison and after they leave prison? This includes government (e.g. Work and Income NZ, Housing New Zealand and Ministry of Health) and non-government agencies (Salvation Army, support employment agencies, loan agencies).
7. How do clients ask for, seek or find support?
8. What barriers do clients face and how do they negotiate challenges at key points after release?
9. How much self-agency are participants able to use?
10. What factors are useful in helping people to live pro-social, crime-free lives and what things get in the way?
11. How the trial better supports client 'success' and what does 'success' mean for clients?

Other questions were included, especially for Māori, to gauge the perceptions of participants about:

- cultural needs, e.g., relevance and safety
- culturally supportive, enabling and protective factors, e.g., people and processes
- cultural connection to, and relationships with, service provider staff.

The questions were designed to gain information about the overall objectives of the research project:

- the trial participants' needs and circumstances
- whether/how well the trial meets the needs and circumstances of participants
- the trial participants' experiences of the trial
- the key individual and contextual factors (drivers, reasons) that contributed to success (and outcomes where evident) including:
  - whether the trial helped participants prepare for and obtain work/sustainable employment
  - if/how the trial helps participants (re)integrate back into the community and towards positive social outcomes, which may include enrolling in education and/or training
  - if/how the trial supports offenders to not reoffend
  - if/how/how much the trial breaks down the employment barriers for ex-prisoners.

The researchers were able to apply thematic analysis to the case studies to identify similarities and differences. They also compared and contrasted these learnings across client variables, which were:

- women
- Māori men
- non-Māori men
- internal clients
- external clients
- prison-referred clients
- community-referred clients.

The case study participants

Recruitment

The research team worked closely with MSD and the two providers to identify and recruit clients (prisoners and ex-prisoners on the SOE trial) for these case study interviews.

Several materials were developed by the research team to assist in recruiting clients and key support people. These included: a recruitment script, an invitation letter, an information sheet and a consent form.[4] The materials were submitted to MSD for review and MSD's feedback was incorporated into final versions. The recruitment script, information sheet and consent forms were also provided to the Corrections case managers.

Providers and Corrections case managers made the first contact with the clients to gauge their interest in participating in the research. They then gained verbal agreement from the clients for a member of the research team to contact them. Researchers sought consent for the interview, explaining the purpose of the research, what the interview process would involve (including the ethical considerations of confidentiality), and the voluntary nature of participation. When recruiting clients in prison, the research team liaised closely with a prison contact to ensure strict adherence with the appropriate protocols.

Across all sites, the recruitment strategy achieved a 27% response rate, but effectiveness varied widely. Table 2 shows recruitment was more likely at the external sites and most likely when implemented in collaboration with Workwise case managers. At 64%, the Workwise response rate more than doubled the response rates achieved by in-house, prisons and the Salvation Army.

Table 2: Response rates by recruitment site

Provider	potential participants (n)	recruited participants (n)	response rate
In-House (MSD)	56	13	23%
Salvation Army	23	6	26%
Workwise	11	7	64%

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[4] See Appendix 4: Information sheet and consent form.

Prisons	25	5	20%
total	**115**	**31**	**27%**

The research team used a snowball method for recruitment of the clients' key support people (whānau and significant others). This ensured that those who had played an important role in the clients' experience of the trial would be involved in the research.

This was done at the end of the interview, once the client and researcher had already developed a rapport. Where clients could identify key support people, they would gain their consent to participate in the research project. Then they would pass on their contact details to the research team. The researchers followed the same consent process with the key support people as they did for clients, explaining that being contacted did not constitute agreement to participate and that participation was voluntary.

The demographic profile of the case study participants

Interviews were conducted across four MSD internal service sites and the two external service sites (both in Christchurch). In total, 52 interviews were completed, including:

- 31 SOE client interviews
- 12 separate interviews with ICSMs or support workers corresponding to the 31 clients
- nine interviews with support persons (other than ICSMs or external support workers).

Of the clients, 25 men and six women were interviewed, ranging in ages from 18-74 years. Twenty-seven of those interviewed had been referred to the trial from prison, and four were referred from the community. Of the 31 clients interviewed, 13 identified as Māori, 14 as NZ European, and four as Pacific Peoples. The characteristics of the clients are shown in the diagrams below.
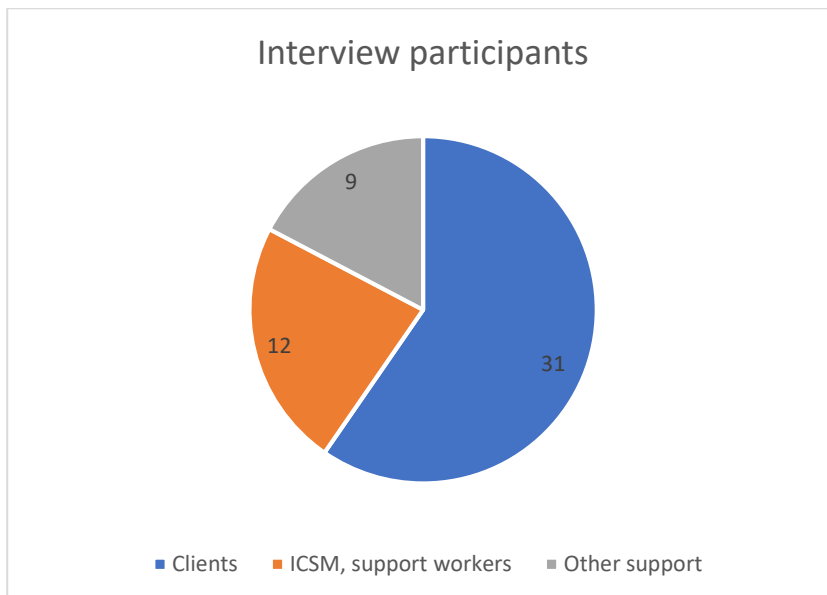
Figure 2: Total interview participants

Appendix 2 presents the demographic profiles of case study clients and participants in the SOE trial nationally. The case study sample differed from the national trial in a number of ways. The representation of male participants was slightly lower in the case study sample (81% vs 86%) but the representation of female participants was considerably higher than the SOE trial (19% vs 8%). This finding should be treated with caution as gender is not specified for 6% of SOE trial participants.
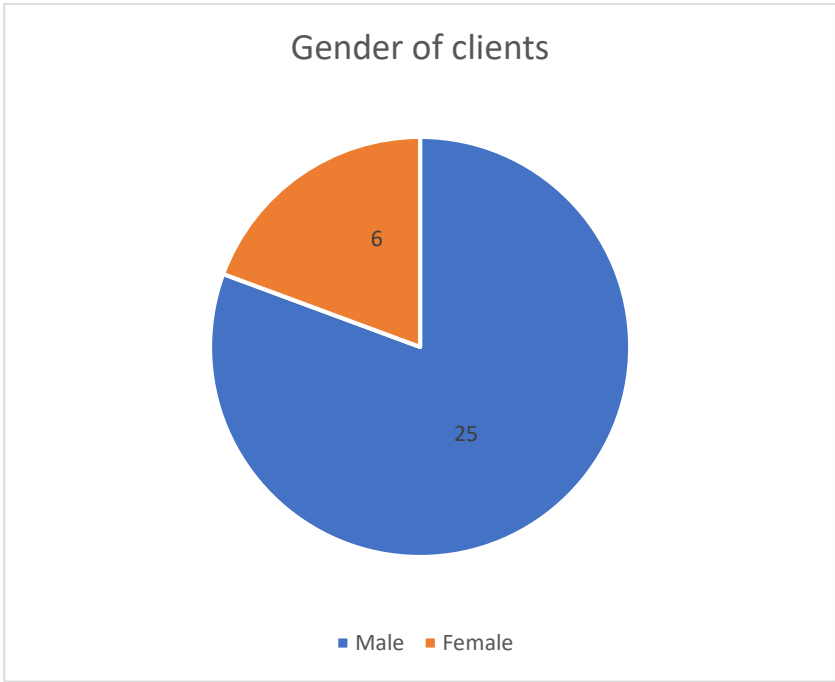
Figure 3: Gender of the clients

SOE participants in younger age-groups, 18-34 years, were under-represented in the case study sample (35% vs 58%) and the proportion of clients in older age-groups was higher (65% vs 42%). In general, the representation of case study clients in the 18-24 (6% vs 12%) and 25-34 (29% vs 46%) year age groups roughly halved that of the national trial. In addition, the representation of case study clients in 35-44 (32% vs 21%), 45-54 (26% vs 13%) and 55-74 (6% vs 2%) age groups roughly doubled those in the national trial.
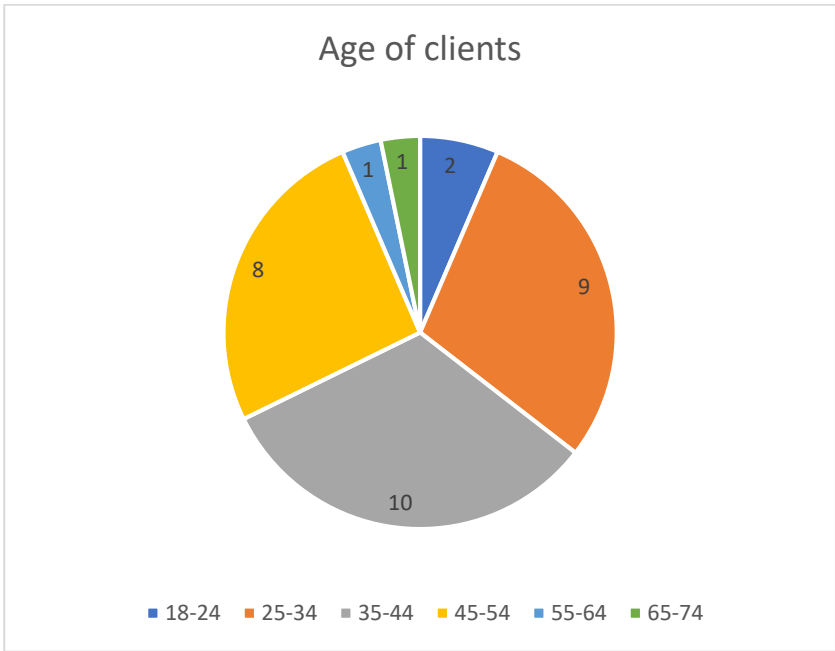
Figure 4: Age of the clients

In comparison with the SOE trial, the case study sample had fewer clients in the Māori ethnic group (42% vs 55%) and higher representation of NZ European (45% vs 28%) and Pasifikā (13% vs 5%) ethnic groups.
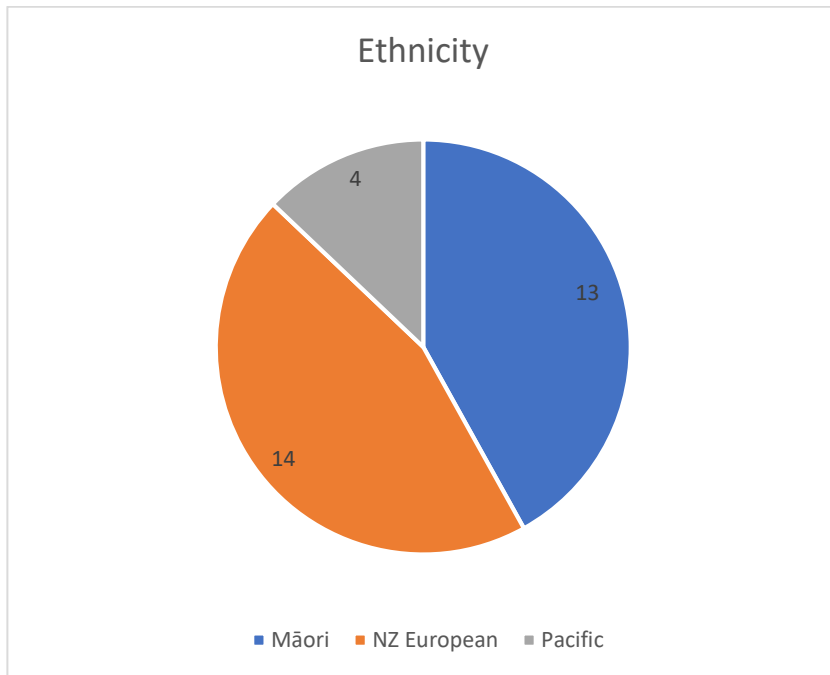
Figure 5: Ethnicity of the clients

The number of case study clients who were referred by prisons was slightly higher than prison referrals in the national trial (87% vs 71%) and the number of community referrals in the case study sample was lower (13% vs 29%).
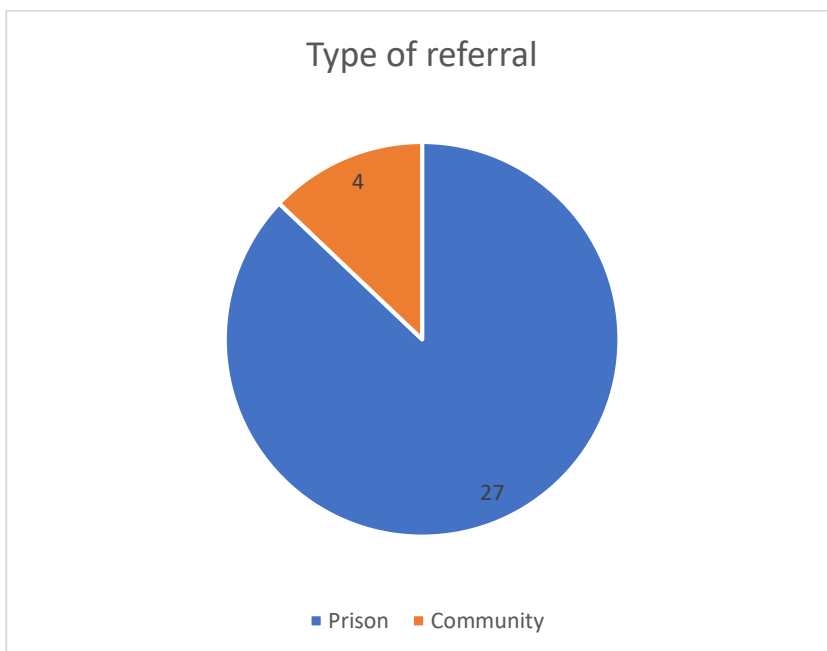
Figure 6: Type of referral

Almost half (48%) of the case-study clients were employed at the time of interview, in either fulltime (32%) or part time (15%) roles but a third were unemployed (35%) and some had returned to prison or were on remand (16%). The representativeness of this sample cannot be compared with the national SOE trial as employment status data is not yet available.
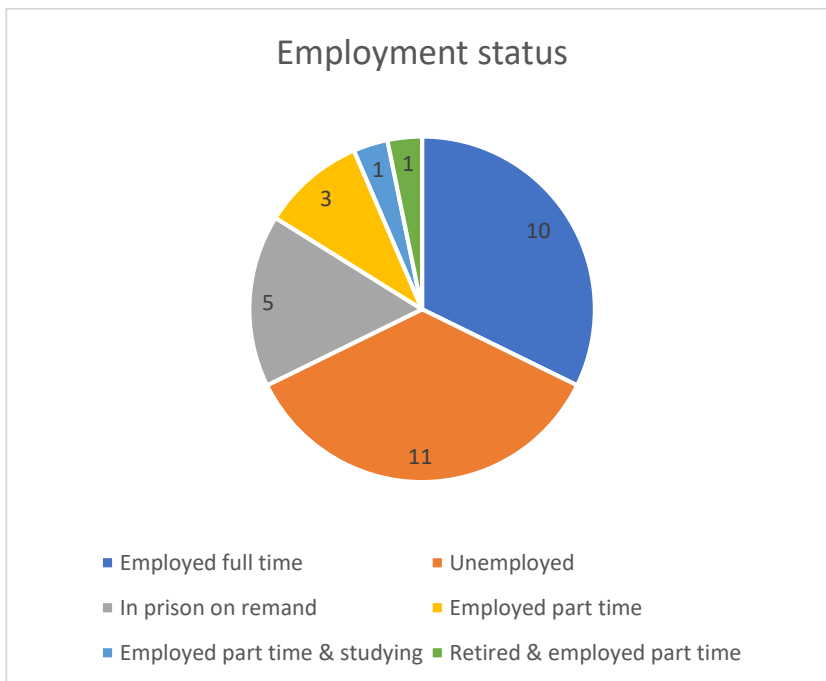
Figure 7: Employment status of the clients

The interviews

Five clients were interviewed in prison and 26 were interviewed in the community. Face-to-face (kanohi-ki-te-kanohi) interviews were done with 28 clients. Three phone interviews were conducted when participants were unable to meet in person due to work schedules.

