



*E Tū
Whānau!*

Te Mana Kāha o te Whānau

E Tū Whānau Tikanga Rangahau Instrument

Pūrongo Taipitopito | Technical Report

E ai ki ā rātou ake kupu In their own words

Over many years, our whānau have generously provided us with deep, rich narratives on the significant role E Tū Whānau has played in their lives and in their communities.

These rich narratives have formed a puna, giving rise to a well-spring of profound stories about the significance of E Tū Whānau.

As E Tū Whānau has gone from strength to strength, the demand has grown for both quantitative as well as qualitative Kaupapa Māori data to assist whānau, communities and MSD to understand the impacts of E Tū Whānau, across a wide range of communities and stakeholders.

This demand challenged us to find a way of quantifying the impact and dynamics of E Tū Whānau in authentic ways that express the unique nature of E Tū Whānau communities.

This innovative resource, co-designed with whānau and communities, draws on both quantitative and qualitative methods to identify, map and measure the impact of change over time within E Tū Whānau communities.

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TE MANATŪ WHAKAHIATO ORA

Acknowledgements

We gratefully acknowledge the wholehearted and generous contributions of every individual who participated in this rangahau, bringing significant experiences and understandings of participants, whānau and communities into the 'world of light'.

In this pilot project, the depth and richness of the kōrero from you, the participants, is the core of the Tikanga Rangahau. The development of the coding process from your guided conversations is presented in depth, for each community.

We have chosen to give significant attention to presenting examples of your conversations throughout this report, **as your kōrero becomes the data, it does not merely inform the data**. In this report we are provided with a rare, rich insight into how whānau and communities identify change as something deeply meaningful to them. It is from this kōrero that we are able to recognise the profound value, meaning and significance of E Tū Whānau.

To the whānau, kahukura and all participants of the research with Mōkai Pātea, Consultancy Advocacy and Research Trust (CART) (Auckland, Taradale, Whanganui and Pātea, and Poroporo) and Te Rūnanga o Tūranganui a Kiwa (TROTAK): without your aroha and the depth of your kōrero, this project would not have been possible. It has been an honour and a privilege to participate in this research with you and to learn of your experiences and insights about how E Tū Whānau is part of your daily lives.

To Dr Lara Greaves, data lead and author of the Tikanga Rangahau Technical Report, and Fleur Chauvel, field research lead and author of the Tikanga Rangahau Community Kete, we are deeply grateful for your continued commitment and leadership throughout this project. To the E Tū Whānau team and field researchers engaged in this project (Tria Tamaka, Keelan Ransfield, Heni Turner, Anne McKenzie and Mat Mullany), your unwavering support to this project throughout COVID-19 and other challenges is deeply appreciated.

Finally, we acknowledge the valued support and expert advice of the Whānau Reference Group (Whetu Wereta, Len Cook, Andrew Sporle, and Ministry of Social Development (MSD) Chief Science Advisor Professor Tracey McIntosh), and Kahukore Baker from MSD's Research and Evaluation Insights team who, as project lead, drove all aspects of this research project.

Te mana kaha o te whānau!

In memory of Ann Dysart (Te Rarawa)

Ann Dysart was the initiator and guiding force behind Tikanga Rangahau. In her role as founding Pouwhakahaere of E Tū Whānau, she understood the significance of the change the kaupapa was supporting within whānau and hapori Māori. She also knew the vital importance of evaluating and evidencing this change and commissioned the Tikanga Rangahau research project to this end. Sadly, she passed away in 2021 before the work was complete. However, the Tikanga Rangahau journey and resulting data and resources, help bring to life Ann's moemoeā and they honour her legacy.

Ann had enormous mana and integrity. She was as loved and respected by communities of all faiths and cultures as she was by iwi leaders and whānau living in marginalised communities.

Ann is remembered by many people for many things, notably her unwavering advocacy within government for those without a voice. Throughout her working life, she designed and implemented innovative social sector initiatives, all with the purpose of improving the lives of those routinely disadvantaged by our systems. She worked relentlessly to give Māori, and whānau of all ethnicities, real power to influence decisions affecting them and their communities.

