

Kotahi te Whakaaro | Thinking together/one thought



Summary

Scan:

In 2021 there was a surge in youth offending¹ rates, particularly among child offenders² in Tāmaki Makaurau (Auckland)³ committing vehicle-related offending. The surge triggered extensive concerns, media attention, and political discussions. This initiative aimed to prevent repeat and escalating patterns of child offending in South Auckland. To do this we sought to understand the underlying causes of the offending and work collaboratively.

Analysis:

An internal review of the existing response to youth vehicle theft and related offending revealed system inadequacies, such as limited action from Police due to perceived helplessness when dealing with young people, hindered information sharing and coordination between agencies. To understand how the system had previously failed, six years of comprehensive evidence and insights from South Auckland was gathered through a wellbeing lens with siblings, peers, and wider whānau (family). Recognising the issue's complexity, our hypothesis was that to reduce child offending the response focus should shift to positive outcomes for the tamariki mokopuna (children) and their whānau (family), particularly for Māori (Indigenous people of New Zealand) who have been marginalised by existing system deficiencies.

Response:

The Kotahi te Whakaaro initiative was founded to comprehensively reorient resources and establish a new, multi-disciplinary way of working. Partners included Government and non-government agencies that were often already attempting to engage tamariki mokopuna and/or their whānau, for a variety of social and justice issues. The initiative was guided by tamariki mokopuna and whānau input, using a whānau-centric (centred on what matters most to whānau) and whole-of-systems approach. Activities included daily information sharing across agencies and prompt multi-disciplinary follow-up visits within 24 hours of an offence to facilitate trust-building with whānau. The Kotahi te Whakaaro team worked with the tamariki mokopuna and their whānau to understand the underlying social stressors impacting whānau that may have contributed to offending, their aspirations, and how they could achieve them and avoid persistent re-offending.

Assessment:

In its inaugural year, Kotahi te Whakaaro supported 163 tamariki mokopuna and 426 siblings. Comprehensive analysis employed a mixed-method insights framework that emphasised both whānau voice and agency-provided systems data. The analysis revealed that 78% of tamariki mokopuna did not reoffend. The program has secured targeted funding, garnered political attention, and expanded its implementation to other regions, aiming for positive and enduring changes for at-risk youth and safer communities.

¹ Aged 17 years and under

² Aged 13 years and under

³ Youth Offending in Tāmaki Makaurau Intelligence report (TM-EP-IR-220414)

Kotahi Te Whakaaro

“Thinking together-one thought”

Mihimihi

He mihi aroha kia koutou ngā kaikōrero, mō rātou whakaaro, moemoea, wawata.

Recognising the gracious support of Mana Whenua (the indigenous people [Māori] who have historic and territorial rights over the land) and the bestowal of the name "Kotahi te Whakaaro" by Whaea Pare Rauwhero of Ngāti Te Ata, Ngāti Pāoa, Ngāti Hine and Ngāti Maniapoto heritage. "Kotahi te Whakaaro" encapsulates the essence of unity in thought and action.

We express our deep appreciation for the remarkable efforts of the Kotahi te Whakaaro team and partners in implementing this initiative. Their unwavering dedication to this endeavour and their willingness to embrace new and innovative approaches have been instrumental in uncovering valuable insights that will influence the broader system.

Most importantly we extend our gratitude to the whānau who generously shared their experiences, their stories. These perspectives have significantly contributed to our journey, showing us opportunities to better serve.

He mihi whakawhetai ki nga tamariki mokopuna mokopuna me tō rātou whānau, mo tō rātou tautoko me pukengatanga o tēnei mahi whakahirahira.

No reira, e te whānau, he mihi, he mihi, he mihi

Scanning: Identifying and defining the opportunity

Identification of the opportunity

Initially, Police data and media attention suggested that ram raids (forceful intrusion into a business or property with a vehicle) had become a prominent issue. The immediate harm caused by these offences demanded Police attention, however the data showed the problem did not start with the ram raid, but rather vehicle theft.