Key support person interviews

The key support interviews involved whānau, friends, and probation officers. Many clients were unable to identify a key support person, as they had no positive supportive relationships. This indicates they were very much alone in their journey to positive reintegration and help from the MSD intensive case managers, MDT support workers or reintegration support workers was all they had.

All nine key support person interviews were conducted by phone, as an easier, non-intrusive way to communicate.

Interviews in the community

Interviews took place between October 2018 to March 2019. They were held at MSD sites, external service organisations and/or at neutral, public spaces (e.g., cafes). Researchers were guided by appropriate health and safety processes for research when planning and conducting the interviews. Interviews with clients, ICSMs and external support workers ranged from 60-90 minutes, while those with whānau/significant others took around 30-60 minutes. All face-to-face interviews were

recorded and transcribed, while verbatim, hand-written notes were taken during the phone interviews. Recordings were transcribed by professional transcribers who had signed a confidentiality agreement.

Research team members were responsible for all the interviews within a specific site (e.g., Christchurch). Interviews would generally occur over two-three days at each site and one researcher did all the interviews there.

Interviews were facilitated conversations, based on semi-structured topic guides[5] for each stakeholder group, and based on similar areas of inquiry. Interviews were conducted by pairs of researchers, but where this was not possible, they were done in open public spaces or on the premises of providers.

Interviews in prisons

Two researchers were assigned to each prison where the interview(s) took place. The research team worked closely with Corrections staff to ensure the process for identifying key support people, as identified by clients in prison, happened efficiently.

The researchers provided Corrections with a list of prisoners they wanted to invite to participate in the research. From the list, they interviewed two from one prison and three from another prison. These prisoners had participated in the trial once they were released but had returned to prison during the trial. Corrections advised the researchers about the suitability of interviewing any of the clients on the list. Correction case managers made the first contact with clients to gain their consent to be interviewed as part of the research.

Once interviews were confirmed with prisoners, the researchers made the interview bookings through Corrections. Corrections staff supported the process by ensuring that the prisoners attended the planned interview times and by providing interview rooms.

The case studies

It was intended that each case study would include three perspectives:

- the client's
- the ICSMs or external support worker's
- whānau or significant other support person.

However, some clients could not identify whānau or other support people.

Eighteen case studies corresponded to clients' experience of the internal MSD intensive case management service, representing four sites (Palmerston North, Te Awamutu, Porirua and Hastings). Thirteen case studies corresponded to clients' experience of the externally contracted service representing two externally contacted organisations, the Salvation Army and Workwise, in Christchurch.

In this report, perspectives from clients are referenced according to their corresponding case study number and service type. SOE trial staff are described by their specific titles e.g. internal MSD intensive service manager. Whānau and other support persons are referenced by 'whānau support' and service type.

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[5] See Appendix 5: Interview guides.

Case study construction

The following process was used in the construction of the cases studies. First, the interview recordings were transcribed and checked for accuracy against any hand-written notes taken during the interviews. Then the transcripts were read, and the information was arranged in these categories:

- pre-SOE context (background details, referral process)
- SOE experience (involvement in trial, what was received)
- changes (financial/employment, relationships, wellbeing, cultural, offending)
- effectiveness (satisfaction and value)
- success of SOE (what worked well for client)
- improvements.

The case studies were then written up according to the order and content of these categories. The text was related to the order of events/activities as they occurred for the clients, their SOE journey, changes they had experienced and the factors that made a difference to them.

Analysis

Two types of analysis were used in this research project: cross-case and thematic.

Cross-case analysis was conducted across the 31 case studies. This enables the "mobilisation of knowledge", where the researcher can access the experiences of others and make connections. Patterns of similarities and differences are compared to produce meaningful associations. They help develop an overview of programme/service strengths and areas for development (Khan & Vanwynsberghe, 2008).

The research team conducted thematic analysis of the narratives about the trial process, client needs, their circumstances, and contextual and individual factors. This identified what works for those clients, what contributes to client success, and what things might be improved. Thematic analysis of the internal service case studies was completed first, then the external case studies, as a way to compare and contrast themes.

Key themes that emerged across the internal and external services were compared and contrasted to identify similarities and differences for clients, case managers and whānau/support persons. The Ao Māori lens was applied to key themes that emerged from the compare and contrast process to be able to understand and tell the clients' stories from these perspectives. The key themes aligned with the expression of tikanga practices and through a process of grouping and distilling these themes, the research team identified five tikanga that most aligned with the themes. The team was then able to present the findings through these, using the voice and experience of clients, agency staff, and whānau/support persons drawn from the case studies.

Following the cross-case analysis where emerging findings were identified, this information was presented to MSD and Corrections in two different feedback sessions. The first feedback workshop involved key MSD client stakeholders. The second workshop involved MSD ICSMs.

4. Key findings

The case studies reflect the experience of participating in the SOE trial as told by the 31 participants, along with the contributions of 12 programme staff and 9 other support people.

The case studies reflect the common challenges faced by those coming out of prison. They also illustrate that addressing those challenges requires a response founded on the needs and abilities of each individual, who must face these challenges in their own way.

The common barriers the participants faced, in addition to finding employment, are:

- finding suitable and affordable accommodation
- having enough money to survive even at a very subsistence level
- grappling with alcohol and drug use
- being disconnected from whānau, and rebuilding relationships
- having the enablers of civil living, such as identity documents, driving licenses, bank accounts
- coping with feelings of failure and low self-worth
- trusting in the people involved in the SOE programme, despite having had major trust issues with authority figures before
- having the resilience to cope with setbacks such as injuries, or losing a job or accommodation
- the dislocation from normal living that comes from long periods of imprisonment

The case studies detail the range of adversity faced by those leaving prison, but they also provide some great success stories. They show examples of great determination and resilience in face of disappointment or system failings, and often considerable insights and self-understanding.

Case study findings

How useful is the ten-week pre-release preparation and planning phase?

A positive response to this phase was reported by nearly all prison-referred participants, irrespective of ethnicity or gender.

> *I was in prison on my 10th lag when a prison guard approached me and said I had been selected for the programme… they basically picked me out of a select few to give me an opportunity to reintegrate me because I've been in and out of jail quite regularly over the last few years…. I found it a really massive, massive blessing. (Client 4)*

On average clients met twice with their support worker or ICSM (collectively referred to as programme staff) before being released from prison, and no sooner than three weeks before release. Many of these visits took place over one-two weeks.

> *I immediately laid out my needs and goals for the future… a long history of drug addiction and offending I had lost custody of children and wanted to reconnect with them … I was born outside of New Zealand and did not have a*

birth certificate from my country of origin… no personal identification … I laid out my plans and they agreed to work with me and an agreement to work together was reached at the first meeting. (Client 4)

Common to all these clients was that this early phase usefully provided them with knowledge of the programme, its focus on employment, access to resources and someone to work alongside them. All of these were critical when they were released and the opportunity for these prompted clients to sign up. This phase was also critical to establishing a positive relationship between programme staff and clients.

[she was there] waiting. The car was there and had my stuff and we were away. We picked up my Steps to Freedom. People need this sort of thing. (Client 11)

All clients indicated they were grateful for the programme and the prospect of being supported into employment was appreciated, especially by men. However, it should be noted that the time available for this phase turned out to be much less than the 10 weeks planned for in the research design. This was attributed to operational reasons in the prisons.

The four community-referred clients did not participate in this phase. One woman (NZ Euro, internal service) was community-referred and unexpectedly released sooner than anticipated so she did not receive any pre-release and preparation phase. This meant she did not realise that the focus of the service was on employment until part way through the programme.

What factors are associated with a more successful re-entry from prison into the community?

The key success factors for all clients across services, irrespective of ethnicity, service or referral type, related to establishing stability in the community and having a pragmatic plan to meet priority needs.

[the ICSM] pretty much dealt with everything on my behalf because sometimes I get a bit heated in appointments when things don't sort of go my way, and I sort of say things that I end up regretting… pretty much I just let [the ICSM] deal with all the complicated paperwork issues… I'm just basically the wingman and I let them do all the process for me, because otherwise it frustrates me in dealing with money and paperwork, it doesn't mix. That's why I'm grateful for [the ICSM] doing what they do. (Client 4).

For nearly all of the women the desire to have positive relationships with their children and other family members was a key motivation toward positive reintegration. It was also a critical lever for programme staff. Support workers and ICSMs were able to use the women's plans as a key motivator to help them stay out of prison. The majority of women experienced difficulties obtaining stable accommodation, gaining employment, and staying physically and mentally healthy (especially for external clients). These issues delayed them from focusing on relationships. For one older community-referred woman (internal service) who had served a long sentence, the meaningful things for her were getting employment and becoming better prepared to live in the community e.g., to understand technology and modern life.

The men were much more focused on obtaining employment. Only for some, and particularly for Māori men, was re-establishing relationships with children and other whānau a priority. For all men, the factors associated with more successful re-entry into community revolved around receiving pragmatic plans and support to provide stability. Then they were able to focus on getting work. For many men, especially Māori, the perceived integrity of the programme was important for them to remain engaged. They valued that the programme delivered what it said it would, largely through the work of the ICSMs and support workers. The men experienced a hope and consistency that they had not experienced much before.

> *The whole thing, it worked out pretty good and I still didn't really want to know or knew what role what Matt played, because I've never seen a social worker come out of this and meet me at my own place to support me. (Client 25)*

For three Māori men who were interviewed in prison after being in the SOE programme, the success factors that would have kept them from offending were of a personal nature. They included being motivated to follow through with the right actions and make good decisions.

> *I would have just gone back to offending. I would've been in the full swing of addiction. If I had got out of jail without the support, I would've just gone back on. I didn't have any green light people, so these were my green light people. We call green light people the people that don't offend or don't do drugs… They've all had a huge part of that, everything single one of them. (Client 13)*

Staff played a critical role in enhancing client stability by helping to address their priority needs quickly. These often related to housing and finances and, particularly for external clients, addictions and emotional and mental wellbeing. The availability of programme staff to provide quick and efficient support was a major factor in keeping clients grounded. All clients reported having positive relationships with programme staff, whether with one ICSM or with multiple support workers. Some clients reported struggling to keep away from negative influences or having difficulty feeling able to ask for support for anxiety and stress. However, the longer they stayed on the programme, the more likely they were to seek help for these.

A common perspective from ICSMs and external support workers was that clients who were community referred were generally more difficult to engage, being less motivated to commit to their planned tasks and less communicative compared to prison-referred clients. ICSMs and external support workers said this may be because community-referred clients had less intensive support to help reduce the negative influences and circumstances influencing them before coming on to the SOE trial.

How do key relationships make a difference?

To what degree are key relationships associated with more positive outcomes? Where key relationships do not influence positive outcomes, why is this?

Key relationships (whakawhanaungatanga) play a critical role in supporting positive outcomes for clients and, in many ways, they were the essence and success of the programme. The research focused on the relationships between clients and their ICSM

or support worker, and between clients and their families and whānau (where possible).

> *They understand why I am the way I am. They're non-judgemental which is good, and they keep it confidential and for that I'm thankful because I don't want to be in that jail. I have such severe anxiety and claustrophobia I find it hard to go out in public because I hate having to be the lonely person who walks out into public every day seeing happy families playing. (Client 4)*

Across the services, clients talked positively about their relationships with their ICSM or support worker as caring, and timely. This was shown by the genuine desire by programme staff to help clients in humanising, valuing and non-judgmental ways. Clients felt there was a genuine investment in them by programme staff, that they went the extra mile for them, that it wasn't 'just a job', and that staff never gave up on them. A key impact of this relationship was that it motivated clients to focus on completing plan tasks and staying crime-free. For women especially (though not exclusively) having programme staff have faith in them gave them hope, and was motivating.

> *I always said I was fine when I wasn't. I don't know, it just made me suffer a lot more. And things don't get better for a long-time cos I kept going and just telling them everything was okay … just to open up with them. Be honest and tell them everything. That way they'll be able to help you a lot more. (Client 5)*

A positive relationship with programme staff enabled men to achieve their priority goal of obtaining employment. It also strengthened their resolve to want to find work and stay crime free. The ICSM appeared to fill the role of whānau, particularly for males from the internal service and for Māori. This was because they did not have whānau to support them, and because the relationship was as close a positive whānau relationship as they had experienced.

> *I did nothing spectacular, he (the ICSM) was helping me out because we've got quite a good rapport actually. He helped me out financially. He did put me on the benefit for a little while, but I realised I want to work …. I don't want to be on no benefit. So, he started helping me financially, getting me a table and chairs and a sofa. (Client 21)*

Men (especially those from the external service) had feelings of depression, guilt, shame, anger and frustration. Being able to build a trusting relationship with someone was important for their reintegration and, in many ways, their recovery from the negative experiences that led them to be imprisoned. It was a healing process. There were many stories about programme staff countering men's negative perceptions about themselves. They gave one-on-one guidance, non-judgmental advice about moving forward, talked directly to the men and framed things in easy to understand ways.