This culminated in Ann's visionary work at MSD establishing and growing E Tū Whānau – a kaupapa Māori movement for community-led, positive change to address violence within communities – in partnership with iwi, community leaders, and whānau from all walks of life.

For this, and her accomplished and dedicated public service career, she was awarded the prestigious Te Tohu Ratonga Tūmatanui o Aotearoa (New Zealand Public Service Medal) for outstanding commitment to New Zealand and New Zealanders, and the Public Service Commissioner's Commendation for 50 years of exceptional service.

Tikanga Rangahau was forged out of Ann's wisdom and foresight and its completion is a tribute to her vision. It also validates the whānau-centred, values-driven approach of E Tū Whānau, providing meaningful data and tools to better understand and evaluate change within te ao Māori.

E te Kuia morehu, moe mai rā (Rest in peace, esteemed elder).

In memory of Whetumarama Wereta (Ngāi te Rangi; Ngāti Ranginui)

Among a myriad of commitments, Whetumarama Wereta was a member of the Whānau Reference Group, established to provide expert advice to E Tū Whānau Tikanga Rangahau. While Whetu's death in 2023 prevented her seeing the culmination of this work, her advice echoes throughout the mahi.

Known for her intelligence, thoughtfulness and quiet yet firm leadership, Whetu was a trail blazer contributing to both qualitative and quantitative research, including the Māori Welfare league survey in 1978. She was involved in population policy from its beginnings and was a representative of New Zealand at the First International Population Conference in Bucharest in 1974. Whetu was also a member of the Picot Taskforce on education, the Royal Commission on the Electoral System, and the NZ National Commission for UNESCO, among others.

Whetu became the first manager of the Māori Statistics Unit at Statistics New Zealand, laying the groundwork for crucial developments like iwi classification and affiliation and measurement of the health of te reo Māori. Whetu developed the Māori Statistics Forum of leading Māori researchers and constitutional thinkers which, among other things, introduced the bilingual census form, Māori statistical scholarships and the Māori statistics frameworks. Whetu and Darin Bishop took their work on indigenous statistical frameworks to a UN conference about indicators of indigenous wellbeing in Ottawa in 2007. Her continued vision and leadership inspired Te Kupenga and Tatauranga Umanga Māori, paving the way for what we now call Māori data sovereignty.

Whetu's legacy extends far beyond statistics, nurturing a generation of Māori leaders who continue to shape the landscape. A much-treasured mentor and advisor on projects, Whetu's extraordinary knowledge and wisdom, along with her humility and perseverance, created a legacy and a path for others, instilling a deep desire within the community to understand key concepts through a statistical lens, empowering them to measure and advocate for their well-being.

E te Kuia morehu, moe mai rā (Rest in peace, esteemed elder).

Foreword

This technical report presents a tool, *E Tū Whānau Tikanga Rangahau*, co-designed with E Tū Whānau communities, to measure change within E Tū Whānau / community spaces. This project provides a means of establishing measures of change over time and articulates and tests assumptions that may lie inherent in the design. This is an excellent study, with the potential to influence studies of a similar type because of the significance of what we have learned from it.

The process to be followed has been well researched and described in this report. We must give more weight to the differences in place, the generation of respondents and what they find important as well as observer perspectives. These are generally downplayed in sample survey designs and analyses with large populations. In this study, we can see that:

Place differences matter but in a large-scale study they would be obscured. There are huge variations in the characteristics of those within communities in any place and the quality and scope of services that they can access. The report implies that there are differences in the nature of community itself.

Observers matter: The study shows clearly that who is observing these states matters greatly. In large scale sampling, we assume a neutrality among observers.

Distinguishing generations matters: Places and communities are made up of a mix of generations and the range of combinations may be quite large. Given the huge differences in generational experiences, particularly of Māori, how these are taken account of in comparisons is important.