In 2021, the number of child offenders (13 years and under) in Tāmaki Makaurau (Auckland, Figure 1) increased by 10% compared to 2019 volumes (Figure 2). This was despite a 3-month COVID-19 lockdown in late-2021, *and* an 8% decrease in the number of adolescent offenders (14-17 years). Furthermore, recidivist child offending surged, with a 50% increase in the average number of offences each offender committed. Vehicle theft and other related offences were the most common offences by tamariki mokopuna (children, Figure 3). Of all 145 child offenders committing vehicle offences in Tāmaki Makaurau in 2021, 20% were prolific (10 or more offences). The ethnic disparity was high; 77% of child offenders were Māori and, although vehicles were stolen across the district, child offenders were often from South Auckland (46%) – an area with a high population of Māori and a high deprivation⁴. The surge, persistent pattern, and escalation to more serious offending, underscored the imperative for a comprehensive reorientation of resources and a new way of working.

To further understand this problem and keep whānau (family) out of the statutory system, we needed to take a multidisciplinary approach to prevention. We gained insights in an iterative way that related not only to western methods of quantitative data collection and but also to lived experience and

⁴ Counties Manukau District Health Board (2018). Annual Plan 2019/20.

mātauranga Māori (Māori knowledge). Evidence and insights collection took a flexible and context-dependent approach that focused on solving problems and improving practices.

Analysis: Understanding the problem

Our kete (methods, data, information sources)

The conditions in which people are born, grow, live, work, and the broader forces and systems shaping daily life are social determinants of health and wellbeing. These determinants play a crucial role in influencing health and well-being outcomes, often impacting individuals and communities in profound ways. To understand this further, a whole-of-systems approach was taken. The analysis phase used six-years of comprehensive evidence from the South Auckland Social Wellbeing Board (SASWB)⁵ to understand factors contributing to persistent child offending. Importantly, this approach considered how these factors interact, utilising the expertise and perspectives of all stakeholders and partners. In the current initiative, the approach integrated clear evidence and nuanced insights from siblings, peers, and wider whānau to understand and address systemic failures.

Many child offenders and whānau faced multifaceted and intertwined challenges of poverty, intergenerational harm, and systemic exclusion, the latter of which was exacerbated by the impacts of the global COVID pandemic. For example, a majority (89%) of the tamariki mokopuna involved in the current initiative were previously 'involved' in at least one family violence incident. When engaging with offenders, responding agencies, namely Police and Oranga Tamariki (the Ministry for Children), were not adequately addressing either the surface-level problem (i.e., the offending), or the underlying casual factors. For many whānau, child offending created profound pressure on both individuals and the family unit. Despite sincere efforts to guide and support their children, complex circumstances, such as full-time work, shifts and deep-seated trauma, often hindered positive shifts in tamariki mokopuna behaviour. Past negative experiences, such as tamariki mokopuna being removed from whānau care, intensify their struggles, leading to disheartenment and doubt about finding suitable assistance, and have enduring impacts on whānau, fostering feelings of isolation and mistrust. Opportunities identified for working with whānau to improve outcomes included custodial, health, housing, income, and relationships.

An internal review of Police and Oranga Tamariki practices revealed limited action had been taken to prevent vehicle-related child offending. Agency challenges included the perception that they could not help tamariki mokopuna, barriers to information sharing and lack of inter-agency coordination. There was a lack of culturally appropriate methods for responding to and working with tamariki mokopuna who offend. Existing responses excluded the wider whānau (i.e., siblings, parents, and elders) and impeded the mana (prestige or power) of whānau. These factors are important to increase trust and confidence with services, increase whānau engagement, and prevent whānau being overwhelmed by multiple agencies being involved with little coordination. The realisation that arrests alone cannot suffice spurred a compelling alternative—a whānau-centric and whole-of-systems approach. Guided by equity principles, a nuanced and innovative community-led response emerged, accentuating systemic solutions. Working in a whole-of-whānau way increases whānau resilience and enables whānau to own the solutions rather than relying on agencies. The overarching strategy and specific tactics would need to focus on keeping whānau at the centre of the response and delivering the response in a mana-enhancing experience for whānau.

⁵ A central government funded cross-sector Place Based Initiative (PBI) focused on improving wellbeing outcomes for tamariki mokopuna aged 0-5 and their whānau.

Specifically, our hypothesis was:

Implementing a multidisciplinary approach to prevention, focused on keeping whānau out of the statutory system, will result in an effective reconfiguration of existing resources, a mana-enhancing experience for whānau and enhance the overall effectiveness of preventative measures. This approach will decrease the frequency and severity of child reoffending, including but not limited to vehicle related offending.

Response

What has worked previously?