> *At the time I had depression and I wasn't ready for a job. [the ICSM] appreciated that and still supported me … I don't think I've had someone believe in me like that for ages, if ever. Shit, I haven't even believed in myself like that. I want to do well for her you know to say thanks. It's been massive experience …. They kept ringing me and ringing me. They would take me out for coffee. Even though I was not that interested in what they had to offer … they would see me every week, but I just was not myself you know and they*

would push me but not really push me, it's hard to explain. I do know they never knock ya, [but] encourage me always … it is the best support I have ever got (Client 6)

However, relationships did not always lead to positive outcomes. When this happened, it was largely due to personal reasons and typically happened early into the programme. Male clients (particularly Māori men) reoffended more than women. This was where, despite praising SOE programme staff for their support and the positive relationship, clients were not able to fully commit to the programme. They were not able to open up and make their feelings, anxieties, fears or plans to engage with criminal elements of their past known to programme staff or probation officers.

What reasons meant some clients returned to prison? What would have made a difference to prevent this outcome?

Around 20 per cent of male clients returned to prison. Considerably more male clients (eight) reoffended than female clients (one), seven from the internal service and two from the external service. They were two men from the external services (Māori, prison referred), six men from internal services (five Māori, one Pacific, all prison referred), and one female client (NZ Euro, internal service, prison referred).

> *Well the thing is, when you're an addict of any description, any little thing can trigger things you know, and if I got a job interview and I'm just going to meet you for example, and you don't know anything about me, and that means that I've got to tell you everything, it's not so much the telling, it's the anxiety you're going to feel … during the days leading up to the interview, and that's what contributes to relapse and that's where [my support worker] made it easy for me not to have to worry or feel anxious …it's kept me grounded and not relapsing … I don't even think about that anymore. I just know that things may have been different if I came out and was chucked out on my own and had to do stuff, it would've been a lot harder. (Client 9)*

Clients returned to prison after facing a number of challenges mainly due to personal reasons that contributed to them breaching conditions. These included: feeling emotionally overwhelmed and anxious, feeling too vulnerable to ask for help, and re-engaging with past criminal activity. Some did not have sufficient accountability to programme staff or whānau established at that time.

> *Yeah well, it's just with me – I don't listen sometimes. (Client 30)*

All the women were well aware of what could send them back there (housing, financial difficulties and drugs) and for some, the challenge of avoiding old acquaintances and behaviours that could lead to re-offending.

> *You've got to work with them because then they can see that they'll work with you. It doesn't work otherwise. I know guys at the [SOE provider] who are working with [my support worker] that didn't turn up to appointments and everything and it just turned to custard for them. Two of them ended up back in jail. (Client 9)*

Factors that would have helped prevent them returning to prison included:

- clients being open about their intention to associate with negative influences, and their stress and mental and emotional state of wellbeing
- clients receiving planned counselling, having counsellors available to provide support services
- clients staying in contact with programme staff
- services having strong support networks around the client.

What was the clients' understanding of the purpose of the programme and to what degree do they think this is the right purpose?

All clients understood that the purpose of the trial was primarily about helping them to find employment – a critical part of reintegrating and remaining crime free. They also understood that they would receive intensive support to achieve this and to become stabilised in the community.

> *I'm pretty fortunate and grateful for the work that they do here, because without these support networks I ultimately would be back in prison or dead … But because we've got networks such as these that makes a significant difference into what I can be doing with my time. (Client 10)*

All clients agreed that the purpose was the right one because it addressed their immediate needs and focused them on obtaining employment, and they received consistent, efficient, pragmatic one-on-one support from programme staff. Clients overall said the support they received through the programme far exceeded their expectations.

> *She's a people person I believe, and the thing is her communication skills, she's not judgemental. I just feel as if I can open up to her because she just puts the best foot forward and just tells as it as it is. What do you want to be doing? How do you want to go about it? (Client 10)*

Across all services, programme staff understood that clients could not focus fully on gaining employment until reaching a good level of stability e.g., organising housing, dealing with addictions, emotional and mental wellbeing, having a baby. The men found that working helped them to feel confident and good about themselves.

> *Just [having] the contact I think. Like, for someone that doesn't know many people coming out of prison and doesn't have many contacts, it's my main port of call if I need anything. Especially with accommodation initially and then starting a job hunt later on. If I wasn't doing this programme I don't know what would have happened, you know? I probably would have had to go in a motel or something. I don't know if I would have been homeless. I don't think so, but I would have been worse off. And just having that contact, like seeing [my support worker] turn up to take me to the doctors or to take me to WINZ for an appointment … they get you out of bed in the morning. When you're pretty down and stuff about life, it gives you a reason to get up and stuff, tidy up, and go out. (Client 12)*

The programme was also about creating a plan to achieve this, receiving support to get resources and financial assistance, and having someone to work closely with them. These are the main reasons why they agreed to participate in the programme. A drawcard for men from the internal service was the employment bonus payments if they stayed in employment over 12 months. The male clients were especially keen to obtain work, and most were strongly motivated to complete their employment plan tasks.

How do clients perceive, interact and use other support agencies while they are in prison and after they leave prison?

Clients engaged with many support agencies. This included government (e.g. Work and Income NZ, Housing NZ, and Ministry of Health) and non-government agencies (such as Salvation Army, support employment agencies, and loan agencies).

All clients believed that the SOE service was better than WINZ or any other support service for employment, financial and relationship matters, and better than any they had encountered previously.

Women from the external services had previously had little or no interaction with support services. Where there had been interaction this was not spoken about positively.

Most of the men signalled an inherent distrust of authority figures and compliance, and frustration at working with agencies e.g., Probation, WINZ and the Police (curfew). The men did not have strong relationships with agencies and the support offered to them to engage with agencies was one of the main reasons the men agreed to take part in the programme.

The women said they appreciated the help of the support worker to rebuild relationships with several agencies, such as WINZ and Oranga Tamariki. They also appreciated the help they were given to get the information they needed from different services/agencies, especially around their children. Two women received good support from church organisations.

All of the case study clients believed the SOE programme, through the ICSM, was better than previous services.

This was characterised by:

- the personal interaction with the case manager (ICSM) and having the ICSM's mobile number to contact easily when needed – someone to talk with
- a more efficient and much less frustrating process for accessing benefits, grants or other supports e.g., someone to complete administrative tasks and meet with support services on clients' behalf, as clients can often feel out of their depth
- men reframing their thinking about agency support because of the hands-on support from programme staff.

How do clients ask for, seek or find support?

All clients commonly struggled to ask for and find support before the programme. Most women, irrespective of service or referral type or ethnicity, had only asked for help once things had got really tough.

The traction isn't there. A lot of fault of that is due to my negligence. Putting these walls and borders up around myself. At times it feels like nothing is coming to fruition, but I ultimately know it's because I'm not doing anything about it. Sitting back thinking who is going to do this for me? … That's not the way to be thinking. That's not how the world works. (Client 10)

Most men, irrespective of service referral type and ethnicity, had struggled with asking for help or seeking support and this had led to offending in some cases. While on the SOE programme they found it particularly hard to ask for help about personal issues and easier to ask for help regarding housing or employment matters.

The reasons for women's reluctance to ask for help included things like being put off by poor previous experiences with WINZ, feeling powerless, that it was not a something they usually did, and fear of rejection from family.

I hated going to WINZ because it was embarrassing having to line up and almost like begging for money! (Client 28)

However, the majority of clients noted they were much more willing to ask for support and were more willing to communicate openly with programme staff because of the positive aspects of the relationship.

What barriers do clients face and how do they negotiate challenges at key points after their release?

The common challenges for women were securing stable housing, obtaining employment, improving relationships e.g. childcare or custody, re-engaging with children and building trust with other whānau. These were less common for male clients.

… because I'm in that broken part of needing mending and I'm needing help so I'm in more of a surrender state. Then I get out and the temptations of everything just takes over and all these things that my heart really wants to do, they're all robbed away from me, they just have been. (Client 13)

Specific challenges for women included overcoming addiction (two from the external service) and readjusting after serving a long sentence. The ways in which women overcame their challenges included accepting the situation and learning to deal with this (with appropriate supports) and being resigned to having limited whānau contact.

especially if you're like a bit depressed or something and you've got nothing to do, yeah, it's just [good to have support worker there] well like for myself anyway, it helps a lot to have a bit of a plan for the week. Yeah, it's like that anxiety when you spend too much time at home you get anxious … but then you've got your buddy from [SOE provider] who knows all about it and is still willing to be out with you like because it's a hard job that they do and like they sort of become like your mate, your friends, you know? I know with [my support worker] anyway, he's been sort of like a mate and I don't have a lot of mates at the moment, so it's been – like even when we're just in the early days (because I don't see him much now) but in the early days I felt quite alien being back in society. (Client 12)

Additional challenges for men included not having community or whānau support, struggling to overcome addictions, and keeping away from negative influences. The men also were coping with feelings of low self-worth, shame, guilt, anxiety and stress, and unwillingness to feel vulnerable or share how they were feeling. These made it more difficult for clients to make changes in their lives at times for the clients. Common ways in which the challenges were overcome was through the constant support of programme staff.

> *Always welcoming. You come in here and you've got no food and they're like "Hold on a minute, we'll just [sort it]". (Client 13)*

Working through a pragmatic plan developed for and with each client to address the issues in order of priority help the clients deal with the barriers. Staff also helped clients to focus on these goals and future aspirations. Clients' relationships with staff were key to their accountability to the staff.

Specific ways in which challenges were overcome included:

- helping to overcome a client's authority issue by treating them with respect and upholding the integrity of the programme
- programme staff brokering access to HNZ or other housing services
- a church support worker and church members providing housing, social, technology, emotional and financial support (two internal service, one prison and one community referred)
- a prison chaplain providing social, emotional, financial and guidance support (internal service, prison referred).

In addition, challenges for non-Māori men included overcoming not being valued or cared for, low trust, having authority issues, and a history of failure.

Less common challenges that Māori men said they faced included:

- being in prison for a long time (10 years) – not feeling socially and technically competent to engage with people and complete tasks, not having a vehicle (internal, Māori, prison referred)
- a lack of confidence, self-esteem and ability to think rationally to keep away from negative influences, becoming desensitised to returning to prison and being used by peers (internal, Māori, prison referred, in prison)
- not able to trust others fully, or to open up about associating with new friends, naivete and the lure of familiar lifestyle and personalities (internal, Māori, prison referred, in prison)
- saying that they did not want to be a 'hōhā' to the ICSM, mentally overloaded with worry, anxiety and insecurity about making ends meet (internal, Māori, prison referred)
- turning down work to attend counselling sessions that didn't eventuate. This was very stressful (internal, Māori, prison referred, in prison)
- feeling overwhelmed by whānau issues (two clients, internal, Māori, prison referred)
- being returned to prison after 3 months in the community for a breach of parole that was later found to be incorrect.

How much self-agency were participants able to use?

None of the clients, whether from an internal or external service and irrespective of ethnicity or referral status, were able to exercise self-agency fully when they were first released. Self-agency could also be related to release conditions.

Most of the women lacked confidence. This made them very dependent on programme staff to guide them in the right direction until they gained stability. A few, who had jobs and/or housing organised before leaving prison, were able to exercise a higher degree of self-agency. They were also able to avoid the financial stresses of those who did not have these things organised. However, their self-agency increased the longer they participated in the programme and as they began to reintegrate with the support of the staff.

> *Everything was a one way ticket to eventually going back to jail. It was all formed in my early childhood. All those bad behaviours become normalised. That's why I needed the education to be able to have that understanding and have that awareness that I can change, I can do these things, but I need to know where I came from and why this is and that you can make changes. (Client 13)*

The amount of self-agency men could use depended on their level of need and coping ability. If, for example, they had housing and work organised before their release, this eased stress and the financial issues of staying with whānau. Age and maturity determined how much and how well some clients were able to use their own initiative, with some older men demonstrating higher levels of self-agency than younger men. Some of the men who talked about addiction and anger issues (primarily externally referred male Māori) or anxiety, stress, trust and social or housing issues had little or no whānau support/positive whānau support. They talked about becoming dependent on programme staff which was not surprising as the programme is geared towards this.

What is common across the sites is the focus of staff on encouraging and believing in the men. This fostered their self-belief and increased their confidence in making good decisions about their futures.

> *… just by watching how they do it. This last year. I'm more able to help myself now. (Client 05)*

Half of the non-Māori men from the external service were able to make decisions and take control relatively early after their release. They felt confident enough to engage with other services, employers etc. The other half of the men had significant problems with self-agency. They were more reliant on the support workers to help them with visiting other agencies or GPs or attending employment interviews. Client self-agency is fostered by the strength of the client-centred approach staff take.

What factors help people to live pro-social, crime free lives and what things get in the way?

The key motivating factor for women was primarily relationships, and for men, employment. All clients experienced a non-judgemental, reassuring, affirming and practical SOE support service, which was key to them living pro-social, crime-free

lives. Each was given pragmatic support in the areas they needed, when they needed it.

> *When I put the pipe down and got real with myself, I was able to open up and experience working with them and getting the best out of it. For four weeks I avoided them because I was up to no good and I didn't feel worthy of their help because I knew right from wrong but here I was still doing wrong (Client 13).*

All clients experienced programme staff going the extra mile for them (whakamana te tangata, manaakitanga) and very supportive relationships with them (whanaungatanga – trusted relationship, personalised, dedicated, tailored and pragmatic support). Clients felt supported and understood.

> *Having your case manager's contact details. Like, you don't have to go through the system to book an appointment. So, like I would text – if we need to do something then I'll just text them and say, hey, can I see you, and then like the appointment can be made within a couple of days… and I'm seeing the same person every time….so I don't need to rebuild those relationships in the hour appointment… Because like they know what your story is, they know all that, you don't need to like restart that every single time you go see someone. (Client 14).*

For women clients, the relationship with programme staff and support was particularly important and motivating when it came to their roles as mothers and wanting to care for their children. This was particularly so for women from the external services, as it was for one of the three women from the internal service. However, one client from the internal service (prison referred, NZ European), felt that her role as a mother was not well supported because funding for travel to see her children was not approved as it was not considered an urgent matter.

Other useful factors that contributed to clients living pro-social crime free lives included gym membership, a vehicle, physical and emotional wellbeing.

How did the trial better support client success and what does success mean for clients?