What is measured is dynamically shaped by respondents during the information gathering: The original intention to adopt a linear scale for responses was, in reflection, applying a generalisable approach relevant to large populations to small communities. The reason for discarding this approach is well documented.

Respondent selection: A central finding of the report is that for studies of this type, a key methodological issue is about respondent selection, not sample design. Statistical sampling is one of many means for respondent selection. In statistical sampling, randomisation is critical but to be efficient it assumes that we have prior information about the key variables that explain differences.

This study, more than most, highlights the range and significance of the limitations of using the methods of large-scale surveys without being clear about the assumptions on which their validity is founded and how rarely these assumptions are tested in application. These factors need to be given more emphasis when evaluating any information source for its relevance to Māori.

Len Cook CBE CRSNZ¹

¹ Len Cook is a professional statistician who was Government Statistician of New Zealand from 1992 to 2000. He was National Statistician and Director of the United Kingdom Office for National Statistics and Registrar General for England and Wales from 2000 to 2005.

Contents

- Acknowledgements..... iii
- In memory of Ann Dysart (Te Rarawa)iv
- In memory of Whetumarama Wereta (Ngāi te Rangi; Ngāti Ranginui) v
- Foreword..... vi
- Abstract..... 1
- Executive summary.....2
 - Background2
 - Designing the instrument.....2
 - Preparing a coding scheme to identify indicators of change3
 - Overview: Key steps in developing Tikanga Rangahau3
 - Pilot data collection4
 - Conducting the guided conversations5
 - Processing or ‘coding’ the data, developing the instrument.....5
 - Version 1.....5
 - Version 2.....5
 - Versions 3 and 4.....6
- Results for each community6
 - Community 1 Mōkai Pātea.....6
 - Community 2 CART (Consultancy, Advocacy and Research Trust)6
 - Community 3 TROTAK (Te Rūnanga o Tūranganui a Kiwa).....7
 - Results for all three communities combined.....8
- Key lessons from the pilot8
 - Whānau and stakeholders hold different perspectives of change8
 - Preferred methods of research vary between Māori communities9
 - Important constructive and positive feedback from communities9
- Conclusion.....9
- Caveats to guide future use and development of the instrument.....10
 - Indicator development is through a long, iterative process.....10
 - Changes require a clear theoretical and methodological basis10
 - Use of a rating scale was discarded as not providing enough variation.....10
 - Use of pre-determined phrases and indicators are not culturally appropriate10
- Project introduction, background and whakapapa12
 - General background to the project, and objectives12
 - Project whakapapa: How did this work come to be?.....12
 - Previous E Tū Whānau case studies13

Survey methods and kaupapa Māori approaches inform the draft methodology	13
COVID-19	13
Methods	14
Research approach: Theoretical and methodological background for the instrument	14
Identifying the challenges in conducting a quantitative evaluation of E Tū Whānau	15
Decision-making about sample type and selection of participants	15
The complexity of not fixing questions yet maintaining a consistent method	16
The challenges of converting words to numbers	17
The methods were a pilot, so they changed across communities	17
Community 1: Mōkai Pātea	19
Community description	19
E Tū Whānau is embedded in te ao Māori and Mōkai Pāteatanga	19
Wānanga strengthen whānau engagement with E Tū Whānau	19
Outcomes Mōkai Pātea desire from E Tū Whānau	20
Participants	20
Whānau participants	20
Kaimahi participants	20
Stakeholder participants	21
How was the research conducted?	21
Pre-research hui on Zoom	21
Interactive online access to scheduling dates	21
Procedure	22
Confidentiality and de-identification	23
Whānau Reference Group advice	24
Piloting the instrument	24
Version 1	24
Version 2	25
Coding the data	25
Key lessons from Community 1 for Community 2	25
Community 2: CART	26
Community description	26
Four CART communities	26
Research scheduling and locations	27
Auckland	27
Taradale	27
Whanganui and Pātea	27
Poroporo	27

