



# E TŪ WHĀNAU: FORMATIVE EVALUATION

Final Report Prepared For Ministry of Social  
Development

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# 1 MIHI – ACKNOWLEDGEMENTS

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Heoi rātau katoa ngā manu o te pō kei te rangi ki a rātau

Tātau te ira tangata ki a tātau, kāore anō kia whakamanutia

Tīhei mauri ora

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## 2 EXECUTIVE SUMMARY

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This report presents the findings that have emerged from the formative evaluation of E Tū Whānau led by Aiko Consultants Limited.

The evaluation is based on a case study approach focused on four community types:

- Māori Collective (Whānau involved in gangs in Wellington)
- Māori Organisation (Mangakino and Wairarapa communities supported by Ngāti Kahungunu ki Wairarapa and Masterton and Featherston schools supported by Kahukura)
- Māori Community (Whakatōhea cross-community engagement in Ōpōtiki)
- Migrant Community (Auckland and Hamilton refugee and migrant communities supported by two NGOs).

Qualitative and quantitative information was used to inform the four case studies. The methods used were:

- semi-structured interviews with 60 key informants
- analysis of E Tū Whānau monitoring and reporting data, and
- review of relevant family violence literature and research.

The evaluation showed how E Tū Whānau is making a difference across diverse communities who are overwhelmingly positive about the way in which E Tū Whānau enables and supports them to achieve their own aspirations. The initial approach of E Tū Whānau project managers was to increase awareness of E Tū Whānau messages, and throw the net out wide to identify where innovation and

commitment would take root. As the project has progressed, target communities are demonstrating clear progress from engagement to sustained action.

There is solid evidence that the underlying approach and values (e.g. Aroha, Whanaungatanga, Whakapapa, Manaaki, Kōrero Awhi and Tikanga) have echoed with Māori, whānau who belong to gangs, and refugee/migrant communities alike, supporting trusting engagement, and ownership for action by these communities. This is important because these are communities that are often marginalised, disenfranchised and not confident at dealing with government services and accessing support. E Tū Whānau has helped bridge the gap and reconnect people in relation to identity, relationships, culture, support and services they would not have otherwise engaged with.

The four case studies provide rich examples of how well E Tū Whānau is enabling communities to achieve their aspirations. The growth of Kahukura, community-identified leaders who work for and with their community, is central to the E Tū Whānau approach and community success. The amount of work invested by E Tū Whānau staff and Kahukura in lead up, building relationships and obtaining community buy in and engagement has been a key enabler of success, leading to a high level of community ownership and support.

The evaluation has identified that as a result of the E Tū approach, a range of outcomes are being achieved by communities, with demonstrated progress towards the intended outcomes of growth in community leadership, and a shift in attitudes and behaviours around family violence. Other commonly shared outcomes are:

- Strengthened cohesion
- Cultural connection
- Rangatahi engagement
- Increased confidence and agency for change, and
- Greater awareness of violence-related issues.

In sum, significant time and resource has been invested by E Tū Whānau staff and communities to help lay the foundations to realise 'Te Mana Kaha o Te Whānau'. E Tū Whānau is helping to build the protective factors to strengthen whānau within communities. While none of the providers and communities are at the stage of being able to demonstrate a reduction in family violence at a population level, this is not a surprise given the relatively small investment and complexity of the issue. That E Tū Whānau has enabled communities to achieve so much with so little is testament to the leadership, tenacity, commitment and resourcefulness of E Tū Whānau staff and communities.

How sustainable and therefore transformative the results achieved are remains to be determined. The data supports the need, in the next phase of the project, to focus on a few communities where action is positive, to support them in embedding and accelerating action. There is a need for E Tū Whānau staff to determine how they might provide support to communities to sustain shifts in both attitudes and behaviour and maintain positive action in a way that is realistic with the resources available, and with recognition of community pressures.

Over time, with a strengthened measurement framework and purposeful targeted investment in communities which have demonstrated preliminary success, we would expect to see a reduction in

incidence of family violence. The ongoing conversation should focus on what is needed to support communities to build and sustain changes, and how do we evidence this in a meaningful way.

### 3 INTRODUCTION

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This introductory section explains the purpose of this formative evaluation, the evaluation aims and objectives, and the performance measures that will be used to determine how well E Tū Whānau is working in communities.

#### PURPOSE OF THE EVALUATION

The overall purpose of this formative evaluation was to assess the extent to which E Tū Whānau is contributing towards its vision, Te Mana Kaha o te Whānau – Whānau are strong, safe and prosperous, living with a clear sense of identity and cultural integrity, and with control over their destiny.

#### EVALUATION OBJECTIVES

This evaluation has the following objectives:

- a) To identify the range of preliminary outcomes that whānau and communities have experienced as a result of engaging with E Tū Whānau
- b) To gather information that will inform the evolution of the E Tū Whānau theory of change model and future impact evaluation
- c) To explore the views of whānau and communities about the design and approach of E Tū Whānau (that is, culturally appropriate, strengths based, community initiated and driven)
- d) To identify the strengths and challenges of the current delivery model to inform how the delivery of E Tū Whānau can be enhanced in the future.

#### EVALUATIVE QUESTIONS

The evaluation explored the following key evaluation questions:

- a) What were whānau and community needs and aspirations in relation to family violence?
- b) What was the experience of whānau and communities in engaging with E Tū Whānau?
- c) What was the impact of E Tū Whānau communications, the Charter and resources on whānau and communities?
- d) What preliminary outcomes occurred as a result of engagement by communities/whānau with E Tū Whānau?
- e) Do the preliminary outcomes identified align with the intended outcomes in the theory of change model? How could the model be evolved to capture the range of outcomes being achieved?
- f) What are the views of whānau and communities about the unique design of E Tū Whānau (that is, culturally appropriate, strengths based, community initiated and driven)?

- g) What are the key strengths and success factors of the current E Tū Whānau delivery model?
- h) What have been the implementation lessons that can help to enhance the delivery of E Tū Whānau in the future?

## 4 BACKGROUND AND PROGRAMME DESCRIPTION

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This section outlines the context and drivers behind this evaluation. It explains the whakapapa behind E Tū Whānau.

### WHAT IS E TŪ WHĀNAU?

The Government, through Better Public Services Result 7, aims to reduce violent crime by 20 per cent by 2017. Much violent crime occurs in the home as family violence. E Tū Whānau is an innovative approach that seeks to eliminate all forms of violence in the home, especially against Māori women and children and in refugee and migrant communities.

The vision for E Tū Whānau is: Whānau are strong, safe, prosperous and loving with a clear sense of identity and cultural integrity and with control over their destiny.

E Tū Whānau is a kaupapa Māori initiative to strengthen whānau, change the attitudes, behaviours and norms that sustain violence, and build those factors that protect whānau. The work programme focuses on:

- Growing and supporting community leaders (kahukura) to commit to, and champion, violence-free whānau and communities
- Developing and providing key messages and resources to prompt discussion within whānau and communities, and initiate change
- Engaging directly with communities to promote key messages and support community-led action for change
- Highlighting and verifying cultural traditions, values and strengths as protective factors for Māori
- Building the capability of service providers and communities to support change.

The intended outcomes from E Tū Whānau are:

- growth in the number of community leaders who inspire change and act to prevent family violence within their communities
- a shift in attitudes and behaviours within communities/whānau so that:
  - whānau are strengthened
  - whānau are safe and have access to spaces where they are strengthened and nurtured
  - family violence is eliminated
- over time, a reduction in incidence of family violence.

E Tū Whānau is underpinned by a strengths-based focus and emphasis on cultural connection using the E Tū Whānau values:

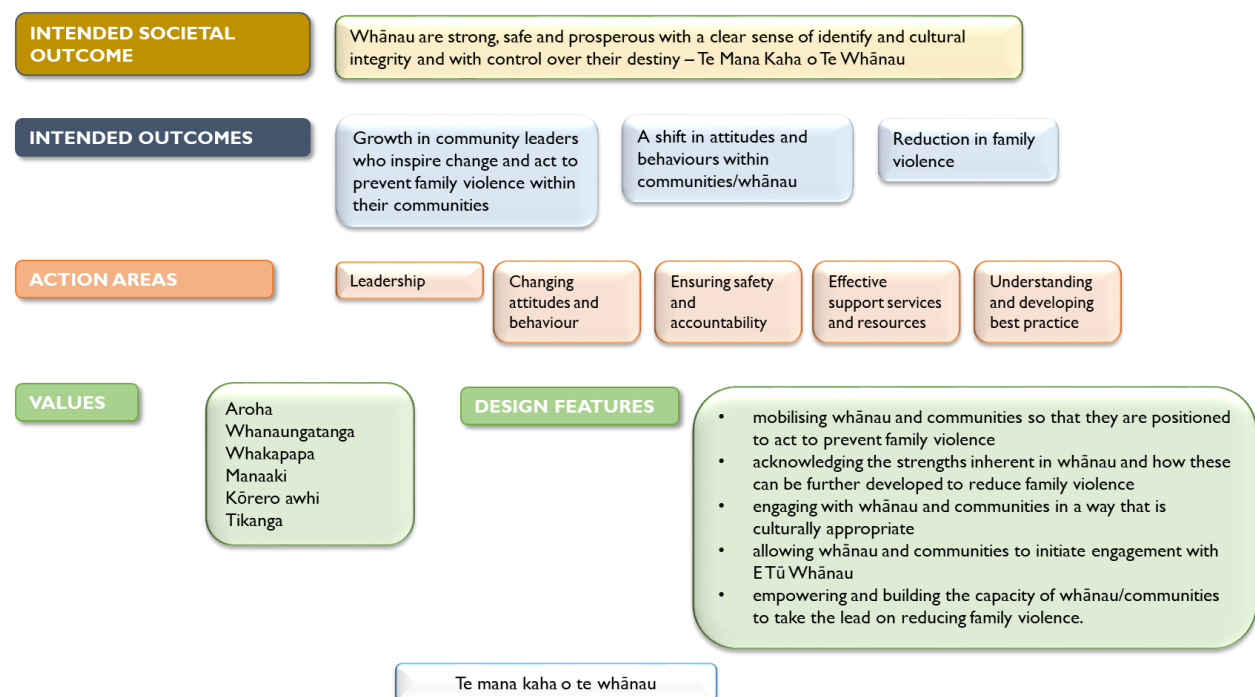
- Aroha – giving with no expectation of return
- Whanaungatanga - being connected
- Whakapapa – knowing who you are and where you belong
- Manaaki – building the mana of others through nurturing, growing and challenging
- Kōrero awhi – positive communication and actions
- Tikanga – Doing things the right way, according to your values.

The principles that underpin the vision are: Māori led, whole-of-whānau, strengths-based, tikanga foundation, inclusive, innovative, sustainable, evidence-based, local solutions and collaboration.

## HOW DOES E TŪ WHĀNAU WORK?

Mobilising communities to change attitudes and behaviours towards family violence has been proven as one of the most effective mechanisms of preventing family violence.<sup>1</sup> The theory of change and logic underpinning the E Tū Whānau approach is that in changing behaviours through an innovative kaupapa Māori approach, violence within these communities will be reduced (Figure 1).

**Figure 1. Overview of E Tū Whānau theory of change**



The design and delivery of E Tū Whānau is underpinned by the concept of ‘te mana kaha o te whānau’, meaning a sense of well-being, strength and pride at the very core of Te Ao Māori that impacts on the thoughts and action of all whānau.

<sup>1</sup> Abramsky, T., Devries, K. M., Michau, L., Nakuti, J., Musuya, T., Kiss, L., & Watts, C. (2016). Ecological pathways to prevention: How does the SASA! community mobilisation model work to prevent physical intimate partner violence against women? *BMC public health*, 16(1).



The E Tū Whānau approach, which is based on feedback gathered from communities, assumes that change will only happen when we build on whānau strengths and tikanga values and principles. It is about whānau, hapū and iwi making the changes themselves to create a different future for all.

The key design features of the E Tū Whānau model are that it seeks to reduce family violence by:

- mobilising whānau and communities so that they are positioned to act to prevent family violence
- acknowledging the strengths inherent in whānau and how these can be further developed to reduce family violence
- engaging with whānau and communities in a way that is culturally appropriate
- allowing whānau and communities to identify their own issues and solutions
- empowering and building the capacity of whānau/communities to take the lead on strengthening whānau and reducing family violence.

Since its inception in 2008, there has been a phased approach to the implementation of E Tū Whānau:

- **Capability Building** (Phase 1) began in 2009 and focused on capability building through funding Mauri Ora training delivered by Te Korowai Aroha, to work with whanau communities and practitioners to identify/meet their capability needs.
- **Campaign – communications and resources** (Phase 2)– began in 2012 and involved a branding and communications campaign containing key messages based on a Māori world view of family violence and also included the production of a set of resources (based on the key messages) designed to encourage discussion and support change in attitudes and behaviours.
- **Community engagement, action and partnerships** (Phase 3) – Alongside the communications and resources, E Tū Whānau staff and Kahukura (people who inspire change in whānau and communities, including iwi leaders, rangatahi, strong wahine and many others) were funded in 2013 to engage with stakeholders and mobilise those whose work aligns with the values of E Tū Whānau including: community organisations (such as iwi, hapū, marae, sports, churches, schools); government and non-government agencies. From this, a number of community action initiatives have evolved that either directly or indirectly tackle family violence. These initiatives vary in focus but generally take a community development approach, with identification of community and whānau priorities and goals, and movement towards sustained action.

E Tū Whānau has funded over 100 providers for all of its components of the programme – including community action, provider development, social marketing and messaging. The original investment approach of E Tū Whānau was to test and support a wide range of community activities, and assess which of these investments made a difference.

The campaign funding was appropriated specifically for communications and resource development and is ongoing. Conversely, the community engagement funding was to focus on one-off grants to mobilise communities because the funding was not secured. Given this, the E Tū Whānau team did not want to build community expectations only to potentially let them down if ongoing funding could not be secured. The initial approach of the E Tū Whānau team was to increase awareness of E

Tū Whānau messages, and throw the net out wide to identify where innovation and commitment would take root. The evaluation case studies presented in this report speak to how E Tū Whānau has taken root in target communities.

Over the next year, 5-6 communities who have created change will be supported with time and money to look at what a more sustained approach could do to ensure change is embedded in communities. Measures of change will be co designed and evaluations undertaken.

## 5 EVALUATION DESIGN AND METHODOLOGY

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This section describes the evaluation design and methodology and provides more detail about the theoretical lens that underpinned the evaluation, how the evaluation was carried out and the rationale behind the methods selected.

With E Tū Whānau now in its ninth year, and delivery of the second programme of action, the Māori Directorate sought to undertake a formative evaluation to seek evidence of change and identify the range of outcomes that whānau/communities have achieved as a result of engaging with E Tū Whānau. Given the innovative and formative nature of the E Tū Whānau approach, this evaluation of the community mobilisation element forms a critical part of the learning cycle and feeds directly into the continuous improvement of E Tū Whānau.

