



E Tū Whānau Evaluation 2025

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Recommended citation: Goodwin, D., Chauvel, F., Johnson, F., Trewartha, C., Papesch, L., & Tamaka, P. (2026). *E Tū Whānau Evaluation 2025*. Wellington. Ministry of Social Development.

Published

Ministry of Social Development
PO Box 1556, Wellington

<https://www.msd.govt.nz/about-msd-and-our-work/publications-resources/evaluation/e-tu-whanau/index.html>

Published August 2026

ISBN 978-0-473-75978-0



**MINISTRY OF SOCIAL
DEVELOPMENT**
TE MANATŪ WHAKAHIATO ORA


*E Tū
Whānau!*

He mihi – Acknowledgements

“Nā wai rā i whakawehe mai a Rangi rāua ko Papatūānuku.
Ahakoa rā pēhea te kumekume,
E kore taea e ngā tuakana,
Engari, Tane takoto mai ki raro, panaia e Rangi e ōna waewae,
Ka uru mai te mārama.”

E ngā mana, e ngā reo, e ngā mātāwaka o te motu, nei rā te mihi manahau ki a koutou katoa. Koutou i awhina, i whakapau werawera mō te kaupapa nei kia puawai.

Kei ngā whānau me ngā hapori i tuwhera a koutou kuaha ki te kaupapa me tō koutou manaaki i a mātou i kimi, e rapu nei tēnei mahi aromātai, tēnā koutou katoa.

Ka kite tatou i ngā hua e puta mai ana i te kaupapa nei ki te whakatinana i ngā moemoea a Ann te pouwhakahaere, i ērā rangi, e hia ki muri, tēnā koutou katoa.

We acknowledge the significant contributions made by everyone who was involved in the development of this evaluation, in particular:

- whānau, hapori and wider community participants for their time and kōrero, sharing of experience, insight and understanding, and warm manaaki / hospitality shown in their generous and active engagement with the evaluation field work
- the mātauranga Māori and expertise provided by the pūkenga (expert) panel for Te Pikitia a te Whānau, the Whānau Reference Group for Tikanga Rangahau, and those involved in the creation of Te Whakaoreore Aromatawai Hāpai ki te Hapori
- the input and support of Dr Zach Penman, Whaea Moerangi Falaoa-Rakaupai (Niue, Ngāti Tūwharetoa, Ngāti Maniapoto, Ngāti Raukawa), Matua Keelan Ransfield (Ngāti Tukorehe, Ngāti Raukawa, Ngāti Porou), and E Tū Whānau kaimahi
- the MSD Strategy and Insights (formally Research and Evaluation) team, who assisted with the early shaping and foundations of the evaluation, and who have provided support and awhi throughout
- the late Ann Dysart (Te Rarawa), founding Pouwhakahaere of E Tū Whānau, for her vision, foresight, and firm understanding of the crucial significance of evaluating and evidencing the transformation the E Tū Whānau kaupapa supports within whānau and hapori Māori.

Executive summary

Introduction

E Tū Whānau is a transformative kaupapa Māori approach to preventing and addressing violence within whānau. The initiative supports whānau and community-level change to shift the beliefs, behaviours and norms that contribute to violence, and to increase whānau wellbeing.

The vision of E Tū Whānau is:

“Whānau are strong, safe and prosperous – active within their community, living with a clear sense of identity and cultural integrity, and with control over their destiny – te mana kaha o te whānau.” (E Tū Whānau, 2019, p. 5)

E Tū Whānau has been active as a Māori and government collaboration since 2008. Initially, the initiative focused on using behaviour change communications tools to promote strengths-based messaging related to whānau wellbeing and identifying where there was potential for innovative community-led action. Over time, the focus has shifted to supporting communities that demonstrate commitment to sustained action towards violence prevention (Grootveld & Widmer, 2017).

E Tū Whānau uses a community mobilisation¹ approach (te whakaoreore hapori) from within te ao Māori (the Māori world), and kaupapa Māori strategies to support communities to make change, with a clear focus on leadership and capability development. The initiative is strongly aligned to the strategic direction of the Ministry of Social Development (MSD) for whānau-led and community-led solutions to long-term and complex issues, including violence within whānau.²

E Tū Whānau is primarily a Māori strategy, however, the initiative is universal in its application and has been working successfully with former refugee and migrant communities since 2013, with key relationships and a similar approach initiated through the earlier Settling In project (E Tū Whānau, 2019; Grootveld & Widmer, 2017).

Evaluation

E Tū Whānau has been working to strengthen its ability to assess its impact over recent years. This evaluation is a consolidation of these efforts.

The evaluation also contributes to delivering on Action 21 of the first Te Aorerekura Action Plan, launched in December 2021: “Continue to enhance, learn from, and consolidate the E Tū Whānau approach and frameworks to support effective community action”.³

The primary purpose of the evaluation was to test the theory of how transformation happens in communities (as reflected in the E Tū Whānau Theory of Change), and whether the key

¹ Community mobilisation is a long-term, collective, primary prevention approach to addressing family violence. It is multi-faceted and strengths-based, building capability within local communities to create change in local conditions.

² MSD is the lead agency for family violence prevention within The Centre for Family Violence and Sexual Violence Prevention – see preventfvs.govt.nz.

³ The National Strategy to Eliminate Family Violence and Sexual Violence – see [Te Aorerekura](https://www.aorerekura.govt.nz).

mechanisms used are effectively supporting change for whānau and hāpori (communities), as expected.

To enable this, a mid-level programme theory⁴ (whakakaupapa) was developed and tested. The whakakaupapa articulates the key mechanisms (ngā pūtake) used to produce the desired outcomes (ngā hua).⁵

The evaluation assessed the following eight specific areas of E Tū Whānau and, based on these assessments, the overall relevance and effectiveness of the programme of work.

- The four key E Tū Whānau strategies:
 - community collaboration and partnerships
 - wānanga and collective, safe spaces
 - messaging, resources, tools and support
 - kahukura (community leadership) development.
- Two specific inputs from E Tū Whānau:
 - kaimahi (workers)
 - measurement tools.
- Two key outcomes areas:
 - community mobilisation
 - whānau wellbeing, connectedness and relationships.

Poutama scale – Kaupapa Māori evaluation rubric

The poutama scale⁶ below was used to make evaluative judgements for each of the areas in focus for this evaluation and for the programme of work as a whole (see Appendix One for the full kaupapa Māori evaluation rubric).

Table 1: The poutama scale used to make evaluative judgements (simplified)

Poutama				
Te Kore	Te Pō ₁	Te Pō ₂	Te Pō ₃	Te Ao Mārama
Potential for change.	Beginning, conception.	Growing, developing.	Maturing, poised, ready, ripe, engaged.	Maturity, excellence, actualisation, flourishing.

⁴ A mid-level programme theory is a bridge between an overarching concept and concrete, observable experience. It emphasises the 'how' and 'why' of an intervention's success by identifying the key mechanisms by which the intended outcomes are achieved.

⁵ See Appendix Two for ngā pūtake (mechanisms) and ngā hua (outcomes) for each of the four key E Tū Whānau strategies.

⁶ This poutama scale is grounded in mātauranga Māori (Māori knowledge, wisdom, understanding, skill), and is the underpinning framework for change within the E Tū Whānau Theory of Change and new measurement tools.

Findings

Overall relevance and effectiveness

Overall, the E Tū Whānau kaupapa currently sits at **Te Pō₃** on the poutama scale (maturing, poised, ready, ripe, engaged).

The evaluation provides strong evidence that the Theory of Change, the whakakaupapa (mid-level programme theory), and the kaupapa Māori strategies used by E Tū Whānau and community partners are working well together to achieve impactful and sustainable change, including the reduction of violence within whānau – proving the causal links between ngā pūtake (mechanisms) used and ngā hua (outcomes) being achieved in whānau and hapori.

The evaluation shows that the E Tū Whānau kaupapa is a well consolidated programme of work that effectively supports transformation within whānau and hapori Māori, leading to increased wellbeing and strengthened outcomes. The initiative is well positioned to build on this success and to have greater impact in the years ahead.

Key findings for each of the specific areas assessed are outlined further below.

Taken together, these findings confirm the robustness of the E Tū Whānau Theory of Change, the impact of its strategies, and the clear linkages to the initiative's desired outcomes. The findings also build understanding of how implementation of these strategies can be strengthened and refined to further support community and whānau mobilisation and positive change over time.

The findings show that E Tū Whānau is highly valued by the communities and whānau it partners with and supports, the values of E Tū Whānau are embedded within communities, and activities and resources have been fundamental in changing behaviours related to violence within whānau and in lifting whānau aspirations for the future.

Key strategies

Community collaboration and partnerships

This area currently sits at **Te Pō₃** on the poutama scale (maturing, poised, ready, ripe, engaged).

Key finding: The E Tū Whānau community partnering approach is unique for a government-funded kaupapa and has been instrumental in achieving successful outcomes. There is strong evidence that the impact of the flexible approach to partnership supports innovation and adaption to local conditions within communities.

Wānanga and collective, safe spaces

This area is strong and sits at **Te Ao Mārama** on the poutama scale (maturity, excellence, actualisation, flourishing).

Key finding: Participation in wānanga (shared learning, understanding, reflection and engagement) and collective, safe community spaces has a positive and empowering impact, promoting healing, change, connectedness, learning and growth. Participation also enables whānau to give back to their communities through uplifting activities and initiatives aligned to E Tū Whānau and its core values.

Messaging, resources, tools and support

This area currently sits at **Te Pō₃** on the poutama scale (maturing, poised, ready, ripe, engaged).

Key finding: Māori are widely engaged with the E Tū Whānau messaging, values and kaupapa through the different E Tū Whānau communications channels. There is demonstrated evidence of the relevance, appropriateness and impact of messaging, tools and resources in supporting strategies to achieve positive whānau and community change.

Kahukura development

This area has been given two ratings in the evaluation. It currently sits at **Te Pō₂** on the poutama scale (growing, developing) for E Tū Whānau. For community partners, this area is strong and sits at **Te Ao Mārama** (maturity, excellence, actualisation, flourishing).

Key findings: Two ratings have been given to reflect the fact that community kahukura are leading and stimulating growth of the kaupapa in community spaces and have strong connections and lived experience within their communities (at Te Ao Mārama level). This is separate from the work E Tū Whānau is doing to develop kahukura, which is rated at Te Pō₂.

This leadership model is very effective in kaupapa Māori spaces, and there are more opportunities for intentional kahukura development through E Tū Whānau kaimahi supporting and promoting the model with partners.

Key inputs

Kaimahi

This area is strong and sits at **Te Ao Mārama** on the poutama scale (maturity, excellence, actualisation, flourishing).

Key finding: E Tū Whānau kaimahi are central to the kaupapa. They have significant knowledge of the communities that they work in, have developed strong relationships with community partner organisations, community kaimahi and kahukura, and provide a wide range of supports and connections.

Measurement tools

This area currently sits at **Te Pō₂** on the poutama scale (growing, developing).

Key finding: The focus over recent years to develop fit for purpose monitoring and evaluation tools has been realised and the initiative now has three instruments to assess change at the whānau and hāpori levels. This is a major milestone and E Tū Whānau will now work to integrate these tools within community spaces.

Key outcome areas

Community mobilisation

This area currently sits at **Te Pō₂** on the poutama scale (growing, developing).

Key finding: E Tū Whānau supports community mobilisation for whānau wellbeing and challenging violence within whānau using a strengths-based approach. This extends to

organising and supporting local systems and structures, building protective factors⁷ and helping to expand networks, knowledge and resources to strengthen community mobilisation efforts.

Whānau wellbeing, connectedness and relationships

This area is strong and sits at **Te Ao Mārama** on the poutama scale (maturity, excellence, actualisation, flourishing).

Key finding: Through community partners, with the support of E Tū Whānau, whānau are building stronger relationships, connecting and communicating with each other in positive ways that reflect the E Tū Whānau core values, and experiencing healing, change and personal and collective growth.

Optimising impact

In terms of scaling for greater impact, the evaluation has identified that E Tū Whānau has already achieved much with limited resources, demonstrating that a little can go a long way using a strategic partnering approach.

The way forward for E Tū Whānau is to build on this successful partnering approach and to deepen and intensify existing community partnerships and, alongside this, build in an ongoing process of re-evaluating and reprioritising activities for greater value and influence. This will be enhanced by the insights and understanding gained through the use of the new measurement tools.

It will also be important to maintain sufficient flexibility to include new community partnerships, as resources and capacity permit, and to maintain the context-specific and diverse nature of partnerships that have enabled success to date.

The evaluation also identified the following specific areas where strengthening the work would further optimise impact:

- Wānanga and collective, safe spaces: strengthen support in this area.
- Messaging, tools, resources and support: facilitate wānanga to build capability for further utilisation; optimise event engagement; strengthen evidence of impacts.
- Kahukura development: further strengthen and grow the kahukura community leadership model across community partners.
- Kaimahi: strengthen support and sustainability.
- Community mobilisation: develop more intentional focus on te whakaoreore aromatawai hapori (community mobilisation from a te ao Māori perspective); build capability in practice and assessment.
- Measurement tools: build capability and support implementation.

Conclusion

This evaluation provides evidence that the E Tū Whānau Theory of Change, the whakakaupapa, and the kaupapa Māori strategies used by E Tū Whānau and community

⁷ See Appendix Three for example risk and protective factors related to violence prevention, identified in the literature.

partners are working together to achieve impactful change, including the reduction of violence within whānau.

The evaluation confirms:

- E Tū Whānau builds effective, enduring relationships with community partners and works alongside them to mobilise and strengthen whānau and communities.
- E Tū Whānau and partner organisations contribute to and support whānau change and transformation, including reducing violence within whānau.
- Whānau connected to community partners supported by the E Tū Whānau kaupapa report significant growth and development.
- Positive outcomes are achieved for whānau, including improved connectedness, relationships, healing, knowledge, skills, employment, changed mindsets, decreased violence and hope for the future.
- E Tū Whānau develops kahukura through kaimahi and wānanga activities, building local leadership capability.
- Messaging, tools and resources are well used and support strengths-based kōrero (conversation, discussion) on strong values, connection to culture, positive relationships and wellbeing.
- The kaupapa Māori foundation and approach of E Tū Whānau is crucial to achieving ongoing, sustainable success within whānau and hapori Māori.

Preventing violence is a complex and long-term proposition, requiring sustained commitment and a multi-level approach. For Māori, alongside the more universal drivers of violence and harm, there are a range of compounding historical and cultural factors, including colonisation and the resulting dislocation from land, culture and identity. These factors remain fundamental considerations, as reflected in E Tū Whānau's focus and success.

Overall, the evaluation shows that E Tū Whānau is a well consolidated programme of work that is effectively supporting transformation within whānau and hapori Māori to strengthen wellbeing and resilience and prevent violence. The initiative is well positioned to capitalise on these successes and reap further dividends in the future.

The evaluation can be used to focus future direction and communicate progress to key collaborators and decision makers, alongside showing evidence of the causal links between ngā pūtake (mechanisms) used and ngā hua (outcomes) being achieved in whānau and hapori.

As an initiative, E Tū Whānau currently sits at **Te Pō₃** on the poutama scale and is well positioned to have greater impact in the years ahead.

Table 2: E Tū Whānau position on the poutama scale

Poutama				
Te Kore	Te Pō ₁	Te Pō ₂	Te Pō ₃	Te Ao Mārama
Potential for change.	Beginning, conception.	Growing, Developing.	Maturing, poised, ready, ripe, engaged.	Maturity, excellence, actualisation, flourishing.

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Introduction

E Tū Whānau

E Tū Whānau is a transformative kaupapa Māori approach to preventing and addressing violence within whānau. The initiative supports whānau and community level change to shift the beliefs, behaviours and norms that contribute to violence, and to increase whānau wellbeing.

The vision of E Tū Whānau is:

“Whānau are strong, safe and prosperous – active within their community, living with a clear sense of identity and cultural integrity, and with control over their destiny – te mana kaha o te whānau.” (E Tū Whānau, 2019, p. 5)

The E Tū Whānau moemoeā for whānau (see Figure 1) expands this vision. It speaks of strong, resilient whānau who treasure their past and their future, can make choices and are in control of their destiny.

The initiative has been active as a Māori and government collaboration since 2008. Initially, it focused on using behaviour change communications tools to promote strengths-based messages related to whānau wellbeing and on identifying where there was potential for innovative community-led action. Over time, the focus has shifted to supporting communities that demonstrate commitment to sustained action towards violence prevention (Grootveld & Widmer, 2017).

E Tū Whānau uses community mobilisation and kaupapa Māori strategies to support communities to make change, with a clear focus on leadership and capability development.

The initiative is strongly aligned to MSD’s strategic direction in relation to supporting whānau-led and community-led solutions to long-term and complex issues, including violence within whānau. MSD is also the lead agency for family violence prevention within The Centre for Family Violence and Sexual Violence Prevention.⁸

The E Tū Whānau kaupapa is grounded in Māori values (see Figure 2) and the principles of being Māori-led, whānau-focused, strengths-based, inclusive, innovative, sustainable, evidence-based, supportive of local solutions and collaboration, and founded in tikanga (customary values and practices).

Although primarily a Māori strategy, the initiative is universal in its application and has been working successfully with former refugee and migrant communities since 2013, with key relationships and a similar approach initiated well before that through the earlier Settling In project (E Tū Whānau, 2019; Grootveld & Widmer, 2017).

Over recent years, E Tū Whānau has also been working to develop fit for purpose monitoring and evaluation tools to further grow the evidence base around what works to support change for Māori and former refugee and migrant communities.

⁸ See preventfvs.govt.nz.



