



**ORANGA
TAMARIKI**
Ministry for Children

New Zealand Government

Reducing Youth Reoffending in South Auckland Social Bond Pilot

Qualitative outcomes evaluation

September 2023

The Oranga Tamariki Evidence Centre works to build the evidence base that helps us better understand wellbeing and what works to improve outcomes for New Zealand's children, young people and their whānau.

Email: research@ot.govt.nz

Authors: Jessica Kereama, Tahlia Studdart, Jacinta Cording, Marnie Carter (*Allen + Clarke*)

An *Allen + Clarke* evaluation team was commissioned to carry out the evaluation. *Allen + Clarke* is a consultancy company whose purpose is to mobilise passionate and capable people to tackle the challenges facing our society. Our team undertakes evaluation and research across the public sector, in local government, non-government organisations, and for various associations and foundations.

Published: September 2023

ISBN: 978-1-7385895-7-9

If you need this material in a different version, please email us at research@ot.govt.nz and we will provide it for you.

Citation guidance:

This report can be referenced as Kereama, J., Studdart, T., Cording, J., & Carter, M. (2023). *Reducing Youth Reoffending in South Auckland Social Bond Pilot: Qualitative outcomes evaluation*. Wellington, New Zealand: Oranga Tamariki—Ministry for Children.

Copyright:

This document *Reducing Youth Reoffending in South Auckland Social Bond Pilot: Qualitative outcomes evaluation* is licensed under the Creative Commons Attribution 4.0 International License <http://creativecommons.org/licenses/by/4.0/>. Please attribute © New Zealand Government, Oranga Tamariki—Ministry for Children 2023.

Disclaimer:

Oranga Tamariki has made every effort to ensure the information in this report is reliable, but does not guarantee its accuracy and does not accept liability for any errors.

Acknowledgements:

Ko mana tōu maunga.

Ko aroha tōu moana.

Ko whānau tōu waka.

Ko koutou e tū atu nei.

Ahakoā pāmamao,



Kei konei [koutou] kei roto I tēnei [ripota].¹

To the rangatahi and whānau we spoke with: ka nui te mihi. The information and stories included in the following report are taonga, and we are incredibly grateful for the trust and time given to the evaluation team throughout this mahi.

We would like to acknowledge the Genesis Youth Trust whānau for all the mahi they put into making this evaluation possible. The management teams and kaimahi at each site went above and beyond in recruiting rangatahi and whānau and helping them get to and from interviews.

Your collective contributions provided mana to this report, your support towards each other, and coming together to be interviewed, was the sea of unconditional giving upon which this report is built. Whānau transformation is at the heart of what you do. Although you reside in South Auckland, your stories are carried here in this evaluation report.

We would also like to thank the Oranga Tamariki Evidence Centre team, including Míša Urbanová, Eyal Apatov and Phil Spier, who were incredibly supportive and helpful in providing information and co-ordinating internal interviews.

¹ Inspired by the song “Pepeha” sung by Six60. Songwriters: Matiu Walters, Marlon Gerbes, Timoti Karetu, Jeremy Macleod.

Contents

Terms and acronyms used in this report	3
Glossary of Māori terms	5
Executive summary	8
Genesis Youth Trust and the Social Bond Pilot.....	9
This evaluation	9
Methodology.....	10
Key findings.....	11
Introduction	15
The Reducing Youth Reoffending in South Auckland Social Bond Pilot.....	16
Genesis and the Reducing Youth Reoffending Service.....	18
Context setting: South Auckland	20
Poverty and offending	21
Some rangatahi find whānau connections within gangs.....	22
Education system	23
About this evaluation	25
Purpose.....	26
Principles and approach.....	26
Scope	27
Key evaluation questions.....	27
Methodology.....	28
Data collection.....	28
Data analysis.....	30
Emerging findings workshop	31
Strengths and limitations of the evaluation methodology.....	31
Findings	32
KEQ1: What are the aspirations of rangatahi and their whānau upon entering the Pilot, and to what extent are these being met?.....	33
Reducing youth reoffending and Te Whare Tapa Whā (KEQ 2 and 3).....	37
KEQ2 and KEQ3: Outcomes and wellbeing across Te Whare Tapa Whā	39
KEQ3: To what extent do rangatahi and their whānau consider their mana to have been enhanced through their engagement with the Pilot?	60

KEQ 4 What are the features of the Pilot that made the difference? Which of these features should be retained and applied if the model is rolled out elsewhere?.....	66
KEQ5: To what extent has the social bonds model increased access to support services and contributed to the outcomes reported by rangatahi and their whānau?	72
KEQ 6. What changes could be made to the programme model to achieve the anticipated outcomes for rangatahi and whānau?	75
Conclusions	78
Bibliography	84
Appendix 1: Focus areas for the evaluation	86
Appendix 2: Examples from analysis process	89
Appendix 3: Youth Level of Service/Case Management Inventory (YLS/CMI) ..	92
Appendix 4: Youth Offending Risk Screening Tool (YORST).....	94
Appendix 5: Information sheet and consent form for rangatahi	96
Appendix 6: Information sheet and consent form for whānau	100
Appendix 7: Performance against social bonds targets	104
Appendix 8: Additional reoffending analyses	111

Terms and acronyms used in this report

Table 1: Terms and acronyms used in this report

Term/acronym	Meaning
The Reducing Youth Reoffending Service, the Service	This term is used to refer to the rangatahi and whānau facing side of the Pilot, that being the actual Service that Genesis Youth Trust delivers.
The Pilot	This term is used to refer to the overarching Social Bond structure and model in relation to the Reducing Youth Reoffending Social Bond Pilot.
Genesis	This term is used to label quotes and perspectives gathered from Genesis managers, clinical leads, social workers, counsellors, and mentors. We have not uniquely identified managers or members of the multi-disciplinary teams around the sites to protect anonymity.
MDT	Multi-disciplinary team (composed of social workers, counsellors, and mentors).
Youth Offending Risk Screening Tool (YORST)	The YORST estimates a person's risk of reoffending. Police could refer rangatahi to the Service if their YORST score was between 40 and 100 (medium to high risk) and they resided in South Auckland.

Term/acronym	Meaning
Youth Level of Service/Case Management Inventory (YLS/CMI)	<p>The YLS/CMI is a measurement tool that focuses on dynamic criminogenic factors (Genesis Youth Trust, 2018). The tool is used to design individualised interventions based on core risk areas/criminogenic factors. The tool was developed in Canada and has been validated and used in the United States. Though it has been adapted, validated, and used in Australia since the 2000's, the tool has not been adapted for use in the Aotearoa context. The tool is used by Genesis to both "inform practice and monitor outcomes" (Malatest, 2020). The eight criminogenic factors are: (1) prior and current offences/dispositions, (2) education/employment, (3) family circumstances/parenting, (4) peer relations, (5) substance abuse, (6) personality/behaviour, (7) attitudes/orientation, and (8) leisure/recreation (Genesis Youth Trust, 2018).</p>

Glossary of Māori terms

Table 2: Glossary of Māori terms

Term	Meaning
Hauora	Te Aka Māori Dictionary ² defines hauora as “(stative) to be fit, well, healthy, vigorous, in good spirits” or as “(noun) health, vigour”.
Kai	Kai refers to food or a meal.
Kaimahi	A kaimahi is a worker or staff member (Te Aka Māori Dictionary). In this report, kaimahi is used to refer to Genesis staff.
Kanohi-te-kanohi	Face to face (i.e., in person).
Kaupapa	Kaupapa (noun) is defined as a “topic, policy, matter for discussion, plan, purpose, scheme, proposal, agenda, subject, programme, theme, issue, initiative” (Te Aka Māori Dictionary).
Mahi	Refers to work.
Mana	Te Aka Māori Dictionary defines mana as “prestige, authority, control, power, influence, status, spiritual power”.
Manaakitanga	Te Aka Māori Dictionary defines manaakitanga as “hospitality, kindness, generosity, support - the process of showing respect, generosity and care for others”.
Marae	The marae is the “open area in front of the whareniui, where formal greetings and discussions take place. [It is] Often also used to include the complex of buildings around the marae” (this is how the term is used in the current report) (Te Aka Māori Dictionary).

² <https://maoridictionary.co.nz/>

Term	Meaning
Papakāinga	Papakāinga is the “home, home base, village, communal Māori land” (Te Aka Māori Dictionary).
Rangatahi	Rangatahi refers to the “younger generation, youth” (Te Aka Māori Dictionary).
Taha hinengaro	Taha hinengaro is about the mind, thoughts, feelings, and conscience; and the things that enrich them. Taking good care of hinengaro improves resilience in coping with the ups and downs of life. It also supports healthy ways of thinking and communicating. (Health Navigator, 2022)
Taha tinana	Taha tinana is about how the body grows, feels, moves, and how to care for it. Being physically well helps to feel mentally well and improves overall wellbeing. (Health Navigator, 2022)
Taha wairua	Taha wairua is about connections with people, places and spaces. It is often overlooked but plays a role in acknowledging and nurturing who people are. Wairua means different things to different people. There is no right or wrong way to take care of, or experience, wairua. (Health Navigator, 2022)
Taha whānau	Taha whānau is about the people we care about and share our lives with who provide a sense of belonging and support. Whānau includes all the relationships that matter – family, friends, colleagues and community. Positive connection with whānau contributes to our wellbeing and is a key part of people’s sense of identity. (Health Navigator, 2022)
Taonga	A taonga is a treasure. It is “anything prized – applied to anything considered to be of value including socially or culturally valuable objects, resources, phenomenon, ideas and techniques” (Te Aka Māori Dictionary).
Tikanga	Te Aka Māori Dictionary defines tikanga as “correct procedure, custom, habit, lore, method, manner, rule, way, code, meaning, plan, practice, convention, protocol - the customary system of values and practices that have developed over time and are deeply embedded in the social context”.
Tino rangatiratanga	Tino rangatiratanga refers to “self-determination, sovereignty, autonomy, self-government, domination, rule, control, power” (Te Aka Māori Dictionary).
Tūrangawaewae	Defined as the “domicile, standing, place where one has the right to stand - place where one has rights of residence and belonging through kinship and whakapapa” (Te Aka Māori Dictionary).

Term	Meaning
Te Whare Tapa Whā	Te Whare Tapa Whā is a holistic model of wellbeing that was developed by Sir Mason Durie in 1984. The model visualises and groups aspects of wellbeing as the structure of a wharenuī, acknowledging the equal importance of different dimensions of wellbeing and their contribution to the whole. Mental, physical, spiritual and whānau wellbeing are symbolised by the four walls of the whare, with whenua (connection to the land) at the foundation.
Whakamā	Te Aka Māori Dictionary defines whakamā as “to be ashamed, shy, bashful, embarrassed.”
Whakapapa	Defined as “genealogy, genealogical table, lineage, descent - reciting whakapapa was, and is, an important skill and reflected the importance of genealogies in Māori society in terms of leadership, land and fishing rights, kinship and status. It is central to all Māori institutions” (Te Aka Māori Dictionary).
Whānau	Extended family or family group. In the modern context “the term is sometimes used to include friends who may not have any kinship ties to other members” (Te Aka Māori Dictionary).
Whanaungatanga	Te Aka Māori Dictionary defines whanaungatanga as “relationship, kinship, sense of family connection - a relationship through shared experiences and working together which provides people with a sense of belonging. It develops as a result of kinship rights and obligations, which also serve to strengthen each member of the kin group. It also extends to others to whom one develops a close familial, friendship or reciprocal relationship.”
Whare	Te Aka Māori Dictionary defines a whare as a “house, building, dwelling, habitation”.
Whenua	Land or ground. Within the context of Te Whare Tapa Whā, whenua is the foundation for the other four dimensions, the health of the land and the natural environment is strongly connected to your health and wellbeing. You can think about whenua as your place of belonging. For Māori, the whenua is a key part of identity. (Health Navigator, 2022)

Executive summary



Genesis Youth Trust and the Social Bond Pilot

This outcome evaluation provides evidence on the Reducing Youth Reoffending in South Auckland Social Bond Pilot (the Pilot), initiated in partnership with Genesis Youth Trust (Genesis). The Pilot is part of an exploration of the use of social bonds in Aotearoa, an initiative whereby private investment funds the delivery of programmes and services to improve social outcomes.

Genesis works with rangatahi who have come to the attention of the youth justice system, with the aims of improving the wellbeing of rangatahi and their whānau and reducing reoffending. The target group were rangatahi residing in South Auckland who were referred by Police with Youth Offending Risk Screening Tool (YORST) scores of 40 to 100 (medium to high risk of reoffending). Enrolments took place between 1 September 2017 and 30 August 2022, with the intervention continuing for a further year to deliver services to those still enrolled.

The programme has an initial intensive intervention phase, then support moves to a less intensive phase for up to two years from the enrolment date. The delivery of the programme prioritises holistic intervention through building trust with rangatahi and whānau, developing effective working partnerships with Police, the Ministry of Social Development (MSD), Oranga Tamariki and others, and using innovation and best practice.

The intervention design identifies a long-term objective to “reduce reoffending by addressing the underlying causes, engaging clients into wrap around treatments and connecting them into positive community activities”.

This evaluation

Oranga Tamariki has commissioned a qualitative outcomes evaluation. The evaluation design was informed by collaboration with Oranga Tamariki personnel (Youth Justice representation from the national office and regionally, the Evidence Centre team and the contracting staff) and VOYCE-Whakarongo Mai advocates. It was then fine-tuned in collaboration with the Genesis management team.³ The co-design process identified that the evaluation needed to embed the following features:

- Honour the voice of rangatahi and whānau and ensure that the narrative reflects what success looks like to them.
- Focus on holistic wellbeing, beyond the incident of offending that brought rangatahi to Genesis, and exploration of holistic wellbeing outcomes (including sibling and intergenerational outcomes).
- Identify the extent to which the Social Bond Pilot is achieving its objectives of reducing youth offending.
- Explore whether the Social Bond Pilot is doing the ‘right things’ and document what lessons can be learned for outcome focussed contracting.

³ This was through a series of codesign hui and interviews in March 2022 and April 2022.

- Investigate the extent to which the results and benefits rangatahi achieve from the intervention are sustained after completion of the Service.

As such, the evaluation is centred on the perspectives of rangatahi and their whānau regarding the success and impact of the Service that they received from Genesis, as well as exploring learnings related to the Social Bond Pilot.

The evaluation is framed by six key evaluation questions (KEQs):

1. What are the aspirations of rangatahi and their whānau upon entering the Pilot, and to what extent are these being met?
2. What outcomes or changes have rangatahi and their whānau experienced through their engagement with the Reducing Youth Reoffending in South Auckland Social Bond Pilot?
3. To what extent do rangatahi and their whānau consider their mana and wellbeing to have been enhanced through their engagement with the Pilot?
4. What are the features of the Pilot that made a difference? Which of these features should be retained and applied if the model is rolled out elsewhere?
5. To what extent has the social bonds model:
 - a. Increased access to services for rangatahi and their whānau?
 - b. Contributed to the outcomes reported by rangatahi and their whānau?
6. What changes could be made to the programme model to achieve the anticipated outcomes for rangatahi and whānau?

Methodology

The evaluation primarily used mixed methods in which qualitative data was triangulated with quantitative data on programme outcomes. The evaluation was guided by Māori-centred principles for robust evaluation in Aotearoa New Zealand. Data collection methods included those listed below.

- A review of 12 contextual documents, including background information on social bonds and documentation related to the Genesis Service.
- Analysis of quantitative data on programme outputs. The quantitative data includes the number of referrals, number of rangatahi who completed the programme, number of rangatahi who exit early, and a basic analysis of treatment change (as captured by the Youth Level of Service/Case Management Inventory, YLS/CMI) and reoffending rates is undertaken.
- In-depth interviews with 15 rangatahi who had participated in the Service. These were conducted kanohi-ki-te-kanohi at local community venues or Genesis premises during site visits.
- Interviews with three whānau members, either individually or together with their rangatahi.
- Group interviews with Genesis staff in multi-disciplinary teams across three of the Genesis sites (ranging from five to twelve Genesis team members in attendance per site), two group and two individual interviews with Genesis management personnel, and five individual interviews with Oranga Tamariki and Police personnel.
- A review of a small sample (n=9) of Genesis case files of rangatahi who exited the programme early to identify any information relating to what led to

the early exit, with the aim of gaining insights into what may not have worked for them.

Te Whare Tapa Whā was used to frame the holistic wellbeing narratives that emerged from rangatahi and their whānau.

Key findings

In total, 823 rangatahi were referred to the Service and 607 (74%) were successfully enrolled and engaged with Genesis. Overall, the risk of offending for participants (as measured by YLS/CMI) significantly decreased as they progressed through the programme.

Rangatahi and whānau achieved their aspirations across the domains of Te Whare Tapa Whā (KEQ1)

Rangatahi (and whānau) spoke about achieving personal goals, and the deliberative practice of regular goal-setting discussions with Genesis.

Rangatahi emphasised the unconditional love and trust they experienced with Genesis, which helped them open up and begin to think about goals, dreams and aspirations. The Service positions trust and relationship-building at the centre of their work. This is key to unpacking (and building) aspirations, given many rangatahi are initially hesitant to engage with services.

Rangatahi goals and aspirations evolve throughout their engagement with the Service. Rangatahi discussed how their whole whānau had been helped to think about their own aspirations too, such as parents setting and achieving employment goals, and other siblings completing a driving course.

Positive outcomes were generated across the domains of Te Whare Tapa Whā (KEQ2 and KEQ3) and these outcomes were sustained.

Rangatahi achieved positive outcomes across Te Whare Tapa Whā, including improved whānau relationships and communication, progress towards tertiary education, and not reoffending. The changes were lasting; some of the young people interviewed had completed the programme several years ago, and were completing their last year in school, studying in a tertiary institute, or employed. For these young people, the programme profoundly changed their lives. This aligns with statistically significant improvements in YLS/CMI Education and Employment score.

The whānau interviewed described the learnings and gains made through the Service in regard to te taha whānau. The stated that whānau bonds deepened through the generous and unconditional levels of support from Genesis. There were statistically significant improvements in YLS/CMI Family and Living Circumstance scores.

While there are indications that the programme reduces offending for rangatahi who engaged with the Service, it was not possible to definitively attribute reductions in reoffending to the programme as reductions in reoffending were also observed for rangatahi who did not engage with the Service. We were also unable to control for

other explanations for the reduction in reoffending, including maturation of rangatahi or other youth offending initiatives active in the area.

COVID-19 impacted on Genesis during the period examined by the evaluation. South Auckland's experience of lockdown was prolonged, and lockdown conditions exacerbated structural inequities⁴. This had an impact on Genesis' ability to affect change. However, the pandemic also developed Genesis' innovation and expertise in exploring creative forms of engagement and intervention.

Genesis upheld and protected the mana⁵ of rangatahi and whānau participating in the Service (KEQ3), which contributes to wellbeing of rangatahi and whānau in regard to Te Whare Tapa Whā.

Rangatahi spoke about Genesis looking after them, supporting their sense of identity and self-worth. Rangatahi felt that they were loved unconditionally by their Genesis team. For whānau members we interviewed, two of the three described a team that they could call on, with no judgement, who were there for their children and themselves. Genesis staff spoke about enhancing and upholding mana through showing rangatahi that someone is fighting for them, and that they are worthy of being fought for. There were statistically significant improvements in YLS/CMI Attitudes and Beliefs scores.

The achievement of long-term goals, such as reducing reoffending, are supported by celebrating small wins. This enhances and protects mana.

Rangatahi reported they felt different, had different standards for themselves and reengaged in spaces such as church, school or employment. In regard to te taha whānau, families who were engaged in the service expressed gratitude in seeing the changes in the way their rangatahi carried themselves and communicated. They were proud of seeing rangatahi achieve in their education, get licenses, complete courses or gain employment. There were statistically significant improvements over time in personality and behaviour-related risk for rangatahi, according to YLS/CMI scores.

⁴ <https://waitangitribunal.govt.nz/assets/Covid-Priority-W.pdf> page 23 Auckland remained at Alert Level 4 until 21 September 2021, when it moved to Alert Level 3. Auckland transitioned into Step 1 on Tuesday 5 October, 11:59pm. At Step 1, people were able to connect with loved ones.

Page 44 It is thus vital that the design and provision of health and social services are founded in the Treaty partnership, in which the tino rangatiratanga and mana motuhake of Māori must be fully recognised.

⁵ The concept of manaakitanga encompasses a range of meanings in a traditional sense with a central focus on ensuring the mana of both parties is upheld. In practice, manaaki signals the importance of looking after people.

Improvement across Te Whare Tapa Whā domains is built upon the foundation of well trained, Pacific and Māori community practitioners in multi-disciplinary teams (KEQ 4).

Rangatahi and whānau simply expressed that everything Genesis did made a difference. The investment in building trust was reported by rangatahi as one of the reasons why they wanted to work with Genesis. Rangatahi talked about Genesis turning up weekly, making efforts to find them, and making sure they stayed in contact. If they had a magic wand, they reported they would want every city to have a service like Genesis.

Genesis has a high proportion of Māori and Pacific staff with strong cultural and local knowledge. The operational management team are Māori and Pacific, and the CEO is Māori, supported by G-Ops, a governance team of commercial trustees committed to Te Tiriti o Waitangi principles and articles. The cultural capacity of the organisation is a key strength of the services they deliver. Genesis staff provide their own communities with culturally appropriate interventions and services.

The multi-disciplinary teams made a difference in the lives of rangatahi, allowing multiple connection points with the ability to work with rangatahi and whānau in different ways, but ultimately working on the same focus areas (as identified by the YLS/CMI).

Rangatahi and whānau talked about the service being unlike any other they had experienced, in terms of offering a wraparound service, having counselling available, having a social worker assist with food, clothing and shelter, advocacy, and a range of programmes that they were supported to undertake.

The extended period of intervention allows time to build trust and relationships, which was identified as important for Genesis and rangatahi to create a genuine connection. It also allows time for learning and use of creative approaches customised to the young person.

The social bonds model contributed to the Whare Tapa Whā wellbeing outcomes reported by rangatahi and their whānau (KEQ 5).

The social bonds model enabled Genesis to invest in service expansion and enabled the provision of wraparound support services in Manurewa, Māngere, Papakura and Glenn Innes; areas in which there were previously no targeted services focused on reducing youth reoffending. The investment provided a form of economic security for a six-year period. This enabled South Auckland to retain its Pacific and Māori practitioners through employment in the Service, building a workforce with a depth of language, culture, and a range of ages and experiences, including kaumātua.

The evaluation also found that the provision of professional governance structures and commercial support was a key success factor of the social bonds model. These were provided through the G-Fund Investment Board, and the G-Ops commercial trustees who administer the functions connected with the social bond. The interest

and oversight from the investors provided the impetus for the data-driven practice that the Service adopted, and a strong focus on demonstrating value.

Another key feature of the social bond model is that payment for a service is only made upon the achievement of agreed outcomes. The outcome-related payments provided a clear focus on the reduction of youth reoffending, and prompted Genesis to adapt and innovate, with the focus on 'whatever works' to reduce reoffending.

The social bonds model embeds a data-driven approach to assessment and case planning through the YLS/CMI. This allowed Genesis to make data-driven decisions regarding intervention approach and track outcomes, centred around the focus areas drawn out by the YLS/CMI.

The YLS/CMI scores provided evidence of change to investors that was measurable and internationally tested.

Some changes could be made to the programme model to ensure it meets rangatahi and whānau needs (KEQ 6)

The evaluation identified that improvements could be made to the YLS/CMI assessment tool, which drives measurements and planning.

YLS/CMI is not designed for indigenous communities, or the collective cultures of the Māori and Pacific populations that Genesis works with, and needs to be re-designed to better meet the context of service delivery in South Auckland.

The YLS/CMI assessment measures and targets need to be refined so that reporting is easier. Reporting metrics move between percentages and proportions, scores, percentages above a cut-point, rates of reoffending, and raw numbers. This makes comparisons between metrics difficult.

Further adjustments that were suggested by Genesis include the need to ensure a caseload that allows staff to work intensively with rangatahi and whānau to develop strong relationships, and flexibility in the timeframe for other rangatahi who did not need two years.

The ability for Genesis to deliver on the social bond investment was impacted by the global pandemic, and referral pathways were disrupted by events such as the Christchurch mosque attacks and Ihumātao. There is a need to build flexibility into the social bonds contracting model to allow the service targets to be adapted to unforeseen events.

Introduction



The Reducing Youth Reoffending in South Auckland Social Bond Pilot

The Reducing Youth Reoffending in South Auckland Social Bond Pilot (the Pilot) was initiated in 2017 in partnership with Genesis Youth Trust (Genesis). This initiative formed part of an exploration of the use of social bonds in Aotearoa, whereby private investment funds the delivery of programmes and services to improve social outcomes.

The Pilot consisted of a contractual agreement for Genesis to deliver an intervention (the Service) to reduce the frequency and severity of youth reoffending. The social bond mechanism comprises a set of quantitative indicators of desired intervention outcomes (i.e. ‘targets’), with performance assessed against these indicators at regular intervals.⁶ The target group for the Service was rangatahi residing in South Auckland who were referred by Police with Youth Offending Risk Screening Tool (YORST) scores of 40 to 100 (medium to high risk of reoffending).⁷ Enrolments took place between 1 September 2017 and 31 August 2022, with the Pilot running for a further year to deliver the intervention to rangatahi who commenced before the enrolment close-off date.

Genesis Youth Trust’s longstanding experience with youth who offended (since 1998) combined with “internationally tested elements” built a “longer and more targeted set of services, estimated to reduce reoffending by between 10 and 15% for young people already involved with the youth justice system” (Oranga Tamariki, 2017, p.7).

As well as reducing offending, the Service was expected to:

support participants to achieve and sustain personal achievement outcomes that align with their individual goals and obligations and which are known to correlate to reduced reoffending (Outcome Agreement, 2017, p.42).

An expected benefit of the Service was to create “innovations in the approach to improving outcomes for young offenders” (Oranga Tamariki, 2017, p.7). Other expected benefits included positive cost-benefit to the Crown and improvement in the Government’s understanding of how to “effectively design and manage innovative approaches to contracting for (and achieving) better social outcomes” (Oranga Tamariki, 2017, p.7).

