



Impact Report Moana House Residential Programme

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ihī Research
Social Change
& Innovation

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**‘Tumutumu parea, rākau parea,
whānui te ara ki a Tāne.’**

*‘Ward off post and weapon so that
the broad way to Tāne is opened up.’*

‘The pathway of life is often blocked by obstacles,
which must be cleared out of the way.’

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Executive summary

Moana House is a dedicated therapeutic community in Dunedin that has been operating for 31 years. Its kaupapa (purpose) is to assist tāngata whaiora (adult male offenders who have been incarcerated) to achieve their potential of becoming outstanding, contributing members of society. This impact report describes the results of a qualitative case study of impact undertaken by Ihi Research on Moana House and its residential programme, on the lives of the men it serves and their whānau/families.

The study was informed by kaupapa Māori theory (Smith, 1997) and appreciative inquiry (Cooperrider & Srivastva, 1987; Cooperrider, Whitney & Stavrost, 2008). This methodology was essential to better understand the strengths and positive impacts of Moana House on culturally diverse groups, with a particular focus on whaiora. Twenty-six participants of varying ethnicities, roles and responsibilities in relation to Moana House were interviewed. Participants included whaiora and other key stakeholders

(including whānau/family members of these men), kaimahi (staff) and others closely connected with Moana House. Key documents and publicly available information from Moana House were also analysed. All qualitative data was analysed using NVivo. Comparing and contrasting different types of evidence enabled triangulation of data that emphasised interconnected dimensions of effect (Merriam, 1998).

Evaluation results revealed the profound impacts that participation in the residential programme had on culturally diverse groups of men, resulting in significant cognitive and behavioural changes. The different elements of the programme gave these men multiple opportunities to learn; in particular to develop a deeper understanding of themselves and of their own behaviour. Findings revealed how whaiora developed new relational and communication skills as they participated in whānau or family-based activities and undertook family-based responsibilities within the House. A key motivation for these men was the restoration

of their own whānau relationships, and with their tamariki/children. Moana House and its residential programme provided a safe space for the men and their families to learn and practice newly acquired relational and communication skills. As the men engaged in the Moana House wider community-based activities they developed enhanced identities, as valued and active Moana House whānau members.

Findings emphasised that a key enabler of change was the Moana House therapeutic practice (the underlying theory of change) that worked to create 'Whānau Ora - a Whānau of Wellbeing'. Put simply it was the process of legitimate participation and apprenticeship into this unique, family-based therapeutic community that encouraged significant cognitive and behavioural changes in these men. Through situated learning, as part of the Moana House whānau, whaiora acquired and practised these new family-based roles and responsibilities under the guidance of more experienced and skilled Moana House whānau members. These relational and communication skills were also picked up by the men's family members, emphasising the need to educate and support whānau members in the process of whaiora restoration and recovery.

Recommendations for further research are highlighted. The present study is limited in size and duration and presents a snap-shot of impact. Further longitudinal research would provide more insight into issues of sustainability and the duration of transformation for whaiora,

particularly once they left the Moana House whānau. Evidence suggests that although the programme offered after-care, the men were most at risk of returning to past behaviour once they left the sanctuary of Moana House. The whaiora who were interviewed were clearly a diverse group and the programme may have more lasting change for some more than others. Whānau are encouraged to participate in Moana House activities, but it is not clear from the analysed data in this study whether they understand how to best support their family member once they leave the house. More formal and funded programmes for whānau is a key recommendation. Consequently, further investigation over a longer period of time would reveal further insight into the factors that enable and inhibit long-term recovery and restoration for whaiora, once they leave Moana House. In addition, implementing a programme of evaluation to demonstrate the impact may encourage long-term funding support for Moana House. This could enable the staff and management to concentrate on continuous improvement, rather than working to secure funding on an annual basis.

Finally, it is important to share the impact and success of the Moana House residential programme with other social agencies which are working to transform the lives of men with incarceration and drug and alcohol addiction histories. The unique, whānau based approach of Moana House provides an important and essential method for transforming the lives of the men and their families.

Waiata

Written by whaiora N & T

These days won't change coz I'm still stuck in the same old jam,

I can't see a way out of here coz I think I am,
Not worthy of a shot at life without all these bags,
Remember the days, where I was feeling so sad,
I stumbled over and fell now I can see a light,
I'm finally seeing that I might need to ask for help,
That's guna be the hardest thing I've ever done in my life,

Admitting to the problems, that I've created in my time,
It's up to me to change the things that have stayed the same,

Coz those things won't work in my, new found game,
I know it's guna be hard but it's time to change,
To face my demons and give them all a god damn name,
Its time to work on the behaviors that have brought me here,

To change my attitude and show that I really care,
I've got a family that accepts me for who I am,
But it's time for me to step up and, be a real man,
I'd like to thank the people that have helped along the way,

If it wasn't for them things would've just stayed the same,

This doesn't mean that life suddenly becomes easy,
It's just the struggle on the road of RECOVERY.

Moana House

Moana House is a residential therapeutic community in Dunedin, New Zealand, which caters for male offenders. It is run by a charitable trust; the Downie Stewart Foundation and has been in existence since 1987. The Moana House residential programme is based in an ordinary house in the suburbs and can cater for up to 17 people at a time. The wider programme of Moana House encompasses four houses that allow whaiora to transition through increasing levels of independence as they prepare to re-enter the wider community. The House has a strong bicultural focus that acknowledges tangata whenua (first people of Aotearoa) and is inclusive of different ethnicities and cultures. According to its website Moana House caters for offenders with complex needs, including those who *“have multiple difficulties - substance abuse, poor relationships, are victims or perpetrators of violence, physical or sexual, are underachievers, have poor work skills, and difficulties in setting and achieving goals.”* (<http://www.moanahouse.net/history/>)

Information on the Moana House website explains how the Moana House trustees *“gathered together, at the prompting of Mr Mike Martin, who had himself experienced considerable difficulty in the court system, and Mr J.D. Murray, who was a district court judge in Dunedin at the time. The idea for the*

programme was loosely based around the Delancy Street Programme in San Francisco.” According to Moana House documentation the programme has developed its own unique therapeutic approach through the guidance of Claire Aitken, the Programme Director since 1987.

1.1 The kaupapa/purpose – transforming lives

Documents associated with Moana House emphasise that its purpose (and that of its long-term residential programme), is to provide a supportive, safe, yet challenging, whānau centred environment for whaiora who wish to transform their lives. The stated objectives of Moana House are:

- Less offending
- Less drug, alcohol, solvent abuse and gambling
- Less time in prison
- More meaningful relationships
- More work skills
- More household management skills
- More educational skills
- More recreational/leisure skills

According to Moana House documentation, these objectives reflect the complex needs of the men who arrive at the residential programme and also the harm reduction continuum. To be eligible, participants must be an adult male aged 17-years or over with an offending history. Referrals can be made by the men themselves, or by whānau and friends. Referrals are also made through agencies such as community probation, the courts, prison services, or community alcohol and drug services. Moana House accepts men who are undergoing opioid substitution treatment. The long-term residential programme does not consider admission from men in the following categories:

- Under 17-years of age.
- Have outstanding not guilty pleas
- Have an active psychotic illness
- Have a history of sexual offences against minors
- Currently on a sentence of preventative detention

The aim of the residential programme is to provide a safe and supportive environment to assist the whaiora to achieve their potential of becoming outstanding members of the House; actively contributing to extended family wellbeing and to wider society.

This evaluation was conducted in the latter part of 2018 with the purpose of describing the impact for whaiora achieved through Moana House and its residential programme, and to support continued programme improvement.



Review of literature

The importance of culturally responsive approaches in health and wellbeing programmes for diverse groups with histories of criminal offending and drug and alcohol addiction, has been evidenced (Abe, 2012; Ashdown, 2016; Durie, 1999; Kupenga-Wanoa, 2004; Hanna et al., 2009; Henggeler & Sheidow, 2011; Substance Abuse and Mental Health Services Administration, 2014). In Aotearoa New Zealand, noted health researcher Mason Durie states that health and survival from an indigenous Māori perspective “is both a collective and individual inter-generational continuum encompassing a holistic perspective” (2004, p.4). Core Māori values associated with aroha, (love, generosity, sacrifice), manaakitanga, (caring, compassion), whānau (extended family) and whanaungatanga (relationships) are particularly important to Māori emphasising the importance of collective wellbeing rather than that of the individual (Penetito, 2010; Durie, 1999).

It's argued that health promotion programmes that seek to cater for minoritised and marginalised ethnic communities need to encompass holistic, relational, culturally-based approaches (Abe, 2012; Henggeler & Sheidow, 2011; Substance Abuse and Mental Health Services Administration, 2014). Within Aotearoa, Durie (1999) has previously emphasised the importance of culturally responsive models of health promotion for diverse Māori communities. He describes one model within Aotearoa as Te Pae Mahutonga, a reference to a constellation of stars and navigational aid commonly used throughout the South Pacific. Four central and interacting stars (Southern Cross) signify major components of health and wellbeing for Māori that include:

- **Mauriora** - cultural identity and access to the te ao Māori (the Māori world)
- **Waiora** - environmental protection and the inner strength Māori gain from their environments
- **Toiora** - wellbeing and healthy lifestyles
- **Whaiora** - full participation in wider society

Durie (1999) states that culturally responsive approaches are needed to counteract the devastating impacts of colonisation, that were designed to assimilate Māori into the dominant Pākehā/Anglo-European way of being and eliminate cultural differences. Colonisation has resulted in Māori experiencing lower educational achievement, higher rates of unemployment and incarceration levels and poorer health statistics when compared with Pākehā/European peers (Hynds et al., 2015; Penetito, 2010). Many mainstream clinical rehabilitation and health programmes emphasise the institutional preferences and arrangements of the dominant group in Aotearoa/New Zealand and are inadequate for Māori as they do not adhere to core cultural values essential for recovery (Durie, 1999). In contrast, embracing culturally responsive approaches to health and wellbeing decentres traditional power relations that are typically based on Anglo-European understandings about ‘what counts’ as wellbeing (Durie, 1999). Rather than focusing on the problem orientation or risk focus, such methods concentrate on a strengths-based and culturally restorative approach to positively transform the lives of diverse Māori communities, and this is particularly important for Māori men with addiction and offending histories (Ashdown, 2016).

2.1 The importance and challenge of whānau-centred approaches

Whānau-centred approaches aim to empower Māori and other communities within a family-based context so there is a collective rather than an individual focus. This is important for long-term recovery as social support is necessary for managing relapse risks when people with addiction and criminal offending histories, reintegrate back into communities and society (McLachlan, 2018; Substance Abuse and Mental Health Services Administration, 2014). Previous studies within Aotearoa have emphasised the

importance of including whānau in rehabilitation programmes, as this provides greater motivation and support for change (McLachlan, 2018).

For example, in a previous study Kupenga-Wanoa (2004) interviewed four Māori participants (one woman and three men who had prior criminal convictions) to gain their experiences of rehabilitation and recovery. Additional interviews were undertaken with Māori probation officers to better understand how to prevent recidivism. A major finding was the importance of including whānau in rehabilitative programmes. An essential motivator for change was the participants' determination to provide better lifestyles for their tamariki and whānau.

Other research (Hanna et al., 2009) investigated the views of culturally diverse New Zealand families with a relative in prison. Participants included Māori and non-Māori. Results highlighted the stress that relatives experienced while trying to maintain relationships and family connections with their incarcerated whānau. Older family members, such as grandparents, often expressed concerns over the absence of family members and the observed negative impacts on children. A range of negative emotions could be expressed by tamariki including hurt and sadness, anger and resentment, and shame and embarrassment. Fathers in the study were acutely aware of the detrimental effects their incarceration had on their relationships with their children and other whānau members. Motivations to rehabilitate were related to their expressed concern for family members and particularly for children.

A more recent study was undertaken by Ashdown (2016) investigating the lived experiences of Māori men who were participating in the Moana House residential therapeutic community rehabilitation programme. Seven residents, who identified as Māori and aged between 22-48, were interviewed to better understand their perspectives and experiences related to recovery enablers and inhibitors as well as their aspirations for the future. Thematic analysis of this qualitative data yielded four major themes:

- The importance of healing family relationships
- The relevance of Māori culture in rehabilitation
- Increased self-awareness and motivations for change
- Aspirations for education

Ashdown's findings highlighted the importance and challenge of creating culturally relevant rehabilitation programmes for Māori men, that facilitated the inclusion of whānau in the rehabilitation process. Ashdown found that a major motivation for those participating in the Moana House programme was the participants' concerns for their children and their expressed desire for a better future for them. Consequently, fathers often wanted to become more effective parents and emphasised that they needed help to learn supportive parenting skills.