### MIXED-METHOD RESEARCH DESIGN

A mixed-method design was used in this evaluation. The major evaluative component was qualitative in nature (using a case study approach), focused on gaining an in-depth understanding of the experience of communities/whānau that have engaged with E Tū Whānau (through community action and exposure to the communications campaign or access to the E Tū Whānau resources).

This information was complemented by some quantitative data, collected through administrative statistics about the impact of the communications strategy and survey data about the resources. The rationale for this approach was to collect and analyse data using more than one method and source to provide more depth insights into the research findings.

### METHODS

A mix of qualitative and quantitative methods were used to collect the evaluative data. This included:

- Review of indigenous, kaupapa Māori and international best practice literature related to family violence prevention
- Review of key programme documentation including monitoring and reporting data
- Semi-structured interviews with key informants from the E Tū Whānau team (internal), E Tū Whānau Māori Reference Group (external), Kahukura, MSD research staff, E Tū Whānau participants and leaders, including principals, students, teachers, NGO's, Iwi and hapū representatives.

The rationale behind each method and how it was applied is briefly explained below.

## Document Review

A review of relevant reporting data and other E Tū Whānau monitoring was carried out to ensure the qualitative data was augmented by other evidence.

The following reports were reviewed:

- contract agreements with the Initiatives
- reports submitted to and by the E Tū Whānau team
- documentation on the Investments
- briefings and reports prepared by the Māori Directorate
- annual survey findings of E Tū Whānau resources
- reports on website and social media reach.

## Semi-Structured Interviews

Semi-structured interviews were selected because they provided a balance of flexibility and structure, a happy medium between structured and unstructured interviews (Patton, 2002). For example, the semi-structured interviews provided a level of flexibility which allowed the evaluation team to be less concerned with the order topics were covered, and provided participants with space to explore thoughts and ideas they considered important within the context of the discussion (Creswell, 2009). The intent was to provide a safe space for participants to openly share their experiences and future aspirations. This process demanded a level of trust on both sides based on a clear understanding of what was expected of the participants, how their stories would be used and in turn what they could expect from the evaluation team.

## CASE STUDY SAMPLE SIZE AND SELECTION

### Case studies

The case studies were designed to canvas the experiences, views and perspectives of whānau/communities that have engaged with the initiative; key stakeholders that interact with the whānau/communities, as well as the E Tū Whānau delivery team. The case studies were informed by a review of relevant documentation and informal discussions with key informants.

Case studies provide an in-depth understanding of:

- insights into the range of needs and aspirations of whānau and communities
- the extent to which community/whānau attitudes and behaviours in relation to family violence have changed following engagement with E Tū Whānau
- the critical success factors for supporting whānau and communities to respond to and minimise the likelihood of family violence
- an assessment of the extent to which the case study whānau/communities have experienced common challenges/issues and outcomes
- insight into what communities consider has worked well and what did not work so well to inform the future delivery of E Tū Whānau.

## Four Case studies

The E Tū Whānau team engaged with a range of groups and entities including: Māori whānau collectives; Māori organisations, cross community collectives and refugee and migrant communities. The team originally identified a purposive sample of five communities that together, provided insights into the reach of E Tū Whānau. Due to time constraints and participant availability, the number of case studies was reduced to four (set out in Table 1).

**Table 1 –Selected Case Study Whānau/Communities**

<b>Whānau/Community Type</b>	<b>Location</b>	<b>Lead Evaluator</b>
<i>i. Māori Collective</i>	<i>Whānau who belong to gangs in Lower Hutt</i>	<i>Prof. Tracey Macintosh</i>
<i>ii. Māori Organisation (e.g. iwi/Māori provider)</i>	<i>Ngāti Kahungunu ki Wairarapa and E Tū Whānau Kahukura work with whānau in Mangakino and Wairarapa.</i>	<i>Dr Chelsea Grootveld</i>
<i>iii. Māori Community (including a distinct focus on rangatahi)</i>	<i>Whakatōhea cross community engagement involving rangatahi/schools, iwi and whānau who belong to gangs in Ōpōtiki</i>	<i>Dr Chelsea Grootveld</i>
<i>iv. Migrant Community</i>	<i>Auckland and Hamilton Communities supported by UMMA Trust and Auckland Latin American Community facilitators (ALACF)</i>	<i>Assoc. Prof. Camille Nakhid</i>

## Evaluation Participants

In total, the perspectives of 60 key informants informed this evaluation. The team engaged with a total of 55 participants in the four case study communities through interviews and focus groups. In addition, interviews were carried out with four E Tū Whānau Staff and one member of the E Tū Whānau Māori Reference Group.

A common thread among the three Māori-centred case studies is the high level of socio-economic deprivation. For example, these communities experience relatively high unemployment, particularly among youth, high prevalence and incidence of drug and alcohol abuse, and were specifically targeted by E Tū Whānau because of the high incidences of reported family violence in these communities. The statistics, however, only tell part of the story and the evaluation team sought to understand how whānau and communities were mobilised through E Tū Whānau to realise the inherent strengths within whānau, hapū, iwi and Māori communities.

### Māori Collective - Whānau who belong to gangs in Lower Hutt

This case study focused on whānau involved in gangs located in Lower Hutt, Wellington. All have strong connections to the area and most still live locally. All participants were from gang related/hard to reach backgrounds. They shared their knowledge, insight and experience with a great deal of generosity.

The focus group consisted of seven participants: six Māori wahine and one Māori tāne. The tāne was in his late 50s, a father to two of the participants, an uncle by whakapapa or by custom to other participants and a senior member of a gang. The wahine ranged in age from late 20s to early 40s. They were mothers and even grandmothers. All had blood ties or intimate relationship ties to the gang.

The participants were recruited from the networks of the E Tū Whānau programme facilitators, and in particular, one facilitator who organised the participants for the focus group and created the space for the contacts to be made. Scheduling was made more difficult due to work and travel obligations of the evaluator. For the final set-up organisation was directly with one of the participants who plays a strong leadership and facilitator role for E Tū Whānau and more broadly in her community.

#### **Māori Organisation – Ngāti Kahungunu ki Wairarapa work in Mangakino and Wairarapa**

This case study focused on two communities where iwi, Ngāti Kahungunu ki Wairarapa, supported E Tū Whānau in both Mangakino and Wairarapa. The case study also looked at the work supported by Kahukura and E Tū Whānau kaimahi within two primary schools in Featherston and Masterton.

This case study met with three groups. The first group was located in Mangakino and included interviews with five key informants – three staff employed by the Mangakino Community Agency, and two rangatahi who had participated in the youth programmes and community hui held at Pouakani marae supported by E Tū Whānau.

The second group included interviews three key informants – two iwi leaders from Ngāti Kahungunu ki Wairarapa who facilitated the community hui in Mangakino and five wānanga in the Wairarapa with whānau and community, including whānau who belong to gangs. In addition, one participant from the Wairarapa wānanga was interviewed.

The third group comprised one focus group and interviews with twelve key informants, including two primary school principals, six teachers, two Kahukura and two students located in Featherston and Masterton.

The participants were recruited through the networks of the E Tū Whānau kaimahi and also the recommendations of Kahukura and Iwi leaders.

#### **Māori Community - Whakatōhea cross community engagement in Ōpōtiki**

The Māori community case study looked at how Whakatōhea engaged in E Tū Whānau and mobilised whānau, community, NGOs, schools and Kahukura to support and strengthen rangatahi in Ōpōtiki.

A total of seven key informants were interviewed, including one E Tū Whānau kaimahi, one secondary school principal, one iwi representative/leader responsible for coordinating iwi activities through E Tū Whānau, two iwi social service managers, one rangatahi who attended the rangatahi wānanga, and one mother.

The participants were recruited through the networks of the E Tū Whānau kaimahi and also the recommendations of Kahukura and Iwi leaders.

#### **Migrant Communities**

The migrant case study communities include a diverse mix of peoples and cultures:

- African Muslim young women (AMYW) and men (AMYM) based in Auckland
- Afghani older women based in Auckland
- Latin American Community Centre facilitators based in Auckland
- Colombian older women and man based in Hamilton
- Muslim Community Centre facilitators based in Hamilton.

Two main groups of participants were invited to share their knowledge with the researchers. One group of participants were those engaged in the E Tū Whānau programmes. This group comprised the following: ten African Muslim young women; four African Muslim young men; and five Afghani older women. These participants were based in Auckland. This group of participants also included six older Colombian women and one Colombian man based in Hamilton. All members of this group were from refugee backgrounds.

The second group of participants were facilitators engaged by E Tū Whānau to facilitate and carry out programmes and workshops on its behalf. This group comprised the following: The Latin American Community Centre facilitators (which included four facilitators) and the E Tū Whānau kaimahi, the UMMA Trust Youth Coordinator, and one male facilitator who worked with the Muslim community. Members of this group were based in Auckland though one of the members from the Latin American Community Centre worked with the Colombian mothers in Hamilton. This second group also included two facilitators from the Muslim community in Hamilton.

The participants were recruited from the networks of the E Tū Whānau programme facilitators, particularly a youth coordinator who organised the African young men and women, the E Tū Whānau kaimahi who organised the Afghani women, and facilitator who organised the meeting with the Colombian women. The facilitators organised their own interviews for the evaluation of E Tū Whānau.

## DATA ANALYSIS

The interview data was transcribed and analysed thematically based on the evaluation objectives. If requested, a copy of the transcribed interview notes was emailed to participants for verification.

A Most Significant Change (MSC) model<sup>2</sup> was applied to draw out the whānau and communities' experiences of and engagement with E Tū Whānau, and more importantly how they rated and defined change. This model was more explicitly applied to the Māori collective case study than to the others.

Due to the location of the evaluators (e.g. two evaluators based in Auckland and two based in Kāpiti), the evaluation team utilised the ZOOM platform to conduct team meetings. These meetings were critical and helped shape the evaluation methodology, agreed ways of working, and case study analyses.

The evaluation team members are renowned scholars in their respective fields; given their existing professional obligations, the evaluation experienced delays to project timelines. The delays were managed through ongoing communication with the Project Sponsor who demonstrated patience and understanding. For this, the evaluation team is particularly thankful.

## KAUPAPA MĀORI RESEARCH AND EVALUATION PRINCIPLES

The evaluation design was underpinned by a kaupapa Māori approach, which required an understanding of: whanaungatanga (familial relationships), mana (personal and collective respect and dignity); aroha (compassion); taonga (cultural treasures) such as te reo Māori (the Māori

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<sup>2</sup> Jess Dart and Rick Davies (2007). *The 'Most Significant Change' Technique: A guide to its use*. CARE International.

language), tikanga Māori (Māori philosophies and cultural practices); kawa (tribal and marae protocol). These taonga are central to the work that E Tū Whānau undertakes with iwi, hapū, whānau and migrant communities; and an understanding and application of them were necessary to undertake this evaluation.

The evaluators have a sound understanding of kaupapa Māori evaluation methodologies. Our role was to “*listen to, and give voice to, the kaupapa, aspirations and day-to-day realities*” of participants (Pipi et al 2004)<sup>3</sup>. Our practice aligned with the seven kaupapa Māori practices that guide Māori researchers identified by Smith (1999:120)<sup>4</sup>:

- Aroha ki te tangata (a respect for people)
- Kanohi e kitea (the seen face; that is, present yourself to people face-to-face)
- Titiro, whakarongo. . . kōrero (look, listen. . . speak)
- Manaaki ki te tangata (share and host people, be generous)
- Kia tūpato (be cautious)
- Kaua e takahia te mana o te tangata (do not trample over the mana of the people)
- Kaua e mahaki (do not flaunt your knowledge).

## ETHICS

The evaluators worked closely with the Ministry to ensure ethical requirements of this evaluation were identified and addressed. The team used the ethical principles outlined in the *Insights MSD Ethics Handbook*<sup>5</sup>, which emphasised the need to:

- a) respect people
- b) seek informed consent
- c) protect the privacy of individuals and the confidentiality of information they provide
- d) acknowledge and respect different cultural perspectives and values
- e) identify and minimise any possible adverse effects on individuals, and ensure these are reasonable given the benefits of the research
- f) take particular care where research involves vulnerable individuals or groups
- g) ensure the research design is valid
- h) present evidence honestly and accurately
- i) be competent, current and rigorous.

In practice, this meant:

- that all participants were aware that their participation is voluntary and that they explicitly, and without threat or undue inducement, indicate their willingness to participate in the project.

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<sup>3</sup> Kataraina Pipi et al (2004). *A Research Ethic for Studying Māori and Iwi Provider Success*. International Research Institute for Māori and Indigenous Education, University of Auckland.

<sup>4</sup> Linda Tuhiwai Smith (1999). *Decolonising Methodologies: Research and Indigenous Peoples*. Zed Books, London and Otago University Press, Dunedin.

<sup>5</sup> Kemp Courtney, Palmer, S. & Rea, D. (2014). *Insights MSD- Ethics Handbook*. Ministry of Social Development. EDRMS reference: A7274718.

- that all participants were appropriately informed of what will happen in the evaluation, the kinds of information to be sought, and the procedures that will be used to assure anonymity and confidentiality. Any potential participant who considers the research procedure an invasion of privacy can decline to participate.
- that participants' confidentiality and privacy was protected through informed consent, the responsible use of information (including appropriate policies regarding information storage, storage timeframes and disposal protocols)
- that participants' anonymity was protected by ensuring that any quotes presented in the reports will not be able to be attributed to any individual.

A copy of the evaluation information sheet and informed consent form are attached in the appendices.

## 6 FINDINGS

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This section presents the findings that have emerged from the thematic analysis of participant narratives and helps set the scene for the policy implications presented in Section 7. The intent is to describe and outline what emerged from the voices of the evaluation participants across the four case studies, and reflect on trends identified through provider reports, when relevant. Participant names have been changed to maintain anonymity.

The section commences with findings around aspects of implementation, followed by progress against the intended outcomes of E Tū Whānau – namely growth in community leadership, shift in attitudes and behaviours around violence, and reduction in family violence. A description of other outcomes achieved is also provided.

### OVERVIEW OF IMPLEMENTATION

The broad approach of E Tū Whānau means whānau and communities have engaged with the project in different ways. For example, across the case studies communities are using E Tū Whānau to:

- Develop whānau plans, access and advocate for education and employment support, services and resources (Whānau involved in gangs)
- Mobilise the community and develop action whānau plans (Whānau in Mangakino and Wairarapa)
- Build rangatahi leadership, support cultural shifts in schools, mobilise the community, restore community and iwi pride (Whānau in Ōpōtiki)
- Mobilise their communities and in particular bring women together to plan and access services, resources and support (Whānau in refugee and migrant communities).

### Whānau and community engagement

Whānau and communities initially engaged with E Tū Whānau, often through an event, hui or wānanga, and the process of identifying and responding to community priorities took time. A common theme across the communities was how they were invited to be part of E Tū Whānau by people whom they trusted. These strong relationships provided a robust foundation upon which communities could explore how E Tū Whānau might work for them.