Released prisoners have goals and dreams, like everyone else. So, success for the women was about achieving their aspirations with minimal stress and anxiety.

The three women from the external services particularly understood the need to gain stable employment and provide a safe, secure home. For two women from the internal service (both NZ Euro and prison referred) for whom relationships with children and other whānau was a priority, success required them to gain secure employment. They needed to build financial security and trust and slowly build up credibility with those who mattered. For one woman (community referred, internal service, NZ Euro), success meant adjusting to a modern living environment and having stable housing, good employment, and quality service support.

What I got from [the trial] was that working with [the ICSM], we knew that I was at risk of reoffending, so she basically was like "we need to do something." Because I was working three days a week, I had two days where I was doing nothing, so it was her that put it forward to me that we need to fill those days up, "so why don't you start studying? … I hadn't even thought about that [studying] ever before… I needed to do something to keep busy to avoid going back. (Client 14)

Ultimate success for men across the services was about getting work through a supportive process while making ends meet with minimal stress and anxiety.

I wanted to stay out of trouble and keep out of trouble … So, I just said to [the ICSM] I need to get a job otherwise I'm going to get into mischief on the streets. A week later I started my job! (Client 20)

For some men (mostly Māori), success involved improving their relationships with whānau, particularly their children. The structured plan developed for and with each client helped them keep them motivated and engaged, especially as they moved closer to gaining employment and eventually obtained it.

Other success factors talked about by Māori men from the internal service included:

- having whānau support and the confidence to ask them for support
- having efficient access to resources
- feeling they can provide for their children
- feeling emotionally stable by being able to make ends meet
- being heard – a relationship with the ICSM where they can talk about anything.

Other success factors talked about by non-Māori men from the internal service included:

- gaining fulltime employment and getting the bonus payments
- taking steps toward becoming a homeowner
- having valuing, trustworthy friends
- having a dedicated and trusted support person to work with to find a job
- gaining secure long-term housing.

Clients talked about success in terms of living independent lives, making a new start and being free from negative influences.

The trial supported success for men and women by having the flexibility to allow them to focus on their key priorities. This helped to stabilise them (e.g., relationally, emotionally, financially) so they could focus meaningfully on employment.

How did the programme recognise and support cultural needs, especially for Māori?

Cultural needs include relevance and safety. Culturally supportive, enabling and protective factors include people and processes. Cultural connections include relationships with service provider staff. These aspects were examined especially for Māori. The researchers used this cultural lens to look at the case studies.

Cultural needs

None of the clients consciously considered the cultural relevance of the trial services they received when they signed up or were receiving the trial services. However, all clients said they felt safe, understood and were having their needs met through the service. Some Māori male clients described SOE trial processes they had experienced with-in Māori terms e.g., manaakitanga, whanaungatanga.

Programme staff overall did not necessarily work with each Māori client 'as Māori'. However, some of the staff, particularly from the internal service were more explicit about engaging clients in Māori-specific and cultural ways. These included language, focusing on engaging the client's whānau in their plans, and stressing the importance of speaking honestly and truthfully to them. It was also clear that some clients' needs were cultural – whanaungatanga – reengaging with children and other whānau. Most of the female clients were not Māori, yet this was very important to them too.

For some men, including whānau in their plans was a specific cultural need that was included by programme staff where appropriate, such as a Corrections-approved relationship.

For the three Māori males who were interviewed in prison, the cultural and relationship influence of their associates and/or criminal lifestyle was the key factor in their reoffending. This occurred very early in the programme.

A critical element of the trial was about programme staff getting to know the clients and building a good relationship with them (whanaungatanga). They genuinely cared for the clients (manaakitanga), affirming them (rangatiratanga, mana tangata) and working out what their needs were (kaitiakitanga). They helped clients identify their challenges and to plan for success (kaitiakitanga, manaakitanga, mana tangata, rangatiratanga).

Culturally supportive, enabling and protective factors

Most of the women's needs (across services) to hold and bring whānau together and reunite relationships with children were supported and encouraged. The greatest protective factors for the women were having a trusted friend (programme staff) who got to know them well, understanding and supporting their needs.

For all male clients, their relationship with programme staff and the nature and intent of the programme were the most enabling factors. The more time they spent on the programme, the more likely the relationship could be influential, and could help them take necessary steps towards employment. Through the relationship between programme staff and clients, cultural principles and values were evident in the way that programme staff worked with clients, even if these were not all done intentionally.

Cultural connection to, and relationships with, service provider staff

The strength of the clients' relationship and connection with programme staff was highly motivating for them. This encouraged them to respond to advice and encouragement from staff to do better. All women felt that the ICSMs connected with them on a personal level that was more than "just doing their jobs". Clients felt friendships had been formed and that programme staff genuinely cared about them and wanted them to achieve their goals. There was also a strong connection between

the men and programme staff. These influenced the men, motivating most of them to remain engaged in the trial.

Relationships built on honesty, kindness, and authenticity were critical to clients doing well, especially at the engagement phase for the men. They were able to develop the confidence and motivation to find employment, make positive steps to avoid triggers to reoffending, and take responsibility for their health and wellbeing.

Critical analysis of the SOE value/contributions to the Corrections sector

The themes in this analysis are drawn from the case studies.

The SOE trial is understood, well received, and appreciated by offenders

As shown in the findings, all the clients understood the purpose of the trial, received it well and appreciated it.

> *It's choice that they've got these programmes for fullas like me – it really does make a difference. (Client 19)*

The purpose of the trial meets clients' needs extremely well. There is a genuine need for this programme in the sector and it needs to continue, whether in the form of intensive case management, MDT or as intensive reintegration service models.

> *I thought it was pretty awesome [the programme] for someone who's spent ten years inside. (Client 19)*

Whakawhanaungatanga/relationships play a critical role in supporting positive outcomes including encapsulating the voice of offenders

The findings showed that key relationships (whakawhanaungatanga) play a critical role in supporting positive outcomes for clients including encapsulating the voices of offenders and in many ways, it is the essence and success of the programme.

> *They used to ring me every week just to check in and make sure everything was going sweet. Especially [my support worker], I think she grew pretty fond of us. She even helped my partner, like he wasn't part of the programme, it was only really me, but she even helped my partner to sort stuff out that he needed to sort, and stuff like that, which was good. (Client 01)*

Anecdotal feedback likes this supports thinking in the Corrections sector around moving away from a 'one size fits all' approach and towards kaupapa Māori ways of thinking and doing. The trial demonstrated how kaupapa Māori can work and the value of considering the voices and experiences of Māori offenders, and their whānau.

While whakawhanaungatanga is a very important relational component of the trial, it does not appear to require the full 10-week preparation and planning phase for it to be successful.

Actively reducing barriers to change for clients

The research found that the SOE trial reduced barriers to change for clients. This was because clients received direct support from programme staff in the context of caring relationships.

However, despite the scope of the trial, some clients still struggled financially and had to be helped by friends and community groups e.g., churches. The trial also did not focus specifically on providing housing support, which was one of the greatest needs for clients.

> *Workwise [did] something unimaginable for me, which is helping me replace my very vital information. It cost them NZ$600 to be able to replace my birth certificate and I can't thank them and give them enough gratitude enough to say thank you for what they've done for me. (Client 04)*

Although the relationships between programme staff and clients were not based on whakapapa or kinship ties, they reflected the close links and bonds that can exist within whānau. For many clients, particularly Māori, their relationship with programme staff was like having the support of a positive whānau member. This was calming and helpful. Not all clients had positive relationships with whānau, and some clients were not permitted to associate with whānau. However, in nearly all cases where whānau were involved in a client's integration, it was positive.

Similarly, the safe and non-judgmental environment created through manaakitanga helped clients to feel valued. They were able to voice their goals and aspirations, to form a plan that included making positive changes in the areas of employment, relationships, whānau (family) and personal health. Manaakitanga also supported clients to seek support to overcome the personal and community challenges that could prevent them remaining crime-free. In this environment, most clients reported having a positive trial experience, always feeling respected and valued. For many it was life changing. Sharing their stories, identifying their priorities and being actively included in developing their plans with programme staff enabled clients' voices to be heard and their mana upheld.

These learnings also support the strategic direction in the Corrections sector through Hōkai Rangi. For instance, they align with the Hōkai Rangi value of enabling people to experience a kaupapa Māori and whānau-centred approach for all of their time with Corrections, and for involving whānau in rehabilitation strategies, not just the prisoners themselves.

The research project showed that one of the best ways to prevent clients returning to prison, and to overcome their key barriers, is to invest in staff who are adept at developing strong relationships with them. This finding supports the need for specialist services e.g., counselling, that operate well, establish strong contact and support networks around offenders, and can work through pragmatic and responsive client plans.

Restoring the mana of inmates and working in humanising ways

Mana tangata is evident in the trial due to the encouragement and support shown by programme staff. Clients reported increased self-worth and self-belief, as well as the ability to acknowledge their inherent values and skills. Programme staff were adept at

understanding how best to uphold clients' mana. Clients experienced this support while on the trial, and having a plan to follow and completing tasks built hope.

> *[When] I come into the office and they all come in and talk to me and that. And you know you can feel the, the love and the respect. And it's not just that. You don't feel fake. It doesn't feel you know [like] bullshit. (Client 03)*

The intention of Hōkai Rangi is to restore the identity and mana of inmates to aid their rehabilitation. The trial provided examples of the benefits that come from taking a humanising and caring approach to facilitating agency and independence with prisoners.

Employment, relationships and length of time in the trial contributes greatly to client self-agency and living pro-social, crime-free lives

In relation to rangatiratanga, staff play a crucial role in facilitating client thinking about personal leadership, the role they wish to fulfil with whānau, who they are, what makes them the person they are, and who they want to become. Staff support clients to navigate through the challenges and frustrations they face reintegrating back into the community, supporting them towards independence where securing employment is key to providing them with financial stability, improved agency and rangatiratanga.

> *Just the fact that they don't give up on you. You know? [it's] the key. (Client 05)*

Clients develop rangatiratanga as they are increasingly involved in finding employment and planning goals and tasks. It was mostly while in employment and when reflecting on how far they had come that clients expressed that they felt most empowered and independent. To support this outcome, staff take a kaitiakitanga approach to keeping clients out of harm's way while on the trial. This is mostly done by helping clients access resources efficiently and by advocating for them, which reduces the potential for clients to feel whakamā and inarticulate if dealing directly with services. It also reduces opportunity for clients' mana and rangatiratanga to be diminished through a negative experience with support services.

The manaakitanga and mana tangata approach supports clients to remain in the trial longer and helps them to develop rangatiratanga. Most clients believed that without the programme staff being there with them every step of the way they would have experienced confusion and frustration.

Apart from the development of positive relationships in the community and gaining employment, success was seen as living independent lives, making a new start and being free from negative influences. This is consistent with the focus of Hōkai Rangi on restoring of the identity and mana of inmates.

The research highlights the importance of the focus on employment, and having staff, skilled in relationships, delivering the SOE programme.

Providing a holistic, multipronged, approach responsive to offenders

Programme staff work one-on-one with the clients with full focus and attention, firstly responding to the immediate physiological, safety and social needs of the client. They

say that once clients are settled in safe, healthy environments, it is easier for them to engage with finding employment. Having reintegrative stability and a sense of independence and self-agency enhances clients' rangatiratanga.

Programme staff also take a holistic kaitiaki approach to supporting clients, taking into consideration client work readiness. This approach is about valuing the person rather than on achieving an employment output in the quickest time possible. Kaitiakitanga is built on a relationship of trust and client confidence that programme staff will do what they say they will do. Clients appreciate this, willingly follow staff direction, and most are open to seeking support to avoid reoffending.

Kaitiakitanga and manaakitanga are demonstrated by programme staff who wont place clients into jobs too early where the likelihood of failure is high. They also avoid organising employment that would end up causing too much stress or anxiety for clients, potentially triggering offending behaviour. Dealing with client barriers to work readiness is an important facet of manaakitanga. Kaitiakitanga support is comprehensive and ongoing from the outset and continues into employment. This is extremely positive for clients, who continue to feel valued by programme staff once they are employed i.e., they have achieved the goal.

Staff and clients have honest conversations about drug abuse and most clients felt comfortable letting staff know when they were feeling vulnerable, in order to get support. With the support of staff, many clients were living healthier lifestyles. At least half of the clients interviewed suffered from addiction and or mental health issues and most were now drug and/or alcohol free and resisting the temptation to take either.

The evidence of the research project is that the trial illustrates the intention of Hōkai Rangi to provide a holistic multi-pronged approach which responds to the individual contexts, experiences and needs of offenders. It also aligns with aspirations to reduce barriers to change for clients, and increased responsiveness to and inclusiveness of Māori offenders.

The research showed the benefits of offering SOE trial clients flexibility of reporting to fit around their employment. This reduced stress and potential loss of income for clients. In addition, there may be potential for probation officers to work more closely with ICSMs and external support workers where this is useful and would not duplicate processes. Examples where this could be useful are reinforcing messages, raising concerns, and increasing networking opportunities for clients.

Tikanga benefitted **Māori and non-Māori alike**

Although 13 of the 31 clients identified as Māori, none of the clients had consciously considered the cultural relevance of the trial services. However, all clients reported they felt safe, felt understood, and were having their needs met through the service. Some Māori male clients described trial processes they had experienced with Māori terms e.g., manaakitanga, whanaungatanga. Staff overall did not necessarily work with each Māori client 'as Māori'. However, some staff, particularly from the internal service were more explicit about engaging clients in Māori specific and cultural ways, e.g. language, and focusing on engaging client's wider whānau in a client's plans. No culturally specific needs such as reconnecting with marae or learning about whakapapa were mentioned by clients.

There was no significant difference between the experiences of Māori and non-Māori, apart from Māori clients being more vocal about the role of staff as whānau. Therefore

the learnings support the intention and assumptions of Hōkai Rangi about the universality of tikanga principles and values, and that they benefit Māori and non-Māori alike.

From a te ao Māori perspective the processes and practices that underpin the trial delivery are unmistakably tikanga practices. The interplay of whakawhanaungatanga (building and strengthening relationships), mana tangata (nurturing clients' mana through respect and upholding their dignity) and manaakitanga (treating clients with care, compassion, kindness and providing reassurance) affirms clients' rangatiratanga.

The kaitiakitanga element reminds programme staff about their roles as protectors and guardians of the wellbeing of offenders and it motivates them to demonstrate other tikanga, whether intentionally or not. These learnings align with the intentions of Hōkai Rangi about radical cultural changes to the way prisons operate.

The research shows that the trial demonstrates the application of tikanga and the benefits of applying this approach. It also offers suggestions for the types of training, i.e. tikanga, that might be delivered to management and staff to support them to eliminate racism and bias, and embody and promote Māori values. This is also one of the intentions of Hōkai Rangi.