In May 2022, Police sought to design a Crime Prevention Through Environmental Design (CPTED) informed response for victims of ram raids that included access control and surveillance measures. Although improving target guardianship and place management have reduced re-victimisation in other contexts⁶, as identified in the Scan and Analysis, this was not the start of the problem. The current initiative sought to increase handlers for offenders in both capacity (i.e., additional support agencies) and capability (i.e., whānau). In doing so, this initiative sought to 'close' off the crime triangle and impact a wider range of child offending.

Kotahi te Whakaaro used a similar approach as the South Auckland Social Wellbeing Board's response to family violence, known as the Multi-Disciplinary Cross Agency Team (MDCAT). MDCATs ensure that government and non-government agencies pool their expertise and resources to work with whānau and provide long-term, wraparound support. An evaluation of MDCAT found Police went from being the lead agency for all whānau MDCATs engaged with, to the lead in one-fifth of cases. This fundamental change enabled positive outcomes beyond justice outcomes, such as the urgent re-housing of a victim strangled by their partner – an event that has previously been associated with high mortality⁷. Previously, the siloed and “sluggish” way of working *between* rather than *across* agencies might have had a very different outcome. This evidence for changing the way of working informed how Kotahi te Whakaaro applied a multi-disciplinary lens to support tamariki mokopuna, and their whānau, involved in dangerous and escalating behaviour.

Mana Whenua: Embracing Mātauranga Māori

Kotahi te whakaaro centres mātauranga Māori (Māori knowledge) as guided by Mana Whenua, emphasising indigenous ways of knowing and being, from both a relational and outcome-oriented perspective. Mana Whenua insights were the foundation of all decisions and activities within the intervention; evidence is aroha (love), tika (truth), and pono (true), or in other words everything is done with love and that the right thing is done for the right reasons. Ensuring a te Tiriti o Waitangi⁸ aligned response was pivotal. The approach was aligned with other national strategies that seek to improve outcomes for Māori, not just within the Criminal Justice System but across all markers of wellbeing⁹.

The initiative used an equity-based perspective, kaupapa Māori paradigms, metaphors, and the framework of kaitiakitanga (guardianship). The response had to work with urgency across the whole whānau instead of just the individual, and support whānau aspirations as well as needs. Addressing

⁶ Prenzler, T. (2009). Strike Force Piccadilly: a public-private partnership to stop ATM ram raids. *Policing: An International Journal of Police Strategies & Management*, 32(2), 209–225.

⁷ Glass, N., Laughon, K., Campbell, J., Block, C. R., Hanson, G., Sharps, P. W., & Taliaferro, E. (2008). Non-fatal strangulation is an important risk factor for homicide of women. *Journal of Emergency Medicine*, 35(3), 329–335.

⁸ A Treaty signed in 1840 as a partnership between Māori as the indigenous peoples and The British Crown.

⁹ Whanau Ora, Strengthening Families, Te Huringa o te Tai - The Turning of the Tide, Youth Justice Strategic Framework.

the lack of culturally appropriate responses to child offending as identified in the analysis was particularly crucial given that nearly two-thirds (62%) of the children (offending and their siblings) involved in Kotahi te Whakaaro identify as Māori.

Design

The Kotahi te Whakaaro initiative embraced an agile and iterative experiential (learning by doing) methodology combining mātauranga Māori with Western social research methodologies. This dynamic approach emphasised collaboration, creating a space for real-time learning and swift adaptation, driven by feedback from the team and whānau, thereby circumventing delays associated with a simple pre-post evaluative process.

The response phase of Kotahi te Whakaaro launched in May 2022, and the trial period ended 30 April 2023. Tamariki mokopuna (and their whānau) were considered for Kotahi te Whakaaro if they:

- Were 13 years and under;
- Had committed a vehicle theft or related offence, or – as it became apparent that the prescriptive nature of this criteria resulted in missed opportunities to prevent offending escalation – another offence deemed suitable by the Kotahi te Whakaaro team;
- Had not already entered the youth justice system.

Police would identify potential tamariki mokopuna (and their whānau) to the Kotahi te Whakaaro team daily and facilitate discussion about who might benefit from Kotahi te Whakaaro, and who were the right agency(s) to make the initial visit; sometimes it was Police but sometimes not. Then, within 24 hours of an offence, whānau were visited by the appropriate agency(s). It was important to complete visits in a timely manner for both practical safety reasons, and to connect the offence and the visits in the offenders' mind. During these visits, Police (specifically two youth aid officers dedicated to Kotahi te Whakaaro) and partner agencies were guided by the tamariki mokopuna and their whānau on what their urgent needs, psychosocial pressures, and future aspirations were. This was then presented back to the multi-agency Kotahi te Whakaaro team to ensure a comprehensive response was available to the entire whānau, including siblings and co-offenders. Daily information sharing built trust with whānau, and collaborative engagement with non-government partners proved pivotal in reaching previously hesitant whānau, diverging from unsuccessful past methods.