Ashdown's research also noted the challenges experienced by some participants as they attempted to reconnect with whānau members particularly, "if they were involved in criminal activities that could contribute to a return to criminal offending or relapse to drug abuse" (Ashdown, 2016, p.6). This is important as decreased association with criminal peers is a major enabler of change in empirical studies of reduced offending (White, 1996). Ashdown notes that this challenge of reconnecting with whānau members has been found in other recent research studies. He cites the findings of Nakhid and Shorter, (2014) that emphasised, "Māori men with histories of criminal offending and drug abuse perceived that gang connections contributed to reoffending in previous recovery attempts" (p. 10). These sub-cultures associated with criminal behaviour create bonds of belonging and group identity that present significant obstacles to long-term recovery and rehabilitation (White, 1996).

Ashdown's study emphasised the quality of Moana House whānau bonds – as participants in his study, "perceived other therapeutic community members (residents and staff) as members of their wider family" and that these therapeutic relationships greatly aided recovery (2016, p. 12). Engagement in recovery necessitated close

bonds and relational trust with Moana House staff who often became, and were acknowledged as, whānau members by the men. Ashdown's research emphasised the importance of a whānau-centred approach that became a major enabler of recovery; highlighting the importance of holistic approaches to whānau ora or collective wellbeing. Ashdown notes that this perception of other therapeutic community members as whānau members, "has not yet been reported in existing literature" (2016, p. 12).

Interestingly, Ashdown's analysis and arguments correlate with apprenticeship learning theories, and particularly the importance and impact of

situated learning (Lave & Wenger, 1991). Lave and Wenger's research is acknowledged as groundbreaking in adult-learning theory. These authors argue that learning occurs through legitimate peripheral participation, as individuals become legitimate members (or apprentices) of a practice community. Learning is therefore situated; a process of negotiating social meanings through active participation within a particular practice community. These arguments, along with the findings from previous research, highlight the importance and impact of situated learning within a community of wellbeing practice that is whānau centred.



Evaluation approach

The qualitative case study described in this report, investigated the impact of Moana House and its residential programme on culturally diverse whaiora who had been incarcerated and had expressed the desire to change their lives. Although previous studies associated with Moana House highlight the importance of whānau-centred approaches for Māori males (Ashdown, 2016) little is known about the impacts for non-Māori participants who participate in the programme. Therefore, the present study sought to better understand this impact from the perspectives of culturally diverse participants; from the perspectives of Māori and non-Māori whaiora involved; from the perspectives of their whānau; and from the perspectives of other stakeholders and kaimahi (staff). An additional objective was to find ways to strengthen the work undertaken by Moana House, and ultimately the positive impacts for whaiora and those closest to them.

Three key research questions guided analysis. They were:

1. What impact has the programme had on culturally diverse whaiora who have participated in the residential programme of Moana House? What is the impact for their whānau/families?
2. What are the enablers of change? How do these link to the kaupapa (purpose) and theory of change underpinning Moana House and its residential programme?
3. What could further strengthen the work of Moana House and the positive impacts for culturally diverse whaiora (male clients) and their whānau/families?

A full description of the methodology and approach to this evaluation is described in Appendix 1.

3.1 Participants

The following tables provide a general description of the 26 participants who took part in the interviews. Thirteen participants were whaiora within the residential programme of Moana House. Nine kaimahi were also interviewed, including past whaiora who had graduated from Moana House and were employed as staff. Four other stakeholders were interviewed, including two whānau members of whaiora within the house. Two other stakeholders closely associated with the residential programme were also interviewed. Table 1 provides a general description of the ethnicity of participants and Table 2 provides a description of their genders. A more detailed description is not provided to protect participants' identities.

Table 1. Ethnicity of participants

Ethnicity	Number of participants
Māori	12
Pākehā/NZ European	9
Pacific Island	5

Table 2. Gender of participants

Wāhine/Female	Tāne/Male
6	20

3.2 Background information

Analysed results emphasised that whaiora were accepted into the residential programme having a desire to lead very different lives. They came to Moana House with extensive offending histories. As one participant explained, *“They are not here for stealing milk money.”* Analysis of material supplied by Moana House highlighted that whaiora often came with major drug and alcohol addictions and associated physical and mental health issues. This is emphasised in analysis undertaken on Moana House documentation, as there has been a significant increase in referrals related to methamphetamine addiction (refer to Tables 3 and 4 below).

According to evidence supplied by Moana House there has been a dramatic increase in methamphetamine-related referrals over

the past eight years. For example, in 2010 methamphetamine-related referrals comprised 13 percent. However, by 2017 referrals had increased to 72 percent and by 2018 to 78.5 percent. Of the 157 referrals in the past year, the majority (106) were Māori. There has been a significant increase in the number of Pasifika referrals (from three in 2015 to 11 in 2018). Table 3 and 4 present data related to two contracts that Moana House has held for the past five years; one related to health services to deal with methamphetamine addiction and the other for Alcohol and Other Drugs (AOD). It is clear from analysis of referrals related to the methamphetamine contract, that this is a serious and common health issue for whaiora involved in the residential house programme. Another important feature of this data is the significant increase in the programme’s waiting list which has increased by almost 400 percent over the past five years.

Table 3. Numbers for methamphetamine contract (2014-2018)

Year	2014	2015	2016	2017	2018
Referrals	42	81	94	121	157
Ethnicity	Māori, Pākehā/NZ European, Cook Island Māori, Samoan	Māori, (46) Pākehā/NZ European, (32) Pasifika (3)	Māori, (60) Pākehā/NZ European, (30) Pasifika (4)	Māori, (76) Pākehā/NZ European, (39) Pasifika (5)	Māori, (106) Pākehā/NZ European, (41) Pasifika (11)
Age range	17 - 48	20-60	18-56	19-57	19-52
Admissions	13	16	12	33	29
Prison visits	16	19	17	19	14 plus 17 extra for Parole Boards
Men seen during prison visits	57	65	94	107	108
Waiting list	32	80	75	85	118

Table 4. Numbers for the alcohol and other drugs (AOD) contract (2014-2018)

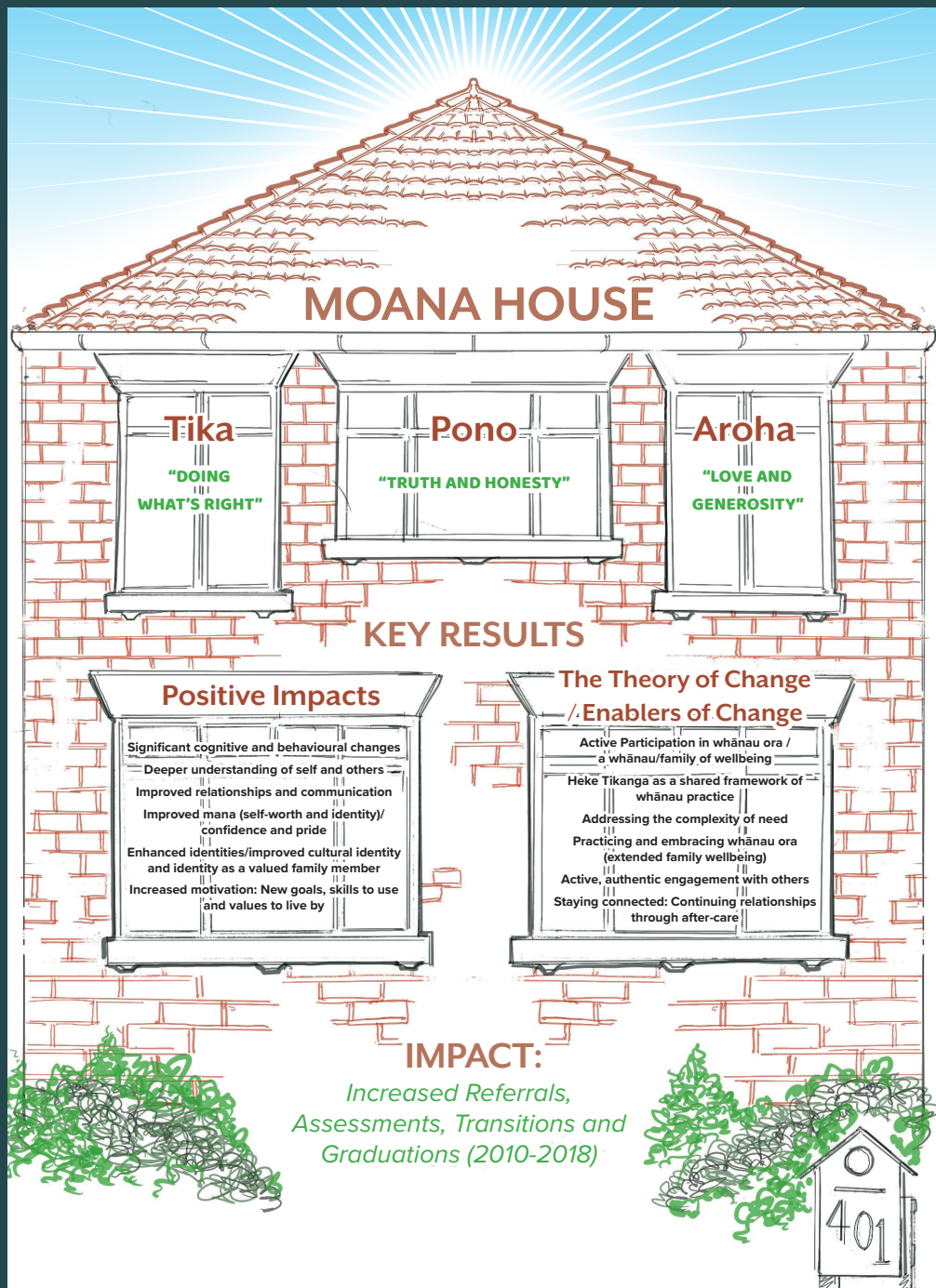
Year	2014	2015	2016	2017	2018
Referrals	72	63	42	46	43
Ethnicity	Māori, Pākehā/NZ European, Cook Island Māori, Samoan	Māori, (37) Pākehā/NZ European, (23) Pasifika (3)	Māori, (25) Pākehā/NZ European, (18) Pasifika (3)	Māori, (26) Pākehā/NZ European, (15) Pasifika (5)	Māori, (22) Pākehā/NZ European, (12) Pasifika (9)
Age range	19 – 50	19-59	19-59	19-55	19-52
Admissions	15	11	11	5	9
Prison visits	16	19	19	19	14 plus 11 extra for Parole Boards
Men seen during prison visits	69	106	106	56	56
Waiting list	36	46	30	37	30

The information presented above provides important background information on the men who were accepted into the residential programme of Moana House. The increased waiting list highlights the growing demand for this type of residential programme.

The following sections highlight the significant impacts of the programme as well as the enablers of change.

Results

The purpose of this evaluation is to investigate the positive impacts for culturally diverse whaiora as they engaged with Moana House and participated in the residential programme. Data analysis indicated there were significant positive impacts as a consequence of the men's engagement in the whare (Moana House). Several interrelated themes emerged which highlight improvements in mental and physical wellbeing and positive impacts for others, particularly the men's whānau. It is important to note the dynamic, interrelated and interdependent aspects of key results which make key themes difficult to separate. The major findings are captured in the following diagram.



Results emphasised that active participation in Moana House practices enabled significant cognitive and behavioural changes for the men involved. Moana House functioned as a community of practice centred around whānau ora. The diagram demonstrates the major themes and highlight the underlying theory of change of Moana House and the thematic connections to the positive impacts the whaiora experienced. It was clear from analysis that the residential programme was culturally responsive and inclusive of the men's diverse cultural and personal identities and enabled them to develop enhanced identities as valued Moana House whānau members. Heke Tikanga formed the framework of whānau ora practice underpinned by the values of aroha (love, generosity), tika (doing the right thing in the right way) and pono (truth and honesty). Kaimahi challenged and supported the men, as more knowledgeable and skilled family members. Adhering to the Heke Tikanga practice framework and the values enabled a major shift in the men's understanding of themselves and of others. The men undertook new roles and responsibilities as active members of the house. This in turn positively influenced their relationships and communication skills giving them multiple opportunities to practice engaging in a healthy, functioning whānau or family.

In addition, analysed data from a series of Moana House documents and annual reports (2010-2018) provides further evidence of impact in terms of increased referrals, assessments, transitions and graduations.