Participants.....	28
Whānau participants	28
Kahukura participants	28
Stakeholder participants	28
How was the research conducted?	28
The research proceeded in very similar ways to the first pilot community.....	28
Ranking named changes in words and numerically	29
Adjustments to piloting the instrument.....	29
Final coding of the community data	30
Results	30
Major indicators with illustrative quotes	31
Other important indicators	34
Clear differences occurred across participant groups	38
The importance of getting a broad sample from the community.....	38
Community 3: TROTAK	40
Community description.....	40
Pre-research hui and scheduling.....	40
Participants.....	41
Whānau participants	41
Kahukura participants	41
Stakeholder participants	41
How was the research conducted?	42
Lessons from Communities 1 and 2 for Community 3.....	42
Coding the community data	42
Results	42
Major indicators with illustrative quotes	43
Other indicators	47
Results by participant group	50
Updated results for Community 1 Mōkai Pātea	52
Major indicators with illustrative quotes	53
Other indicators	56
Recoded and updated results by participant group	60
Key learnings from the pilot process.....	62
Community 1 Mōkai Pātea	62
Positive feedback on the pilot.....	62
The community responded positively to the pilot results	63
Community 2 CART	63

Positive feedback on the reflective process in the research.....	63
Constructive feedback on questions that were hard to navigate	63
Despite setbacks, the community gave positive written feedback.....	64
Community 3 TROTAK.....	64
Participants gave feedback that they were less familiar with the name E Tū Whānau..	64
Feedback to consider around the future of the instrument came from a research hui with a community member	64
Recommended changes to the research and lessons from the pilot process	65
General lessons	65
Community-specific lessons.....	66
Community 1 Mōkai Pātea.....	66
Communities 2 and 3 (CART and TROTAK).....	67
Conclusion	69
Appendix A: Community 1 results with the first version of the coding schedule.....	71
Most frequent indicators	71
New coping mechanisms identified	73
Improved communication between whānau members	73
People own their behaviour, take responsibility for it.....	74
Ability to talk about trauma, grief or pain	74
Growth in self-identity, self-esteem, self-belief, confidence and a sense of capability and capacity.....	75
Upper-level categories and codes.....	75
Differences between participant groups.....	76
Appendix B: Supplementary methods information.....	79
Changes Notes Table example	79
Guided conversation questions by community and participant group.....	80
Appendix C: Full coding information	83
Creating the initial data sheet.....	83
Coding the changes	83
The process of developing the coding scheme.....	83
Version 1.....	83
Version 2.....	90
Version 3.....	96
Version 4.....	99
Version 4.1.....	101
Version 4.2.....	104
Mapping the Indicators to frameworks helped the coding exercise.....	106

List of figures

Figure 1: An overview of the indicator code development process for the E Tū Whānau instrument.....	4
Figure 2: Community 1 results across each indicator area.....	6
Figure 3: Community 2 results across each indicator area.....	7
Figure 4: Community 3 results across each indicator area.....	7
Figure 5: The results averaged across the three communities.....	8
Figure 6: An overview of the indicator code development process for the E Tū Whānau instrument.....	18
Figure 7: Community 2 results across each indicator area.....	37
Figure 8: Community 2 CART data for overall Indicators, split by participant type:.....	39
Figure 9: Community 3 results across each indicator area.....	50
Figure 10: Community 3 TROTAK data for overall indicators, split by participant type.....	51
Figure 11: Community 1 results across each indicator area.....	59
Figure 12: Community 1 Mōkai Pātea recoded data for overall indicators, split by participant type:.....	61
Figure 13: A screenshot of the coding schedule in Excel.....	85

List of tables

Table 1: The largest indicators for Community 2.....	31
Table 2: The full results from the E Tū Whānau Instrument for Community 2.....	35
Table 3: The largest indicators for Community 3.....	43
Table 4: The full results from the E Tū Whānau Instrument for Community 3.....	47
Table 5: The largest indicators for Community 1.....	52
Table 6: The full results from the E Tū Whānau Instrument for Community 1 updated.....	57
Table 7: The indicators with descriptions, number of occurrences across the coded changes, with percentage of the total changes.....	71
Table 8: The codes that the indicators fold into with the number of occurrences across the coded changes, and percentage of the total changes.....	76
Table 9: The codes that the indicators fold into with the number of occurrences across the coded changes, by participant type group.....	77
Table 10: An example Changes Table where notes were recorded for Community 1.....	79
Table 11: An outline of the semi-structured interview schedule for whānau or individuals.....	80
Table 12: A draft of the semi-structured interview schedule additions for kahukura (or kaimahi).....	81