Analysis of the themes through the tikanga framework

The research team developed a tikanga framework, applying a Māori lens to the case study findings. While the tikanga framing was specifically Māori, it enabled the researchers to focus on understanding and describing from a te ao Māori context the interactions between providers and all clients, irrespective of ethnicity, and the resulting impacts on clients.

The five key tikanga of whakawhanaungatanga, manaakitanga, mana tangata, rangatiratanga and kaitiakitanga were demonstrated throughout the SOE trial and these supported both Māori and non-Māori offenders. These overlapped and interconnected, each playing a critical role in how the SOE trial was delivered. Using these tikanga, ICSMs and external support workers were able to:

- preserve the voices and experiences of both Māori and non-Māori clients
- support Māori values around having a collective approach involving whānau
- reduce barriers to change through development of strong relationships, listening to and understanding Māori and non-Māori clients
- deliver a holistic multi-pronged approach, responding to the individual circumstances of Māori and non-Māori clients.

The ICSMs and external support workers worked in a way that was relational and mana-enhancing, regardless of the age, ethnicity, and gender of SOE participants. Clients experienced SOE trial practices and processes that were humanising and strengths-based. These supported them to reintegrate back into the community and prepare for employment.

Each tikanga influenced the clients, both Māori and non-Māori, as described below.

Whakawhanaungatanga

Whakawhanaungatanga was defined as the process of establishing meaningful, reciprocal and whānau or family-like relationships through cultural respect, connectedness and engagement. It also included making whakapapa connections.

Practices that aligned with whakawhanaungatanga were undertaken by agency support staff across all three services in the trial. These were characterised by programme staff working at the clients' pace, which encouraged self-agency and client input into the timing and completion of tasks. Staff built meaningful high-trust relationships with clients using a client-centred strength-based approach. They provided dependable support and supporting clients to pursue positive (and approved) relationships with whānau or others.

Staff gained an understanding of client needs through needs assessments and ongoing client discussions. They were respectful, honest and friendly to clients and whānau, demonstrating integrity by doing the things they said they would. Further, staff supported clients towards employment and other positive lifestyles including re-engaging with whānau, accessing addiction support, providing gym memberships and negotiating boundaries.

Two MSD intensive case managers asked Māori clients about whakapapa and where they were from to connect and build a relationship and to gain insight about any cultural experiences that had shaped them. This helped to assess whether whānau might play a role in clients' reintegration process.

Clients' experienced whakawhanaungatanga practices in many ways. These were similar across ethnicity, gender, service and referral types. Across the services, clients reported that having their immediate needs met quickly and with little fuss[6] decreased their fears and anxieties and provided a more stable platform on which to consider employment options. They said that this depended on having first established a good relationship with their ICSM or support worker.

> *[Client 22] is getting a good wage and has been off the benefit for a year and a half now… I put it down to the relationship with [ICSM]. (Whānau of MSD Intensive Support Service Client 22)*

Clients commonly reported valuing programme staff because they genuinely worked hard for them to succeed. They said they were extremely grateful that programme staff were taking the time to get to know them in a respectful way (face-to-face, well-paced and warm). They said staff made them feel valued and not just another number – a new experience for most clients. Some clients mentioned feeling that staff were watching out for them. This exemplified the trust and respect clients had received from, and had for them.

When their whānau were involved in the trial, clients felt they were more motivated to find meaningful employment and succeed in their journey toward gaining employment. Clients had a sense of pride (mana-enhancement) because they were contributing positively to their whānau.

> *I can see that my Mum is not worried anymore now that I am working. She tells me she talks to [ICSM] and that's all good. It means I can't bullshit anymore – but I don't need to! (MSD intensive support service Client 23)*

> *I could see that (Client 21) just wanted to work. He was young, had massive support from his mum and dad and just knuckled down and worked. Mind*

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[6] Streamlined processes where clients are actively supported by agency support staff to engage with the appropriate support services.

you he had his uncles looking after him and picking him up every day. That helped! (MSD Intensive Support Service)

One whānau member (non-Māori) noted that their support of the client played a key role in the client's positive change. This was because the family was willing to stick with the client, walk with her, and put themselves out for her.

Whānau of clients said they became emotionally closer to the clients, experienced 'peace of mind' through the trial and they had a key contact with whom to engage. Other whānau reported being clear that had it not been for the relationship with programme staff and the opportunities provide by the trial, their whānau members (clients) would have been in far worse situations.

Manaakitanga

Manaakitanga was defined as the process of extending hospitality, care, affirmation and comfort to people and by sharing, hosting and supporting knowledge and information exchange.

Practices that aligned with manaakitanga were characterised by staff treating clients with care, compassion, kindness and affirmation. This included being available outside work hours, providing emotional support, and identifying additional resources. Clients across the case studies talked about the humanising ways they were engaged with by staff, and said that they felt valued and accepted. As a result, most clients became willing to share their stories with programme staff, including talking about what their fears, concerns, anxieties and priorities were. Through this process staff gained deeper insight into the clients and their needs. These helped staff to individualise client plans and tailor the manaakitanga in pragmatic ways to the context of the client. It enabled clients' voices to be heard.

> *See, you've got to find what their triggers are, what drives them. What makes them tick... That for me is the key... You've got to understand the person you're dealing with. You can't just go in there and tell somebody what to do... they'd tell you where to get off! (MSD Intensive Support Service person)*

Most clients felt safe participating in the trial, physically, emotionally and psychologically. It was the first time many of the clients felt someone cared for them and showed generosity of spirit, taking time to support them. However, a few clients mentioned feeling emotionally vulnerable if they shared their fears and anxieties with staff. For at least one client this contributed to his reoffending. Clients reported experiencing the same high level of care, compassion and kindness, irrespective of the different service approaches.

Staff were passionate about supporting clients and treating them in humanising ways.

> *We need to think about how we heal these people because... most of the people we work with are broken... but we don't heal people in prison. They are human beings, they're people and they're treated particularly bad. We have to break the habit. (MDT Support Service person)*

One of the main issues for clients on release is finding adequate short and long-term accommodation that provides a safe, healthy and approved environment. Without it

the prospect of making positive changes and becoming work ready is more challenging. Staff manaaki clients by helping them to obtain ID, open a bank account and gain access to specific resource support, e.g., for addictions, counselling. Manaakitanga was also demonstrated by carefully placing clients into work that suited them.

> *Housing is huge and there's such [a] shortage of properties. I can understand why some people reoffend. You open the gates, three times a week, but then don't provide people with anything and that scares me about when we're no longer here. Some of the people that we pick up on release day, they don't have any ID. They don't have a bank account. They don't have anywhere to live. (MDT Support Services).*

Mana Tangata

Mana tangata was defined as the process of championing power, dignity and respect of others acknowledging their distinctiveness and special qualities, and that people have the ability to make positive change for themselves with support.

Building on whakawhanaungatanga, programme staff are adept at being able to quickly gain a sense of a client's personality and character and can encourage and uphold their mana during the relationship. Clients are treated respectfully and supported to develop a pragmatic plan that reflects their aspirations. Staff work closely with clients (and whānau) to keep them continually informed of the client's steps toward employment and progress they make.

Staff often told clients that they believed in them, which encouraged clients to become accountable to staff and for themselves without taking offence. Clients overall said that staff had their best interests at heart and spoke to them in a good and encouraging way. This made it easier for clients to accept and respond. They reported that staff worked hard for them, which made them feel special and worthy of the support.

> *I don't think I've had someone believe in me like that for ages, if ever. Shit, I haven't even believed in myself like that. I want to do well for her, you know, to say thanks. It's been a massive experience. (MSD Intensive Support Service Client 26)*

Clients reported experiencing increased self-worth, self-belief, self-confidence (mana) and increased motivation to commit to the trial and stay crime-free. Most clients reported feeling positive about being and remaining in the community, taking responsibility for their past offending, and becoming more aware of the consequences of their offending on themselves and their loved ones. Many clients also reported making conscious positive decisions to change their social environment, to obtain employment, to seek support to navigate challenges and to make positive decisions as part of their desire to live crime-free. These included increased 'non-association' compliance, changing friends and moving away from negative whānau influences.

Staff spoke about believing in the positive potential of the client and whānau and letting them know this. They said they also pushed clients to reach the potential they may not have thought about or thought possible. Clients across the case studies felt acknowledged and affirmed for who they were, for their strengths and the decisions they were making about employment.

Clients mentioned beginning to feel better about themselves, and engaging in more positive activities with support from the staff. Most clients shared that they were less likely to reoffend since being involved in the trial and felt hopeful about their future because of the amount and type of support they received. Staff confirmed this change in behaviour and attitude towards offending by the clients.

Rangatiratanga

Rangatiratanga was defined as the process of encouraging leadership, agency, autonomy, independence, personal authority, control, and empowerment. It is about expressing the attributes of a rangatira (leader), including humility, leading by example, selflessness, altruism, generosity, diplomacy and knowledge that is of benefit to whānau, hapū and Iwi.

Practices that aligned with rangatiratanga were characterised by SOE staff supporting clients in the development of leadership and independence. They helped clients to be empowered as they began to appreciate the good things about themselves, the skills they possessed, and to believe that they could achieve their aspirations. They supported clients to navigate through the challenges and frustrations they faced reintegrating into the community. They also supported the clients towards independence where securing employment was key to providing them with financial stability, improved agency and rangatiratanga.

> *They've given me strength, courage, hope and faith to believe in myself. I've had a very low self-esteem for a very long time and if it wasn't for these wonderful women here at Workwise and the men, I don't know what I could have done without their support, their help. (Client 04)*

Staff played a critical role in advocating for the rights and responsibilities of clients. Much of this work involved them engaging with employers and government agencies on behalf of clients. This enabled clients to efficiently access resources and reduced the potential for client mana and rangatiratanga to be diminished through negative experiences with support services. Most clients believed that without the SOE programme staff being there, guiding and advocating for them, they would have experienced confusion and frustration. Not having stability and a sense of independence and self-agency diminishes clients' rangatiratanga.

For most clients, creating a network of positive influences meant distancing themselves from their previous negative influences such as whānau, friends, gangs, and the financial and emotional circumstances that shaped their circumstances. These needed to be replaced by positive influences. Staff positively influenced this thinking. This was helped greatly by their use of a client-centred approach and the way they guided clients to reflect on their actions, providing positive mentorship.

> *…most of them – there's a lot of low self-worth and confidence levels are really low, so we're usually boosting that up and always focusing on them. Positivity as well, always talking about that and what they can be, which is really important because all of them – most of them – think because they've got this past, then that's who they are. It's hard to change that thinking but you really try, and we've actually had some good results as well. We often refer them to reading some books that are motivating, and some have actually gone out and bought the books, which is really awesome. It was an*

initiative of their own to actually take out their own money and buy some motivating books. (Reintegration Support Service person)

Many clients reported feeling more resilient and better equipped to deal with reintegration and life challenges because of their involvement with the trial. This was particularly true of those who were in employment. They felt less susceptible to financial stressors, and more in control over making pro-social and non-offending choices.

One father of a client (non-Māori) believed his daughter (client) had become a role model to others like her through her involvement in the trial. The client graduated from her course of study. This was a big contrast in how he had seen her role-modelling attributes before the trial.

Before the programme, she [the client] strained her relationships [with whānau] – seriously! It was all pretty shaky… Now [during the programme], she's worked very hard on relationships with family and rebuilt a lot of trust… She's definitely changing because before the programme she didn't have any aspirations or prospects for employment and now she's talked about it, wants promotion and more responsibility – it's big! And when she's saved up some money she wants to travel and we're [whānau and client] starting to have a conversation about this now – that means a lot! (Whānau of Client 14 from MSD Intensive Support Service person)

Kaitiakitanga

Kaitiakitanga was defined as the process of providing ethical, protective and supportive guardianship and stewardship of people expressed in cultural, practical, emotional and other ways during and after their participation in the trial.

Practices that aligned with kaitiakitanga were characterised by programme staff working to meet clients' immediate needs soon after release (such as housing, personal identification, benefit income), providing ongoing and constant contact with clients, and encouraging them to progress at their own pace. Staff also worked to build trust and confidence. They also focused on client work readiness, supporting them into meaningful work. All this support was focused on helping clients to make sustainable long-term positive change.

Clients were given guidance and oversight from the time they met with an ICSM or external support worker until they had completed 12 months of full time employment. Clients said that they loved this support. Within a trusted relationship between programme staff and clients, clients received protective and pragmatic guidance. This included opportunities to develop skills and knowledge that advanced employment prospects; study, education, including work readiness. Most clients reported being more prepared for employment than they had ever been.

… [getting employment] that's real hard with my history. But the lady I'm working with, she's doing really, really good. It's looking [like] I think in the next few days I should have work. She's been putting me into courses and getting the things I need to make employers like me… helped with CVs and all that. I think they're really supportive… seeing me every few days, or I hear from them every few days or every day just about now. They've been

amazing [and] I've not made it easy for them… relapses and sometimes I forget appointments, but they've still just been there for me. (MDT Support Service Client 5).

With increased self-confidence clients were more motivated to actively apply for jobs and/or take steps towards upskilling for future employment opportunities (traffic management, drivers' licence, health and safety certification, or first aid). Offering clients gym memberships was one strategy used by staff to meet the needs of clients for whom routine, structure and physical wellbeing was important.

Staff also helped clients manage their exposure to negative elements and challenges reintegrating with the community, such as racism and limited social opportunities.

Staff took a holistic kaitiaki approach to supporting clients, which was primarily based around work readiness. This included ensuring clients' reporting and benefit arrangements were in place. Staff assessed whether clients had whānau support or were in the right emotional, physical or mental workspace and whether they had stable housing.

This approach is about valuing the person rather than achieving the output as quickly as possible.

> *A guy comes out, [and] first thing got a job. The thing in my head though is I always say to them don't worry about the money, do not worry about the gear, do not worry about – that's easy stuff. What's the hard stuff we need to understand is are you ready to go to work, or are you just going to work because someone's got you this job and you think you have to go to work. Are you ready, let's ensure you've got somewhere to live, let's ensure you've got a support person and next of kin you can ring and say, shit I'm having a bad day. (MSD Intensive Support Service)*

Staff and clients had honest and frank conversations about drug abuse. With their support, many clients were living healthier lifestyles.