Some examples of support available to tamariki mokopuna and their whānau through Kotahi te Whakaaro partners included:

- Financial checks to ensure whānau were: 1) receiving the right financial support from the government; and 2) making the correct government debt repayments. Supporting whānau to improve their financial environment (including through vocational opportunities) addresses some of the underlying causes of tamariki mokopuna offending identified in the analysis phase.
- Discretionary funding to young people up to and including 18-years-old for immediate needs, services or support gaps to, directly or indirectly, enhance their wellbeing, such as male mentoring programmes, gym membership, clothing or household items/ furniture.

Shifting to an aspirational focus was essential to reorientate the allocation of support resource towards what mattered most to whānau. Safe and welcoming spaces, often tied to ancestral homes, local Marae (meeting ground), or community gatherings, are perceived as crucial for rejuvenation. This perspective challenges the reliance on external services and emphasises the need for enduring social and cultural capital that centres and celebrates whānau healing. For Kotahi te Whakaaro, these related to placing whānau at the centre of decision making, using a cross-agency approach to enable collective action to support short- and long-term system improvements, adopting a flexible model that could be responsive to current circumstances, and recognising the strengths, skills and intelligence

across whānau and the non-Government sector to inform practice and solutions (that is, we have found that whānau, local people and local groups know the best solutions to local need).

What differentiates this initiative from others in Aotearoa (New Zealand) is a commitment to incorporating evidence from varied sources, fostering a nuanced comprehension of the issues faced by tamariki mokopuna and their whānau in South Auckland.

Assessment

Evaluation design

To assess the success of Kotahi te Whakaaro, we consciously combined mātauranga Māori with Western social research methodologies to create an approach to evidence and insights that supported identifying the factors that contribute to intergenerational whānau wellbeing and opportunities for increased equity. The analytical framework was rooted in a mixed-method approach, strategically blending whānau voice (qualitative data) with agency-provided systems information (quantitative data) to understand: i) how Police and other agencies and organisations were working together to achieve better outcomes for our whānau; and ii) what the system can learn from this.

From an evidence hierarchy perspective, it would have been optimal to compare Kotahi te Whakaaro participants with a comparison group. In practice it was not feasible to find a comparison group within South Auckland with similar enough characteristics to the Kotahi te Whakaaro cohort, and individuals from regions outside of South Auckland would not have shared the circumstances of South Auckland whānau. The majority of our tamariki mokopuna who were of Māori and Pacific descent, had suffered intergenerational systemic harm, and lived in complex realities with multiple variables impacting their health and wellbeing. Alternative designs, such as a randomised-control trial or comparison of accepting vs declining referees, were also unsuitable for ethical reasons and issues pertaining to selection bias respectively.

Impact Evaluation

A total of 169 eligible tamariki mokopuna were referred to Kotahi te Whakaaro. There was a 96% engagement rate, with 163 tamariki mokopuna and their whānau (182 adults and 426 tamariki mokopuna siblings) participating in Kotahi te Whakaaro. This was particularly remarkable given that many whānau may have otherwise previously been considered hard-to-reach by agencies, particularly Police. This highlighted the strong connections and effective integration with traditionally hard-to-reach demographics and was a key indicator of success for this initiative identified by Mana Whenua. Of the 163 child offenders, 48% (78) were unknown to Police prior to the offence that triggered a referral to Kotahi te Whakaaro, while the remaining (85) were already known to Police due to prior offending (Figure 4).

Our primary goal was to prevent re-offending. Between initial engagement with Kotahi te Whakaaro and the end of the trial¹⁰, 78% of the 163 tamariki mokopuna did not reoffend through any offence. Of the 36 tamariki mokopuna who did reoffend, six were responsible for 52% (69) of all offences (133) committed by this post-engagement offending 'group'. Overall, only six child offenders required a statutory response post-engagement (e.g., placed in custody of Oranga Tamariki or youth court). Unlike the rest of the cohort, these six were already 'in the system' prior to engagement with Kotahi te Whakaaro. As a system we missed opportunities to intervene earlier and with the intensity that is

¹⁰ The time period between engagement and trial varied between tamariki mokopuna depending on when they engaged during the 12-month period.

required; we have worked with other young people with a similar offending profile but engaged early enough to prevent this escalation.