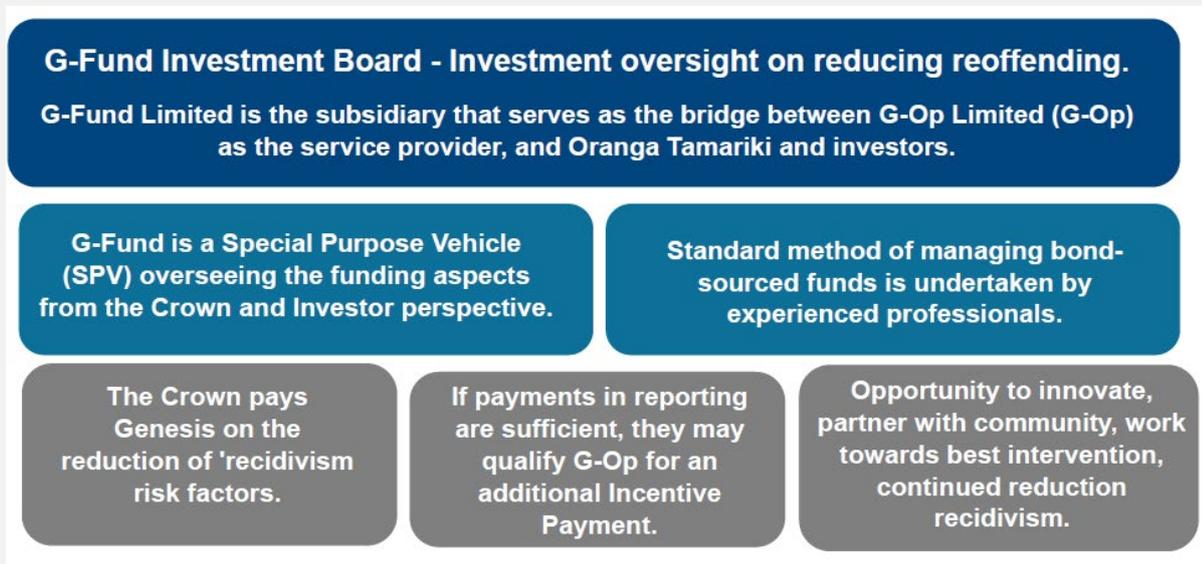
A 2021 process evaluation also noted the potential for the Government to benefit from “longer term changes including the potential for intergenerational benefits” (Malatest International, 2021).

⁶ Performance against these targets is provided throughout the report as they pertain to Key Evaluation Questions. A full summary of performance against the social bond targets is provided as [Appendix 8](#).

⁷ See Table 3 and [Appendix 4](#) for further information on the YORST.

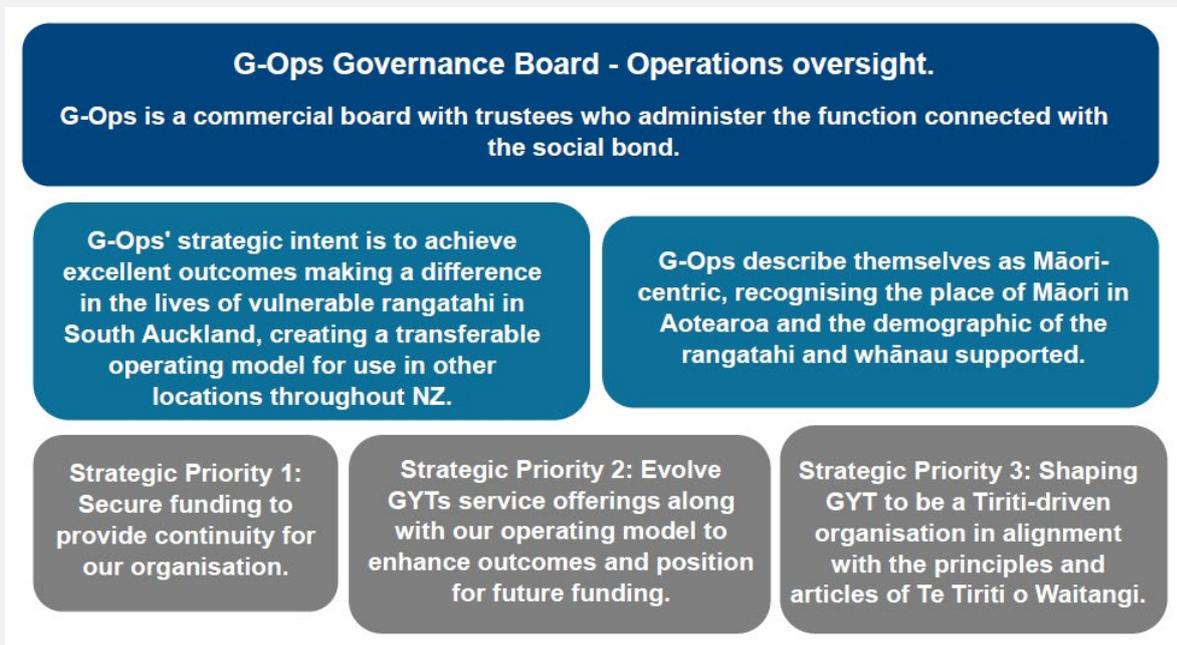
Genesis built investor and commercial support structures into the Service to support the management of the social bond investment through the Investment Board known as 'G-Fund'.

Figure 1. The Investment Board



Genesis has a board called G-Ops, with commercial trustees to administer the functions connected with the social bond pilot.

Figure 2. Commercial Board



Genesis and the Reducing Youth Reoffending Service

Genesis has been operating in South Auckland delivering youth justice services for over 18 years. In 2013/14, the Ministry of Health released Registrations of Interest for service providers and intermediaries to take part in a social bond pilot. An Outcome Agreement for the Pilot was executed in August 2017, and Genesis commenced the Pilot in September 2017.

Genesis delivers the Reducing Youth Reoffending Service at four sites across South Auckland. These include Counties Manukau West (covering Māngere, Papatoetoe, Otahuhu), Counties Manukau Central (covering Manurewa), Counties Manukau South (covering Papakura, Pukekohe, Waiuku, Tuakau) and Auckland East (covering Glen Innes, Panmure, Mt Wellington).

The Service is a holistic, wraparound, rangatahi- and whānau-based service involving “a two-year period comprising an initial intensive intervention phase and a less intensive follow-up phase” (Malatest International, 2021). The Service is delivered through Multi-Disciplinary Teams (MDTs) made up of a social worker, counsellor, and mentor. A brief description of each of the roles of the members of the MDT is given in the table below, sourced from the Genesis website.

Table 3 Roles of the Multi-Disciplinary Team (Genesis Youth Trust, 'What We Do', n.d)

<p>Social work team</p>	<p>Genesis social workers are</p> <p><i>“the first people from our team to meet our young people and their families. They work on building rapport with the young person and their family and help to introduce them to our support services. They play a key role in gathering the information to inform our initial and ongoing validated assessments and targeted intervention plans.”</i></p>
<p>Mentoring team</p>	<p>Genesis mentors</p> <p><i>“run a number of mentoring programmes throughout the year including one on one mentoring and group programmes that are strengths-based, gender specific, and gender mixed where appropriate. Our one-on-one mentoring programme is based on the young person’s goals and key areas relating to reducing risks, addressing specific needs, and building protective factors. Our group mentoring programme is an opportunity to build a mentoring family, look at gender specific issues, learn life skills, cultural identity and is also developed to help address identified needs.”</i></p>
<p>Counselling team</p>	<p>Genesis describes their counselling team as</p> <p><i>“heart surgeons” who “focus on getting to the root cause of our young people’s offending. They work with our young people through one-on-one counselling sessions, and they also work with our families through our whānau-focused programmes. Our Counselling and Family Services Programmes work on supporting our young people and their families to learn strategies for dealing with their emotions and experiences and building on their strengths as a family.”</i></p>

The MDT uses the Youth Level of Service/Case Management Inventory (YLS/CMI) to assess the risks, protective factors and needs of the rangatahi. This assessment also assists in identifying the key focus areas for the MDT to work on with rangatahi and whānau, and provides a tailored programme of activities to support the young person’s goals and aspirations.

An overview of the demographics of rangatahi who were referred to, and enrolled in, the Service between September 2017 and August 2022 is provided in Table 3. Most rangatahi who were referred to, and enrolled, in the Service were males who identified as Māori, and were approximately 16 years old. Rangatahi who did not complete enrolment were largely similar to those who did enrol, although they tended to be more likely to be assessed as high risk by the YORST.

Table 4. Rangatahi demographics by engagement status

Demographics	Referred	Enrolled	Not started
Number of rangatahi	823	607	186
Female	30%	29%	32%
Male	70%	71%	67%
High YORST score (60+)	34%	32%	40%
Average age at referral	14.1	14.0	14.3
Ethnicity (total response)			
Māori	70%	70%	72%
Pacific	21%	22%	18%
NZ European/Other	12%	13%	11%

Note. ‘Referred’ includes all rangatahi who were referred to the Service, including referrals that were declined, and rangatahi whose enrolment was pending as at August 2022. ‘Enrolled’ includes all rangatahi who completed an initial YLS/CMI assessment. ‘Not started’ includes all rangatahi who exited the Service at the pre-enrolment stage, either because they did not engage, did not fit criteria, or reoffended prior to completing the enrolment process.

Context setting: South Auckland

Each of the sites and communities that Genesis works across have different contexts with specific community characteristics. Centre for Social Impact (2018) noted that, as of 2018, the Māngere-Ōtāhuhu community was largely made up of a Pacific population, whereas Papakura was noted to have a large Māori community. Māngere-Ōtāhuhu was described in the Centre for Social Impact report to have “significant issues with low income and unemployment” and Papakura was described to have a “significant number of children and youth at risk”.

Interviews conducted during this evaluation indicated that Genesis and rangatahi considered they lived in highly connected, close-knit communities. When asked what is ‘different and special’ in South Auckland, interviewees referred to the “tight community”. Rangatahi and Genesis staff interviewed during the evaluation used the following quotes to describe their communities:

[In] Papakura it's generational, we work with older siblings, parents' history with OT etc. [...] They're different demographics [at the different sites]. More networks and pathways/support in Māngere. Different dynamics between the sites. (Genesis)

One of the first things I learnt with Genesis and Māngere is that they're very much about togetherness, there's a big sense of community. (Genesis)

If you're from Manurewa, everyone knows each other. (Rangatahi)

Many Genesis staff (social workers, mentors and counsellors) live and work within the same community as rangatahi. They have local knowledge of strengths and struggles of whānau in the community. Genesis noted that “the kaupapa of each year has been different” due to specific events and impacts within the context of the communities. This has included impacts and factors such as ram raids, increased suicide rates, increased teenage pregnancies, the rise of social media, and the COVID-19 pandemic.

Poverty and offending

A young person doesn't just randomly start offending - stuff happening at home - addiction, abuse, assault. When we come to these homes the whānau has their own stuff going on and they're trying to deal as best they can. Generational stuff. (Genesis)

The New Zealand Index of Deprivation (NZDep)⁸ measures the level of socioeconomic deprivation by area within New Zealand on a scale from 1 (least deprived) to 10 (most deprived). Environmental Health Intelligence New Zealand (EHINZ) states that those who live in higher decile/more deprived areas may experience challenges such as not being able to afford quality housing, adequate heating, or transport, and may live and work closer to environmental hazards and stressors. The four Genesis sites are located within high decile areas; Māngere, Clendon and Glenn Innes are decile 10 and Papakura is decile 9.⁹

The above description of socioeconomic deprivation relates to the basic and fundamental needs at the bottom of Maslow's Hierarchy described as the “biological requirements for human survival” (McLeod, 2018), or what Alderfer refers to as ‘existence needs’ (World of Work Project, n.d.).

The intervention logic of the Genesis Service addresses needs of social belonging, self-esteem and self-actualisation (noted at the R and G levels), which is why it is important to first meet physiological needs of shelter, water, food (identified in E level).

⁸ More information regarding the socioeconomic deprivation profile is available at the following link: <https://ehinz.ac.nz/indicators/population-vulnerability/socioeconomic-deprivation-profile/>

⁹ By means of comparison, the decile of Sandringham North (Auckland suburb) is 2 and Wanaka (South Island) is 1.

Figure 3: Comparing Alderfer and Maslow (World of Work Project, n.d.)



Many rangatahi and whānau that Genesis works with are living in poverty and focusing on surviving or making ends meet.

I didn't feel like I was being a little shit because I was trying to get food and stuff for my siblings and myself. (Rangatahi)

We see a lot of emergency [housing] placements ..be really surprised if we had a young person in the same house for more than two years. People in women's refuge. A lot of things that come into play. (Genesis)

There was 14 of us staying in a four bedroom house. My nan made sure we had food in our cupboards and clothes to wear. She took in me, my brother, looked after us. I appreciate her so much. (Rangatahi)

Rangatahi and whānau response to structural poverty reveals rangatahi are innovative, adaptive, aspirational, and resilient.

Some rangatahi find whānau connections within gangs

The Genesis staff we spoke to described how for many rangatahi, gangs provide a whānau unit and that this is not necessarily negative.

We come across gangs a lot. But it can also be a good thing because you know where to go when you need answers - you can go to a certain area or certain group to get the answers. [...]. We know who we can go to, to get help steering in the right direction. The gangs can be a positive force - depends how you can see it. (Genesis).

There was one kid, and his family was involved in gangs and they were great. I never showed up at their whare unannounced, but I'd call them and then come over and the house was always immaculate. I knew what was going on in their whānau but as far as me working with that young person and with them everything was fine. (Genesis)

The rhetoric around gangs and youth offending does not always reflect the complexities and realities of communities, rangatahi, and whānau. One Genesis staff member stated that “the government narrative on gangs and the opposition’s narrative on gangs is short sighted and very surface level”, stating that “the tough on gangs approach lacks any real meaning.” They suggested that:

I think the questions we need to be asking is why do rangatahi and sometimes whānau feel so disconnected from themselves, each other, their culture, that they look for community in spaces that aren't in line with positive life outcomes. If our rangatahi feel more affirmed in themselves, they won't need to be connected within gangs. (Genesis)

In line with this, the power of whakapapa as the first principle of connecting people was referred to by Genesis staff.

The longer you're in an area, you get to know the kids and the gang members. If something happens with a young fella in a gang, I know other members of the gang who I used to work with, and they can help. That's connection. That's the power of whakapapa. (Genesis)

Education system

Rangatahi and whānau, and Genesis staff, spoke of being let down by an education system that did not work for them, and experiencing exclusion, unenrolment, or lack of support.

Just before leaving school, my grades were high but my attendance was bad. (Rangatahi)

I was ready for school, and I said I was ready for school, and the tutor told schools I wasn't. And I was wondering why I wasn't getting accepted because I was always going to course, keeping up with my work. Pretty smart. I think the tutor was just trying to keep me there for money. (Rangatahi)

I didn't do well in school They [Genesis] helped me get into a new course that would suit me better. That helped with NCEA level 1 and 2. (Rangatahi)

I do feel that schools get let off too much with unenrolling some of our young people. They have nowhere to go. (Genesis)

Genesis described a breakdown between schools, home, and community; stating that many rangatahi who enter the Service haven't been at school "for years" or are "enrolled but not attending".

About this evaluation



Purpose

The purpose of the evaluation is to gain understanding of rangatahi, whānau, and kaimahi perceptions of the Service. This includes identifying:

- how beneficial and effective the Service was
- which aspects of the Service made a difference
- whether there were any unanticipated benefits or disadvantages of the programme, and what these were
- what worked well
- what could be improved.

Principles and approach

Given that the majority of rangatahi participating in the programme identify as Māori, the evaluation took a kaupapa Māori approach. Guiding principles for the evaluation are listed below.

- **Manaakitanga** The concept of manaakitanga encompasses a range of meanings in a traditional sense with a central focus on ensuring the mana of both parties is upheld. In this context it encompasses the ethic of generosity and hospitality, in showing respect and care for those we work and engage with. In practice, manaaki signals the importance of looking after people. As this evaluation required engagement with vulnerable rangatahi and whānau, it was essential to manaaki our participants by engaging in ways that are culturally safe. Manaaki also urged us to take a flexible approach, working to ensure that participation in the evaluation fit with other commitments rangatahi, whānau and Genesis hold. The protocols used to open the evaluation hui, including *karakia* (prayer), set a culturally safe space for the evaluation team and participants to discuss issues that included those related to spirituality and other holistic components of Māori health (Pere, 1988). The evaluation team was responsive to the way in which participants wished to share information, and record information, and notes were then shared back with participants at the end of the hui to ensure that the representation the evaluation team had formed during the hui was accurate.
- **Whakapapa** refers to quality of relationships and the structures or processes that have been established to support these relationships. Cram (2013) notes “best practice in Māori research is about the empowerment of Māori to be kaitiaki (caretakers) through the establishment of a transparent process in which the research being conducted has the potential to deliver tangible outcomes for Māori”. In this evaluation, the principle of whakapapa was enacted through the establishment of kinship connections between the researcher and the participants. This was done through processes of whakawhanaungatanga (relating to one another). This enabled

the kaupapa (agenda) of the evaluation to be made clear so that participants were able to make an informed choice about their involvement and what they would share. The potential of the research to have good outcomes for Māori was largely through the input of research findings into the Evidence Centre within Oranga Tamariki (the contracting agency for the research).

- **Tino rangatiratanga.** The principle of tino rangatiratanga is interpreted in a number of ways: (i) as partnership with the Crown (ii) as self-determination (iii) as Māori autonomy and control over resources (iv) as a symbol around which ideas are organised (Smith, 2015). Tino rangatiratanga prioritises the centring of Māori aspirations and experiences in the evaluation. Our data collection centred on the voices and experiences of rangatahi and their whānau. This evaluation was conducted by a team with strong Māori leadership and our data collection methodology and analysis emphasised Māori expertise and views.
- **Āta** emphasises respectful and reciprocal relationships, in that evaluators with Māori cultural competencies undertook fieldwork with Māori stakeholders.

Scope

The evaluation focused primarily on rangatahi, their whānau, and Genesis kaimahi. The viewpoints of other stakeholders were also included where they related to providing information or further context on the experiences of rangatahi and their whānau.

Quantitative assessment of programme outcomes was out of scope for this evaluation, although analysis of administrative data to provide more context for the qualitative findings was within scope and is provided.

Key evaluation questions

The key evaluation questions (KEQs) which frame the evaluation are:

1. What are the aspirations of rangatahi and their whānau upon entering the Service, and to what extent are these being met?
2. What outcomes or changes have rangatahi and their whānau experienced through their engagement with the Service?
3. To what extent do rangatahi and their whānau consider their mana and wellbeing to have been enhanced through their engagement with the Service?
4. What are the features of the Service that made a difference? Which of these features should be retained and applied if the model is rolled out elsewhere?
5. To what extent has the social bonds model:
 - (a) increased access to support services for rangatahi and their whānau?
 - (b) contributed to the outcomes reported by rangatahi and their whānau?

6. What changes could be made to the programme model to achieve the anticipated outcomes for rangatahi and whānau?

Under each of these KEQs, the evaluation team identified a series of focus areas for exploration during the evaluation. These represented the aspects of interest for Oranga Tamariki and Genesis and were developed during a co-design workshop with representatives from both organisations. The detailed focus areas are provided in [Appendix 1](#).

Methodology

Data collection

Document review

The evaluation team undertook a review of the key documents related to the Pilot held by Oranga Tamariki and Genesis. The review informed the team's understanding of the context of the Pilot, contributed to the development of the focus areas for the evaluation, and contextualised the evaluation findings.

Interviews with rangatahi and whānau

Sample

We engaged with 15 rangatahi who had participated in the Pilot. The sample included:

- rangatahi who had moderate (40-59) and high (60-100) YORST scores on entry
- rangatahi who did not reoffend after participating in the programme
- rangatahi who were at different stages in their engagement with the Service. This included a few rangatahi who were new to the Service, those who had completed the 6 months of intensive support and were in the latter half of the engagement period, and those who completed the programme some time ago (to seek their reflections on longer-term changes to their lives since completion).

We also conducted interviews with three whānau members, either individually or together with their rangatahi.

We travelled to three of the four Genesis locations across South Auckland and interviewed rangatahi from each site.

We investigated the possibility of engaging with rangatahi who exited the Service early, however this was not possible during the week of fieldwork the evaluation team spent in Auckland.

Recruitment

Recruitment was through partnership with Genesis kaimahi in approaching rangatahi and whānau to invite them to participate in the evaluation.

Informed consent

A clear and accessible consent form was developed for use with all rangatahi and whānau participants. The consent process was discussed with participants before beginning interviews. For participants who consented, interviews were audio-recorded, and written notes were taken during interviews. The information sheet and consent forms for rangatahi and whānau are appended to this report.

Engagement approach

We offered multiple engagement methods, based on participant needs and preferences. Kanohi-te-kanohi engagement was the standard approach, but we also used video conferencing and phone calls as needed.

We were open to interviewing rangatahi together with their whānau, or separately, depending on what they were comfortable with.

Interviews were led by a senior Māori researcher, using a foundation of Māori-centred research principles, such as respecting the tikanga of each whānau, and using semi-structured interview techniques.

Given the interviews discussed sensitive topics, we ensured that support was available for rangatahi and whānau. This included support from Genesis counsellors, and we also offered access to independent support and counselling on our information sheet.

Koha

All rangatahi and whānau participants were offered koha of a \$50 voucher each in recognition of their time and contribution to the evaluation.

Case file review

We reviewed a small sample of Genesis case files (n=9) of rangatahi from the early exit group to identify any information related to what led to the early exit, with the aim of gaining insights into what may not have worked for them.

Interviews with Oranga Tamariki, Genesis kaimahi and referrers

We also conducted individual and group interviews with other stakeholders:

- group interviews with kaimahi in MDTs across three of the Genesis sites (with at least five kaimahi in attendance per site)
- two group and two individual interviews with Genesis management personnel
- five individual interviews with Oranga Tamariki and Police personnel.

The interviews were held in a semi-structured format and were up to 90 minutes in duration. A mixture of kanohi-te-kanohi and video conferencing was used for these interviews, with interviews with most Genesis personnel taking place in person in South Auckland.

Analysis of administrative data

Analysis conducted during the original process evaluation undertaken by Malatest was updated to include data gathered since March 2020. Overall, administrative data that had been captured between September 2017 and August 2022 (inclusive) were provided to the evaluation team for analysis. The analysis of administrative data provided important contextual information in which to ground the qualitative findings.

Administrative data capturing rangatahi demographics and service engagement were extracted from the Genesis database and provided at an individual level to the evaluation team. This data included information on age at referral, gender, ethnicity (multiple), referral date, YORST score at referral, enrolment date (defined as the date at which the intake YLS/CMI was completed), and phase at which the rangatahi exited/completed the Service.

Data from all YLS/CMI assessments completed between September 2017 and August 2022 were also provided to the evaluation team. The number of completed assessments for each rangatahi differed depending on the length of time the rangatahi remained engaged in the Service. Assessments were completed at the following timepoints post-enrolment:

- Assessment 1: At enrolment
- Assessment 2: Phase 1 exit – 10 weeks
- Assessment 3: Phase 2 exit – 20 weeks
- Assessment 4: Phase 3 monitoring – 12 months
- Assessment 5: Phase 4 monitoring – 18 months
- Assessment 6: Phase 5 monitoring – 24 months

Finally, reoffending data compiled by Synergia were provided to the evaluation team by Genesis staff. These data included information on any reoffending perpetrated by rangatahi who had been enrolled in the Service (for up to 24 months post-enrolment). Reoffending was captured in 6-monthly blocks and included information on the number of offences committed within the time block, the maximum severity rating for an offence committed within the time block, and the severity of the referral offence.

A descriptive analysis of key programme outputs (e.g., number of referrals, number of rangatahi enrolled), and basic analysis of treatment change (as captured by the YLS/CMI) and reoffending rates are provided in the Findings section. Additional analysis of performance against social bonds targets, and additional reoffending analyses are provided as Appendices 8 and 9, respectively.

Data analysis

Notes from interviews were uploaded to NVivo Pro software, and we used thematic analysis to identify themes relevant to the key evaluation questions.

Data were analysed from the perspective of rangatahi and whānau and then compared with the perspectives of Genesis kaimahi and stakeholders. We reviewed the viability of each emerging theme to ensure that the analysis responds to the KEQs and tells a coherent 'story' from the evaluation participants. Quantitative data were analysed using Excel.

Emerging findings workshop

An emerging findings workshop was held on the 10th of November 2022. *Allen + Clarke* presented the emerging findings to personnel from Oranga Tamariki and Genesis and sought feedback on the extent to which they reflected experiences and expectations.

Strengths and limitations of the evaluation methodology

The core strength of the evaluation approach is the prioritisation of the participation of rangatahi and whānau in the evaluation. The evaluation centres on the voices of rangatahi, whānau and Genesis staff.

As trust was fundamental in engaging rangatahi and whānau in the evaluation, we took a purposive sampling approach under which Genesis staff introduced us to rangatahi and whānau across a range of characteristics (i.e., different YORST scores on entry, differing lengths of time in the Service). This has provided rich data from rangatahi with a range of experiences, but the non-random sampling technique means that findings are not necessarily generalisable.

Quantitative data analysed for the evaluation were limited to administrative data routinely collected by Genesis for reporting purposes.

The KEQs did not include an opportunity for a deeper dive to capture elements of good resource use within the private investment model in social service delivery and value creation; and how to develop those considerations into criteria and standards. Exploring the benefits of the social bonds investment in regard to value for money would be beneficial in regard to understanding community and Crown gains from the investment.

Findings



The following sections detail the main evaluation findings from the interview data, quantitative data, and document review. The findings are arranged according to the key evaluation questions (KEQs).

KEQ1: What are the aspirations of rangatahi and their whānau upon entering the Pilot, and to what extent are these being met?

Building trust is crucial to pursuing aspirations

The Service is operating in a context where there is reduced trust of social work organisations, services, and the Crown. Research conducted by the Social Wellbeing Agency states that:

Many Māori do not trust either the Crown, or government or government agencies. This reflects past experiences and impacts on relationships today. (Social Wellbeing Agency, 2018)

Several of the rangatahi and whānau we spoke with mentioned their distrust of services they had worked with in the past, which had not worked well for them. Further, as rangatahi introduction to the Service is through Police involvement, rangatahi come to Genesis “on the back foot” (Genesis).

Genesis’ ability to build trust was identified by rangatahi and whānau as a strength. This was achieved through their consistency in showing up to see rangatahi and whānau, not being judgemental, and their creative holistic approach.