4.1 Positive impacts: Significant cognitive and behavioural changes

There were significant cognitive and behavioural changes described by the whaiora as a consequence of their engagement in the residential programme of Moana House. Interrelated sub-themes associated with this were:

- Deeper understanding of self and others
- Acknowledging the harm of past-offending to victims and whānau
- Improved relationships and communication (particularly with whānau)
- Improved mana, (self-worth and identity) confidence and pride
- Enhanced identities/improved cultural identity and identity as a valued whānau member
- Increased motivation and learning: New goals, new tools to use and new values to live by
- Impact: Increased referrals, assessments, transitions and graduations

Positive impacts were clearly related to the men's active participation in the residential programme and the Moana House community. Active participation increased their opportunities to learn and practice, health-based recovery activities within social settings. Analysis of interviews revealed cognitive and behavioural changes as whaiora were supported and challenged by more experienced Moana House members to understand what motivated past offending.

A key impact was acknowledging the harm to victims caused by past offending as well as the need to restore whānau relationships. As a member of the Moana House whānau the men had specific roles and responsibilities which gave further opportunities to learn and practice relational and communication skills and behaviours. In addition, participation in Moana House community-based events enabled them to develop valued and enhanced identities. Opportunities to learn and research their own whānau backgrounds and present this information to others strengthened their own cultural identities and understanding of their whānau histories.

By being supported and challenged to engage in these different practices, the men's confidence and motivation developed, resulting in new goals and new values to live by. Whaiora talked about, 'being clean and sober' and the impact of being cared for under the sanctuary of the house. The chance to reconnect positively with their own

whānau was a key motivator for behavioural change. A common feature was how different they were now, compared to their previous ways of being.

"I am 44-years old now, and I did my first prison sentence when I was 15. I have had five, maybe six years out in the community but never at one time. It has always been a month here, three months there, five months there and little periods like that. This time around in two weeks I will have been here at Moana House for 12 months. I am clean and sober, and I have been working on myself, bonding with my whānau, and 12 months bonding with my new whānau at Moana House. I have managed to build a relationship with my baby. That was never, ever going to happen without being under this korowai (cloak). It was just never going to happen because of who I was. So, this place, if you are open for change, this place changes your life and gives you that real chance at being whatever it is that you want to be and getting out of life whatever it is that you want to get out of life. Without a doubt this programme saved my life, there is no doubt about it." (whaiora)

For many of these men, Moana House provided a very different whānau based environment than they had experienced growing up. This gave the men a chance to 'look after themselves and others', while being supported and challenged in a loving and caring way.

"Gee there's so much (changed) I'm able live in a space that's fully supported therefore my mind doesn't go off. Basically I'm in a loving caring environment, beautiful kai (food) dealing with myself and my issues in a loving and caring way." (whaiora)

It could be very difficult for whānau members to believe whaiora could actually be different and create positive change and sustain it in their own lives.

"He was a real rat-bag and I thought he would be for the rest of his life.... But he is a different person altogether now. We didn't really know much about Moana House, just as a name, we just thought that maybe this might be a halfway house sort of thing.

I think it is a great place to be, to be quite honest, if people go there and if they are prepared to knuckle down and follow the programme and do as they're told, I think it is a fantastic place to get them back on the straight and narrow. I like going there myself, talking to the people and talking to all the staff. It's brilliant. It has been great actually, we have felt part of it, we have always been welcomed there. I have seen a huge difference in my son since he's been there, just his attitude, his thinking, just his general behaviour." (whānau)

Several whaiora described how different a place like Moana House was to their past situations. It gave them the chance to look after themselves and others, while being supported and challenged as part of a larger Moana House whānau.

"Many of the men, they come here, and they see this as their whare. They are expected to look after themselves and others here. They start to eat properly and have good kai. They're offered physical therapy, or we help them with their medical needs. Their mental and physical health improves, there are people who come here who didn't even have the basics before, that was not how they grew up, because their fathers and mothers were mentally ill, or addicted, or poor, or marginalised from society, or through racism. We try to give them a home to start from." (kaimahi)

4.2 Deeper understanding of self and others

Participation in the Moana House whānau enabled a 'deeper understanding of self and others' for whaiora. This finding emphasised the psychosocial impacts of being part of the practice-based group. Participants believed positive change could only happen once whaiora understood the root causes of their past offending and addiction issues. All of the whaiora who were interviewed described a key impact as being able to critically reflect on their past lives and behaviour. This enabled them to reach a deeper understanding of the needs that drive behaviour. This process of personal learning was often viewed as the first step to restoring positive aspects of their lives, reclaiming positive identities and the start of restoration to address past offending.

"I was heading down a very dark path, with gangs and drugs and what not, and I came here blind really, thinking that I only had a drug problem. But being at the whare has opened my eyes, I do not just have a drug problem and I'm just blaming the drugs. I was a little shit before I was on drugs you know. Partly related to my upbringing and things that I witnessed. It's opened my eyes a lot, to my own behaviours, given me a lot of empathy for my whānau now and to my iwi (tribe) around me. I really enjoy Heke Tikanga because it's sort of reconnected me with a lot of things. We recently finished victim empathy and for myself that's a real hard one to address because I've created, like through things that I've done, I've created a lot of victims and also myself have been a victim to a lot of violence, you know, so just readdressing all of that." (whaiora)

Many of the whaiora had come to Moana House believing their offending was just related to addiction issues. Being part of the Moana House whānau enabled these men to acknowledge what issues lay underneath, motivating their behaviour. Recovery meant learning how to better address mental and physical health needs as a first step in a longer recovery process.

"You can come here thinking it is for one thing and it ends up like a tree. They make you look under the rock to see what is there, what is driving the behaviour... They help you do that. I just thought I had a drug problem, but now I realise I have way more stuff I need to work on... they have helped me with my mental health too. I used to self-harm heaps. They have helped me, opening up to them and getting medication sorted out. They are a really good for support for mental health. It has helped me more than I thought it would." (whaiora)

This was not an easy process for the whaiora who were interviewed. It required learning how to open up to others. A process that was difficult and painful, because it required them to acknowledge aspects of their lives they had tried so hard to keep hidden from others.

"It was so hard in the sense that you have to talk, not about drugs, not about alcohol, you have to talk about the stuff that is under the surface, that

people don't see. Like sexual abuse and the real horrible things that nobody wants to talk about, but here you have to talk about it, if you don't talk about it you are still stuck in your same prison cell. The prison cell is in your head. So, for me, when I talk about the programme being hard, I talk about being honest, being honest with myself and building enough resilience to be able to sit there and have a kōrero (talk) with the whānau about what it is that I am struggling with, what it is that I am feeling, what it is that I am thinking. Then why it is that I am struggling with those feelings, thoughts that remind me of my past. It is addressing all those things that people do not see that makes this programme hard, but it is addressing those things that people don't see that was holding me in my own prison cell. Whether it be with Corrections or inside my head, I was always going to be in that cell until I got rid of those demons off my shoulder." (whaiora)

Learning to be vulnerable, by opening up about things that were painful, was particularly difficult for men who had developed tough, staunch identities to protect themselves.

"It has been challenging, being vulnerable and naming the things that are my stumbling blocks that keep tripping me up, like drugs, technology, gangs and old associates, and my manipulation." (whaiora)

The whānau members of the men who were interviewed, recognised how important and challenging this could be.

"He has had to sit down and think about his past and what he has done, and not just keep it to himself. He has had to get up in front of everyone, especially myself and his mum and talk about it and admit what he'd done, and so on, and I think that has had a big impact on him. Cos you could see he wasn't happy about it, but it was a thing he had to do." (whānau)

Learning to understand what drives behaviour was key. This was a very different process to previous attempts at rehabilitation according to the men who were interviewed.

"I used to think I needed to unlearn some of the patterns of why I learned to be so violent. I already knew that a lot of the patterns I carried were for protection. Protecting myself from things that have happened in my childhood, and the patterns I had learned as a child; they were the things I thought I had to unlearn. When in fact that is not true, it wasn't about unlearning them, it was about acknowledging them, acknowledging and understanding the patterns, the behaviours that I used then. Why I used them then and what purpose they served me. And then it was about learning what purpose they served me right now. I'm not five-years old any more, those patterns I had then, they were there for a reason, but I am not there anymore and as long as I keep those patterns I am always going to remain there. So, it wasn't about unlearning them, it was about acknowledging them and then acknowledging their purpose and then moving forward. I don't think it is possible to unlearn those patterns, but it is 100 percent possible to change those patterns moving forward." (whaiora)

Challenging self and peers to reveal deeply personal aspects of their lives in front of each other was really difficult for whaiora, many of whom had spent time in jail together. This requirement to open up and be honest with others about deeply personal issues was not normal or usual behaviour. It was noted that attempts to thwart this process were unsuccessful due to the expertise of staff and the expectations of senior whaiora who could call you out when they perceived individuals were not being authentic or honest. Changing manipulative habits of a lifetime, along with challenging peers about dishonest behaviour was unnatural and required personal dedication along with considerable support from others. The commitment to being authentic, or pono, is an integral component of the Moana House approach.

"You are expected to be very, very honest and not leave anything out. That can be hard because I know the things that influenced me living a criminal lifestyle, like low self-esteem, and like abuse when I was younger, the death of my father at a young age, abusive stepfather and all that sort of stuff. You are really expected to talk very deeply and if

it is not deep enough you will get told to go a bit deeper and you are expected to talk openly and honestly about that sort of stuff in front of people who quite often you have done time (in prison) with. So, it is hard just to put your pride aside, or look at that pride stuff differently, compared to what you used to. You've got to talk about really sensitive things and personal things in front of men who you have tried to be tough with. It's very hard. I had to talk about that stuff in front of men and I had hang-ups about judgement, intimacy stuff and all that. I just had to get over myself. Especially since I have lived a life in prison, you don't talk about yourself, it goes totally against the grain. You have also got to write about your feelings on a daily basis and be honest. Because if you are not honest, kaimahi know you're not honest, they can read people like a book. So, if you are not honest you get found out very quickly. I have had a habit of skirting 'round things, I will give them a little bit, just a little bit to get away with, enough to slip through. It just doesn't happen here, you can't do that, I learnt that early on. So, you have to write honestly every day about what is going on for you, but you have also got to challenge your peers which is tough, it's really tough." (whaiora)

However challenging, transformation started with this process of learning as an active and valued Moana House whānau member. The process required personal commitment, education and practice. This dedication was not for everyone. The ones who made it were those who made a life-long commitment to lead a very different life, according to kaimahi who were interviewed.

"The ones who will make it are the ones who sit directly under the patawai (rain drops). If you can imagine when the rain drops, the most impact part is where it hits. It is the one who is sitting directly under the patawai who will be impacted by change. Because they have made the commitment to sit under something that will cause them to be impacted. The others will just be good heart and intentions. That is the whole thing around maintenance and continued recovery for those who want to sit under the patawai, that means being part of a support system and being challenged." (kaimahi)

4.3 Improved relationships and communication

An interrelated sub-theme that emerged from the data was improved relationships and communication. This required cognitive and behavioural changes by the men involved and the family members who were involved in Moana House activities. There was a reciprocal connection, in that as the men learned how to open up and talk about their feelings appropriately, whānau members could also respond in new and supportive ways. Improved relationships and communication with family members was mentioned many times as a key motivator. Learning to express emotions and thoughts appropriately was essential to relational change.

“Having my kids in the weekend showed me and them how much I have changed. When my boys first came to Moana House, I led a Mihi Whakatau (welcome). When I got up and spoke, I got all emotional, started crying, now the old me would have turned angry and would have thought, ‘Ah I’m not going to cry I’m going to walk out of here.’ But the new me stood there and embraced it, I looked at my boys and they gave me the motivation to carry on to kōrero (speak). I can’t say enough about Moana House and the changes there have been for me.” (whaiora)

Learning to be a father or a valued whānau member was a huge motivational force according to participants who were interviewed. This restoration of their place in their own whānau was important, but also challenging as it was a process that took time and effort.

“I’ve got my family back. I feel like part of my family now and that’s huge. There are so many things that I could say I have achieved here, but that would probably be the biggest one. I just want to give my Mum some peace and quiet. Poor old Mum, far out, and my sisters, I have got a big family too. Like, I’ve been home over the years, but I have never really been able to hold my head up and know that I am living a good life. I have always either been out of it, using drugs, or doing crime, or on parole, or I have needed somewhere to go, or I have needed

something from them. I went there this weekend because I have earned it, just to be with my family that I love, it was so foreign, but it was awesome. I am still reflecting on it, I’ve got to process it, but it’s priceless, it really, truly is. Like, Mum she is at peace, I don’t stress her out anymore, she can sleep at night. Same with all my family. I have actually got six nieces and nephews and there is one sister I am still a little bit distant from. But that’s it, time will heal that, I have just got to put a bit more time into doing the right thing before she comes around. It is understandable.” (whaiora)

The restoration of relationships often needed acknowledgement of the pain, disappointment and hurt that had been caused by the men’s past actions. That was an important part of the healing process. Restorative conversations were needed, but it was essential they occurred in a safe environment.