Social impacts

As discussed in the analysis, social determinants are crucial to both judicial and wellbeing outcomes, and the current initiative sought to improve the latter as well as the former. Some key outputs with these determinants and wellbeing outcomes included:

Education: Prior to receiving a Kotahi te Whakaaro referral, 21% (34) of the child offenders were not enrolled in school at the time of their offending. Post-engagement, 56% (19) were re-enrolled.

Economic Stability: A large proportion of engaged (adult) whānau were receiving a financial benefit from the Ministry of Social Development (91%; 166), and a further 10 whānau received non-beneficiary assistance (e.g., Accommodation Supplement, Child Disability Allowance, Temporary Additional Support).

- Of all 182 whānau, 20% (37) were not receiving the full amount they were entitled to and were subsequently supported in increasing in their weekly payments.
- A further 14% (26) were making larger debt repayments than required, some by over \$100 per week.
- Additional financial support was also sought for 18 whānau.

Employment: In addition to direct financial support, whānau were supported to improve their vocational opportunities and thereby potentially improve their financial stability further. A total of 39 whānau were supported into either employment or preparation for work programmes that provide whānau with pathways to future employment.

Housing: A total of 40 social housing assessments resulted in referrals to transitional housing providers, housing support products (i.e., tenancy bond, rent arrears, and moving costs), emergency housing, or other actions. By addressing immediate and foundational needs and priorities of whānau, such as housing, and we created stability and environments that allowed whānau the necessary cognitive space to actively participate in daily activities, to rest and initiate healing.

Whānau experience

Feedback was sought from tamariki mokopuna and whānau throughout the trial period. Common themes included:

Timeliness of response: By facilitating a cross-agency and flexible response, tamariki mokopuna and their whānau received timelier responses that addressed their immediate needs and safety concerns, with clear pathways identified for ongoing, appropriate whānau focused supports.

Collaborative design: Kotahi te Whakaaro stands out as a beacon of hope, guiding whānau through trusting relationships and collaborative problem-solving, by creating the space for whānau to lead. In contrast, agencies working in silo are often perceived as imposing government perspectives.

Establishing ongoing communication, building trusting relationships, and actively walking alongside whānau contributed to the perceived success. This approach contrasts with previous service experiences that made whānau feel disconnected and disempowered.

"I love these guys because we still have our son. With other (services) it's not your son anymore. They take over. They (Kotahi te Whakaaro) are helping us walk the right path. We thought only he (their son) needed the help, but we all did." (Whānau Kowhai)

“Make it easier for whānau to access what they need, and they just have to say it once, instead of ripping the financial support out when they are in crises.” (Staff reflection based on whānau feedback)

Listening, understanding, and responding to needs: The relief experienced by whānau when they encounter genuine understanding and care was immeasurable. These moments serve as lifelines during their darkest times, offering a glimmer of light and a reminder that they are not alone in their struggles. It underscored the profound strength derived from support and understanding when facing familial challenges.

Whānau supporting whānau: Whānau firmly believe in the potency of whānau healing whānau. Each tamariki mokopuna expressed a desire to contribute to their whānau, though some struggle to identify how. Simple gestures, like a youth worker providing a colouring book for a young person to share with siblings, aided in healing relationships within the whānau and internally for the tamariki mokopuna, providing a sense of rangatiratanga (self-determination), koha (gift or offering), and whānaungatanga (family connection or building relationships).

“I want to give back to my whānau, my whānau mean a lot to me.”

“My goal is to heal my whānau, my aspiration is to heal all whānau “

Bringing whānau together, especially those facing similar challenges and circumstances creates a sense of social cohesion, forming strong support networks. By linking families with shared experiences, Kotahi te Whakaaro created the linkages for a supportive community, allowing them to help and understand each other better. This sense of togetherness not only provides practical assistance in navigating challenges but also fosters a feeling of belonging and solidarity, contributing to the overall well-being of each whānau involved.

Process evaluation: Lessons learned from staff feedback

Through the increased active engagement of our partners and the assignment of dedicated Youth Aid Officers, Police staff were able to focus on their core duties. However, there were some challenges throughout the process, including data management, team burnout, co-locating staff from different agencies into the same physical space, and communication gaps with home agencies.