At first, I didn’t think they were going to work. Because I don’t like working with people. There’s some social workers and mentors out there that see you when they feel like seeing you. Whereas with Genesis, they made the effort every week, once a week, to come and see us or take us out. (Rangatahi)

It took me a month, but after that I felt like I could trust them with anything. (Rangatahi)

Haven't been to any other services - this is the first one. Everyone is welcoming, they just wanna help you. (Rangatahi)

The other organisations come now and again but Genesis will show up if you're on your deathbed. They do what they're meant to. Genesis - you can count on them. (Whānau)

The importance of trust-building was also emphasised by Genesis, who stated that although some rangatahi did not enter the Service with any goals, “later on when you get to know them, they open up about what they’d like to do” (Genesis).

Rangatahi told us that they had regular conversations with their Genesis worker about setting goals. We heard that they discussed dreams and aspirations, and that Genesis staff asked them what they enjoy doing and want to achieve.

There was a lady called [...] who you could talk to about anything - and she would listen and not judge. (Rangatahi)

The YLS/CMI assessment is used in help understand criminogenic factors and risk of reoffending, and is used to assess change and help rangatahi identify goals. Genesis mentors reported that they try to help their rangatahi open up and share what they want to do while they're out doing activities.

Addressing basic needs before setting goals and aspirations

From Genesis, we heard that many rangatahi are engaging in offending to meet basic needs, such as stealing in order to provide for their whānau. Though aspirations and goals can be uncovered and brought to the fore by building connection, the need to focus on survival means that identifying goals or aspirations are not necessarily the primary concern for many rangatahi.

They're putting kai into our whānau's homes. And they were there before COVID too. We've had personal ups and downs but the support has been real support. (Whānau)

Genesis staff noted the importance of helping to meet basic needs such as food and shelter before moving onto aspirations. This is supported through Genesis initiatives such as food deliveries through Kiwi Harvest.

If you haven't discovered or picked up that a kid is hungry, they know you're just coming for a process. If you take them for a kai first, they'll open up. (Genesis)

Rangatahi want to be successful

Rangatahi interviewed wanted to achieve education, employment or qualifications that could help them get a job. Through their engagement with the Service, they got to think about what their aspirations were more broadly.

Rangatahi told us that:

I kind of just want to be successful in life, as anyone does. [...] I want to invest in things in life and get me and my family somewhere. My family is not the richest or the poorest – we live day by day. But you can always live better. Always good to see my family happy (Rangatahi).

I got a job through these guys. I got my license through these guys too. They're like the backbone... It was like being given a new chance of getting your life back. (Rangatahi)

I want to be truck driver. (Rangatahi)

I want to be a mechanic. (Rangatahi)

I want to get my licence. That will help me with an ID. (Rangatahi)

Some rangatahi identified that they had previously been heading in the 'wrong' direction and wanted to make a positive change. For example, one rangatahi told us that they were "going through stuff, wanted to give it a go" (i.e., wanted to try the

Genesis Service). Another said they were “stealing cars – falling in with the wrong crowd – knew it wasn’t who I was.”

I didn’t know what I wanted... showed me not everything's about stealing, there's easier ways to get money....they helped me get a job. (Rangatahi)

I wanted to drop out of school but I'm still in school now. (Rangatahi)

Genesis came in and they were so encouraging, knew I had more potential than I saw in myself. (Rangatahi)

We heard that referrers’ “ultimate goal” is that rangatahi who are referred to the Service don’t return to Police attention (i.e., don’t reoffend).

The assessment process helps the rangatahi and Genesis understand what steps they need to take to achieve their goals. The YLS/CMI is adapted by Māori and Pacific Genesis staff so that an assessment is built, which supports the development of a tailored, measurable plan for each individual rangatahi which helps them reach their identified goals.

Whānau aspirations reflect complex multi-faceted needs

Whānau discussed complex needs and hurting families, in which whānau weren’t available for rangatahi to lean on during difficult times. This shaped their aspirations when engaging with the Service. The below two quotes are examples from different whānau.

The kids were finding themselves in bad situations - they were hurting, didn't know how to help themselves. And sometimes adults are hurting too and they can't help as much as they want to. (Whānau member)

My goal was [...] to get them off the road they were walking down - the same road I walked down when I was a kid, which wasn't very good. [...] I got taught the hard way. Told them that's not the road I wanted them to go down. (Whānau member)

Another whānau discussed their desire for a wraparound service to cope with their rangatahi attitude and behaviour, and to help with what they should do as whānau.

Responses from Police referrers and Genesis indicate that aspirations of the whānau they engage with are mixed. One referrer highlighted that some parents are “fed up with the behavioural stuff and they want some action”, and that whānau “want a change of behaviour and attitude – helping out around the house, coming back from school on time” (Police). It was also noted that whānau need after-school activities, and Genesis can help with this by taking them out after school and exploring clubs and activities with the young person. Genesis highlighted that getting to whānau aspirations and encouraging whānau is an integral part of the Service.

Goals and aspirations evolve throughout and following Service engagement

Rangatahi goals and aspirations change and evolve throughout the period of their engagement with Genesis, as well as after. Most rangatahi we interviewed who had graduated from the Service and were no longer in their two years of engagement stated that they had continued to set and work towards goals, using the techniques learned through the Service. One rangatahi also spoke about her aspiration to become a social worker, and had already embarked on her qualification journey, assisted by Genesis to get the necessary prerequisites.

Figure 4: Case example - Evolution of aspirations from pre- to post-engagement

Case example: Evolution of aspirations from pre- to post-engagement with the Service

SERVICE ENTRY: *"It was really hard to think of goals at first."*

ENGAGEMENT: *"To think about it, I achieved most of the goals I wanted. I got a job, got my license. [...] They helped me a lot. I could have ended up in worse situations if they didn't help me. Heaps changed - I went back to school. I had dropped out of school. I was in a course when I was here too, and didn't feel like that was good, so I went back to school. They really opened my eyes and showed me another side to life."*

AFTER GRADUATION FROM GENESIS: A few years after she finished with the service, [Rangatahi] told us that *"I am in the last year of high school. I'm not sure what I want to do after school. I wanna be high up in there with The Māori Party - get our voices heard. How we're living in poverty and all that. I really wanna change the system."*

The case example illustrates how rangatahi aspirations can change throughout one's involvement with the Service and continued evolving post-engagement. Another rangatahi told us that "I know now what I want for myself. And staying out of trouble. Cause I'm getting older now, gotta think for the future. Learnt the hard way."

The Service helps rangatahi and whānau achieve their goals and aspirations¹⁰

We heard from rangatahi and whānau that the Service helped them to achieve their goals and aspirations. This included obtaining driver licences (or continuing to work towards this); assisting rangatahi into school or a course; staying in their course; getting a job; and learning problem-solving skills.

¹⁰ This section of the report does not speak to outcomes, only those that rangatahi spoke about in relation to goals and whether they achieved them throughout their engagement with the Service. Outcomes are covered under KEQ2: Outcomes.

[1] wanted to do a welding and forklift driving course. They took me to that. Stayed there for 12 months. (Rangatahi)

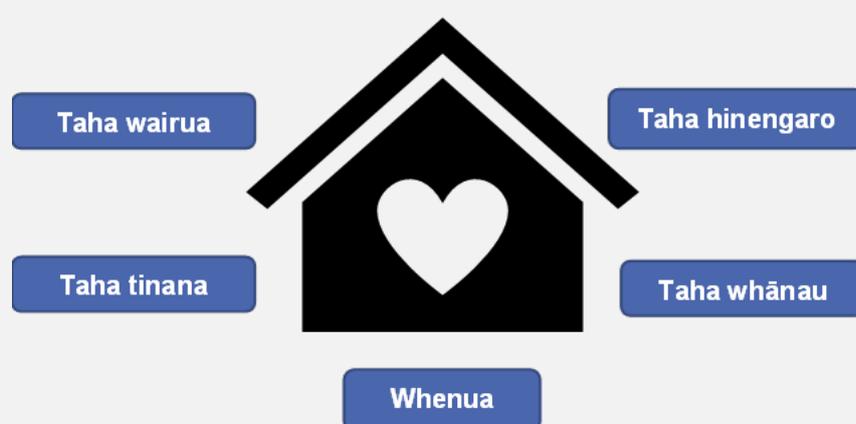
Parents of rangatahi we spoke with told us that “Genesis helped all my kids get their licences” and that “it didn’t take them long with [Mentor] to get them on the right track.”

This aligns with Genesis reflections on rangatahi achievements across all domains of Te Whare Tapa Whā, which are discussed below under KEQs relating to outcomes and wellbeing.

Reducing youth reoffending and Te Whare Tapa Whā (KEQ 2 and 3)

Te Whare Tapa Whā is a holistic model of wellbeing that was developed by Sir Mason Durie in 1984. The model visualises and groups aspects of wellbeing as the structure of a wharenui, acknowledging the equal importance of different dimensions of wellbeing and their contribution to the whole. Mental, physical, spiritual and whānau wellbeing are symbolised by the four walls of the whare, with whenua (connection to the land) at the foundation.

Figure 5: Te Whare Tapa Whā



The below table includes descriptions of the pillars of Te Whare Tapa Whā, sourced from Open Polytechnic (n.d.) and adapted from the Ministry of Health.¹¹

¹¹ Full citation included in Bibliography of this report.

Table 5: The pillars of Te Whare Tapa Whā

Taha wairua	Taha wairua is about our connections with people, places and spaces that are dear to us. It is often overlooked but plays a big role in acknowledging and nurturing who we are and where we have come from. Wairua means different things to different people. There is no right or wrong way to take care of, or experience, wairua.
Taha hinengaro	Taha hinengaro is about our mind, thoughts, feelings, and conscience; and the things we do to enrich them. Taking good care of our hinengaro improves resilience in coping with the ups and downs of life. It also supports healthy ways of thinking and communicating.
Taha tinana	Taha tinana is about how our body grows, feels, moves, and how we care for it. Being physically well helps us to feel mentally well and improves our overall wellbeing.
Taha whānau	Taha whānau is about the people we care about and share our lives with who provide a sense of belonging and support. Whānau includes all the relationships that matter to us – our family, friends, hoa mahi (colleagues) and community. Positive connection with our whānau contributes to our wellbeing and is a key part of our sense of identity.
Whenua	As the foundation for the other 4 dimensions, the health of the land and the natural environment is strongly connected to your health and wellbeing. You can think about whenua as your place of belonging. For Māori, the whenua is a key part of identity. Connection to the land and to nature has been shown to improve mental and physical wellbeing.

Te Whare Tapa Whā has been used as a thematic guide to structure the grouping of key themes for the following evaluation questions on outcomes, mana, and wellbeing. As we were doing initial analyses of the interview data, rangatahi and whānau reflections on their achievements, outcomes, and changes fell naturally within the domains of Te Whare Tapa Whā as a model of holistic wellbeing. Further, this is reflected in Genesis Youth Trust’s purpose and logo (Figure 7, to right).

Figure 6: Genesis Youth Trust logo



The below quote from the 2021 Genesis Annual Report explains the meaning behind this symbol:

The four strands on the right-hand side represent the transformational journey our youth undergo which impacts on all four components of their hauora. Te Taha Wairua - their spiritual wellbeing, Te Taha Tinana - their physical wellbeing, Te Taha Hinengaro - their mental wellbeing, and Te Taha Whānau - their social wellbeing. The four strands converge together at the apex of the heart where the young person is soaring like a bird and riding the crest of a wave (Genesis Youth Trust, 2021).

As such, the following section of the report has been structured by the domains of Te Whare Tapa Whā.

Information regarding *how* the Service generates these outcomes and enhancements in wellbeing has been included under *KEQ 4: What are the features of the Pilot that made a difference? Which of these features should be retained and applied if the model is rolled out elsewhere?*

KEQ2 and KEQ3: Outcomes and wellbeing across Te Whare Tapa Whā

The Service leads to positive outcomes and enhancement in wellbeing across all domains of Te Whare Tapa Whā

Rangatahi and whānau interviewees described positive outcomes in regard to te taha hinengaro (in relation to improvements in mental health, attitude, and behaviour), reductions in offending, improvements within their whānau and other relationships, and positive changes to their physical health and basic needs. Pivotal changes in life course and direction were reported by rangatahi, related to both learnings gained through the programme and the genuine care, connection, commitment, and consistency displayed by Genesis.

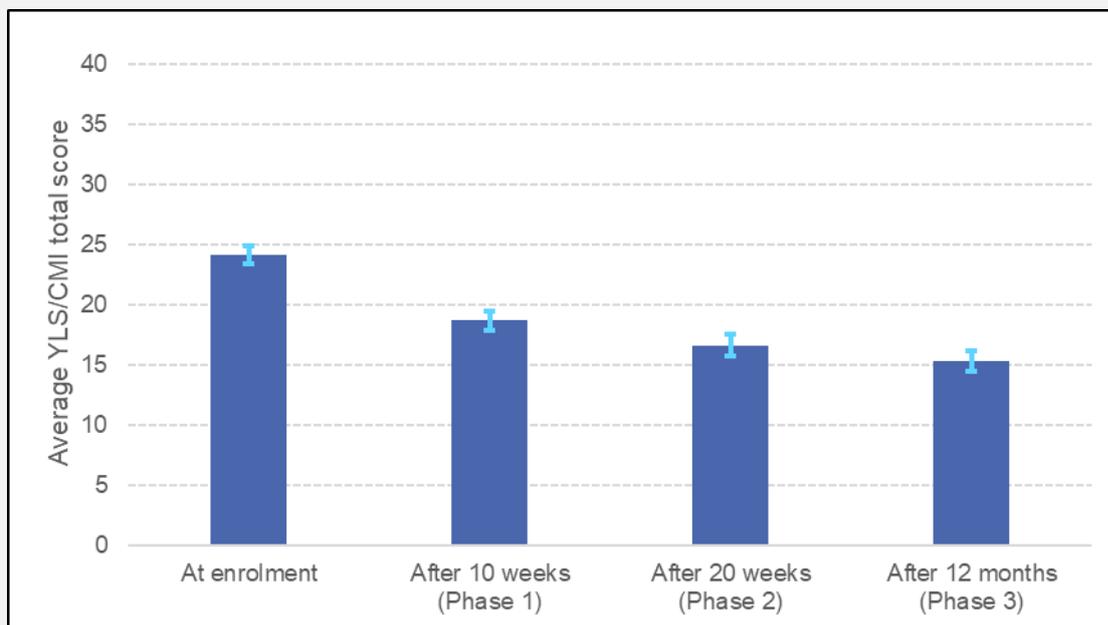
Though we have grouped outcomes and improvements in wellbeing below by the pillars of the wharenuī, it is important to note that many of these outcomes spread across and between the different domains (noting that this is both a holistic model and Service).

I think they have helped in all areas of my life - with my family, with me personally, and with me mentally as well. I think they've helped me a lot. If I look back from then till now, I feel like there's been a big impact with them being in my life. It's good to have someone to listen to and talk to - that's the biggest thing. Family are all going through their own stuff and so you don't want to talk to them and be another problem. So, I just talked to Genesis, and they listened and gave me positive advice. (Rangatahi)

These findings align with quantitative change data obtained from YLS/CMI assessments. Change in risk as captured by the first four YLS/CMI assessments¹² was analysed to provide an additional point of triangulation with information sourced from interviews about the changes made by rangatahi engaged with the Service.

As shown in Figure 7 below, change analyses found a significant decrease in total YLS/CMI scores over the first 12 months post-enrolment, indicating a decrease in overall risk for rangatahi enrolled in the Service for at least 12 months ($p < .001$).¹³ Post-hoc Tukey comparisons found that reductions in total risk were significant at each successive phase of the programme (p 's all $< .001$); phases measured included 10 weeks post-enrolment (end of Phase 1), 20 weeks post-enrolment (end of Phase 2), and 12 months post-enrolment (end of Phase 3).

Figure 7. Average YLS/CMI total scores over time, for enrolled rangatahi ($n = 309$)



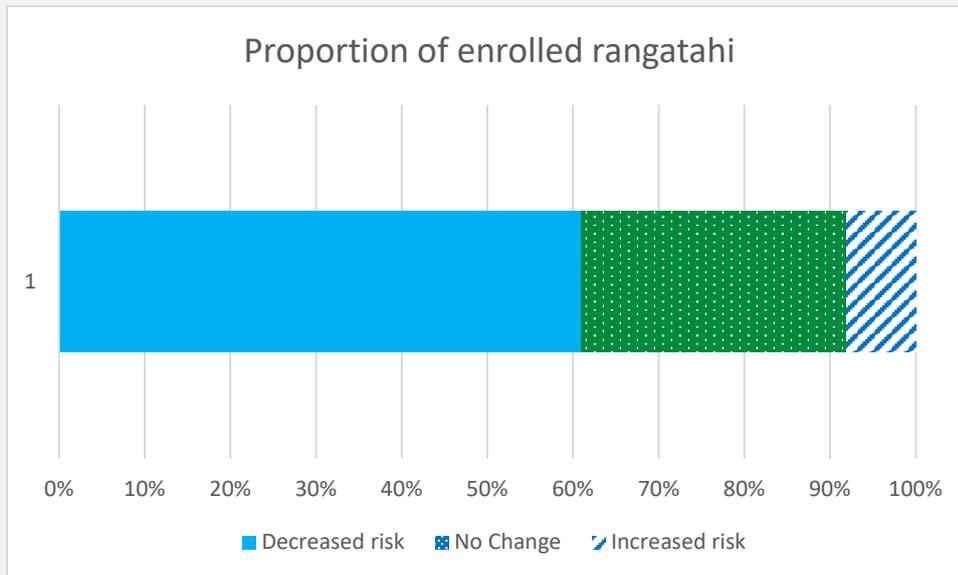
Note. All YLS/CMI change analyses were restricted to rangatahi who had completed at least the first 4 assessments i.e., those who had remained engaged with the Service for at least 12 months. Error bars show 95% confidence intervals. Also note that y-axis scales differ between YLS/CMI change figures; y-axis scale reflects the maximum possible risk score for each domain/total score.

Inspection of the change in YLS/CMI total risk category also showed that more than half of rangatahi who were enrolled for at least 12 months decreased their YLS/CMI risk band over that time (see Figure 8).

¹² Note that rangatahi needed to remain engaged with the Service for at least 12 months in order to have completed four YLS/CMI assessments. This means that the analyses do not capture change for rangatahi who exited the Service prior to this point (e.g., because of reoffending, or because of disengagement); it is possible that these rangatahi demonstrated lower, or increased, changes in risk compared with rangatahi who remained engaged in the Service. For this reason, YLS/CMI change analyses may over-state the reductions in risk observed across the whole cohort of rangatahi who were enrolled in the Service at some point.

¹³ p values for YLS/CMI change analyses all obtained from repeated measures ANOVA.

Figure 8. Proportion of enrolled rangatahi who displayed a decrease, increase, or no change in YLS/CMI total risk category, after first 12 months enrolled in Service (n = 324)



Note. This YLS/CMI change analysis was restricted to rangatahi who had completed an assessment at enrolment, and the time 4 (Phase 3) assessment i.e. those who had remained engaged with the Service for at least 12 months.

Outcomes and improvements in taha hinengaro, attitude and behaviour

Rangatahi and whānau reported substantial improvements in attitude, behaviour, communication and listening, motivation, “ways of thinking” and in their outlook on life. The Service teaches rangatahi “different ways of having fun” (such as kickboxing) in place of “going out and getting up to mischief” (Rangatahi).

Rangatahi reflected on how they used to be before engaging with the Service (often describing themselves as “bad”) in comparison with how they are now. They described increased maturity, an awareness of the bigger picture outside of their offending, and positive hopes for their own future.

My head is more on the right track now. (Rangatahi)

Didn't really know what I was about until they started taking me out and that. (Rangatahi)

In relation to taha hinengaro, rangatahi and whānau told us that the Service makes them “happy”, that activities and talking/support provided opportunities to release their feelings and emotions, and that the Service helped them to be comfortable in situations that may have otherwise been out of their comfort zone.

They're not as troublesome - not as worried - they're happier and more stable.
(Whānau member)

Improvements in attitude, behaviour and mental health were also reported by Genesis. The below quotes demonstrate some examples of transformational impacts in taha hinengaro for young people engaged with the Service.

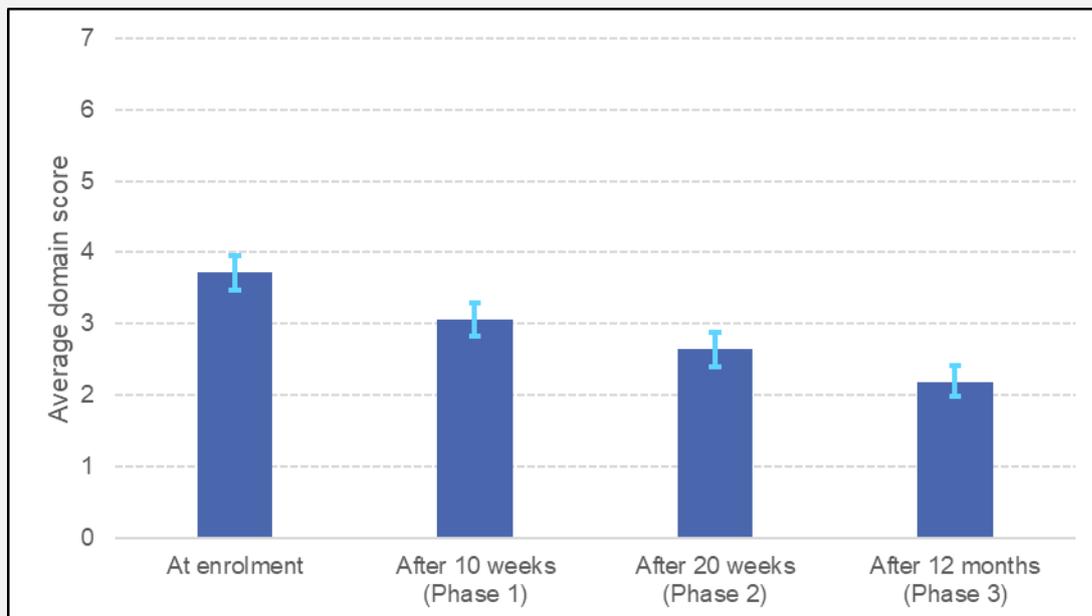
In my experience with Genesis, the positive outcome is when you see them still alive and they're happy to be alive. Some of the rangatahi I deal with have low self-esteem or self-harming or suicidal ideation. And just knowing that they're still alive and they're thankful to be alive - that's the key thing that I take away. (Genesis)

One fella, he could be in prison, and now he's onto further education. He wanted to take his life. And he graduated [high school]. This is the stuff man, this is the glory. And it's all them, their hard work. (Genesis)

Interviews with Genesis staff and rangatahi also identified improvements in problem solving ability, reflection and working things through.

In line with the above qualitative findings, Personality and Behaviour YLS/CMI domain scores showed significant decreases over time ($p < .001$), indicating improvements in personality and behaviour-related risk for rangatahi who were engaged with the Service for at least 12 months (see Figure 9). Post-hoc Tukey comparisons showed that there were significant reductions across all time periods (ps all $< .001$).

Figure 9. Average Personality and Behaviour YLS/CMI domain scores over time, for enrolled rangatahi ($n = 309$)



Note. All YLS/CMI change analyses were restricted to rangatahi who had completed at least the first 4 assessments i.e., those who had remained engaged with the Service for at least 12 months. Error bars show 95% confidence intervals. y-axis scale reflects the maximum possible domain score.

Staying out of trouble

We heard from both rangatahi and whānau that the Service led to rangatahi 'staying out of trouble'. This was supported by reductions in offending reported by Genesis kaimahi.

Government stakeholder interviewees¹⁴ mostly spoke about reduced offending when discussing outcomes. One interviewee told us that they rarely see the rangatahi they referred to the Service come back to Police attention. A referrer to the service estimated the Service success rate in helping rangatahi turn their lives at around 80%¹⁵, though one stakeholder noted that success and outcomes can depend on the kaimahi involved.

Analysis of rangatahi reoffending data largely supported these qualitative perceptions of reductions in reoffending. That said, there may be some misalignment between perceptions of the overall reoffending rate and actual overall reoffending rate: overall, 43% ($n = 129$) of rangatahi who enrolled and engaged with the Service¹⁶ reoffended within the 24 months following enrolment. That said, this was significantly lower than the proportion of reoffenders among rangatahi who did not engage with the service (81%, $n = 73$, $p < .001$).¹⁷

The proportion of rangatahi enrolled and engaged in the Service who reoffended¹⁸ decreased significantly from 0-6, 6-12, 12-18, and 18-24 months post-enrolment ($p = .002$). Figure 10 below shows the proportion of rangatahi who reoffended within each time period, by engagement status. As shown in this figure, the proportion of rangatahi engaged in the Service who reoffended dropped significantly from 22% in the first 6 months, to 11% in the final 18-24 months ($p = .011$).

At this point, the extent to which these lower rates of reoffending can be attributed to engagement with the Service is unclear. Reductions in reoffending are common as rangatahi age, and could also be attributed to other youth justice interventions active in the area. Although rates of reoffending were significantly higher overall for

¹⁴ Refers to grouped sample of Oranga Tamariki and Police personnel interviewed for this evaluation.

¹⁵ This is not an official Pilot statistic; it has been included to give an idea of this referrer's perception of RYO Service success.