> *I always used to say to myself you can never get away from it when you're in this town and stuff like that but to be honest it's actually quite easy, just don't surround yourself around those people. If I ever go out socialising now it's just with pro-social people to be honest. My old friends that I used to hang with before the drugs… they were rapt to see the change in me. (MSD Intensive Support Service Client 23)*

Te Ao Māori

The research team's retrospective application of a tikanga Māori lens over the SOE trial shows that many of the processes used are consistent with tikanga Māori. However, this is short of the essential elements of Hōkai Rangi which are that "rangatahi, wāhine, and tāne will have access to tailored services delivered by the right people, with the right skills. These will be designed by Māori, for Māori" (Hōkai Rangi Ara Poutama Aotearoa Strategy 2019). SOE as a programme has much to offer the development of such tailored services. Its practices appear to be equally effective with Māori and non-Māori participants. The research showed that the key element to success is the quality of relationships among those at the heart of the programme.

This shows that the value of whanaungatanga is alive and well and clearly establishes it as the foundation of any service.

However, most of the trial participants, both clients and case workers, were unaware of any Māori cultural context to the programme. This absence means that there is nothing that enables participants to "live as Māori" which would be an essential component of a programme that has the restoration of mana as its goal. A programme where the practices align with tikanga Māori, but is not developed from an understanding of te ao Māori, is not a Kaupapa Māori programme.

5.   Conclusion

Addressing the research objectives

The overall objectives of the research were to gain a better understanding of:

- trial participants' needs and circumstances
- trial participants' experiences of the service they receive
- if/how the trial participants believe the service is helping them prepare for/obtain work
- if/how the service helped trial participants re-integrate back into the community and towards employment and other positive outcomes
- key individual and contextual factors that contribute to success or otherwise.

The research showed that the SOE trial supported clients into employment as intended and that client needs, and circumstances were addressed in pragmatic ways.

The trial participants' needs and circumstances

Gaining meaningful employment is the SOE programme goal and the assumed need of all participants. Common barriers to gaining employment were lack of adequate housing, inexperience in seeking and gaining employment, inadequate identity documentation, lack of essential certificates such as driving licences, and inadequate money to sustain employment. Many also struggled with drug and alcohol habits, non-supportive whānau relationships, and health issues. Some were overwhelmed by the enormity of the adjustment they were trying to make to a pro-social environment after years of institutional care.

Clients' expectations of the trial were exceeded as they experienced genuine caring and respectful support that was targeted to their priorities and needs, but flexible.

The trial participants' experiences of the service they receive

The research showed the SOE trial was understood, well received, and appreciated by clients. This was despite the 10-week preparation and planning stage not being fully available to programme staff. The understanding of the trial was strongest among those who were introduced to the trial while in prison. Those referred to the trial from the community appeared to have less understanding of the trial and its goals.

If/how the trial participants believe the service is helping them prepare for/obtain work

Whakawhanaungatanga/relationships played a critical role in supporting positive client outcomes and, in many ways, it was the essence of the success of the programme. The establishing of positive relationships and inclusive processes enabled clients to open up and be engaged in their reintegration and employment plans. The trial reflected the voice and aspirations of clients.

The trial contributed to restoring identity and mana of clients, largely due to the staff working in humanising, respectful and valuing ways. The trial also made a valuable contribution to clients becoming work ready, and living pro-social, crime-free lives. The longer clients stay on the trial the more stable and work ready they become.

Some clients have more stability because their housing and employment had been organised before release from prison by support services, themselves, or their whānau.

The case managers demonstrated integrity. They were flexible about timing of meetings to fit around the needs of their clients. Clients felt supported, for example, in the help they received to improve their relationships with family/whānau.

If/how the service helps trial participants re-integrate into the community and towards employment and other positive outcomes

The research project also showed the trial actively reduced barriers to change for clients. This was particularly around establishing stability for them and having a pragmatic plan to meet their priority needs. The trial provided a holistic multi-pronged approach responsive to clients, to good effect. Staff worked one-on-one with them with full focus and attention. They responded first to the immediate physiological, safety and social needs of the client. Once clients were more settled, it was easier for staff to then engage them in the employment process. Having the SOE trial targeted so well to the needs of clients is therefore reducing barriers to change.

Obtaining employment is the biggest contributor to client self-agency and therefore to remaining crime free and living pro-social lives. In some cases, whānau not giving up on clients, and desire by clients (particularly women) to engage with whānau and improve relationships provided considerable motivation for clients to succeed.

Key individual and contextual factors that contribute to success or otherwise

The trial works for Māori and non-Māori alike. There were no significant differences among the case studies across ethnicity, gender, service or referral type.

However, the research showed that some aspects of the trial were less positive for clients. The trial may have more impact on prison-referred clients. This was shown by the common perspective from programme staff that community-referred clients were more generally difficult to engage, were less motivated to commit to their plan tasks and tended to be less communicative than prison-referred clients.

Despite the client-centred service and the best efforts of staff to engage clients, some clients still reoffended. However, even these clients did not fault the service and their reoffending was of a personal nature (this is contradicted elsewhere). They said that, at the time, they were unwilling or felt unable to seek help to avoid their reoffending.

However, on two occasions concerning the same ICSM, client contact with their ICSM was not seamless. This coincided with a change in ICSMs. Both clients reported being in communication limbo for two to three weeks, which left them in an uncertain state for that time.

For some clients the needs of the justice system such as reporting to probation, or incorrect parole recall, added to the barriers faced when attempting to gain employment.

The success factors

The research project demonstrated through the case studies that there are several factors which contribute to the success of the SOE trial. They are:

- Delivering a client-centred service. This includes tailoring the design and implementation of the programme to the needs of clients. This reduces the barriers to changing behaviour and enables clients to establish themselves in the community as quickly as possible.
- Working with clients in respectful and valuing ways.
- Developing a flexible and responsive plan with and for the clients. This is based on a holistic, multi-pronged approach to the delivery of services for them.
- Assisting clients to engage with whānau for some clients (especially women) where family is important to them and they are approved to engage with whānau.
- Developing whakawhanaungatanga/relationships which plays a critical role in supporting positive client outcomes. These respect the voice and aspirations of clients, encouraging clients to become motivated and engaged.
- Drawing on, from a te ao Māori perspective, five interconnected tikanga practices and processes. These combine to build strong affirming relationships, provide caring and friendly support, uphold mana, strengthen self-agency and independence and provide guidance. These practices, even when carried out unconsciously by staff, work well for Māori and non-Māori clients and their whānau.
- Helping clients gain employment increases their self-agency and their ability to live pro-social, crime-free lives.

Implications for the Corrections sector

The case study methodology would have been strengthened by the sample being more representative of clients in the national SOE trial, understanding the reasons why clients declined to be interviewed and the inclusion of prisoners who were not supported by an SOE service upon release into the community. It was also difficult for the researchers to identify and recruit whānau support persons. In general, however, the findings from this research project suggest the purpose of the trial met the clients' needs well.

The learnings from this research project support Hōkai Rangi, in that the universality of tikanga principles and values benefit Māori and non-Māori alike. This also aligns with the intention of Hōkai Rangi to enable Māori to experience a kaupapa Māori and whānau-centred approach with Corrections, and to involve whānau as well as offenders in rehabilitation strategies.

The flexibility for staff to take an individualised approach to meeting the support needs upholds the dignity and mana of individual clients.

It is clear from our research into the SOE trial that relationships matter and are critical for client success. Delivering a humanising support service contributes to restoring identity and mana, supporting increased self-agency and independence in offenders.

Services that are supporting offenders' reintegration into the community need to be resourced and structured in ways that assist in resolving the wide range of issues clients face in gaining employment.

The research into the SOE programme trial illustrates the positive benefits through:

- actively reducing barriers to change

- improving the range of positive experiences for offenders

- using a variety of approaches to support offenders

- increasing the responsiveness to the needs of Māori offenders

- strengthening the working relationship between probation officers and SOE programme staff, especially in the early stages of a programme

- having tikanga Māori underpin programme design and delivery.

Areas for further consideration for the SOE programme and Corrections sector

Considerations for the SOE trial

The SOE trial is working well to support client success. The clear intent of the programme is for participants to gain employment, with a case worker helping them overcome the many barriers that arise in achieving that goal. This goal is closely aligned with the aspirations of the men on the programme. Gaining employment was a high priority for each of them. For the women, the case studies show that although gaining employment was generally important it was not as important as re-establishing relationships with whānau. Given this difference in priorities, the programme may need to review its assumptions when responding to the needs of women. Other things that the trial showed might improve results for offenders are:

- optimising the use of whakawhanaungatanga during the preparation and pre-release phase but reducing the 10-week pre-release phase to four or five weeks.
- increasing and making more intentional the involvement of clients' whānau/family by ICSMs and external support workers. This would give clients an opportunity to benefit from another protective layer of support.
- extending the flexibility of reporting to fit around client employment or other key employment-related events to reduce stress and potential loss of income for clients.
- ensuring that ICSM contact with clients is seamless, especially when ICSMs or support workers are transitioning.
- encouraging case managers and probation officers to work more closely together to provide consistent support to clients.

Considerations for the Corrections sector

There is a need to develop a programme, similar to SOE, founded on te ao Māori. This research has identified that the SOE trial is consistent with tikanga Māori but the aspiration of Hōkai Rangi is for programmes developed by Māori for Māori. Hōkai Rangi signals a shift in the underlying relationships, systems and processes in prisons. The SOE trial provides an illustration of the possible practices needed to bring that shift about.

In summary, the research on the SOE trial shows that, to assist offenders establish pro-social lifestyles, there is real benefit in investing in improving the quality of the relationships between offenders and case managers. This relationship is strengthened when case managers have the time and resources to address the identified needs of offenders. These case managers play an essential role in building offenders' trust and

confidence in the services designed to support their re-integration into the community.

> *When people have your back and never give up it's the best feeling. It's good. (Client 03).*

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7. Appendices

Appendix 1: Breakdown of the SOE trial case study participants

This breakdown is by interview location and service type.

Interview location	Client interviews	Gender	Age	Ethnicity	Referral type	Employment status	ICSM, Support worker interviews	Other support interviews
In-house								
Porirua	6	3 x male 3 x female	1 x 18-24 2 x 25-34 1 x 35-44 2 x 45-54	1 x Māori 4 x NZ Euro 1 x Pacific	5 x Prison 1 x Community	3 Employed part time & one of these studying 3 Unemployed	3	4
Palmerston North	6	6 x male	1 x 18-24 2 x 25-34 2 x 45-54 1 x 55-64	3 x Māori 1 x NZ Euro 2 x Pacific	5 x Prison 1 x Community	4 x Employed (FT) 2 x Unemployed	2	3
Te Awamutu	1	1 x male	1 x 35-54	1 x Māori	1 x Prison	1 x Employed (FT)	1	1
Contracted								
Christchurch – Workwise	7	5 x male 2 x female	2 x 25-34 3 x 35-44 1x 45-54 1 x 65-74	1 x Māori 6 x NZ Euro	6 x Prison 1 x Community	2 x Employed (FT) 1 x Retired (part time work) 4 x Unemployed	3	0
Christchurch – Salvation Army	6	5 x male 1 x female	2 x 25-34 2 x 35-44 2 x 45-54	3 x Māori 3 x NZ Euro	5 x Prison 1 x Community	3 x Employed (FT)	3	1

Interview location	Client interviews	Gender	Age	Ethnicity	Referral type	Employment status	ICSM, Support worker interviews	Other support interviews
						1 x Employed on casual basis part time 2 x Unemployed		
Prisons								
Hawke's Bay	2	2 x male	2 x 35-44	2 x Māori	2 x Prison	2 x on remand	0	0
Rimutaka	3	3 x male	1 x 25-34 1 x 35-44 1 x 45-54	2 x Māori 1 x Pacific	3 x Prison	3 x on remand	0	0
Summary								
	31	25 x male 6 x female	2 x 18-24 9 x 25-34 10 x 35-44 8 x 45-54 1 x 55-64 1 x 65-74	13 x Māori 14 x NZ Euro 4 x Pacific	27 x Prison 4 x Community	10 Employed (full time) 1 Retired (part time work) 4 Employed (part time/on casual basis with one of these also studying) 11 Unemployed 5 In prison on remand	12 Interviews	9 Interviews

Appendix 2: Demographic comparison of case study vs. SOE trial participants

Participant demographics	Case study participants (n = 31)	SOE trial participants (n = 545)
Gender		
Male	25 (81%)	468 (86%)
Female	6 (19%)	45 (8%)
Unspecified	0 (0%)	32 (6%)
Age		
18-24 years old	2 (6%)	65 (12%)
25-34 years old	9 (29%)	251 (46%)
35-44 years old	10 (32%)	113 (21%)
45-54 years old	8 (26%)	71 (13%)
55-64 years old	1 (3%)	13 (2%)
65-74 years old	1 (3%)	0 (0%)
Unspecified	0 (0%)	32 (6%)
Ethnicity		
Māori	13 (42%)	302 (55%)
NZ Euro	14 (45%)	154 (28%)
Pacifikā	4 (13%)	29 (5%)
Other / Unspecified	0 (0%)	60 (11%)
Referral type		
Prison	27 (87%)	388 (71%)
Community	4 (13%)	156 (29%)
Unspecified	0 (0%)	1 (0%)
Service type		
In-house intensive case management	**18 (58%)**	**392 (72%)**
Dunedin	---	25 (5%)
Hastings	2 (6%)	66 (12%)
Horowhenua	---	35 (6%)
Invercargill	---	35 (6%)
Kamo	---	40 (7%)
Palmerston North	6 (19%)	38 (7%)
Papakura	---	21 (4%)
Porirua	3 (10%)	46 (8%)
Te Awamutu	1 (3%)	53 (10%)
Whanganui	6 (19%)	33 (6%)
Externally contracted services	**13 (42%)**	**153 (28%)**
Salvation Army (MDT support service)	6 (19%)	53 (10%)
Workwise (Reintegration support service)	7 (23%)	100 (18%)
Employment status		
Employed (full-time)	10 (32%)	N/A
Employed (part-time)	5 (16%)	N/A
Unemployed	11 (35%)	N/A
In prison on remand	5 (16%)	N/A
Not specified	0 (0%)	N/A

Appendix 3: Description of SOE case study participants

Case study (client)	Service type	Interview location	Gender	Age	Ethnicity	Referral type	Employment status
1	MDT support service	Christchurch	Female	25-34	NZ Euro	Prison	Unemployed
2	MDT support service	Christchurch	Male	65-74	NZ Euro	Prison	Employed part time
3	MDT support service	Christchurch	Male	35-44	NZ Euro	Prison	Unemployed
4	MDT support service	Christchurch	Female	35-44	NZ Euro	Prison	Unemployed
5	MDT support service	Christchurch	Male	35-44	Māori	Prison	Unemployed
6	MDT support service	Christchurch	Male	25-34	NZ Euro	Community	Employed full time
7	MDT support service	Christchurch	Male	45-54	NZ Euro	Prison	Employed full time
8	Reintegration support service	Christchurch	Male	45-54	NZ Euro	Prison	Unemployed
9	Reintegration support service	Christchurch	Male	35-44	NZ Euro	Prison	Employed on casual basis
10	Reintegration support service	Christchurch	Male	25-34	Māori	Community	Unemployed
11	Reintegration support service	Christchurch	Male	45-54	Māori	Prison	Employed full time
12	Reintegration support service	Christchurch	Male	25-34	NZ Euro	Prison	Employed full time
13	Reintegration support service	Christchurch	Female	35-44	Māori	Prison	Employed full time