“And like having my whānau come down, it has been the first time they have been able to come down, or come to me, and see me, they never knew where I was from day-to-day, they might see me in the paper, but for them to be able to jump on a plane and come and see me and want to come and see me. So, I had to mend some bridges and stuff and it was quite a long process and the first time they brought my auntie, we are really close. So that was something real as I had to face up to some stuff with her, and it was done in a nice, safe environment where she could be heard, and I could listen, but I could be heard as well. And then Moana House brought my adopted Mum down and she is 74 now, not very well, they brought her down and made sure she had good accommodation, was able to get around and stuff. And the same process, she had things to get off her chest and it all happened really well. Things are going really well with her now, she rings me most days.” (whaiora)

Having whānau welcome and an active part of Moana House activities was a feature of the overall health and wellbeing practice. Whānau members of the whaiora who were interviewed talked about the dramatic changes they had witnessed in their relatives. Being strong and clear about the need to stay clean and live a different life also helped whānau to see there were alternatives. In this way

witnessing positive changes in whaiora behaviour and attitudes was inspirational to others.

“So, my relationship with him is really positive now. We are in regular contact with each other on the phone, I would say on average, three-times a week, sometimes more. We now have a very open, honest and forthright relationship, which has been a real shift for us both. Before he entered Moana House, he had lived a life of crime and drug addiction, and that began in his late teens. Although he has never had long stints in prison, he has had stints of two to three years or up to four. At the time he was never able to successfully navigate life on the outside, and so has been a recidivist offender and has made attempts at times in his life to work within the legitimate side of society but has been unsuccessful. And when he entered Moana House it was 20 plus years of being in and out of prison and leading a very tricky, and very sad, and very tragic life, but he is owning up to things – I haven’t seen that before, he seems more committed to change.” (whānau)

Effective communication between whaiora and family members needed to be a two-way process. Whānau members who were interviewed described how kaimahi encouraged them to talk directly with their family member.

“I guess at times I felt a little bit of frustration. Early on in the piece I was looking to the staff for them to tell me how (he) was going and I never got that answer. You know the staff would never say, this is what’s happening, they would just say, ‘Ask him’. Staff were encouraging both of us to have the conversations between us.” (whānau)

Although many participants described improved relationships with whānau as an impact of Moana House this was not universal. In the cases of some whaiora who were interviewed it was equally important that they distance themselves from their own whānau. This was necessary if family members were active drug users or offending in ways that had the potential to distract whaiora from their own recovery and healing journey. Learning how to communicate boundaries and expectations for behaviour effectively with their own whānau was essential in these circumstances,

and an important communication and relational skill.

“It is a bit of a delicate process, it is also about learning how to operate within a whānau, and often there are whānau dynamics going on that are unhealthy for a lot of our tāne, so the whānau process itself begins to address those things. How do you communicate? How are you going to deal with that? What’s coming up for you there? And one whānau member had to detach from the relationship he had with his mother because she was still using, intravenous using. So, every time he was on the phone there was just a drama and for a while, he had to shut that relationship down, so he could carry on his own stuff without the distraction. These are all the things that are discussed daily, they are all worked around and worked with.” (kaimahi)

4.4 Improved mana, confidence and pride

Improved mana, confidence and pride was noted throughout the interviews as a factor contributing to significant cognitive and behavioural change. This was particularly noticed by whānau members who were interviewed.

“You know there has been lots of changes in (him), but I think one of the biggest ones is his developing sense of self-worth. He has really benefitted from the psychotherapy and the counselling, unpacking how and why he views himself the way he does. I think this has been the first time he has developed a realisation that if he can’t feel comfortable in his own skin and feel and accept what has happened in his life and learn from it, then he is never going to be ok being who he is. But now, now I see and hear a sense of self-worth and that comes through from him in the way he communicates and I’ve noticed when we have a pōwhiri (welcome) in the house and we have whanaungatanga and the boys introduce themselves and talk about (him), you know, I heard a real shift in their kōrero about him. So, initially there was stuff about he’s a good guy and he’s funny and he’s a good cook and blah, blah, blah. Now I hear things like he’s a role model; he’s a leader; he asks deep probing questions; he is not afraid to say the hard things; he learns from

his mistakes. You know, all of those things that show a real shift in his persona, and so it is good to be able to visit the house and hear that from other people, it is really good to see it aligning with what we see because as family it is hard to, sometimes it is hard to be objective, when you want something really badly, when you want your brother or your son to be successful, you've got to really check yourself without being objective and so, to hear that change in perception from the men, and from the staff, that is quite reassuring." (whānau)

Whaiora talked about their feelings of growing pride and self-worth as a consequence of learning new skills and undertaking new roles and responsibilities as active Moana House members. This was evident as the men engaged in wider Moana House activities and community-based events that demonstrated care and empathy for others.

"Getting involved in the community work... at the end of those jobs, I have a sense of pride, mana, it enhances my mana knowing I have just helped some senior lady or gentlemen clean up their backyard because they are unable to do it for themselves. That is a good feeling for me, whole new feelings when I do things like that for people. It has a huge impact on my mana, how I view myself as a person. It is also another way for me to start looking at empathy towards others as well, when you go and help some old lady who can't hang her washing out because her lawns are too overgrown, and she may fall over, and understanding why doing this mahi for this person is so important. It is not just going and mowing someone's lawns and leaving, it is actually going and doing something that will have an impact on their life and make it better." (whaiora)

New community-based experiences could be daunting for men who had spent much of their life in jail. However, through authentic, supported community-based activities they learned new social and communication skills, which developed the men's confidence. Understanding how to give back enabled whaiora to be different and to be seen by others in a different light.

"The activities here, they were really daunting. I have spent just about my whole life in prison, so I already had a fear of being in public, being in big, open, unstructured environments. It was doing the little things like getting up in the morning and going to the gym, having a game of touch with the whānau, going to EQ centre, going to Unipol and being able to engage with the community with the support of the whānau, the whole whānau. Kaimahi and us as one, then as my confidence grew so did my social skills. I was then able to go out on work days and engage with the community or the people who we were working for in one-on-one conversations, they started off pretty brief, like - 'kia ora', and then it went to a little bit more and a little bit more. And it was also the sense of giving back, it got to the point where I was understanding what I was doing in terms of service to others, and that was a big part, and still is a big part of the mahi that I do now in service to others, how can I give back to my community in a meaningful way after all the shit I have put on my community for so long?" (whaiora)

"The community mahi the men do is really mana enhancing. The community get to see the men in a different light, also the jobs where the men are upskilled, they improve their confidence and pride. The community work gives them some sense of dignity." (kaimahi)

Whānau members who were interviewed spoke of the growing confidence and belief in the recovery of their family member, and the benefits as a result of witnessing the programme in action.

"As time has gone on, we have let ourselves feel more hope and confidence. You know when he first started in the programme, we were unreserved in our support, but reserved in our belief, if that makes sense. We have and will always do our best to support him, but we haven't really ever before allowed ourselves to hope, or believe, that this might be the time that things genuinely and deeply change for him. As time has progressed in Moana House the more confident you allow yourself as a family member to feel, and that is based not only on the relationships we have with him but also that we've developed with the House and the staff

and being able to see the programme in the flesh has been really beneficial for us as family. You know, being able to visit, and spend that time just observing. I am quite fascinated with human behaviour and all that stuff, and the psychology of us as humans, but it has been really cool to be able to see it, and understand it, and be immersed in it.” (whānau)

4.5 Enhanced identities/ improved cultural identity and identity as a valued family member

Whaiora discussed how their identities changed and become more positive through the therapeutic process, described as a reconnection to the true self and the building of an authentic, whānau-based identity.

“It is a tough one, but it has to happen, that is part of reconnecting with your true self and understanding the impact, and just being able to explore how things come about, the purposes and pay-offs of particular ways of behaviour, living, thinking, being reactionary and understanding what that’s all about.” (whaiora)

The men described how they created fake identities that were developed over time, to protect them from their past lives and experiences. Developing their true identities was an important part of the therapeutic process according to this participant.

“At the moment I’m trying to build my identity again because I’ve only had one identity in the past and that was a fake identity, you know, by hiding behind different masks. Moana House is helping me.” (whaiora)

The men were encouraged to present seminars on what they had learned through their personal research. Presenting to others (whether it be to their own whānau members, Moana House whānau or others) was important for developing the necessary confidence and communication skills. This process could involve an intimate sharing as whaiora acknowledged feelings of

abandonment and associated emotions of hurt, anger and shame. The process of reconnecting to positive values inherent in families enabled whaiora to develop a new sense of belonging.

“I have done a seminar on Anzac Day about my grandfather’s contribution in the war, so getting that together and getting family information, getting pictures off the internet, putting it together. Get your family in, now make sure there is food for them afterwards. That is what I have experienced. My parents have just become part of this journey, understanding how I feel, what I have been thinking, my problem thoughts, my problem thinking, identity, belonging. Having my stepdad from the age of two, not knowing my real dad, not feeling like I belonged in my family, so I have gone off in this direction, that direction. Then us being able to talk about those things. Just reconnecting, reconnecting with the values of what my grandfather wanted for us and gave for us, what they did (those men), their contribution to the war, what they went through in the war. They were simple, humble men. So just reconnecting with their values, their beliefs, I guess just steering that part of my wairua (spiritual wellbeing) again, making those connections.” (whaiora)

Whānau members who attended such presentations were deeply affected by the honesty of the men as they shared intimate details of their past lives and the new sense of belonging and connection they now experienced. Family members also felt a sense of pride and admiration as they witnessed the learnings and efforts made.

“I actually got to admire these guys, we went to one of the presentations earlier this year and they’d get up in front of us, and we were strangers, and the men would talk about their past lives and what they’ve done and the issues they’ve had and so on. I think that takes an awful lot of courage to do that, and I actually said that at the end of the presentation. That’s what I told them, I said, ‘I think you guys have done really well and I am really proud of you that you actually got up and talked about these things’.” (whānau)

4.6 Increased motivation: New goals, skills to use and values to live by

Results emphasised the positive changes the men experienced as a result of learning through practice-based activities and as valued Moana House whānau members. These men described how their life values and goals were changing, how they were able to do things for others and experience new satisfactions. Participants often described the increased motivation that whaiora experienced as they engaged in such work. Through active participation in Moana House activities they tried many different things and learned new skills with others, which enabled them to develop more confidence and a sense of worth.

"It is good to be doing something for someone else and I am learning. When we did Christmas trees, with kaimahi and the work fellas, they put us through the chainsaw courses, so I got a chainsaw ticket, that's pretty cool." (whaiora)

Improving their own knowledge of health and wellbeing, as well as how to develop better whānau relationships were key goals according to whaiora who were interviewed. There was increased interest in gaining qualifications and undertaking study, even though this could be daunting due to past experiences.

"I have started studying health and wellbeing at polytech, for mental health and addictions. I was really nervous when I first enrolled as I have never done any studies. I left school when I was 14, I haven't been to school since, apart from like jail courses and stuff like that. When I got there, I was really nervous, and I had to deal with all these people I didn't know and different personalities and all this academic stuff, so it was a little overwhelming at first, but I have done better than I ever expected. I have had A's all year, my lowest was an A- for the year. We are coming up to the end of the year and I have just sent away my application for Te Taketake - an applied diploma in addictions counselling, so I start that next year. From there I want to work in this field. I have just had an offer to be part of

a suicide prevention seminar for next year run by the Otago Polytech. So, me and another whānau member on the community project, we are going to jump on-board with that. We start planning next month." (whaiora)

The chance to interact and learn alongside different people across various fields stirred an interest in new directions for the future.

"My goal now is to go to University and study. At the moment I'm thinking about a major in psychology and a minor in history, that's kind of where I am at the moment. I've been in contact with different people and the psychotherapists and continuing care, because they have got a few qualifications in psychology and that. Their jobs interest me a lot." (whaiora)

Participants described other key impacts, such as learning new skills and using new tools to live by. There were descriptions of increased confidence as the men took risks, tried different things and overcame particular hurdles.

"I was always a shy person, always used to getting anxiety. Never liked to speak. When I first came to Moana House, I went straight into the whānau room where everybody was and that alone was scary for me. I just wanted to walk back out and go straight back to jail because I thought that would have been easier. But I'm glad I didn't. Moana House has given me the tools to overcome those hurdles. I know that the longer I stay with Moana House the better I'm going to be, the tools I need for my kete, (bag) they're here, and my time in Moana House, I need to use my time wisely so I get the tools I need to go out into the community to be a better person for my own whānau, for my tamariki." (whaiora)

It could be difficult for whaiora to describe the impact of being a member of the Moana House whānau, because it had been so life-changing.