Gaps in essential data support functions included challenges in technical data management skills, generating reports from diverse systems, and data sharing/ ownership. The introduction of a multidisciplinary information sharing, and case management database provided a centralised platform.

Team members faced exhaustion due to juggling responsibilities from home agencies, commitments within Kotahi te Whakaaro, and handling weekend work for another program. Some team members emphasised the need for support to rest, heal, and strengthen collectively.

Full co-location of staff from different agencies was deemed essential to create a sense of home, identity, and belonging. Permanent, well-equipped locations with dedicated meeting spaces, clear communication of roles, regular check-ins, and embracing the concept of Whānau whānui (extended family) are vital for fostering strong connections within the team. Efforts were made for team co-location, but only partial success was achieved. Since the conclusion of the trial period, full co-location has been achieved for the continuation of Kotahi te Whakaaro.

The flexible approach of Kotahi te Whakaaro faced challenges in communication with home agencies. Uncertainties around strategy, resource allocation, and the importance of the new way of working led to misunderstandings and tensions. Instances of bullying and isolation were reported, hindering the integration of the Kotahi te Whakaaro approach into business-as-usual processes. To overcome these challenges in the future, several opportunities have been identified: i) clearly defining the way of working; ii) sharing benefits with other teams, gaining organisational leadership support; and iii) establishing open channels for dialogue and feedback are crucial steps.

“If Kotahi te Whakaaro ends, I couldn’t go back to working in that siloed way. It should be the way of working for all services” (Police Senior Sergeant)

Sustainability

Kotahi te Whakaaro has secured targeted funding and garnered significant political attention. The implementation of this innovative approach is also now underway in eight of the 12 Police districts across Aotearoa.

Conclusion

Following a surge in repeat vehicle theft and related offences by tamariki mokopuna in the South Auckland region, Police and partners from the South Auckland Social Wellbeing Board sought to reduce reoffending and entry into the Criminal Justice System and improve whānau ora (wellbeing) outcomes for these individuals and their whānau. It was found that tamariki mokopuna and their whānau had complex needs that were currently not being met by the various government and non-government agencies established to support whānau. To address these systematic failings, a multidisciplinary team was established to respond in a rapid and cohesive manner.

In its inaugural year, Kotahi te Whakaaro supported 163 children and 426 siblings, diffusing benefits throughout families and agencies. A comprehensive analysis of evidence and insights from these families employing a mixed-method insights framework, that emphasised whānau voice and agency-provided systems data. Of the child offenders referred to Kotahi te Whakaaro, 78% did not reoffend. Other positive outcomes indicating wider benefits for whānau ora included reenrolment in education, improved financial stability and vocational opportunities. The initiative has continued to support whānau through South Auckland and has also spread further afield into other regions.