For the majority of communities, the focus on family violence was not explicit to their engagement with E Tū Whānau. This was deliberate and purposeful to the project design, as community leaders focused on engaging whānau and using the E Tū Whānau values to guide, shape and inform discussions. In these spaces, communities expressed the desire to create safe spaces for women and children; they want to build strong families, to be self-determining, to know how to access support and services to help them create their own solutions. But this started, by turning up to a community hui, wānanga or meeting at the invitation of someone whom they trusted.

Where communities differed is in the areas they chose to focus their efforts on, and their state of readiness (e.g. capacity and capability) to deliver solutions. Therefore, the length of time it has taken communities to mobilise and implement solutions is variable.

### Overview of provider reports

An analysis of 46 provider reports from 2013-2017 was conducted to provide indicative trends. The criteria for selecting reports was based on an attempt to capture a diverse range of activities and regions (rural and urban). This analysis reflected the strong emphasis on whānau engagement that came through in the case studies. It shows wānanga, hui or conferences to be the most common activity funded, followed by leadership and capability building (some providers were funded for more than one activity).

Most providers were funded for only one project as funding is time limited and there was a focus on gaining ownership to the messages and supporting local action

### Implementation in Māori Communities

The initial approach in some Māori communities was to support events. These helped to raise the profile and increase awareness of the E Tū Whānau kaupapa. In other communities, hui were held to bring communities, whānau, school staff, and rangatahi together, often for the first time, in order to determine goals, aspirations and a plan of action. The common thread was that these activities were community initiated, led and delivered. The E Tū Whānau approach creates space for all of these stages to occur simultaneously. The data indicates this level of flexibility was positive and enabling for communities.

A key feature within case study communities was the presence and leadership of iwi. In Ōpōtiki, Whākatōhea, and in the Wairarapa and Mangakino, Ngāti Kahungunu ki Wairarapa played important roles in seen and unseen ways, supporting E Tū Whānau. Māori communities valued the E Tū Whānau approach, the strong leadership provided by the E Tū Whānau Manager and the highly skilled E Tū Whānau team and Kahukura. They appreciated being able to walk the E Tū Whānau journey in their own time.

Māori communities did not talk about what did not work well with E Tū Whānau. Rather, they talked about their own process and communication learnings as individuals and communities. However, some communities commented on the need for increased resource to ensure sustainability and two communities spoke about how the E Tū Whānau resources were not youth friendly and needed to have less narrative to appeal to younger audiences.

### Implementation in Migrant Communities

For migrant and refugee communities, E Tū Whānau was not generally known by that name among the project participants, though the facilitators were well aware of the name and the principles of E Tū Whānau.

African Muslim young women did not have much awareness of E Tū Whānau, although some were able to cite some of the principles. However, the young women felt that the principles were very much aligned with their own way of life as Muslims and what they were taught in Africa.

The Afghani women were also not aware of the E Tū Whānau principles, but they knew that it was through the programmes of E Tū Whānau that they were able to access resource to get together as a community. The Colombian women were a close-knit community and were very much aware of E Tū Whānau. The women indicated their understanding of the different principles of E Tū Whānau and said that those principles were very much a part of their own culture and their own ways of working with others. The range of supports accessed by these communities included: English language classes, driving lessons, workshops, access to services and supports.

All refugee and migrant communities expressed gratitude for the resources and opportunities provided by E Tū Whānau and would appreciate being able to continue to build on the positive work achieved to date. The Refugee and Migrant project facilitators commented on the need for increased funding to enable them to deliver to these communities.

### Whānau and community views about the unique design of E Tū Whānau

E Tū Whānau messaging is explicit about the fact that this is an approach that is culturally grounded, strengths-based, community initiated and driven. Whānau and community feedback indicated that they appreciated and commend this approach and reported overwhelmingly positive feedback. A major strength of E Tū Whānau was the community facilitators and the autonomy that E Tū Whānau itself provided.

The interviews showed how the E Tū Whānau design principles have affected progress towards the intended outcomes of the programme in the sense that E Tū whānau:

- mobilised whānau and communities so that they are positioned to act to prevent family violence
- acknowledged the strengths inherent in whānau and how these can be further developed to reduce family violence
- engaged with whānau and communities in a way that is culturally appropriate
- allowed whānau and communities to initiate engagement with E Tū Whānau
- empowered and built the capacity of whānau/communities to take the lead on reducing family violence.

For example, whānau and communities in Mangakino, Wairarapa, Ōpōtiki and Lower Hutt were mobilised by Iwi, Kahukura and E Tū Whānau kaimahi to engage in hui, many for the first time, under the umbrella of E Tū Whānau. Representatives from all of the case study communities spoke to how the leadership approach was strengths-based, empowering and enabling. Cultural appropriateness was reflected in the ways that communities were engaged – based on leveraging existing relationships (whanaungatanga), manaaki and kōrero awhi as well as the places of engagement e.g.

marae and community centres. E Tū Whānau was invited into different spaces and communities and this often started with a cup of tea and chat. What's worked is the community-led approach and focus on innovation. Community action and ownership of E Tū Whānau seems to be strong, driven by a strong desire to connect to the E Tū Whānau values facilitated by skilled E Tū Whānau staff and Kahukura.

#### Awareness of E Tū Whānau resources and messaging

A key feature of E Tū Whānau was awareness raising of key messages through iwi radio, publicity at community events, social media, and resources. The team commissioned surveys in 2014, 2015, and 2016 to obtain information about the use and value of E Tū Whānau resources, including 'pass along' cards, 'kōrero awahi' booklet, the E Tū Whānau website and Facebook page. These surveys found that the resources were strongly valued, very relevant and considered to have wide appeal, and they are contributing to positive changes in beliefs, attitudes and behaviours. The nature of changes in belief and attitudes included:

- knowledge and reflection enabling change
- opening and facilitating healthy dialogue and communication
- Seeing better lifestyles as attainable
- Cultural identity and pride
- Embedding values in whānau life
- Connecting with whānau, hapū, iwi and community
- Self-help and empowerment
- Able to deal positively with issues and conflict
- Belief that violence is not accepted, and
- Informing organisational governance.

Case study communities had mixed reports on the resources produced. In a discussion about the E Tū Whānau resources, Māori groups were very positive, noting that they have had access to '*lots of resources from E Tū Whānau. We have never had a relationship like this with any government agency.*' They found that communication and messaging had all been good. They have the Charter and big posters in their community centre and have been able to get resources as they need them.

Within the refugee and migrant communities the E Tū Whānau branding and messaging was not widely understood, however where they connect is with the E Tū Whānau values.

Another key resource is the E Tū Whānau Charter of Commitment, which was developed based on feedback that emerged from Māori community consultation hui held throughout the country. The Charter is a call to action to whānau to stand together against violence of all forms, and uphold the tapū and the mana of all people. It states that violence is a transgression against whānau and whakapapa, and signing the charter is a step that anyone can take to encourage debate, action and change, as explained by a leading Whānau Wellbeing visionary who sadly passed away during the evaluation.

*The E Tū Whānau kaupapa focuses on the greatest of Māori whānau and our innate ability to find within ourselves the resolution to any issues we may have. That includes the pressing issue of violence towards whānau. It is unacceptable within Te Ao Māori and the Charter of Commitment states that loud and clear. Te mana kaha o te whānau!*

Across the three Māori case study communities, E Tū Whānau branding is well recognised and synonymous with the E Tū Whānau values. Communities understand the message about standing strong as whānau and communities – and working towards Te Mana Kaha o Te Whānau. All communities were able to cite the E Tū Whānau values and explain what they mean specifically in their community.

In Ōpōtiki, community participants have been exposed to E Tū Whānau messaging and communications over a number of years through Facebook, local iwi radio, local Kahukura and E Tū Whānau kaimahi, and therefore there is a strong community awareness about the kaupapa.

Whānau talked about the resources E Tū Whānau has developed to support and empower whānau:

*E Tū Whānau has created many resources for us, aroha booklets making your own whānau kete, going out and going for hiko on the whenua and experience kotahitanga. The tools that E Tū Whānau started and many iwi are starting to create and to innovate in 2017 in a very pragmatic way that's E Tū Whānau. Kei aku ringa. Creating those tools to live as whānau, the skills of being a great whānau. Creating a whare that expresses all those principles and there's very, there's great tools and I think there should be more created to continue to empower our people or that our people are already practising it, it's always to empower but it's definitely to create, to build our nations and not have to wait a long time to do that. That's what I love about a national strategy gives us the reason and the purpose to continue to innovate, Ngāi Tahu say, collaborate, innovate, adapt, sustain.*

In Mangakino, the community signed the Charter to reflect their commitment to the E Tū Whānau values and strengthening whānau in the community. Rangatahi feedback suggested the E Tū Whānau resources are not 'rangatahi friendly'. E Tū Whānau staff agreed and highlighted the resources were developed with adults in mind and were not originally intended for use by rangatahi.

In the Hutt Valley, whānau involved in gangs signed the Charter and used the Charter to facilitate conversations about what it means to show manaaki, kōrero awhi and aroha. They talked a lot about how the E Tū Whānau Charter, communications and messaging influenced their thinking and practice. In discussion about the importance or significance of the Charter, the whānau showed a strong commitment to the Charter itself but also discussed how it had facilitated new ways of thinking about themselves and their personal and collective identity. It made them think about their gang identity but also for them to think more deeply about their Māori identity.

*The Charter was really important to us as E Tū Whānau and the betterment of our households and the greater community.*

*I still have struggles as I feel some who signed are not abiding by it. There are those that say they have signed up but whose actions belie this. [This was in reference to non-gang members attacking members of their whānau]*

*I can see the vision and I believe in the vision. Too many of our children dying, wahine dying, suicide rates so high and I think that some of that comes from the family life.*

*E Tū Whānau means stand up whānau and that to me means that we have had enough of this shit. We know we come from a great line of chiefs and it is time for us to start living that and believing that. Believing that we are taonga, having prestige about ourselves.*

*We never gave a shit about being Māori, there was no talk about being Māori in the home growing up. There was this whānau [referencing another whānau] where the door was always open. Aroha, manaakitanga we did not know these words but I did see them being practised in that whānau.*

*The Charter needs to be in schools. We should be teaching how to treat your wahine how to treat your tāne, your sister, mum. Lots of our kids lack this stuff, lots of kids haven't got this.*

The Charter encapsulated and gave expression to Māori ways of being that empowered their own actions particularly in the focus on the collective good. Growing up in gang whānau meant they had a strong sense of the collective. But while they recognised that they were Māori they did not have a strong sense of what that meant or an appreciation of things Māori.

## GROWTH IN COMMUNITY LEADERSHIP

The evaluative data showed how E Tū Whānau contributed to a growth in the number of community leaders who inspired change and action to strengthen whānau and prevent family violence in their communities.

Across the four case studies, Kahukura, community leaders, iwi leaders and E Tū Whānau kaimahi utilised their relationships in order to engage some of the most hard-to-reach communities, using E Tū Whānau as a vehicle to mobilise and build leadership capability and capacity within their own communities along the way.

For example, whānau who belonged to gangs in Lower Hutt had strong female leadership prior to their involvement in E Tū Whānau, however this leadership was given wings to fly and blossomed under the mantle of E Tū Whānau. These female leaders were supported by E Tū Whānau kaimahi who they described as being pivotal to their success.

Whānau in Mangakino and Wairarapa were mobilised by iwi leadership and Kahukura to attend wānanga, which built on the strengths of their cultural identity and whakapapa. Similarly, school principals, teachers and students in Masterton and Featherston were engaged in E Tū Whānau by Kahukura who supported them to look at how the culture of the school, and in particular school leadership and teaching staff, could be strengthened using the E Tū Whānau values and approach.

The collaboration between Iwi, Kahukura, School Principals, Social Service Providers and E Tū Whānau kaimahi in Ōpōtiki focused on supporting rangatahi and growing the rangatahi leadership.

Within migrant communities, E Tū Whānau activated the space for leadership from within each community to take flight. This journey was enabled and supported by E Tū Whānau kaimahi and community facilitators from the respective communities.

The data highlighted how E Tū Whānau supported diverse communities to mobilise and grow leadership from within by providing access to:

- Skilled people who are culturally responsive e.g. Kahukura, kaimahi, iwi and NGOs
- A strengths and values based kaupapa that they can connect to
- Appropriate resources e.g. funding, promotional and educational materials.

### How did leaders inspire change for Whānau involved in gangs?

For the majority of whānau involved in the gang case study, their relationships with the state and Government agencies have been marred by generations of negative, and in many instances, destructive interactions. Many of the female leaders were daughters and wives of gang members who were wards of the state, and they experienced systematic abuse while in state care. All of these women reported experiencing discrimination on a daily basis because of their gang associations.

Engagement with E Tū Whānau was facilitated by an invitation to have a kōrero by people who they trusted, who they had longstanding, even familial relationships with. This was a key reason for their engagement. The opportunity to talk, to be heard and listen to others using the kaupapa of E Tū Whānau enabled whānau involved in gangs to talk about their dreams and aspirations and write a plan for how to achieve this.

*They [Kahukura and E Tū Whānau kaimahi] were the guide between ourselves and the government. We had not had access to that before. We had just finished a five-year battle with those guys. Housing NZ, the whole government. Mean mauri shift to E Tū Whānau. We needed that at the time. We needed a shift in our wairua, we were still hurting.*

From the outset, they recognised that E Tū Whānau allowed them the ability to see themselves as agents of change. From the initial meeting, they started to workshop their ideas and create their plans for moving forward.

*We started a big plan on what we thought E Tū Whānau was: we thought it was about being healthy, educated, owning our own things, about literacy and numeracy. We started to think how we could help our rangatahi and they were involved from the beginning as well. We had all our rangatahi coming around. We talked about kapa haka as an E Tū strategy.*

*It was about connections: Healthy orientations and being culturally engaged. It was about self-reliance. More self-reliance, an expression of tino rangatiratanga. Self-independence, marae style living.*

*When we started, all of that, it was an awakening. It was mean as, cool and exciting.*

*Opening our mind to other possibilities: we started talking about kapa haka, we started doing kapa haka, and te reo here and there. Wheels were set in motion to start doing Mauri Ora and that is when Te Korowai Aroha o Aotearoa got us in to all that. Then all the sisters got in. The ripple effect.*

*E Tū Whānau kick-started us all off as a rōpū and on our individual journeys.*

*Waka ama, te reo, working in the community, kaitiakitanga for our kaumātua. Cuzzies doing our thing. We did not have that before. We did not really think about this till E Tū Whānau came along. We had a vision – a shared vision.*

The plan was driven by one female leader in particular who was the ‘water tester’. If it felt right with her, if she could test it and felt that it could work for all of them, then she would promote it and expect the other women to come on board. The other women all recognised her leadership. The plan centred around accessing education and employment opportunities to help support and create a better future of their children and mokopuna. Change has taken time. These whānau have been on a three-year journey with E Tū Whānau.