Table 13: A draft outline of the semi-structured interview schedule for community stakeholders.....	82
Table 14: Version 1 of the potential indicators coding schedule.....	86
Table 15: Version 2 of the potential indicators / change codes	92
Table 16: Version 3 E Tū Whānau coding scheme with draft names and indicator descriptions.....	97
Table 17: Version 4 of the indicator coding scheme with numbers and descriptions.	99
Table 18: Version 4.1 of the indicator coding scheme after Community 1 was recorded....	103
Table 19: The final indicator coding scheme at the end of the pilot project.....	105
Table 20: The final indicator coding scheme mapped against frameworks and values.....	108

Abstract

E Tū Whānau (ETW) is an innovative kaupapa Māori initiative that seeks to eliminate all forms of violence in the home.

The project objective was to design a kaupapa Māori instrument to produce data from kaupapa Māori qualitative narratives for reporting and evaluation purposes.

The unique nature of E Tū Whānau communities was fundamental to design and analysis, where the words of the participants became the data and did not merely inform them. As each E Tū Whānau community is its own cultural and social ecosystem, different perspectives of change within and between communities had to be captured.

The use of two expert leads for data and field research helped address potential and / or real bias in design as the insights were able to emerge from within their own fields. Oversight by the Whānau Reference Group also helped address potential bias and enhance the quality of the work.

The project has two key outputs, the Technical Report written by Dr Lara Greaves on the development of the Rangahau and the Community Kete by Fleur Chauvel, a step-by-step guide for users of the Rangahau. This report presents the technical development, pilot process and results for a quantitative instrument that utilises both kaupapa Māori and Western methods to collect data.

The researchers developed the instrument in stages across 2022 with three different communities: Mōkai Pātea (with $n = 19$ participants), Consultancy, Advocacy and Research Trust (CART) (with $n = 24$) and Te Rūnanga o Tūrangānui a Kiwa (TROTAK) (with $n = 16$). Data collection took the form of “guided conversations” and took place in person, on Zoom, and as phone conversations. These data were then coded according to a classification scheme based on past research with E Tū Whānau and developed across the project.

The participants and the communities had a diverse range of changes across categories, reflecting that E Tū Whānau is different in every community. Despite differences in communities, the highest occurring change indicator for all E Tū Whānau participants across all three communities was te ao Māori. This included cultural (re)connection, greater understanding of Māori identity, valuing Māori culture, speaking te reo Māori, learning about one’s own whakapapa, whenua and histories, increased visits to marae, and participation in Māori cultural events and activities.

The report presents a robust instrument suitable for use with E Tū Whānau Māori communities. It identifies quantitative data to explore the changes whānau and the community have experienced because of E Tū Whānau.

Finally, with the validity of the data relying on the design integrity of the guided conversations, the use of te ao Māori frameworks to ground the entire project design, data gathering, coding and analysis was critical to achieving a successful project.

Executive summary

This technical report presents the E Tū Whānau Instrument (later named “Tikanga Rangahau” by one of the communities) and how it was developed. It describes the approach, data collection, coding and results, feedback and key learnings for the E Tū Whānau quantitative instrument development pilot project, tested in three quite different communities.

The report is written to enable the executive summary, and each of the three sections on the communities, to be extracted and used separately from the whole report, for ease of use.

This Technical Report complements the Community Kete: Guidelines for E Tū Whānau Tikanga Rangahau (Chauvel, F., 2024) that guides whānau and communities in their use of the rangahau in practice. This resource provides detailed, practical guidance to replicate the community research.