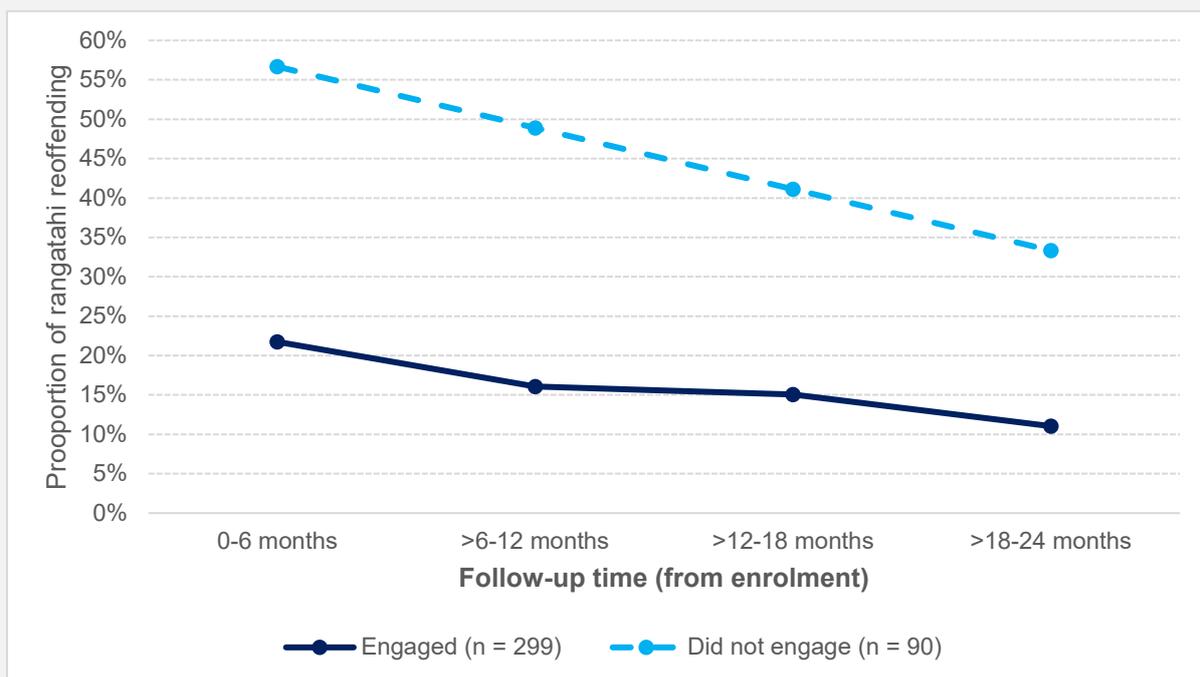
¹⁶ Reoffending analyses limited to rangatahi who enrolled in the Service, and for whom at least 24 months of follow-up data were available. Rangatahi were considered "enrolled and engaged" if they engaged for any period of time with the Service ($n = 299$). This included rangatahi who were exited early for any reason. If rangatahi completed enrolment but then did not engage with the Service, they were categorised as "Did not engage" ($n = 90$).

¹⁷ p values for reoffending analyses obtained from a mixed ANOVA, with time period as the within-subjects factor and length of engagement as the between-subjects factor.

¹⁸ Reoffending was captured dichotomously, as either reoffended or did not reoffend, within each time period independently e.g., a rangatahi who reoffended 8 months post-enrolment only would be captured as 'reoffended' in the >6 – 12 month time period, but as 'not reoffended' in the other time periods. Proportion reoffending in later time periods may therefore be artificially decreased, as rangatahi who reoffended in earlier time periods may have faced legal consequences that had an impact on or limited reoffending (e.g., through detainment in a Youth Justice Facility). See [Appendix 8](#) for reoffending analyses where reoffending is captured cumulatively across time periods.

rangatahi who did not engage with the Service, it is well-established in the offender rehabilitation literature that individuals who do not engage with rehabilitative services are often higher risk and have more complex needs than those who do, and are therefore not appropriate 'control' groups for the measurement of treatment effect. Indeed, a chi-square test of independence indicated that rangatahi who did not engage with the service were more likely to be categorised as 'high risk' by the YORST (39%) compared to those who did engage (27%; $p = .027$). Additionally, many of the 'did not engage' group were unengaged *because* they reoffended during the enrolment phase, which would partially explain the higher rates of reoffending between the 'engaged' and 'did not engage' groups (see Footnote 19).

Figure 10. Proportion of rangatahi reoffending, by time and engagement status



Note. Analyses limited to rangatahi who enrolled in the Service, and for whom there was complete 24-month follow-up data.

Additionally, as shown in Figure 10, reductions in reoffending over the 24-month period were also found for rangatahi who completed enrolment but did not engage with the Service (57% to 33%, $p = .003$). Further, there was no significant difference in the decrease in reoffending over time for the two groups ($p = .142$), although reductions in reoffending for those rangatahi who did not engage may be inflated due to reoffending potentially being the reason for the non-engagement.¹⁹ Therefore, because both rangatahi who did and did not engage with the Service demonstrated similar rates of reoffending reduction over time, we are unable to rule out that these reductions are due to reasons outside of engagement with the Service e.g.,

¹⁹ If Service engagement was not able to commence due to reoffending, this could be why the reoffending rates were higher for these groups in the initial follow-up periods, with the decline potentially able to be prescribed to, for example, legal consequences that impacted on or limited reoffending, rather than a natural decline in reoffending over time.

maturing, or other youth reoffending reduction initiatives in the area. In other words, because reductions in offending were also seen for rangatahi who did not engage with the Service, we are unable to attribute quantitative reductions in offending to the Service itself.

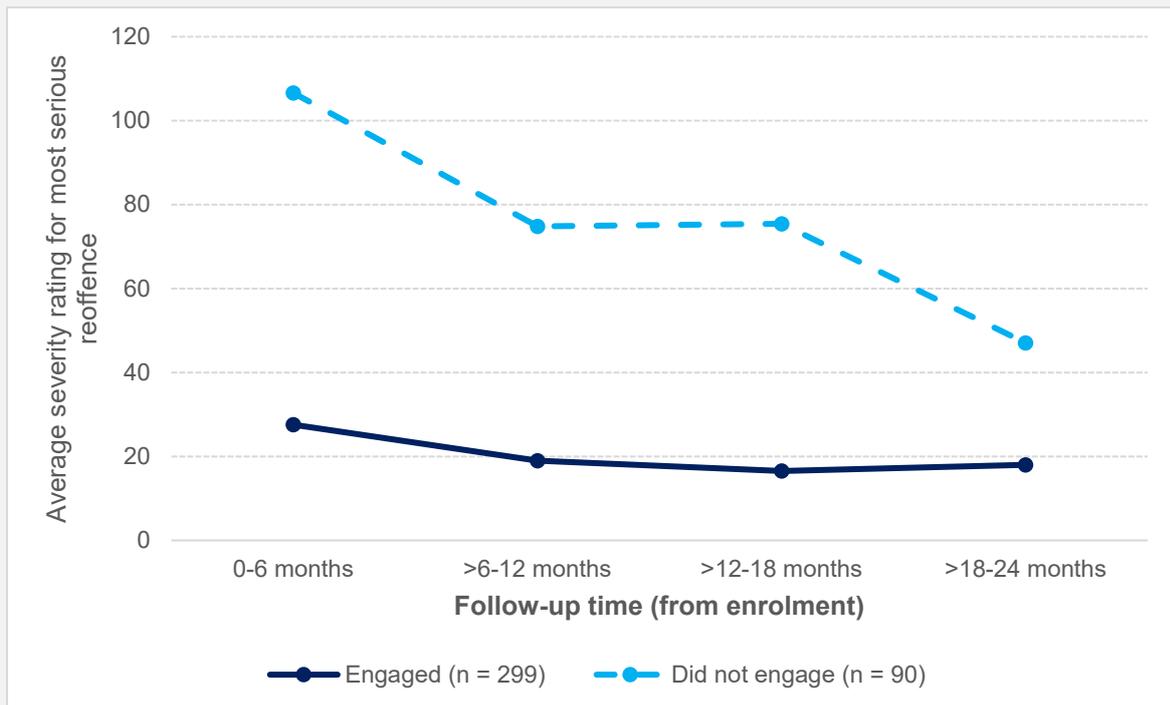
Analysis of the maximum severity of reoffending within each time period resulted in similar findings to the dichotomous reoffending analysis, with significant reductions in the maximum severity rating over time ($p < .001$); see Figure 11 below. However, due to the large variability of severity ratings for each group of rangatahi, although average severity ratings generally reduced from the start to the end of the follow-up period for each group, post-hoc Tukey comparisons suggested this difference was only significant rangatahi who did not engage with the Service.²⁰ These results suggest that although significant reductions were identified in the number of rangatahi who reoffended, it was less clear whether the overall severity of any reoffending committed was reduced.

Thus, while there are indications that engagement with the Service may be associated with reduced offending, this is complicated by natural age-related changes in offending as rangatahi mature and a probable links between higher levels of offending prior to enrolment and non-engagement with the Service. In addition, South Auckland communities were negatively impacted by the global COVID pandemic.²¹

²⁰ Note that the non-significant differences found for other groups of rangatahi may also be related to a restriction in range caused by low base rates of reoffending, whereby the average severity rating for these groups started off as relatively low compared with the 'Early exit' group, which meant that there was less room for change to be demonstrated by these rangatahi.

²¹ <https://waitangitribunal.govt.nz/assets/Covid-Priority-W.pdf>

Figure 11. Average severity rating for most serious reoffence, by time and engagement status



Note. Analyses limited to rangatahi who enrolled in the Service, and for whom there was complete 24-month follow-up data. Seriousness score captured as '0' for rangatahi who did not reoffend within that time period.

The Service generates positive outcomes for taha whānau Rangatahi choose more positive friendships

Rangatahi spoke highly of opportunities the Service provided in linking them with other rangatahi and building positive relationships. Creating new relationships and reconsidering or “rearranging” who they surround themselves with was common for rangatahi interviewees. Though we did not ask directly about gangs so as to not engage in a process of ‘othering’²² rangatahi we spoke with, rangatahi reflected on changes in the types of “crowds” they spent time with.

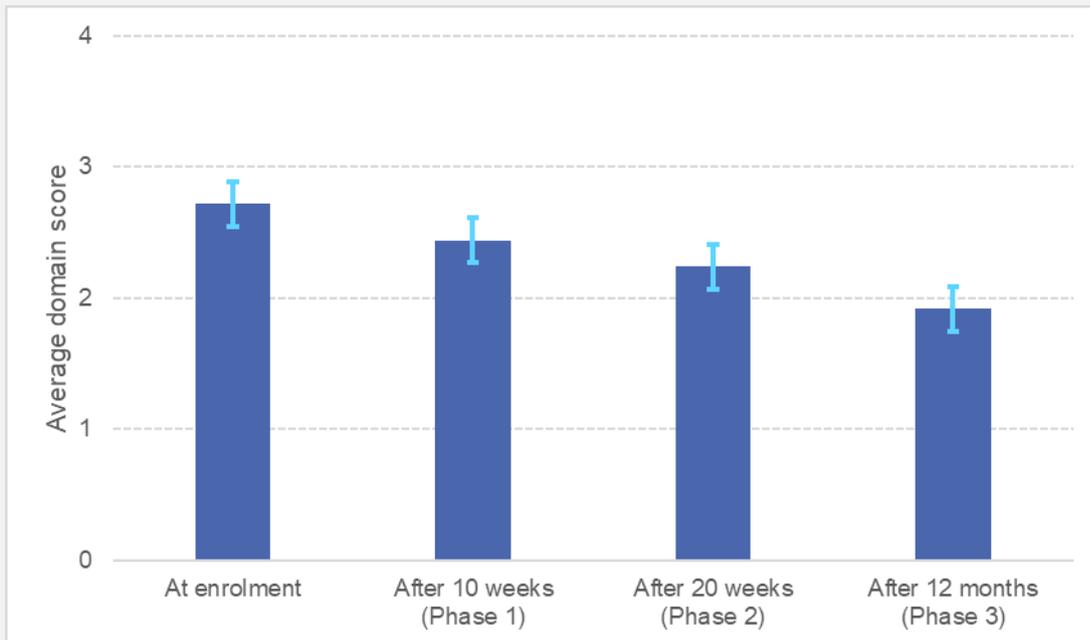
I think this programme made me realise what friends to hang out with. As I was attending the group thing every week I was rearranging friends. Putting myself around positive people. (Rangatahi)

This was aligned with comments from Genesis, who told us that rangatahi “make better connections” through the Service and are actively engaged in prosocial activities.

The quantitative data also supported this finding, with rangatahi who were engaged with the Service for at least 12 months demonstrating a significant reduction in Peer Relation YLS/CMI domain risk scores over the course of their enrolment ($p < .001$; see Figure 12). Post-hoc Tukey comparisons indicated that reductions were significant across all time periods (ps all $< .05$). The reduction in these scores suggested that rangatahi were reducing their involvement with antisocial peers and improving their connections with prosocial peers over the time of their involvement with the Service.

²² Clint Curle describes that “othering involves zeroing in on a difference and using that difference to dismantle a sense of similarity or connectedness between people” (Canadian Museum for Human Rights, n.d.).

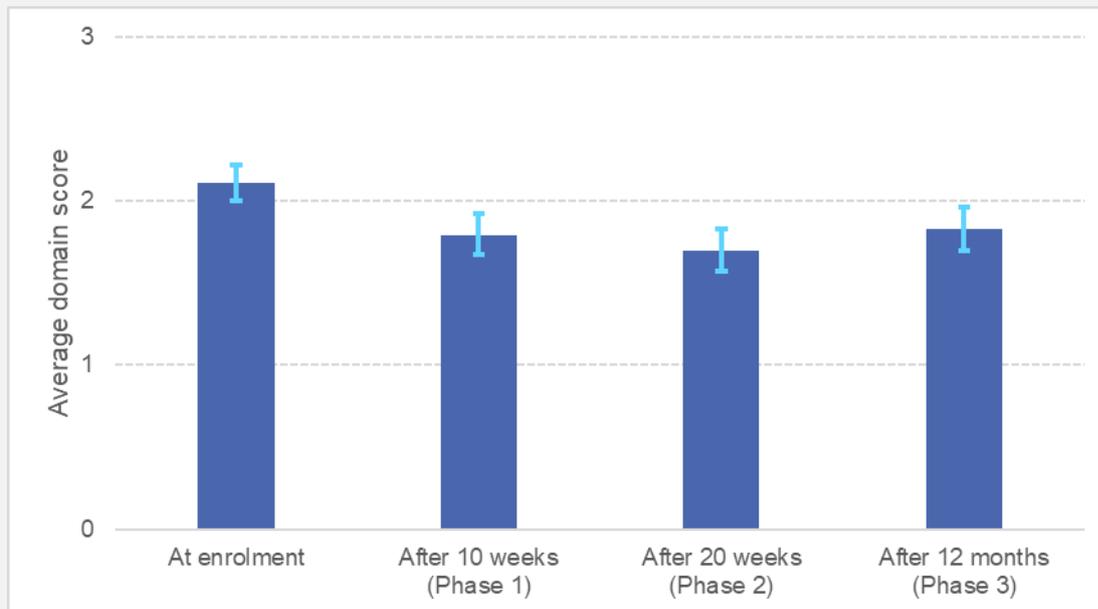
Figure 12. Average Peer Relations YLS/CMI domain scores over time, for enrolled rangatahi ($n = 309$)



Note. All YLS/CMI change analyses were restricted to rangatahi who had completed at least the first 4 assessments i.e. those who had remained engaged with the Service for at least 12 months. Error bars show 95% confidence intervals. y-axis scale reflects the maximum possible domain score.

Further, quantitative analyses found that rangatahi engaged with the Service for at least 12 months also showed significant reductions in average Leisure and Recreation YLS/CMI domain scores from enrolment in the Service compared with all other time points ($p < .001$; see Figure 13). Note that differences in average scores on this domain were not significantly different between time points post-enrolment (i.e., Phases 1 – 3). The reduction in risk scores on this domain indicated that rangatahi were engaging in more organised, meaningful leisure activities post-enrolment in the Service.

Figure 13. Average Leisure and Recreation YLS/CMI domain scores over time, for enrolled rangatahi (n = 309)



Note. All YLS/CMI change analyses were restricted to rangatahi who had completed at least the first 4 assessments i.e. those who had remained engaged with the Service for at least 12 months. Error bars show 95% confidence intervals. y-axis scale reflects the maximum possible domain score.

Improving and healing relationships with whānau

In regard to rangatahi relationships with their families, outcomes included improved communication and listening and closer connections with whānau, creating changes for parents as well as rangatahi. For one whānau, a parent reflected that “the programme brought us a lot closer together”. Their rangatahi then stated, “as we changed, [parent] changed”. Another rangatahi stated that their family is now “more proud” of them.

We started talking to each other and they started listening, and that calmed me down. [Genesis staff member] has done amazing for our family. He asks if we need anything. I could probably call him if we needed help - he would come. (Whānau member)

Genesis supports the unconditional encouragement and care that traditional extended whānau structures wrap around Pacific and Māori rangatahi, adding support to the whānau within a community context.

My mum passed away in 2000 - I was pregnant with my oldest child, and I'm an only child ...They [Genesis] became like whānau. (Whānau member)

The impact of change is intergenerational, as some of the young people on the programme have grown up and have had children.

They make you feel like they're your whānau ... A good thing about them is that they extend to the whānau. If they see your whānau's in trouble, they try and intervene. [...] The programme has done really good for my family, not just my boys, my whole household. (Whānau and Rangatahi)

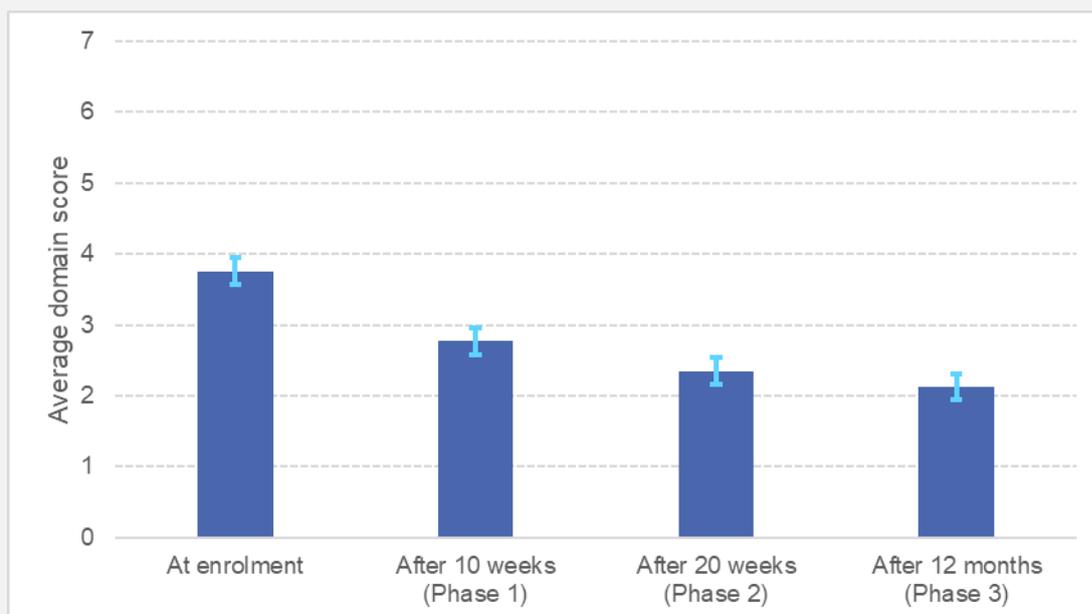
There was only one report from a whānau who did not believe their rangatahi had changed. For the whānau of this rangatahi, they did not feel aware of “what was going on” and didn’t “see the point in [Genesis] taking [rangatahi] out for lunch” or attending the Being Awesome Whānau programme, and they did not want to attend parenting programmes offered. However, when we interviewed the young person (separately to their whānau) they felt that the Service had had a positive impact on their life. For example, this rangatahi told us that they were still in school even though they had wanted to drop out, and that they communicated better with whānau.

More mature approach to relationships

One rangatahi we interviewed reflected on their improved maturity, attributing this to both their own self-led development and the respectful mentors they engaged with through the Service at a young age. They reflected that, as a result of their maturity, they are able to have deeper conversations with their whānau.

Significant reductions in scores on the Family and Living circumstances domain of the YLS/CMI for rangatahi who remained engaged with the Service for at least 12 months ($p < .001$) supported qualitative findings about the improved wellbeing of the rangatahi and whānau (see Figure 14). Post-hoc Tukey analyses suggested that reductions were significant across all time periods (ps all $< .05$).

Figure 14. Average Family and Living Circumstances YLS/CMI domain scores over time, for enrolled rangatahi ($n = 309$)



Note. All YLS/CMI change analyses were restricted to rangatahi who had completed at least the first 4 assessments i.e. those who had remained engaged with the Service for at least 12 months. Error bars show 95% confidence intervals. y-axis scale reflects the maximum possible domain score.

Genesis are whānau

Taha whānau is about who makes you feel like you belong, who you care about and who you share your life with (Health Navigator, 2022). A core finding that emerged from rangatahi, whānau, and kaimahi interviews was that Genesis **are** whānau. Rangatahi, whānau, and kaimahi spoke about genuine, caring, reciprocal, committed and consistently supportive relationships between rangatahi and kaimahi, and kaimahi and whānau.

They showed me their love and taught me what's right from wrong. They showed me that there's better ways in life to have fun. [...] They were there for me constantly - all the time - every week. ... They showed us the love that our whānau couldn't. Even still to this day. (Rangatahi)

The Service tends to taha tinana, leading to simultaneous positive impact on taha hinengaro and taha whānau

Providing food and shelter to meet basic needs

As part of their holistic service, Genesis delivers weekly or fortnightly food parcels to whānau in need through their Kiwi Harvest programme. Two separate whānau interviewees discussed the positive impact this had on their households, freeing up scarce resources and relieving stress:

A lot of families struggling with food, bills. [S/he] dropped us off food parcels every Monday. Played a big part. We were able to afford other things that we needed because we had food. It was life changing. (Whānau member)

Genesis staff also contribute to taha tinana and meeting basic needs by helping rangatahi find a safe place to live.

Shelter is a big one - if we can't find our rangatahi it's because they're everywhere. They have no place to stay, or no safe place to stay, or they don't want to stay home because they get the bash or something along those lines. That's one thing that's at the top of our list besides education. And our social workers do a great job trying to find a safe place for them to live. (Genesis)

Physical activities are beneficial in many ways

Rangatahi also spoke highly of the physical activities that Genesis kaimahi do with them, most frequently referring to kickboxing and gym sessions with kaimahi and other rangatahi. As well as nourishing taha tinana, kickboxing and other physical activities generated outcomes by providing rangatahi with an opportunity to release their emotions in a healthy forum (taha hinengaro) and meet and make friends with other rangatahi involved in the Service (linking to taha whānau).

They started the kickboxing thing when I was there - made classes every week for us. We did that together for about a year. That really helped at the time. Helped me release a lot of emotions and stuff. (Rangatahi)

Te taha wairua: changes in life course

Transformational change – new beginnings

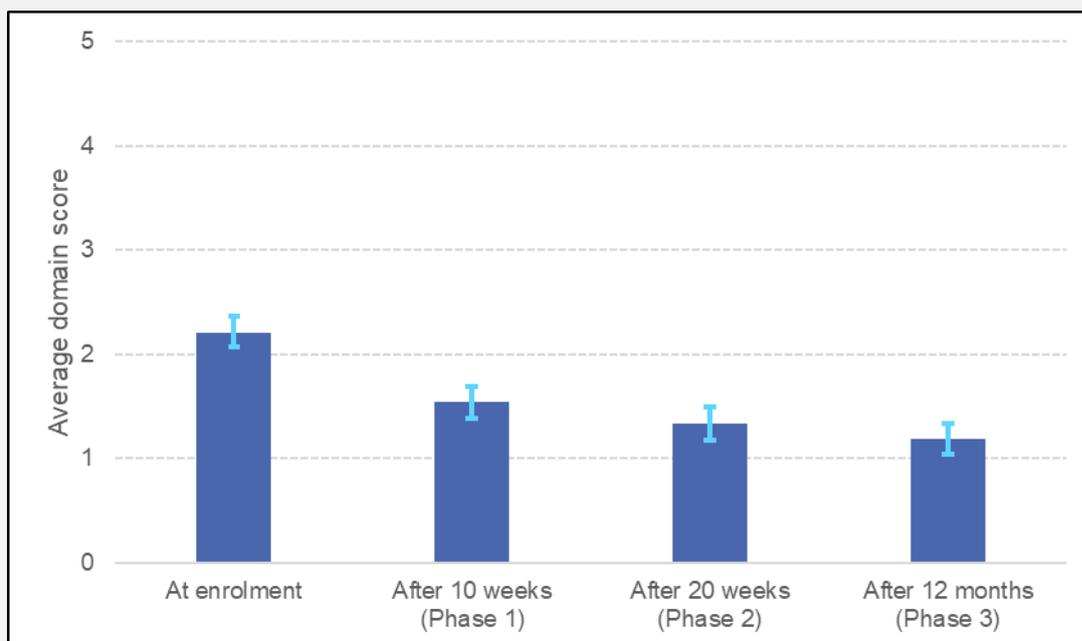
Taha wairua is about life force; who and what you are, where you have come from and where you are going (Health Navigator, 2022). Rangatahi described pivotal changes in the course of their life that they attributed to their involvement with the Service. Some rangatahi described the contribution of Genesis as transformational.

If I hadn't met Genesis my whole world would be out of place. (Rangatahi)

The sentiment from the above quotes were echoed by Genesis kaimahi, who told us about rangatahi who go on to mentor their friends and younger generations, saying “don't be like that, because I used to be like that” (Genesis kaimahi).

Analysis of change in average Attitudes and Beliefs YLS/CMI domain scores supported these reports of rangatahi experiencing transformation in how rangatahi saw themselves and the world around them (see Figure 15). Significant reductions in scores on this domain were found for rangatahi enrolled in the Service for at least 12 months ($p < .001$), indicating improvements in this area. Post-hoc Tukey comparisons suggested that these reductions were significant across all time periods (p s all $< .01$), except for between 20 weeks and 12 months post-enrolment, for which there was no significant change in average scores ($p = .115$).

Figure 15. Average Attitudes and Beliefs YLS/CMI domain scores over time, for enrolled rangatahi ($n = 309$)



Note. All YLS/CMI change analyses were restricted to rangatahi who had completed at least the first 4 assessments i.e., those who had remained engaged with the Service for at least 12 months. Error bars show 95% confidence intervals. y-axis scale reflects the maximum possible domain score.

Sense of meaning and purpose

Te taha wairua as an outcome was also expressed by kaimahi as those dimensions of connectedness to self and whānau, a sense of meaning and purpose, a self-awareness (Health Navigator, 2022).

Some of it you can measure some you can't. They have better confidence, trust, self-esteem, make better connections (Kaimahi).

Tangible education- and work-related outcomes, helping steer rangatahi on individual journeys

Te taha wairua is also expressed as purposefulness and an increased sense of connectedness to community.

[Rangatahi] became contributing members to society – instead of a cost to society. (Genesis kaimahi)

Many rangatahi and whānau told us about achievements in education, work and in obtaining driver licences, many of which they attributed directly to the Service. This aligned with interviews held with Genesis kaimahi. These included the following examples.