Case study (client)	Service type	Interview location	Gender	Age	Ethnicity	Referral type	Employment status
14	MSD intensive support service	Porirua	Female	25-34	NZ Euro	Prison	Employed part-time, studying
15	MSD intensive support service	Porirua	Female	35-44	NZ Euro	Prison	Employed part time
16	MSD intensive support service	Porirua	Male	25-34	Māori	Prison	Unemployed
17	MSD intensive support service	Porirua	Male	18-24	NZ Euro	Prison	Unemployed
18	MSD intensive support service	Porirua	Female	45-54	NZ Euro	Community	Unemployed
19	MSD intensive support service	Porirua	Male	45-54	Pacific	Prison	Employed part time
20	MSD intensive support service	Palmerston North	Male	18-24	Tongan	Prison	Employed full time
21	MSD intensive support service	Palmerston North	Male	55-64	Māori	Prison	Employed full time
22	MSD intensive support service	Palmerston North	Male	25-34	Māori	Community	Employed full time
23	MSD intensive support service	Palmerston North	Male	25-34	NZ Euro	Prison	Employed full time
24	MSD intensive support service	Palmerston North	Male	45-54	Cook Is. Māori	Prison	Unemployed
25	MSD intensive support service	Palmerston North	Male	45-54	Māori	Prison	Unemployed
26	MSD intensive support service	Te Awamutu	Male	35-44	Māori	Prison	Employed full time

Case study (client)	Service type	Interview location	Gender	Age	Ethnicity	Referral type	Employment status
27	MSD intensive support service	Hawke's Bay	Male	35-44	Māori	Prison	In prison on remand
28	MSD intensive support service	Hawke's Bay	Male	35-44	Māori	Prison	In prison on remand
29	MSD intensive support service	Rimutaka	Male	45-54	Māori	Prison	In prison on remand
30	MSD intensive support service	Rimutaka	Male	25-34	Pacific	Prison	In prison on remand
31	MSD intensive support service	Rimutaka	Male	35-44	Māori	Prison	In prison on remand

Appendix 4: Tikanga and their operationalisation in the SOE trial

Tikanga	Kaupapa Māori theorists' definitions	Definition within the SOE trial context[7]	Application within the SOE trial	Examples of tikanga in the trial
Whakawhanaungatanga	The process of establishing whānau relationships, literally by means of identifying, through culturally appropriate means, your bodily linkage, your engagement, your connectedness, and therefore, an unspoken but implicit commitment to other people (Bishop, 1996).	The process of establishing meaningful, reciprocal, and whānau or family-like relationships through cultural respect, connectedness and engagement. It is also about making whakapapa connections.	Building meaningful relationships with clients and their whānau/significant other(s), being mindful to work at the pace of the clients Gaining an understanding of client needs Connecting in honest and respectful ways with clients Supporting clients towards employment and other positive lifestyle changes.	ICSMs and external support workers meet clients soon after the initial referral to establish a relationship The conversation is guided by the client's needs Key focus is to develop a high trust relationship making sure the client feels comfortable ICSMs and external support workers share information about themselves to make a connection Works at the pace of the client not forcing the 'trial' onto the client ICSM make regular contact with whānau of client about the client's progress while on the trial, including any family issues, client mood

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[7] This is the tikanga definition used by the research team within the context of this project

Tikanga	Kaupapa Māori theorists' definitions	Definition within the SOE trial context[7]	Application within the SOE trial	Examples of tikanga in the trial
				changes, and if client is going to work.
Manaakitanga	The process of expressing mana enhancing behavior towards one another. Taking care not to trample another's mana. The concept includes understanding tapu and mana. In our relationships with others we are aware of mana, our own and theirs. We act in a mana enhancing way, by expressing manaakitanga (Winiata, 2010).	The process of extending hospitality, care, affirmation and comfort to people and by sharing, hosting and supporting knowledge and information exchange.	Supported clients to identify critical needs and have these addressed holistically, including how to overcome barriers and challenges, and exploring the reasons for offending Creating an environment where clients can feel welcomed, cared for, affirmed in empathetic ways and safe – physically, emotionally and psychologically Providing a space for clients to willingly share information and knowledge, such as stories ICSMs treating clients with respect, and not being judgmental leads to mutual respect between them and clients.	ICSM and external support workers conduct comprehensive assessments of the client to identify accommodation, financial, psychological, physical and relationship needs, together with employment needs Alleviate stress on clients by scheduling client reporting meetings at their place of work as part of parole conditions requiring meetings with ICSM or Corrections staff Help clients by providing financial grants for food, purchasing work-related clothing and equipment ICSM and external support workers attend interviews with potential employers where they explain the client's situation and the positive work they have been doing to reintegrate External support workers attend appointments with

Tikanga	Kaupapa Māori theorists' definitions	Definition within the SOE trial context[7]	Application within the SOE trial	Examples of tikanga in the trial
				services like GP, mental health services and WINZ where they advocate for the client to ensure that they are getting their needs met.
Mana Tangata	The mana, or authority, of people. It refers to the power and status gained through one's leadership talents, strength of character, from basic human rights, or by birth right (Smith, L., 2017).	The process of championing power, dignity and respect of others acknowledging their distinctiveness and special qualities, and that people have the ability to make positive change for themselves with support.	Supporting clients with the expressed intent of building and nurturing client's mana e.g., upholding their dignity, treating others with respect, acknowledging distinctiveness and making opportunities to create positive changes e.g. increasing self-worth, self-belief and motivation Encouraging clients to take responsibility for past offending, to become aware of the consequences of their offending.	ICSM and external support workers talk openly and honestly to clients about their progress on their trial. This includes giving them constructive criticism if required ICSM and external support workers support the clients to plan and set goals and then hold them to account by monitoring the plans in meetings with clients Clients are treated as responsible, competent adults equals which means that conversations are frank and honest. This earns the respect of the client ICSM and external support workers always follow through with what they tell the clients they are going to do.

Tikanga	Kaupapa Māori theorists' definitions	Definition within the SOE trial context[7]	Application within the SOE trial	Examples of tikanga in the trial
Rangatiratanga	The notion of autonomy, in allowing Māori to shape their own destiny. Allowing for greater control and autonomy over their lives (Smith, L., 1997).	The process of encouraging leadership, agency, autonomy, independence, personal authority, control, and empowerment. It is about expressing the attributes of a rangatira/leader. Including humility, leading by example, selflessness, altruism, generosity, diplomacy and knowledge that is of benefit to whānau, hapū and Iwi.	Providing advocacy, reinforcing rights and responsibilities e.g., with employers and government agencies Creating opportunities for clients to increase their levels of independence e.g. intensive support leading to reduced intensity as confidence increases, employment is obtained Developing a network of positive influences.	Pay for work related courses for clients which helps them to upskill and contribute effectively in their new job ICSM and external support workers help the client to plan and set goals Clients are offered positive resources as support. This may be through introduction to community groups, church, fitness centres and/or books to read.
Kaitiakitanga	Kaitiakitanga, (and the person or group who performs the kaitiakitanga role – Kaitiaki), implies guardianship, protection, care and vigilance. It introduces the idea of an inter-generational responsibility and obligation to protect and enables the use of mechanisms such as tapu and rahui (Kamira, 2002).	The process of providing ethical, protective and supportive guardianship and stewardship of people expressed in cultural, practical, emotional and other ways during and after their participation in the trial.	Building strong relationships e.g. with whānau, nurtured to develop skills and knowledge, consideration of community contexts Guidance, oversight and accountability e.g. monitoring environment for risk, working in sync to eliminate risk Assisting and supporting positive outcomes.	ICSMs attend housing and/or job meetings with clients in a support and advocacy role After the clients have found employment the ICSM and external support workers will contact the employer to discuss client progress.

Appendix 5: Information sheet and consent form for participants

SOE service research – Client information sheet

Kia ora! You are invited to take part in an interview about your experience of the Supporting Offenders into Employment service. MSD is funding this independent research happening from August 2018 to March 2019.

What is the research about?

The SOE service is testing a new approach towards supporting ex-prisoners (clients) into sustainable employment. The research will allow us to assess how well the SOE service is working for those in the service and what might be improved.

The interviews give us an opportunity to hear directly from those in the service about their experiences, both useful and not so useful and to find out the things that have really made a difference for them and what things might have been more helpful.

What is my involvement in the research?

You are being invited to take part in an interview as a participant of the SOE service. The interview will last between 60-75 minutes and held at a location that suits you. A face-to-face interview is ideal however, a phone or zoom interview is okay. The interview discussion will be audio-recorded, with your permission. Those who take part in the interview will receive a $60 Pak N Save voucher as a thanks for your time. The researcher will make sure that information from you and others will be securely stored and can only be accessed by the researchers. Please note the following important things:

- It's your choice to participate in the interview, and if you choose not to participate, it will not affect your access to services or your employment.
- You can withdraw your consent and feedback up until November 2018.
- You don't have to answer any questions that you don't want to, and you can request for the recording device to be turned off at any time.
- Workwise or Salvation Army staff will not know what you talk about or be present at the interview, only the interviewer and the note-taker.
- You will not be identified in any reports, including quotes, and neither will anyone else be identified.
- You can have a summary of the research findings if you request it (see consent form).

How will the information be used?

The findings from this research will help to assess how well the service is working to support clients to find stable and secure employment and its impact on reducing their long-term benefit dependence. All reporting will be written in a way that individuals can't be identified. Where quotes are used in the report, these won't be directly attributed to individuals, nor will they be used to identify an individual. Research information like audio recordings and quotes, will be

stored for up to 5 years, then destroyed. Typists will sign a confidentiality clause.

Who will conduct the research?

Akroyd Research and Research is contracted to conduct this research on behalf of MSD. Independent researchers will be working at up to three sites across the country.

Who do I contact for more information or if I have questions or concerns?

Shaun Akroyd	Ella Cullen (iMSD)
Researcher – Akroyd Research & Evaluation	Senior Analyst, Research and Research Ministry of Social Development
Mob: 027 568 5810	Ph: 04 916 3300
Shaun@akroydresearch.co.nz	Ella.Cullen001@msd.govt.nz

SOE service research – Client consent form

The purpose of the research has been clearly explained to me, and:

- I know that I don't have to participate in the research. If I choose not to this will not affect my access to services.
- I have been given an information sheet.
- I understand the information that I have read and had explained to me.
- I have had a chance to ask questions about the research.
- I know that I can withdraw my consent and feedback up until 31 October 2018.
- I know that I don't have to answer any questions that I don't want to, and I can request for the recording device to be turned off at any time.
- I understand that I won't be identified in any reports.
- I understand that any quotes used in the report will not identify me, or anyone else.
- I know who the evaluator or MSD contacts are if I have any questions about the research.
- I understand that I can have a summary of findings if I request it.

I agree to participate in this research under the conditions set out in the Information Sheet and Consent Form	YES	NO
I agree for the interview to be audio-recorded	YES	NO
I agree to the researcher obtaining a copy of my case notes	YES	NO
I agree to the researcher talking to my case manager from Workwise or Salvation Army	YES	NO
I would like a copy of a summary of findings	YES	NO
Participant name:		
Signature:	Date:	
Postal or email address:		

If you have any questions about the research, feel free to contact:

Shaun Akroyd	Ella Cullen (iMSD)
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Appendix 6: Interview guides

A. Interview Guide – Clients

Thoughts and reflections about the employment service process

Introduction to the service (engagement and motivation)

How about we start with when you first started on the service and how you got involved? Probe:

- How did you first hear about the service? What did you think about it?
- Who explained the purpose of the service to you? When and where was the service explained to you?
- Did you get all the information you needed?
- What was your understanding of the purpose of service? To what extent do you think this is the right purpose?
- Why did you decide to be involved in the service?
- What things did you consider when you were making the decision? Pros and cons?
- What was the process of signing up for it?
- What did you expect? Were your needs and circumstances taken into account?

Service participation (involvement and activities)

What has being in the service involved for you? How useful was each activity?

Probe each one:

- 10 week pre-release preparation release
- Initial assessment
- Development of plan
- Meetings with staff from service providers, case managers and employers
- Referrals to other services
- Pre-employment training and preparation
- Support around education/training, housing, relationships
- Follow-up support post-employment.

Experiences of services received (perception)

- Tell me about your experience of being involved with the service. What was it like?
- In what ways did the service support you? Probe:

  o To prepare and get work
  o To become involved with community

Other social positive outcomes

- How useful was the support you received? Was anything missing?
- How satisfied are you with your experience? Probe:

  o What specific needs did you hope to have met?
  o How well were those needs met and how come
  o Helpfulness of service staff and others
  o Expertise of service staff and others

o Monitoring and follow-up processes and practice

For Māori clients, if not already covered, ask:

- For you as Māori, were there specific cultural needs that you expected the service to meet? For example, cultural relevance of the service or cultural safety. If so, how well were these met?
- How culturally supportive was the service you received? How were the people and processes they used to engage and support you? *Probe: whanaungatanga, manaakitanga etc.*
- Did you connect at a cultural level with any of the service staff at all? If so in what ways? How did this come about?
- From a culturally Māori perspective, was there anything about the service that you feel could have been done better? In what ways?

What has changed since being involved with the service (and why)?

Now I would like to hear about what has changed for you since being involved in the service and the reasons for the change. So to help us talk about these things, we are going to use a large sheet of paper to capture the discussion and I'll prompt your thinking.

Probe:

- Financial / employment – more confident and interested to look for work, interview skills
- Relationships – family, whānau, aiga, associates, friends
- Wellbeing – physical, emotional, mental, spiritual, accommodation
- Social – connected, involved in positive activities
- Education/training – new learning, upskilled
- Cultural – identity, belonging, feeling good about oneself

What was most helpful about the service (and why)? (Success factors)

- What were the things about the service that helped you most (and why)?
- What was the most valuable thing about the service for you (and why)?
- What do you think are the key things about the service that support re-entry from prison into the community?
- What advice would you give to people who wanted to be involved in the service about what they needed to do?

    o Motivation
    o Ability to ask for support
    o Job skills
    o Other

- How would things have been different if that service had not been available to you at the time?
- Besides service staff, has anyone else played a significant role in helping you at the time and or since? Probe:

    o Who?
    o In what ways?
    o For how long?
    o How impacted?