"It is just somewhere I've been able to come and, I don't know how to explain it, like I came here with one expectation and realised I could have a million other expectations, you know what I mean? I came here with one goal of giving up drugs and stop going to jail and realised that through the

programme there are a million other goals I can create and achieve and that is only because I came here, put my head down and did the mahi (work). I am only able to do the mahi because they are able to facilitate it. They do it in a unique way, that fellas either get it or they don't, and when they don't, they always want to come back and try and get it again, you know what I mean, it draws you in... the aroha (love) and stuff that people feel here, ... that I feel here ... is unreal." (whaiora)

4.7 Impact: Increased referrals, assessments, transitions and graduations (2010-2018)

To investigate the nature of impact it was important to identify how many whaiora successfully graduated from the programme, as well as the numbers who transitioned back into the community. The following table (Table 5) identifies these figures along with the number of referrals and assessments of whaiora and the number who entered the residential programme (from 2010 – 2018). Waiting list numbers are shown to indicate the growing demand for acceptance into the House and its residential programme.

Table 5. Numbers of whaiora entering the residential programme

Year ending June	Referrals	Assesments	Entered programme	*Graduated/transition into community, returned to treatment involved in study, employment	Waiting list
2010	63	32	8		66
2011	104	84	30		92
2012	120	70	28		72
2013	96	40	23	(12 whaiora) 5 returned for some type of treatment, 4 transitioned / working / supported by community, 3 initially in contact then lost touch	73
2014	114	42	28	(13 whaiora) 9 transitioned / working / supported in community / includes 3 who graduated / studying 2 returned for some type of treatment / 2 initially in contact then lost touch	68
2015	144	45	27	(16 whaiora) 11 transitioned / working / supported in community / includes 1 who graduated / studying / 2 returned for some type of treatment / 3 spasmodic contact	126
2016	136	34	20	(16 whaiora) 14 transitioned / working / supported in community / includes 5 who have graduated / studying / 3 returned for some type of treatment / 2 initially in contact then lost touch	105
2017	167	34	38	(28 whaiora) 26 transitioned / working / supported in community / includes 1 who graduated / 2 returned for some type of treatment	122
2018	200	44	38	(17 whaiora so far) / 10 currently enrolled in After Care / 7 transitioned into community / working / includes 2 who graduated	148

As indicated earlier, a key feature from this analysis was the increased waiting list of men who want to be admitted into the programme. Moana House's reputation as a place of transformation was evident across whaiora interviews.

"I chose to come down here because I was sick of the same old life. I have been in and out of prisons since 1997. I'd had a couple of attempts at rehabilitation, I was over the lifestyle, I was over hurting people like that and I knew this place was

no nonsense. The hardest rehab in the country and I was very determined to turn my life around. I heard it through the grapevine in prison and you often hear about people being paroled there or hard rehabs, and this I know is the hardest, having done it now and I know how tough this place is. I just knew that this was what I needed, I needed no nonsense, I needed support and I needed a long-term programme to give myself a chance."
 (whaiora)

Enablers of change: Active participation in a whānau of wellbeing

The impact themes noted in this evaluation are interconnected and interdependent, key themes were difficult to separate and could not be viewed as stand-alone items. This is most evident in findings that emphasise the connections between the cognitive and behavioural impacts whaiora experienced and the enablers of these changes. Findings highlighted that whaiora experienced such changes as they became active and valued Moana House whānau members that practiced whānau ora (family wellbeing). This was a core element of the Moana House theory of change and enacted work. This meant manaakitanga (care and hospitality) was extended to all, because it was the right thing to do. There was a collective responsibility – where all were viewed as part of the Moana House whānau and as such, all had duties and roles to ensure the whare was a healthy, nurturing space for all.

“Moana House try and create a family atmosphere, so eating together is really important, sharing, having structure, daily routine, having the work days, getting out and about in the community and challenging the residents that way. For some of the guys, I guess they have not been fortunate to have it, it is not normal for them, if that makes sense. So, the set objective at Moana House would be trying to create the whānau and being inclusive of everybody.” (stakeholder)

Results highlighted the way Moana House operated as an extended whānau and because of this the men were expected to learn how to communicate respectfully and effectively, while undertaking specific responsibilities, including cooking and cleaning. Participants explained there were transferrable skills, relevant to their own lives outside of Moana House.

“Moana House, it is a family home in every sense. Anyone who comes through those doors sees it is a family home, and we all operate as a whānau. Again, the learning of that concept is learning how to communicate, behave within a family. So, they are transferable skills for when we move on, how to challenge behaviour when things aren't right, how to communicate effectively when we are not feeling right, how to pull your weight, how to cook, how to clean, you know all those things. And when things aren't done right it is about being able to communicate that without treading on someone's mana or creating conflict.” (whaiora)

Learning to share their thoughts and feelings appropriately with others, was key to improving relationships according to whaiora who were interviewed. As part of Moana House responsibilities, the men needed to learn how to constructively challenge peers. Learning to do this could be difficult for some whaiora who found it hard to call others out on their behaviour or who saw this as narking or snitching. It was essential that whaiora understood the importance of upholding the values of Moana House and knew how to challenge one another in safe and supportive ways.

“They are challenged on behaviours and the objective is not only for the residents to challenge their own behaviours, but constructively to challenge the other guys as well. It takes them out of their comfort zone, because they are used to a certain way of behaviour, and they have been entrenched in certain ways, a lot of them will initially see it (providing constructive criticism) as, what's the word, narking as they say. So, my role then will be to try and get them to think about the fact it is not narking, it is a way of keeping yourself safe, and also respecting the values of the house as well.” (stakeholder)

5.1 Heke Tikanga as a shared framework of whānau practice

Results emphasised the importance and impact of the Moana House framework of practice, 'Heke Tikanga'. This framework provided the necessary structure for Moana House kaimahi, whaiora and wider whānau 'to do what is right and needed' so that all can support the recovery, restoration and transformation process. Analysis of data highlighted the shared practice framework and its underlying core values (pono, tika and aroha). Pono is related to truth, integrity and honesty. Tika is the principle of doing things right, in the right way and in the right order. Aroha is love, affection, joy and compassion, empathy and sacrifice for others. Analysed evidence indicated that these values were highlighted as essential in the transformation of the lives of whaiora. By embracing these values within the context of the whare, whaiora started to learn how to function in a healthy whānau environment. Adhering to the Heke Tikanga helped them to learn new skills and behaviours. Interview analysis highlighted many examples of the impact of whaiora and kaimahi embracing and enacting these values.

"Well, the whole concept was foreign to me, so just learning what tika, pono and aroha was, that was the first mission. You know, what are these words?" (whaiora)

"I've always thought I have love, and I guess I did love to a certain extent but in terms of tika and pono, well as much as I thought these values may have been on my radar it wasn't the case, it just wasn't how I lived. Manaakitanga - I've always cared for others and done a lot for other people, more so than myself, but now realising that is a form of escaping my own inadequacies and trying to fulfil, I guess, a void, that I had within myself. So, taking all of that into consideration it never really worked out well for either parties. So, knowing what these values are now and living by them, having them role modelled to us and guided that way and knowing them now, becomes a practised way of life." (whaiora)

The programme worked to build an inclusive whānau centred environment, one that was inclusive of different identities and cultures. This could be challenging for men who came from very different cultural, family and community backgrounds, particularly if they held racist, or staunch monocultural views.

"It was pretty intimidating initially, when I first came here because of my history, my background and the people I used to kick around with and this being Māori cultural practice, a really strong thing about this whare, so that was really intimidating for me. You know, I am a white boy, all covered in hate stickers and all that." (whaiora)

Creating an inclusive, welcoming and normal whānau atmosphere was imperative, regardless of the backgrounds, beliefs or cultures of people. This was essential to the recovery and restoration in the men's lives.

"We never ever wanted to have whānau included in a way whereby they came in and there was a staff member sitting watching what they were doing or kind of standing over their backs like. I know there are some programmes that do that, I can't stand it. Like there's nothing normal about that. You can have a staff member present, yes, they're still a staff member but they can be talking to family, playing a game, making a cup of tea, they can integrate themselves so it's not obvious, it's just a normal process. Everybody who comes here, it doesn't matter who you are, has a whakatau (welcome) so when (name of the child) comes in - he's five we have a whakatau for him. And then we have kai (food) so it doesn't matter who comes here, everybody has a whakatau process. It doesn't matter what colour you are, we have a lot of white power people, we don't care. Everybody gets the same process and so that's what we really wanted to try and be inclusive." (kaimahi)

The Heke Tikanga, and the values of aroha, pono and tika were considered essential as a framework of practice because it challenged all participants to do what was right and what was needed, for the health and wellbeing of the whare. This commitment was required of everyone: whaiora, kaimahi, whānau members and visitors. In this

way the Heke Tikanga were considered sacred protocols for ensuring the necessary care, shelter and health for those who came into the whare. They were also a competency framework enabling all to ensure their practices were consistent with these values.

“When I first came here it was clear that the Heke Tikanga is the whakaruruhau (sheltering aspect) of a marae. A place of shelter. So, the whakaruruhau is the place of sanctuary, it is bringing them into a place, the responsibility the tikanga (protocols) that we have for the men, and primarily focused on the staff. It is their ability to care and nurture those who come into the sanctuary, and that is what the Heke Tikanga are in terms of the competency framework.” (kaimahi)

It was imperative that everyone’s practice and behaviour was underpinned by aroha, pono and tika. It was through adhering to these shared values that the men had a chance to develop new and more positive identities and healthy, whānau based practices.

“One of our key strategies was to have a whole tikanga that was based around tikanga Māori. I think that is one reason why we have succeeded, in fact I think it is the key reason. The other one is Claire (the Programme Director) but between those two things we can reconnect the guys who don’t belong to any culture in particular. You know we sometimes hear, my marae is the pub and my icon is beer and that is pretty much true for most of these fellows. I mean some of them get inspired and then it is a way for them getting back in their whakapapa, finding out where they come from and where they fit in, and that kind of stuff which is critical. But the other really critical part, right at the outset is to reconnect them with their whānau in the true Māori sense of the word, the big extended family, otherwise they are never going to get anywhere. So, we work hard on that.” (stakeholder)

As indicated earlier, the Heke Tikanga also meant ensuring that staff employed, associated or involved with Moana House adhered to these shared values and upheld the mana of Moana House and its kaupapa. Having highly trained

and culturally competent staff was essential, as well as ensuring ongoing practice supervision for staff, given the complex risks involved, and the challenge of providing the right types of support for the men in their care.

“Having key staff who are tuned into Heke Tikanga. To help staff become familiar with the way they conduct themselves because there is the whakaruruhau. It is true that staff have that ability to manage themselves in critical and crisis situations and chaotic situations. So, having those ethical, professional skilfulness the kaimahi to fall back on, that is competency from that level. Our responsibility as an organisation is to ensure that clinical and line supervision is a necessity in terms of good practice. So that is part of making sure, keeping staff mindful, of how critical their practice is, and going to regular supervision is key.” (kaimahi)

Interview analysis revealed a diversity of staff expertise, including qualifications and/or experience in psychiatric nursing, psychotherapy, general health nursing, social work, and in-depth experience with alcohol and/or drug addictions. Some kaimahi had been past graduates of Moana House and/or other recipients of similar programmes. The focus on open reflection, education and inquiry was identified as essential for encouraging whaiora and kaimahi to reflect on how they lived by the Heke Tikanga, and whether current practices engendered health and wellbeing, as well as hope and aspiration for all involved.

“There is a realness here as well and it is hard mahi (work) and we are dealing with people’s lives and I know that personally as well, she’s a rugged journey and we spoke about that this morning, I guess like I have felt that I can ask for help here, just like we offer to the men. I guess that is why the staff aren’t just staff, this is a whānau - it is not just empty words, there is that reality, and of course there is a leader, and everything that goes in line with an organisation. But also, there are people here who can help you, if you are willing, ask for help, and help is offered, education, we can all get better, you are never wanting, and it is reciprocated with our residents. So, there really is that connection

which is very special, and it feels alive sometimes and when we are struggling with stuff in the house, when it ebbs and flows, sometimes you are really searching for that, but it is alive and well. For me, I try to, every day, to remember I am part of something special and then bring that with me to my mahi.” (kaimahi)

5.2 Addressing the complexity of need

Findings highlighted the complex relational, physical and mental health needs of whaiora the long-term residential programme supports. Analysed evidence from documents and interviews highlighted other compounding issues, including long periods of incarceration, significant periods of institutional care away from whānau, severely disrupted whānau relationships and connections, or none at all. These were common descriptions of the circumstances of men who volunteered to come to Moana House. There were also complex physical needs as the men were often in poor health. Therefore, it was essential the programme addressed these different needs. It was also important the programme took a strengths-based approach to healing, which enabled the men to feel accepted, valued and contributing to the life and health of the whare.