Background

The purpose of the project was to co-design a kaupapa Māori instrument that can be used by (firstly) Māori communities and the MSD E Tū Whānau team to provide quantitative measures to evaluate E Tū Whānau. E Tū Whānau is an innovative kaupapa Māori initiative that seeks to eliminate all forms of violence in the home, especially against Māori women and children and in refugee and migrant communities. The focus of the approach is to support communities to identify and respond to their own priorities.

The pilot project began in 2021 with the goal of pilot testing the instrument with three diverse communities. These communities had different goals they sought to achieve with E Tū Whānau, different gender and age mixes, different lengths of time involved with E Tū Whānau and were in different locations. The communities initially selected and those engaged varied in the degree they welcomed the research, as some approached the work more cautiously than others.

Overall, the development of the instrument was an intensive piece of work that took place over a few years, with many phases of creation, development, refinement and testing to produce a robust instrument.

Designing the instrument

In 2019, a literature review and scoping report was completed to begin the design of a quantitative instrument. This work married Western survey methods and kaupapa Māori-inspired research approaches. Importantly, the scoping report noted that survey methods would be inappropriate for the communities, and this was a key finding of the pilot process. The scoping report also suggested a pilot process and proposed a draft methodology.

The resulting methodology involved a guided conversation format where researchers asked participants to name the changes in their whānau and / or community (depending on their role in E Tū Whānau). These were changes that they had observed and that were a result of E Tū Whānau. The participants were asked to use their own words to name these changes, and to check that this wording reflected their reality. Lastly, they were asked to rate each change on a scale of importance and size.

Preparing a coding scheme to identify indicators of change

These changes were then coded, that is, tagged with indicators of change. This coding process is similar to a content analysis: the goal is to convert qualitative data (i.e., changes in words) to numbers (i.e., quantitative data).

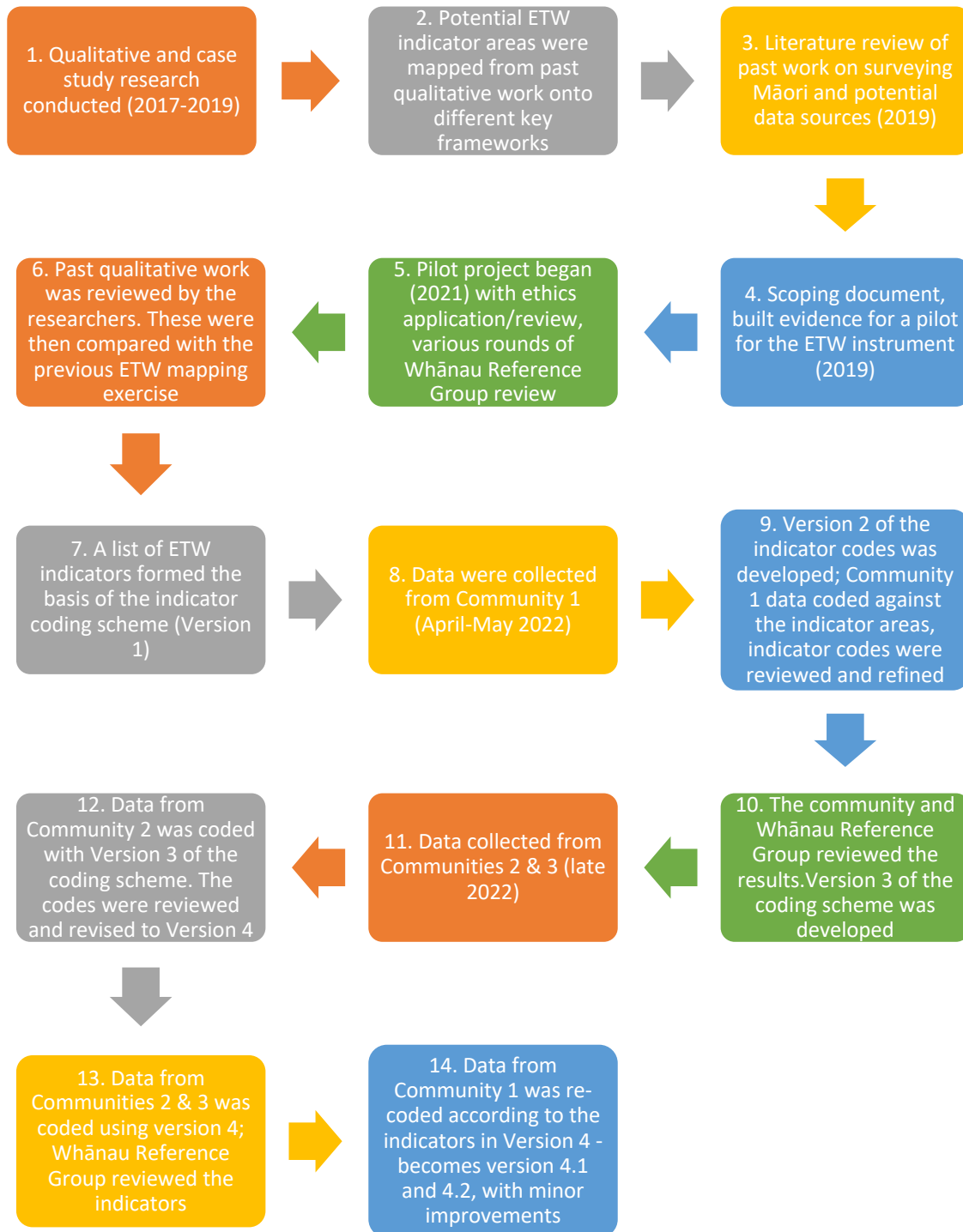
The initial indicators of change came from past qualitative work with E Tū Whānau which included multiple case studies and interviews between 2017 and 2019. A mapping exercise on this past work created a full list of potential indicators, which formed a draft coding scheme.