Figure 1: E Tū Whānau moemoeā

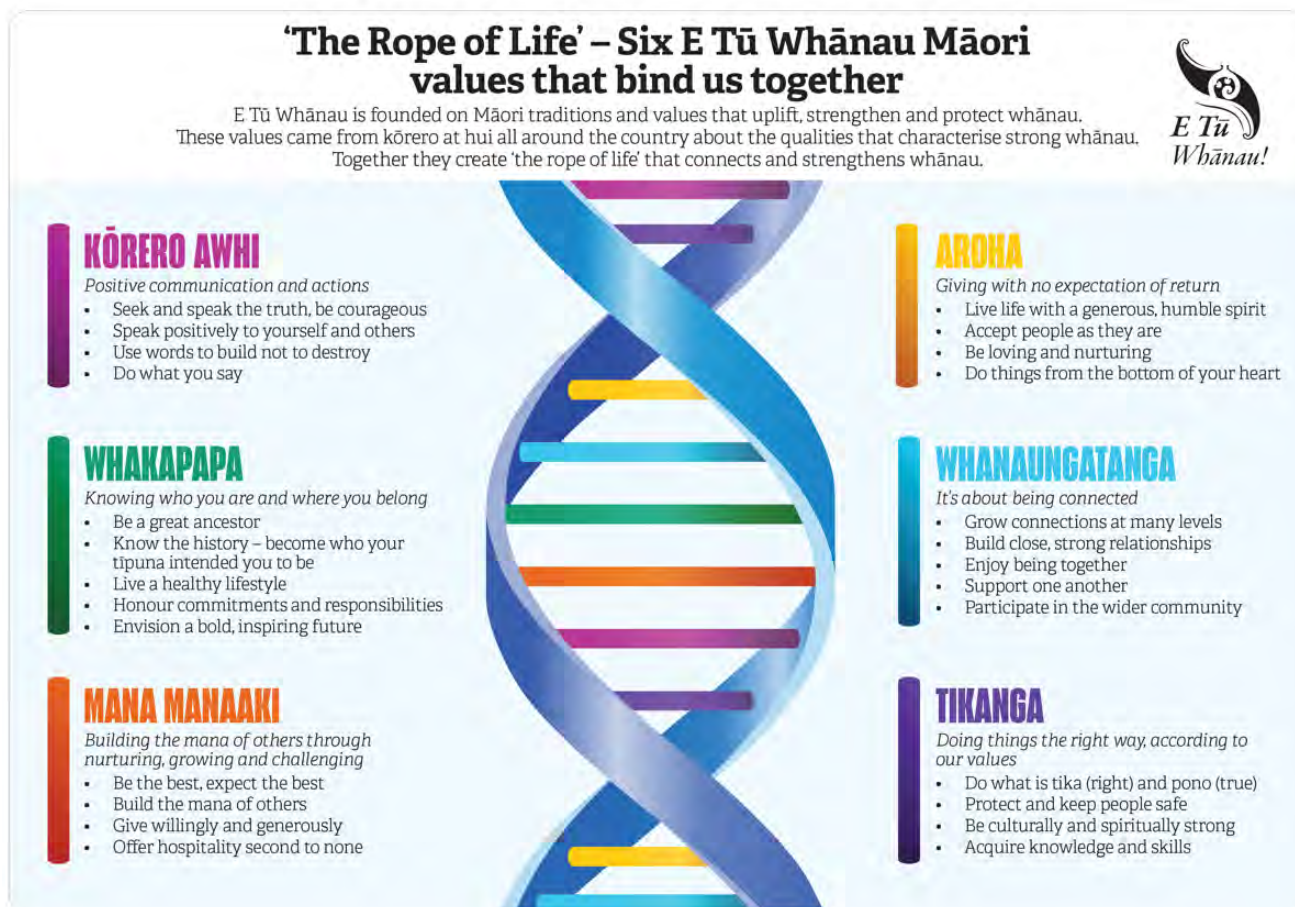


Figure 2: E Tū Whānau values

Mahere Rautaki Framework for Change (2019 – 2024)

In 2020, E Tū Whānau launched the Mahere Rautaki Framework for Change (2019 – 2024) (E Tū Whānau, 2019). This built on over a decade of learning with whānau and communities, earlier iterations of a framework for change and two previous Programmes of Action. The Mahere Rautaki articulates a theory of how change happens in communities and the outcomes E Tū Whānau seeks to achieve.

The Theory of Change (see Figure 3) is strengths-based and guided by te ao Māori perspective that the universe is dynamic, moving from one state to another – from unrealised potential (Te Kore) to a state of becoming or knowing (Te Pō), to a state of enlightenment or wisdom (Te Ao Mārama). This process of growth, transformation and enlightenment is not static, but one of continuous interaction, learning and review.

The Theory of Change is also expressed as a logic model (see Figure 4).

Māori values are the foundation of the E Tū Whānau approach, and the inputs, actions, outcomes and impacts all flow from these values.



Figure 3: E Tū Whānau Theory of Change

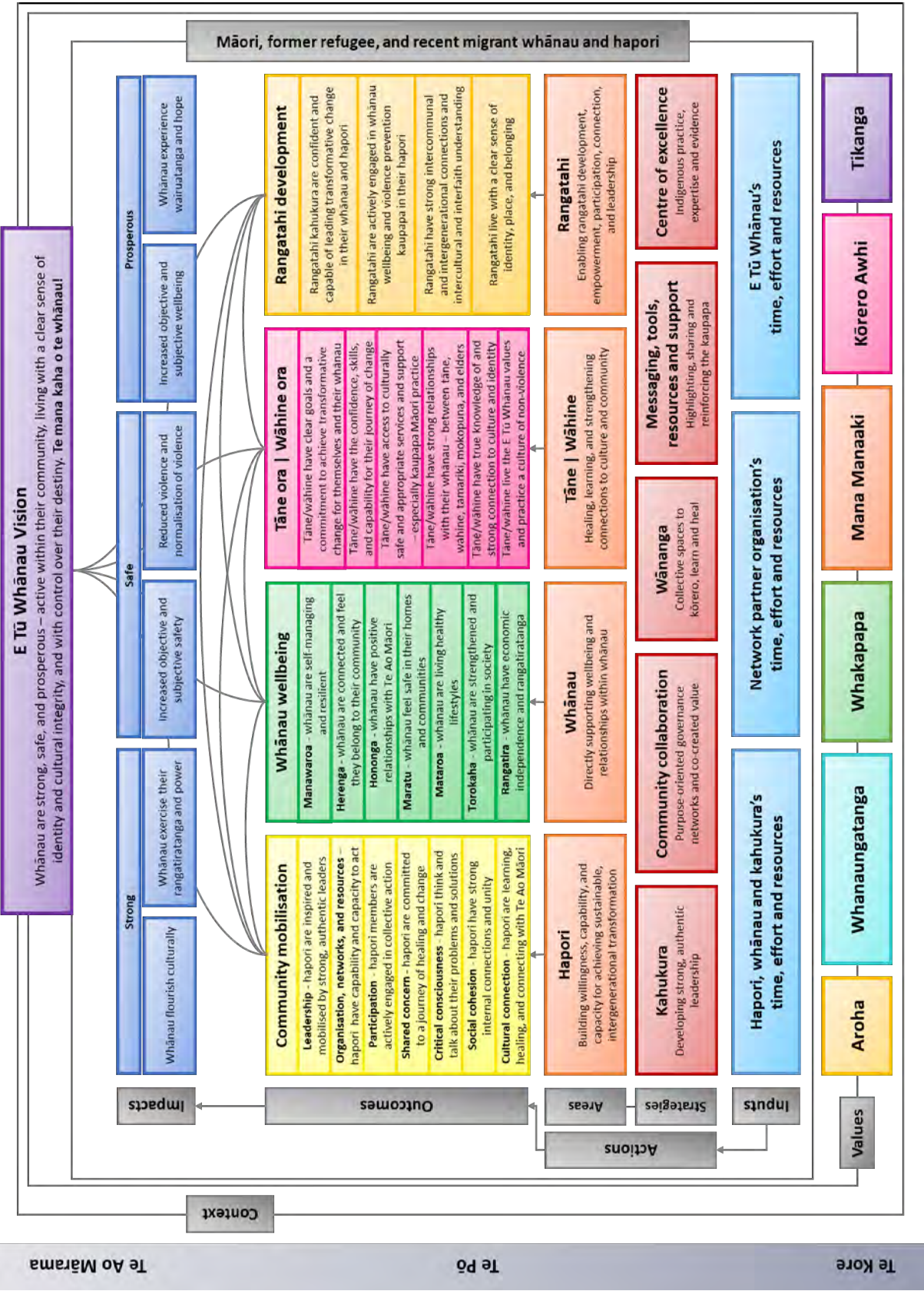


Figure 4: E Tū Whānau Logic Model

Evaluation

Over the last five years, E Tū Whānau has been working to strengthen its ability to assess its impact. This evaluation is a consolidation of these efforts.

The evaluation also contributes to delivering on Action 21 of the first Te Aorerekura Action Plan, launched in December 2021: “Continue to enhance, learn from, and consolidate the E Tū Whānau approach and frameworks to support effective community action”.⁹

The primary purpose of the evaluation was to test the E Tū Whānau Theory of Change and establish whether the theory and strategies used were effectively supporting change for whānau and hāpori. To enable this, a whakakaupapa, or mid-level programme theory¹⁰, was developed and tested. The whakakaupapa articulates the mechanisms (ngā pūtake) that are intended to produce the outcomes (ngā hua) sought.¹¹

Ngā pūtake refers to the underlying mechanisms (including processes, approaches, environments, people, actions and other sources of change) through which the E Tū Whānau kaupapa results in ngā hua (the specific outcomes). The term “ngā pūtake” particularly implies the causes of the observed changes or outcomes.

Purpose

The purpose of the evaluation was to:

- enhance, learn from and consolidate the E Tū Whānau approach and frameworks to support effective community action
- test the E Tū Whānau Theory of Change
- develop and test a whakakaupapa
- communicate effectiveness and accountability to key collaborators and decision makers.

In addition to demonstrating effectiveness through a robust, theory-based approach, further objectives included:

- developing and testing new tools to enable E Tū Whānau to measure effectiveness in the future
- assessing the overall performance of E Tū Whānau as a Māori and government collaboration to prevent violence within whānau
- providing recommendations on the scalability of E Tū Whānau
- informing development of the future strategic direction, priorities and Theory of Change of E Tū Whānau.

⁹ The National Strategy to Eliminate Family Violence and Sexual Violence – see [Te Aorerekura](#).

¹⁰ A mid-level programme theory is a bridge between an overarching concept and concrete, observable experience. It emphasises the ‘how’ and ‘why’ of an intervention’s success by identifying the key mechanisms by which the intended outcomes are achieved.

¹¹ As articulated in the Methodology section, the approach examined the expected causal relationships between the underpinning key strategies, mechanisms (ngā pūtake) and outcomes (ngā hua). See Appendix Two for ngā pūtake (mechanisms) and ngā hua (outcomes) for each of the four key E Tū Whānau strategies.

Evaluation focus

The evaluation was focused on:

- Investigating the line of sight between the Theory of Change, whakakaupapa, E Tū Whānau strategies and the stated outcomes of prevention of violence within whānau and positive growth, healing and change for whānau and hāpori.
- Assessing E Tū Whānau effectiveness in:
 - creating change in whānau and hāpori
 - collaborating and partnering to mobilise communities and support and achieve community change
 - building community, practitioner and kahukura capability
 - supporting and resourcing participation in wānanga and collective, safe spaces for healing and change, learning and growth
 - disseminating kaupapa Māori messaging, tools and resources that create change
 - positively affecting whānau wellbeing outcomes, whānau connectedness and relationships.
- Understanding how E Tū Whānau might be scaled.

Scope

The scope of the evaluation included testing the Theory of Change and the whakakaupapa, and how these are operationalised through the E Tū Whānau community mobilisation approach (te whakaoreore hāpori), involving the four E Tū Whānau Action Areas:

- Hāpori (community) development and mobilisation
- Whānau strength and wellbeing
- Tāne ora (men's wellbeing) / Wāhine ora (women's wellbeing)
- Rangatahi (youth) development.

The evaluation assessed the following eight specific areas of E Tū Whānau and, based on these assessments, the overall relevance and effectiveness of the programme of work.

- The four key E Tū Whānau strategies:
 - community collaboration and partnerships
 - wānanga and collective, safe spaces
 - messaging, resources, tools and support
 - kahukura development.
- Two specific inputs from E Tū Whānau:
 - kaimahi
 - measurement tools.
- Two key outcomes areas:
 - community mobilisation
 - whānau wellbeing, connectedness and relationships.

Methodology

The evaluation utilised He Awa Whiria – the ‘Braided Rivers’ approach (Macfarlane, 2009; Macfarlane & Macfarlane, 2018; Macfarlane, Macfarlane, & Gillon, 2015) that draws from both kaupapa Māori and Western scientific knowledge systems to inform methods, data and analysis and measurement tool development, and to enable an innovative approach to evaluation.

Kaupapa Māori approaches are prioritised by E Tū Whānau and are complemented by He Awa Whiria, which is useful in building approaches, tools and frameworks to support E Tū Whānau in spaces of innovation. He Awa Whiria is useful in recognition that E Tū Whānau is a Māori and government collaboration, located in MSD, therefore not purely a kaupapa Māori approach fully driven by Māori.

Kaupapa Māori research and evaluation is undertaken by Māori, for Māori, with Māori and within a Māori view, challenging dominant Western approaches, norms and structures (Smith, 2015; Moewaka Barnes, 2015; Cram, 2016).

The He Awa Whiria-informed approach brought a kaupapa Māori foundation to the theory-based evaluation. It applied Māori epistemology, methods and analysis as the foundation of the evaluation, and combined knowledge creation practices from both te ao Māori and Western scientific paradigms.

In the evaluation, kaupapa Māori approaches, methods and analyses were used in qualitative research with community partners to investigate the relevance and robustness of the Theory of Change to whānau Māori. The kaupapa Māori approach supported the core elements of the evaluation, and the qualitative evaluation team was led by Māori and Indigenous researchers.

The qualitative research team engaged with communities through whanaungatanga (shared dialogue, interaction and connection) and manaakitanga (hospitality and kindness). The focus of the evaluation was on learning how E Tū Whānau strategies based in te ao Māori were working for whānau and communities.

The whakataukī (proverb) ‘*Kia uru kahikatea, te tū – To stand as a grove of kahikatea*’ was used as a metaphor to describe the interconnectedness of all elements of E Tū Whānau in relation to whānau and community change (see below).

Both kaupapa Māori and Western scientific research and evaluation approaches informed the development of the measurement tools included in the evaluation. The Western approaches that informed the evaluation and tool development included theory-based and realist evaluation methods, community mobilisation theory, evaluation rubrics and psychometric methods used in the measurement tool development process.

Kia uru kahikatea, te tū – To stand as a grove of kahikatea

As noted, the whakataukī ‘*Kia uru kahikatea, te tū – To stand as a grove of kahikatea*’ informed the kaupapa Māori evaluation. It was utilised as an analysis tool and metaphor for the connections between the elements of E Tū Whānau and whānau and community change and growth.

The qualitative research team drew on the example of the kahikatea grove to understand the complex, holistic and interconnected nature and characteristics of whānau change and

hapori mobilisation, as well as the contributing role of E Tū Whānau in achieving that change.

As illustrated in Figure 5, this holistic systems-level perspective emphasises the importance of the ecosystems where whānau and haponi develop and grow, including interactions of people with physical, social and cultural systems, te taiao (the natural world, environment) and wairuatanga (spirituality).

Like the kahikatea grove, when whānau and haponi ecosystems are strong and well, they enable whānau to provide and receive strength from each other. The whakakaupapa was developed with this holistic and collective perspective in mind, understanding that many elements support and strengthen whānau and haponi and create change and growth.

“The literal meaning of the whakataukī is to stand as a grove of kahikatea. The kahikatea is typically the tallest tree in the forest and grows in groves with other kahikatea. It has a unique root structure that grows across the forest floor connecting and intermingling with the roots of other kahikatea.

It is this intermingling of roots that makes it amongst the strongest and most resilient of native trees within the forests of Aotearoa New Zealand.

According to whakapapa Māori, in the whakapapa of rākau, the kahikatea descends from a relationship between Tāne Mahuta and Hinewaoriki (Hinewaoriki being the maiden of forest beds and small forest growth). The kahikatea roots share space with its mother in the forest beds.

The whakataukī and interconnected growth behaviour of the kahikatea promote unity and also strength as a collective.

This whakataukī refers to whanaungatanga where collaborative efforts are understood as essential to mutual strength, survival, growth and success.” (Mather, 2024)

The Kahikatea Grove

Kia uru kahikatea, te tū –
To stand as a grove of kahikatea.
The complex, holistic and
interconnected nature and key
characteristics of E Tū Whānau
change and community mobilisation.

SUB-CANOPY

Whānau change and growth
through specific wānanga initiatives
delivered by kahukura and /or
E Tū Whānau kaimahi.

SUB-CANOPY

Whānau change and
growth through specific
service interventions and
mahi delivered by service
providers / community
partners.

MĀHURI / SAPLINGS

Future generations of
rākau: rangatahi flourish
with protection and
nurturing from the E
Tū Whānau kaupapa,
kaimahi and kahukura.

CANOPY

Mature, fruiting rākau; safe, strong
resilient whānau and communities,
reproducing through kahukura
leadership and action (the manu
that eat the fruiting berries and
fertilise the ground for new growth).

SUB-CANOPY

Kahukura, kaimahi and whānau
grow through wānanga and
whakaoreore hapori kaupapa.

UNDERSTORY LAYER

Whakaoreore hapori initiatives
are established and growing in the
community through participation in
safe, collective spaces.

SEEDLINGS / LEAF LAYER

E Tū Whānau messaging, tools,
resources and support; kahukura
develop through mentoring,
capability development and
whanaungatanga.

SOIL LAYER

The kaupapa and
approach are
grounded in te ao
Māori and
E Tū Whānau values.

INTERMINGLING ROOTS

Strong, safe, resilient and connected
whānau who aspire to a clear
moemoeā for future generations.

SOIL LAYER

E Tū Whānau
supports
community partners
to mobilise through
whakaoreore hapori.

EXPLANATION OF TE REO MĀORI WORDS

Kahikatea – living for 500+ years and
growing up to 80m, the tallest tree in
New Zealand
Kahukura – those people who inspire, lead and
model change in whānau and communities

Māhuri – sapling, young tree
Manu – bird
Rangatahi – youth, young person
Moemoeā – dream or vision

Mahi – work
Te ao Māori – the Māori world
Kaimahi – worker; staff member
Whakaoreore hapori – community mobilisation

Rākau – tree
Kaupapa – programme, initiative or event
Whanaungatanga – relationship,
connection to others



Figure 5: Kahikatea grove concept applied to E Tū Whānau

Theory-based evaluation

Following guidance from the Magenta Book (HM Treasury, 2020, p. 47) and NZ Evidence Rating Scale (Superu, 2017, pp. 12-13), a realist, theory-based evaluation was used to test the E Tū Whānau Theory of Change and the expected causal relationships between the key strategies, mechanisms (ngā pūtake) and outcomes (ngā hua).

These were tested and established through a process that included:

- developing a mid-level programme theory articulating the mechanisms that are intended to produce the outcomes sought
- reviewing the E Tū Whānau core strategies and inputs, and what supports or enables these and what they are intended to lead to
- identifying and closely examining the E Tū Whānau contribution and mechanisms, and the outcomes achieved, in each of the communities participating in the qualitative research and the tool development fieldwork
- carefully considering local context, including checking for confounders – for example, things that support local community and whānau change other than E Tū Whānau
- assessment, triangulation and integration of data obtained from a range of additional relevant sources (discussed below).