“There are many things, you have really got to detox the guy and you have got to fix his health, that is the other big problem. Because the guys come here in such a physical mess, not just psychological, physical, their teeth are rotten, you know we have to spend about six months fixing their bodies. We have to heal the body, the mind and the soul. That is what takes the time, it takes a lot of work, ...” (stakeholder)

Participants emphasised that a holistic, therapeutic approach was needed to successfully address the interrelated relational, cultural and health needs of the men involved. Providing whaiora with the chance to become a valued member of a healthy, whānau-based community was an important part of Moana House therapy, according to participants. There were many elements and activities that were embedded within the residential programme that responded

to the men’s complex needs, including community and education programmes.

“There are so many elements of the programme. There is a lot of learning and focus on continuing education. Enhance the cultural identity, so the guys who come here might be a bit lost, so they will look into their whakapapa. Some guys have gone down to the museum and done some research, (one of the men) found out that one of his ancestors was involved in Otago farming and he lives in Wellington, and one of his family members was situated here. So, it is great for looking into your background, your identity, where you come from. Literacy and numeracy are often an issue so that involves improving reading and writing skills.” (stakeholder)

It was clear from analysis this was very challenging work that, “requires lots of persistence and resilience”, as emphasised by participants. The residential programme aimed to meet the complex needs of whaiora, while recognising the programme may not be appropriate for everyone.

“If there is someone who is acutely psychologically and mentally unwell this programme would be too stressful for them, then you find somewhere else for them to go. You actively do that, so the whole thing is focussed on wellbeing and people moving forward whatever way that is. So, mental health, AOD, family violence. At the end of the day I always think it is about mending people’s spirit as that is what keeps us all alive. And finding a way for people to touch that, and sometimes we do that better for some than others.” (kaimahi)

5.3 Learning new pro-social and familial skills; embracing whānau ora

As indicated earlier, being a member of the Moana House whānau was a core component of the therapeutic programme, where all practiced the core values (tika, pono and aroha) and were expected to undertake specific duties. A commitment to doing what is right, and whatever is needed was a key collective responsibility and part of establishing whānau ora. Participating

alongside and learning from experienced, knowledgeable and skilled peers was important for capturing the interest of whaiora and to see that change and transformation was possible. This was emphasised in participant interviews.

"It is a whānau here at the whare, whaiora and staff, it is a whānau, and they try not to have this 'us' and 'them' sort of thing, like we are all in this boat together and I like that, that sort of makes it a little bit less stand-offish, where you can kick back and just have a yarn with someone, sitting in the lounge and watching TV or whatever it may be. I think that is a big part of it. A lot of the staff have been through it too (time in prison, getting off the drugs and alcohol). I think that has got a big part to play in it, that also made me more interested, seeing some of the staff, and knowing some of the staff from back in the day and hearing the stories of them when I was doing what I was doing, and then coming in and actually meeting them and they are doing all this, it is unreal. Yes, those sorts of things are pretty cool. I like how there are no secrets, even with the staff, so if they have got something going on you are going to know, and the whole thing is transparent. There are no secrets there, I think that helps with relating to whānau." (whaiora)

Connecting and reconnecting to the men's own whānau where possible was actively encouraged, while ensuring whānau ora was a priority. It was considered essential that Moana House reflected a normal, healthy whānau environment that encouraged everyone to feel welcomed and included. Whānau members who were interviewed valued these opportunities.

"We felt like part of Moana House. We have taken his son and daughter along, our grandkids, and it's brilliant. Moana House has always been welcoming of us and right from the first day that my son arrived here, we got invited down to the greeting and so on. We were involved, the whole family, my sisters and nephews all got invited to Christmas dinner down there, and they gave us a little room on our own because there were quite a few of us. We have actually had meals down there. We went along to all those trips that my son was involved with. We have never been turned away, we have been involved in everything (my son) has done, we

have always been welcomed there." (whānau)

Whaiora were encouraged to connect with their families in safe and supervised ways. This included regular phone and skype calls with children and other family members, whānau stays at the House and inclusion in whānau-centred activities, barbeques, field-trips and community-based events. Enabling whaiora to learn new social and familial skills, how to develop and maintain healthy relationships, was a core part of the therapeutic work. This was achieved through whakapiripiri hui (collective house meetings) that whaiora and kaimahi attended together. The values of tika, pono and aroha were key to such discussions, which enabled goal setting, review and feedback.

"We do a lot of talking, what does a healthy relationship look like? We throw these kinds of questions around but sometimes it is a matter of giving examples or looking at how they are interacting with other men in the whare and saying, 'You made so-and-so a cup of tea the other day, that is an example of a healthy relationship because it is showing affection, it is showing consideration. How might you plant that onto a relationship with Mum?' or that sort of thing and having to hold people's hands and walk with them, it is the most important part of someone's life, if we think about all our lives and if we did not have connections to whānau and friends and groups. Existing in isolation is not an existence. So, it is one of those ones that plays across what I do in terms of setting up that contact with whānau. But also, it works with the rest of the programme in terms of building relationships with the other men in here, and with the other staff." (kaimahi)

It was essential to ensure there were committed staff, who had the necessary expertise and willingness to walk the talk as well as the knowledge and skills to ensure a whānau ora approach. This was particularly important when the men were reconnecting with families and children, where there had been a history of domestic abuse or neglect.

"We developed a process around how we might bring whānau in, what that looked like and really it

kind of built from that. One of the whānau ora roles we've insisted on is a registered social worker because they need to have that knowledge and affinity and the capacity to be working closely with Oranga Tamariki and all the different pieces of legislation so that's been absolutely vital that we have that. So, the work with Oranga Tamariki has increased because the men we get are more likely to have that kind of contact to start with. So, managing whānau visits, having a staff member allocated who looks after the whānau visit and involved in the supervision and monitoring of contact is very important." (kaimahi)

Establishing clear boundaries and expectations for whaiora behaviour with partners and extended whānau was a core part of the whānau ora approach.

"For a lot of men when they first come to the whare, it is about laying out boundaries and being really clear and probably highly unpopular for quite a long period of time. It really hits people in the face when they come here, in terms of not being able to do what they want to do, or if there is contact that it is monitored for whatever reason. If we have seen that there is a history of violence or domestic behaviour and working with that as well as not wanting to be really punitive or really authoritarian. So, having to be really respectful and strength-based, mana enhancing. But also, not just letting people take the reins and run because the relationships are usually where things turn to custard, particularly when guys are new to the programme and settling in." (kaimahi)

Collaboration with other agencies and stakeholders in the men's recovery was an important part of a whānau-centred approach, as well as ensuring relevant data/evidence was shared openly.

"Myself and a colleague will come to the whare on a Tuesday morning to see how the residents interact in group therapy and then every Wednesday we undertake weekly report ins and see how the guys are doing through the programme and what issues may have arisen, etc. It is mainly weekly contact and interactions with the staff, so you can verify how the guys are doing. Then, because of the guys

who are on parole sentences, it is monitoring their progress and we send that information through to the Parole Board, so we have to supply reports to the Parole Board in terms of how they are doing individually." (stakeholder)

Data analysis indicated the whaiora themselves were expected to actively contribute to the day-to-day functioning of the House (contributing in the kitchen and with other household duties and responsibilities). By providing a whānau-centred approach the men became involved in activities that enabled them to learn and practice new relational and communication skills. A key challenge was for the men to understand their own role in recovery, restoration and transformation. This was emphasised in terms of their own beliefs and behaviours, but also as they interacted with others involved with Moana House.

"Initially I think the offenders who come here, they see it as a get out of jail card, and that's what some of them tell me. But then, after a couple of weeks of being here, they realise what the programme is about, the values it has, the re-connections with family and actually that being here isn't a punishment, it is here to help you. Looking at drug and alcohol addictions and the activities that the residents undertake, they get to see potentially the life they can make for themselves by undertaking pro-social activities. Then after being here for a month to six weeks, or even a couple of months, the penny starts to drop, if you know what I mean." (stakeholder)

Strengthening communication and relationship skills to better support the health of the whānau was both essential and challenging.

"For the men, it is often, these are my emotions, these are my feelings and my problem and then they come out like a machine gun and they hit people and it destroys them or it causes them to be reactive, so it's learning a different way and that is really challenging for them, because they have had a lifetime of behaving this way." (kaimahi)

"A lot of the men are gang affiliated so for them subconsciously that's their family. Then all of a sudden they come to Moana House and Moana

House tries to create another form of family, one where they are going to be challenged, for example, they have in place a chores monitor, but then he has got to tell somebody who was previously high up in the gang scene like the Black Power or the Mongrel Mob to go put the bins out or tidy up the kitchen or get that plate. Then "Joe Bloggs" who is high up in the Black Power is like, 'Hey, why am I taking orders off this guy?' So, I guess he then has to work on his communication skills and then the person who is taking the message from the chores monitor also has to take it on board as well. So, it is that type of skill set. So what I say to the guys is, 'Look when you are out in the workforce in four months' time you are going to be taking orders off a boss and if you tell him that you want to go out and work you are going to set yourself up for when you are out there. So, if you are on a building site or if you are painting and decorating you potentially have a foreman or a builder above you and he might talk to you – get me that chunk of wood, bring it here sharpish, how are you going to respond to that?' So, I say to him 'If you are struggling with a bloke telling you to 'please pick up your plate' how are you going to manage when you have to go and take an order of a job site?' " (stakeholder)

A core component of Moana House is the focus on regular counselling and group therapy sessions. This meant whaiora were supported and challenged by others to critically reflect on their behaviour and to identify the thought patterns, triggers and influences that negatively influenced their behaviour.

"That is the nature of the therapeutic community, so it is the men who challenge each other, it is not always the staff, it is far more effective when it comes from other men to each other. And the same with feedback, when they receive feedback from each other it is more effective." (kaimahi)

Analysed evidence also highlighted the importance of encouraging hope and resilience through supportive goal setting, peer mentoring and pathway planning. This was considered essential for whaiora to feel supported, so they could step out of their comfort zones and try new things.

5.4 Active, authentic engagement with others

The Heke Tikanga framework of practice and whānau ora approach encourages whaiora to become involved in key Moana House activities, where they engaged with the wider, general public in Dunedin. This could be challenging for the whaiora because of feelings of inadequacy, guilt and shame. Analysed evidence highlighted the challenge of taking the risk and being involved in new community-based events, as well as the profound sense of satisfaction and pride the men could feel as a result.

"That's huge just taking a risk, like with the Christmas tree fundraising. That's a big operation, you know it's a big job to raise that money. For a couple of days, I stayed back and spent time with staff just sitting out the front because I'm from this community, so reconnecting with a lot of people like you know even police, off duty police coming up and buying Christmas trees off us. I guess being able to be seen in a different light. That was huge. I know a lot of people in the community and I was very anxious, and I had to get over that stigmatisation and my own feelings of inadequacies and self-esteem. The shame and guilt, toxic shame and not feeling self-worth. So just taking that time to be involved with the community, it's not a rushed process here, and being supported by Moana House, it was great." (whaiora)

"I'm 38 this year and that is the first time I've been to an Anzac Day event and to find out that my Koro (Grandfather) was in the Māori Battalion, two weeks prior and going down there and experiencing it meant a lot. Anzac Day for me was special this year because I've done a seminar on it as part of the activities towards it, because I always get anxiety before I do seminars and actually yesterday, I was excited to do it. You know I always judge myself like 'Oh that one's come up with a better seminar' I've always thought 'Oh mine's going to be dumb' but yesterday I didn't think that. I just embraced that I was doing one and even though mine was little I still did things that I would never do and to speak in front of the whānau who were listening at the seminar made me feel proud because I told them how I used to be. And even people I didn't

know, they were quite proud of what I achieved there, everybody was there, I'm just happy I'm here to be honest because my house is Moana House." (whaiora)

Results emphasised the importance of the men engaging with other community members as part of the natural life of the whare.

5.5 Staying connected: Continuing relationships through after-care

Findings highlighted the necessity of a staged approach to leaving the residential programme. After-care was an important part of this staged process. Moana House consists of other whare in Dunedin, with one directly opposite the main house. Evidence highlighted that whaiora who wanted continued care, were transitioned and integrated back into the community in different ways, through a series of stages. Mōhiotanga (awareness) was the second stage whereby there was an emphasis on active reintegration back into the community.

"When they get to mōhiotanga, stage two, they start to integrate into the community. You are pretty much in a bubble when you are in a therapeutic community and then when the reality of life hits, like paying bills, going to work, it is a common theme for a lot of them, especially when you are in recovery, the sobriety, it's the boredom, a lot of the guys, drugs, gang lifestyle, all that excitement has gone with their sobriety, you have got to find something that is meaningful for them." (kaimahi)

Results highlighted the importance of staying connected to the House, once the men left the residential programme. This was considered an important part of their transformation journey, but also highly challenging, as whaiora now needed to navigate past relationships and temptations, that could easily pull them back into old behaviour and habits.