- Assisting rangatahi to achieve their driver licence, including through referral to marae. Driver licences were one of the most common outcomes that rangatahi discussed.
- Rangatahi staying in school even though they had previously wanted to drop out, finishing school, returning to school, or transitioning back into education (with Genesis' help to re-enrol), and improving their attendance.
- Rangatahi achievements and/or enrolments in alternative education pathways and further education.

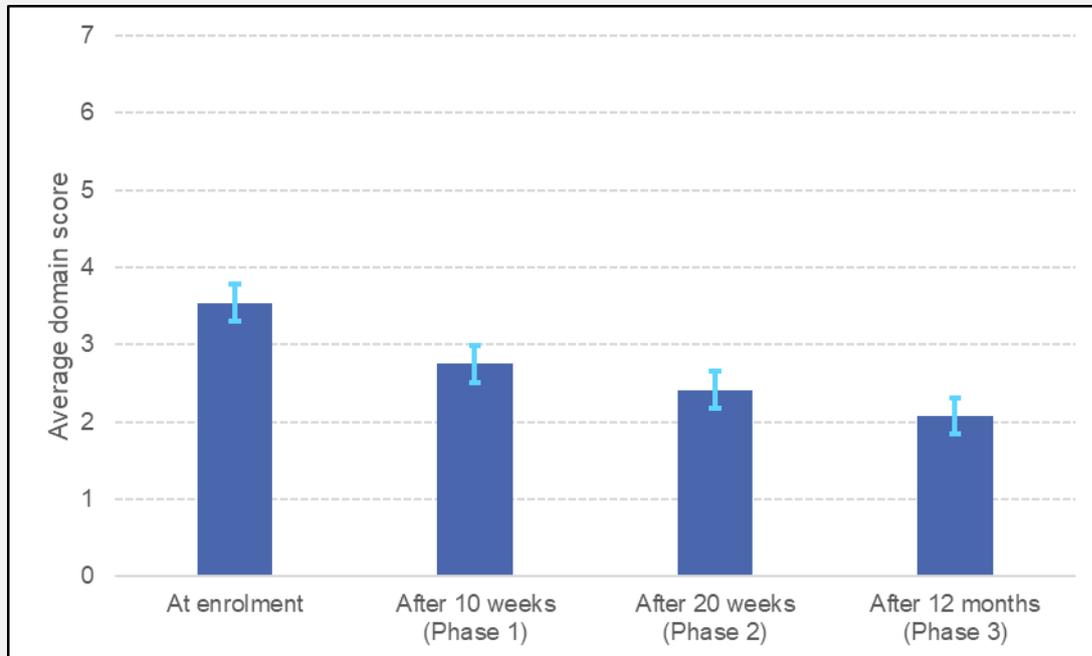
When I was planning on doing social work. I didn't do well in school, and they helped me get into a new course that would suit me better. That helped with NCEA level 1 and 2. (Rangatahi)

- Assisting rangatahi into employment, maintaining employment, transitioning back into work, referring to jobs, and helping with CVs. For many rangatahi, employment meant being able to support themselves and their whānau. Genesis gave an example of one rangatahi who was working two jobs and wanted to support his mum so that she could stop working.

Supporting these qualitative findings, significant reductions were found in average Education and Employment YLS/CMI scores over time for rangatahi engaged with the Service for at least 12 months ($p < .001$; see Figure 16). Post-hoc Tukey comparisons indicated that the reductions in average domain scores were significant

across all time periods (p s all $<.05$). This indicated meaningful improvements in this domain for these rangatahi. There were statistically significant improvements in YLS/CMI Education and Employment scores.

Figure 16. Average Education and Employment YLS/CMI domain scores over time, for enrolled rangatahi ($n = 309$)



Note. All YLS/CMI change analyses were restricted to rangatahi who had completed at least the first 4 assessments i.e., those who had remained engaged with the Service for at least 12 months. Error bars show 95% confidence intervals. y-axis scale reflects the maximum possible domain score.

Strengthening taha whenua through history and whakapapa

For Māori the physical dimension is just one aspect of health and wellbeing and cannot be separated from the aspects of mind, spirit and family (Manatū Hauora, 2017). A small number of Genesis staff discussed helping rangatahi reconnect with their own identity and whenua. One staff member gave an example of a Māori rangatahi who did not know the meaning of their name. This staff member took them to the museum to see their name on the wall and helped them to learn about the meaning behind it, as well as their own whānau.

If we can strengthen Te Whare Tapa Whā - I say Te Whare Tapa Ono - the land and the whenua. If I can connect them with the right resources in the land, it's gonna help. [...] I say, your feet are really important because your feet will take you to the places you're destined to be, not to the places you're not meant to. (Genesis)

What goes wrong for those who reoffend?

Due to difficulties engaging directly with rangatahi who had reoffended and/or had exited the service early, we undertook a review of nine case files with Genesis.

The case file review, as well as discussions with Genesis kaimahi, indicate that those who reoffend tend to be rangatahi who are transient (homeless), and/or who are affected by major events such as family violence, abuse or neglect by paternal figures, or the death of a caring parent(s) or grandparent(s).

For example, one case discussed a young person who was living with a family member who threatened them, so they went into a Oranga Tamariki residence. The young person informed Genesis that they wanted to change, but it was unlikely as they did not feel a sense of stability and stated that they would be likely to return to previous behaviours.

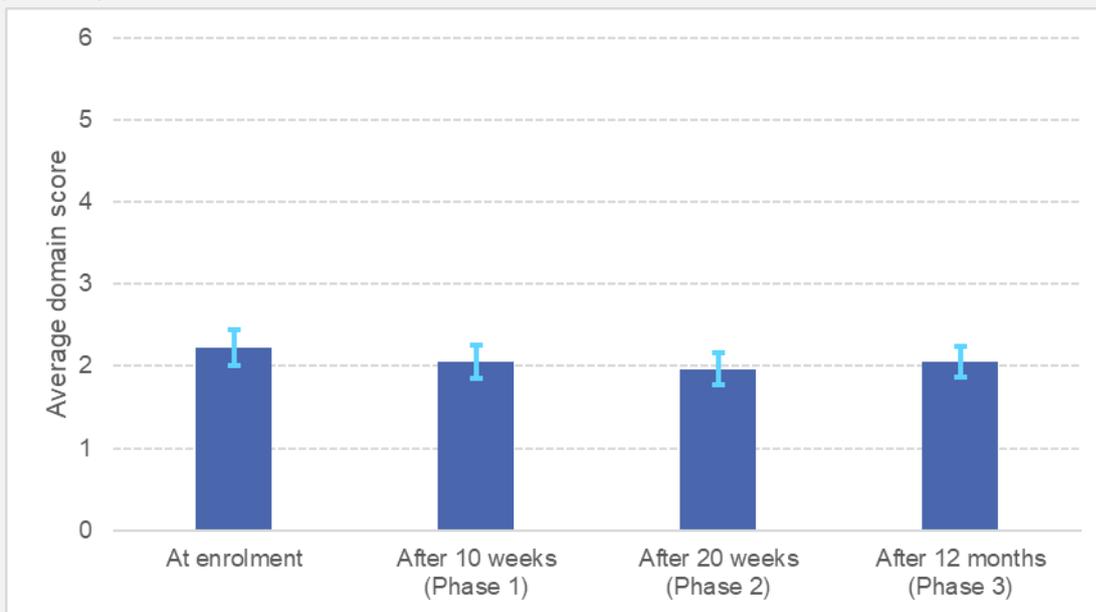
Based on the case file reviews, Genesis kaimahi made substantial efforts to engage with young people who were at risk of disengaging with the Service. The case files show up to 30 hours spent tracking and working with whānau to engage the young people. When a young person does not reengage with the Service after multiple attempts, the cases are closed. However, as part of the exit process an invitation to engage is extended, and the consequences outlined for non-engagement, which means a referral back to Police.

For one of the case files examined the young person was exposed to an event that was emotionally violent and disconnecting. Previously this young person was a positive leader and thriving at education and out of school activities. The emotionally violent event triggered an escapade of re-offending.

Another case was a family unit of siblings who had experienced family violence, which escalated during the COVID-19 lockdowns. The young people's subsequent reoffending was publicised via social media, which has encouraged further offending. In the case of the siblings, many services had been involved, and many hours had been invested into the young people.

The quantitative data also indicated that substance abuse may continue to be an issue for rangatahi who engage in the Service. As shown in Figure 17 below, there was no significant change in average Substance Abuse YLS/CMI domain scores during the time that rangatahi were engaged with the Service. These results indicate that substance abuse may be an ongoing area of need (and risk) for these rangatahi.

Figure 17. Average Substance Abuse YLS/CMI domain scores over time, for enrolled rangatahi (n = 309)



Note. All YLS/CMI change analyses were restricted to rangatahi who had completed at least the first 4 assessments i.e., those who had remained engaged with the Service for at least 12 months. Error bars show 95% confidence intervals. y-axis scale reflects the maximum possible domain score.

Impact of COVID-19 on outcomes

Lockdown led to creative engagement, but engaging whānau without internet was difficult

Interviews with Genesis operational staff indicated that when young people did not have access to Genesis services there was a negative impact. The Genesis service model embeds a focus on relationship building between rangatahi and kaimahi. Interviews with rangatahi and Genesis indicated that this is most effective when rapport is developed over a series of kanohi-ki-te-kanohi meetings. The lockdowns associated with the COVID-19 pandemic interrupted this model and forced adaptations to the relationship building process. Genesis used online methods to reach out to young people in lockdown.

For the first couple of weeks engagement online was okay. I had to get back into gaming to get them engaged. And [name] did cooking workshops online. Tried to do simple stuff that they could do at home. (Genesis)

The pandemic lockdown worsened stressful living situations for rangatahi, impacting reoffending

The impact of COVID-19 lockdowns was significant. Despite substantial efforts to remain connected with rangatahi, Genesis stated that the stressors of lockdown impacted whānau and exacerbated issues for some rangatahi such as loss of income, lack of food, and increased exposure to violence or substance abuse. Genesis was unable to deliver their model of wraparound, face-to-face support to assist rangatahi and whānau to work through these issues and found online modes limiting, particularly as some families did not have internet access in the home.

It worked for me and my boys for 5-6 weeks - gaming, watched movies online together. But then it got harder - families weren't able to keep up with their wifi bills, or had no devices. (Genesis)

Emerging from lockdown, Genesis staff reported young people who were exposed to stressors, and who could not access adequate support, tended to reoffend.

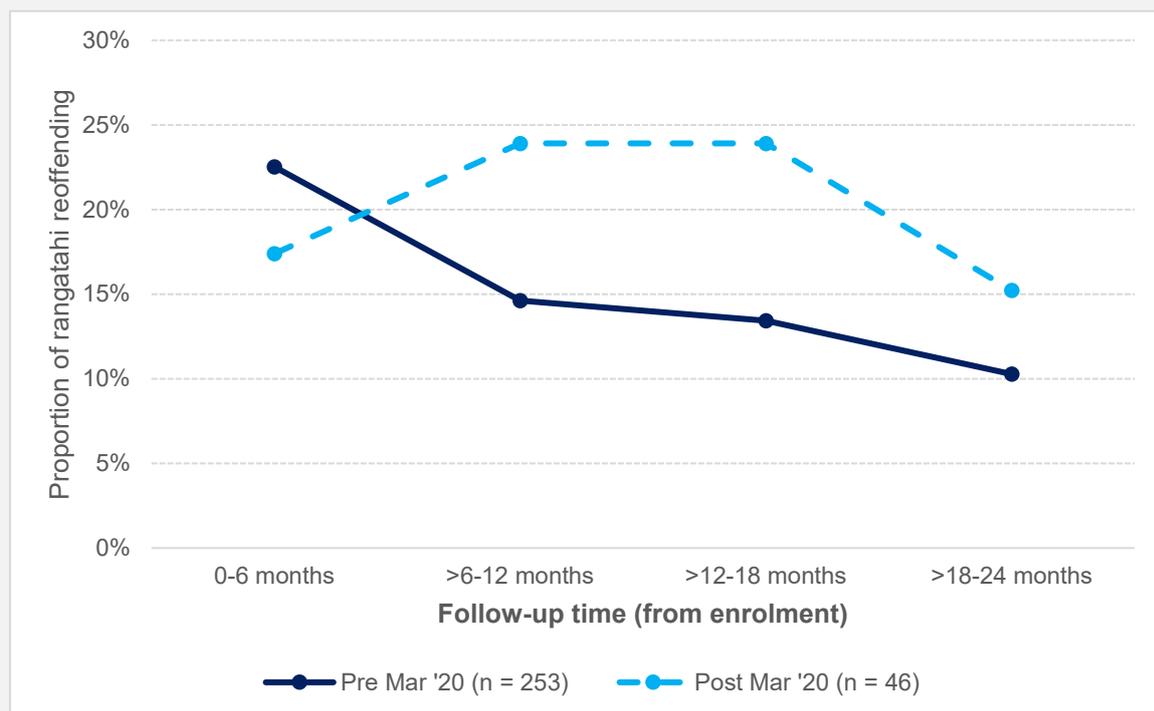
One young person told me that he reoffended because Genesis was closed during lockdown. There was peer pressure and no one else there. (Genesis)

During the lockdown our YP [young people] couldn't have the face-to-face connection with Genesis and there was a spike [in offending]. (Genesis)

This aligns with the review of a sample of case files, which indicated that some of the young people who left the Service after lockdown had reoffended.

Figure 18 shows reoffending for Service completers before and after the onset of COVID-19 in New Zealand in March 2020. As suspected by the Genesis team, there were significantly higher rates of reoffending for Service engagers post-COVID ($p = .024$); numbers were too small to repeat this analysis for rangatahi who did not engage.

Figure 18. Proportion of rangatahi engaged with the Service who reoffended at each time point, pre- versus post-COVID



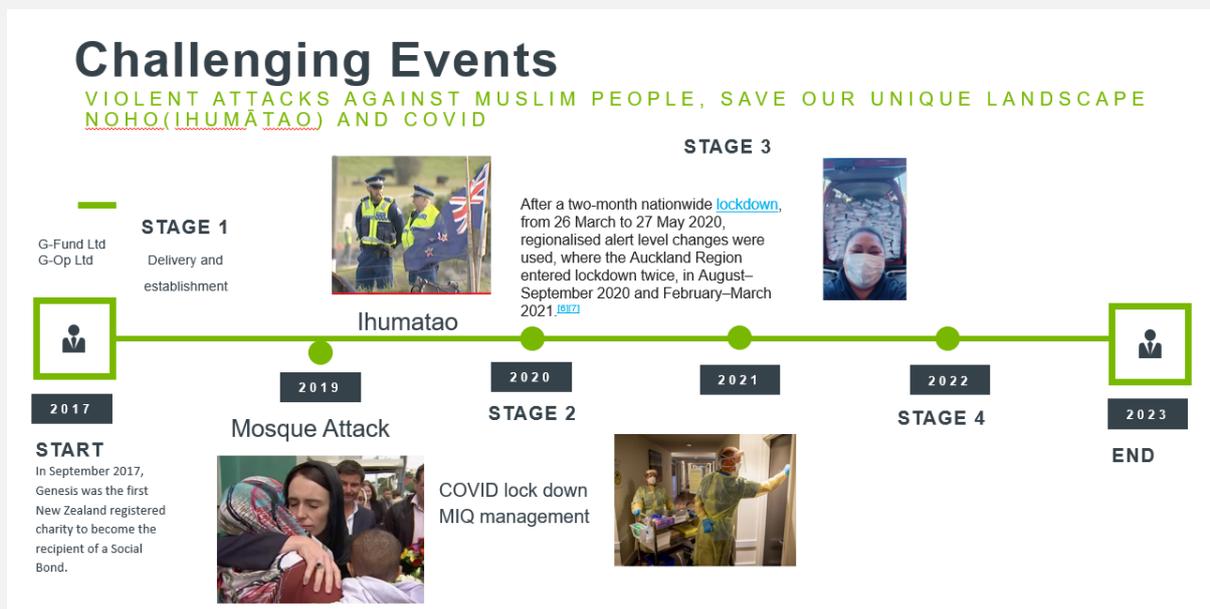
Note. Reoffending captured independently at each time point, rather than cumulatively. Analysis limited to rangatahi who were enrolled and engaged with the Service.

Referral rates decreased during lockdown and other events

More broadly, Genesis identified COVID-19 as one of the many challenges that were inhibitors of delivering on the programme (see Figure 19), particularly impacting referral rates as Police attention was on other events.

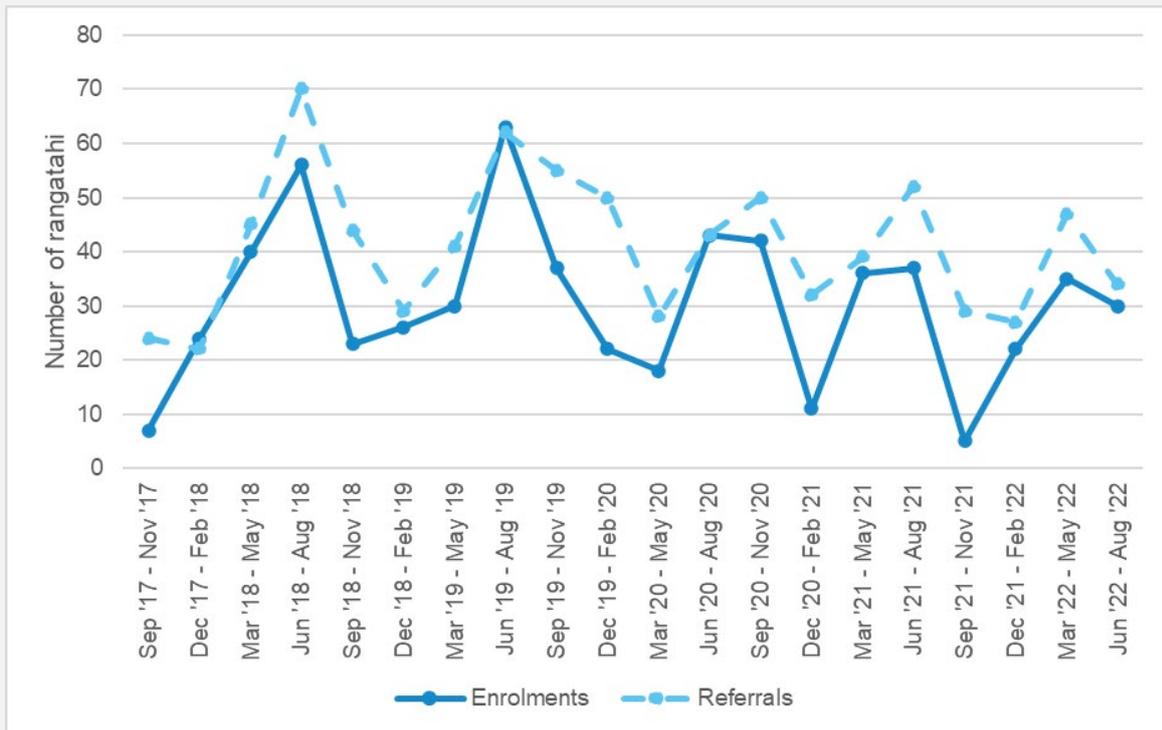
We've had too many barriers and challenges, not just COVID but Ihumatao - the occupation here. Police staff [were] taken away [and that] affected referrals. And the Christchurch Mosque attack. Referrers were Police Youth Aid but they were on the reserve bench to attend all these big operations happening elsewhere. All those challenges to get the numbers. (Genesis)

Figure 19: Challenging events impacting Genesis and rangatahi across the period of the Social Bond Pilot



Inspection of the number of rangatahi referred to, and enrolled in, the Service across the life of the Pilot (see Figure 20 below) showed that in opposition to trends in previous years, enrolments and referrals both decreased during the March to May 2020 period, with neither of these recovering to the same peaks seen in the middle months of 2018 and 2019.

Figure 20. Number of rangatahi referred to and enrolled in the Service, Sep 2017 to Aug 2022



KEQ3: To what extent do rangatahi and their whānau consider their mana to have been enhanced through their engagement with the Pilot?

The term ‘mana’ is understood in a range of ways

“Mana...refers to power and authority bestowed, gained or inherited individually and collectively.”²³

Mana: identity, pride, inner strength, self-assurance, and confidence.²⁴

We sought to answer this key evaluation question through the lens of what mana and wellbeing means to rangatahi and whānau, first asking the question ‘how would you define mana’ or ‘what does mana mean to you?’. Figure 22 shows rangatahi and whānau descriptions of what mana and wellbeing mean to them in their own words. As enhancement of wellbeing across Te Whare Tapa Whā has been discussed in the above section, this section of the report only relates to the enhancement of mana (though we have included rangatahi definitions of wellbeing in the table below).

Figure 21: Rangatahi and whānau definitions of mana and wellbeing

What does mana mean to you?	What does wellbeing mean to you?
<ul style="list-style-type: none"> Rangatahi: Shrugged “I don’t know” Rangatahi: “I don’t know, I think I’m a plastic Māori” Rangatahi: “Strength, power” Rangatahi: “Pride – having pride for what you stand for” Parent: “It’s honour, power, knowledge is power” Rangatahi: “People helping other people” 	<ul style="list-style-type: none"> Rangatahi: “Spiritually, emotionally, physically and whānau” Rangatahi: “Being healthy” Rangatahi: “Staying healthy spiritually and emotionally” Parent: “If I had a wife I would say happy wife happy life, but I’m the wife, so just happy life” Rangatahi: “Eating properly”

²³ Within Kaupapa Māori research, mana refers to the sharing of power and control with research communities, including the acknowledgement of their intellectual property (e.g., through joint publications) and their guardianship of data and knowledge. The Pūtaiora Writing Group, 2010, p.13 cited by Cram in <https://communityresearch.org.nz/writers-toolkit-6-methodology/>

²⁴ [Rameka](#), Lesley, K. * Kaupapa Māori Assessment: Reclaiming, Reframing and Realising Māori Ways of Knowing and Being Within Early Childhood Education Assessment Theory and Practice. Front. Educ., 16 June 2021

For some rangatahi, the use of terms such as ‘mana’ unintentionally triggered a response of whakamā.²⁵ This is connected to the loss of te reo Māori within the community and the broader loss of “a great body of history, poetry, song”²⁶ and identity (Ministry of Justice & Waitangi Tribunal, n.d.).

They weren't allowed to speak Māori. And we want to, but we have no idea how. And now my kids feel like they're plastic Māori. (Whānau member)

Urban drift from rural papakāinga impacts places such as South Auckland in ways that profoundly disconnect whānau intergenerationally, from their tūrangawaewae.²⁷ Genesis work to support connection to te reo and tikanga Māori through the use of te reo Māori and facilitating access to kaumatua and marae at Papakura and Manurewa.

Genesis kaimahi actively work in mana enhancing ways

An individualised approach to mana enhancement

After asking rangatahi to define mana and wellbeing, we asked them whether these are things that Genesis helps with. Rangatahi responses to questions on whether the Service enhances mana are included in the case examples below.

Figure 22: Rangatahi Case Studies - Does the Service enhance/protect/uphold mana?

Mana: Rangatahi Case Example 1
<p>What does mana mean to you? “Pride – having pride for what you stand for.”</p> <p>Does this place do that? “Yeah – and it holds down heavy in the name itself.”</p> <p>What does Genesis mean to you when you define it? “Another way of saying new beginnings. Trying to readjust things in your life, trying new things, like a new chapter. It was like being given a new chance of getting your life back. The normal PI [Pacific Island] way is that if you get kicked out of school there’s no success for you. I didn’t want to give my mum and family a bad name. Genesis understood that.”</p>
Mana: Rangatahi Case Example 2
<p>How would you define the word mana and or wellbeing? “Mana – strong”</p> <p>Do you think Genesis made you stronger? “Yeah definitely. I think [that] I think a lot deeper than people my age. Having the mentors I did - the maturity was there. I've never</p>

²⁵ Te Aka Māori Dictionary defines Whakamā as “to be ashamed, shy, bashful, embarrassed.”

²⁶ Ka ngaro te reo, ka ngaro taua, pera i te ngaro o te moa. (If the language disappears, people will be lost, as dead as the moa.). This proverb framed the Wai 11 te reo Māori claim, brought about by Huirangi Waikerepuru and Ngā Kaiwhakapumau I te Reo, regarding the crown's failure to protect the language as required by article 2 of the Treaty of Waitangi.

²⁷ Te Aka Māori Dictionary defines Tūrangawaewae as “domicile, standing, place where one has the right to stand - place where one has rights of residence and belonging through kinship and whakapapa.” (*Te Kōhure Textbook* (Ed. 2): 243;).

been hidden from the world. The mentors give me respect - they don't treat me like a kid who doesn't understand anything. I'm grateful for that as well. And it's really validating.”

Mana: Rangatahi Case Example 3

Did they help you be stronger? “Definitely. They helped me lift myself up and become a better person. And they helped me push myself to become a better person. I don't know how, them just being there, showing me the good sides to life. Pushed me to do better and be better.”

Mana: Rangatahi Case Example 4

What does mana mean to you? “Strength, power.”

Does Genesis help with strength and power? “Yeah they do weight lifting.”

The responses indicated that the Service helps to protect and enhance the mana of rangatahi, in individualised ways that fit within their own definition of mana and personally resonate with them.

Building rangatahi sense of self-worth

Genesis emphasised that mana is about rangatahi knowing their worth – it's about young people believing in themselves and having a sense of identity. Enhancing and upholding mana takes showing rangatahi that someone is fighting for them, and that they are worthy of being fought for. The close connection of Genesis with the rangatahi they work with is key.

We fight for them - a lot of people may have given up on them. For one, that's like 'I'm worth you fighting for'. But also fighting for their future and getting them into something that's meaningful (Genesis).

Further, Genesis enhance mana by utilising their MDTs to dedicate care and quality time (over a substantial period of engagement) that they may not be receiving within their own whānau. By connecting with the wairua of rangatahi through quality time, Genesis aim to demonstrate to rangatahi that they have more worth than they may see in themselves.

I think time is everything with our rangatahi because they might not have had the time with their family. Or their time with their family isn't the same quality time that we give them. I think our MDT is key in that. (Genesis)²⁸

Enhanced self-worth was observed to be expressed in the way young people begin to present themselves. As one staff member noted, the improvements included “hygiene - looking good, looking groomed” and “having manners”.