### How did leaders inspire change for Whānau in Mangakino and the Wairarapa?

Whānau in Mangakino and Wairarapa were brought together under the auspices of E Tū Whānau to connect to their identity and whakapapa as Ngāti Kahungunu ki Wairarapa. In Mangakino, this was the first time a community meeting of this nature, which included whānau involved in gangs, had occurred. Similarly, in the Wairarapa, for many whānau involved in gangs, this was the first time they had stepped foot on a marae to learn about their identity as Māori. This work was led by two iwi leaders, and local Kahukura in Mangakino, who drew on their relationships to bring the community together. These leaders had credibility at a community level and were respected for their knowledge of Ngāti Kahungunu ki Wairarapa whakapapa and tikanga.

In Mangakino, 25 whānau gathered at Pouakani marae to discuss and develop a vision for their community. The vision built on the work carried out by local leaders and focused on supporting local rangatahi to connect to their identity, build confidence and skills to pursue employment and educational opportunities. As a result of the hui, Te Korowai Aroha was invited to facilitate a second community hui focused on decolonisation. In addition, community leaders built on the momentum and held a series of rangatahi-focused wānanga, which included a trip to the Wairarapa to connect rangatahi to their hau kāinga, marae and mana whenua.

*We had our first hui and it was awesome. We signed the charter at the first hui. Then we took our rangatahi back to the Wairarapa and to different marae where we have connections. That was powerful for everyone involved, for these kids to see the places that they are connected to, places that are part of who they are.*

*What I'm trying to do is build rangatahi capacity by strengthening who they are, giving them their identity of helping them find their identity, going back to their tūrangawaewae, reconnecting. Because it's all about connections to being Māori, and how we succeed is because we're connected, and if you're not connected it's so difficult.*

In the Wairarapa, a series of five wānanga were held with whānau involved in gangs. As a result, whānau plans were developed focused on different goals and aspirations. Coming together on the marae was not an easy or straightforward process and the Kahukura and whānau had to negotiate the values that shaped the wānanga and kaupapa. They used the E Tū Whānau values to do this.

*The whānau [involved in gangs] absolutely had ownership of the wānanga. They said what it would look like and we basically supported it. We gave them freedom to see what that would look like with a few boundaries of what it had to look like for us. So yeah, I think the thing about E Tū Whānau was that it let them have a blank piece of paper...for them it was their own, there's the big difference in your own doing it to your own and they understood each other. There were bits I couldn't understand about those lifestyles. So, for example, the cooks went out drinking and came back to the marae and I'm kind of like whoa, no. No that's not my understanding of E Tū Whānau and the value base. So, for me, we said to them, that can't happen again. And so that was a difference in values, that was one of our learnings and they were really passionate about what they wanted for their families. But until a set of values could come along that I guess could fit with everyone there was going to be a problem between what things would look like. The E Tū Whānau values helped bridge the gap, so in the next four wānanga we had no drinking or any of that behaviour on the marae.*

*I went [to the hui] because my whānau were going. I didn't know what it was all about, but it was the first time for me to be on a marae. And it was mean. We were treated like real*

*people, like we were important and we matter. That felt good yeah. Being on a marae was strange and new, but I learnt that this is all part of me, and who I am.*

The iwi leaders found that it took time for participants to feel comfortable enough to open up and share the deeper issues that were affecting them:

*We would run the hui from a Saturday morning and go through till the Sunday, and what we found at every single one of them, we'd go for the philosophical stuff start getting deep into the kaupapa, break it all down. And then our role would start to move into the planning you know, so what's your action plans and all that sort of stuff. And what we found every time by the time we hit action plans on a Sunday the lid came off. All of the cracks and just poo. It was openness, just completely opened everything for them, you know, and big stuff and little stuff, and you know, just our whare whānau the gang whānau all sorts. And all sorts of people coming apart, you know, it was like oh yeah, it's just the whole approach.*

The focus on uplifting and empowering whānau involved in gangs was reflected in how the wānanga were run and the emphasis on making whānau feel like rangatira:

*The kai was rangatira kai, there wasn't a lot of money spent but it was all the little things, you know, like having a little blackboard which said this is your selection of kai for the day, lifting them up, letting them know they are rangatira. They said what are you doing. I said oh, you know, we shared that kōrero, you're the rangatira and we want to treat you like that. You have whitebait fritters, the best kai we can provide, and you know we laid it out flash.*

How did leaders inspire change for Whānau in Ōpōtiki?

Whānau in Ōpōtiki have engaged with E Tū Whānau in a range of different ways that has involved collaboration between iwi, community, whānau involved in gangs, local social services providers, schools and principals. The focus has predominantly been on creating positive outcomes for rangatahi and restoring community pride through rangatahi wānanga, community-based events like hapū games, local awards nights, and a community concert. In 2016, work has started with the local college to look at how E Tū Whānau can support the school leadership and staff to better support rangatahi.

There has been a deliberate focus on rangatahi and growing the future Whakatōhea leaders - Māhuri Tōtara. Iwi, providers and whānau agree that youth in Ōpōtiki are particularly vulnerable because of a range of factors. The recent work carried out in the college, supported by Kahukura and E Tū Whānau kaimahi, makes an important contribution to strengthening the school, staff and ultimately its students.

E Tū Whānau is well supported by kaimahi from within the community who highlighted what it is about E Tū Whānau that makes it kaupapa Māori.

*Culture eats strategy for breakfast, and so every angle for me is that a strategy is not living if you do not practice it every single day of your life. It is important for wherever you work or whoever you are that you don't teach something that you yourself do not practice first and foremost, and I know and that is what makes this an indigenous strategy in this mahi that ngākau Māori is validated every time I go in to see our people. They say 'kei aku ringa', many of them practice that, and so it's a phenomena, others will say its indigenous practice but we know it to be te ao Māori knowing, our wisdom, our native knowing. That is what I mean*



*from every angle and what E Tū Whānau is, whānau, hapū, iwi and community, tamariki mokopuna, māmā, pāpā, kuia, koroua, ngā tipuna.*

*So very simply E Tū Whānau has leadership from within government that works with leadership outside and that leadership was very grass roots and those officials have the courage, and E Tū Whānau in this way are lifting up grass roots, lifting them right up to the place that they ought to be. Lifting up the mahi that they do, as a very real way of achieving what we're both trying to achieve, which is a world free of violence, and I'm so thankful to say this is the reason why I dedicate my life to this mahi.*

Kahukura commented on the lived reality and challenges for whānau in the community:

*There's always the saying that it takes a village to raise a child and then you would say that it also takes a village to break a child's heart. And if there is no village then the sole responsibility for the upbringing of that child is a mother. And so, I see every day the results of only have mothers or nuclear families raising our children. The challenge to realising, the thing that hinders us removing the bridge between the vision of E Tū Whānau and its realisation and it being real our lived reality is that there's just no villages any more. And because of that for those of our whānau who are raised outside of the village or who have had that ripped away from them, and who continue to have that ripped away from them come the symptoms and there is a plethora of symptoms that come from not having the foundation of whānau, hapū, iwi and community. A challenge is that there are very real needs that our whānau have that have to be met, as well as innovating we are also healing and trying to bandage and create the balms because whānau are haemorrhaging, they're actually bleeding their life blood out, yeah. And so, challenges to that vision being real is that the needs can sometimes outweigh the other work that needs to be done.*

Whakatōhea Iwi Social Services highlighted how E Tū Whānau is embedded in the community, through the work of Iwi, He Korowai Aroha, Kahukura, E Tū Whānau staff and local rangatahi.

*I really think E Tū Whānau has cracked it in terms of you know whānau having the answers for themselves and empowering whānau looking for the gold. It is unique in this way and has longevity because people in our community know about the kaupapa.*

Work in the local college started in 2016. The principal spoke about why she engaged with E Tū Whānau:

*The College has been in a bad space, it didn't have strong connections, it didn't have a strong vision and purpose and didn't have links to the community or didn't appear to. And there was a lot of stuff going on, some of it true some of it not true but community perception so it was really just I think over a cup of tea that we became involved. You know, it's [E Tū Whānau] a force but you don't actually know what it is. It's probably a bit of a life blood probably, it sounds a bit poetic but it's probably a bit of a beating heart and pulse and external ear and a way of thinking and being. And we've only just really begun on our journey and it's taken a few twists and turns because it's got to be organic. The good thing about it is it's not a prescribed programme you know it's organic, it grows with you.*

The benefits of an organic approach were also balanced against angst by staff about an approach that is not prescriptive:

*I think to start with when [Kahukura] first talked to them, when I first talked about E Tū Whānau because you couldn't, you couldn't define that like a learning and behaviour*

*programme and even though the staff have been in a space of hurt over the last so many years they were always willing. They haven't got into anger and distrust. I mean there was a little bit of it but it wasn't bubbling over or anything. I think to begin with the staff wanted to know so what is it, what does it look like. You know what does it look like and we just had to keep saying it looks like what we make it look like, it looks like what we grow and I think because of the Kahukura's personality in particular there was a willingness to give it a try.*

Furthermore, the Principal commented on the vulnerability among staff, students and herself as a new leader:

*Because I could feel the hurt of the staff from where they'd been and how they were feeling. I was aware I was another import in. And in talking to the kids last year I became very aware that I was principal number five for the year 13s and so that in their five years they'd had five principals and that's not okay. And then you turn around and you think well how can positive strong relationships exist with community, with whānau, with kids if there is no consistency around that. It just became an opportunity and it's really interesting as you go on your own leadership journey because I'd come from being a principal in another school. So, coming down here has been about finding heart but knowing that for some parts of it I wasn't the right leader to lead it and it's not about being the right leader. It's about sometimes, actually having somebody else to come in because it was vulnerable. It was vulnerable to staff.*

*You know it's pretty vulnerable and it was sort of at the beginning of my leadership journey with the school as well it was quite scary to turn around and go yeah well just turn around and say well actually you know [the Kahukura] going to lead us through this with [MSD Kaimahi].*

How did leaders inspire change in migrant communities?

E Tū Whānau provided whānau in migrant communities with access to services and resources they would not otherwise have been able to access. This was driven by leadership within local NGOs and E Tū Whānau kaimahi these communities had established relationships with. Within this space, E Tū Whānau provided a vehicle for leadership within migrant communities to grow.

For example, African Muslim young women (AMYW) were supported to come together to talk about their needs and priorities, like English language and driving lessons, and E Tū Whānau provided the support to do this. Similarly, Afghani women were brought together to talk about how they can be useful to society and utilise their professional skills. For these women, isolation and the lack of English language fluency are significant barriers to achieving their goals.

The AMYW believed that their involvement and engagement in the programmes at the NGO were because of the Youth Coordinator. Their relationship with each other and to the NGO was very much tied to the Youth Coordinator who they said could be called upon to take them to the various workshops or to organise any other programmes that they thought would be useful for them. The AMYW were not really aware that the E Tū Whānau initiative was the driving force behind the programmes, but they knew about the NGO and about the workshops and programmes that were held there. The communities and families of these two groups had great trust in and gratitude for the NGO and what the various projects that the youth were involved in had done for them.

**AMYW:** *It's NGO a safe place. Like they (the parents) know everyone. They know Naima. It's very homely. They know all the aunties, like our parents know. They have like grown closer and like sometimes they go and do some fundraiser for NGO. I know because my mum goes*

*and makes like coffee, and we come together to go and do our own things. And then our aunties also come together like learn things about each other and you know like help other people, so it's good.*

The African Muslim young men (AMYM) were also not aware of the E Tū Whānau project but they were aware of the NGO through the Youth Coordinator and her brothers or relations. They said they were involved in the NGO because of the trust that they had in the Coordinator and they believed that she always did what was in their best interests.

**AMYM:** *Yeah, I think it especially helps the mom with stuff, not worrying about what you doing because she knows you're going to these programs. She knows, trust you to go there.*

**AMYM:** *I think that a strength is probably that they show they care. If you ask for help they will help you.*

The Afghani women's links to the E Tū Whānau project were through the E Tū Whānau kaimahi and the Project Facilitator who was their interpreter at the interviews.

**Afghani women:** *What we want, like most of the moms like we are in NGO and our sister [Youth Coordinator], for example. We want person to know the system first, someone with sympathy and practical person – she is a very practical lady, she is a strong mother - to be with us and to support us.*

The Colombian women had great respect for their Project Facilitator as their contact or liaison person. This was the same for all the groups interviewed. All of the participants in the focus groups remarked on the quality of the contact, relationship, and services of the persons with whom they liaised on the programmes. The groups trusted the liaison persons with confidential information and said they did a great job in bringing the community together.

The Auckland Community facilitators also spoke of the support they had received from both the E Tū Whānau kaimahi and manager.

**Enrique:** *I think [the E Tū Whānau contact] can even tell you of some of the times we have ask her to help us, and (she) immediately opened up sources outside of Auckland when we needed to protect people and taken them outside of the vicinity of the offender.*

**E Tū Whānau kaimahi:** *What happened is, see we used to have **Settling In** project since 2003/4 so E Tū Whānau is what we have been doing with **Settling In**. Thanks to the likes of [E Tū Whānau manager] who have been our advocate inside the system - always folded in things around refugees and migrant communities into the work - was then able to take the message across and continue advocating with the new budget.*

**Nia:** *[E Tū Whānau manager] helped us. We wanted to get to other communities so that they can hear and see. She gave us support, and we were able to bring youth from Wellington, Palmerston North, Hastings and Auckland national congress. We normally have 10% of female youth and we ended up having 60% of attendees under 30 years which is quite unheard of...We normally work with her, but with her team as well.*

## SHIFT IN ATTITUDES AND BEHAVIOURS AND OTHER PRELIMINARY OUTCOMES

The evaluative data showed how E Tū Whānau contributed towards positive shifts in attitudes and behaviours across the four case studies and resulted in a range of tangible preliminary outcomes.

For example, and described further below, the whānau who belonged to the gang case study narratives highlighted how E Tū Whānau ‘awakened’ participants to another way of being where a Māori cultural identity is something to be proud about. Participants self-reported shifts in their own attitudes and strategies to deal with conflict, anger and disappointment and how this has positively impacted on their children whereby the family norms and behaviours have changed for the better.

The Mangakino and Wairarapa case study demonstrated the power of iwi and local community leadership to mobilise and galvanise a community to develop a plan of action, sign up to the E Tū Whānau Charter of Commitment and action that plan with a particular focus on rangatahi. Some of the tangible outcomes for rangatahi have included increased employment, educational opportunities and strengthened cultural identity.

The Ōpōtiki case study showed how collaboration between Iwi, Kahukura, E Tū Whānau kaimahi, local educators and rangatahi can have a powerful impact on the community in terms of building a layer of rangatahi leadership, engaging the wider community through community events and supporting the local college to change its culture and how it engages with rangatahi and their whānau.