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Appendix 1

Figure 1. Map of Tāmaki Makaurau

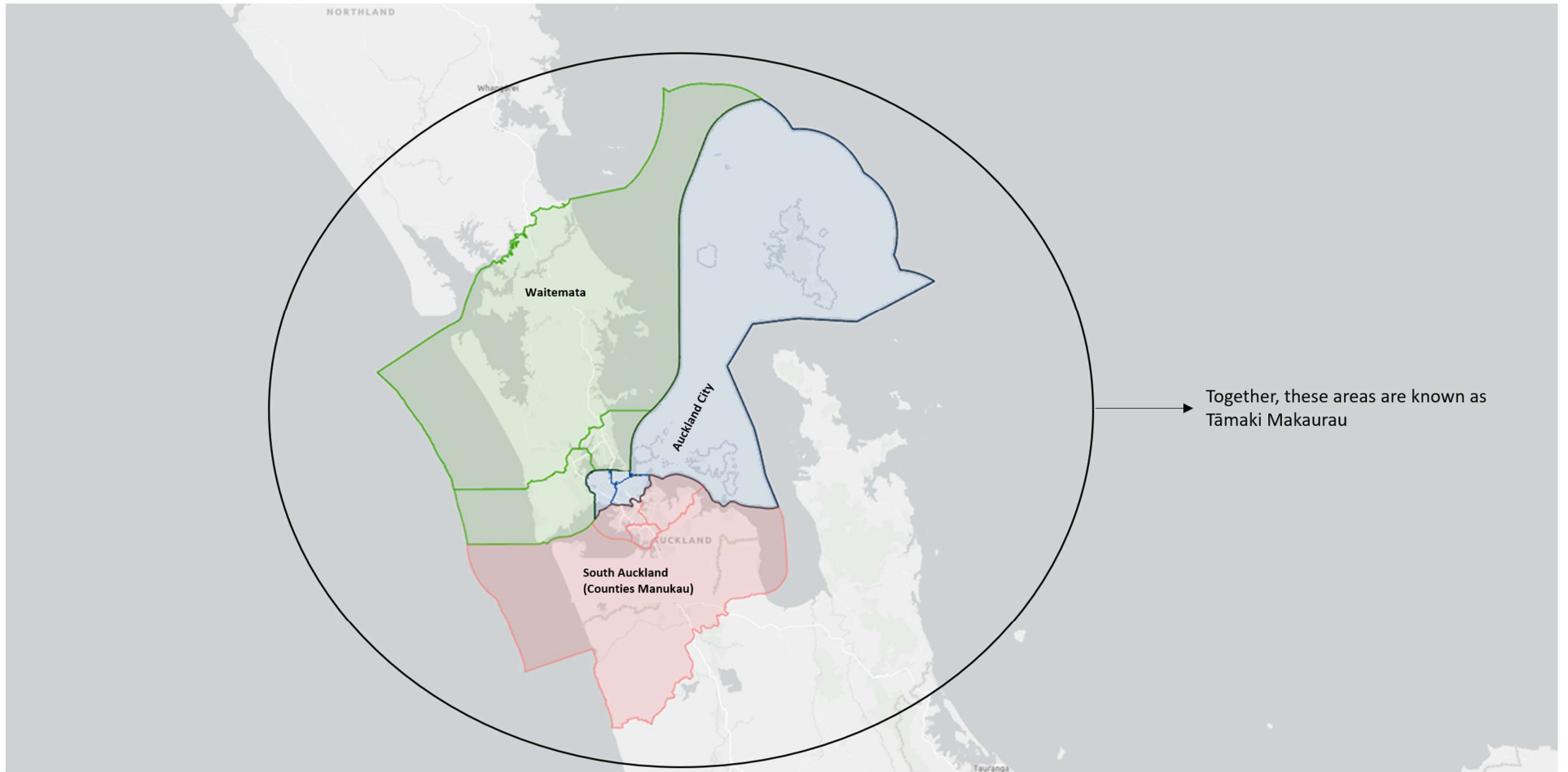


Figure 2. Figure 3. Frequency of Vehicle Theft and Related Offences (VTRO) committed by tamariki mokopuna (blue line) in Tāmaki Makaurau from January 2017 to December 2021. Average (red line) and lower/upper variation (orange lines) for the frequency of all VTRO over the 5-year period also shown. Source: Youth Offending in Tāmaki Makaurau Intelligence report (TM-EP-IR-220414).