²⁸ This point was similarly made by a kaimahi in a different team, who commented that they feel mana is enhanced for rangatahi through the “one on one time with all the different workers”, stating that MDT and their different roles help to “pronounce this” through the “wraparound service” (Kaimahi).

Strengths-based practice is key to enhancing self-worth and mana. Genesis provide rangatahi with a safe space where they can be themselves in a non-judgemental environment. In line with this approach, Genesis do not like to use the word 'offending' and see rangatahi as "so much more than that" (Genesis). They approach from a place of no judgement, using their own mana to enhance the mana of the young people they work with.

It's making them know that things are okay and we're not judging. (Genesis)

If you utilise your mana and enhance the children out there, just empowering them, then you can make a difference. (Genesis)

Partnerships with rangatahi and whānau

Genesis also spoke about mana in the context of the Treaty of Waitangi and partnership.

You know how the Treaty is meant to be a partnership - that's how I see mana, as a partnership...Partnership is a great way of keeping mana intact. If we can include each other in what we're trying to achieve, you can get more of a sense of change, transformation, or that feeling of 'I've done it' (Genesis kaimahi).

The Service model is intended to build a partnership approach with rangatahi and whānau. Genesis kaimahi protect, uphold, and enhance the mana of rangatahi and whānau by meeting them on their own terms, allowing them to "lead their [own] way forward".

We allow them to lead their way forward...partnering in a mana enhancing way - we're not here to judge, we're here to help support them to put things right and to move forward. (Genesis)

Of course, we want to empower them and help them do better but that's got to be on their terms. (Genesis)

This includes the importance of protecting and upholding the mana of whānau. Genesis were careful to ensure that any "voice of authority" Genesis holds "doesn't overbear the parents", noting that the goal is to create independence and that parents "still have to parent".

Genesis also noted that if this journey is not taken in partnership with rangatahi and whānau (inclusively, non-judgementally, and on their terms) "it can strip them of their mana". Rangatahi and whānau need to be on board – rangatahi and Genesis walk alongside each other holding two sides of the same kete. In line with this, Genesis seek to help rangatahi and whānau to develop independence and be the change in themselves.

What success looks like for me is that we can sort of leave or part [from] them, but they don't go back to reoffending, they go into work, so they can look after themselves and stand on their own (Genesis).

Embedding tikanga into practice

In line with the nature of the whānau relationship between Genesis and rangatahi, Genesis also spoke about enhancing and upholding mana by utilising tikanga values such as manaakitanga²⁹ to build whanaungatanga.³⁰

Just having a cup of coffee - having kai with them - that's my way of thinking of enhancing mana. Part of building rapport. We're just eating and chatting (Genesis).

Enabling tino rangatiratanga

A key theme that emerged in conversations with Genesis surrounding mana was the role of Genesis in enabling tino rangatiratanga. Though rangatahi recognised and identified the impact of the Service in creating and contributing to outcomes, it is key to acknowledge that this is a partnered journey where tino rangatiratanga is key. In line with this, Genesis noted the importance of rangatahi being ready for change in order to facilitate progress. This aligns with rangatahi perspectives. For example, we heard from rangatahi who were sick of “hustling” and wanted to make a change, and who came with a “willingness to learn something new” (Rangatahi).

My mindset definitely changed - not necessarily because of them, but they definitely helped with it. Motivation for bigger things in life. There's definitely a difference compared to back then from being with Genesis. I've helped myself more than anything but having them along the journey has definitely helped. (Rangatahi)

A consistent programme that celebrates incremental wins

Genesis also noted that mana becomes self-reinforcing. By delivering a consistent programme that supports each part of Te Whare Tapa Whā, rangatahi build a series of achievements that contribute to the incremental development of self-worth, which in turn enhances and protects their mana.

²⁹ Te Aka Māori Dictionary defines manaakitanga as “hospitality, kindness, generosity, support - the process of showing respect, generosity and care for others”.

³⁰ Te Aka Māori Dictionary defines whanaungatanga as “relationship, kinship, sense of family connection - a relationship through shared experiences and working together which provides people with a sense of belonging. It develops as a result of kinship rights and obligations, which also serve to strengthen each member of the kin group. It also extends to others to whom one develops a close familial, friendship or reciprocal relationship.”

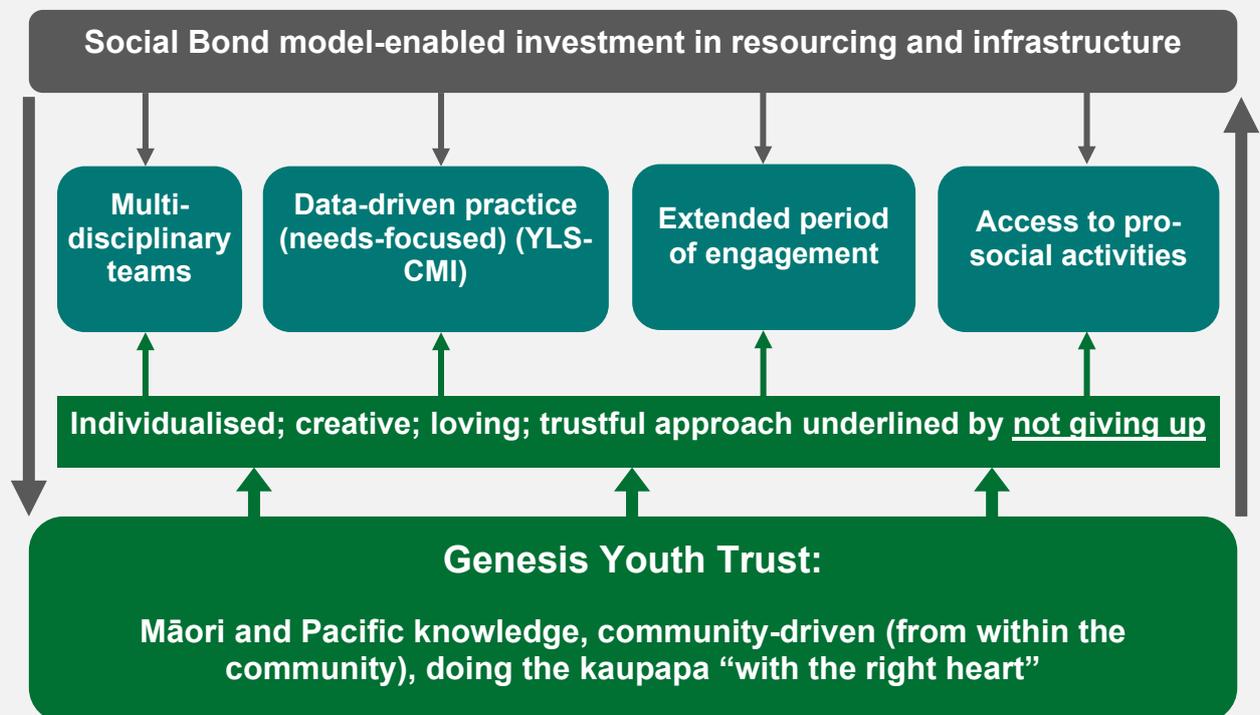
Their mana is enhanced every time they get a win - brought along the way. CV, counselling, jobs. It's building with them; building consistency, building character (Genesis).

A recurring theme we heard from Genesis staff is that 'small wins are important' and success looks different for different rangatahi. One Genesis staff member gave an example of a rangatahi who the education system hadn't worked out for. Since being with Genesis, this young person completed a full week of attendance in a new course. The staff member told us that this rangatahi didn't see this as a success and didn't want to celebrate it, though the staff member thought it was very much worth celebrating. Through this example, they highlighted the importance of helping rangatahi to see their own growth and strength when they may not see this in themselves, empowering rangatahi to see their own mana. This concept of celebrating success is also reflected in the process of graduating rangatahi from the Service at the end of engagement, where they do something fun or go for a treat with Genesis to celebrate.

KEQ 4 What are the features of the Pilot that made the difference? Which of these features should be retained and applied if the model is rolled out elsewhere?

The data from the interviews of rangatahi, whānau, Genesis staff, referrers and government officials identified that the multi-disciplinary teams (MDTs), the adoption of data-driven needs assessments and planning, the longer intervention duration (having up to two years of support), the consistent focus on rangatahi and whānau, and the access to pro-social resources and activities were key features that made a difference. These are summarised in Figure 24 and described in detail below.

Figure 23: The bottom-up and top-down features of the Pilot that made a difference.



Māori and Pacific-centered service provision

A high proportion of the staff at Genesis are Māori and Pacific (approximately 90%). The decision makers at a management level for each operational site are Māori or Pacific, while the G-Ops and Genesis management team include tangata whenua and tangata Tiriti. As a team, Genesis leadership has a commitment to supporting the articles and principles of the Treaty of Waitangi in the work they undertake at Genesis.

The reducing youth reoffending service is holistic, conversant with concepts of whanaungatanga, whakapapa, manaakitanga. As well as using Māori and Pacific models of intervention, the service has cultural depth, providing a culturally safe practice for the rangatahi Māori and Pacific youth that make up the majority of its client base.

Multi-disciplinary teams providing a wraparound service: the “true bringers of hope”

The wraparound support from the MDT is a drawcard for rangatahi

The wrap around nature of the Service, as delivered by the MDT, is appealing to rangatahi, and therefore drives motivation to engage. Rangatahi spoke highly of the MDTs at the Genesis sites, including the social workers, mentors, and counsellors. They appreciated the service model that included different types of workers and different touchpoints. One rangatahi noted that the Service provides a range of supports and is not *just* a counselling or *just* a mentoring programme.

[I] didn't want to go through it if it was just going to be counselling. It was a whole package. I've never seen any other service like Genesis. (Rangatahi)

Rangatahi appreciated the wraparound support system this provided (describing it as “cool”), as well as the personalities and nature of the team members themselves. They spoke about getting to know multiple members (if not all) of the Genesis team at their site and appreciated “how they talk, their team and their attitude”. Rangatahi and whānau alike spoke about developing strong personal connections with different members of the MDTs, describing them as “good people” who provide “proper support”.

All the leaders there. We all had our own social worker, mentor, and counsellor. (Rangatahi)

Similarly, Genesis, Police, and Oranga Tamariki interviewees highlighted the importance of the MDTs in contributing to the success of the Service, noting the impact of having a wraparound team.

MDTs bring diverse skills and work collaboratively with rangatahi

The MDTs work collaboratively to identify a unified approach that best suits the rangatahi and whānau, depending on their needs. Genesis described a learning journey throughout the process of the Pilot whereby they “had to figure out who the best person was to lead the different parts of the process”, finding that they started “tweaking, changing, modifying and reviewing to make sure it was benefitting the young person” (Genesis).

Each MDT is able to use their individual skills as and where necessary to meet the young person and their whānau where they're at. For instance, Genesis noted that for rangatahi with more trauma or mental health concerns, the counselling role may play a more substantial part. For rangatahi with issues with school, the social worker may play a key role (as well as in the administration of the YLS/CMI). Concurrently, mentors play a pivotal role in building rapport with rangatahi through engaging in fun pro-social activities together and going out for kai.

They didn't just wanna counsel me, they wanted to get to know me and what I wanted to do. (Rangatahi).

Though the different members of the MDTs may be more or less (or equally) involved depending on rangatahi needs (and who the rangatahi forms connection with), they all work together to “tag team and support each other” (Genesis). One

Oranga Tamariki interviewee described the MDTs as being able to work more holistically “with a number of different professionals”.

It's a team effort. And I think that's the beauty of our team – is that we all play our certain roles. If we didn't have that [the MDT – counsellors, mentors, and social workers] we wouldn't get the same kind of outcomes. (Genesis)

We're very vibrant, we don't just stick with the social work – we're talented in mentoring and introducing opportunities to young kids. (Genesis)

Further, because the MDT creates multiple “touchpoints”, there are multiple opportunities to build connection. When connection and trust is built by one member of the MDT, they can socialise the idea of increased connection with the other roles within the MDT. For instance, if the rangatahi connects with the mentor or social worker, they can encourage connection with the counsellor and discuss the value this could add for the rangatahi and whānau (and vice versa). Genesis noted the value in having multiple team members with different approaches on hand.

So, at the start, it might be the mentor doing all the mahi, building the relationship. And then when there's a good relationship... the mentor can suggest the counsellor. And when the relationship is strong enough, the young person will go and see the counsellor, because he has a good relationship with the mentor. (Genesis)

MDT staff members draw on their own experiences and local knowledge in their work with rangatahi

Genesis MDT team members were described as vibrant, experienced, diverse, and passionate “bringers of hope”; who are “heart people”. One person described the Genesis whānau as having the “X-factor”.

Genesis staff noted that many of them have had difficult experiences in their own lives and that rangatahi and whānau can recognise this and see someone they can relate to.

The experiences I went through probably tailor made me to understand what these young people have gone through. (Genesis)

Rangatahi highlighted that Genesis sometimes helped them outside of their working hours, were welcoming, non-judgemental and accepting.

They're really welcoming, despite your situation of why you're in here. There's no kid that's too bad to be around. (Rangatahi)

Other stakeholders spoke to the value of the staff, stating that they are “absolute gold”, will “do anything for the kids” (Police) and are “big hearts who wanted to do the mahi” (Oranga Tamariki).

A data-driven approach to assessment and case planning through the YLS/CMI

Another key success factor of the Service is the use of data-driven tools to aid decision-making. The social bonds model provided capital to fund the purchase of new tools. Genesis purchased the YLS/CMI, an internationally tested assessment and case management tool that allows Genesis to make data-driven decisions regarding the intervention approach, and to track outcomes.

The tool centers around eight criminogenic factors, drawing out key risk, needs and focus areas to reduce reoffending. It helps Genesis to understand what the key risks are and thereby informs the development of a plan (made alongside rangatahi and whānau). This plan has a range of activities, actions, and a therapeutic MDT wrapped around its delivery to the young person.

More information on the YLS/CMI can be found in [Appendix 3](#) of this report.

Genesis staff emphasised the value of the “in-depth” assessment. They are then able to develop a plan that is both “purposeful” and data-driven, centred around the risk factors from the YLS/CMI. Specifically, it was noted that rather than assuming what rangatahi and whānau need, the assessment allows Genesis to make this call based on data, putting them in a position of strength to create changes for young people and their whānau. One government official described this as “more disciplined” than what they had seen in other services.

Genesis appreciated that the YLS/CMI gives MDTs a set of priority focus areas to plan their intervention around, giving a “structure to prioritise”. The YLS/CMI can help to understand what is going on for the young person and their whānau, giving key focus areas to work on and build the intervention around. One Genesis staff member reported that, while the assessment may not completely reveal what’s happening with the young person, “it helps take you in the right direction”.

However, while the assessment and data-driven practice positions Genesis to create powerful impact, the administration and time-consuming nature of the tool was also highlighted, which can be burdensome on sites with high caseloads.

Several interviewees noted that this level of analysis and intervention would not have happened in the absence of the Pilot. Due to the outcome-based payments that the social bond model relies on, it was key for Genesis to be able to assess and quantify change. Interviewees noted the importance of being able to “prove” outcomes and stated that the broader sector could learn a lot from the measurable risks and outcomes-driven approach that drives the practice of Genesis.

Extended time to build trust and relationships

Interviewer: Why has it worked? Rangatahi: The support, and the time they’re giving.

Rangatahi, whānau, Genesis and referrers highlighted the longer duration of engagement (up to two years) as a strength of the Service. This period of

engagement provides Genesis with a substantial amount of time to build trust and a genuine relationship with rangatahi.

Several rangatahi stated that they started their engagement with Genesis by ‘hiding from them’ and refusing to engage. Having a two-year period allows Genesis and rangatahi to create a genuine connection and allows more time for learning and use of creative approaches customised to the young person.

I always knew deep down [...] if the young person and their whānau engaged with our good people for an extended amount of time then good things will happen. I always knew deep down that we would succeed. (Genesis)

Genesis reflected that the two-year engagement period allows them to be a “constant, consistent person in their life”. Further, the time period and emphasis on., consistency and relationship-building allows Genesis to operate in innovative ways and customise their intervention to each whānau and meet their needs.

It's that consistency - if they always see you. And when you've been in the community a long time, they know who you are - have been working with their other family members. Finding that commonality somewhere. If you're always visiting... it's consistency for the whānau. (Genesis)

Police referrers also emphasised the importance of long-term relationships and “sitting side-by-side, one-on-one” with the young people to facilitate change. This aligned with the perspective of Oranga Tamariki interviewees, one of whom identified the ability of Genesis to walk alongside rangatahi for longer as a strength: “to really be able to walk alongside, not just have a fast transaction”. Another Oranga Tamariki interviewee noted that the two-year timeframe supported “stickability – a trusted adult who sticks with the young person through thick and thin and makes them feel that they’re valued and worth valuing themselves”.

Community connectors providing opportunities: pro-social activities and tools

Positive connections to other rangatahi

A further feature of the Pilot that made a difference is the connection of rangatahi to pro-social opportunities. Rangatahi spoke highly of the activities that they engaged in with their Genesis and other rangatahi. One rangatahi described the kickboxing classes as useful in helping them to release emotions and connect with other young people. Other rangatahi talked about the healthier connections they were able to make with other young people through the Service.

I like how they bring all of the youth together. At first, we were all against each other and now we're one big family. Everyone is still together and has changed so much. And everyone looks back on their memories of how they were, and they're shocked. (Rangatahi)

Access to a range of support services

The Service leads to improved access both to the services Genesis provides through their MDT, and in connecting rangatahi and whānau to other services. An Oranga

Tamariki representative noted the importance and significance of whānau being able to access wraparound services through the Service (from the outset), giving family therapy, trauma counselling, and positive role modelling through mentoring.

Another government interviewee emphasised the role of Genesis in being a connector to other services (as well as those they provide internally) throughout their two-year journey with a young person. For example, connecting young mothers with midwives.

Genesis staff highlighted the “great networks and partnerships with local providers” in South Auckland, positioning Genesis well, as a long-standing organisation, to connect rangatahi to services, resources, and pro-social activities. Kaimahi discussed their role in “informing people what’s out there to support them”, stating that though many needs have always been known, this was also highlighted in the COVID context.

When the need comes, we're there to support them. (Genesis)

Other features that have made a difference and contributed to change

Other reflections on what separates Genesis from other services:

- **Younger rangatahi can be referred to the service.** One referrer noted that “finding any quality programme for youth kids under age 16 is hard”. The Service seeks to interrupt offending before it escalates, and accepts rangatahi from a young age if the YORST score was 40 to 100. At the time of our fieldwork in Auckland, Genesis reported that the youngest rangatahi involved with the Service was 10 years old. Some of the rangatahi interviews reflected on how young and how vulnerable they were. This young person reflected about who s/he was four years ago.

I think I was just a confused little [person]. I didn't get brought up with a dad - hard for mum to teach us right from wrong - had to learn the hard way. (Rangatahi)

- **Early intervention:** An interviewee from Oranga Tamariki stated that “I think that’s why Genesis is saying we’re going to work early [i.e., in early intervention], because that’s where you’re not constantly in that crisis. It’s not easier, but at the earlier point you have more chance of affecting change”.
- **Separation of the Service and State:** Genesis kaimahi noted that often rangatahi don’t respect their parents, the Police, or Oranga Tamariki workers. One kaimahi noted that the “beauty” of Genesis is that they’re not Police or

Oranga Tamariki, and so are able to operate as a somewhat external/objective support for the rangatahi.³¹

- A few rangatahi and whānau referred to Genesis **incentivising** rangatahi using treats and fun activities as rewards. One rangatahi described that this “made me wanna keep doing good things”.
- **Innovation and being responsive to arising needs:** Kaimahi noted that across the social bond journey “the kaupapa of each year has been different.” Genesis had an ear “on the ground” and were aware of key issues within the communities they serve. Examples include the recent ram raids, increased suicides in Papakura around 2019, and the impact of the COVID-19 pandemic. Kaimahi discuss factors impacting their rangatahi or potential risks:

And when we talk about it amongst ourselves - we look at the kaupapa and hot topics in the area and try and build things around it. (Genesis)

KEQ5: To what extent has the social bonds model increased access to support services and contributed to the outcomes reported by rangatahi and their whānau?

The social bonds model and funding enabled Genesis financial stability, the opportunity to innovate, an opportunity to expand the services in a network across South Auckland, to deliver outcome-based services that target a reduction in youth offending and deepen their skills base, retrain, and explore new tools.

Secure funding for investment in infrastructure and capacity building

The Pilot worked as a social sector investment in which private sector capital supported critical capacity building in South Auckland. Resourcing the expansion of infrastructure and providing financial security are key features that supported the success of the Pilot.

The secure funding enabled the provision of four large youth specialist wraparound support services in Manurewa, Māngere, Papakura, and Glenn Innes. This was a substantial increase in capacity in communities that previously had no specialised services dedicated to reducing youth reoffending.

Interviewees discussed that the social bond model allowed Genesis to grow their service, enabling them to build and strengthen the mahi that they were already doing.

³¹ This aligns with Social Wellbeing Agency research cited under KEQ1 regarding distrust of the Crown.

They had respect in the community and were already delivering services. [The social bond] allowed them to build and work with more rangatahi – which they clearly wanted to do – have further reach and impact. But also hone the skills of their staff. The impact for them was big. (Oranga Tamariki)

The social bond model provided surety of funding for the six-year period, and enabled Genesis to grow their staff and move staff from fixed term to full time.

The good side - surety of funding for six years - that's unheard [of] for an NGO. (Genesis)

Further, it was noted that the social bond funding has enabled Genesis to invest in infrastructure such as the YLS/CMI tool which enabled data-driven practice and outcomes measurement.

Traditionally the government doesn't fund enough of the infrastructure building. There isn't enough emphasis on the strategic thinking and measuring over time, which is what Genesis were able to do. (Oranga Tamariki)

Investor and commercial board support

The Genesis management team reported that the provision of professional governance structures and commercial support was a key success factor of the social bonds model. Commercial advice was embedded into the social bonds programme through the Investment Board called G-Fund.

Genesis also has a board called G-Ops, with commercial trustees to administer the functions connected with the social bond Pilot.

Interviewees stated that the interest and oversight from the investors meant that “there was a lot of infrastructure to build the data, resources, teams [and] people.” One interviewee noted that though Genesis put in a lot of effort, passion and wanted to do a great job, they also “really had to get it right because the stakes were high”.

The need to bring a commercial lens to the delivery of social services also provided the impetus for the data-driven practice that Genesis adopted, which led to innovations and a strong focus on demonstrating value.

Outcome-related payments

Another key feature of the social bond model is that payment for a service is only made upon the achievement of agreed outcomes. The risk of not delivering outcomes is transferred away from the public sector contracting organisation to providers and investors. Payments were related to results achieved, and until those results were known, the services were funded by investors who held the social bond (Outcome Agreement, 2017).

For the Genesis Service, the payments were tied to outcomes such as improved YLS/CMI scores (i.e., decreases in risk), reduced frequency of offending, and reduced severity of offending, with the data being independently audited. Monitoring measurement of the results achieved was therefore critical to ensure outcomes were met, which provided motivation to adopt data-driven, evidence-based practice.

Freedom to adapt and innovate

The outcome-related payments provided a clear focus on the reduction of youth offending, as opposed to “counting widgets the programme delivered”. This prompted Genesis to try a myriad of approaches to deliver a tailored programme that would work for each young person enrolled. The freedom to adapt and innovate, with the focus on ‘whatever works’ to reduce offending, has given Genesis options and contributed to the outcomes reported. Genesis spoke about how the social bonds model has contributed to innovation in achieving outcomes.

Social bonds was financially heavily invested. For every aspect there were payments. And for us to get those payments, we found that throughout the process we started tweaking, changing, modifying, and reviewing to make sure it was benefitting the YP [young person] and whānau. (Genesis)

KEQ 6. What changes could be made to the programme model to achieve the anticipated outcomes for rangatahi and whānau?

Rangatahi and whānau perspectives

We asked rangatahi and whānau what changes could be made to the Service, or what they would change if they had a 'magic wand'. All but one interviewee either stated that the service is either great as it currently is, that it should remain the same, or that they would provide Genesis with more resources, more branches, and their own physical space/facilities. A high proportion of rangatahi wanted more services like Genesis, so other rangatahi and whānau can share in their positive experience.

Probably just more branches. More Genesis branches around South Auckland. A lot of kids can have a different view because they haven't encountered workers like these. There are more people to help. (Rangatahi)

I'd definitely give them their own centre - own whare or building. They deserve a headquarters or facility - big branch for all of them to reside. I think that would be a healthier environment for them - having the resources around them. Having a facility to do stuff, somewhere they can bring all the boys. I'd definitely give them that. (Rangatahi)

I wouldn't change a thing. (Rangatahi)

One whānau member, who was dissatisfied with the Service, stated that:

They should have communicated regularly. We didn't know what was happening month to month. (Whānau)

Genesis, referrer and Oranga Tamariki perspectives

The referral process could be strengthened.

Genesis noted that Police are the referral pathway to the Service, and that referrals were impacted by Police circumstances such as diverting staff to events such as Ihumatao, the Christchurch Mosque attack, or the mandate protests at Parliament. Police leadership and advocacy stabilised support for the Service, and formalising Police sponsors at tier 2 and above levels increased advocacy and support for young people reaching the Service.

It was also reported that the minimum YORST score for referral (40) was seen by Police as too high, and having a lower minimum YORST score was preferred by Police. This perspective stemmed from an appreciation of the value of the Service and its impact on rangatahi, in that Police we interviewed wished to be able to refer more rangatahi to the Service.

Tool adaption to the context of Aotearoa

The YLS/CMI assessment tool is a Canadian-developed tool, widely used and validated in the United States, and it has also been used in Australia. The tool

focuses on dynamic criminogenic factors which predicts future risk of reoffending. There is no indigenous content (no indigenous people involved in design), there is no indigenous thinking (theory) embedded into the tool.

One issue is that the YLS tool - the Australian adaptation - is not framed with an indigenous lens and yet it is largely applied to indigenous populations. So, we're using this tool and making quite important decisions with a tool that I don't think necessarily reflects who they are. That's been one tension. (Genesis)

Each Genesis team within the three sites of Papakura, Manurewa, and Māngere, independently identified that the assessment tool driving the measurements needed to be adapted to the indigenous context of Aotearoa New Zealand. Being able to customise the tool would contribute to working with indigenous and Pacific people in a way that suits their needs.