"You know I ran into an old friend of mine from up home, and he was saying 'What's your number?' And I was like, 'Ah man, I am on a different waka

and I've got somewhere to be bro. But good to see you and take it easy.' And I started walking off. I just didn't feel comfortable and I had a long way to walk so I rang the whare and someone came and picked me up. But that was a pretty tough one to do, I had quite a lot of history with that fella. Those sorts of things and having the door of the whare open to me any day or time." (whaiora)

Providing the right level of after-care and supervision was essential according to many participants who were interviewed. It was important the whaiora saw that Moana House was their whare and that kaimahi and other residents were part of their extended whānau.

"That is where the whānau ora thing is so important, this is the core to getting guys through to the other side and we have to provide that care and follow-up. Follow-up has to happen when a guy comes out of prison and comes to a place like this and secondly it has got to follow when he has graduated and is out in the workplace, and he needs his whole whānau involved in that. But he also needs back-up support so that is where an awful lot of our work goes, and I think that is as important as anything – the after-care. We do a heck of a lot of after-care and it is hugely important." (stakeholder)

Adhering to the values and practices of Moana House once whaiora left the residential programme was extremely challenging. Recovery and restoration took time and personal commitment and participants explained there was variability in terms of long-term transformation. Despite the challenges, some whaiora were able to transform their lives, while others found it difficult to resist their old ways.

"I have seen guys go on to do some really good things and stay offence free and some real success stories, guys who have ended up running their own businesses and not relapsing. That is a huge success. On the flip side we have also lost some because they have crept back into old habits." (stakeholder)

Participants explained that personal transformation took time and extended after-care was needed, because it was significantly

challenging to change the habits of a lifetime. Some whaiora admitted they were not ready or fully committed the first time they were accepted into the programme. These men quickly found themselves back in the prison system once they left the sanctuary of the whare, and it took courage to reapply for acceptance back into the Moana House residential programme. It was explained like this by one of the whaiora who was interviewed:

"The first time I was here I had the right intention. I wanted to do something different but there was this underlying thing of just being a quick fix out of jail. So that was the first time I was here, and I was kind of in two minds the first time. I did pretty well at first. I was here for seven months but I had all these other ideas in my head that I wasn't talking about and stuff. And so, when the opportunity arose where I could leave without being recalled to jail, I just took it and within four days I was back doing what I was doing. It was worse than ever, and I ended up back in jail, and that was actually my rock bottom. And I was contemplating whether to get a hold of Moana House and I was thinking, 'Ah, man, if I get hold of them, I will have to admit that I was wrong.' That was really hard, it was the hardest part of my journey, that second time sitting in jail, thinking, 'Should I? Shouldn't I?' And then I wrote the letter. I posted the letter from prison and then I got a phone call from them. They must have rung me pretty much right away. I talked to them

about my situation and there was no judgement, there was real concern. 'How was I? Was I alright in jail?' I thought that was pretty cool, because I was waiting for the - 'I told you so', and shit like that. But this second time I have been with Moana House about 14 months, and I have graduated from the programme now." (whaiora)

Analysed data also indicated that although some men may have transformed many aspects of their lives and transitioned successfully into the community their previous mental and physical health issues were too serious, resulting in long-term impairment or in some cases, early death. For others the path to transformation was successful; resulting in new jobs, re-established relationships with whānau and/or the chance to create new ones. These men were able to live and enjoy very different lives.



Lessons learned and key recommendations

This evaluation aimed to identify the positive impacts of participation in the residential programme of Moana House on the lives of the whaiora involved and their whānau. Whaiora who participated in this study included Māori and non-Māori participants, revealing the programme works for culturally diverse groups. Results emphasised the significant cognitive and behavioural changes that different men experienced as a result of their active participation in the Moana House programme. These psycho-social impacts were related to a deeper understanding of what triggers their offending and addiction behaviour. Analysis revealed the dynamic and interrelated nature of key themes, as the main enabler of change, was the men's active participation in the Moana House whānau; an extended family that actively practiced whānau ora. Moana House became the men's whare; a place where the men had multiple opportunities to learn and engage in healthy whānau based relationships with knowledgeable, highly skilled and committed kaimahi. Data indicated the impact of engaging

in whānau-based practices and how learning was transferred to other relationships, including the men's own whānau. Adherence to the Heke Tikanga was important for whaiora and kaimahi and underpinned all programme activities. This framework enabled what White (1996) a 'culture of recovery', described as *"an informal social network in which group norms (prescribed patterns of perceiving, thinking, feeling and behaving) reinforce sobriety and long-term recovery"* (p. 222). This culture of whānau wellbeing, recovery and restoration was essential to the success of Moana House and the impact for the diverse inhabitants.

6.1 The impact of ensuring legitimate peripheral participation in a whānau of wellbeing

Findings highlight the importance of ensuring legitimate peripheral participation for whaiora in Moana House whānau-based practices, that

enabled significant behaviour and cognitive changes. In this way learning is viewed as a situated activity, as a type of apprenticeship whereby newcomers participate with more knowledgeable and skilled mentors (Lave & Wenger, 1999, p. 29). The development of mastery of knowledge and skill therefore requires active participation in valued socio-cultural practices embedded within a community; in this case the Moana House whānau.

Lave and Wenger describe this process of learning as a type of apprenticeship and call it legitimate peripheral participation. This participation “Provides a way to speak about the relations between newcomers and old-timers, and about activities, identities, artefacts and communities of knowledge and practice. A person’s intentions to learn are engaged and the meaning of learning is configured through the process of becoming a full participant in a sociocultural practice. This social process includes; indeed, it subsumes, the learning of knowledgeable skills” (Lave & Wenger, 1999, p. 29). As new-comers, or teina, become more embedded within the community and develop the necessary knowledge and skills, they move to the core of the practice community and become old-timers, or tuakana, themselves. Study results highlighted how important the tuakana of Moana House were to the process of recovery. Kaimahi could be past graduates of Moana House themselves and this modelled to whaiora what was possible.

Results emphasised how the process of active participation enabled whaiora to develop more enhanced identities, as valued Moana House whānau members. This process of new identity development is emphasised in research studies as essential to the process of recovery as it relates to the psycho-social dimensions related to group belonging as well as the development of new interests and goals (Abe, 2012; Moriarty, et al., 2011; Substance Abuse and Mental Health Services Administration, 2014). The development of positive social identities is essential for people with criminal and drug addiction histories. It’s argued that prejudice from mainstream society can make ties with drug and/or gang cultures even stronger; as people with such pasts can feel there is no other place to turn for social and cultural

support (Substance Abuse and Mental Health Services Administration, 2014). Criminal gangs can hold shared beliefs, values, traditions, customs and have their own rituals and behaviours that evolve over time. Research has highlighted how replacing drug and gang cultures with new cultures of recovery is essential for long-term recovery and restoration of health and wellbeing (McLachlan, 2018; White, 1996). Although evidence from the present study emphasised both the practice and culture of Moana House and its residential programme and the considerable impacts from participants’ engagement, the after-care provided by Moana House was equally important.

6.2 Funding and extending the programme

The present study sought to find ways to strengthen the Moana House residential programme. The most common recommendation expressed by whaiora who were interviewed was the need to secure long-term funding for Moana House and its programmes. Whaiora talked about the amount of time and effort spent on securing funding and finding the necessary funds to sustain Moana House. This was particularly so for the Director, Claire Aitken. Whaiora and whānau members who were interviewed described this as deeply frustrating, distracting and worrying.

“For myself, I get a bit worried sometimes. I think that having access to unlimited funding will free up a lot of Whaea Claire’s time you know, to be more interactive with us, even though she still does that. But she does all this work around hunting for where she’s going to get the next pay cheque from. You know, since I’ve been here, like going on five months, it’s all she does really, just hunts, where’s the next bit of money to us keep going? Sending out emails for more funding from a variety of people she accesses. So, if it could be just proper government funding, I suppose would be the best, and more of this type of programme around our countryside.” (whaiora)

“They’re doing good, but I worry about Moana House and it’s the funding that they need, they have to try and put in proposals to get their funding because without that funding Moana House wouldn’t be

able to carry on. That's scary to know that there's a possibility that one day that could all change with the funding and all that. Whaea, oh I love her as a mother Whaea Claire, because she's one of those ones who you never come across, she's very rare. I'm just glad I got the opportunity to meet her and to be here to be honest." (whaiora)

"I really want to say that I think Moana House and its programme is pivotal and critical in terms of offering recidivist offenders an alternative to a punitive system - that I know from 20 years of experience does not work. I feel really passionately about it, I will do anything I can to help anybody who is going to try to replicate or learn from the Moana House model, because we know that locking guys up does not help them, and we see that in all the data and all the statistics. I just think that as a programme it worries me that they have to fight for their funding every year and sometimes from one month to the next they don't know if they are going to get funding for staff, you know, or whatever it is they need. I just think, when you have got an expert like Claire, (the Programme Director) who has shown, time and time again how successful this programme can be, and she's staring down the guns of retirement and we could lose a very valuable opportunity to replicate this programme if somebody at that higher kind of government level doesn't listen. I know that's pie in the sky stuff, but I know that not every guy is as successful in the programme as what (whaiora name) has been, and I understand why that is. I think his journey, I think he was ready, I think he got to a point where he was sick of what was going on and he was ready, and I know that not every guy who comes into Moana House is ready but when there is a bit of readiness and there is some whānau support and when all the stars align it is just such a successful programme and so valuable. And I do really want to say that as a family we are so grateful and so appreciative that somebody gave him a crack. I remember Claire saying to me that we are the people who take the people who nobody else wants, and I thought, oh, that's good. But thankfully there is somebody who will do that because (he) wouldn't be where he is now if it wasn't for them, so I just want to thank them and acknowledge them for the work they do." (whānau)

According to the Moana House 2018 Annual Report the past year, "... has been the most difficult year ever in terms of funding with real anxiety about whether our service would continue." This lack of continued funding is disturbing given the positive results from this present study which confirms findings from previous research undertaken on the positive impacts of Moana House (Ashdown, 2016).

Analysis also emphasised that Moana House has a very limited number of beds and funding to provide long-term after-care is severely constrained; particularly when whaiora left the whare and Dunedin. This is likely to severely inhibit the long-term recovery and restoration of whaiora. Evidence from international studies has emphasised the long-term, positive impacts of culturally responsive, long-term residential programmes with after-care facilities (Substance Abuse and Mental Health Services Administration, 2014). This is important because programmes such as Moana House can provide graduates and their families with essential social supports to manage relapse risks as they reintegrate back into communities and society.

In Aotearoa a lack of continued after-care support programmes means most inmates return to jail once they have been released. This has been well-publicised recently through a Radio New Zealand Insight programme 'On the Outside: The Problem with Life After Prison' (McLachlan, 2018). McLachlan quotes recent figures and states, "If you serve time in jail there is a nearly one in three chance that you'll end up back behind bars in the first year after release. For many, it seems the pull to return to their old ways is almost inescapable." Returning and reintegrating back into community and society is high risk, particularly due to the lack of social support and the considerable prejudice and discrimination towards those with criminal pasts (McLachlan, 2018). A lack of social support on the outside means many inmates have to rely on past friends and associates who themselves are actively involved in criminal and drug activities.

Senior Corrections staffer, Neil Campbell was interviewed for the Radio NZ Insight programme. He is the General Manager of Cultural Capability

for the Department of Corrections. He explained that the department's budget in 2017 was \$1.4 billion, however just under \$200 million is spent on rehabilitation, and of that only \$20 million on reintegration services. Mr Campbell argued, *"There is little value in rehabilitating prisoners in isolation."* He described a situation where an inmate had participated successfully in rehabilitation programmes in jail but had re-offended once he was released back into his family and community.

"We had invested good time, good money and good quality programmes with this individual, but he was going back to a situation where nobody else had received exposure to that rehab, so couldn't recognise it when he was trying to practice it."

Mr Campbell states rehabilitation is only as good as the environment that people were returning to and he called for increased investment in whānau and community (McLachlan, 2018). Findings from this current study, have highlighted the positive impacts for whaiora and their whānau through their participation in Moana House and its residential programme. However, to be successful long-term, Moana House requires continued investment and further opportunities to extend its after-care programme. This investment is critical in the lives of these men and their families, but also to the long-term health and wellbeing of society within Aotearoa New Zealand.