Would you be prepared to contact the person/people that you mentioned [that played a significant role in helping you at the time] to ask them if I [researcher] can contact them directly to see if they would be interested in being interviewed? [Yes / No]. *If they said yes to this*, I would need you to provide me with their contact details after they have said yes. Is this okay as well? [Yes / No].

What was least helpful about the service (and why?)

- What were the things that helped you the least (and why?) Probe:
  - People
  - Processes
  - A plan
  - Other

- Can you please tell me a little bit more about each of the things that you have mentioned above? Lets' start with………… [specify first thing, discuss, then move to each other thing in order]
- Besides the things that you have mentioned about the service not being helpful, were there any other things that made it really difficult for you to get the most out of the service? Probe: personal factors, access, financial, relationships, health constraints
- How were these overcome? Did you receive useful support from the service?
- In the case of returning to prison what were the main reasons for this happening? What would have made a difference to prevent this outcome?

Improving the service (Improvements)

- Is there anything about the service that you think needs to change or be improved? How come?
- What changes to the employment service might make a bigger impact on supporting clients to gain employment and reduced offending?

Other services

- Are there other services that are similar to the employment service that you use? If so, which ones are they?
- How does the employment service compare to other services you use? Probe:
  - What is different or better about other (similar) services?
  - What is different or better about the employment service?

- How well does the employment service work with the other services you use? Probe:
  - How supportive is the employment service of other services?
  - How supportive are other services of the employment service?

- Are there other services that you wish the employment service was more like? If so, how come? If not, how come?

B. Interview Guide – Key support people

Thoughts and reflections about the service process

Familiarity with the service

- Are you aware of the SOE service and x's involvement in it?
- What is your understanding of the trial? (if not 100% sure explain the service – purpose and goals)
- Do they think the outcome goals of the service are important? (if they are not specifically aware of them, explain)
- Have you received any information about the trial? If yes who from, where and when?

Support role and involvement in SOE

- In what ways did you provide support to xx?
- Were you involved in any service activities? (Planning, meetings)

Service structure, components and systems

Regarding Māori clients, if not already covered, ask:

- Do you have a sense about how well the service met xx's cultural needs? *Probe: cultural relevance of the service or cultural safety processes.*
- How culturally supportive was the service for xx? In what ways? Probe: people and processes to engage and support xx, whanaungatanga, manaakitanga etc.
- How well do you feel service staff connected with xxx at a cultural level, and xx with service staff? How did this come about?
- From a culturally Māori perspective, was there anything about the service that you feel could have been done better? In what ways?

What was most helpful about the service and support (and why)?

- What specific needs do you think x needs/needed support with to gain employment and reintegrate into community?
- What things about the services or support that x has been receiving do you think is most helpful? Probe:
  - Pre-employment preparation
  - Training
  - Follow up support
  - Provider contact/support person
  - Communication
  - Support with barriers/issues (financial, housing, behaviour, relationships)

- Of all the things you have mentioned, can you please rank them in order from most helpful, to least helpful? Can you please explain the reasons for your ranking them in this way?

What was least helpful about the service and support (and why?)

- What things about the services or support that x has been receiving do you think is most helpful. Probe:
  - Pre-employment preparation
  - Training
  - Follow up support
  - Provider contact/support person
  - Communication
  - Support with barriers/issues (financial, housing, behaviour, relationships)

- Of all the things you have mentioned, can you please rank them in order from very unhelpful to a little helpful? Can you please explain the reasons for your ranking them in this way?
- Besides the things that you have mentioned about the service not being helpful, were there any other things that made it really difficult for x to get the most out of the service experience? In what ways? How overcome?

What has changed since participation in the service (and why)?

Now I would like to hear from you about what has changed for the client that you were supporting, since being involved in the service, and the reasons for the change.

Use the following questions and prompts to stimulate stakeholder reflection and discussion about impacts and changes for the client pre service and while receiving the service.

	Pre-service
1	So just to get a broader picture about where xx was at pre-service involvement, what was going on for them at that time? Probe: Financial / employment Relationships – family, whānau, aiga, associates, friends Wellbeing – physical, emotional, mental, spiritual, accommodation Cultural – identity, belonging, feeling good about oneself
2	If you were to describe the reasons for the xx's offending pre-trial, what would they be [i.e. contributing factors to offending and reoffending]? Probe: Financial / employment Relationships – family, whānau, aiga, associates, friends Wellbeing – physical, emotional, mental, spiritual, accommodation Cultural – identity, belonging, feeling good about oneself
3	On a scale of 1 to 10 where 1 is very unlikely to gain employment, and 10 being very likely to gain employment, where would you rate xx at the pre service stage back then? <table><tr><td>Very unlikely to gain employment</td><td>Very likely to gain employment</td></tr><tr><td colspan="2">1 2 3 4 5 6 7 8 9 10</td></tr><tr><td colspan="2">Don't know</td></tr></table> Why so?

4	On a scale of 1 to 10 where 1 is very likely to re-offend, and 10 being very unlikely to re-offend, where would you rate xx at the pre service stage back then? | Very likely to offend or re-offend	Very unlikely to offend or reoffend
1 2 3 4 5 6 7 8 9 10	
Don't know	| Why so?
5	So, with the things that were happening in the xx's life, how would you describe their attitude and behaviour to gaining employment at that time? Why so? Probe: Didn't care Didn't want to work Motivated to work Felt helpless/under skilled Other Not applicable
	Service involvement
6	So have any of xx's circumstances changed since being involved in the service including: Financial / employment Relationships – family, whānau, aiga, associates, friends Wellbeing – physical, emotional, mental, spiritual, accommodation Cultural – identity, belonging, feeling good about oneself Implications of any changes?
7	Okay, so looking at the current picture for xx, what if anything has changed for them in terms of their attitude (thinking) and behaviour (actions) towards employment and offending? Record all changes. So can you please talk a bit more about each of the changes that you have mentioned? Probe (for each change mentioned): Why did that change happen for them? Who or what was responsible for that change? Has that change lasted?
8	Do you think the xx's attitude and behaviour will remain as it is currently, improve, or get worse? How come?
9	On a scale of 1 to 10 where 1 is very unlikely to gain employment, and 10 being very likely to gain employment, where would you rate the xx after participating in the trial? Why so? | Very unlikely to gain employment	Very likely to gain employment
1 2 3 4 5 6 7 8 9 10	
Don't know		

10	On a scale of 1 to 10 where 1 is very unlikely to offend or reoffend, and 10 being very likely to offend or reoffend, where would you rate xx now? Why so?

Very likely to offend or re-offend	Very unlikely to offend or reoffend
1 2 3 4 5 6 7 8 9 10	
Don't know	

Improving the service

- Is there anything about the service or supports that you think needs to be improved? In what ways?
- What changes to the service/support might make a bigger impact on supporting clients to gain employment and reduced offending?

Other services

- Are there other services that the client uses that are similar to the employment service? If so, which ones are they?
- How does the employment service compare to other services that the client uses? Probe:

  o What is different or better about other (similar) services?
  o What is different or better about the employment service?

- How well does the employment service work with the other services the client uses? Probe:

  o How supportive is the employment service of other services?
  o How supportive are other services of the employment service?

- Are there other services that you wish the employment service was more like? If so, how come? If not, how come?

C. Interview Guide – Providers

Thoughts and reflections about the SOE service purpose and operations

Service involvement

- What is your role in the service process?
- What do you think are its most important aspects or components? Why?
- Are you happy with the scope of practice that's been developed for your role? Why / not?
- What preparation have you had specifically to undertake this role? Do you think that has been sufficient? Do you feel adequately prepared for the role?
- What experience has best prepared you for the role? Why?

Service design

- What do you understand to be the rationale for the Service?
- What do you think are the important outcomes goals for the Service? What does it need to demonstrate?
- What specific needs did they hope the service would meet for clients

Service structure, components and systems

- Are you happy with the structures and systems that have been set up for the Service?
- Are you happy with the management and coordination of the project to date? If not, what might have been done differently?
- What are the important relationships? Why?
- How robust are the supervision systems and processes? How well are they working so far?
- How adequate and appropriate has preparation for the service with other stakeholders been (e.g. employers, whānau support, community providers)

Regarding Māori clients, if not already covered, ask:

- How was the service designed to meet Māori clients' cultural needs? *Probe: cultural relevance of the service or cultural safety processes.* How well does the service meet these cultural needs?
- How culturally supportive is the service for Māori clients? In what ways? *Probe: people and processes to engage and support clients, whanaungatanga, manaakitanga etc.*
- How well do you feel service staff connected with the clients at a cultural level, and clients with service staff? How did this come about?
- From a culturally Māori perspective, was there anything about the service that you feel could have been done better? In what ways?

Thoughts and reflections about what was most helpful for the client (and why)?

- What things about the service are most helpful to the client you were supporting (and why)? (*Record their response, then ask for more detailed descriptions).*

Probe (we may actually provide this list as a printed prompt resource):

- 10-week pre-release preparation release
- Initial assessment
- Development of plan
- Meetings with staff from service providers, case managers and employers
- Referrals to other services
- Pre-employment training and preparation
- Support around education/training, housing, relationships
- Follow-up support post-employment

- Of all the things you have mentioned, can you please rank them in order from most helpful, to least helpful? Can you please explain the reasons for your ranking them in this way?
- Besides provider staff, has anyone else played a significant role in supporting the client that you also support? Probe:

  - Who?
  - In what ways?
  - For how long?
  - How impacted?

- What do you think are personal and contextual contributing factors for successful outcomes by clients? What do you think is most important?

  - Motivation
  - Ability to ask for support
  - Pre-existing workplace skills and experience
  - Whānau support
  - Connected to community group, church
  - Desire to change
  - Stable home life

Thoughts and reflections about what was least helpful for the client (and why)?

- What are the things about the employment service that are least helpful to the client you were supporting (and why)? (*Record their response then ask for more detailed descriptions*). Probe:

  - 10 week pre-release preparation release
  - Initial assessment
  - Development of plan
  - Meetings with staff from service providers, case managers and employers
  - Referrals to other services
  - Pre-employment training and preparation
  - Support around education/training, housing, relationships
  - Follow-up support post-employment
  - Personal barriers

- Of all the things you have mentioned, can you please rank them in order from very unhelpful to a little helpful? Can you please explain the reasons for your ranking them in this way?
- Besides the things that you have mentioned about the service not being helpful, were there any other things that made it really difficult for the client that you were supporting, to get the most out of the experience? In what ways? How overcome?

What has changed for clients since participation in the service (and why)?

Now I would like to hear from you about what has changed for the client that you were supporting, since being involved in the service, and the reasons for the change.

Use the following questions and prompts to stimulate stakeholder reflection and discussion about impacts and changes for the client pre service and while receiving the service.

	Pre service
1	So just to get a broader picture about where the client was at pre service involvement, what was going on for them at that time? Probe: A. Financial / employment B. Relationships – family, whānau, aiga, associates, friends C. Wellbeing – physical, emotional, mental, spiritual, accommodation D. Cultural – identity, belonging, feeling good about oneself
2	If you were to describe the reasons for the client's offending pre-service, what would they be [i.e. contributing factors to offending and reoffending]? Probe: A. Financial / employment B. Relationships – family, whānau, aiga, associates, friends C. Wellbeing – physical, emotional, mental, spiritual, accommodation D. Cultural – identity, belonging, feeling good about oneself
3	On a scale of 1 to 10 where 1 is very unlikely to gain employment, and 10 being very likely to gain employment, where would you rate the person at the pre service stage back then? Why so? <table><tr><td>Very unlikely to gain employment</td><td>Very likely to gain employment</td></tr><tr><td colspan="2">1 2 3 4 5 6 7 8 9 10</td></tr><tr><td colspan="2">Don't know</td></tr></table>
4	On a scale of 1 to 10 where 1 is very likely to re-offend, and 10 being very unlikely to re-offend, where would you rate the person at the pre service stage back then? Why so? <table><tr><td>Very likely to offend or re-offend</td><td>Very unlikely to offend or reoffend</td></tr><tr><td colspan="2">1 2 3 4 5 6 7 8 9 10</td></tr><tr><td colspan="2">Don't know</td></tr></table>
5	So with the things that were happening in the client's life, how would you describe their attitude and behaviour to gaining employment at that time? Why so? Probe: A. Didn't care B. Didn't want to work C. Motivated to work D. Felt helpless/under skilled E. Other

	F. Not applicable
	Service involvement
6	So have any of the person's circumstances changed since being involved in the service including: A. Financial / employment B. Relationships – family, whānau, aiga, associates, friends C. Wellbeing – physical, emotional, mental, spiritual, accommodation D. Cultural – identity, belonging, feeling good about oneself Implications of any changes?
7	Okay, so looking at the current picture for the person, what if anything has changed for them in terms of their attitude (thinking) and behaviour (actions) towards employment and offending? Record all changes. So can you please talk a bit more about each of the changes that you have mentioned? Probe (for each change mentioned): A. Why did that change happen for them? B. Who or what was responsible for that change? C. Has that change lasted?
8	Do you think the client's attitude and behaviour will remain as it is currently, improve, or get worse? How come?
9	On a scale of 1 to 10 where 1 is very unlikely to gain employment, and 10 being very likely to gain employment, where would you rate the person after them participating in the service? Why so? <table><tr><td>Very unlikely to gain employment</td><td>Very likely to gain employment</td></tr><tr><td colspan="2">1 2 3 4 5 6 7 8 9 10</td></tr><tr><td colspan="2">Don't know</td></tr></table>
10	On a scale of 1 to 10 where 1 is very unlikely to offend or reoffend, and 10 being very likely to offend or reoffend, where would you rate the client now? Why so? <table><tr><td>Very likely to offend or re-offend</td><td>Very unlikely to offend or reoffend</td></tr><tr><td colspan="2">1 2 3 4 5 6 7 8 9 10</td></tr><tr><td colspan="2">Don't know</td></tr></table>

Improving the service

- Is there anything about the service that you think needs to be improved? In what ways?
- What changes to the service might make a bigger impact on supporting clients to gain employment and reduced offending?

Other services

- Are there other services that the clients use that are similar to the employment service? If so, which ones are they?
- How does the employment service compare to other services they use? Probe:

    o What is different or better about other (similar) services?
    o What is different or better about the employment service?

- How well does the employment service work with the other services client use? Probe:

    o How supportive is the employment service of other services?
    o How supportive are other services of the employment service?
    o Are there other services that you wish the employment service was more like? If so, how come? If not, how come?