More standardised methods for measuring impact, such as quasi-experimental design, were deemed not appropriate – due to:

- the complex and organic nature of the relationship based, community-led kaupapa Māori approach of E Tū Whānau
- not having before and after data for intervention and control groups
- the evolving nature of the initiative since 2008.

Data sources

The theory-based evaluation involved triangulation of data from a range of sources to examine the Theory of Change and answer the evaluation questions. This included synthesis of existing evidence and new data and analysis.

Existing evidence

- Previous E Tū Whānau evaluations, case studies and research (Grootveld et al., 2017).
- Tikanga Rangahau – The E Tū Whānau Instrument research (Greaves et al., 2024).
- Case studies (Grootveld, 2017).
- Evidence brief (McKenzie, 2017).
- E Tū Whānau research evidence synthesis (Chauvel, 2020).
- He Awa Whiria analysis of Western and Māori evidence on community mobilisation and E Tū Whānau approaches (Trewartha, 2020a).

New data and analysis

- Kaupapa Māori qualitative research with hāpori, kaimahi and kahukura to test the Theory of Change and whakakaupapa (Chauvel, Goodwin, Papesch & Tamaka, 2024).
- Findings and insights from two newly developed measurement tools:
 - Te Pikitia a te Whānau – The Whānau Wellbeing Tool (Johnson & Penman, 2025)
 - Te Whakaoreore Aromatawai Hāpai ki te Hāpori – The Community Mobilisation Assessment Tool (Trewartha et al., 2024).
- Administrative data: analysis of provider reports, kaimahi reports and monitoring information, contracts, applications, kahukura reports, resource surveys, communications and other data (e.g. website and data from administrative processes).
- E Tū Whānau strategic documents: Mahere Rautaki Framework for Change (2019 – 2024) (E Tū Whānau, 2019) and previous programmes of action.
- Kaupapa Māori literature (as reviewed by Papesch, 2025; Wilson, 2023).
- Aotearoa-specific strategies and approaches: Te Aorerekura (Te Kāwanatanga o Aotearoa-New Zealand Government, 2021); Te Tokotoru model (Hagen et al., 2021); Te Tiriti-led primary prevention system model (Accident Compensation Corporation, 2021); Whānau-centred approaches; Whānau Ora.

Data collection methods

Kaupapa Māori qualitative research

Kaupapa Māori qualitative research (the qualitative research) was the key method to test the Theory of Change and the whakakaupapa. The qualitative research was led by a team of four researchers: two external evaluators, Dr Debbie Goodwin (Ngāi Tūhoe, Te Whakatōhea) and Fleur Chauvel (Tahitian, Pākehā), and two E Tū Whānau national office team members, Patria Tamaka (Ngāti Ruanui, Ngāti Maru, Waikato, Ngāti Kahungunu) and Lennon Papesch (Ngāpuhi).

The work was reviewed and approved by MSD's Research Ethics Panel to keep the participants and teams involved safe, and to ensure that the work aligned with the Ministry's values:

- Manaaki – we care about the wellbeing and success of people.
- Whānau – we are inclusive and build belonging.
- Mahi tahi – we work together, making a difference for communities.
- Tika me te pono – we do the right thing with integrity.¹²

A significant component of the qualitative research was completed with fourteen E Tū Whānau community partners and included 145 participants (19 kahukura / community leaders, 46 community kaimahi, 69 whānau participants and 11 E Tū Whānau kaimahi).¹³

¹² See MSD Ethics Assessment Standard Form: July 2021.

¹³ The evaluation engaged with a sample of community partners that were contracted for three or more years or who held contracts valued over \$50,000 per annum.

The fieldwork was informed by review and analysis of relevant literature to determine what works for Māori in violence prevention (Papesch, 2025). The evaluators reviewed and analysed E Tū Whānau administrative data and reports to understand the initiatives, activities and communities that E Tū Whānau supports.

These insights were used to develop an approach and discussion guide based on kaupapa Māori evaluation principles for the qualitative fieldwork and to identify an initial list of ngā pūtake (mechanisms) that were reported to enable change in whānau and communities.

E Tū Whānau community partners were invited to take part in the evaluation, based across four regions: Tāmaki Makaurau, Te Whanganui-a-Tara, Bay of Plenty and Hawkes Bay. Participants included whānau connected with E Tū Whānau community partners, community kahukura and kaimahi (volunteers and / or employees). Community partners were able to apply for a one-off grant from E Tū Whānau that covered the cost of koha and morning or afternoon tea for participants.

The process followed whanaungatanga (building connection) between the evaluation team and the participants and shared kai (food). Kōrero with participants started with mihi (greeting) and karakia (prayer), followed by an informed consent process. Kōrero happened individually and in groups, with the majority being in-person. However, some were also conducted online over Microsoft Teams.

At a minimum, each kōrero involved two evaluators, one to lead the discussion and the other to take notes. The evaluation team also spent time with each community partner observing their space and understanding the different initiatives that E Tū Whānau supports. Interviews were recorded, with consent from the participants.¹⁴

Following each kōrero, ngā pūtake (mechanisms) and ngā hua (outcomes) were identified. Once all interviews were completed, these pūtake and hua were further analysed by the qualitative team and the wider evaluation team (including E Tū Whānau national office team members).

The qualitative research was supported by integrating evidence from the three new measurement tools developed for E Tū Whānau (Te Pikitia a te Whānau, Te Whakaoreore Aromatawai Hāpai ki te Hapori, and Tikanga Rangahau¹⁵), E Tū Whānau administrative, monitoring, analytic and communications data, previous evaluations, case studies and resource survey reports.

Drawing from all these data sources, evaluative judgements about E Tū Whānau were made using the poutama scale (evaluation rubric).

Poutama scale – Evaluation rubric

To enable evaluative judgements about E Tū Whānau, He Awa Whiria was utilised to inform development of an evaluation rubric that was inclusive of te ao Māori.¹⁶ The poutama itself was guided by whakaaro Māori (Māori thought or understanding): the creation pūrakau (the

¹⁴ The ethics application laid out the kōrero process that evaluators were to follow with the participants and how participant data would be protected.

¹⁵ See the following section for descriptions of the three tools.

¹⁶ See Appendix One for the kaupapa Māori evaluation rubric.

story of the separation of Ranginui and Papatūānuku; conception of pēpē) and pōwhiri (welcome) ritual to connect to te ao Māori.

Te Kore – Te Pō – Te Ao Mārama is a te ao Māori conceptual framework that underpins the E Tū Whānau Theory of Change, and it has been operationalised within Te Pikitia a te Whānau and Te Whakaoreore Aromatawai Hāpai ki te Hapori.

The poutama scale describes the movement and progression of whānau and hapori from Te Kore through to Te Pō and Te Ao Mārama. This aligns with progression in whānau and hapori from early stages of engagement with E Tū Whānau through to maturity and flourishing initiatives.

To start, the evaluation team worked with E Tū Whānau kaimahi to collectively articulate the criteria to assess progress on the poutama scale for transparency of assessment. Secondly, the evaluation team collectively discussed the progress against each of the E Tū Whānau strategies and evaluation areas against the poutama scale.

Data and insights from the qualitative research, Te Pikitia a te Whānau, Te Whakaoreore Aromatawai Hāpai ki te Hapori and Tikanga Rangahau research, and previous E Tū Whānau evaluations and reports were then used by the evaluation team to finalise the assessment against the poutama criteria.

The poutama scale was used in this evaluation to support analysis, sense-making and triangulation of evidence by the evaluation team, and to make evaluative judgements on the E Tū Whānau strategies and action areas and the overall effectiveness of the E Tū Whānau programme of work.

E Tū Whānau leaders were part of the initial whakawhiti kōrero¹⁷ to discuss the rubric criteria and primary ratings. The evaluation team then reviewed the data against the criteria and made a final rating.

Measurement tools

During the evaluation period, two new measurement tools were developed, piloted and completed to enable E Tū Whānau to measure effectiveness. These tools are:

- Te Pikitia a te Whānau – The Whānau Wellbeing Tool: assesses whānau level change.
- Te Whakaoreore Aromatawai Hāpai ki te Hapori – The Community Mobilisation Assessment Tool: assesses community level change.

A third E Tū Whānau measurement tool, Tikanga Rangahau – The E Tū Whānau Instrument, was fully piloted and reviewed prior to the evaluation. Tikanga Rangahau assesses and quantifies whānau and community change directly linked to E Tū Whānau. Findings and insights from the testing of each of the three tools were incorporated within this evaluation.

Te Pikitia a te Whānau – The Whānau Wellbeing Tool

Te Pikitia a te Whānau – The Whānau Wellbeing Tool is based on the E Tū Whānau kaupapa and moemoeā – te mana kaha o te whānau (the power and strength of whānau). It has been designed as both a measurement tool and intervention to support whānau to

¹⁷ Process involving the verbal exchange of ideas, thoughts and conversation.

understand their current situation, take action, transform their lives and ascend from Te Kore through Te Pō to Te Ao Mārama.

The development of the tool utilised He Awa Whiria – the ‘Braided Rivers’ approach (Macfarlane, 2009; Macfarlane & Macfarlane, 2018; Macfarlane, Macfarlane, & Gillon, 2015), drawing on both psychometric and kaupapa Māori paradigms to inform the design, development and validation.

A full peer review of Te Pikitia a te Whānau Technical Report (Johnson & Penman, 2025) concluded that the completed work amounted to “a comprehensive and robust measure of Māori wellbeing” and that it “stands as a shining example of quantitative Kaupapa Māori research” (Fox, 2025).¹⁸

The tool uses Te Tohu o te Whānau, a wellbeing model which maps onto the E Tū Whānau tohu (logo). The three parts of Te tohu o te Whānau represent three distinct but interrelated factors that constitute wellbeing at the whānau level.

These are:

Aukaha: capabilities and connections within whānau that keep whānau strong, united and resilient.

Hononga: capabilities relevant to te ao Māori that keep whānau grounded in their culture and spirituality, and connected with their whakapapa.

Herenga: whānau capabilities and connections both in communities and across wider society and the economy.

Te Tohu o te Whānau model was psychometrically validated using advanced statistical techniques, including Item Response Theory and Factor Analysis.

The whānau wānanga of Te Pikitia a te Whānau includes three kete that support whānau to self-determine:

1. the tikanga of their wānanga;
2. their collective responses to carefully designed questions about different indicators of whānau wellbeing;
3. how they will navigate their journey of transformation moving forward.

The wānanga provides a culturally safe and mana-enhancing environment for whānau to discuss and reflect on their past and present, to plan their future and transmit knowledge intergenerationally.

For the purposes of the evaluation, three whānau who had established relationships with E Tū Whānau were invited to take part in Te Pikitia wānanga (see Johnson & Penman, 2025 for further detail). Insights from the assessments were fed into the evaluation as ngā pūtake (mechanisms) and ngā hua (outcomes).

Te Whakaoreore Aromatawai Hāpai ki te Hapori – The Community Mobilisation Assessment Tool

Te Whakaoreore Aromatawai Hāpai ki te Hapori – The Community Mobilisation Assessment Tool (Trewartha et al., 2023, 2024) is a kōrero-based community self-assessment tool used

¹⁸ Dr Ririwai Fox (Ngāti Kahungunu ki Wairarapa, Ngāti Porou) is a lecturer in kaupapa Māori and Indigenous Psychology and Psychometrics at the University of Waikato.

within wānanga to measure community mobilisation on whānau wellbeing and prevention of violence within whānau. The purpose of the tool is to:

- assess the current level of community mobilisation against E Tū Whānau priority action outcomes¹⁹
- build critical consciousness about whānau wellbeing and preventing violence within whānau
- support community planning to focus efforts for greater impact
- assess change in community mobilisation over time by completing future assessments.

The development of the tool was guided by He Awa Whiria, starting with what was known in Western evidence about measuring community mobilisation and change, then moving to a more kaupapa Māori aligned approach that empowers hapori Māori to assess where they are positioned as a community, to deepen understanding of what works to support change and to inform planning.

Te Whakaoreore Aromatawai Hāpai ki te Hapori assesses community mobilisation against the following E Tū Whānau priority action outcomes:

1. Leadership in whānau, hapū, iwi and communities.
2. Connections to culture and identity.
3. Community knowledge, skills, capability and confidence.
4. Relationships within and across whānau and the wider community.
5. Readiness to engage in a journey of healing and change.
6. Rangatahi-led change.
7. Resources, services and supports, including Indigenous and kaupapa Māori practice.
8. Community action to challenge violence and model wellbeing.

The rationale for assessing community mobilisation against these priority action outcomes is that doing so enables assessment of incremental change and progress towards the longer-term outcome of whānau wellbeing.

The tool uses the Tihei-wā Mauri Ora construct (Piripi & Body, 2010) to assess where hapori sit against each outcome. Tihei-wā Mauri Ora is based on the concept of the realms of creation according to te ao Māori: Te Korekore, Te Pō, Te Whei-Ao, Ki Te Ao Mārama, Tihei-wa Mauri Ora! (see Figure 6).

Following facilitated kōrero on each outcome area, participants assess where they think the community is positioned relative to achieving the outcome on the Tihei-wā Mauri Ora construct. Each participant places a marker in the 'state of being' they think best describes where they as a community sit on each topic.

The data that are collected in an assessment include eight plotted Tihei-Wā Mauri Ora koru and qualitative notes on the enablers and barriers to mobilisation on each outcome. The results are used to document current state, inform planning and assess change over time through ongoing assessments (see Trewartha et al., 2024 for further detail).

¹⁹ Drawn from the E Tū Whānau Logic Model.

During the evaluation period, Te Whakaoreore was piloted in two hapori (Levin-Ōtaki and Te Tai Tokerau) then finalised and used to complete a second assessment in the two hapori. Insights from the four assessments were fed into the evaluation, however, the primary function of the tool is to enable future assessments of community mobilisation and change in hapori working with E Tū Whānau.

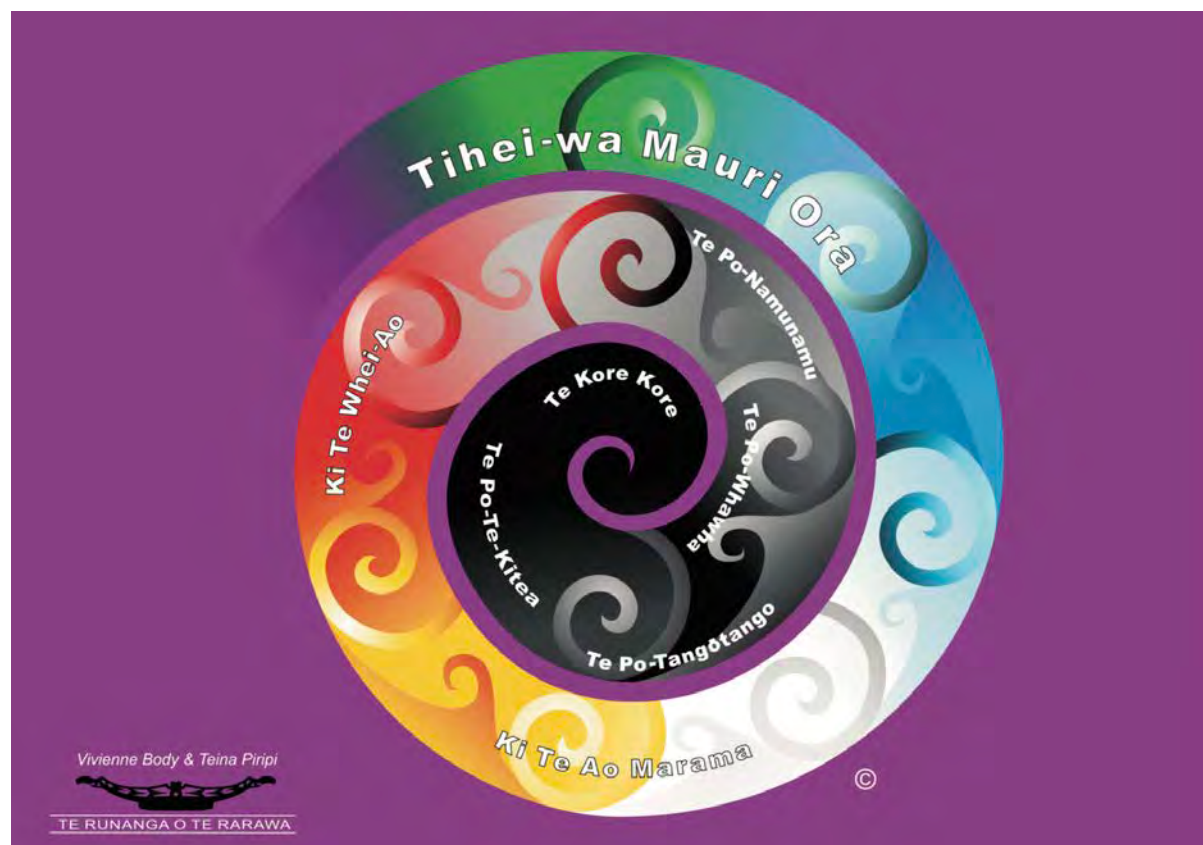


Figure 6: *Tihei-wā Mauri Ora* construct (Piripi & Body, 2010)

Tikanga Rangahau – The E Tū Whānau Instrument

Tikanga Rangahau – The E Tū Whānau Instrument is a kaupapa Māori tool that quantifies participant kōrero as data for reporting and evaluation purposes and for exploring the changes whānau and the community have experienced over time related to E Tū Whānau-specific activity.

The tool was developed in collaboration with the E Tū Whānau team, three E Tū Whānau communities who participated in piloting the instrument over a three-year period, MSD's Research and Evaluation team, external expert advice through the joint working group created for the pilot, and independent researchers.

The specific objectives of the tool were:

1. To develop an instrument to record the situation and experiences of whānau.
2. To identify the support and resourcing that communities may require in order to build their own understanding and information base about the impacts of the E Tū Whānau kaupapa within their community, should they wish to do so.

3. To address how far the changes that can be assessed can be applied consistently across different communities and to capture change over time.

The theoretical and methodological background for the tool is based on a kaupapa Māori approach that includes the importance of cultural provisions, such as mihi and karakia, using te reo Māori and applying Māori research ethics (Greaves, 2024).

Tikanga Rangahau follows a kanohi ki te kanohi (face to face) guided conversation format to identify and quantify the key changes that have been experienced within the community through work supported by E Tū Whānau. Conversations happen in groups or individually.

Following the guided conversations, participants' changes (the data) are recorded and then matched against a coding framework of relevant change categories that were pre-identified from previous E Tū Whānau research. Analysis is undertaken to quantify the changes, including numbers of participants who identify each change area as important to them.