The migrant case study highlighted the critical role NGO community project facilitators and E Tū Whānau kaimahi play in the lives of these diverse communities. The preliminary outcomes achieved across these communities were similar in that E Tū Whānau helped to increase confidence and self-belief, foster a deeper understanding of New Zealand society and Māori culture, open access to different services and support and provide a space for women, in particular, to come together and plan for their futures.

What did change look like for whānau involved in gangs?

Engagement with E Tū Whānau has been overwhelmingly positive. The narratives in this case study speak to a diverse range of self-reported preliminary outcomes, illustrated in Table 3.

**Table 3. Outcomes demonstrated from Māori collective case study**

Intended outcomes	Demonstrated outcomes	Evidence
Growth in the number of community leaders who inspire change and act to prevent family violence within their communities  a shift in attitudes and behaviours within communities/whānau so that: <ul style="list-style-type: none"> <li>family violence is no longer tolerated</li> <li>new expectations of non-violence are created</li> <li>non-violence within whānau is affirmed</li> </ul>	Increased self-confidence and leadership	Increased personal agency, ability to dream, set a plan and believe they can achieve. Stronger positive connect towards being Māori. Positive shifts in personal and family behaviours to deal with conflict and manage anger.
	Increased awareness and knowledge of E Tū Whānau	
	Increased understanding of Māori culture and society	
	Increased critical awareness	
	Increased participation in educational opportunities	Two women enrolled and completed courses
	Increased access to employment opportunities	Two women are now employed
	Increased participation in sport and physical activity	Women involved in waka ama and supporting children in sport.

For this case study, much of their focus has been on creating the conditions for change through education. Creating whānau plans from the beginning was seen to be setting the game plan for the

future. They wanted something that encompassed tamariki right through to the kaumātua. They noted that drawing on E Tū Whānau values helps with the long-term planning as well as the everyday things.

When whānau were asked to express the biggest change for them as a result of E Tū Whānau, this was how they responded:

**Maia** (mother of 6, five boys, one girl): *Getting through to my kids. We have learnt to communicate with each other. We ask each day how the day has been. We are doing well. I go to work the other kids go to school and others go to course. No one stays home... We have committed to things... I have given responsibilities to my 13 year and 9-year-old to be committed to their rugby league. They must do all the things they have to do and I will support them... We talk a lot... Lots of sports and fitness. How could they contribute to the conversation we are having? We realise that we can contribute to a lot of things, we are healthy and fit... All on the same page, they are learning commitment and responsibility and communication. Two years I was not allowed on any one's [Facebook] page! ...We now can talk about how the bigger ones can help the little ones, what advice we can give as a collective. E Tū Whānau values helped me... Teaching them to pay their way... Boys doing the veggies. None of the boys are dumb so they need to contribute... Have found different ways to deal with conflict.... When there is a raruraru between them we have a meeting and they have to say five nice things about each other, put it in the bubble and throw it away. Strategies to deal with conflict. Skills to transition into the adult world.*

**Aroha** (Mother and grandmother, 7 children, 5 grandchildren): *The biggest change for me has been working. I had been on the benefit for 20 years. Walked in this gate [community centre] one day and there was a discussion about a job and by that afternoon I had a job and it really does whakapapa back to E Tū Whānau. The work that they were doing, the sense of change in our rūpū, set up the conditions for change. E Tū Whānau and Te Korowai Aroha taking those values and using that to connect me... I do not have qualifications or validations. I work with wairua and mana. Working with an older [Pākehā] women and I can care for her and I can make her life better. Strengthen her mana. Her physical and soul have been nourished. I have been honest with her who my husband is. She is white and I feared she was going to judge me. I rocked up apologised for my appearance but I wanted the job. Me being me. I love my job and this is where my sister took me. For her, for me and for my family and my four children.... I am committed to that woman. My husband is in prison for car theft and has no history of family violence. He is being released and he has been working on things as well and he is ready to get on board.*

**Ariana** (Mother) *I am a part of E Tū Whānau due to Mihi. I was the cousin who did not want to come.... However now I feel good about myself, watching my babies grow up with education, kapa haka and Polyfest. Now I feel that I need to catch up more with them. I wasn't the academic type I was just a mother. Now I want to learn karanga and take on the broader whānau and cultural responsibilities.... When I had to tell my story at the wānanga, people were inspired by my father and by my story. I realise that my story has value. Have got into waka ama which I have always wanted to do. Awesome three-year journey, every year I do something new. Motivating myself and now we have another younger generation of mokopuna coming along.*

**Anaru** (Father, grandfather, great-grandfather): *I have 12 children, 18 grandchildren, and six great grandchildren and I am 58. I left the Waikato as a young boy and was a patched*

*member and father in my early teens. I love my girls and just get volunteered around. I have always been committed to everything the girls do... Their kaupapa is my kaupapa. I have made lots of changes and we change each other.*

**Mihirangi (Mother):** *I love thinking about the beginning days, it was so exciting, so many ideas. All our fathers were mobsters when we were born. They had already left Waikato to go to Wellington the great migration to join the gang. I understand why they joined, it was easier to join the gang than it was to be Māori. We grew up in the gang, we weren't Māori because that was not cool. The gang was way cool. For me, my way of seeing the world as a child was that I thought every Māori man was in the gang and that we all lived like that. It was an adventure and it was safe in my household. No Māori at all not even kia ora, there was no Māori nothing so this was such an important part of this journey. For me tēnā koe is only two years old! And now I am so proud of being Māori... How does it fit with me? I am the water tester. Does it feel alright? If it feels good I will make everyone do it. Get our voice out there and go as far as we can with a full puku.*

*We have learnt together and we are still learning. The biggest issue in our lives are ourselves and our families and the addictions. Addictions in the whānau. I used to have no sympathy for addicts. Just hated them. So I have been working on myself for three years to attack the addiction and not the person. Can't keep sweeping it down to the bottom of the steps. E Tū Whānau has allowed me to see different things in different lights. Support the kaupapa. Love the person and hate the problem.*

What did change look like for whānau in Mangakino and Wairarapa?

The changes reported by local leaders and rangatahi speak to the positive impact that E Tū Whānau has had in terms of employment and education outcomes in Mangakino, as well as building rangatahi leadership, and is summarised in Table 4.

**Table 4. Outcomes demonstrated from Māori organisation case study**

Intended outcomes	Demonstrated preliminary outcomes	Evidence
Growth in the number of community leaders who inspire change and act to prevent family violence within their communities  a shift in attitudes and behaviours within communities/whānau so that: <ul style="list-style-type: none"> <li>family violence is no longer tolerated</li> <li>new expectations of non-violence are created</li> <li>non-violence within whānau is affirmed</li> </ul>	Increased self-confidence and leadership	Kahukura and community leaders implementing the plan of action and the E Tū Whānau kaupapa widely understood.
	Increased awareness and knowledge of E Tū Whānau	
	Building leadership skills, particularly among rangatahi	Five rangatahi wānanga held and increased demand.
	Building connect with marae, whenua, whakapapa, tikanga	Rangatahi and whānau (kaumātua) attending wānanga and connecting to their whakapapa.
	Increased commitment and ownership	
	Increased participation and engagement	One rangatahi enrolled in tertiary education. Two rangatahi employed. Reduction in vandalism
	Some examples of improved socio-economic outcomes (e.g. education, employment, reduction of vandalism)	
	Some communities embodying E Tū Whānau principles, can be seen as outcomes achieved	Youth practicing the "tangas", wairuatanga, whanaungatanga

*E Tū Whānau comes from a kaupapa Māori outlook and it doesn't restrict you. We are building the capacity of our kids, and now we have one of them working with us, that is powerful. We also have one going to visual arts school.*

*Now we have intergenerational involvement in the holiday programmes and we have parents, grandparents wanting to support and come along. It's positive and they see their kids having fun and wanting to be here, and learning about who they are, many of our whānau never had this opportunity.*

*We use the E Tū Whānau values, we call them the tangas, we teach the rangatahi how to be role models to the younger rangatahi. We've seen a big improvement in them, they now look after the young ones, support them, and lead them. It was very different when we started, they didn't know how to be good role models and leaders.*

In the Wairarapa, whānau plans were developed, many whānau shared their journey and experience for the first time and openly talked about the pain and violence they suffered, but also the dreams and visions they have, particularly for their children and mokopuna.

*With the gang whānau, we're talking a lifetime generation of gangs. We sat with one whānau, they all came to the marae for the first time, and they cried for two days. You know and they're just crying and crying, and we were like, huh. They would express things like you know I've been to therapists and psychiatrists and I've never connected with any of that whakaaro and I come here and I sit in my marae in the whare of my tīpuna and I connect, and I am not judged. For the first time in our lives, we are not judged because we are in the gangs. You know that was one of the big things they always said that we didn't judge, you know that we didn't sit in a judgement place. We didn't start the conversation with, 'okay so how many times have you got male assaults female?' Or you know we don't talk, we don't about that stuff. Of course, it's there, and it will eventually come out, when they are ready to talk about it, but not if its forced and they feel judged and looked down upon".*

E Tū Whānau also has a presence in local schools (one primary and one intermediate) led and guided by a Kahukura. The support is primarily focused on working with teachers and school leadership to create a positive culture and shift attitudes and behaviours towards children, particularly Māori children, using the E Tū Whānau values.

In Featherston there has been a community renaissance, E Tū Whānau has contributed to this through providing a platform for the community to come together, with a particular focus on youth. Two community hui were held to bring the community together to discuss how they can build a positive community and support and uplift the young people in the town. As a consequence, E Tū Whānau now has a presence in three local primary schools.

*Iwi Leader I think we came to the realisation that the best way to build it into the community is start with the community that is already here which is the school. Because you know everyone loves the whole kura kaupapa of what it is but they're all so busy, everyone's so busy and we have such a commuter population too. And so, you know, creating another space just looked a little bit too much of a challenge and we already have a space here.*

The changes have permeated throughout the community. The local youth centre has expanded, local businesses are contributing to the centre, and locals have reported a dramatic decrease in youth-related incidences – like vandalism and petty theft – particularly during the school holidays.

One of the local school principals and Kahukura spoke about the changes:

*You look at them [the kids] walking around and they used to walk with their heads down and they walk tall now. [Mike] came in today and he's walking in and he's telling me about his job and where he's going and so for that, that's what it can do for him.*

*[Sienna] who runs the charity shop just said you know there's some kids I knew two years ago are just so different now. The same with [June] up at Super Value, she used to put her head down. You know but she was the same, it's such a transformation with the kids and it's because they've got someone they belong to, you know, and just teaching them asking that question you know, what do you want to stand for. Who are you, you know.*

*And it really is, you know, the community, I mean it's so cliché but the village does raise a child and I think the thing is in two years we have gone from being a bunch of commuters that live in houses next to each other and hardly know each other to actually a community.*

*Well I started the youth centre two years ago now, and the first night only five kids and by the fourth week we were up to 46 and there's only me and my wife at that stage so we weren't even really matching the number for adult per person safety wise. But we just couldn't turn them away because they were just so desperate to belong to something, so we got them to choose the culture of the youth group, right like what do you want to stand for, what's good behaviour. I said right because I don't want to tell you that, you bring it up and your, it's what you own and then it's up to you guys to pull each other up you know. And it's their safe place because it took a long time to get them to try new things because they're so risk averse eh because they didn't want to get ridiculed you know and it's like well is that being a good friend. Was that really what you want to stand for. There's about 36 regular now, we lost eight because they left the area.*

The Principal also talked about the reduction in vandalism and graffiti in the town and how rangatahi now monitor graffiti in the town. She believed E Tū Whānau contributed to this reduction:

*When I first came here they showed me the statistics, they were shocking. I mean, you know, in Featherston, there were five times more incidences than Masterton and yet Masterton has 18,000 people. The vandalism and graffiti stats were just horrendous and then three months later they were the lowest in the Wairarapa and have been pretty much ever since. It's the same ten kids you know if they go out every day and graffiti they want to express their frustration that's the only way they can. Give them something else to do and it just stopped real fast. They do each other in, they do people in now. They come in here and say, 'hey there's some new graffiti up and we think we know who did it. Don't pat them around the ears just go and clean it up'. Yeah, it's changed quite a bit.*

At Masterton intermediate, E Tū Whānau is being used to connect with the school values, to support staff to think differently about their culture and attitudes towards students. Led by one Kahukura, the E Tū Whānau approach has been to engage authentically with school leadership starting with a cup of tea. The Kahukura explained how he views E Tū Whānau:

*E Tū Whānau invites us to sit down, have a cuppa tea and start an honest conversation. It encourages people on a journey of understanding, forgiveness and healing. It doesn't pretend to have 'the answers' or claim that 'we can fix you'. Instead it provides people with tools based on very simple values – whakapapa, aroha, whanaungatanga, tikanga,*



*mana/manaaki and kōrero awhi. And I love the conversations it starts about that journey toward positive change.*

The Principal of Masterton Intermediate highlighted how E Tū Whānau was introduced to his staff and the hesitance expressed by some about a kaupapa and approach that was not prescriptive:

*We talked about E Tū Whānau and [the Kahukura's] constant kōrero to us was it's not a programme guys you can't bring it into fix some Māori's who are struggling, it's a culture really, it's an initiative, it's a way of living actually. And he came into our staff last year, mentioned E Tū Whānau and a lot of our Pākehā teachers that are a little bit you could say well I'm Pākehā so I don't want to do any te reo teaching. They were sort of like looking, they looked like possums in the headlights, what do you want from this programme and they had to give back rather than you know in teaching it's all about this week we're going to do these things and next week we'll do that and so on and so on. So that was a really cool starting point.*

The Principal and members of staff identified how the skills, experience and qualities of the Kahukura have made a difference in their thinking, attitudes and behaviour:

*[The Kahukura] has certainly been a huge part of it, we just feel we can trust him, I know I can say things to him that won't go any further. He has said to me you know in a couple of my dealings with staff, he said like, 'maybe you could have done that a bit different bro', and I'm like, 'yeah I probably should have'. [The Kahukura] has probably been one of the best people that we've had supporting our school. And you know when we look at it he's paid by E Tū Whānau but he's not paid by our school. You're not going to send me a bill now are you. He's just a guy that people very quickly become safe around. The way in which he delivers his kaupapa I guess is quite mesmerising, you sort of feel yourself getting hooked into listening to him and what he's got to say. But from our perspective the more we can do with [the Kahukura] and E Tū Whānau the better. But this is something I'm quite proud of because I really believe in it.*

A senior teacher at the school spoke about her experience of and with E Tū Whānau and how it provides a foundation for change:

*My journey with E Tū Whānau's just started this year, how I see it is it just links so beautifully with our views that we have. But also like it's a real solid foundation for not just Māori but you know everyone else and it's interesting because one of our teachers, he's Irish and he was saying, 'oh well we did that in our Celtic community,' you know so he identified those links as well. So, it's just a base for the foundation but it can go, it's very broad and it's not just Māori for us it makes it easier because we do have a big Māori culture within the school and it just links beautifully but you can sort of see how it can divert to other cultures.*

One of the biggest changes that the Principal commented on was among staff:

*I believe that what I've seen in this term which surprised me a bit is a lot more acceptance by a lot of our non-Māori staff to become better teachers, to increase their own knowledge, and think critically about their values, assumptions and how this impacts on the way they teach and ultimately our kids.*

Students also reported on the positive culture within the school:

*I came because I really enjoy it here's and it's got great opportunities. Sporting, just more activities. It's just a happier environment. Just there are so many more people and you always have a friend.*

Teachers talked about the positive impact the programme and Kahukura have had on their mindset and teaching practice:

*I just feel like it made sense for me and the time that we've spent talking with [the Kahukura]. I mean he's a pretty cool guy you know. He makes a lot of sense. You know he's a powerful guy and I think he delivers the message really, really well. When we're at our teacher retreat, to be fair I think there was some kind of, oh what's this, just another one of those things that teachers do, it's one of those yeah, we'll go. But it's still just going really strongly and I think that whole metaphor of those principles it has stuck. You know it's filtered down in my class. The meaning behind it, with the teachers, like that whole camp fire thing, I'm big on that. To have one central place for us all to kind of get warmth from and if you're going to be over there I don't want a part of that and that's all good but it's quite a good safe place to be as a teacher. This is where I am, I'm here if you want to find me you know where I am. It's been super positive and yep it's definitely something that has filtered down through to me in my teaching and the classroom culture that I want in my room.*

What did change look like for whānau in Ōpōtiki?

