Whāriki Haumaru

A partnered approach to clearing Warrants to Arrest



Whāriki Haumaru





- Every time someone fails to appear at court, a Warrant to Arrest (WTA) is issued.
- Warrants to Arrest carry significant costs for Police (transporting, processing and detaining defendants). Eastern District Police are estimated to spend between 1,500 and 2,500 hours a year dealing with Warrants to Arrest.
- There are huge costs to defendants too (more likely to be arrested, stress and anxiety, reduction of benefit payments).
- The best way for defendants to clear their warrant is to make a voluntary appearance at court. Our challenge was to encourage people to do this.





Bringing behavioural science and Te Ao Māori together

• Eastern District has a higher proportion of Māori than the overall New Zealand average (33% compared to 16.7% across the country).

Barriers to attendance disproportionately impact Māori

In 2018, 79% of people charged with failing to answer bail in Eastern District were Māori.



The solution

- The Eastern District Police are partnering with the Ahuriri Māori Wardens.
- Māori Wardens are not police, but they have legal responsibilities under the Māori Community Development Act 1962.
- The strength of Māori Wardens is their intimate knowledge of, and close connection to their local communities.
- The Police recognised the potential for Wardens to build trust with defendants and encourage them to make voluntary appearances at court.



How it works

- Two Māori Wardens are based at Maraenui Police station for one day a week. They make phone-calls to people with Warrants to Arrest (WTAs) (category 1 and 2, issued from the Hawkes Bay area).
- As part of their usual role, the same Wardens also attend court two days a week.
- Using a behaviourally-informed script based on Māori principles, the wardens encourage defendants to go to court to clear their warrants.
- The wardens support people at court if they voluntarily appear.



Principles-based script

- Designed to complement the unique approach of Māori Wardens to relationship management and community support.
- Takes an approach based on Māori principles and concepts from behavioural science.
- Based on three principles:
 - Whanaungatanga
 - Pono
 - Manaakitanga
- Applies what we know from behavioural science
 - e.g. implementation intentions "Make a plan"

If the correct person answers the phone...



- Voice
- Trustworthy motives
- Dignity and respect
- Neutrality in decision making

Implementation intentions

- "Make a plan"

Whanaungatanga (building relationships)

- Introductions
- Sharing generally personal information, builds rapport and
 - trust
- Explaining who the Māori Wardens are



and

transparency)

- Consent to record data
- Maintaining integrity

Manaakitanga (providing support)

- Expressing manaakitanga and awhi
- Make a plan to get to court
- Why go to court?
- What to do at court
- Getting agreement



Key findings

Results from analysis conducted on people first called between 09 March and 11 August 2021



Evaluation approach

• Quasi-experimental design based on ability to contact.



Who did the Wardens attempt to call?

- The wardens attempted to call 374 people between 09 March and 11 August 2021.
- Based on Police data, 76% were Māori, 17% were European, 4% were Pacific and ethnicity was unknown for 2%.
- 37% were female, 62% male. Gender was unknown for 1%.
- 22% were under 25 years old.



Who did the Wardens successfully contact?

- Of the 374 people, the Wardens successfully contacted 27% (100 people).
- Contacting people required persistence – for around 40% of those called, successful contact was first made after multiple attempts.
- Contact was less likely to be made with people who were Māori (24% contacted) compared with people who were non-Māori (35% contacted).





Not successfully contacted
Successfully contacted

% of Māori and non-Māori people who were successfully contacted



People who were successfully contacted were significantly more likely to make a voluntary appearance



- 47% (48 people) of people who were successfully contacted made a voluntary appearance within 2 weeks of being contacted. Only 18% of those who were not successfully contacted did so (29 percentage points difference).
- This difference is strongly statistically significant (p<0.0001).

What difference could this make?

In 2019, around 1,400 warrants were still active after 2 weeks of being issued. If wardens had attempted to call all of these people, we would expect around 110 additional people to have make a voluntary appearance (based on these results and a successful contact rate of 27%.)

Some evidence of a positive impact on reducing arrests



- 8% of people who were successfully contacted by the wardens were arrested within two weeks of the call (8 people), compared to 14% of people who were not successfully contacted (38 people).
- While this difference is in the right direction, it is not statistically significant (p=0.1081), meaning we cannot rule out that it occurred by chance.

We saw larger increases in voluntary appearances for non-Māori

- For both Māori and non-Māori people, being successfully contacted by the wardens was associated with a higher chance of making a voluntary appearance than being called but not being successfully contacted.
- For Māori, there was a 20 percentage-point increase in the rate of voluntary appearances within 2 weeks for people successfully contacted compared to those who were not successfully contacted. For non-Māori, this increase was higher (49 percentage-points).
- This may suggest that Māori face more/different barriers to attending court to clear their warrants, compared to non-Māori.



To note: all data on this slide uses withdrawn Warrants to Arrest (WTA) within 2 weeks of the call to measure voluntary appearances. We found similar results when measuring voluntary appearances by looking at the occurrence of 'unscheduled' court events instead.

What next?



Many opportunities for future research

What other variables could be impacting people making voluntary appearances, aside from the Māori Wardens calls?

Why was the impact of being contacted by wardens less strong for Māori compared to non-Māori?

What difference does gender make?

Were people who made voluntary appearances arrested, and if so, why? Does it make a difference if you change who makes the calls?

What parts of the script are important?