Genesis teams indicated that as well as using the YLS/CMI, they bring in tools and approaches that suit the needs of their predominantly Māori and Pacific client base. Te Whare Tapa Whā, Fonofale, and Functional Family Therapy were some of the tools and approaches used by Genesis. Reflecting on the domains of Te Whare Tapa Whā, Genesis considered that the YLS/CMI components do not currently address all aspects of te taha wairua. In particular, there is little focus on issues that impact on rangatahi Māori and Pacific such as colonisation, cultural dislocation, cultural recovery as part of spiritual wellbeing.

Broader outcome measures

In line with the discussion above, Genesis staff and management noted that, while holistic models such as Te Whare Tapa Whā work well to guide practice, it is the YLS/CMI measures which form part of the Pilot outcome payments model. Genesis practitioner feedback indicated that too much emphasis is placed on YLS/CMI assessments as an outcome measure.

The YLS is so deeply embedded in the deliverables of the social bond - the timeframe, the score determines level of engagement. I feel like it's a 2D perspective on a 3D problem. (Genesis)

The YLS/CMI captures information on criminogenic needs and is anchored around the 'risk' of the young person. Genesis noted that this does not capture broader wellbeing outcomes such as protective factors, general wellbeing, aspirations, or connection to culture.

The contracted targets (5% then 10%) need to be revisited, factoring in the complexity and impact of the service for individuals, whānau and communities. For example, targets may differ for differing YLS/CMI scores at entry or pre-existing levels and severity of offending.

Outcomes-based contracting provides an opportunity to move from traditional contracting of counting inputs of programmes and outputs delivered, to meaningful

outcomes in the reduction of youth offending. There is greater maturity now in using the social bonds model, and further refinement is needed to craft outcome measures that better align with the context in which Genesis is providing the Service. This could involve moving beyond the deficit focus of 'risk' and focus on protective factors.

A balanced caseload is important

Genesis staff spoke about caseload numbers, stating that although an ideal caseload would be 10-12 rangatahi, some kaimahi had a caseload of 30. The larger caseload limited the ability of kaimahi to work intensively with rangatahi and whānau. This risks a 'quantity' rather than 'quality' focus and potentially undermines the development of strong relationships, which has been identified as a key feature of programme success.

Some of the challenges associated with the outcome-related payments placed pressure on caseload numbers. One kaimahi suggested that the targets for referrals could result in incentives to achieve output at the expense of quality. Another staff member felt that though the social bond had led to "leadership growth, capacity growth, better processes" and being "sharper and smarter"; it also meant that Genesis kaimahi didn't have as much time as they were used to spending with young people.

Timeframe flexibility

The need for flexibility of time frames was also identified by kaimahi. Although a substantial length of engagement is key to relationship and trust building, not all rangatahi require the full two years. Concern was raised by Genesis kaimahi that keeping rangatahi in the Service for two years (if they don't need it) may not align with good practice due to the risk of building dependency. Instead, kaimahi aim to help rangatahi become self-sustaining and able to continue and guide their own journeys. Kaimahi suggested adjusting the timeframe to allow support for between six months and two years.

Adaptability to unforeseen events

While the social bonds model had many positive features, the outcomes-focused model did not embed adequate flexibility to account for unforeseen events. This lack of flexibility meant there was limited room to adjust to the COVID-19 pandemic, and Genesis staff noted that the achievement of outcome measures was compromised.

One KPI was to work with up to 1,000 rangatahi [over the entire period of the Pilot]. There's a number of reasons we haven't achieved that, not helped by the COVID lockdowns over the years. (Genesis)

Conclusions



This section sets out overall conclusions related to the Reducing Youth Reoffending in South Auckland Pilot, framed around the six KEQs. The section also offers recommendations for adjustments to the programme model, for consideration by Oranga Tamariki.

In the evaluation we sought to honour the voice of the young people and whānau who participated in this evaluation. They report:

I love them. (Rangatahi)

We would be lost without them. (Rangatahi and Whānau)

Their support system is cool. (Rangatahi)

I like them the way they are. I like how they bring all of the youth together. At first we were all against each other and now we're one big family. Everyone is still together and has changed so much. (Rangatahi)

Get them more coin so they can do more things. (Rangatahi)

I can't believe the difference and change in my kids. (Whānau)

In total, 823 rangatahi were referred to the Service and 607 (74%) were successfully enrolled and engaged with Genesis.

The outcomes were framed around holistic wellbeing, the work undertaken is intergenerational. The social bond Pilot is achieving its objectives of reducing offending. Rangatahi total risk of offending decreased as they progressed through the programme.

KEQ1: What are the aspirations of rangatahi and their whānau upon entering the Pilot, and to what extent are these being met?

The evaluation found that rangatahi and whānau aspirations were holistically addressed across all domains of Te Whare Tapa Whā. Rangatahi were effectively supported by the Genesis Service to identify and work towards aspirations.

Rangatahi and their kaimahi hold regular discussions to identify their physical, spiritual, emotional and mental wellbeing aspirations. These included practical goals such as getting their driver licence, educational goals such as attending school, employment aspirations, emotional goals such as making their whānau happy and proud, and spiritual/wellbeing goals such as living a life that is true to their authentic self. Whānau aspirations centred around seeking support to realise a positive future for their family.

The evidence collected through the evaluation shows that rangatahi and whānau aspirations are largely being met. There is evidence of ongoing maturity in goal setting; the evaluation found examples of rangatahi that had completed the programme and continue to draw on the skills they learned to set and achieve goals such as undertaking tertiary education.

An important feature of the Service is taking a strengths-based approach to working with rangatahi and their whānau that is tailored to their needs. For some rangatahi, their goals relate to basic needs such as access to adequate food and housing, before moving to discussions of broader life goals. Other rangatahi and whānau had previously experienced negative interactions with Crown-funded social sector services, and in these instances Genesis kaimahi first seek to establish a foundation of trust through consistent, non-judgemental engagement with rangatahi and whānau.

KEQ2: What outcomes or changes have rangatahi and their whānau experienced through their engagement with the Reducing Youth Offending in South Auckland Social Bond Pilot?

The evaluation found that rangatahi and whānau experienced positive outcomes across all domains of Te Whare Tapa Whā. This included:

- Te Taha Hinengaro (mental and emotional): There were statistically significant improvements over time in personality and behaviour-related risk for rangatahi in the programme.

Rangatahi and whānau discussed changes in attitude, behaviour, communication, motivation, mental health/happiness, and in their outlook on life. This was achieved through opportunities to release their feelings and emotions through activities such as counselling, mentoring, positive friendships with other rangatahi and new ways of having fun (including sports). Rangatahi described increased maturity, an awareness of the bigger picture outside of their offending, and positive hopes for their own future.

- Te Taha Whānau (family and social): There were statistically significant improvements in YLS/CMI family and living circumstance.

Rangatahi spoke of strengthened connections and healing relationships with their families. This was reflected by two of the three whānau we interviewed, who considered the Service had brought them closer together. Rangatahi also spoke highly of opportunities the Service provided in linking them with other rangatahi and building positive friendships. Further, Genesis became part of the broader whānau.

- Taha Tinana (physical): There were statistically significant improvements in YLS/CMI education and employment scores.

The holistic nature of the Service included improving physical health – rangatahi were nourished through the delivery of food through the Genesis Kiwi Harvest programme, and encouragement to participate in physical activities such as kickboxing and gym sessions. Taha tinana is also enhanced through providing rangatahi with support to find a safe place to live.

- Te Taha Wairua (spiritual): There were statistically significant improvements in YLS/CMI attitudes and beliefs.

Rangatahi described pivotal changes in the course of their life that they attributed to their involvement with the Service. Rangatahi spoke of having

increased connectedness to self and whānau and a sense of meaning and purpose. Their sense of purpose was reinforced by tangible accomplishments, such as obtaining driver licences and success in education or work.

- Te Taha Whenua (land, roots): Rangatahi Māori are supported to connect to their whakapapa, identity and whenua.

KEQ3: To what extent do rangatahi and their whānau consider their mana and wellbeing to have been enhanced through their engagement with the Pilot?

Mana relates to all domains of Te Whare Tapa Whā, but it primarily sits within the domain of Te Taha Wairua.

The evaluation found that the Genesis service model is based on mana-enhancing practice. Mana enhancing practice was manifest in the way rangatahi valued the care, connection, and attention of kaimahi. This upheld their mana through showing rangatahi that someone is fighting for them, and that they are worthy of being fought for.

The mana of rangatahi is continuously enforced through a series of achievements that contribute to the incremental development of self-worth, which in turn enhances and protects mana.

The deliberate approach to mana enhancement is built on partnership with rangatahi and whānau, based on the principle of tino rangatiratanga. Rangatahi and whānau have agency to set their own goals, with Genesis providing support and practical assistance. Protecting and upholding the mana of whānau is also vital, with rangatahi and whānau supporting each other to achieve change.

KEQ4: What are the features of the Pilot that made a difference? Which of these features should be retained and applied if the model is rolled out elsewhere?

The domains of Te Whare Tapa Whā are met through the work of MDT teams, the cultural capacity of Genesis service and the YLS/CMI criminogenic assessment tools used (albeit adapted to Māori/Pacific models of practice).

Genesis has a high proportion of Māori and Pacific staff, who are deeply embedded within their communities. This ensures that rangatahi and whānau receive a culturally safe service, with practitioners who ensure Māori and Pacific centred values inform every aspect of practice.

An evidence-based and internationally tested tool, the YLS/CMI, provides a systematic assessment of criminogenic factors to understand key risks, needs and focus areas to reduce reoffending. This provides data to inform a plan, and was used as a measure of change for investors. This data-driven approach has allowed Genesis to assess and quantify change.

It was noted that the YLS/CMI tool is grounded in an individualistic Western paradigm which focuses on individual traits and behaviours, and although applied to indigenous populations has had no indigenous design or evidence of indigenous theories informing the model. Genesis staff have had to supplement the YLS/CMI with holistic approaches and practices that suit the needs of their predominantly

Māori and Pacific client base, including Te Whare Tapa Whā, Fonofale, and Functional Family Therapy. There is a need to redesign the YLS/CMI tool to better suit the context in which Genesis is delivering its Service. Genesis is well placed to lead the redesign, and this presents a co-design opportunity for investment between the Crown and a Māori/Pacific social service provider.

The evaluation also found that the extended time period in which rangatahi are engaged in the service is useful for continuity and stability.

Being outcome-focussed means that work with rangatahi and whānau is focussed on the big picture of reducing reoffending.

KEQ5: To what extent has the social bonds model contributed to the outcomes reported by rangatahi and their whānau?

The features around outcomes-related contracting and investment are housed in Te Taha Tinana, as it provides for the physical resources within Te Whare Tapa Whā.

The social bond model embedded features which assisted Genesis to achieve the outcomes reported by rangatahi and whānau. The long-term nature of the funding was a key enabler, which allowed Genesis the confidence to invest in an evidence-based assessment and case management tool, expand their workforce, and provide staff training and capability building activities.

The secure resource allowed Genesis to expand its reach, offering services in four communities in South Auckland in which there were previously no specialised services for reducing youth reoffending.

The outcomes-based contracting model prompted a data-driven approach to assessment and service provision, and strong motivation to ensure outcomes were met. However, the outcome measures (improved YLS/CMI scores, reduced frequency of offending, and reduced severity of offending) are inherently deficit-based which does not align well with the holistic, strengths-based approach taken by the Service. The outcomes-based contract enabled innovation and the ability to trial new programmes and interventions if rangatahi were not thriving.

The social bonds model also prompted a professionalisation of the Service delivery. This included strengthened governance structures and the provision of commercial advice through an investment board. The support from these boards ensured that the Service was delivered with a strong focus on demonstrating value.

Delivering on the outcomes-based structure of the social bonds model proved challenging during unforeseen events, particularly the COVID-19 pandemic. This compromised the ability of the Service to meet the targeted number of rangatahi for the social bond due to a drop in Police referrals during lockdowns. Auckland in particular experienced lockdowns more severely than any other part of the country. The social bond targets needed to have been adapted with the understanding that it was not business as usual, and the target of 1000 youth would not be met. Despite the exceptional global conditions, investors were reported as happy, and would invest again, as their investment had been returned and the targeted number of rangatahi for the services was almost met.

KEQ6: What changes could be made to the programme model to achieve the anticipated outcomes for rangatahi and whānau?

A high proportion of rangatahi wanted more services like Genesis, so other rangatahi and whānau can share in their positive experience. Based on the findings and conclusions described above, the evaluation has identified that the following changes could be made:

1. Strengthen the referral process to enable more referrals into the service. Review the YORST score entry level with a view to lowering the score to qualify for services provided.
2. Support the adaptation of the YLS/CMI assessment tool to better align with the holistic and collective culture of the Māori and Pacific populations that Genesis works with.
3. Ensure case management is not compromised by complex cases in high numbers. Develop a consistent methodology for forecasting ideal caseloads based on the experience of the Pilot.
4. Review the timeframe that requires rangatahi to remain with the Service for two years, and allow for flexibility for rangatahi to complete the programme more quickly or at a slower pace.
5. Build flexibility into the social bonds contracting model to allow Service adaption to unforeseen events such as the COVID-19 lockdowns.
6. Consider amending the social bonds outcomes that are aligned with payments to include measures based on protective factors, as well as reduction of risk. This may include broader wellbeing outcomes that contribute to the protective factors surrounding the young person including general wellbeing, aspirations or connection to culture.
7. Consider undertaking an assessment of return on investment by undertaking a formal “value for investment” analysis on the social bonds Pilot.³²

³² [Value for investment: A practical evaluation theory | Better Evaluation](#)

Bibliography

Cram, F. (2013). Writer's Toolkit #6: Methodology. Retrieved from <https://communityresearch.org.nz/writers-toolkit-6-methodology/>

Curle, C., Canadian Museum for Human Rights. (n.d.). Us vs. Them: The process of othering. Retrieved from <https://humanrights.ca/story/us-vs-them-process-othering>

Environmental Health Intelligence New Zealand, Rapu Mātauranga Hauora mo te Taiao – Aotearoa, Massey University. (n.d.). Socioeconomic deprivation profile. Retrieved from <https://ehinz.ac.nz/indicators/population-vulnerability/socioeconomic-deprivation-profile/>

Genesis Youth Trust, ANZ, Cranleigh & Synergia. (n.d.) Social Bond Intervention Design – Reducing Youth Offending.

Genesis Youth Trust. (n.d.). About Us/What we do. Retrieved from <https://www.genesis.org.nz/our-work>

Health Navigator. (Updated 2022). Te Whare Tapa Whā and Wellbeing. Retrieved from <https://www.healthnavigator.org.nz/healthy-living/t/te-whare-tapa-wh%C4%81-and-wellbeing/>

Malatest International and Oranga Tamariki. (2020). Reducing youth offending: Genesis Youth Trust Social Bond process evaluation – 2020. (A3 Summary Report).

Malatest International and Oranga Tamariki. (2021). Evaluation Report: Reducing Youth Offending Social Bond Pilot Process Evaluation.

Manatū Hauora. (Updated 2017). Māori health models – Te Whare Tapa Whā. Retrieved from <https://www.health.govt.nz/our-work/populations/maori-health/maori-health-models/maori-health-models-te-whare-tapa-wha>

McLeod, S. A. (2018, May 21). Maslow's hierarchy of needs. Retrieved from <https://www.simplypsychology.org/maslow.html>

Ministry for Vulnerable Children, Oranga Tamariki, and G-Fund Limited. (2017). Outcome Agreement.

Ministry of Justice and Waitangi Tribunal. (n.d.) Report of the Waitangi Tribunal on the Te Reo Māori Claim – Report Summary. Retrieved from https://forms.justice.govt.nz/search/WT/reports/reportSummary.html?reportId=wt_DOC_68482156

Open Polytechnic Kuratini Tuwhera. (n.d.) Te whare tapa whā. <https://www.openpolytechnic.ac.nz/current-students/wellbeing/new-te-wharetapawha/#:~:text=Te%20whare%20tapa%20wh%C4%81%20is,Taha%20hinengaro%20%E2%893%20mental%20wellbeing>

Oranga Tamariki. (2017). Social bond decision paper.

Pere, R. Te Wheke: Whaia te maramatanga me te aroha. Allen and Unwin: Prt Nicholson Press, 1988.

Reil, J., Lambie, I., Becroft, A., & Allen, R. (2022). *How we fail children who offend and what to do about it: 'A breakdown across the whole system'. Research and recommendations*. Auckland, NZ: The Michael and Suzanne Borrin Foundation, the New Zealand Law Foundation & the University of Auckland.

Smith, L. T. (2015). Kaupapa Māori research- Some Kaupapa Māori principles. In L. Pihama & K. South (Eds.), *Kaupapa Rangahau A Reader: A Collection of Readings from the Kaupapa Maori Research Workshop Series Led* (pp. 46–52). Te Kotahi Research Institute.

Social Wellbeing Agency. (November 2018). What you told us: Findings of the 'Your voice, your data, your say' engagement on social wellbeing and the protection and use of data. <https://swa.govt.nz/publications/reports/>

Te Aka Māori Dictionary. Retrieved from <https://maoridictionary.co.nz/>

Tuhiwai Smith, Linda (1999). *Decolonizing Methodologies: Research and Indigenous Peoples*, Zed Books, London

Wai 2575 Haumaru The Covid-19 Priority Report, Published 2021 by the Waitangi Tribunal, Wellington, Aotearoa New Zealand. Retrieved from <https://waitangitribunal.govt.nz/assets/Covid-Priority-W.pdf>

World of Work Project. (n.d.). Alderfer's ERG Theory of Motivation: A Simple Summary. Retrieved from <https://worldofwork.io/2019/02/alderfers-erg-theory-ofmotivation/#:~:text=Alderfer's%20ERG%20theory%20of%20motivation%20builds%20on%20Maslow's%20Hierarchy%20of,individual%20may%20vary%20over%20time.>

Appendix 1: Focus areas for the evaluation

The focus areas that the evaluation explored under each key evaluation question (KEQ) are provided in the table below.

Focus areas for exploration during the evaluation	
<p>What are the aspirations of rangatahi and their whānau upon entering the pilot, and to what extent are these being met?</p>	<ul style="list-style-type: none"> • Discussions of rangatahi and whānau motivations, aspirations, and goals for participating in the programme, and whether these change as rangatahi progress through the programme • Exploration of their perceptions regarding how well the programme is meeting their expectations • Discussion with kaimahi on how they support rangatahi and whānau to achieve their aspirations • Deep dive into the reasons behind instances when the programme has either exceeded, or not met, their expectations • Discussion with those rangatahi who disengaged from the pilot, to explore what led to their disengagement, why, and whether there was something in the programme that didn't work for them
<p>What outcomes or changes have rangatahi and their whānau experienced through their engagement with the Reducing Youth Offending in South Auckland Social Bond Pilot?</p>	<ul style="list-style-type: none"> • Exploration of rangatahi views on changes to their attitudes, behaviours, relationships, and goals following participation in the programme. • Focus on changes regarding: <ul style="list-style-type: none"> ○ the frequency and seriousness of offending ○ whether the programme has affected rangatahi involvement in gangs ○ broader changes in connection to whānau, hapū and iwi; education; and employment, based on the YLS-CMI indicators • discussion of whānau members' observations regarding changes in their rangatahi • rangatahi and whānau perceptions on changes to the cohesiveness and functioning of their whānau

Focus areas for exploration during the evaluation

	<ul style="list-style-type: none"> • identification of how kaimahi support, encourage, and promote change among rangatahi • referrers' views on what changes they have observed in rangatahi pre- and post-engagement with the programme.
<p>To what extent do rangatahi and their whānau consider their mana and wellbeing to have been enhanced through their engagement with the Pilot?</p>	<ul style="list-style-type: none"> • Discussions with rangatahi and whānau on the extent to which they consider their mana and wellbeing have been enhanced • Discussion with kaimahi to understand what enhancing mana and wellbeing means to them, and how they uphold and enhance mana and wellbeing within the programme • Observations from other stakeholders (referrers and health and social services) regarding changes in wellbeing • Exploration of the impacts that changes in rangatahi attitudes and behaviours have had on their own mana and wellbeing and that of their whānau
<p>What are the features of the Pilot that made a difference? Which of these features should be retained and applied if the model is rolled out elsewhere?</p>	<ul style="list-style-type: none"> • Exploration of the tangible moments in the rangatahi journey with the programme which have led to changes in their attitudes and/or behaviours. • Observations from whānau, Genesis kaimahi, referrers and community organisations regarding features of the programme that lead to positive changes in rangatahi. • Focus on the extent to which the length of the programme (six months intensive support, and two years of ongoing engagement) made a difference
<p>To what extent has the social bonds model:</p> <p>a) increased access to support services for rangatahi and their whānau?</p> <p>b) contributed to the outcomes reported by rangatahi and their whānau?</p>	<ul style="list-style-type: none"> • Identification of unique aspects of the social bonds model and how these have interacted with programme delivery and outcomes, including a focus on: <ul style="list-style-type: none"> ○ Use of data management systems ○ Outcome-related payments ○ Stability of funding ○ Role of investors (including whether investors played an active role, and whether this influenced outcomes) • Discussion with kaimahi, referrers and community health and social service providers regarding how the social bonds model has increased access and contributed to outcomes • Discussion with Oranga Tamariki personnel regarding their views on the extent to which the social bonds model has acted as a barrier or enabler to achieving the expected outcomes
<p>What changes could be made to the programme model to achieve the</p>	<ul style="list-style-type: none"> • Discussion with all stakeholder groups on what is working well, and what could be improved with the programme

Focus areas for exploration during the evaluation

anticipated outcomes for rangatahi and whānau?

- Synthesis of data from across the KEQs to develop recommendations to enhance the programme model

Appendix 2: Examples from analysis process

TAHA WAIRUA: SPIRITUAL	TAHA WHĀNAU	TAHA HINENGARO:	HA TINANA: PHYSICAL
<p style="text-align: center;">“I think they have helped in all areas of my [...]. I think they've helped me a lot”</p> <p>Did they help you be stronger? “Definitely. They helped me lift myself up and become a better person. And they helped me push myself to become a better person.” I don't know how, them just being there, showing me the good sides to life. Pushed me to do better and be better”</p>			
<p>What does Genesis mean to you when you define it?</p> <p>Another way of saying new beginnings. Trying to readjust things in your life, trying new things, like a new chapter.</p> <p>It was like being given a new chance of getting your life back. [...] That was one of the reasons why I didn't want to give my mum and that a bad name. Genesis understood that. Some of them are in the same boat. So it was pretty easy going.</p>	<p>“I never seen it as a program me, more as a therapeutic time a comedown time, time that you get to reflect on your week, when you come for a one on one daily session”</p>	<p>Parent: “A lot of families struggling with food, bills. [Mentor] dropped us off food parcels every Monday. Played a big part. We were able to afford other things that we needed because we had food. It was life changing. The money could go to other things we needed.”</p>	
<p style="text-align: center;">GENERAL/OTHER</p> <p>Do you think Genesis meet your criteria of good? “Yeah”</p> <p>Does Genesis help you feel better? [Nodded]</p> <p>Do you think your mana and wellbeing has been enhanced by being with Genesis?</p> <p>“Yeah it's got the balance”</p>	<p>Did they sit and be there for you? “Yeah, they did that.”</p> <p>What does good look like to you? “People helping other people”. Do you think Genesis meet your criteria of good? “Yeah”</p> <p>“It's good to have someone to listen to and talk to that's the biggest thing. Family are all going through their own stuff and so you don't want to talk to them and be another problem. So I just talked to Genesis and they listened and gave me positive advice that “I am and I can and I can do something with my life.”</p>	<p>Parent: They're not as troublesome not as worried they're happier and more stable.”</p>	<p>“I sometimes call [Mentor] an ask for lunch for work “</p> <p>Does Genesis help with strength and power?</p> <p>“Yeah they do weight lifting.”</p> <p>“They drop off healthy food parcels.”</p>

Does Genesis help you to be happy, or in good health, or make the right choices?

“Yeah - they're the ones who put me back into school and tried to sort things out for me.”

“I think I think a lot deeper than people my age. Having the mentors I did - the maturity was there. I've never been hidden from the world. The mentors give me respect - they don't treat me like a kid who doesn't understand anything. I'm grateful for that as well. And it's really validating. Your parents can talk about stuff they wouldn't usually to you. I know there's heaps of kids that are real hidden and don't have that relationship with their parents. I think I've learnt to be mature at a young age. [...] Emotional support - helping me with my mental health - allowing me to vent without being judged. To express how I feel.”

Parent: “I continued to change. The programme brought us a lot closer.” Rangatahi: “As we changed, he changed”. Parent: “We started talking to each other and they started listening, and that calmed me down. [Mentor] has done amazing for our family. He's for the whole team. He almost passes me for one of his youth but is helping hand at the same time. He asks if we need anything. I could probably call him if we needed help - he would come.”



Appendix 3: Youth Level of Service/Case Management Inventory (YLS/CMI)

The below text has been sourced from the Malatest Process Evaluation Report (commissioned by Oranga Tamariki).

The Youth Level of Service/Case Management Inventory (YLS/CMI) is a risk/needs assessment and case management tool. Originally developed in Canada and adapted into an Australian version (YLS/CMI-AA), the YLS/CMI incorporates a checklist of items that represent static and dynamic factors.

The YLS/CMI examines attributes of a young person and their situation to determine areas of criminogenic need which may be contributing to their offending. The YLS/CMI informs the level and types of interventions to ensure that case planning activities are focused in the appropriate areas of need. The reliability and predictivity validity of the YLS/CMI have been assessed in overseas jurisdictions.

There are eight YLS/CMI domains:

- 1. Prior and current offences*
- 2. Family and living circumstances*
- 3. Education and employment*
- 4. Peer relations*
- 5. Substance abuse*
- 6. Leisure and recreation*
- 7. Personality and behaviour*
- 8. Attitudes and beliefs.*

Appendix 4: Youth Offending Risk Screening Tool (YORST)

The below text has been sourced from the Malatest Process Evaluation Report (commissioned by Oranga Tamariki).

The Youth Offending Risk Screening Tool (YORST) is comprised of 14-items which predict the likelihood/risk of re-offending. The YORST, completed by Police Youth Aid, screens for both levels and areas of risk in rangatahi.

Dependent on the responses to items on the questionnaire, a YORST score is calculated which indicates a young person's risk. The YORST then informs possible intervention pathways. The YORST has been assessed for its predictive ability, validity and reliability.

The 14-items in the YORST are listed below.