The changes reported by iwi leaders, Kahukura, Principals and rangatahi speak to the positive impact that E Tū Whānau has had in terms of mobilising the community and supporting rangatahi to become future leaders (Table 5).

**Table 5. Outcomes demonstrated from Māori community case study**

Intended outcomes	Demonstrated preliminary outcomes	Evidence
Growth in the number of community leaders who inspire change and act to prevent family violence within their communities  A shift in attitudes and behaviours within communities/whānau so that: <ul style="list-style-type: none"> <li>family violence is no longer tolerated</li> <li>new expectations of non-violence are created</li> <li>non-violence within whānau is affirmed</li> </ul>	Increased self-confidence and leadership within community	Community events held to celebrate iwi & community. E Tū Whānau widely acknowledged & understood.
	Increased awareness and knowledge of E Tū Whānau	
	Building leadership skills, particularly among rangatahi	Rangatahi wānanga held & ongoing development opportunities actioned. Rangatahi leading in their schools and community and demonstrated shifts in attitudes & behaviours.
	Building connections with marae, whenua, whakapapa, tikanga	
	Increased commitment and ownership	
	Increased participation and engagement	
	Building and strengthening the culture of the local college	Principal and teachers working with Kahukura to shift attitudes & behaviours.

The Principal of the college spoke about some of the tangible things that have happened in the school through the contributions of E Tū Whānau:

*Last year, our kids had done a song as a result of E Tū Whānau, about what was going on for them, I said to the girls, you need to go and talk to [the Kahukura] about that. Go and talk to him about what you did because I actually believe kids shouldn't be stopped from making their own contacts you know. So, they did and he just ran with it and they had a great sort of session and a film's been made, really good stories were told. He talked to staff at different*

*staff meetings and he verbalised something that's quite useful which is the ahi ka you know keep the fires going. As a result of that we did staff-only days at the beginning of the year which was a really good start. He has come and spoken to the board at the last board meeting about what he was seeing happening. Very powerful observations which our board and staff are more conscious of.*

When asked about the strengths of E Tū Whānau, the Principal commented on how E Tū Whānau has helped raised awareness and accountability among staff and leadership:

*I think its strength is in its organic-ness, and I would hate to not be able to finish the journey. I don't actually think you ever finish the journey but I would hate to not be able to carry on because as I've got sort of a little bit further into that relationship the really nice thing about it and I remember doing some work around adaptive leadership and the zone of tolerance and how you have to create this equilibrium like you raise the heat up. I think the heat's starting to be raised and you have to keep raising the heat and sometimes you can back down from raising heat because it's just a bit scary and I think having people like [the Kahukura] and [E Tū Whānau kaimahi] to walk that journey like I've sensed the heat being stoked up sometimes and I'm pretty good about all that type of stuff. But we've got to ramp it up with our staff as well, so that's why I'd hate it to sort of you know but it takes courage and it takes skill and knowing when to ramp, when to you know.*

The Principal highlighted how E Tū Whānau contributed to positive shifts in staff attitudes and behaviours:

*I don't know whether you could fully attribute it to E Tū Whānau but I think they've been quite instrumental in getting us into a different place and probably they've given me a bit more strength to be – like I know somebody's got my back I know it sounds really stupid but has got my back in pushing the next part. So are teachers more consistent, yes. Are they full consistent, no. Is it just because of E Tū Whānau no, but is E Tū Whānau being part of that yes. Are they able to, do they have the courage more to know that the environment is more open yep. And I think E Tū Whānau has been a fire that has allowed that to be. Yep. Because I suppose in a way E Tū Whānau came on board at a similar time only six months or eight months after I started and I don't mean it's, so it's hard I don't know what it was like before I came in as well I just knew there was hurt. I don't think there's as much hurt now I think it's started to be you know I think there's a lot more openness and willingness you know. And I suppose he's given us the space to have the courage to put that out in the open a bit more.*

Outside of the college, E Tū Whānau focused on young leaders, Māhuri Tōtara. Rangatahi spoke to the impact the youth focused wānanga and activities have had:

*I went to one of the noho last year (2016), a week long noho and we learned a lot, like different values, history, ancestral history and how to be a young Māori leader. Everyone around me supported me, and it was fun and interesting, and not just lots of talking, we actually go to do stuff like visit waahi tapu. We had to do skits and plays too, it was really cool. We would meet after the wānanga to and have different get togethers, and we would speak for the rangatahi to teachers. It made me feel special and important. And our group is really tight. We are told that we are leaders.*

Parents talked about the changes they had seen as a result of E Tū Whānau:

*I did see her whole āhua change, her attitude was just really into I and I think that was because she had good role models all around her, encouraging her to be who she is and be proud. That is a very powerful thing and it continued after the wānanga with the ongoing meetings and leadership roles. She is now planning her future and studies at Waikato University.*

Iwi leaders talked about how they used E Tū Whānau as a vehicle to bring the iwi, hapū and community together:

*We looked at how bringing our hapū together would benefit our community, restore iwi tanga, whakatōheatanga, so we that's what we got excited about. It happened over a three-day period. It was an aspiration, and we thought, 'no let's do this'. It was all of our kaupapa, all drug free, alcohol free, smoke free, and so that was a huge statement during that time because it was new here. We made a huge statement though the actions of relationships and bringing hapū together, and we did it in a way that wasn't about alcohol or drugs. I It was about whakapapa, it was about celebration. Here it is and we don't need alcohol, drugs or cigarettes. Biggest learning was developing our ways of engaging, with hapū, our kaumātua, our young people, the wider community and trying to get our own to understand the value for our iwi.*

What did changes look like for migrant whānau?

For the African Muslim young women (AMYW), their involvement in the youth programmes had built up their confidence. They said that they would now try things they would never have attempted before, or think about doing things they would never have thought about doing, such as obstacles course, exercise programmes, and poetry competitions. The confidence helped them to claim and assert a very strong identity of being an African Black Muslim and develop the ability to talk to people (Table 6).

**Table 6. Outcomes demonstrated from AMYW**

Intended outcomes	Demonstrated outcomes	Evidence
Growth in the number of community leaders who inspire change and act to prevent family violence within their communities  a shift in attitudes and behaviours within communities/whānau so that: <ul style="list-style-type: none"> <li>family violence is no longer tolerated</li> <li>new expectations of non-violence are created</li> <li>non-violence within whānau is affirmed</li> </ul>	Increased confidence and self-belief	Self-reported by all participants and the project facilitators.  Migrant young women are: obtaining drivers licences; learning English; learning about Māori values and connect to their own; building confidence and self-belief about who they are and the strength of their cultural identity; some women are talking about violence within their own communities and sources of support.
	Strengthened cultural identity	
	Increased understanding of Māori culture and society	
	Increased critical awareness	
	Increased participation in New Zealand society	
	Increased knowledge/awareness of services and support.	

The AMYW had a group of very strong young women with whom they keep in touch, and the NGO gave them the space to do that. They say that because of the youth leadership, they felt self-assured enough to approach any group and even to challenge negative views and comments about the hijab

or Muslims. Following the interview, one of the young women performed a rap song about the power and strength of women.

For the AMYW, their self-belief had increased to the extent that they wanted to involve other young women, including non-Muslims who they thought would benefit from the programmes, and needed to build their confidence by joining groups, going on courses, building skills, and attending university. These were things they said they would have been reluctant to do had it not been for their involvement in the youth initiative.

*AMYW: For me personally, there was nothing that I could spend time doing that was productive. I felt like it was a place where I could go and do these workshops and camps and fundraisers and make good use of my time growing up and spend it with people that I felt comfortable with and that I can learn stuff with. This is very corny but you start to love yourself because you're sitting with people that look like you and have the same thoughts as you and go through the same problems as you. And through the discussions you realize you're not alone and then you're like I could do this, we could go through this together. And you come up with solutions or alternative ways because we are Muslims, we are Hijabis, we are Africans and there's some things that were not made for us and there are certain things that our values don't correspond with so we do our own thing and have our fun.*

The African Muslim young men (AMYM) knew they could never have had access to the different activities and programmes without the support of the NGO though they did not know that it came through E Tū Whānau (Table 7).

**Table 7. Outcomes demonstrated from AMYM**

Intended outcomes	Demonstrated outcomes	Evidence
<p>Growth in the number of community leaders who inspire change and act to prevent family violence within their communities</p> <p>a shift in attitudes and behaviours within communities/whānau so that:</p> <ul style="list-style-type: none"> <li>family violence is no longer tolerated</li> <li>new expectations of non-violence are created</li> <li>non-violence within whānau is affirmed</li> </ul>	<p>Increased confidence and self-belief</p> <p>Strengthened cultural identity</p>	<p>Self-reported by all participants and the project facilitators.</p> <p>Young men are: obtaining drivers licences; learning English; learning about Māori values and connect to their own.</p> <p>Young men want increased opportunities and access to services and support to enable them to realise their aspirations.</p>

The young men said that they had outgrown the NGO but believed that what the NGO did was important and necessary for young men within a certain age group. The AMYM were in their late teens and early twenties, and they believed that they now needed something different from what they have been doing previously. They were preparing themselves to move off in their own directions and had formed networks beyond the immediate group. This contrasted with the AMYW who seemed to be moving forward together as a group while also attempting to bring more people into the group. Even though the AMYM maintained links between the groups that they had started out with, the connections were not as strong, sustaining or evolving as for the AMYW. The young

men felt they were better prepared because of the confidence that being in the programme had given them. They acknowledged that the programmes offered were relevant to African young men and gave them a place to talk about and be African and Muslim.

*AMYM: I guess they created a platform for youth I think, to communicate and like, especially refugees back home.*

*AMYM: A community they help as well with, like if you need help updating your CV and how to make a CV.*

The young men did not talk about wanting to give back to or remain involved in the community. Where it seemed that the women had the Youth Coordinator to guide them, the young men did not appear to have similar male leadership to direct them and keep them together. The Youth Coordinator believed that may have been because of a lack of community male leadership for them.

*It's leaders like Māori mentors that can mentor the boys. I think that's important because the girls are okay but the boys are worse because they don't have someone like me or E Tū Whānau Kaimahi or Kahukura in their life. Their mentor is Drake and Chris Brown, someone faraway.*

The Afghani women were older, ranging from their late thirties or early forties to their sixties or early seventies. Their English language skills were very limited. The interview was carried out with the assistance of an interpreter. These were confident women whose confidence had not come about from their involvement with the NGO or E Tū Whānau but from their status, skills and experience gained in their country of origin.

**Table 8. Outcomes demonstrated from Afghani women**

Intended Outcomes	Demonstrated outcomes	Evidence
Growth in the number of community leaders who inspire change and act to prevent family violence within their communities  a shift in attitudes and behaviours within communities/whānau so that: <ul style="list-style-type: none"> <li>family violence is no longer tolerated</li> <li>new expectations of non-violence are created</li> <li>non-violence within whānau is affirmed</li> </ul>	Building strong relationships and solidarity	Self-reported by all participants and the project facilitators. Afghani women are obtaining drivers licenses & learning English but they want more opportunities to utilise their professional skills. They want to contribute to society and are using E Tū Whānau to combat isolation and dependence on their husbands.
	Increased knowledge/awareness of services and support	

They were largely professional women who had held good jobs and had high status in Afghanistan. The Afghani women wanted more activities than what were available to them currently. They bemoaned that being unable to use their skills and experience made them feel useless. They wanted to contribute to New Zealand society but felt unable to do so because of a lack of English fluency which also acted as a barrier to getting jobs and obtaining a driver's license. The women said that they were very reliant on their husbands to drive them everywhere or on public transport which was not always regular or reliable.

**Afghani women:** *I don't want people to look to us we are refugees - hopeless. We need more support. We don't want to be neglected sitting. We want the government to pay more attention, extra resources to be more proactive and achieve our goal.*

**Afghani women:** *A good example, I was working, now I come here I am isolated no transport I feel I like I am in prison, like a bird inside a cage.*

**Afghani women:** *What we need like in the end of consultation, like we did consultation last with moms. We talked about practical driving. Recently we studied about learning lessons with 30-35-year moms. Most moms have learners but the restricted practical have not yet started. If it was possible we are going for English classes but not enough. We want like one-to-one support. The teacher come home to talk to us more time and to learn more. But from general class it's alright but people are not on the same level and could be more beneficial if I went to one teacher. My language will be helpful.*

**Afghani women:** *Like today my husband dropped me here. If I was able to drive my car, why should I ask my husband to drop me here - because he is working. I want to be like independent to drive my car.*

The Afghani women acknowledged that the programmes offered by E Tū Whānau had brought them together and taken away some of their isolation. They had entrepreneurial ideas around the culinary industry and wanted some guidance and instructions in business enterprise. They wanted to establish their own businesses and to have the capacity to do so. The women yearned to be self-sufficient and not reliant on Work and Income New Zealand (WINZ).

**Afghani women:** *We want to be sustainable and more progressive. This programme to be continuous throughout the year, and we don't want just to talk about the programme, we want good outcome to come out of it. Afghani, we are very good with food, we like the food but we want the food to go to the market like enterprises.*

The Afghani women were more concerned than the other group of older women from Colombia about the confidentiality of the interview. Although issues of confidentiality and anonymity had been discussed prior to the commencement of the interview, the women wanted to know who was going to hear what they said, whether or not their names were going to be divulged, or if they would be identified or recognised in any evaluation reports. The women said they did not want others in the Afghani community to know their particular circumstances. They knew other Afghanis who were doing well and they seemed to feel some disappointment in themselves about their own situation.