This process enables the tool to numerically explore areas where there is change in the community, and by different participant types (i.e. whānau, kahukura or others). The tool and approach also allow for the stories of the participants to be highlighted, rather than just generating quantitative data.

The reported data from the piloting of Tikanga Rangahau was reviewed and incorporated into the evaluation, contributing to the development of ngā pūtake (mechanisms) and ngā hua (outcomes).

Findings

Overall relevance and effectiveness

The evaluation provides strong evidence that the Theory of Change, the whakakaupapa and the kaupapa Māori strategies used by E Tū Whānau and community partners are working well together to achieve impactful and sustainable change, including the reduction of violence within whānau, proving the causal links between the mechanisms (ngā pūtake) used and the outcomes (ngā hua) being achieved in whānau and hapori.

The E Tū Whānau kaupapa is a well consolidated programme of work, effectively supporting transformation within whānau and hapori Māori, and the initiative is well positioned to build on this success and to have greater impact in the years ahead.

Overall, the E Tū Whānau kaupapa currently sits at **Te Pō₃** on the poutama scale.

Table 3: Overall relevance and effectiveness rating

Poutama				
Te Kore criteria	Te Pō ₁ criteria	Te Pō ₂ criteria	Te Pō ₃ criteria	Te Ao Mārama criteria
Potential for change.	E Tū Whānau is focused on establishing strong, enduring trusted relationships. Connecting on the foundation of Māori values.	E Tū Whānau works alongside communities / partners who are building strong vibrant whānau and values.	Communities, partners and whānau are well engaged with the E Tū Whānau kaupapa / values. Communities are at a positive “tipping point” for change – extension of mobilisation in communities, and the work is sustainable. Extension of embeddedness of kaupapa / values in communities (partnering with E Tū Whānau).	Te mana kaha o te whānau (across the partners and their communities) – critical mass is being achieved. Whānau are experiencing positive nourishing lives that honour and uphold mana, tapu and mauri. Demonstrated (and self-determined) whānau change toward whānau wellbeing.

Evidencing causality

E Tū Whānau is focused on establishing strong, enduring, trusted relationships within communities and with its community partners, based on whakawhanaungatanga.²⁰

Community partners who took part in the qualitative research stated that the relationship with E Tū Whānau was unique compared to other government agencies. They specifically highlighted the flexibility of funding which enabled them to be responsive to their communities through, for example, creating collective, safe spaces, and programmes and activities that support prevention, healing and change in step with readiness and growth in their community.

²⁰ Fostering and sustaining relationships, based on reciprocity, respect and dignity, and creating a sense of belonging.

E Tū Whānau and its community partners share the same Māori values that are the foundation of their relationships. E Tū Whānau deliberately partners with organisations, whānau and individuals who represent these values and who are working hard to ensure that their communities flourish.

There was strong evidence that E Tū Whānau works alongside communities and partners who were supporting whānau to strengthen and grow in positive ways. Kahukura and community partners highlighted specific examples where E Tū Whānau had supported them to provide programmes, activities, events, resources and collective, safe spaces that have enabled positive change within whānau.

It was clear that E Tū Whānau played a crucial role in supporting events and initiatives to happen.

“Without the help and support of E Tū Whānau, we would never have got into that community.” (Community partner participant in the qualitative research)

An important element of the E Tū Whānau strategy is the kaimahi who develop strong relationships and provide support with humility, flexibility and patience.

“E Tū Whānau walked alongside us, which is exactly what we needed.” (Community partner participant in the qualitative research)

E Tū Whānau community partners were well engaged with the E Tū Whānau kaupapa and values. They stated that the values were embedded within their spaces and were actively practised by kaimahi who worked there. Community partner kaimahi discussed how they exemplified the values in their ways of working, and this was particularly strong in the two participating rangatahi spaces. All three whānau that took part in Te Pikitia a te Whānau wānanga were engaged with the E Tū Whānau kaupapa and values and had embedded the values as whānau.

The evaluation showed strong evidence of significant change toward whānau wellbeing and stronger relationships. This was often the result of the efforts of community providers whose mahi (work) was seeded and / or supported by E Tū Whānau.

Much of the work with whānau is undertaken by community partners with support from E Tū Whānau, often combined with support and funding from others – for example, community-based kaupapa Māori organisations, iwi-based social service providers and broader community-based support services including, at times, other central and / or local government agencies.

Using the poutama scale, the overall effectiveness of the E Tū Whānau kaupapa was judged to be at Te Pō₃ – maturing, poised, ready, ripe, engaged. E Tū Whānau is highly valued by the community partners and whānau that it supports, the values of E Tū Whānau are embedded within communities, and activities and resources have been fundamental in changing behaviours related to violence in whānau.

Key findings for each of the specific areas tested – contributing to this overall assessment – are outlined in the following sections.

For the specific poutama and criteria developed for each of the areas, see Appendix One.

Community collaboration and partnerships

Community collaboration and partnerships include iwi-led and community-led projects (sports partnerships, local initiatives, events), partnerships (national and community level), and capability development (community, kaimahi) where partners and E Tū Whānau share aspirations, can pool resources and co-design solutions to achieve community change.

In May 2024, E Tū Whānau held at least 469 relationships with community groups / partners, the majority (n=392) non-funded²¹ while 77 were funded.

This area currently sits at **Te Pō₃** on the poutama scale.

Table 4: Community collaboration and partnerships rating

Poutama				
Te Kore criteria	Te Pō ₁ criteria	Te Pō ₂ criteria	Te Pō ₃ criteria	Te Ao Mārama criteria
Potential for collaboration and partnership.	E Tū Whānau is invited into partnerships with communities. E Tū Whānau has a few partnerships across pockets of Aotearoa New Zealand with similar moemoeā. E Tū Whānau supports communities through resources, funding and networks in ways that work for communities – a trusted, relational and flexible approach to the partnership that supports innovation.	E Tū Whānau has a spread of community partnerships across Aotearoa New Zealand where needed most. Building the E Tū Whānau kaupapa into their ways of working.	E Tū Whānau kaimahi report strong relationships with their community partners. E Tū Whānau adds value to what partners are already doing to create change.	Connection across the kaupapa / motu is happening, working together (kanohi ki te kanohi). Different groups are collaborating, sharing ideas and building on each other's energy. There are sustained community-led / volunteer-led initiatives. Increased / positive change in whānau and community. Communities are humming.

Evidencing causality

The evaluation showed that the community collaboration and partnerships strategy was successfully building and maintaining community partnerships that embed and grow the kaupapa and support change.

E Tū Whānau has established, and continues to build, multiple partnerships across Te Ika-A-Māui (the North Island), connecting iwi, marae and kaupapa Māori organisations, kahukura, kaimahi and whānau with the E Tū Whānau kaupapa. Many partnerships are long-standing. There are significantly fewer partnerships in Te Waipounamu (the South Island), due to historical relationships with iwi who are embracing their mana motuhake (autonomy) and delivering for their own people.

²¹ The nature of E Tū Whānau non-funded relationships varies greatly, from individual kahukura to whānau, to community organisations and service providers, and rūnanga. Non-monetary support such as advice, co-design of activities, facilitating, training, resources, and network design and support are all part of the contribution E Tū Whānau kaimahi bring to these relationships.

The evaluation found that E Tū Whānau has been highly effective and deliberate in connecting with the right partners to collectively work towards community mobilisation and whānau change. The initiative has deliberately grown partnerships with groups with aligned aspirations and belief in E Tū Whānau and Māori values, as a platform to strengthen whānau and whānau wellbeing, including addressing violence. Community partners know their communities and what is needed to effectively reach whānau and support growth.

Many participants in the qualitative research said that the E Tū Whānau partnering approach is unique for a government-funded kaupapa. This approach has been instrumental to achieving the partnership outcomes. There is strong evidence of the impact of a flexible approach to partnership that supports innovation and adaption to local conditions within communities.

In the qualitative research with hapori leaders and kaimahi, partners spontaneously identified and emphasised the value, importance and uniqueness of the E Tū Whānau partnering approach, highlighting the following key foundations:

- Whanaungatanga comes first. E Tū Whānau takes a relational approach to contracting that prioritises the establishment, building and valuing of relationships.
- E Tū Whānau consistently demonstrates the belief that communities and whānau know their needs and have their own solutions. From that foundation, E Tū Whānau collaborates with community partners to purposefully explore ideas and needs, providing relevant guidance and support.
- Funding is outcomes focused and can be applied flexibly to initiatives. This has made a significant difference to partners being able to best meet local needs and achieve desired outcomes.

The whakakaupapa theorises that the community collaboration and partnerships strategy will contribute to achieving ngā hua (outcomes) of community connection and community mobilisation, using ngā pūtake (mechanisms) of whakawhanaungatanga, mahi tahi (working together) and social capital.²²

This theory was well evidenced, just as it was within previous E Tū Whānau research and evaluation work (Grootveld & Widmer, 2017). The community connections and partnerships that E Tū Whānau has established directly through its partnering approach – grounded in whanaungatanga, mahi tahi and social capital – are supporting communities and whānau to mobilise.

The outcomes of community connection (to whānau, community and te ao Māori), community mobilisation, social cohesion, changing social norms and whānau wellbeing were being achieved through the E Tū Whānau kaupapa and the collective, safe spaces facilitated by E Tū Whānau partners.

The contribution of E Tū Whānau is important and supports partners' ability to more effectively reach whānau. This support has hands-on elements through kaimahi and other core elements, including supporting partners to establish, grow, enhance and sustain their collective, safe spaces and kaupapa.

²² Social capital includes whānau sense of belonging, participation, reciprocity, shared values and norms.

The combined efforts of E Tū Whānau and partner organisations contribute to sustained environments and spaces facilitating community mobilisation and connection, as well as whānau change and transformation.

Other ngā pūtake (mechanisms) that were identified as supporting community partners' ability to increase community mobilisation, community connection and responsiveness to community included direct support from E Tū Whānau for kaimahi capability and leadership development (e.g. developing Indigenous practitioner knowledge) and sharing knowledge of effective practice to support whānau and community connection, growth and change.

Ngā pūtake (mechanisms) arising from E Tū Whānau community collaboration and partnerships that were fundamental to connecting communities and whānau to E Tū Whānau were:

- whanaungatanga
- strongly aligned partnerships
- mutual belief in each other's kaupapa and working together to grow kaupapa aligned to the same aspirations
- Māori values as the foundation of the kaupapa, with the power to change social norms.

E Tū Whānau support empowers partners to grow their own solutions and connect, mobilise and support whānau – including through co-design and facilitation of kaupapa, connecting to networks and growing capability in order to develop and attract additional resources and become sustainable.

The initiative's contribution and support includes small amounts of funding that can be applied flexibly to achieve locally relevant outcomes, rather than narrow, prescribed outputs. This demonstrates the understanding within E Tū Whānau that partners have their own solutions, and that the kaupapa is effective and sustainable when it is community and whānau-led.

This was evidenced through E Tū Whānau funding initiatives that partners identified were difficult to attract funding for – such as employing kaimahi and acquiring physical spaces – but which were essential to growing their local kaupapa.

The E Tū Whānau collaborative partnering approach and ngā pūtake (mechanisms) enable partners to establish and grow collective, safe spaces, to innovate and to create and enhance community-led kaupapa. These spaces and kaupapa were highly effective in connecting and reaching whānau on a large scale and, particularly for whānau who were isolated, growing participation and sense of belonging and connection to te ao Māori, including kaupapa Māori values and ways of being.

Across the 14 hāpori involved in the qualitative research, there is strong evidence of positive change in whānau and communities. Whānau shared that they have made significant changes in their lives, and kaimahi reported that they could see the "light in their eyes" or the change in their āhua (countenance) and the way whānau talked about their journeys. There was evidence of some of the communities "humming" and making significant in-roads regarding change for many different whānau.

E Tū Whānau community collaboration and partnerships contribute to community mobilisation by supporting community partners to:

- access resources, funding and networks that contribute to community mobilisation

- activate, develop and enhance collective, safe spaces and community and whānau initiatives aligned to the E Tū Whānau kaupapa.

Often, E Tū Whānau support was alongside resources and efforts from several different sources, including connections E Tū Whānau kaimahi helped community partners to make. The E Tū Whānau contribution to mobilising communities was most effective where the kaimahi were also kahukura in their communities and / or were embedded or closely connected with E Tū Whānau community partners and their collective, safe spaces.

There was discussion within some communities around the need to balance the importance of service provision and intervention against prevention or community mobilisation activity. However, the importance of connections between community mobilisation efforts, on the one hand, and healing and response services on the other was also observed, with whānau change evident both in support from available interventions and connection to community mobilisation initiatives.

This reflects the need for prevention *and* response *and* healing approaches and acknowledges the fluidity within this continuum – something that is well recognised within the overall approach of E Tū Whānau. The interconnections between strengthening (prevention), responding and healing are also well evidenced by Te Tokotoru model (Hagen et al, 2021) and can be further explored and enhanced by E Tū Whānau.

The nature of E Tū Whānau non-funded relationships varied greatly, from individual kahukura to whānau, to community organisations, service providers and rūnanga. The relationships were developed around support for, and belief in, the kaupapa.

E Tū Whānau kaimahi contribute non-monetary support in these relationships through facilitation of hui, training and connection to resources. Connections and networking between non-funded partners across the kaupapa and motu, working together kanohi ki te kanohi was evident, and strengthening these connections would increase impact.

The qualitative research found good examples of wider collaboration between E Tū Whānau partners sharing ideas and building on each other's energies. This was evident in the Poutokomanawa (capability development) workshop of invited key community partners who were sharing their work and learning and collaborating across their different rōpū (groups).

Further potential was identified to support both kaimahi and kahukura to collaborate and share skills and knowledge across different communities, to contribute to strengthening efforts across the motu.

Collective, safe spaces

The qualitative research showed that E Tū Whānau has effectively partnered with communities which can create collective, safe spaces that support whānau to heal and change. This included spaces grounded in Māori values and practices such as māra kai, whenua (land) development, kaumātua (elder) groups, spaces for rangatahi, fitness spaces such as gyms, tāne and wāhine groups, marae and community centres.

In each of these spaces, whanaungatanga was key to ensuring that whānau and rangatahi felt safe, welcome and comfortable. The collective, safe spaces were particularly impactful to reach, connect, empower and transform the lives of whānau who have been isolated and disconnected, are 'hard to reach', are struggling with challenges and significant life changes, feeling marginalised and lacking places to actively connect with others in the community.

The qualitative research strongly evidenced the contribution to, and effectiveness of, collective, safe spaces in healing and change for whānau. The belonging, care, participation, learning and reciprocity experienced in those spaces supported, at times, dramatic changes for whānau and, notably, over relatively short periods of time. This shows that collective, safe spaces are a critical E Tū Whānau strategy to improve whānau wellbeing.

These spaces demonstrate the transformation that can occur when whānau feel safe, that they belong and that they are believed in, are not judged and are able to share, contribute and experience new opportunities, norms and expectations. This strongly validates the strategic prioritisation of E Tū Whānau on enabling and supporting wānanga and collective, safe spaces.

Also of note, findings showed the importance of collective, safe spaces in the emergence and nurturing of new leaders, which included learning to be in that space, being a part of and contributing to communal activities, personal growth and taking on leadership roles.

As with community collaboration and partnerships, the contribution of E Tū Whānau to collective, safe spaces was mostly through funding community partners to establish, grow and enhance these spaces and kaupapa. At that level, ngā pūtake (mechanisms) and ngā hua (outcomes) are directly occurring through the mahi of community partners, supported by E Tū Whānau.

Where E Tū Whānau kaimahi were embedded and present within these spaces and co-facilitating kaupapa, the E Tū Whānau contribution was direct and further supported ngā pūtake (mechanisms) and ngā hua (outcomes), particularly where E Tū Whānau kaimahi were delivering wānanga.

For many years, E Tū Whānau has contributed funding to support its partners to hold whānau-focused community events that reflect shared kaupapa. The events are sometimes large-scale, reaching several thousand people, but also include smaller events such as Matariki celebrations and whānau fun days.

Many of the community partners participating in the qualitative research had held events in their communities to reach and connect whānau, including those who were struggling and may be disconnected from support and community. One community partner described that holding a large E Tū Whānau community event in a low socio-economic neighbourhood with high rates of violence was a purposeful and successful strategy to connect with 'hard to reach' whānau.

Other partners described the importance of the events in encouraging community connection and participation and bringing a day of whānau happiness and celebration to the community.

"Christmas At The Pā provides that one sunny day for whānau to attend a whānau event, to connect, have quality time, have fun and be happy when everyday life may not be like that for whānau who are not thriving." (Kaimahi participant in the qualitative research)

Smaller E Tū Whānau-supported community-led events designed specifically for local whānau have been identified as making positive contributions to collective, safe spaces that support engagement and transformation. Messaging and activities celebrate and positively represent Māori whānau, values and culture and often communicate violence prevention messaging in strength-based ways.

The events provide opportunities for E Tū Whānau to engage about the E Tū Whānau kaupapa, values and resources within a safe space for whānau. Relevant services and initiatives were also often present at events to engage whānau and raise awareness of the available local community supports.

Ngā pūtake (mechanisms) and ngā hua (outcomes) were strongly evidenced through the strategy of wānanga and collective, safe spaces across all data sources used in the evaluation. The evidence showed the following key impacts for whānau:

- Sharing of kōrero and experiences and being heard led to healing and supported changes in thinking, understanding, perspectives and personal growth.
- Role modelling of E Tū Whānau and Māori values and embedding these within the tikanga of the collective, safe spaces supported whānau to live the values and make change.
- Experiencing care, belonging and reciprocity, participating and being valued.
- Connecting to te taiao, whenua, mātauranga, rongoā Māori (traditional, holistic Māori remedies or treatments), pūrākau (traditional Māori narratives / knowledge transmission), rituals and tikanga, and sharing narratives and stories led to healing, strengthened cultural identity and connection to te ao Māori, especially through mārakai, marae and culturally significant environments, as well as wānanga.
- Learning tools and strategies such as kōrero awhi (positive communication and actions), rongoā Māori, and hīkoi (walking) together supported whānau relationships, coping, healing and wellbeing in people's everyday lives.
- Participation in wānanga, (re)connecting to marae, whakapapa, culture, tikanga and mātauranga, and sharing experiences led to whānau healing and strengthened cultural identity.

There were additional ngā pūtake (mechanisms) and ngā hua (outcomes) identified in the qualitative research that were not included in the initial whakakaupapa. These pūtake and hua reflected the broadened focus on collective, safe spaces in addition to wānanga.

The additional pūtake (mechanisms) were:

- kaimahi belief in whānau potential and support, and facilitation of experiences, opportunities and pathways
- the building of momentum in the number of whānau connected to collective, safe spaces.