Part (A) Offending Factors

1. Time since last came to Police notice for their offending.
2. Time since last came to Police notice for incidents/tasks relating to them.
3. Highest level of previous intervention (final outcome).
4. Age of first offence (recorded by Police).
5. Count of prior offences.
6. Concern about nature (M/O) of offending.

1. Part (B) Peer Group Factors

7. Influential peers known to Police.

2. Part (C) Education/Employment Factors

8. (a) Current engagement in Education/Training

3. (b) Current engagement in Employment

4. *Part (D) Care & Protection History*

9. Has a care and protection notification been made to CYF for this family or child/young person?

5. *Part (E) Alcohol and/or Drug Use*

10. Extent to which current use of alcohol and/or other drugs contributes to anti-social/offending behaviour?

6. *Part (F) Family Factors*

11. Evidence of current and/or historical family violence?

12. Other concerns about family/living situation?

13. Parental involvement in crime.

14. Sibling involvement in crime.

Appendix 5: Information sheet and consent form for rangatahi

EVALUATION OF THE GENESIS YOUTH TRUST SERVICE INFORMATION AND CONSENT FORM FOR RANGATAHI



Kia ora and hello!

You're invited to tell us what you think about the Genesis Youth Trust Service so that we can tell how well it is working for rangatahi/young people and their whānau or family, and how it could be improved. We're inviting you to take part because you are currently involved in the service, or you were involved with the service in the past.

Who is doing the evaluation?

Allen + Clarke is doing this work for Oranga Tamariki. We are a research and evaluation company with experience in evaluating social services that help rangatahi/young people and their whānau or family, like Genesis Youth Trust Service.

What's it all about?

We want to find out about what it was like for you being involved in the service, including things you liked and things you didn't like about the service. We are talking with lots of people about the service, including rangatahi/young people, their whānau or family members, staff at the service, and other people who connect rangatahi/young people with the service (such as Oranga Tamariki social workers). We will then put everyone's information together in a report which will tell Oranga Tamariki what everyone thinks about the service and how it could be improved. This report might be made public.

If I agree to take part, what will it involve?

If you agree to be in the evaluation, we'll ask you to chat with:

- Jess Kereama, an evaluator from *Allen + Clarke* who will lead the discussion during the interview.
- Tahlia, an evaluator from *Allen + Clarke* who will support the discussion and take notes.

During the chat we will talk about how you found being involved with the Genesis Youth Trust Service. It will take an hour or so of your time.

If it's okay with you, we would also like to speak with some of your whānau or family members about what they thought about you being involved with the Genesis Youth Trust Service. It's up to you whether we speak with your whānau or family members or not. If you agree to us talking with them (and they are also okay with being involved) we can chat with you all together at the same time, or we can chat to you separately from your whānau or family members – again, it's up to you.

We would also like to audio record the chats we have with you. The recording helps make sure that the notes we write up are correct. Recording is completely voluntary – it's up to you.

You will receive a koha of a \$50 voucher as a thank you for talking with us. If you choose to be interviewed with or separately to your whānau, they will also receive a \$50 voucher. This is to recognise the value of the information you will be giving us.

Do I have to take part?

You can choose to take part in the evaluation or not. Please read this information sheet and feel free to ask any questions so you know what you're agreeing to.

If you choose to take part but then change your mind, you can pull out of the study by contacting us (we've put our contact info below). Any information you've given us up to that point will be deleted.

Taking part (or not taking part) in the research won't affect any relationship you have with Oranga Tamarik, Genesis Trust, or us at *Allen + Clarke*.

How will my privacy be protected?

Only the evaluators will have access to the interview notes and recordings. These will not have your name on them. Your interview notes and recordings will be destroyed at the end of the project.

If you'd like a copy of the notes from our chat with you, please contact Jess Kereama, at jkereama@allenandclarke.co.nz or 021 246 4926, and she will send you a copy. You can also contact Tahlia Studdart at tstuddart@allenandclarke.co.nz or on 021 462 718.

In any reports or presentations given to Oranga Tamariki or released publicly, we won't include information that would make it possible for someone to identify you.

If during our chat we discover any risks to the wellbeing of you or your whānau or family, we will need to tell someone who will be able to help. This will probably be the service provider or other organisation who told you about this study. The purpose of this is to protect you and your whānau or family from further harm.



Are there any risks and benefits of me taking part?

You will meet with us to talk about the Genesis Youth Trust Service. We will not ask you to do anything else.

The evaluation will provide information to help improve the service for other people.

You may feel uncomfortable from the interview, if our questions make you remember stressful or upsetting things from the past. You do not have to answer every question, and you can stop the interview at any time.

If at any point during or after this interview you feel that you would like support about things that we talked about, here are some places that you could contact:

Helplines

- Youthline – 0800 376 633 or free txt 234: Provides free and anonymous support and counselling for rangatahi/young people.
- Lifeline – 0800 543 354 or free txt 4357: Provides free and anonymous support and counselling 24 hours a day, 7 days a week.
- What's Up – 0800 942 8787: Provides phone counselling for people aged 5-18 years old, Monday-Friday 1pm-10pm, and weekends, 3pm-10pm.
- Shine helpline – 0508 744 633: Provides information to victims of family violence and to those worried about a friend or family member who might be experiencing family violence.

Websites

- Youthline website: <http://www.youthline.co.nz/>
- Are You OK? website: <http://www.areyouok.org.nz/>

Who can answer my questions about the project?

If you agree to take part in the research, you'll be talking with Jess Kereama and Tahlia Studdart. You can ask them any questions you have about the research. We'll give you a copy of this form to keep.

Statement of consent: I agree to take part in the Genesis Trust Youth Service evaluation

- I have read the information sheet about the Genesis Trust Youth Service evaluation.
- Questions I had about the evaluation have been answered.
- I understand all my information will be kept confidential and I will not be identified in any report.
- I understand that I can withdraw from the evaluation at any time by telling *Allen + Clarke*.
- I consent to take part in the evaluation.



- I consent to audio record the interview.
- I consent to my family or whānau members being contacted about the evaluation (we will talk with you about the specific family or whānau members who will be involved first).

Signature _____ Date _____

Printed name _____

Appendix 6: Information sheet and consent form for whānau

EVALUATION OF THE GENESIS YOUTH TRUST SERVICE INFORMATION AND CONSENT FORM FOR WHĀNAU



Kia ora and hello!

You're invited to tell us what you think about the Genesis Youth Trust Service so that we can tell how well it is working for rangatahi/young people and their whānau or family, and how it could be improved. We're inviting you to take part because you are the whānau or family member of a rangatahi/young person who is currently involved in the service, or who was involved with the service in the past.

Who is doing the evaluation?

Allen + Clarke is doing this work for Oranga Tamariki. We are a research and evaluation company with experience in evaluating social services that help rangatahi/young people and their whānau or family, like Genesis Youth Trust Service.

What's it all about?

We want to find out about what it was like for you having your whānau or family member involved in the service, including things you liked and things you didn't like about the service. We are talking with lots of people about the service, including rangatahi/young people, their whānau or family members, staff at the service, and other people who connect rangatahi/young people with the service (such as Oranga Tamariki social workers). We will then put everyone's information together in a report which will tell Oranga Tamariki what everyone thinks about the service and how it could be improved. This report might be made public.

If I agree to take part, what will it involve?

If you agree to be in the evaluation, we'll ask you to chat with:

- Jess Kereama, an evaluator from *Allen + Clarke* who will lead the discussion during the interview.
- Tahlia Studdart, an evaluator from *Allen + Clarke* who will support the discussion and take notes.

During the chat we will talk about how you found your whānau or family member being involved with the Genesis Youth Trust Service. It will take an hour or so of your time. We can meet somewhere that is comfortable for you. The chat can also be held online (for example, on Zoom) or over the phone, if you would prefer.

It's up to you whether we speak with you at the same time as other whānau or family members, or whether we chat to you separately. We can talk about this when we arrange our meeting with you.

If it's okay with you, we would like to audio record the chat we have with you. The recording helps make sure that the notes we write up are correct. Recording is completely voluntary – it's up to you.

You will receive a koha of a \$50 voucher as a thank you for talking with us. This is to recognise the value of the information you will be giving us.

Do I have to take part?

You can choose to take part in the evaluation or not. Please read this information sheet and feel free to ask any questions about the study so you know what you're agreeing to.

If you choose to take part but then change your mind, you can pull out of the study by contacting us (we've put our contact info below). Any information you've given us up to that point will be deleted.

Taking part (or not taking part) in the research won't affect any relationship you or your whānau or family members have with Oranga Tamariki, Genesis Trust, or us at *Allen + Clarke*.

How will my privacy be protected?

Only the evaluators will have access to the interview notes and recordings. These will not have your name on them. Your interview notes and recordings will be destroyed at the end of the project.

If you'd like a copy of the notes from our chat with you, please contact Jess Kereama, at jkereama@allenandclarke.co.nz or 021 246 4926, and she will send you a copy. You can also contact Tahlia Studdart at tstuddart@allenandclarke.co.nz or on 021 462 718.

In any reports or presentations given to Oranga Tamariki or released publicly, we won't include information that would make it possible for someone to identify you.

If during our chat we discover any risks to the wellbeing of you or your whānau or family, we will need to tell someone who will be able to help. This will probably be the service provider or other organisation who told you about this study. The purpose of this is to protect you and your whānau or family from further harm.

Are there any risks and benefits of me taking part?



You will meet with us to talk about the Genesis Youth Trust Service. We will not ask you to do anything else.

The evaluation will provide information to help improve the service for other people.

You may feel uncomfortable from the interview, if our questions make you remember stressful or upsetting things from the past. You do not have to answer every question, and you can stop the interview at any time.

If at any point during or after this interview you feel that you would like support about things that we talked about, here are some places that you could contact:

Helplines

Lifeline – 0800 543 354 or free txt 4357: Provides free and anonymous support and counselling 24 hours a day, 7 days a week.

Samaritans Aotearoa New Zealand – 0800 72 66 66: Provides a 24/7 free crisis helpline.

Youthline – 0800 376 633 or free txt 234: Provides free and anonymous support and counselling for rangatahi/young people.

Shine helpline – 0508 744 633: Provides information to victims of family violence and to those worried about a friend or family member who might be experiencing family violence.

Websites

Lifeline website: <http://www.lifeline.org.nz/>

Are You OK? website: <http://www.areyouok.org.nz/>

Who can answer my questions about the project?

If you agree to take part in the research, you'll be talking with Jess Kereama and Tahlia Studdart. You can ask them any questions you have about the research. We'll give you a copy of this form to keep.

Statement of consent: I agree to take part in the Genesis Trust Youth Service evaluation

- I have read the information sheet about the Genesis Trust Youth Service evaluation.
- Questions I had about the evaluation have been answered.
- I understand all my information will be kept confidential and I will not be identified in any report.
- I understand that I can withdraw from the evaluation at any time by telling *Allen + Clarke*.
- I consent to take part in the evaluation.
- I consent to audio record the interview.

Signature _____ Date _____



Printed name _____



Appendix 7: Performance against social bonds targets

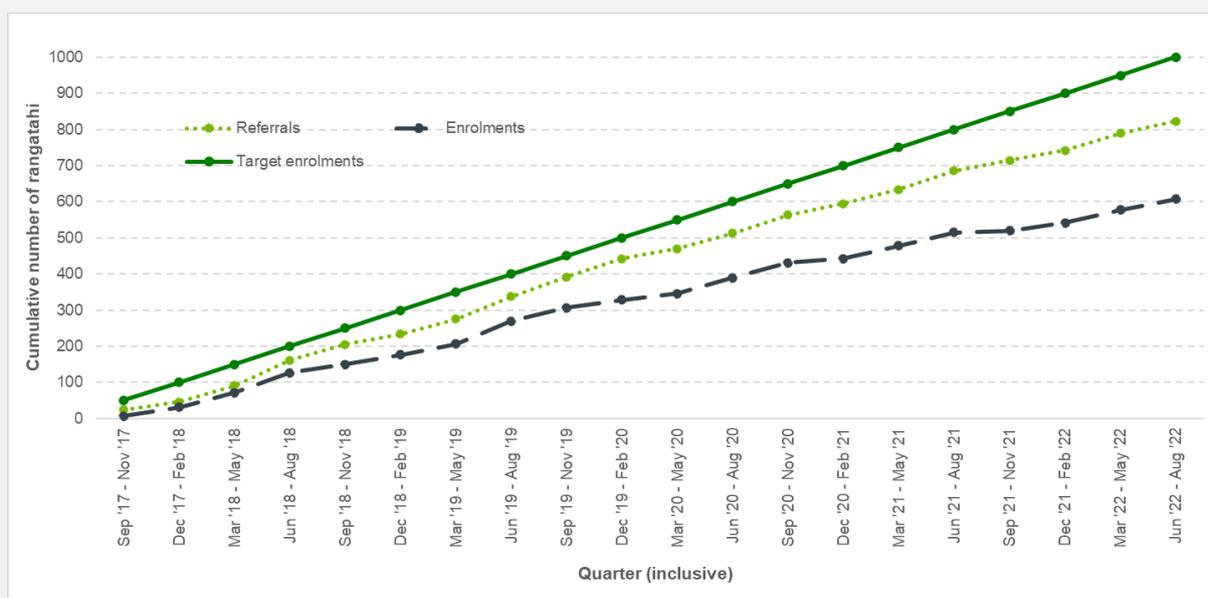
As part of the Pilot, Genesis was contracted to achieve a series of key quantitative outcome targets through the delivery of the Service. An overview of progress against these key targets up to (and including) August 2022 is provided below. Please note that this section contains a description of quantitative outcomes only. For more context on factors that impacted performance against these targets, please see relevant sections of the evaluation report above.

Referral and enrolments

Figure 25. below provides an overview of the cumulative referral and enrolment numbers for the Service, against target enrolment figures for the first 5 years of the Pilot. These figures were extracted from administrative data provided by Genesis; rangatahi were considered 'enrolled' if they had completed an initial YLS/CMI assessment, and the date of their enrolment was counted as the date that this initial assessment was completed.

Note. Rangatahi were considered 'enrolled' if they had completed an initial YLS/CMI assessment.

Figure 25. Referrals, enrolments, and target enrolments for the Service, by quarter



The date of enrolment was taken from the date that this initial assessment was completed.

As shown by these data, referral and enrolment numbers grew in an approximately linear fashion across the lifetime of the Pilot, including during periods where the delivery of the Service was impacted by COVID. In total, 823 rangatahi were referred to the Service and 607 (74%) were successfully enrolled. This total number of enrolments represented approximately 61% of the targeted 1,000 enrolments expected within the five-year enrolment window for the Pilot.

Table 5 provides information on the number of rangatahi enrolled in the service per year (from September to August, inclusive), along with the proportion of enrolled rangatahi entering with medium and high YORST scores. Targeted proportions of 70% medium vs 30% high risk rangatahi were achieved in all years except 2019-2020.

Table 6. YORST categories for enrolled rangatahi, by year

Year	Rangatahi enrolled	Medium risk (target <70% of enrolments)	High risk (target >=30% of enrolments)
2017-2018	127	69%	31%
2018-2019	142	67%	32%
2019-2020	120	78%	23%
2020-2021	126	64%	36%
2021-2022	92	58%	41%
Total	607	68%	32%

Note. Years counted from September to August the following year, inclusive.

YLS/CMI score improvements

Expected outcomes for the Pilot included targeted improvements (i.e. reductions) in YLS/CMI scores at 6 months (Phase 1 exit) and 12 months (Phase 2 exit), compared with scores at the initial enrolment assessment. The size of these target reductions changed depending on the length of time that the Pilot had been operational. Target reductions in individual YLS/CMI scores were:

- For the first 2 years of the Pilot (Sep 2017 – Aug 2019): 5% reduction at Phase 1 (10 weeks) exit, 10% reduction at Phase 2 (20 weeks) exit, and maintaining at least 10% reduction until completion of the Service.
- Following the first 2 years of the Pilot (Sep 2019 – Aug 2022): 10% reduction at Phase 1 exit, 15% reduction at Phase 2 exit, and maintaining at least 15% reduction until completion of the Service.

As shown in Table 6, 85-87% of enrolled rangatahi met the target reduction in YLS/CMI scores at Phases 1, 2 and 3 exits, in the first two years of the Pilot. The proportion of rangatahi achieving these rates dropped in the following years of the Pilot, however, to 52% at Phase 1 exit, 64% at Phase 2 exit, and 68% at Phase 3 exit. Instead, there were greater proportions of rangatahi showing no change in YLS/CMI scores at these time points; the proportions of rangatahi showing a greater than 5% increase in YLS/CMI scores remained approximately consistent across the Pilot.

Table 7. Proportion of enrolled rangatahi achieving target reductions in YLS/CMI scores, by Service and Pilot phase

YLS/CMI total change	Sep 17 - Aug 19	Sep 19 - Aug 22
	(n = 205)	(n = 109)
Phase 1 (10 weeks) exit	5% reduction target	10% reduction target
Target reduction	85%	52%
No change	8%	33%
Increase	7%	15%
Phase 2 (20 weeks) exit	10% reduction target	15% reduction target
Target reduction	85%	64%
No change	8%	21%
Increase	7%	15%
Phase 3 (6 months) exit	10% reduction target	15% reduction target
Target reduction	87%	68%
No change	6%	15%
Increase	7%	17%

Note. Proportions have been calculated from cohort of rangatahi who were enrolled in the Service for at least 18 months (i.e., for at least 4 YLS/CMI assessments). 'No change' was defined as where the change in YLS/CMI score ranged from just below the target reduction to a 5% increase in YLS/CMI score. 'Increase' was defined as where the YLS/CMI score increased by greater than 5%.

This decrease in the proportion of rangatahi meeting the target YLS/CMI reduction could be a partial reflection of the higher risk profile of rangatahi accepted into the programme in the later years of the Pilot, indicating a likely increase in the complexity of treatment and responsivity needs.

Reductions in reoffending

The Pilot was also expected to reduce both the rate of reoffending by enrolled rangatahi, and the severity of reoffending. Analyses related to these intended outcomes are provided below.

Reductions in rates of reoffending

Reductions in the rates of reoffending were assessed against counterfactuals established at the time of contracting, which differed by YORST risk profile.

As shown in Table 8 below, reoffending rates³³ of enrolled rangatahi were lower than the established counterfactuals across all time points for rangatahi with a medium risk profile according to the YORST when referred. Reoffending rates of enrolled rangatahi were also lower at all time points **except** 0-6 months for rangatahi assessed in the high YORST risk category; rates of reoffending were approximately 50% higher than the counterfactual in the 0-6 month period for this group.

Table 8. Reoffending rates for enrolled rangatahi, by YORST risk category and time since enrolment

YORST category	<i>n</i>	0-6m	>6-12m	>12-18m	>18-24m
Overall	389	1.19	0.54	0.62	0.57
Medium	274	0.88	0.43	0.54	0.40
<i>Counterfactual reoffence rate</i>		<i>1.08</i>	<i>0.96</i>	<i>0.82</i>	<i>0.94</i>
High	115	1.93	0.83	0.82	0.97
<i>Counterfactual reoffence rate</i>		<i>1.29</i>	<i>1.59</i>	<i>1.32</i>	<i>1.11</i>

Note. Analysis limited to enrolled rangatahi who had complete monitoring data for at least 24 months post-enrolment. This included rangatahi who exited the Service early, but for whom reoffending data were still captured.

Importantly, these calculations include rangatahi who did not engage with the Service, and who reoffended across the follow-up period. As rangatahi who were apprehended may have faced legal consequences that impacted on or limited reoffending (e.g., being detained in a Youth Justice Facility), this is likely to artificially over-estimate the impact of the Service on reoffending rate reductions over time (i.e. artificially increase the difference in reoffending rates between the enrolled rangatahi and the counterfactual).

Reductions in offending severity – all enrolled rangatahi

Table 9 provides a summary of the changes in the severity of offending by time period since initial enrolment in the Service, for all rangatahi who enrolled in the Service. The changes in the severity of offending were calculated by comparing the maximum severity rating of reoffences within the time period against the severity of the offence for which the rangatahi was initially referred to the Service; if the rangatahi did not reoffend, they were counted in the “Reduced severity” group. This information is also provided by the YORST risk category of the rangatahi when referred.

These results indicate that across all time periods, the large majority of enrolled rangatahi reduced their severity of offending, either by not offending or by reoffending with a less severe offence. This supports the findings from the

³³ Rates of reoffending calculated as the total number of reoffences divided by number of total rangatahi, by each time period.

dichotomous reoffending analyses, which suggested that reoffending was decreasing over time.

Table 9. Proportion of rangatahi with reduced, equivalent, or increased levels of offending severity, by time since enrolment

Change in severity	0-6m	>6-12m	>12-18m	>18-24m
Total rangatahi (n = 382)				
Reduced severity	82%	86%	87%	89%
Equivalent severity	3%	4%	4%	2%
Increased severity	15%	10%	9%	9%
Medium YORST (n = 269)				
Reduced severity	86%	89%	90%	91%
Equivalent severity	2%	3%	3%	1%
Increased severity	12%	8%	7%	7%
High YORST (n = 113)				
Reduced severity	74%	79%	81%	83%
Equivalent severity	5%	6%	7%	4%
Increased severity	20%	15%	12%	13%

Note. Analysis limited to enrolled rangatahi who had complete monitoring data for at least 24 months post-enrolment. This included rangatahi who did not engage with the Service, but for whom reoffending data were still captured. Analysis excludes 7 rangatahi for whom the severity rating of the referral offence was unknown.

Reductions in offending severity – reoffending rangatahi only

Table 10 below provides a summary of the changes in the severity of offending by time period since initial enrolment in the Service, for rangatahi who reoffended within each time period. The changes in the severity of offending were calculated by comparing the maximum severity rating of reoffences within the time period against the severity of the offence for which the rangatahi was initially referred to the Service. This information is also provided by the YORST risk category of the rangatahi when referred.

As shown by this data, the proportion of reoffending rangatahi who reoffended with lower severity offences was approximately the same as the proportion of rangatahi who reoffended with a higher severity offence, for those assessed as medium risk (although there was an increase in the proportion of rangatahi reoffending with a higher severity offence in the 18-24 month time period). However, rangatahi

assessed as high risk upon intake were more likely to reoffend with a higher severity offence across all time periods.

These findings indicate that for around half of rangatahi who did reoffend, the new offences tended to be more severe than the offence they were initially referred for, suggesting an escalation in offending behaviour. That said, results can also be interpreted as indicating that even for those rangatahi who did reoffend after enrolling in the Service, there was no escalation, or a de-escalation, in offending for most rangatahi. This is promising when viewed from a lens of harm reduction, despite these rangatahi not achieving complete desistance.

Table 10. Proportion of rangatahi who reoffended with reduced, equivalent, or increased levels of severity, by time since enrolment

Change in severity	0-6m	>6-12m	>12-18m	>18-24m
Total reoffended (<i>n</i>)	115	91	82	63
Reduced severity	41%	41%	41%	33%
Equivalent severity	10%	16%	18%	11%
Increased severity	49%	43%	40%	56%
Medium YORST (<i>n</i>)	69	51	50	35
Reduced severity	43%	41%	46%	34%
Equivalent severity	9%	16%	14%	9%
Increased severity	48%	43%	40%	57%
High YORST (<i>n</i>)	46	40	32	28
Reduced severity	37%	40%	34%	32%
Equivalent severity	13%	18%	25%	14%
Increased severity	50%	43%	41%	54%

Note. Analysis limited to enrolled rangatahi who had complete monitoring data for at least 24 months post-enrolment (including those who did not engage), and who reoffended. *n* indicates the number of rangatahi who reoffended during that time period; proportions were calculated with number of rangatahi who reoffended as the denominator. Analysis excludes 7 rangatahi for whom the severity rating of the referral offence was unknown.

Appendix 8: Additional reoffending analyses

As mentioned above, one of the limitations of assessing reoffending as stipulated by the social bonds contracted approach is that reoffending is considered independently within each time period post-enrolment. This approach arguably fails to account for the fact that rangatahi who reoffended at an earlier time period may be subject to legal consequences that impact or limit reoffending at later time periods (e.g., because of detainment in a Youth Justice Facility), thereby artificially decreasing counts of reoffending.

A solution to this is to assess reoffending across time periods as a cumulative reoffending count i.e., by counting rangatahi as having 'reoffended' if they a) reoffended within that time period, **or** b) reoffended within any previous time period. The results of this cumulative approach to assessing reoffending are provided below in Figure 25., for all enrolled rangatahi (including those who did not engage with the Service), by YORST risk category at referral.

Reoffending data showed that 64% of high-risk rangatahi and 47% of medium-risk rangatahi reoffended at some point over the 24-month monitoring period. A mixed ANOVA (with time as the within-subjects factor and risk category as the between-groups factor) found a significant increase in the proportion of rangatahi reoffending over time ($p < .001$). Post-hoc Tukey comparisons found significant differences in the cumulative proportion of rangatahi reoffending between all time points (p all $< .01$), indicating significant increases in the cumulative proportion of rangatahi reoffending over time.

There was a significant difference in the cumulative proportion reoffending by risk category ($p < .001$), with high risk rangatahi reoffending at significantly higher rates than medium risk rangatahi. It is important to note that rangatahi of 'medium risk' had YORSTs completed before referral that estimated a 40% to 59% risk of reoffending, and those with 'high risk' had an estimated 60% to 100% risk of reoffending. We would therefore expect to see higher reoffending rates for 'high risk' rangatahi than for 'medium risk' rangatahi. Actual rates of reoffending were also towards the lower ends of the expected ranges for both medium and high risk rangatahi.

There was no significant interaction between time and risk category ($p = .684$), indicating that the increase in the cumulative proportion of rangatahi reoffending over time remained relatively consistent between the medium and high risk YORST

groups. This indicated that there was no difference in patterns of reoffending over time for medium risk and high risk rangatahi i.e. any association with engagement in the Service appeared similar for these two risk groups.

Together, these findings indicate that the risk of reoffending remained present for both medium and high risk rangatahi for up to two years post-enrolment, although a majority of rangatahi who reoffended did so within the first year post-enrolment and increases of reoffending flattened off slightly towards the end of the two year period (see Figure 26). Overall, and as expected, high-risk rangatahi reoffended at higher rates than medium-risk rangatahi, and increases in the rates of reoffending looked similar across time for these two groups. This indicated that engagement with the Service affected rangatahi similarly, despite their risk level.

Figure 246. Cumulative proportion of enrolled rangatahi reoffending, by YORST risk category and time since enrolment