Some of the Afghani women said that they, and other Afghani women they knew, were lonely, and were having problems with their children who had grown up in Aotearoa New Zealand but had a different outlook compared to their mothers. The women felt as though they had little control over their children or the direction the children wanted to take. They believed that their limited English compared with their children's fluency in the language and familiarity with the New Zealand way of life made communication between them and the children difficult.

**Afghani women:** *Settlement is a challenge for us. New to the country with no language culture is not easy. We should be there within the family, with the children, with the society. We need some stronger like a women group association to talk about issues within the women, to listen with confidentiality. Afghani are very proud people. They don't want to put themselves down to other people because people are worried about gossiping. We want to*

*discuss things, to be able to be confidential and we want for people to be able to talk about themselves, to be part of issues and part of planning and strength.*

For Afghani women, many of whom were professionals ranging from late thirties to late sixties, with limited English fluency, the outcomes were around: These women craved independence and resources to build enterprise to utilise the professional skills they possess.

The Colombian women said that the programmes they were involved in had enabled them to get together as a group, and to get support such as English language classes (Table 9).

**Table 9. Outcomes demonstrated from Colombian women**

Intended Outcomes	Demonstrated outcomes	Evidence
Growth in the number of community leaders who inspire change and act to prevent family violence within their communities  a shift in attitudes and behaviours within communities/whānau so that: <ul style="list-style-type: none"> <li>family violence is no longer tolerated</li> <li>new expectations of non-violence are created</li> <li>non-violence within whānau is affirmed</li> </ul>	Increased understanding of Māori culture and society	Self-reported by all participants and the project facilitators.  Colombian women are learning English, accessing social services and support, learning about Māori culture and values and raising issues about family violence within their communities. They are using E Tū Whānau to help keep them active, set and achieve goals.
	Increased participation in New Zealand society	
	Increased knowledge/awareness of services and support	

They were provided with resources as well as information such as where to go for assistance from WINZ, or when and where they needed to access social services.

**Colombian women:** *It helps a lot and we most of us rely on the benefit and the programme has allowed us to receive training but also some kind of financial resources, so it's been very helpful.*

*The activity gives us an additional responsibility, encourages us to do something else. We have the opportunity to meet our responsibilities and do something else in benefit of that.*

*I think that there is something that is important that we are able to talk about the programme. Tell the community, the rest of the community what we have done, what we have received, what we are capable of.*

*Most of us are skilled or a profession and we are not able to do it because of the language. So, this is an opportunity. We live frustrated because we are not able to work in our profession or the profession we used to work on before we come.*

*Making us, keeping us active is the way which the programme has worked on us. Keeping us active, keeping us doing different activity with different goals that give us an alternative.*



## REDUCTION IN FAMILY VIOLENCE

The link between the outcomes seen and family violence is not explicit. This appears to be a unique design feature of E Tū Whānau in that communities co-designed the messaging and said ‘no’ to making violence explicit.

*We didn’t want another deficit-focused programme that gave us [Māori] stick about family violence again.*

Rather, communities wanted the focus to be on how do we build strong whānau – as a vehicle and mechanism to reduce family violence. The evidence showed how this subtle strengths-based approach contributed to increased community buy in, demonstrated by a strong sense of community ownership as expressed by the following Kahukura:

*We build relationships with our whānau. We talk to them, we don’t judge, we say to them, ‘we are here to listen, we are here to help connect you to who you are’. This is your marae, your whakapapa, this place is yours and it’s a source of strength. Once we have connected with whānau, particularly our gang whānau, once they trust us, then we can start having conversations about what’s going on for them at home, in their own whānau, and what it is they want to change. But this takes time, we don’t say to them, we are here to fix you. We say, we are here to listen. And guess what, the rest of your tīpuna are here with you too.*

Within Māori communities, E Tū Whānau was not perceived or widely understood as a family violence prevention approach. Rather, E Tū Whānau was viewed as a kaupapa Māori strengths-based approach to uplifting and restoring the mana of the whānau. A few migrant and refugee communities talked openly about family violence within their communities and supported the need for collective approaches to support women and families. Conversely, other communities did not have open conversations about family violence but expressed the need to resource and create safe spaces for women to talk about these matters privately and in confidence.

The E Tū Whānau approach and its links to family violence against other outcomes are exemplified with one woman, who grew up in a high-ranking gang whānau. She said that when her father had talked to her about the early days of the gang she realised that for him, as for many of the other men, it was easier to be a gang member than it was to be Māori. For those men their experience of marginalisation, racism and for many the experience of state care had shaped who they were. This had then impacted on her own development.

*At the wānanga we were kept asking who are we, who had shaped us? Made me think about the gang being my family. All these questions of who shaped you, who made you what you are today. Well I can say my mum and dad but I had to be real to myself as I have lived with the gang my whole life. Every single day, in my house every day. Just because they are known to others as bad that is not the view I had and I was sheltered from a lot of the bad stuff. So, I am going to say that the gang shaped me. That is the truth, they are not just in the gang, they are your family. Helping me be the person I am today. E Tū Whānau and Te Korowai Aroha are a part of that too.*

It was accepted that her particular experience of growing up in a gang whānau was special. Her father was a senior member of the gang and had protected the girls from a lot of what might be happening elsewhere in the broader gang collective and the neighbourhood more generally. Some

of the other women spoke about going to their house as children and later in their lives to seek safety and just to enjoy the manaaki of that household. One of the women commented:

*There were safe places for me, aunty and uncle's house, safe as. It was out in the greater community that I suffered the greatest violence. It was a contradiction for me that the gangs were bad when I was safe in this house and not in others. I suffered all the violence I suffered outside of this [immediate] community.*

The issue of explicitly addressing violence came up rarely for one woman who grew up in a gang home. Much of the focus for this whānau was on creating the conditions of change that could allow whānau to flourish. However, it was accepted that violence, as a sufferer or as a perpetrator, had been experienced differentially within the whānau. Some had suffered violence, all had witnessed violence and some had used violence. Though there was only one man in the group, he noted that the young women present had influenced his views on violence and he was trying to keep his hands to himself. His discussion on violence spoke to man-on-man violence, which he saw as disciplinary, retaliatory or defensive in nature. While he still felt there could be justification for certain types of violence, he said that he was far removed from the days when violence was his way in the world. What was noticeable in this exchange was how open the discussion was and how the women felt very comfortable giving their own views and offering dissenting views from his even though they afforded him every respect. This was their way of walking the talk of E Tū Whānau.

One of the women said how E Tū Whānau had completely changed the way she thought about violence. She had suffered a lot of violence in her home as a child and as a young women and adult. She had also used a lot of violence against others. She felt remorseful for those that she had hurt but recognised the great gains she was making in living a life without violence. All others in the group gave her support and encouragement during this discussion and noted that for them, she was the one who had made the greatest changes in her life since becoming part of E Tū Whānau.

It will be important to build the evidence for the link to family violence, and consider how wider socio-economic factors affect this link in the next phase of the programme.

## 7 IMPLICATIONS

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This section summarises the evaluation findings and discusses the implications for policy and practice.

### SUMMARY OF KEY FINDINGS

E Tū Whānau has funded over 100 providers for all of its components of the programme – including community action, provider development, social marketing and messaging. The initial approach of E Tū Whānau project managers was to increase awareness of E Tū Whānau messages, and throw the net out wide to identify where innovation and commitment would take root. As the project has progressed, target communities are demonstrating clear progress from engagement to sustained action.

The evaluation showed how E Tū Whānau is making a positive difference across diverse communities that are overwhelmingly positive about the way in which E Tū Whānau enables and supports them to achieve their own aspirations.

There is solid evidence that the underlying approach and values (e.g. Aroha, Whanaungatanga, Whakapapa, Manaaki, Kōrero Awhi and Tikanga) have echoed with Māori, whānau who belong to gangs, and refugee/migrant communities alike, supporting trusting engagement, and ownership for action by these communities. This is important because these are communities that are often marginalised, disenfranchised and not confident at dealing with government services and accessing support. E Tū Whānau has helped bridge the gap and reconnect people in relation to identity, relationships, culture, support and services they would not have otherwise engaged with.

The four case studies provide rich examples of how well E Tū Whānau is enabling communities to achieve their aspirations. The growth of Kahukura, community-identified leaders who work for and with their community, is central to the E Tū Whānau approach and community success.

The evaluation has identified that as a result of the E Tū Whānau approach, a range of outcomes are being achieved by communities, with demonstrated progress towards the intended outcomes of growth in community leadership, and a shift in attitudes and behaviours. Other commonly shared outcomes are:

- Strengthened cohesion
- Cultural connection
- Rangatahi engagement
- Increased confidence and agency for change
- Greater awareness of violence-related issues.

In sum, E Tū Whānau is helping to build the protective factors to strengthen whānau within communities. None of the providers and communities are at the stage of being able to demonstrate a reduction in family violence at a population level, but this is not a surprise given the relatively small investment and complexity of the issue.

### **E Tū Whānau Approach**

While there is considerable difference between the type of E Tū Whānau initiatives funded, the common thread is the amount of work invested by E Tū Whānau staff and Kahukura in lead up, building relationships and obtaining community buy in and engagement. This also means that when it works, the difference is notable between E Tū Whānau engagement and engagement with other programmes – with E Tū Whānau demonstrating a high-level of community ownership and support.

E Tū Whānau staff commented on how they have had to work to overcome community suspicion because of negative experiences with other programmes. The data showed how communities viewed E Tū Whānau differently to other government-funded programmes and describe the approach as: self-determining, enabling and culturally grounded. For example, communities described E Tū Whānau as a *self-determining* approach, framework, and values base that encourages real conversations about how best to uplift the mana of families and communities, using knowledge

from within. Communities drive the conversations, develop strategies, priorities and formulate actions using E Tū Whānau tools and resources.

Communities also explained how E Tū Whānau is *enabling* because of the flexible high-trust contracting model which supports them to ‘do the mahi’ and not spend a large amount of time on reporting and compliance; how they respect the skill and nous of E Tū Whānau staff who have established strong relationships and networks over time; and how E Tū Whānau is genuinely focused on community led outcomes versus Government driven outputs.

Furthermore, communities valued E Tū Whānau as a *culturally grounded* kaupapa Māori approach. In particular, the E Tū Whānau values resonated across diverse socio-economic and ethnic communities. These values were expressed in diverse ways however the common theme was how the values affirmed and connected people to their cultural identity and promoted this as a source of strength to create positive change.

### **E Tū Whānau in relation to international evidence**

The evaluators note that E Tū Whānau has been described as an innovative, kaupapa Māori approach to addressing family violence, and the first of its kind. The project is working to build the evidence of ‘what works’, and during its implementation, managers have produced a number of research reports, including a description of protective factors associated with addressing family violence. This is important because traditional approaches towards addressing and eliminating family violence were more often than not deficit-based with a sole focus on risk factors and underpinned by research with non-indigenous peoples with different contexts and histories.

The E Tū Whānau protective factors emerged from consultation with Māori across New Zealand to get a mandate for change, widespread commitment from leaders (approved at Hopuhopu in 2008), grassroots engagement and support (regional hui), stories and ideas to guide change, a context to measure change. The factors also draw on Kaupapa Māori family violence prevention scholarship<sup>6</sup>.

Considering the approach and outcomes associated with E Tū Whānau against national and international evidence on reducing family violence in indigenous and community-based settings, the evaluation concludes that E Tū Whānau – while uniquely ‘Māori’ – is broadly consistent with international evidence. This evidence calls for solutions developed by Indigenous people, and which focus on community healing, restoration of family cohesion and processes.<sup>7</sup>

E Tū Whānau also demonstrates a combination of community-led approach with a focus on leadership and change of attitudes and behaviours (through social marketing and community development). This approach is consistent with international research on behaviour change around family violence, which advocates for community action, which moves through phases from recognition to action, alongside key social marketing messages.<sup>8</sup> E Tū Whānau has co-designed, tested and reviewed the messages it produces with its communities, which is positive. There may be

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<sup>6</sup> For example, refer to: Dobbs, T., & Eruera, M. 2014. Kaupapa Māori wellbeing framework: The basis for whānau violence prevention and intervention; and Grennell, D., & Cram, F. 2008. Evaluation of Amokura: An indigenous family violence prevention strategy. *Mai Review*, 2(4).

<sup>7</sup> Australia’s National Research Organisation for Women’s Safety. 2015. Innovative models in addressing violence against Indigenous women: State of knowledge paper.

<sup>8</sup> USAID. 2012. Communication-based behaviour change strategies to interrupt the cycle of violence and prevent rape and other sexual violence in the Democratic Republic of Congo.

a need to adjust these messages as the project moves into the next phase, namely to tailor the messages more towards communities looking to embed and sustain action.

The preliminary outcomes identified in the evaluation also align with eight identified protective factors from the family violence prevention research that underpins E Tū Whānau design:

- family stability
- social support
- social capital
- parents' knowledge about child development
- family traits and practices
- cultural identity
- community cohesion and
- high quality ECE centres and schools.

While the protective factors are interconnected and overlap, the evaluation showed a greater prevalence of some factors over others within each case study community. For example, strengthened cultural identity, social capital, community cohesion and high quality ECE and schools featured strongly as preliminary outcomes in the three Māori centred and whānau involved in gang communities.

### **Whānau versus community outcomes**

The evaluators note that E Tū Whānau and Whānau Ora share common origins. Whānau Ora was initially housed in the Ministry of Social Development and its kaupapa is the same, in that both are focused on strengthening whānau using a kaupapa Māori strengths based model, approach, values and principles.

It is how the two initiatives have evolved that is different. Local leaders highlighted that E Tū Whānau offers more flexibility and autonomy than Whānau Ora.

*Whānau Ora is government forcing organisations to work together for whānau and that doesn't come without conflict because you've got different organisations with different values. E Tū Whānau is about working in those values but with families, and that's huge. There's not the restrictions in E Tū Whānau, we were never told, you must do things in a certain way. E Tū Whānau doesn't have the service arm. The approach is about whanaungatanga, building relationships, and this takes time. Connecting our people to who they are. First its connecting our people culturally. Then linking them to the whare and their whakapapa, and then we start talking about what's going on for them in the home and with their whānau. There's only one stopping violence service in the Wairarapa and its Pākehā.*

Another point of difference with E Tū Whānau is the ways in which the approach is enlivened as a community-led, community action movement for positive change. Whereas Whānau Ora is both whānau-led and provider-led. E Tū Whānau is underpinned by a strengths-based focus and emphasis on cultural connection using the E Tū Whānau values: aroha, whanaungatanga, whakapapa, manaaki, kōrero awhi, and tikanga. The data suggests that E Tū Whānau is building a layer of leadership within a community setting, not just within a whānau setting. The unintended consequence associated with this, in small and remote communities, is that the growth of rangatahi leadership may take them away from the community, to seek employment and education opportunities, leaving the community vulnerable. This is something that arose as a risk in the evaluation.