The coding scheme was further refined throughout the research process: a detailed Appendix C to this report works through versions of the coding scheme and consistent review, reduction and refinement from Version 1 (159 potential indicator codes) to Version 4.2 (44 indicator codes).

Overview: Key steps in developing Tikanga Rangahau

This report provides an overview on the research approach and the theory and methodology behind the instrument, as well as key caveats for its use. An overview of this process and the steps involved are presented in Figure 1 below.

Figure 1: An overview of the indicator code development process for the E Tū Whānau instrument



Pilot data collection

After several pre-research hui with communities, we conducted research on Zoom with 19 participants from Mōkai Pātea (Community 1) across April and May 2022. The reduction in COVID-19 restrictions and risks in 2022 meant that we could conduct research in person with 24 participants from Consultancy, Advocacy and Research Trust (CART; Community 2) over four locations between August and November 2022, and with eight participants from Te

Rūnanga o Tūranganui a Kiwa (TROTAK; Community 3) in-person in November 2022, with eight further phone interviews in December.

Participants for each community were drawn from community stakeholders, kahukura² (kaimahi for Mōkai Pātea) and whānau participants. Participants were recruited by fund holders, kaimahi and / or kahukura.

Conducting the guided conversations

Participants were offered individual, pair or small group kōrero, with the option to include whānau support. When COVID-19 impacted the design, there was a greater emphasis on Zoom, with a corresponding emphasis on individual Zoom and / or telephone conversation hui with the researchers. One researcher asked the questions and a second researcher took notes on the changes the participant had observed within themselves / their whānau and / or their community.

Processing or ‘coding’ the data, developing the instrument

A key driver for the instrument was developing a method to quantify changes identified by the participants in their own words, to build a database for reporting and evaluation. The data from this process consisted of a table of changes. These changes were then compiled to gain a picture of the overall changes for each community.

This pilot project progressed through four different coding versions to finally develop a tested and rigorous process to quantify the changes across the three very different communities.

Version 1

From a semi-structured interview schedule, participants were asked to describe the changes they had experienced or observed, in their own words. They were then asked to rate the changes they had observed by both size and then importance. This was to avoid the size of the change being conflated with its importance, or vice versa.