6.3 Recommendations

A series of recommendations for Moana House as well as government departments and community organisations interested in the recovery and restoration of diverse groups of whaiora were identified from the evidence collected through the evaluation process. The recommendations are:

- The recognition of the Heke Tikanga as a framework for supporting positive change, enabling a collective, strengths-approach to facilitating whānau ora for all involved.
- Funding should be provided to support the development of a parallel 'after-care' programme for whānau as well as interested employers and community organisations so they can better support whaiora as they return back to their families, communities and society.
- Undertake further longitudinal research to ascertain the enablers and inhibitors to long-term recovery; investigating the experiences of whaiora over time as they leave Moana House and the after-care programme.
- Create an ongoing programme of evaluation to demonstrate outcomes and the impact this has for whaiora and their whānau. Demonstrating impact for stakeholders (funders) is particularly important for the sustainability of Moana House and longer-term funding agreements.
- For funding stakeholders to engage in long-term funding agreements so Moana House staff and management can concentrate on continuous programme improvement rather than having to secure funding annually.

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Appendices

Appendix 1. Description of methodology

Research approach

The methodology took a strengths-based stance informed by kaupapa Māori principles and appreciative inquiry. The rationale was that a strengths-based approach could shed more light on, 'What worked? For whom? And under what set of conditions?'

The focus was on better understanding positive impacts and enabling processes rather than focusing on deficits, or problems, and this was particularly important for the whaiora who participated. In line with kaupapa Māori and appreciative inquiry there was a strong co-construction element to the evaluation, involving key stakeholders in decisions about who should participate in the evaluation and the best approaches to data collection.

Kaupapa Māori research and appreciative inquiry (Cooperrider & Srivastva, 1987; Cooperrider, Whitney & Stavrost, 2008) approaches are consistent with best-evidence about organisational change as they both maintain an optimistic view of human capability, focusing on the strengths of the system of change rather than the individual. Appreciative Inquiry is concerned with structural change and is therefore compatible with a commitment to finding solutions and recommending change to facilitate better pathways and outcomes. *"The appreciative model is an inquiry process that takes nothing for granted, searching to apprehend the basis of organisational life and working to articulate those possibilities giving witness to a better existence"* (Cooperrider, & Srivastva 1987, p.28). In other words, appreciative inquiry is a type of transformational inquiry that, "... seeks to locate,

highlight, and illuminate the life-giving forces of an organisation's existence. It is based on the belief that human systems are made and imagined by those who live and work within them" (Cooperrider, Whitney & Stavrost, 2008, p. xi). The methodology is based on, "solid, proven principles for enabling creativity, knowledge, and spirit in the workplace. These principles call people to work toward a common vision and a higher purpose" (ibid). The present impact evaluation reported here sought to identify the positive impacts of Moana House and its residential programme on the lives of whaiora the programme sought to serve. It also aimed to identify the enablers of change and transformation and seek ways to strengthen them.

It was also important that the evaluation approach was culturally responsive and inclusive. The study involved Māori and non-Māori participants. Therefore, it also drew on kaupapa Māori principles that have been articulated by Kennedy & Wehipeihana (2006, p. 1-2):

- **Self-determination** - including the right to make decisions about all aspects of their lives. Clear benefits to those being researched.
- **Acknowledgement and awareness** - refers to respect and due recognition and appreciation for indigenous culture, values, customs, beliefs and rights, including an acceptance of a worldview that may not be consistent with Western ideologies. The researchers have Māori whakapapa (lineage) and bring their experience working with whānau in community-based research.
- **Cultural integrity** - relates to the validity of indigenous knowledge and ways of being; the protection of cultural knowledge from misuse and misappropriation, and its preservation for

future generations. The researchers have demonstrated cultural integrity working for Māori organisations, iwi, hapū and whānau.

- **Capacity building** - enabling indigenous peoples to participate actively in the research, with the aim to ultimately drive their own research. Ihi Research is committed to building capability in all aspects of its research by working collaboratively and sharing knowledge.

Trust is a very important part of stakeholder engagement and ensuring sustainable relationships. We take our ethical responsibilities very seriously and ensure our relationships in the community and with iwi, hapū and whānau are a priority. Our staff work to an engagement framework that ensures we have agreed values and principles. These are:

- **Manaakitanga** – acting in a caring and supporting way to each other
- **Whanaungatanga** – respecting the bonds of Māoritanga and ‘kinship’
- **Rangatiratanga** – supporting and respecting each other’s authority, intelligence and mana
- **Paeheretanga** – creating and nurturing the linkages between each other for a common purpose

Our approach is built around whanaungatanga and ensuring that strong, positive relationships underpin all our interactions with whānau. This value demands that we, as researchers, build connections with the Māori communities we work in for the life cycle of this project and beyond. Whanaungatanga ensures we capture, create, nurture, grow and protect the mātauranga shared with us during this project, not for our own benefit or gain, but for the benefit of whānau. Whanaungatanga demands that we engage with whānau in a way that is mana-enhancing, respectful of each individual and the collective mauri and whakapapa.

Process

The evaluation has utilised both quantitative and qualitative data. We conducted key interviews with staff and whaiora involved in Moana House, as well as key stakeholders (whānau of the men involved and others involved in supporting the activities of the house). The aim was to capture the impacts of Moana House activities on a range of key stakeholders. Key public documents which detailed the kaupapa of Moana House and its activities, practices and impact were also analysed. Documents included Moana House annual reports (2014 - 2018). Comparing and contrasting these different types of evidence enabled triangulation of data, (Merriam, 1998) that emphasised interconnected dimensions of effect.

Ethical considerations

This evaluation adhered to strict ethical standards, ensuring informed consent and avoidance of harm. A series of hui were held over skype and on-site at Moana House to ensure participants had input into the focus and direction of this evaluation. Two experienced male researchers employed at Ihi Research spent time at Moana House with whaiora and with kaimahi to seek their input into this process of research and how interviews would be conducted. Written information and consent forms were provided to each participant. Care was taken to ensure that consent was voluntary and there was a clear understanding as to what would happen to the data collected from participants.

Participants

Participants were given an opportunity to check the accuracy of their interview transcripts. All participants have been given pseudonyms to protect their identities.

Interviews

Interviews were held with participants. A copy of the interview questions for each of the participant groups is included in Appendix 3. As explained earlier two experienced male researchers from Ihi Research spent time at Moana House to consult with participants and conduct interviews with whaiora and kaimahi. Consultation with whaiora and with kaimahi/staff resulted in two whānau being contacted to see if they would be interested in taking part in this research. The families agreed.

However due to the geographical locations of family members it was decided these interviews would be conducted via Skype. All interviews were electronically recorded and transcribed.

Data analysis

All qualitative data was analysed using Nvivo. The main themes in the data were identified inductively (Silverman, 1998). This meant that categories were not imposed on the data but arrived out of data analysis to inform the overall evaluation. Key documents associated with Moana House were also reviewed. Documents included Moana House annual reports (2014 - 2018) and public information available on the Moana House website <http://www.moanahouse.net/>

Numbers of whaiora who had been referred to and assessed by Moana House were analysed, along with numbers of men who had transitioned and

graduated from Moana House and its residential programme.

Considerations

This evaluation has taken a strengths-based approach to determine the positive impacts of Moana House and its activities. However, the research was limited in both size and scope. Further longitudinal tracking over time would be needed to determine both the long-term nature and scope of Moana House's impact on whaiora and other key stakeholders involved.

Appendix 2. Participant Information Sheet

INFORMATION SHEET

Evaluation Research on Moana House

Tēnā koe,

Moana House is a dedicated therapeutic community in Dunedin that has been operating for thirty-one years. Its kaupapa (or purpose) is to assist adult male offenders to achieve their potential of becoming outstanding, contributing members of society. Ihi Research is conducting an evaluation to investigate the impact of the work undertaken at Moana House on the lives of tāngata whaiora (clients/men) in their journey of healing and restoration. We would also like to kōrero (talk) with other stakeholders (such as whānau, probation officers and /or employers) who can also add their perspectives and experiences.

We would really like to kōrero (talk) with you about your experiences of Moana House and its impact. This interview will take approximately 30-45 minutes and will be conducted at a place of your choosing. To ensure we represent your views faithfully the kōrero will be recorded using a digital recording device. All interviews will be transcribed and if requested, we will send back your transcript to confirm the accuracy. If you agree to participate in an interview, there may be instances where you disclose information that could be upsetting or distressing. In these circumstances, the interviewer will talk with Claire Aitken, the Director of Moana House.

You are under no obligation to accept this invitation to participate in this research. If you do choose to participate, you have the right to:

- Decline to answer any particular question/s;
- Withdraw at any time and information you have contributed at any time up until the report is written;
- Ask any questions about the study at any time during the participation;
- Provide any information on the understanding that your name will not be used and you will not be identified.

All information provided is confidential, recordings will be listened to only by the evaluation team, any written transcriptions will be securely locked in a filing cabinet or a password protected file for the period of 1 year after the completion of the research and then destroyed. The information you provide will be analysed and included into the final report, which will be presented back to Moana House.

We appreciate your time and consideration in participating in this important work. If you have any questions or concerns, please do not hesitate to contact us.

Nāku noa, nā

Hēmi Te Hēmi, John Leonard and Anne Hynds

Email: hemi@ihi.co.nz or john@ihi.co.nz

Appendix 3. Copy of the Consent Form

IMPACT EVALUATION OF MOANA HOUSE

Full Name: _____

I have read the Information Sheet and had the research explained to me.

I am aware that participation in this research is voluntary and I understand the information will be kept confidential. I understand that any issues of safety or concern that I disclose during my interview, will be discussed with Claire Aitken (the Director of Moana House).

Any questions that I have asked have been answered and I understand that I may ask further questions at any time. All information will be in a password protected file and stored for a period of 1 year and will then be destroyed.

When the report is completed and has been accepted by Moana House, a summary of the findings will be sent to me if I would like.

Please tick the boxes if you agree;

- I agree to participate in this study under the conditions set out in the information sheet.
- I give consent for my interview to be audio taped.
- I give consent for my comments to be included in the research.
- My identity will not be revealed in any part of the research.
- I agree to Ihi Research using photos approved by us in their report.

Please sign and date this consent form.

Signature: _____ Date: _____

Please provide an address/e-mail for a copy of the report to be sent to you:

Appendix 4. Copy of the Interview Questions

EVALUATION RESEARCH ON MOANA HOUSE

Interview Questions – Whaiora/male clients

Before

How come you ended up at Moana House? Can you tell me a bit about why you decided to apply?

How were you referred? What was your introduction?

How did you feel at the time of referral? What were your hopes and dreams for yourself – and your whānau?

What did you hope would happen as a result of being involved in the programme?

During involvement in Moana House

What happens/ed during your time at Moana House?

What have you learned? Has anything changed? (for you or for others close to you)?

What made a difference

Thinking of the work undertaken by Moana House – can you tell me what you have found most helpful?
What works and why? Is there anything that isn't helpful?

What advice would you have for other men entering in Moana House? Why is that important?

Has anything changed for you? Why? Why not?

For the future

Now what are your hopes and dreams for yourself (and your whānau)?

What goals do you have now? What would most help you achieve these goals?

Is there anything else you would like to say about Moana House and your experience with its residential programme?

EVALUATION RESEARCH ON MOANA HOUSE

Interview Questions – Whānau / Family members of Whaiora/male clients

Before

What was your introduction to Moana House?

How did you feel at the time of your relative's referral?

What were your hopes and dreams for him?

What did you hope would happen as a result of him being involved with Moana House?

Have these hopes been realised?

During

What happened to your relative during their time at Moana House? Were you involved in any activities?

Can you please tell me about these? What did you think about these events/activities?

How did you feel at the time?

What made a difference

Thinking of the work undertaken by Moana House – can you tell me what your relative has found most helpful? And why?

What have you found most useful? And why? Do you think anything has changed for your relative? For you? For others close to him?

What advice would you have for other family members who have relatives entering in Moana House? Why is this important?

For the future

Now what are your hopes and dreams for your relative and your relationship with him (and other family members?)

Is there anything else you would like to say about Moana House and your experience with the House?

EVALUATION RESEARCH ON MOANA HOUSE

Interview Questions

Other stakeholders (Kaimahi/staff, Probation Officers, Board of Trustees, Police etc)

Can you tell me about how your role in Moana House and how you became involved?

Kaupapa/Purpose of Moana House and its residential service

Can you tell me about the kaupapa/purpose of Moana House and its residential service?

What are the key characteristics of the tāngata whaiora / male clients who come here?

What typically happens to the men enrolled in the residential services? How do they get here?

What happens to them while they are at the house?

What happens when they leave?

Impact

In your opinion, what has been the impact of Moana House on the lives of whaiora who become involved?

What have you noticed? Have there been other impacts? Can you please give examples?

In your opinion, what enables change and transformation in the lives of whaiora?

What enables and/or inhibits that change and transformation?

Aspirations for the future

What are your hopes and dreams for Moana House and its work with whaiora? Why are these important to you?

Is there anything else you would like to say about Moana House and its programmes?