These resulted in the following hua (outcomes):

- significant personal growth (including confidence, self-esteem and self-belief)
- improved hauora (health and wellbeing)
- growth of talent, knowledge and skills
- engagement in employment and education
- action in the community, resulting in high numbers of whānau mobilised and whānau transformation.

These pūtake (mechanisms) contributed to whānau growing and leading initiatives and movements from their collective, safe spaces to connect with and support wider whānau in the community.

Wānanga and collective, safe spaces

The positive and effective impact of wānanga and collective, safe spaces on healing and empowering whānau was a key finding in the qualitative research. This area is strong and sits at **Te Ao Mārama** on the poutama scale.

Collective, safe spaces identified within the evaluation were vibrant and led by communities, kahukura and kaimahi. They provided spaces for developing mātauranga Māori (Māori knowledge and wisdom), healing, significant growth, connectedness and transformation. They enabled whānau to give back to their communities through uplifting activities and initiatives aligned to E Tū Whānau.

Table 5: Wānanga and collective, safe spaces rating

Poutama				
Te Kore criteria	Te Pō ₁ criteria	Te Pō ₂ criteria	Te Pō ₃ criteria	Te Ao Mārama criteria
Potential for whānau transformation.	Vibrant collective, safe spaces are created and led by communities / kahukura with kaimahi (champions) and are supported by E Tū Whānau and whanaungatanga.	Mātauranga / Māori knowledge and values are developing. Wānanga and activities are delivered that are healing, growth and wellbeing-focused.	Kaimahi / kahukura deliver wānanga and learning / growth-focused activities. Kaimahi / kahukura promote E Tū Whānau and / or te ao Māori messages and values. Whānau are learning and developing new tools and strategies that support changed lives. Train the trainer, capacity building, tuakana-teina mentoring and kahukura building is evident in collective, safe spaces.	Vibrant, collective, safe spaces are healing and empowering and they embed strong values e.g. they are strongly founded on E Tū Whānau / Māori values. Mātauranga / Māori knowledge and values are evident in collective, safe spaces. Collective, safe spaces are sustainable. Whānau apply new tools and strategies that support changed lives. Collective, safe spaces are enabling whānau to 'give back'.

Evidencing causality

Wānanga is one of the key E Tū Whānau strategies. This concept was expanded within the qualitative research to include collective, safe spaces as the significance of these (supported by E Tū Whānau and led by community partners) was strongly demonstrated. They include youth hubs, whānau centres, marae, wellness hubs, specific group spaces and māra kai (community food gardens).

Whānau and community members experienced high levels of belonging and reciprocity being part of collective, safe spaces. This was through participation and contribution, rather than through receiving services.

Wānanga

E Tū Whānau funding has enabled community partners to deliver a range of wānanga to support whānau to develop connections to te ao Māori, whakapapa and each other, to build kahukura and to support healing and wellbeing. These wānanga (including marae or iwi-based wānanga) meet a diversity of needs and are focused on, for example, mātauranga Māori, work and life skills and kaimahi training. They may also be wāhine, tāne, whānau or rangatahi-specific.

The wānanga have addressed issues such as cycles of violence, intergenerational trauma, alcohol and drug abuse, whānau intergenerational kaupapa, te ao Māori, group-specific kaupapa and cultural development. They have engaged whānau in Māori values and concepts, cultural teachings and practices around whakapapa, tikanga, kawa (protocols, practices, procedures), mātauranga and te taiao, marae spaces, challenging kōrero, healing modalities, supporting whānau to lead and contribute on marae, and building leadership capability.

E Tū Whānau kaimahi also co-design and facilitate wānanga for whānau and community and to support community kaimahi capability development. The qualitative research indicated that kaimahi had played a more active role in delivering wānanga in the past than they are currently doing.

E Tū Whānau research in 2017 (Grootveld & Widmer, 2017) highlighted the importance of E Tū Whānau wānanga in hāpori change. Additionally, through the piloting of Tikanga Rangahau, participants described the significant changes that they experienced through the highly valued wānanga series that were co-designed and delivered by E Tū Whānau kaimahi, focused on healing from intergenerational trauma.

Community kaimahi have also been supported by E Tū Whānau kaimahi to build capability to design and facilitate their own wānanga; this work could be further resourced for greater impact.

Previous research referenced different wānanga facilitated by E Tū Whānau kaimahi to connect whānau and communities to the E Tū Whānau kaupapa (Grootveld & Widmer, 2017). The wānanga supported whānau and communities to envision what the E Tū Whānau kaupapa could look like in their whānau and communities and to put plans in place to achieve their vision.

One of the whānau who engaged with Te Pikitia a te Whānau described the importance of these early wānanga to the success of their kaupapa. The wānanga were said to be incredibly powerful, as they helped expand the horizons of those that attended, especially rangatahi.

They reflected on what it was like before being involved in E Tū Whānau.

“We didn’t dream, we maintained” ... they then described how, through attending the wānanga, “E Tū Whānau gave us the opportunity to dream.” (Whānau member participant)

The evaluation highlighted the impact of tailored wānanga within the context of whānau transformation, delivered by skilled practitioners. However, it was also clear that issues of capacity and resourcing impacted on delivery in this space, and this was identified as an area to strengthen.

Living the values and changing social norms, leading to improved wellbeing outcomes

The qualitative research showed that whānau were strongly engaged with and were embedding E Tū Whānau messaging and values through immersion in collective, safe spaces. In these spaces, whānau learnt, reflected on and were guided by the values and new expectations, norms and behaviours.

The research also identified key facilitators of change, such as positive role modelling and experiencing new expectations in these spaces. Whānau said being wrapped in the E Tū Whānau values caused them to reflect on their own behaviours and on how they had grown up – sometimes without these values. The E Tū Whānau values were also used to guide and encourage expected behaviours and the tikanga of community partners' collective spaces.

Whānau participate in spaces where there are new expectations of 'true tikanga', and where they re-learn and engage in the values, kawa and expected behaviours. Violence is not accepted and is called out in the collective, safe spaces.

"E Tū Whānau values guide the behaviour of the hub including accountability, responsibility and discipline. Not all rangatahi have family teaching them these values." (Rangatahi participant in the qualitative research)

Being involved in collective, safe spaces that support positive Māori values further motivates whānau identification with the values. Whānau were living the values and sharing them in their interactions with others and through giving back to their communities. This has resulted in:

- Whānau relationships and communication being strengthened, as whānau have taken the values into their homes.
- Connections to, and pride in, cultural identity being fostered through engagement in the values.
- Understanding of mātauranga and Māoritanga (Māori culture, practices, beliefs; Māori 'way of being').
- Whānau being strengthened in collective, safe spaces, and confidence, interest in and connections to te ao Māori.

Messaging, resources, tools and support

E Tū Whānau is a multi-level initiative designed to create impact and change at individual, whānau, hāpori and societal levels. Targeted messaging and resources is a key strategy to support and reinforce change for whānau and communities. E Tū Whānau messaging and resources also extend the kaupapa beyond funded partners and kaimahi supported spaces.

The E Tū Whānau Communication and Engagement Strategy (E Tū Whānau, 2023) states that the "strategic approach is shaped by the belief that the most potent communications activities around E Tū Whānau result from strong relationships, kanohi ki te kanohi discussions, hui, wānanga, workshops and high levels of community trust. High quality communication initiatives, messaging, resources and other content produced by E Tū Whānau nurture, reinforce and support community-led activity and events" (E Tū Whānau, 2023, p. 9).

E Tū Whānau utilises multiple communication channels to engage different audiences, including:

- kanohi ki te kanohi engagement (through E Tū Whānau partners, kahukura and E Tū Whānau kaimahi)
- social media platforms and the E Tū Whānau website
- media partnerships, including with iwi radio and the Māori Media Network
- community events
- E Tū Whānau resources and messaging
- specific, targeted activities such as spoken word, art and song competitions.

The six E Tū Whānau kaupapa Māori values are at the heart of all messaging, tools, resources and support to “re-awaken, nurture and embed these [values] within whānau and communities” (E Tū Whānau, 2019, p. 15).

“E Tū Whānau values and resources are a platform to have conversations with whānau that bring better understanding ... E Tū Whānau resources are essential for working with whānau, opening up the conversation in a strengths-based way ... Whānau don’t feel whakamā when you talk to them. They don’t feel told off.”
(Community kaimahi participant in the qualitative research)

Māori values are actively practised by community partners’ kaimahi and embedded in their spaces. Data from the E Tū Whānau Resources Survey Report 2023 (E Tū Whānau, 2023) showed that E Tū Whānau resources were supporting behaviour change. The E Tū Whānau Charter of Commitment (see “Dispelling the illusion that violence is normal and acceptable” further below) has been highlighted as a key foundational document that has inspired whānau and communities to commit to violence-free behaviour; it could be further utilised and reinvigorated.

The evaluation evidence highlighted that strengthening use of E Tū Whānau resources and tools, largely through capability development and building on existing community awareness and interest, would further optimise their utility within some community spaces. Further evidence of the impact of different communications components and channels used would help to strengthen insights and support ongoing prioritisation.

This area currently sits at **Te Pō₃** on the poutama scale.

Table 6: Messaging, resources, tools and support rating

Poutama				
Te Kore criteria	Te Pō ₁ criteria	Te Pō ₂ criteria	Te Pō ₃ criteria	Te Ao Mārama criteria
Potential for positive narratives to support whānau transformation.	E Tū Whānau resources / messages are shared with partners, communities, whānau.	Facilitation of wānanga to use messaging / resources is requested and supported within communities. E Tū Whānau is present at sponsored events and community partner locations. Te reo, tikanga, and mātauranga are accessible in resources (growing over time).	Messaging, resources, tools and support are embedded (awareness, behaviours and norms) through wānanga approaches and building critical consciousness in majority of community partners. Resources are relevant and widely requested / well used in communities (contributing to supportive environments for healing and change). Resources are refreshed / maintained in communities.	Values are actively practised and embedded. Communities are creating and adapting their own resources / charters, for their context. Resources support change in behaviour.

Evidencing causality

The evaluation showed that whānau Māori were widely engaged with the E Tū Whānau messaging, values and kaupapa through the different E Tū Whānau communications channels. Monitoring and administrative metrics showed active, increasing engagement with the E Tū Whānau resources.²³ E Tū Whānau resource surveys consistently show that the resources are well used and considered relevant and useful by respondents.

E Tū Whānau research, evaluation and administrative data demonstrate the relevance, appropriateness and impact of the E Tū Whānau Communication and Engagement Strategy (E Tū Whānau, 2023) to achieving positive change. They confirm the whakakaupapa, ngā pūtake (mechanisms) and ngā hua (outcomes) of interrupting harmful narratives and reinforcing positive narratives and social norms, including positive connections to cultural identity, Māori values and relations with whānau.

“The resources help to start the kōrero and thinking that might lead to different ways of thinking and taking care of each other (such as the words we are using with each other). They support behaviour change, bring understanding, help build safety.”
(Community kaimahi participant in the qualitative research)

Dispelling the illusion that violence is normal and acceptable

The E Tū Whānau Charter of Commitment (see Figure 7) has been an effective and powerful tool in motivating and mobilising communities to commit to ending violence in

²³ Between January 2023 and March 2025, over 53,000 values booklets were requested from a wide range of government and community organisations and individuals.

whānau. This finding was most evident in the earlier years following the launch of the Charter.

The Charter elevated the issue of violence within whānau as a concern to be addressed, not an accepted norm of whānau Māori, leading to communities taking action against violence. It was foundational to many E Tū Whānau partners initiating and progressing significant violence prevention and intervention mahi and kaupapa in their communities and with whānau.

In one community, rangatahi adapted the Charter for use within their South Auckland school to promote a violence-free kaupapa. In another, the Charter inspired a marae partner to move into violence prevention kaupapa and, years down the track, this is now a significant part of marae mahi.

“E Tū Whānau kaupapa, kaimahi, resources, messaging, and especially the Charter of Commitment, were central to the marae’s entry to, and now established, family harm space.” (Community leader participant in the qualitative research)

There has also been a high demand for the “Our Ancestors enjoyed loving whānau relationships” booklet (E Tū Whānau, 2018)²⁴ which, along with the Charter, has contributed to interrupting the normalisation of violence within whānau, changing the narrative and dispelling the illusion that violence was traditional and acceptable in whānau.

This messaging was also observed through tikanga and values in partners’ collective, safe spaces, explicit messaging in supporting resources and storytelling, and more subtle messaging conveyed through E Tū Whānau communications channels, iwi radio and the values booklets.²⁵

“They [the resources] are myth breakers – they break the myth that Māori families are traditionally violent.” (Resources survey respondent 2023)

“The narrative ... [that] tāne are dominant, angry people – and wāhine and mokopuna have always been vulnerable – that belief and attitude around this kōrero has changed.” (Resources survey respondent 2023)

“People, tāne in particular, appreciate knowing that our tūpuna were nurturing men.” (Resources survey respondent 2023)

“Many of our whānau see themselves in these resources and what makes them very valuable is that they have solutions that they try out at home and come back giving their feedback.” (Resources survey respondent 2023)

“They are about ME – who I am as tangata whenua, whānau Māori. They are beautifully put together and have just enough kōrero in them so it’s not an overload of info and makes me proud to be Māori. A lot of our whānau that use them keep them to utilise them – lots of rauemi [resources] are just put in the rubbish, but these are well used and an actual taonga tuku iho [cultural property, heritage].” (Resources survey respondent 2023)

²⁴ See [“Our ancestors enjoyed loving whānau relationships”](#).

²⁵ See [Aroha](#), [Whanaungatanga](#), [Whakapapa](#), [Mana manaaki](#), [Kōrero awhi](#), [Tikanga](#).

Charter of Commitment E Tu Whānau

We acknowledge that all violence towards whānau is unacceptable within Te Ao Māori, and that such acts of violence are considered a transgression that breach the mana and tapu of the individual, their whānau and their entire whakapapa.

We declare that violence against wāhine and tamariki within whānau is not part of our cultural tradition, and that the actions and solutions that work best for Māori lie within Māori values and practices.

As tangata whenua of this land:

- We will take a stand against all forms of violence within our whānau and communities
- We will acknowledge that violence against wāhine and tamariki is not traditional
- We will assert that any act of violence is a transgression against the whakapapa, mana and tapu of the individual
- We will work to eliminate the risk of harm and build protective factors within whānau and communities to prevent violence
- We will promote the sanctity and tapu of Te Whare Tangata and the whānau
- We will support whānau to exercise rangatiratanga and autonomy over their lives
- We will hold whānau accountable for any acts of violence.

As signatories to this Charter of Commitment, we declare:

- We will uphold the tapu and the mana of our people
- We will consciously live by traditional values (tikanga, aroha, whakapapa, mana/manaaki, whanaungatanga, kōrero awhi)
- We will take responsibility for our whānau and their wellbeing
- We will ensure our tamariki and mokopuna are nurtured and protected throughout their lives.

As members of whānau, hapū, iwi, community and society:

- We will stand up, speak out and stop any transgressions – violence flourishes where there is secrecy or acceptance
- We will take responsibility, act with integrity and be accountable
- We will support our whānau members to be the best that they can be
- We will be kahukura and provide leadership within our own whānau to enable all whānau members to prosper and soar.

Te Mana Kaha o te Whānau



Figure 7: E Tu Whānau Charter of Commitment

Disrupting harmful narratives about Māori

From the outset, the underpinning approach of the E Tū Whānau Communication and Engagement Strategy (E Tū Whānau, 2023) has been to promulgate messaging that highlights strengths and positive narratives about Māori and, in doing so, counters negative narratives.

There are many stories published, shared and read on the E Tū Whānau website and in regular pānui (newsletters) celebrating Māori strengths and success within the context of E Tū Whānau. Social media channels reinforce this messaging with targeted content.

E Tū Whānau partnerships with Māori Media Network and iwi radio amplify messaging further, extending the reach to key audiences. This is a deliberate strategy to engage widely with whānau through consistent positive messaging about the E Tū Whānau kaupapa and values, including violence-free messaging. Messaging is focused on the strengths of Māori culture and Māori success.

Specific activities, for example the E Tū Whānau creative competitions delivered through the iwi radio network, provide a platform to promote and share positive narratives, showcase Māori talent and encourage whānau to engage with and demonstrate how they are living the E Tū Whānau values. Tailored content, such as the recent Whānau Matters social media series²⁶ which focused on addressing common but serious family issues and challenges in positive and accessible ways, has been extremely popular.

Levels of engagement with these different channels suggest an inherent attraction to the underlying delivery and engagement approach E Tū Whānau uses to disrupt harmful narratives about Māori.

Kahukura development

This area currently sits at **Te Pō₂** on the poutama scale for E Tū Whānau. For community partners, this area is strong and sits at **Te Ao Mārama**.

The two ratings have been given for this area to reflect the fact that community kahukura are leading and stimulating growth of the kaupapa in community spaces and have strong connections and lived experience within their communities (at a Te Ao Mārama level). This is separate from the work E Tū Whānau kaimahi are doing to develop kahukura, which is rated at Te Pō₂.

It is considered that the kahukura leadership model is very effective in kaupapa Māori spaces, and there are more opportunities for intentional kahukura development through E Tū Whānau kaimahi supporting and promoting the model with partners.

²⁶ Whānau Matters had a total reach of nearly 2.5 million views over the course of the series.

Table 7: Kahukura development rating

Poutama				
Te Kore criteria	Te Pō ₁ criteria	Te Pō ₂ criteria	Te Pō ₃ criteria	Te Ao Mārama criteria
Potential for kahukura development.	Potential kahukura are identified in community partners. Kahukura have lived experience within the community. Opportunities and responsibilities are created to support growth of kahukura.	E Tū Whānau undertakes intentional development of kahukura.	Kahukura have significant knowledge of E Tū Whānau messaging / kaupapa.	E Tū Whānau is contributing to the knowledge and intent of the kahukura model across communities. E Tū Whānau kaimahi linking kahukura to leadership opportunities is happening consistently across E Tū Whānau communities. Kahukura are leading kaupapa in the majority of community partners. Kahukura are demonstrating their contribution to the community.

Evidencing causality

Community kahukura are central to the E Tū Whānau kaupapa as the “people who inspire change in whānau and communities, and include iwi leaders, rangatahi, strong wāhine and many others” (E Tū Whānau, 2019, p17).

The origin of this concept is the story of the kuaka (bar-tailed godwits) which annually undertake the 11,000-kilometre migration from the Arctic to Aotearoa New Zealand. This enormous journey is only possible because of their formation and collective approach to the task.