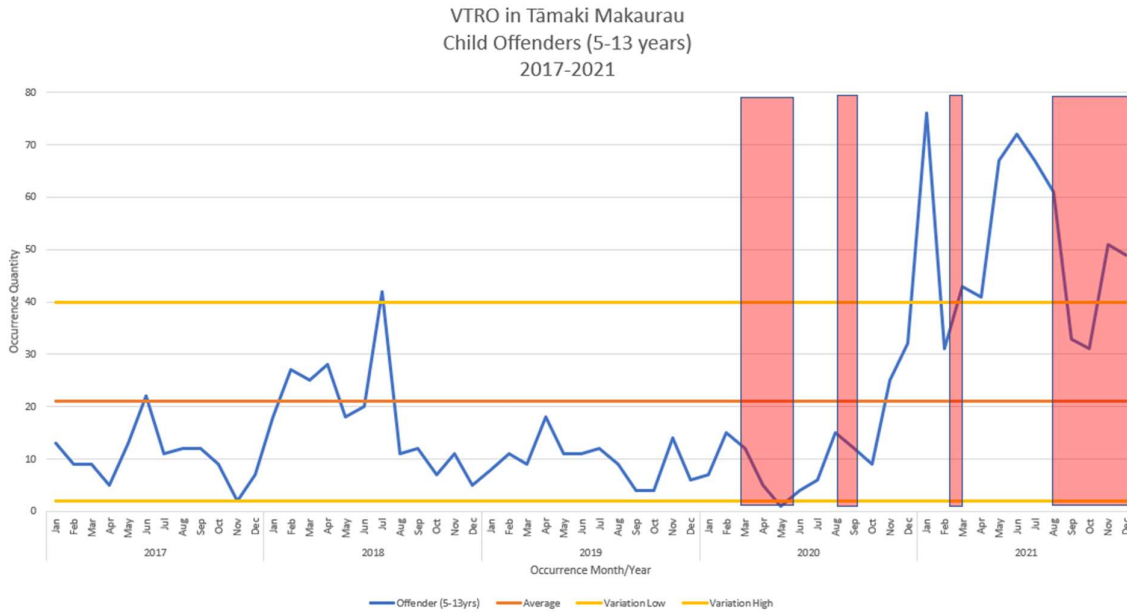
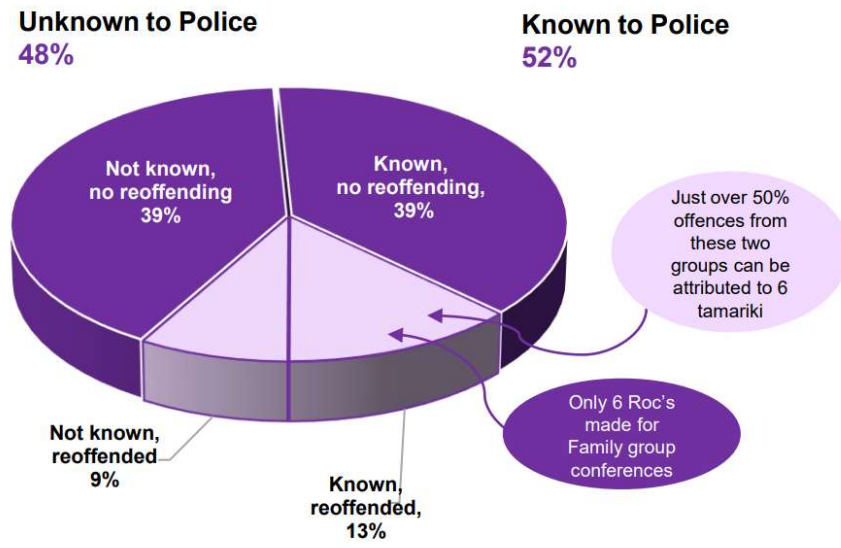


Figure 3: Top 5 offence types committed by tamariki mokopuna in Tāmaki Makaurau between 2017 – 2021 by year. Source: Youth Offending in Tāmaki Makaurau Intelligence report (TM-EP-IR-220414)



Figure 4: Reoffending among the Kotahi te Whakaaro tamariki.



Glossary

Aotearoa	New Zealand
Kaupapa Māori	Māori approach, practice, principles, and values that are grounded in Māori culture and worldview. Kaupapa Māori is often used to describe a Māori-centered approach to various aspects of life, including education, health, social services, and community development.
Kaitiakitanga	Concept of guardianship of the sky, the sea, and the land
Koha	Gift, donation or contribution
Kotahi te whakaaro	Loosely translated by a representative as “Thinking together, one thought.”
Mana Whenua	Māori iwi with the ancestral connection that Māori people have with a particular area of land. Mana whenua is deeply rooted in Māori culture and their spiritual beliefs.
Marae	Meeting place - Communal or sacred place that serves religious and social purposes
Māori	Indigenous peoples of New Zealand.
Mātauranga	Māori way of knowing and being, knowledge and wisdom.
Rangatiratanga	Self determination, sovereignty
Tamariki mokopuna	Tamariki mokopuna in this report refers to the younger members or children (tamariki) who are also the grandchildren or descendants (mokopuna) within the context of a family or community. This term underscores the familial ties and the intergenerational relationships within Māori culture. The term is an important one in discussions about the well-being and future of Māori communities.
Te Tiriti o Waitangi	A Treaty signed in 1840 as a partnership between Māori as the indigenous peoples and The British Crown
Whānau	Whānau is a Māori term, often translated to "family" in English. However, its meaning goes beyond the nuclear family concept and encompasses a broader sense of extended family, including not only parents and children but also grandparents, aunts, uncles, and cousins. Whānau is a fundamental and significant concept in Māori culture and is central to the Māori worldview.
Whānaungatanga	Family connection or building relationships
Whānau Ora	Wellbeing
Whānau whānui	Whānau whānui in Māori culture recognise family is a collective belonging that extends beyond the Western individualistic understanding of family. In Māori society, whanau encompasses not only immediate family members but also includes extended family, hapū (sub-tribe), and iwi (tribe). This collective and interconnected view of family is rooted in the broader Māori worldview, emphasizing relationships, community, and shared responsibility.