## NEXT STEPS

This formative evaluation showed how a relatively small investment can make a big difference immediately to enhanced whānau and community capability. The evaluation evidenced positive change, but how sustainable and therefore transformative this change is remains to be determined.

The data supports the need to focus on a few communities where action is positive, to support them in moving to the next phases of action. Significant time and resource has been invested by E Tū Whānau staff and communities to help lay the foundations to realise 'Te Mana Kaha o Te Whānau'. Within the target communities there is clear evidence of increased ownership, leadership, awareness, positive changes in attitudes, self-confidence and a stronger connect to cultural identity.

There is a need for E Tū Whānau staff to determine how they might provide support to communities to sustain shifts in both attitudes and behaviour and maintain positive action in a way that is realistic with the resources available, and with recognition of community pressures. This may require close examination of community priorities and capability gaps in each community that is demonstrating solid progress, in order to determine how to embed and accelerate action.

In the next phase of E Tū Whānau, it is important that the initiative remain separate from Whānau Ora, so that the advances from this community development approach may continue. In saying this, the evaluation recommends that the two initiatives explore where synergies exist – be it strategically or geographically – to enhance collaboration on common shared outcomes.

## TOWARDS A LOGIC MODEL

To date, a comprehensive measurement framework has not been developed or implemented for E Tū Whānau. There are no comprehensive measures for indigenous family violence anywhere in the world.

Based on the findings from the evaluation, a revised Theory of Change and programme logic are presented in Appendix 1. The indicators related to the outcomes can form the basis of routine monitoring.

Alongside routine monitoring, the evaluation recommends that case studies be routinely conducted of the providers and communities that are demonstrating the greatest progress to track how they are progressing towards a reduction in family violence. This will help determine best practice and effective strategies, and test whether the link exists between intermediate outcomes and reduced family violence.

## 8 RECOMMENDATIONS

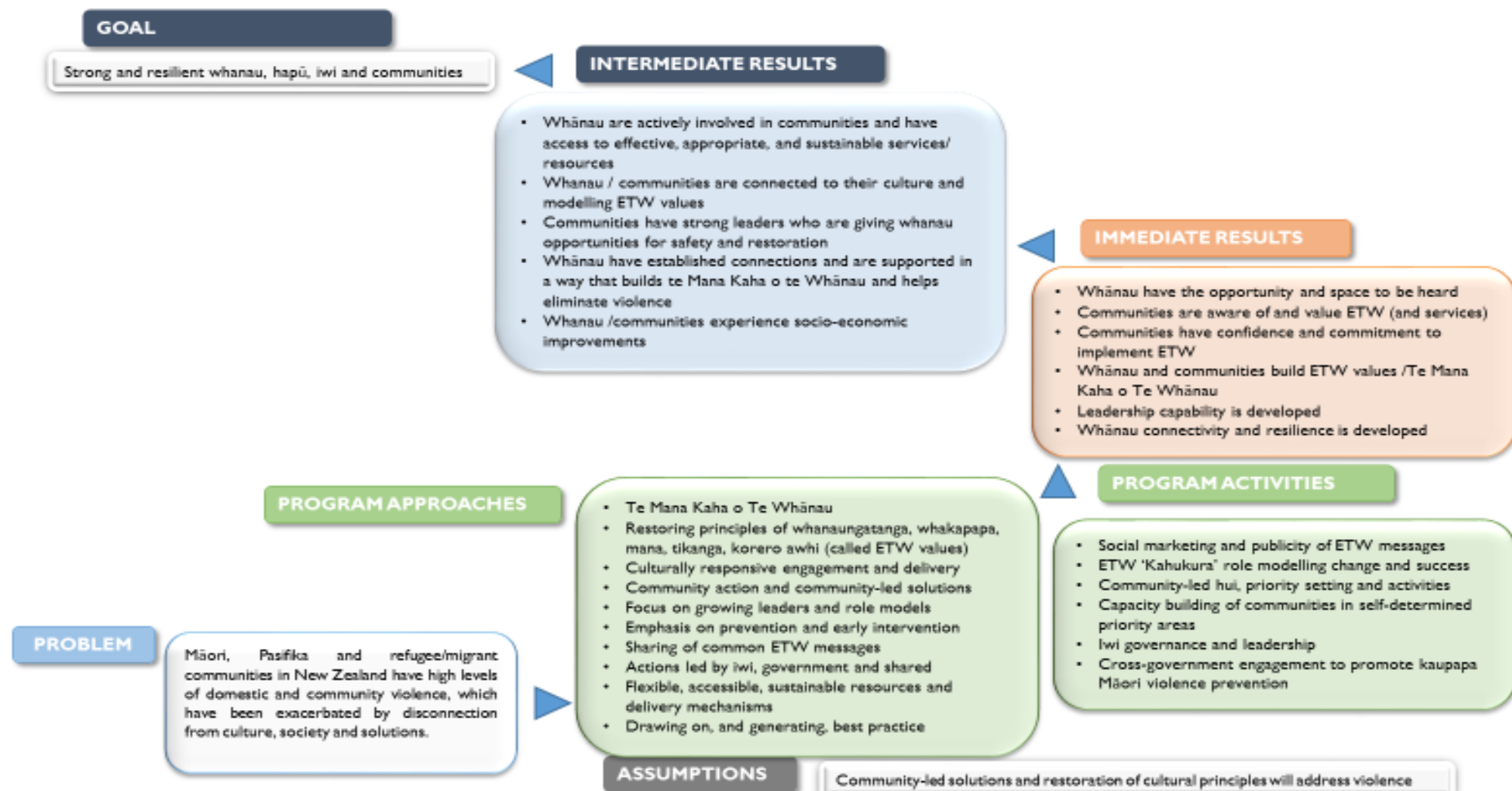
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Draft recommendations to be discussed and co-designed with E Tū Whānau staff. Based on the evaluation findings, the suggested areas of focus are:

1. Consolidate approach towards communities showing progress
2. Assess gaps in these communities and intensify support
3. Identify collaboration with Whānau Ora and potential for shared measurement
4. Apply new measurement approach
5. Conduct case studies within effective communities
6. Build ongoing evidence base to support focus on protective factors

7. Review the balance between strengthening whānau and family violence messaging as communities move into the next phases of implementation

## 9 APPENDIX 1





DESIRED OUTCOMES	INDICATORS
<b>IMMEDIATE OUTCOMES (Phase 1-3)</b>	
<b>Whānau have the opportunity and space to be heard</b>	<ul style="list-style-type: none"> <li>• Opportunities are facilitated to engage whānau in dialogue and are widely taken-up (e.g. wānanga, poukai)</li> <li>• Whānau openly discuss family violence experiences, sometimes for the first time</li> </ul>
<b>Communities are aware of and value ETW (and services)</b>	<ul style="list-style-type: none"> <li>• Whānau are actively engaged in discussions about E Tū values</li> </ul>
<b>Communities have confidence and commitment to implement ETW</b>	<ul style="list-style-type: none"> <li>• Whānau participate in multiple E Tū activities (or communities organise multiple E Tū activities)</li> <li>• Conversations shift to, and centre around, E Tū values and cultural constructs from Te Ao Māori</li> </ul>
<b>Whānau and communities build ETW values /Te Mana Kaha o Te Whānau</b>	<ul style="list-style-type: none"> <li>• Kaumātua and Kuia stories are widely heard</li> <li>• Activities in place to support role of tāne as nurturers and the mana of wahine</li> </ul>
<b>Leadership capability is developed to further the work of E Tū</b>	<ul style="list-style-type: none"> <li>• Regular leadership training underway</li> <li>• Future planning focused on leadership development</li> <li>• Regular and multiple requests for E Tū presentations and resources are received</li> <li>• Leaders and organisations have a planned and coordinated approach to promoting and implementing E Tū</li> </ul>
<b>Whānau connectivity and resilience is developed</b>	<ul style="list-style-type: none"> <li>• Whānau have knowledge of kin and have relationships with kin in the community</li> <li>• Whānau have the support of extended family</li> <li>• Whānau are affiliated to iwi / registered with an iwi organisation</li> </ul>
<b>INTERMEDIATE OUTCOMES (Phases 4-5)</b>	
<b>Whānau are actively involved in communities and have access to effective, appropriate, and sustainable services/ resources</b>	<ul style="list-style-type: none"> <li>• Activities in place to support whānau to apply family coping strategies</li> <li>• Activities in place to support community cohesion</li> <li>• Whānau access accurate knowledge about child development</li> <li>• Increased whānau participation in kōhanga reo</li> </ul>
<b>Whānau / communities are connected to their culture and modelling ETW values</b>	<ul style="list-style-type: none"> <li>• Increased whānau participation in marae and cultural activities</li> <li>• Whānau and communities are demonstrating whanaungatanga, whakapapa, mana, tikanga, kōrero awhi</li> </ul>
<b>Whānau have established connections and are supported in a way that builds te Mana Kaha o te Whānau and helps eliminate violence</b>	<ul style="list-style-type: none"> <li>• Whānau are connected to non-resident family and friends</li> <li>• Whānau have trusted people and places to go to for support in the community</li> <li>• Whānau can access support in times of crisis</li> </ul>
<b>Communities have strong leaders who are giving</b>	<ul style="list-style-type: none"> <li>• Iwi chairs incorporate E Tū in their work</li> </ul>

<b>Whānau opportunities for safety and restoration</b>	<ul style="list-style-type: none"> <li>• E Tū is embedded in the work of organisations</li> <li>• Local E Tū strategies are in place and local projects underway</li> <li>• Iwi leaders and influencers visibly and widely disseminate E Tū messages and lead activities showing that whānau violence is unacceptable</li> <li>• Increased use of support services</li> </ul>
<b>Whānau /communities experience socio-economic improvements</b>	<ul style="list-style-type: none"> <li>• Increased economic and educational opportunities</li> <li>• Increased participation in physical activity</li> </ul>
<b>GOAL (Phase 5)</b>	
<b>Strong and resilient whānau, hapū, iwi and communities</b>	<ul style="list-style-type: none"> <li>• Reduced violence (including family violence, social violence/vandalism)</li> </ul>

## 10 APPENDIX 2 - REFERENCES

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## 11 APPENDIX 3 – INFORMATION SHEET AND CONSENT FORM

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### E Tū Whānau Evaluation Information Sheet

May, 2017

Tēnā rā tātou katoa, he mihi maioha ki a koutou I runga anō I ngā ahuatanga o te wā.

This letter invites you to participate in an evaluation of E Tū Whānau and provides information about what this evaluation is about.

The evaluation will be carried out by experienced evaluators, Dr Chelsea Grootveld (Ngai Tai, Ngāti Porou, Whakatōhea, Te Whānau a Apanui, Te Arawa), Professor, Tracey Macintosh (Ngāi Tūhoe) and Associate Professor, Camille Nakhid.

The evaluation involves interviews with whānau, communities and staff engaged in E Tū Whānau across Aotearoa. The interviews will take between 45 to 60 minutes. Our evaluation team is happy to conduct interviews with individuals, small groups and/or whānau.

The evaluation will gather evidence about your experiences of E Tū Whānau, your challenges and successes. This information will be used to help the Ministry of Social Development understand how it can better support whānau and communities to stand strong and make a positive difference.

Your contributions will be kept confidential and all participants in the evaluation process will remain anonymous in any evaluation reports prepared by our team.

You will receive a copy of the interview notes for review and approval and are free to withhold, delete, add or change any information. You can withdraw from the evaluation at any time. If you decide to do so, the evaluation team will destroy the interview notes.

Your interview notes will be securely stored and accessed only by our evaluation team. All information will be destroyed 6 months after the evaluation has been completed.

We thank you in advance for your time. If you have any questions at all. Please feel free to contact Chelsea directly on 021-911-854 or email: [chelsea.grootveld@gmail.com](mailto:chelsea.grootveld@gmail.com).

Nāku noa nā

Dr Chelsea Grootveld

Director, Aiko Consultants Limited

## E Tū Whānau Evaluation Informed Consent Form

Please tick the relevant box for each statement.

I have read the evaluation information sheet and understand the purpose of the evaluation and how the information will be used	Yes	No
My name will remain confidential to the evaluator	Yes	No
I can choose to withdraw my consent to participate in this evaluation and/or some or all of my information without having to give a reason	Yes	No
I don't have to answer questions I don't want to	Yes	No
I agree to my interview being digitally recorded (audio) and may request a copy of my own transcript	Yes	No
Information collected will be seen only by the evaluator and will be stored securely in a password secure domain.	Yes	No
The outcomes of this research will be shared with me and I would like a copy of the evaluation report.	Yes	No

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Full Name: (please print):

\_\_\_\_\_

Signature: \_\_\_\_\_ Date (d/m/y): \_\_\_\_\_

## 12 APPENDIX 4 – INTERVIEW SCHEDULE

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### **E Tū Whānau Evaluation Interview Schedule**

Mihimihi/Introductions

#### ***Whānau Experience***

1. How did your whānau/community hear about E Tu Whānau?
2. What did you want to achieve? What were your motivations becoming involved?
3. How has the E Tū Whānau team supported your whānau/community?

#### ***Impact of Messaging, Communications and Resources***

4. How has your whānau and community reacted to the Charter?
5. In what ways has the Charter contributed to (impacted on) your whānau and community aspirations and actions?
6. Have your whānau and community heard about or seen the E Tū Whānau communications? If so, what impact have the communications had on your whānau and community aspirations and actions?
7. Have your whānau and community accessed the E Tu Whānau resources?  
If so, what impact have the resources had on their aspirations and actions?
8. What did you like about the E Tu Whānau messaging, communications and resources?
9. Are there any ways that E Tu Whānau messaging, communications and resources could be improved?

#### ***Preliminary Outcomes***

10. Have there been any changes in your whānau/community as a result of engaging with E Tu Whānau? If so, what do those changes look like? What is different?

Examples of preliminary outcomes to be explored

- Whānau/community is taking a stand against violence
- Whānau community acknowledge that violence against wāhine and tamariki is not traditional
- Whānau/community is working to eliminate risk of harm to prevent violence
- Whānau/community is working to build protective factors to prevent violence
- Whānau/community promote the sanctity and tapu of Te Whare Tangata

- Whānau/community are being supported to exercise rangatiratanga and autonomy over their lives
- Whānau/community are held accountable for any acts of violence.
- Whānau/community ensure tamariki and mokopuna are nurtured and protected
- Other outcomes?

12. How have the changes been sustained over time?

13. How has E Tu Whānau supported your whānau and community to work towards achieving your needs and aspirations? In what ways?

***Whānau and Community Views on Adequacy of Design***

14. How does your whānau and community feel about the design of E Tu Whānau? (e.g. culturally appropriate, strengths based, community initiated and driven?)

15. How is E Tu Whānau different from other programmes and services offered by government and non-government agencies?

***Whānau and Community Views on Delivery Model***

16. What do you see as the key strengths of E Tu Whānau?

17. What do you like about the way that E Tu Whānau is delivered?

**Final comments**