Kahukura are the lead birds of small groups of kuaka. “That lead bird, the kahukura, provides the impetus for movement and change – as it moves, the group gathers around and, in doing so, other leaders emerge”. E Tū Whānau kahukura are “people who support, encourage and strengthen whānau by modelling values, behaviours and actions” (E Tū Whānau, 2019, p17).

These individuals represent the community leadership model espoused by E Tū Whānau and promulgated through capability development, resources, messaging and public acknowledgement of E Tū Whānau kahukura through the Ann Dysart Kahukura Award.

The evaluation found community kahukura were leading kaupapa in the majority of community spaces and had strong connections and lived experience within their communities. These kahukura had a strong desire to give back to their communities and were committed to ensuring that their communities flourished. There are, however, opportunities for further development of kahukura through strengthened E Tū Whānau kaimahi support and promotion of the model with community partners.

The qualitative research, Te Pikitia a te Whānau fieldwork and previous E Tū Whānau research and evaluation has evidenced the importance of authentic kahukura leadership in

community change and of kahukura as a key kaupapa Māori community mobilisation strategy.

The qualitative research observed the kahukura model and strong authentic leadership in practice, and it being continuously sustained for the benefit of the collective through the intentional identification and growth of kahukura. The contribution to this from both E Tū Whānau and existing community partners' kaimahi and kahukura was observed.

This observation built stronger understanding of the practices and qualities of authentic leadership in relation to inspiring, mobilising and igniting action and change. While confirming the pūtake (mechanism) of role modelling values and behaviours, the qualitative research also showed the significance of kahukura commitment, connections and community knowledge. Kahukura creation of collective, safe spaces and opportunities, and the intentional growth of kahukura to build and sustain action and kaupapa were also significant.

Without kahukura and strong authentic leadership, findings showed that sustaining the kaupapa becomes challenging. Where kahukura had left communities and not been replaced, the kaupapa sometimes required active reigniting.

The qualities of gratitude, reciprocity and service were also strongly demonstrated as key attributes of kahukura, supporting the success of this leadership approach as a mechanism (pūtake). Whānau who experienced E Tū Whānau and Māori values grew through being nurtured within kahukura-led collective action and spaces and were motivated by gratitude to give back and serve. They wanted others to experience the opportunities that they had been part of. This led them to sharing and contributing to the kaupapa and to becoming kahukura, so that others could benefit and grow.

The research also strongly confirmed that ngā pūtake (mechanisms) of experiential learning, practising and learning E Tū Whānau and Māori values, and mentoring and modelling through other kahukura were contributing to the growth and development of kahukura capabilities and learning related to being an authentic leader.

These ngā pūtake (mechanisms) were particularly instrumental to the intentional and deliberate growth of rangatahi kahukura occurring in partners' collective spaces.

As noted earlier, findings also showed the importance of collective, safe spaces in the emergence and nurturing of new leaders, which included learning to be in those spaces, being a part of and contributing to communal activities, growing critical consciousness and perspectives, personal growth and taking on leadership roles.

Kaimahi

Kaimahi are a core part of the E Tū Whānau kaupapa. E Tū Whānau kaimahi engage with community partner organisations, community kaimahi and kahukura; they support partners with their community mobilisation efforts as well as with resources, information, accessing funding and other networks. Kaimahi also facilitate E Tū Whānau messaging, helping to engage partners, hāpori, and whānau to spread and grow the messages and values of E Tū Whānau.

This area is strong and sits at **Te Ao Mārama** on the poutama scale.

Table 8: Kaimahi rating

Poutama				
Te Kore criteria	Te Pō ₁ criteria	Te Pō ₂ criteria	Te Pō ₃ criteria	Te Ao Mārama criteria
Potential for kaimahi leadership and connection.	Kaimahi have lived experience of E Tū Whānau journey (whānau, kahukura / kaimahi). Kaimahi have significant knowledge of community. Kaimahi have significant knowledge of E Tū Whānau messages / kaupapa.	Kaimahi develop good connections with communities and at governance levels. Kaimahi support growth of partners' connections and relationships to others. Intentional development of kaimahi and sharing of experience across their practice.	Kaimahi are demonstrating their contribution to community partners in response to needs / requests.	Kaimahi have continued engagement as leaders of the E Tū Whānau kaupapa in majority of partnering communities.

Evidencing causality

E Tū Whānau kaimahi have significant knowledge of the E Tū Whānau kaupapa, messages, and values. They have developed strong relationships with community partners and have significant knowledge of the communities that they work in.

Kaimahi support the growth of community partners' connections and relationships to other agencies and organisations. They are accessible and approachable and have ongoing engagement as leaders of E Tū Whānau with the majority of community partners.

There was strong evidence in the evaluation that many E Tū Whānau kaimahi had lived experience of the E Tū Whānau journey in ways that strengthen their contribution. For some, this journey started as whānau participating in E Tū Whānau events or wānanga, learning about the values and approach and adopting these for their own whānau. Others were identified as kahukura within their own communities and were connected to the kaupapa before joining as kaimahi.

Those kaimahi who were based within the regions were well connected to the different community partners in their areas, had strong connections with whānau and kahukura in their communities, and understood the needs of their communities as they often grew up and lived in the area.

Kaimahi also had significant knowledge of E Tū Whānau values, messages and kaupapa. They understood and could communicate the values of E Tū Whānau effectively to diverse whānau and communities. The majority of kaimahi understood the whakapapa of the kaupapa from its early beginnings to the present day and used resources (such as the values resources and E Tū Whānau Charter of Commitment) to communicate the messages of the kaupapa.

There was strong evidence that kaimahi developed good connections with communities at local governance levels and that they supported the growth of partners' connections and relationships to others. Kaimahi worked alongside E Tū Whānau community partners to build on their networks and introduced them to other organisations and agencies, as well as helped them to navigate through application processes and other agency systems.

Within E Tū Whānau, there is intentional development of kaimahi and sharing of experience across their practice. The majority of regional E Tū Whānau kaimahi, and some based in national office, had attended Te Korowai Aroha o Aotearoa Indigenous training, including a programme of six wānanga that support kaimahi to understand themselves and their connection with te ao Māori. Additionally, kaimahi had individual development plans that they worked on with their team leaders.

E Tū Whānau kaimahi work with each other to deliver wānanga, share ideas and updates about what they are doing in their communities and connect their community partners to each other.

A whole team hui is hosted annually, where kaimahi from the regions and national office meet in-person over a few days to reflect on what they have achieved and to plan for the future. Kaimahi who took part in the qualitative research emphasised the value of these hui for personal and collective skills development and for creating synergies across their work. They stated that they would like these in-person hui to happen more frequently.

There was clear evidence that E Tū Whānau kaimahi were contributing to community partners and responding to their needs. The qualitative research showed that the relationship between E Tū Whānau kaimahi and their community partners was greatly valued. There was also strong evidence that kaimahi were present as leaders of the E Tū Whānau kaupapa in most community partners' spaces.

E Tū Whānau kaimahi were known in community spaces and regularly check in with their partners, usually in-person, to maintain their connection and if this was not possible, via online hui or on the phone. A key part of the role of E Tū Whānau kaimahi is to be approachable and contactable by the partners that they support.

Measurement tools

This area currently sits at **Te Pō₂** on the poutama scale.

Table 9: Measurement tools rating

Poutama				
Te Kore criteria	Te Pō ₁ criteria	Te Pō ₂ criteria	Te Pō ₃ criteria	Te Ao Mārama criteria
Potential to use measurement to enhance practice and impacts.	Recognition of need for fit for purpose monitoring and evaluation tools.	E Tū Whānau monitoring and evaluation tools are developed and tested. E Tū Whānau monitoring and evaluation tools are acceptable to communities. E Tū Whānau has an overall evaluation framework to demonstrate its contribution over time.	E Tū Whānau evaluation tools are relevant, useful and accessible to whānau and communities / partners, and to informing planning and growth. Tools and framework are refined over time.	E Tū Whānau evaluation tools are able to demonstrate the change that occurs over time in its partnership with communities and show the value / impact of E Tū Whānau. Evaluation tools are informing E Tū Whānau strategy, capability development and planning. E Tū Whānau evaluation tools are well embedded in whānau / communities.

Evidencing causality

There was clear evidence that E Tū Whānau had recognised and was meeting the need for fit for purpose monitoring and evaluation tools. There has been ongoing work in recent years to develop and test new tools within an overall evaluation framework. The Te Pō₂ rating reflects that E Tū Whānau has developed its evaluation capacity to internally monitor and evaluate its activities, strategies and impacts on an ongoing basis and has developed three fit for purpose measurement tools.

As previously mentioned, these tools – Te Pikitia a te Whānau, Te Whakaoreore Aromatawai Hāpai ki te Hapori and Tikanga Rangahau – each have a different purpose and measurement focus. They can be used in and by communities to measure change in relation to whānau wellbeing and community mobilisation.

Development of the tools was informed and guided by He Awa Whiria – the ‘Braided Rivers’ approach (Macfarlane, 2009; Macfarlane & Macfarlane, 2018; Macfarlane, Macfarlane, & Gillon, 2015) using both Western science and mātauranga Māori approaches. They have been piloted in E Tū Whānau communities and have been received very positively. They are now being introduced to E Tū Whānau communities for ongoing implementation.

Te Pikitia a te Whānau – The Whānau Wellbeing Tool

Within the evaluation, Te Pikitia a te Whānau (Te Pikitia) was used in wānanga with three whānau to help them understand their current state of wellbeing and to reflect on how engaging with the E Tū Whānau kaupapa had impacted their whānau. Te Pikitia was also used to gather evidence of the causal pathways between ngā pūtake (mechanisms) and ngā

hua (outcomes). Findings from Te Pikitia showed that the E Tū Whānau kaupapa has had profound impacts on the lives and wellbeing of partnering whānau and hāpori.

The findings of the three Te Pikitia assessments showed that the following pūtake (mechanisms) were consistently present:

- developing authentic leadership
- helping to live Māori values
- reconnecting whānau to te ao Māori.

A common theme was that E Tū Whānau helps to seed change in whānau through kahukura, wānanga, messaging, tools, resources and support, and nurtures whānau and hāpori-led kaupapa until they can flourish on their own.

Whānau said that E Tū Whānau works by:

- walking alongside whānau
- developing and maintaining strong relationships with hāpori
- enabling local E Tū Whānau-aligned community-led kaupapa.

Te Pikitia wānanga process was a very positive experience for the participating whānau. They said the wānanga left them feeling empowered and well-equipped to put things into action, made their whānau stronger and helped them to understand each other better. They said it benefited everyone in the whānau, from rangatahi to kaumātua, and that the wānanga outputs that they created were taonga (treasure).

Future use of Te Pikitia will enable E Tū Whānau to better understand change at the whānau level and further build related evidence.

Te Whakaoreore Aromatawai Hāpai ki te Hāpori – The Community Mobilisation Assessment Tool

Te Whakaoreore Aromatawai Hāpai ki te Hāpori (Te Whakaoreore) was developed to enable E Tū Whānau to assess incremental changes in community mobilisation towards the long-term outcome of whānau wellbeing and preventing violence.

Te Whakaoreore assessments in two hāpori during the evaluation period showed that the tool:

- is sensitive to assessing changes in mobilisation on specific priority action outcomes within a 12-month period and documents the contributions to these changes – this confirms it is an effective tool to track change over time
- contributes to the process of community mobilisation through the wānanga and kōrero-based approach
- builds critical consciousness about whānau wellbeing and prevention of violence within whānau
- supports outcomes-focused community mobilisation in a way that feels natural to whānau Māori
- identifies outcome areas for capability building specific to each hāpori.

The assessment findings provide further evidence for:

- the central importance of the pūtake (mechanism) of connection to culture and identity in whānau wellbeing, healing and violence prevention
- the connected and reinforcing nature of the priority action ngā hua (outcomes), again demonstrating inter-wovenness of all elements of the kaupapa.

Te Whakaoreore is an innovative approach to assessment that is valid and appropriate within Māori contexts. Hapori members said it was an uplifting, engaging, positive and memorable experience to participate in. The approach is accessible, natural and practically useful to hapori working to make change on violence within whānau and whānau wellbeing.

The kōrero-based assessment supports community mobilisation by building knowledge and confidence, strengthening relationships between those involved in the kaupapa, and increasing critical consciousness about whānau wellbeing and violence within whānau, including identifying local priorities for future efforts.

Tikanga Rangahau – The E Tū Whānau Instrument

Tikanga Rangahau is a kaupapa Māori instrument that quantifies participant kōrero as data for reporting and evaluation purposes and for exploring the changes whānau and the community have experienced over time that are related to E Tū Whānau-specific activity.

The tool follows a kanohi ki te kanohi guided conversation format to identify and quantify the key changes that have been experienced within the community through work supported by E Tū Whānau. Conversations happen in groups or individually.

Following the guided conversations, participants' changes (the data) are recorded and then matched against a coding framework of relevant change categories pre-identified from previous E Tū Whānau research. Analysis is undertaken to quantify the changes, including numbers of participants who identify each change area as important to them.

This process enables the tool to numerically explore areas where there is the largest change in the community and by different participant types (i.e. whānau, kahukura or others). The tool and approach also allow for the stories of the participants to be highlighted, rather than just generating quantitative data.

The reported data from the piloting of Tikanga Rangahau was reviewed and incorporated into the evaluation, contributing to the development of ngā pūtake (mechanisms) and ngā hua (outcomes).

Future use by E Tū Whānau

Te Pikitia and Te Whakaoreore are now built into the E Tū Whānau assessment and evaluation mahi and will strengthen the ability to assess change at the whānau and hapori levels. Training is being provided to E Tū Whānau kaimahi in 2025 to enable assessments to be completed with current and new whānau and hapori.

Both Te Pikitia and Te Whakaoreore are community friendly, with potential for broad use by whānau and community members, whereas Tikanga Rangahau requires a degree of specialist capability to deliver and will likely be used for targeted research purposes.

The usefulness of the three new measurement tools is not only in evaluating and assessing change but also in building knowledge and confidence within whānau and communities,

strengthening relationships and increasing critical consciousness about whānau wellbeing and violence within whānau.

These tools, together with the Theory of Change, the whakakaupapa and poutama scale, can be used to assess the value and impacts of E Tū Whānau and its progression over time.

It is evident that the measurement tools are beginning to inform E Tū Whānau planning, strategy and capability development. For E Tū Whānau to reach an overall Te Ao Mārama rating, the evaluation tools need to be implemented widely and used to embed reflective and evidence-informed practice within communities.

Collecting and analysing administrative data and insights

Alongside development of the measurement tools, E Tū Whānau has built the ability to utilise administrative data and insights for ongoing monitoring activities through technology developments and upgrades, reporting changes and updating, and refreshing and streamlining E Tū Whānau data collection forms and processes. This augments the data generated by the measurement tools.

New systems and processes have increased the capability to collect and consider different sources of information, including community partner reporting, kaimahi insights reports, monitoring assessments and research streams to improve insights into the E Tū Whānau kaupapa and the communities it partners with.

This information includes data on funded initiatives and locations, non-monetary interactions, progress on priority action areas and engagement with physical resources. The developments will help to create integrated insights to inform and enhance planning, reporting and strategic decision-making.

E Tū Whānau has also developed a new contracted partner reporting process that better enables its relational contracting approach. This includes improved questions in community partner reporting and improved collection of internal reporting.

A process for collecting relationship and whanaungatanga information is also being trialed. This information describes the nature of the community relationships E Tū Whānau kaimahi hold so that trends can be identified over time. It is intended to support kaimahi to reflect on the relationships they have, how these may have changed and why. This will enable monitoring of the strength of these relationships and the number, types and location of partners.

Although internal work to strengthen data collection, analysis and understanding is well positioned to reach its potential in coming years, supported by an ongoing and dedicated focus, this will to a large degree remain resource dependent.

Community mobilisation – Te whakaoreore hapori

E Tū Whānau plays two key roles in community mobilisation efforts. Firstly, it provides a support and sustenance role from the ground up – supporting community mobilisation through partnerships with whānau, kahukura, hapori, iwi and Māori organisations to develop and strengthen community initiatives.

E Tū Whānau also plays an active role in community mobilisation through E Tū Whānau kaimahi being embedded within community mobilisation efforts and being significant leaders

within communities. Kaimahi often play a key function, regularly leading from behind or alongside community kaimahi and kahukura, who themselves lead initiatives.

This area currently sits at **Te Pō₂** on the poutama scale.

Table 10: Community mobilisation rating

Poutama				
Te Kore criteria	Te Pō ₁ criteria	Te Pō ₂ criteria	Te Pō ₃ criteria	Te Ao Mārama criteria
Potential for communities to mobilise for whānau transformation.	Community organisations meet / invite E Tū Whānau and begin to build an enduring, trusting relationship. E Tū Whānau partners with communities to support hapori mobilisation for whānau wellbeing and challenging violence within whānau.	Community partners use E Tū Whānau resources, Charter and moemoeā, and develop kahukura to engage with whānau and start to build support for the kaupapa – community mobilisation in action. Relationship with E Tū Whānau is strengthened.	Community partners deepen their knowledge and practice of community mobilisation for whānau wellbeing, healing and change. Moving towards specific and intentional outcomes in communities.	Specific and intentional outcomes-focused community mobilisation demonstrates change toward strengthening whānau wellbeing in hapori. Sustained community mobilisation.

Evidencing causality

Community mobilisation is focused on developing the capabilities of hapori members to lead change efforts (Trewartha, 2020a).

The development of te whakaoreore hapori as a specific kaupapa Māori approach to community mobilisation is a key working strategy within E Tū Whānau.

The E Tū Whānau approach to te whakaoreore hapori is grounded in the E Tū Whānau values – Aroha, Whanaungatanga, Whakapapa, Mana manaaki, Kōrero awhi and Tikanga – along with numerous other Māori values. Mātauranga and wairuatanga provide guidance, safety, comfort and cultural connection for whānau and hapori to engage in strengths-based actions for whānau wellbeing and kōrero about preventing violence within whānau.

The use of Māori values was strongly evident in all the community partners and contexts taking part in the qualitative research. These values form the basis for changing norms using a te ao Māori lens. A strong focus on tikanga for whānau wellbeing was identified as being key to effective prevention.

The E Tū Whānau process of te whakaoreore hapori evidenced in the evaluation starts with kaimahi, kahukura and whānau developing their own knowledge, skills and relationships to support hapori change and then activating systems, structures, resources and relationships to mobilise communities.

There was strong evidence that community organisations invite E Tū Whānau into their mahi and build enduring, trusting relationships. There was also good evidence that E Tū Whānau supports hapori and whānau mobilisation for whānau wellbeing in the broader sense, and for challenging violence within whānau utilising a strengths-based approach.

There was good evidence that E Tū Whānau partnerships with communities to embed and action messages around challenging violence within whānau were supporting mobilisation. The qualitative research provided evidence that community partners had aligned with the

E Tū Whānau kaupapa and a community mobilisation approach and were developing kahukura or leaders in the community.

Kahukura leadership development and kaimahi were identified as a key kaupapa Māori strategy for te whakaoreore hapori in this evaluation. The findings show that it is essential to have kaimahi or kahukura who have the skills, passion and commitment to lead or champion the E Tū Whānau kaupapa, create momentum and bring others along with them.

To strengthen community mobilisation, E Tū Whānau will need to further incorporate this approach into its capability development strategy. This will enable kaimahi and kahukura to work with hapori to strengthen the efforts within collective, safe spaces and to move beyond these spaces to engage larger numbers of whānau and community members.

In the qualitative research, there were examples of intentional capability development to mobilise communities. Capability building was not strong where community mobilisation was not a particular focus for partners.

There was evidence, however, that some community partners were deepening their knowledge and practice of community mobilisation for whānau wellbeing, healing and change. Many kaimahi and kahukura had a deep understanding of what works for whānau and their communities through lived experience. Experiential learning was a key mechanism for whānau, kaimahi and kahukura to deepen their knowledge through direct involvement in community initiatives, learning by doing and growing their practice in community mobilisation.

This was supported by kahukura role modelling and community members having direct roles in initiatives and growing these themselves (whānau-led). E Tū Whānau delivered Kahukura and Poutokomanawa workshops (focused on leadership and capability development) supported the sharing of knowledge and practice.

Further development of kahukura in communities to lead and extend reach to others through growing understanding of te whakaoreore hapori (community mobilisation) is needed to increase mobilisation activity across the motu. As a capability development strategy for community mobilisation, te whakaoreore hapori will support a more effective and impactful approach and should include a focus on increasing intentional outcomes-focused mobilisation and sustaining community mobilisation efforts over time.

In the qualitative research, it was clear that community mobilisation requires ongoing, supportive relationships, including regular connections with kaimahi and kahukura in support of change and wellbeing. One-off connections were not enough to enable mobilisation. Relationships must be sustained to support hapori members as they develop their mobilisation skills and knowledge.

Community partners and kaimahi shared examples of small pockets of mobilisation which were self-determined and self-organised by whānau and communities. These groups were involved in community action and were often volunteer based and / or supported by very few paid workers. These pockets of mobilisation were identified as opportunities for growth, with potential to be more impactful if further resourced, nurtured and developed.

In the qualitative research, whānau change was evident both in support from intervention services and connection to community mobilisation initiatives. As noted earlier, this reflects the need for both intervention and prevention approaches. Both avenues for healing and change were consciously implemented by partners.

Key findings of the qualitative research were also the importance of collective, safe spaces within communities to support community mobilisation. Sustaining participation through these collective, safe spaces was identified as an essential aspect of community mobilisation, as well as sustaining the community efforts through resources and organising structures.

Mobilisation was largely occurring in collective, safe spaces provided by partners where community members were participating, developing community cohesion, increasingly sharing concerns about violence and whānau wellbeing, increasing connections to culture and identity, developing critical consciousness, and developing leadership / kahukura, which are key domains of community mobilisation (Lippman et al., 2013; Trewartha, 2020a, 2020b).

Community mobilisation initiatives had the benefit of supporting participation by empowering whānau to contribute through leadership development and sharing their own experiences of getting help and support. The importance of the interconnections between community mobilisation efforts and healing and response services is supported by Te Tokotoru model (Hagen et al., 2021) and should continue to be fostered.

The evaluation identified that the work of E Tū Whānau extends to organising local systems and structures and helping to expand networks, knowledge and resources to strengthen mobilisation efforts. E Tū Whānau has initiated and maintained many whānau and community mobilisation efforts through small amounts of funding. While community mobilisation is a long-term approach, significant short-term changes were evident for whānau and communities in the collective, safe spaces within a few months or a year.

The evaluation shows that there is an opportunity for E Tū Whānau to continue working with partners with knowledge in te whakaoreore hapori to further develop understanding of this approach and to contribute to capability development offerings. This could draw on foundational Māori values, the practices of kaimahi and kahukura, knowledge around the domains of effective community mobilisation (Lippman et al., 2013; Trewartha, 2020a, 2020b), the role of wānanga and collective, safe spaces in mobilisation, and the focus on tikanga for whānau wellbeing.

A reciprocal process of learning between communities enacting te whakaoreore hapori and E Tū Whānau kaimahi would progress the development of te whakaoreore hapori and should include mātauranga on the ways Māori have mobilised over centuries.

Whānau wellbeing, connectedness and relationships

At the core of the E Tū Whānau kaupapa is the aim to increase connectedness within and between whānau and with the wider community. This includes building, healing and growing relationships, increasing connection to culture and the positive impacts of this on whānau wellbeing.

This area is strong and sits at **Te Ao Mārama** on the poutama scale.

Table 11: Whānau wellbeing, connectedness and relationships rating

Poutama				
Te Kore criteria	Te Pō ₁ criteria	Te Pō ₂ criteria	Te Pō ₃ criteria	Te Ao Mārama criteria
Potential for whānau wellbeing and connectedness.	Whānau connecting / communicating with each other. Whānau are healing. Whānau desire to change. Cultural connections.	Critical consciousness / analysis. Mindset shifts. Learning / unlearning. Commitment to change ('oho' moments).	Whānau growth and development. Whānau actions toward wellbeing. Ako, development of knowledge.	Wellbeing, strong whānau mobilisation.

Evidencing causality

There was clear evidence that whānau connected to community partners were also connecting and communicating with each other in positive ways that reflected kōrero awhi. Throughout the qualitative fieldwork, whānau discussed how their relationships had developed and strengthened.

Specific examples included whānau attending more events together, parents getting involved and supporting their children on the sports field and using more positive language within the home, all of which encouraged and uplifted them as whānau. In some cases, they were able to identify the E Tū Whānau values that helped contribute to these changes. Significantly, many of these changes were attributed to specific programmes, activities or tools that they had learned from the E Tū Whānau community partner they were connected to.

Whānau who participated in Te Pikitia a te Whānau wānanga demonstrated strong capabilities and the connections necessary to live well as whānau. There was evidence that whānau were healing through the collective, safe spaces that E Tū Whānau community partners were activating. Certain spaces, such as māra kai, enabled whānau to reconnect to the whenua and take time to reflect on the things that were the most important to them.

Other spaces provided a place for whānau to express themselves and discuss their issues without fear of being judged or criticised. Some of these spaces were directly supported through E Tū Whānau funding; others used the E Tū Whānau values as a foundation that underpinned the kawa of the spaces.

There was also strong evidence that whānau had a desire to change and were achieving this through support of E Tū Whānau and E Tū Whānau community partners. Programmes and activities facilitated by community partners and funded by E Tū Whānau had helped whānau to make positive changes for themselves in relation to improved wellbeing and reduction in family violence.

This included gaining employment, being assisted into stable housing and recovering from substance abuse. Some whānau also discussed wanting to make positive changes for their tamariki (children) and mokopuna (grandchildren). This was again identified as a strong motivator for change, supporting previous evaluation findings.

The whānau who took part in Te Pikitia a te Whānau wānanga identified a desire to change and shared how E Tū Whānau had contributed to this through wānanga facilitated by E Tū Whānau kaimahi and through provision of E Tū Whānau tools and resources.

The communities that took part in Tikanga Rangahau fieldwork all identified stronger whānau relationships as a key outcome of their connection with E Tū Whānau. Examples included being able to communicate more positively with each other and working together to create a better future for their tamariki.

There was strong evidence of growing cultural connectedness from whānau who took part in Tikanga Rangahau, with all three communities reporting changes related to connection with te ao Māori.

“Going out learning marae / kawa / tikanga / wero / te reo... old man gathered up the information – sacrificing the beer, the good times for the book – karakia and all that” (Greaves, 2024, p. 34).

“E Tū Whānau gave me confidence to get up and do my pepeha. I always stayed in the back because I’m not used to standing in front of people but I’m confident now because of E Tū Whānau” (Greaves, 2024, p. 33).

All three whānau who took part in Te Pikitia a te Whānau wānanga identified that they had reconnected with te ao Māori through multiple pathways, such as learning te reo Māori, participating in wānanga, learning about tikanga, and embedding traditional and contemporary Māori cultural practices within their whānau. These whānau spoke about the close connections that had been formed between them over the course of their relationship with E Tū Whānau, and how they felt more connected and confident in te ao Māori.

In the qualitative research, whānau reported significant growth and development, which often occurred within a short period of time. Whānau were connected to their communities and had stronger relationships with each other, built on kōrero awhi. They were developing their knowledge and healing from trauma. They demonstrated growth through increasing critical consciousness / analysis, mindset shifts, learning and unlearning, commitment to change, moments of clarity (“oho moments”), reclaiming and re-storying.

Whānau participants in the qualitative research discussed how their mindsets had shifted, and how they had moved well away from violent and aggressive behaviour, while others discussed how they had a new positive outlook on their life through their connections with the E Tū Whānau kaupapa and their connection to E Tū Whānau community partners.

This new positive outlook was particularly prominent among rangatahi groups who had been part of collectives and safe spaces, provided by community partners with funding from E Tū Whānau. Rangatahi who were involved in these programmes spoke about having their minds broadened to a variety of different career and life choices that they had not previously considered or felt they could achieve.

Whānau demonstrated strong growth, development and action towards wellbeing as a result of participating in E Tū Whānau funded programmes or being involved with E Tū Whānau community partners. They also demonstrated developing leadership within their whānau and communities.

In the qualitative research, whānau spoke about how they had grown within a short space of time, and many participants spoke of becoming more confident and no longer feeling anxious. Others discussed how they had prioritised their own wellbeing and realised the importance of taking care of themselves so that they could then take care of others.

Many of the E Tū Whānau community partners who participated in the qualitative research had adopted a tuakana-teina approach²⁷, which contributed to personal growth among rangatahi.

Some E Tū Whānau partners who worked with rangatahi had adopted the kahukura model to actively develop rangatahi leadership skills and support them to become community leaders. This was achieved by giving rangatahi responsibilities at events, freedom to plan and carry out projects and by teaching new skills that could help them into employment.

Whānau who participated in Tikanga Rangahau and Te Pikitia a te Whānau identified cultural connectedness as a strong feature of their wellbeing and connection to E Tū Whānau. In the qualitative research, whānau demonstrated connection through their participation in cultural events such as kapa haka (Māori cultural performance / group) and familiarity with E Tū Whānau values, but they did not necessarily discuss cultural connectedness specifically.

²⁷ A reciprocal relationship between a more experienced individual (tuakana) and a less experienced individual (teina), emphasising mutual learning and support.

Optimising impact

In terms of scaling for greater impact, the evaluation has identified that E Tū Whānau has already achieved much with limited resources, demonstrating that a little can go a long way using a strategic partnering approach.

The way forward for E Tū Whānau is to build on this successful partnering approach and to deepen and intensify existing community partnerships and, alongside this, build in an ongoing process of re-evaluating and reprioritising activities for greater value and influence. This will be enhanced by the insights and understanding gained through use of the new assessment tools and increasing ability to collect and analyse administrative data and insights.

It will also be important to maintain sufficient flexibility to include new community partnerships, as resources and capacity permit, and to maintain the context specific and diverse nature of partnerships that have enabled success to date.

The evaluation identified the following recommendations for key areas where strengthening the work would further optimise impact.

Wānanga and collective, safe spaces

Strengthening support for the development of collective, safe spaces and wānanga was identified as a key impact area. Facilitating knowledge sharing about what works in these spaces would benefit other groups establishing similar initiatives within their communities.

Messaging, resources, tools and support

E Tū Whānau messaging is well utilised and would have greater impact by strengthening these areas:

- Wānanga: increase the impact of messaging, tools, resources and associated support by increasing opportunities for community kaimahi and kahukura to participate in E Tū Whānau wānanga to build related knowledge and capability.
- Events: better understand the E Tū Whānau contribution to community events, to deepen impact and value.
- Media: better understand the impacts and outcomes from Māori media-related work and activities, such as iwi radio-delivered national and local initiatives.

Kahukura development

Create opportunities to further develop and promote the E Tū Whānau kahukura model.

Create opportunities for a stronger role for kahukura in wānanga on the use of messaging, tools and resources within collective, safe spaces, and on building their capability in community mobilisation – te whakaoreore hapori.

Increase cross-partner opportunities for kahukura to share knowledge and practice and increase visibility of E Tū Whānau kaupapa and messaging by increasing support for kahukura to connect across the motu; provide regular and in-person opportunities, like the E Tū Whānau Kahukura Workshop.

Kaimahi

Increase support for kaimahi to travel within and across the regions, to increase collaboration and impact; build improved succession planning into the kaimahi and kahukura strategy (to sustain momentum in hapori and the work as a whole).

Community mobilisation

Increase impact by building capability in evidence-based community mobilisation practice, learning and reflection, including a specific strategy to further develop and embed te whakaoreore hapori practice. The new measurement tool, Te Whakaoreore Aromatawai Hāpai ki te Hapori, can be used to strengthen this mahi.

E Tū Whānau is well positioned to further build capability around what works in community mobilisation and how to sustain initiatives, for example training on the key domains of te whakaoreore hapori (Trewartha, 2020a). This includes how to strengthen community networks to support mobilisation and how to strengthen connections into services and supports for whānau in violence prevention and other areas. Examples from a number of community-led collective, safe spaces that were evident in the qualitative research can also provide learning for others.

Measurement tools

E Tū Whānau has developed three new measurement tools and a robust system to collect and analyse administrative data. This approach to measurement and evaluation is relevant, useful and accessible to whānau and communities and can demonstrate change over time, value and impact. These tools need to inform future strategy and planning. The focus must be on capability building in the use of these tools for widespread implementation.

Limitations

The main limitation of the evaluation was that the qualitative research with the 14 E Tū Whānau community partners was carried out exclusively with funded partners and did not include any non-funded partners. This meant that the research did not consider the E Tū Whānau contribution, nor ngā pūtake (mechanisms) and ngā hua (outcomes), from the perspective of non-funded relationships which E Tū Whānau supports in many different ways.

The 14 community partners that participated in the evaluation were based across four regions and did not include all geographic areas covered by E Tū Whānau kaimahi. Nor were the qualitative research participants consciously selected in relation to particular E Tū Whānau strategy areas. Therefore, the evaluation does not include insights from all the different mahi, specialist expertise and contribution of E Tū Whānau kaimahi and the communities they partner with.

These limitations were mitigated to some extent by the design of the evaluation and the purposeful integration of other E Tū Whānau evaluation and research insights, administrative data, and data for the new measurement tools into the sense-making and analysis.

Conclusion

This evaluation provides evidence that the E Tū Whānau Theory of Change, the whakakaupapa and the kaupapa Māori strategies used by E Tū Whānau and community partners are working to achieve impactful and sustainable change, including the reduction of violence within whānau.

The evaluation confirms:

- E Tū Whānau builds effective, enduring relationships with community partners and works alongside them to mobilise and strengthen whānau and communities.
- E Tū Whānau and partner organisations contribute to and support whānau change and transformation, including reducing violence within whānau.
- Whānau connected to community partners supported by the E Tū Whānau kaupapa report significant growth and development.
- Positive outcomes are being achieved for whānau, including improved connectedness, relationships, healing, knowledge, skills, employment, changed mindsets, decreased violence and hope for the future.
- E Tū Whānau develops kahukura through kaimahi and wānanga activities, building local leadership capability.
- Messaging, tools and resources are well used and support strengths-based kōrero on strong values, connection to culture, positive relationships and wellbeing.
- The kaupapa Māori foundation and approach of E Tū Whānau is crucial to achieving ongoing, sustainable success within whānau and hāpori Māori.

Overall, the E Tū Whānau kaupapa is a well consolidated programme of work that is effectively supporting transformation within whānau and hāpori Māori to strengthen wellbeing and resilience and prevent violence. The initiative is well positioned to capitalise on these successes and increase impact in the future.

The evaluation can be used to focus future direction and to communicate progress to key collaborators and decision makers, including articulating the causal links between mechanisms (ngā pūtake) used and outcomes (ngā hua) being achieved in whānau and hāpori.

As an initiative, E Tū Whānau currently sits at Te Pō₃ on the poutama scale and is well positioned to have greater impact in the years ahead.

As discussed, the whakataukī '*Kia uru kahikatea, te tū – To stand as a grove of kahikatea*' informed the evaluation, being utilised as an analysis tool and metaphor for the connections between the elements of E Tū Whānau and whānau and community change and growth.

The metaphor of the kahikatea grove reflects the collective, holistic and complex nature and characteristics of whānau change and hāpori mobilisation, as well as the role of E Tū Whānau in contributing to achieve that change.

Like the kahikatea, when whānau and hāpori ecosystems are strong and well, they enable whānau to provide *and* receive strength from each other. This knowledge and understanding rests at the heart of the E Tū Whānau kaupapa.

Glossary

Kupu	Meaning or translation
Āhua	Countenance.
Ako	To learn, study, instruct, teach, advise.
Hapori	Community.
Hauora	Health and wellbeing.
Hīkoi	To step, stride, march, walk.
Hua	Outcome(s).
Iwi	Extended kinship group, tribe – often refers to a large group of people descended from a common ancestor and associated with a distinct territory.
Kahukura	E Tū Whānau name for leaders of change within whānau, hapū and iwi.
Kai	Food.
Kaimahi	Worker.
Kanohi ki te kanohi	Face to face, in person.
Kapa haka	Māori cultural performance group.
Karakia	Incantation, prayer, blessing.
Kaumātua	Adult, elder, person of status within the whānau.
Kaupapa	Initiative, approach.
Kaupapa Māori	By, for and with Māori. Founded on and prioritising Māori values, knowledge, perspectives and ways of doing things.
Kawa	Protocol, practices, procedures.
Kōrero	Speech, conversation, discussion.
Kōrero awhi	Positive communication and actions.
Kuaka	Bar-tailed godwit(s).
Mahi	Work.
Mahi tahi	To work together, collaborate, co-operate.
Mana	Prestige, authority, power, influence, status, spiritual power – mana is a supernatural force in a person, place or object.
Mana motuhake	Separate identity, autonomy, self-government, self-determination.
Manaakitanga	Hospitality, kindness, generosity, support – the process of showing respect, generosity and care for others.
Māoritanga	Māori culture, practices, beliefs, Māori 'ways of being'.
Māra kai	Vegetable garden.
Mātauranga	Knowledge, wisdom, understanding, skill.
Mauri	Life force – the essential quality and vitality of a being or entity.
Mihi	Greeting.
Mirimiri	Healing.
Moemoeā	Dream(s), vision(s).
Mokopuna	Grandchild/ren.
Motu	Island, country, land, nation.
Ora	Health, wellbeing.
Pānui	Public notice, announcement, newsletter.
Papatūānuku	Earth, Earth Mother.
Pēpē	Baby.

Pepeha	Tribal saying, tribal motto, proverb (especially about a tribe), set form of words, formulaic expression, saying of the ancestors, figure of speech, motto, slogan – set sayings known for their economy of words and metaphor, and encapsulating many Māori values and human characteristics.
Poutama	Stepped pattern of tukutuku panels and woven mats – symbolising genealogies and also various levels of learning and intellectual achievement. Used to represent the evaluation rubric.
Pōwhiri	Invitation, rituals of encounter, welcome (including welcome ceremony on a marae).
Pūrākau	Traditional form of Māori story telling / knowledge transmission.
Pūtake	Mechanism(s).
Ranginui	Sky Father.
Rangatahi	To be young, younger generation.
Rauemi	Resources.
Rongoā Māori	Traditional, holistic Māori healing, remedies or treatments.
Rōpū	Group.
Tamariki	Children.
Tāne	Male gender, man, husband.
Taonga	Treasure – socially or culturally valuable objects.
Taonga tuku iho	Cultural property, heritage.
Tapu	Sacred, prohibited, restricted, set apart, forbidden.
Te ao Māori	The Māori world, worldview.
Te taiao	The natural world, environment.
Tikanga	The customary system of values and practices that have developed over time and are deeply embedded in the social context.
Tuakana-teina	A reciprocal relationship between a more experienced individual (tuakana) and a less experienced individual (teina), emphasising mutual learning and support.
Wāhine	Female gender, women, wife, feminine.
Wairuatanga	Spirituality.
Wānanga	Meet, discuss, deliberate, consider. Share learning, understanding, reflection.
Wero	Challenge.
Whakaaro	Thought, understanding.
Whakakaupapa	Programme theory.
Whakamā	To be ashamed, shy, bashful, embarrassed.
Whakapapa	Genealogy, lineage, descent.
Whakawātea	Cleansing.
Whakawhanaunga-tanga	Fostering and sustaining relationships, based on reciprocity, respect and dignity, and creating a sense of belonging.
Whakawhiti kōrero	Process involving the verbal exchange of ideas, thoughts and conversation.
Whanaungatanga	Relationship, kinship, sense of family connection, a relationship through shared experiences and working together, which provides people with a sense of belonging.
Whenua	Land.

Appendix One: The poutama scale – Kaupapa Māori evaluation rubric

Table 12: The poutama scale – Kaupapa Māori evaluation rubric

	Te Kore criteria	Te Pō, criteria	Te Pō ₂ criteria	Te Pō ₃ criteria	Te Ao Mārama criteria
Overall relevance and effectiveness	Potential for change.	E Tū Whānau is focused on establishing strong, enduring trusted relationships. Connecting on the foundation of Māori values.	E Tū Whānau works alongside communities / partners who are building strong vibrant whānau and values.	Communities, partners and whānau are well engaged with the E Tū Whānau kaupapa / values. Communities are at a positive 'tipping point' for change – extension of mobilisation in communities, and the work is sustainable. Extension of embeddedness of kaupapa / values in communities (partnering with E Tū Whānau).	Te mana kaha o te whānau (across the partners and their communities) – critical mass is being achieved. Whānau are experiencing positive nourishing lives that honour and uphold mana, tapu and mauri. Demonstrated (and self-determined) whānau change toward whānau wellbeing.
Community collaboration and partnerships	Potential for collaboration and partnerships.	E Tū Whānau is invited into partnerships with communities. E Tū Whānau has a few partnerships across pockets of Aotearoa New Zealand with similar moemoeā. E Tū Whānau supports communities through resources, funding and networks in ways that work for communities – a trusted, relational and flexible approach to the partnership that supports innovation.	E Tū Whānau has a spread of community partnerships across Aotearoa New Zealand where needed most. Building the E Tū Whānau kaupapa into their ways of working.	E Tū Whānau kaimahi report strong relationships with their community partners. E Tū Whānau adds value to what partners are already doing to create change.	Connection across the kaupapa / motu is happening, working together (kanohi ki te kanohi). Different groups are collaborating, sharing ideas and building on each other's energy. There are sustained community-led / volunteer-led initiatives. Increased / positive change in whānau and community. Communities are humming.
Wānanga and collective, safe spaces	Potential for whānau transformation.	Vibrant collective, safe spaces are created and led by communities / kahukura, with kaimahi (champions) and are supported by E Tū Whānau, and whanaungatanga.	Mātauranga / Māori knowledge and values are developing. Wānanga and activities are delivered that are healing, growth and wellbeing-focused.	Kaimahi / kahukura deliver wānanga and learning / growth-focused activities. Kaimahi / kahukura promote E Tū Whānau and / or te ao Māori messages and values. Whānau are learning and developing new tools and strategies that support changed lives. Train the trainer, capacity building, tuakana-teina mentoring, and	Vibrant, collective, safe spaces are healing and empowering and embed strong values e.g. they are strongly founded on E Tū Whānau / Māori values. Mātauranga / Māori knowledge and values are evident in collective, safe spaces. Collective, safe spaces are sustainable. Whānau apply new tools and strategies that support changed lives.

	Te Kore criteria	Te Pō ₁ criteria	Te Pō ₂ criteria	Te Pō ₃ criteria	Te Ao Mārama criteria
Messaging, resources, tools and support	Potential for positive narratives to support whānau transformation.	E Tū Whānau resources / messages are shared with partners, communities, whānau.	Facilitation of wānanga to use messaging / resources is requested and supported within communities. E Tū Whānau is present at sponsored events and community partner locations. Te reo, tikanga, and mātauranga are accessible in resources (growing over time).	Messages, resources, tools and support are embedded (awareness, behaviours and norms) through wānanga approaches and building critical consciousness in majority of community partners. Resources are relevant and widely requested / well used in communities (contributing to supportive environments for healing and change). Resources are refreshed / maintained in communities.	Collective, safe spaces are enabling whānau to 'give back'. Values are actively practiced and embedded. Communities are creating and adapting their own resources / charters, for their context. Resources support change in behaviour.
Kahukura development	Potential for kahukura development.	Potential kahukura are identified in community partners. Kahukura have lived experience within the community. Opportunities and responsibilities are created to support growth of kahukura.	E Tū Whānau undertakes intentional development of kahukura.	Kahukura have significant knowledge of E Tū Whānau messaging / kaupapa.	E Tū Whānau is contributing to the knowledge and intent of the kahukura model across communities. E Tū Whānau kaimahi linking kahukura to leadership opportunities is happening consistently across E Tū Whānau communities. Kahukura are leading kaupapa in majority of community partners. Kahukura are demonstrating their contribution to the community.
Kaimahi	Potential for kaimahi leadership and connection.	Kaimahi have lived experience of E Tū Whānau journey (whānau, kahukura / kaimahi). Kaimahi have significant knowledge of community. Kaimahi have significant knowledge of E Tū Whānau messages / kaupapa.	Kaimahi develop good connections with communities and at governance levels. Kaimahi support growth of partners' connections and relationships to others. Intentional development of kaimahi and sharing of experience across their practice.	Kaimahi are demonstrating their contribution to community partners in response to needs / requests.	Kaimahi have continued engagement as leaders of the E Tū Whānau kaupapa in majority of partnering communities.
Measurement tools	Potential to use measurement to enhance	Recognition of need for fit for purpose monitoring and evaluation tools.	E Tū Whānau monitoring and evaluation tools are developed and tested.	E Tū Whānau evaluation tools are relevant, useful and accessible to whānau and communities /	E Tū Whānau evaluation tools are able to demonstrate the change that occurs over time in its

	Te Kore criteria	Te Pō₁ criteria	Te Pō₂ criteria	Te Pō₃ criteria	Te Ao Mārama criteria
	practice and impacts.		E Tū Whānau monitoring and evaluation tools are acceptable to communities. E Tū Whānau has an overall evaluation framework to demonstrate its contribution over time.	partners, and to informing planning and growth. Tools and framework are refined over time.	partnership with communities and show the value / impact of E Tū Whānau. Evaluation tools are informing E Tū Whānau strategy, capability development and planning. E Tū Whānau evaluation tools are well embedded in whānau / communities.
Community mobilisation	Potential for communities to mobilise for whānau transformation.	Community organisations meet / invite E Tū Whānau and begin to build an enduring, trusting relationship. E Tū Whānau partners with communities to support hapori mobilisation for whānau wellbeing and challenging violence within whānau.	Community partners use E Tū Whānau resources, Charter and moemoeā, and develop kahukura to engage with whānau and start to build support for the kaupapa – community mobilisation in action. Relationship with E Tū Whānau is strengthened.	Community partners deepen their knowledge and practice of community mobilisation for whānau wellbeing, healing and change. Moving towards specific and intentional outcomes in communities.	Specific and intentional outcomes-focused community mobilisation demonstrates change toward strengthening whānau wellbeing in hapori. Sustained community mobilisation.
Whānau wellbeing, connectedness and relationships	Potential for whānau wellbeing and connectedness.	Whānau connecting / communicating with each other. Whānau are healing. Whānau desire to change. Cultural connections.	Critical consciousness / analysis. Mindset shifts. Learning / unlearning. Commitment to change ('oho' moments).	Whānau growth and development. Whānau actions toward wellbeing. Ako, development of knowledge.	Wellbeing, strong whānau mobilisation.

Appendix Two: Ngā pūtake (mechanisms) and ngā hua (outcomes) for key strategies

Table 13: Ngā pūtake (mechanisms) and ngā hua (outcomes) for key strategies

Community collaboration and partnerships

Ngā pūtake (Mechanisms)	Ngā hua (Outcomes)
- Trusted, long-standing relationships that support sustained partnerships with E Tū Whānau and ongoing collaboration. - Relational contracting, responsiveness, culturally appropriate engagement. - Valuing of collaboration and mutual belief in each other's kaupapa and moemoeā. (This validates and supports kaupapa to grow, flourish and is crucial to mobilisation.) - Partners are enabled to innovate, trial, implement and grow community and whānau-led kaupapa, and collective spaces aligned to E Tū Whānau kaupapa: - to connect, engage, and support whānau and community - to respond well to needs of whānau and community - to support community kaimahi, their growth and development, and sustained contribution - to build leadership - to implement and integrate E Tū Whānau resources, messaging and kaupapa.	- Activated, strengthened, and sustained collective spaces and kaupapa aligned to and integrating E Tū Whānau kaupapa. - Engaged, connected, and mobilised whānau. - Whānau positively participate in community, grow through new experiences, feel a sense of belonging and connection to community. - Community mobilisation leads to changing norms and realities. - Increased community action and mobilisation against violence. - Increased community cohesion and pride. - Increased connection to te ao Māori, mātauranga and cultural identity. - Reports of significant improvements in whānau wellbeing and healing through partners' spaces, kaupapa and support. - Increased kaimahi and kahukura capability.

Wānanga and collective, safe spaces

Ngā pūtake (Mechanisms)	Ngā hua (Outcomes)
- Safe, welcoming, collective, community spaces facilitated by: - kaimahi whakapapa connections - relatable Māori, Pasifika kaimahi - Māori values modelled, wrapped around whānau, integrated in activities, guide and mediate behaviour - clear expectations - no judgement, inclusive - whānau-focused - violence is not accepted - accessible spaces: local, free or little cost. - Safe, collective spaces enable whānau to: - connect, participate, share with others with similar experiences	- Increased connection between whānau and their communities. - Living E Tū Whānau / Māori values. - Re-established and strengthened whānau connections. - Improved whānau relationships and communication. - Changed perspectives, norms, outlooks, goals, aspirations. - Increased cultural identity / connection to te ao Māori. - Safety of space enables (re)connection to marae, te taiao, significant cultural spaces through tikanga, kawa, whakapapa, local history, pūrakau, mahi tahi, mātauranga, whakawātea rituals, rongoā, mirimiri, hīkoi. - Personal growth, increased confidence, self-belief, happiness, pride, social skills, feeling valued, empowered, useful, gaining respect.

- participate in collective action and grow community initiatives - share kai, kōrero, reflection, concerns, experiences and aspirations - reflect and heal, particularly in te taiao - connect to te taiao, mātauranga - give-back and serve - have new experiences tailored to support whānau learning and growth - learn new strategies and tools to guide thinking and behaviour, to support healing and wellbeing - immerse in healing modalities, healing kōrero, traditional cultural practices, te taiao to understand, address and release intergenerational trauma, to reset physically, spiritually, mentally. - o Kaimahi and kahukura: - role model and mentor - grow leadership skills - are steeped in Indigenous knowledge and practice - use empowering processes - show belief in and commitment to whānau potential and success.	- o Growth in knowledge, abilities, skills, talent, entrepreneurship, education, employment, work experience, business ideas and planning. - o Improved hauora, healthier lifestyles including reduced alcohol and drug use. - o Tools and strategies to sustain changes, healing and wellbeing. - o Improved hauora and healing from trauma, violent experiences, broken relationships, recovery from alcohol / drug addiction. - o Growth in leadership and capability. - o Growth in aspirations and planning for positive change for community and whānau. - o Community action and mobilisation: develop local kaupapa leading to transformation.
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Messaging, resources, tools and support

Ngā pūtake (Mechanisms)	Ngā hua (Outcomes)
- o E Tū Whānau resources and Charter of Commitment support: - kōrero and self-reflection for healing and change - (re)connection to living traditional Māori values. - o The Charter of Commitment disrupts the normalisation of violence. - o Through partners' collective spaces, E Tū Whānau / Māori values are modelled, learnt, experienced, practised and internalised as new norms. The values guide and enforce expected behaviours, including no acceptance of violence. - o Through E Tū Whānau activities and partnerships: - whānau are engaged in positive narratives about whānau Māori, Māori values, culture and talent, and messaging that violence is not normal - whānau share alternative narratives about living the values - whānau are recognised for living the values, reinforcing their importance.	- o Changing mindsets and reflection on impacts of words, actions, behaviours. - o Positive, changed perceptions of self and others; potential and aspirations. - o Whānau living and sharing the values with others. - o Whānau changing behaviours and developing new norms. - o Improved whānau relationships, communications. - o Strengthened connections to te ao Māori, Māori identity. Pride in culture and identity. - o Improved self-control, self-responsibility, responses to conflict, support-seeking. - o Growth in confidence, self-belief, talents, aspirations: changed āhua, "wairua soaring". - o Positive participation in community and whānau life. Whānau giving back to their communities. - o Communities mobilised against violence and implementing successful kaupapa to address violence. - o Violence is denounced. Breaking cycles of violence. Less violence taking place. - o Growth in E Tū Whānau audiences.

Kahukura development

Ngā pūtake (Mechanisms)	Ngā hua (Outcomes)
Kahukura authentic leadership: inspiring, mobilising, igniting action and change ○ Kahukura: - are known, connected, trusted, have whakapapa connections, are from the community, know the community, and know how to support solutions that come from whānau and the community - demonstrate E Tū Whānau / Māori values - have strong commitment to the kaupapa to tackle issues, enhance whānau and communities - take action to respond to key community concerns - network with others with shared concerns and vision, and broker relationships and resources - create relevant, safe, collective spaces and opportunities for whānau to engage, connect, share kōrero and aspirations, see change is possible, plan for change, heal and strengthen - support whānau and communities to connect to and integrate the E Tū Whānau kaupapa into what they do to strengthen whānau and create change - intentionally grow other kahukura.	○ Kahukura inspire and mobilise whānau and communities to: - connect to E Tū Whānau kaupapa - take action against violence, unhealthy behaviours - actively be part of positive kaupapa and in collective spaces, supporting positive change and wellbeing - plan and enact plans for change. ○ Kahukura support growth of communities and whānau connected to E Tū Whānau kaupapa. ○ Kahukura create collective spaces and opportunities for positive change to happen and for leaders to emerge and grow.
Growth of kahukura in hapori and whānau Kahukura development and growth is supported and valued: ○ Kahukura in collective spaces intentionally role model and mentor emerging kahukura. ○ Opportunities are provided to: - allow for potential kahukura to naturally emerge - develop kahukura capabilities to share and build understanding of effective practices and Indigenous practice - support emerging kahukura to gain experience, to lead and serve.	○ Increased kahukura capability to: - mobilise whānau and communities and lead kaupapa in their communities and collective spaces - role model, mentor, lead community activities. ○ Increased rangatahi leadership. ○ Kahukura model and demonstrate values and behaviours in their homes and with wider whānau. ○ Personal growth: - acceptance of others and of new and changed perspectives - increased confidence, skills, knowledge, entrepreneurship - gaining employment, employability, qualifications, training - growth in aspirations and views of own potential - kahukura motivated and committed to lead, serve and give-back in gratitude for their own growth and experiences, wanting others to experience change.

Appendix Three: Example risk and protective factors related to violence prevention

Table 14: Example risk and protective factors related to violence prevention

Risk factors	Protective factors
• Low socio-economic status (UN, 2015) • Previous experience of violence (UN, 2015; Ruwhiu et al, 2009; Lambie, 2018; Carswell et al, 2020) • Weak social connectedness (UN, 2015) • Acceptance of unequal gender roles (UN, 2015) • Financial / economic insecurity (Dhunna, Lawton and Cram, 2018) • Disconnection from culture (Hall, 2015; Wilson and Jackson, 2019) • Disconnection from whānau, hapū and iwi (Dhunna, Lawton and Cram, 2018) • Patriarchal norms (Dhunna, Lawton and Cram, 2018; Hall, 2015) • Drug / alcohol abuse (Ministry of Women Affairs, 2013; Carswell et al, 2020) • Prolonged trauma (Carswell et al, 2020) • Experience of abuse in childhood (Hoeata et al, 2011) • Food insecurity (UN, 2015)	• Connection with tikanga / connection with culture (Ruwhiu et al, 2009; Dhunna, Lawton and Cram, 2018; Hall, 2015; Te Puni Kokiri, 2010; Roguski, 2023; Cavino, 2016; Pihama and Cameron 2012) • Positive whānau influence and support, connection to whānau (Dhunna, Lawton and Cram, 2018; Hall, 2015; Carswell et al, 2020, King and Robertson, 2017; Hoeata et al, 2011) • Strong positive role models (Ruwhiu et al, 2009; Te Puni Kokiri, 2010; Hoeata et al, 2011) • High social cohesion (Ministry of Women Affairs, 2013) • Personal resilience (Ministry of Women Affairs, 2013) • Wrap-around services and access to services (Roguski, 2023; Carswell et al, 2020) • Receiving supportive parenting (Ministry of Women Affairs, 2013) • Stable housing (Malatest International, 2019) • Financial stability (Malatest International, 2019)

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