Size and importance were both rated on a 3-point scale: “small”, “medium” or “big”, with importance rated “not very important”, “kind of important”, or “very important”.

However, participants rated virtually all changes as “big” and “very important”. While very positive feedback, this did not provide the response needed to quantify size or importance on a scale.

Version 2

To identify whether it was the use of words that triggered the large size and high importance responses, the researchers then asked participants to rate the size and importance change factors on an 11-point (0 to 10) number scale. Notably, the same result occurred, with most results being rated 8-10. While this positive and consistent result was a significant finding, virtually all E Tū Whānau changes were seen as large and important, so we were unable to establish meaningful measures of change.

² E Tū Whānau kahukura are those people who inspire and lead change in whānau and communities.

Versions 3 and 4

Following discussion with the Whānau Reference Group, the researchers stopped asking for changes to be rated. Instead, researchers counted the number of times a change was named. They grouped the numerous indicators into 10 'parent' and 48 'child' indicators. Version 4, the final version (4.2), compressed this further into 10 'parent' and 44 'child' indicators.

The total number of changes for each community varied, with 171 resulting from Community 3 while 252 came from Community 2 and 259 for Community 1. This large list of noted changes, and their coded indicator list, represents the data for the instrument, i.e. changes 'crowd-sourced' across the breadth of each community. (The full description and decisions made for each version are presented in Appendix C.)

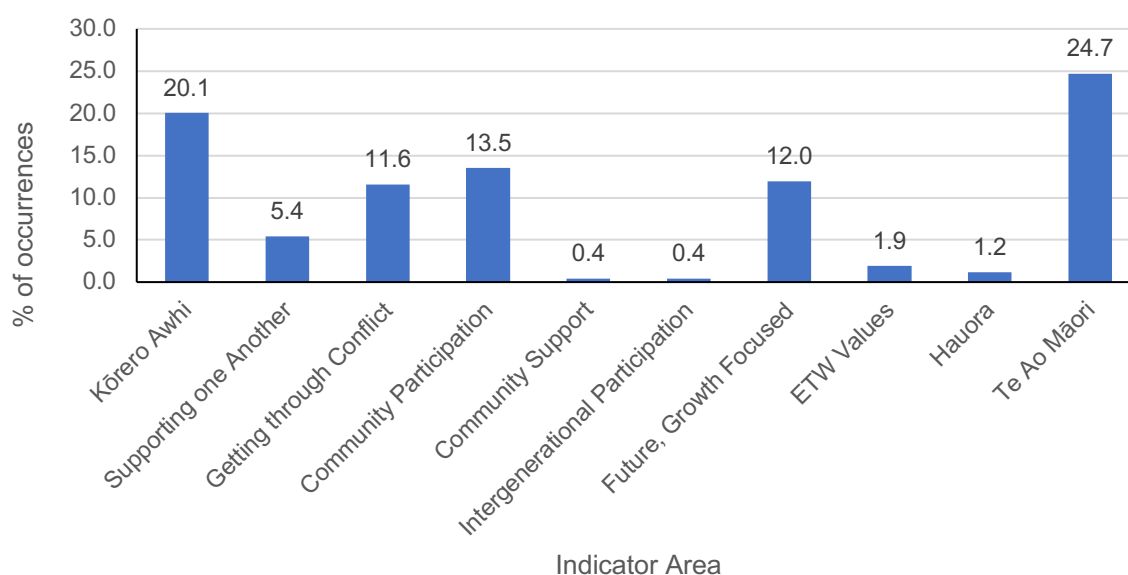
Results for each community

This report also describes the results for each community. The research finds that each community had a different pattern of changes, which validates that E Tū Whānau is different in each community.

Community 1 Mōkai Pātea

The report uses data from Community 1 to develop the instrument through earlier versions of the coding (Appendix A) but returns to recode their results according to the final indicators. Community 1 focused on wānanga around trauma, whakawhanaungatanga and learning te ao Māori-based strategies. Their results showed that the largest change indicators were participation in wānanga, those relating to trauma, strategies for anger and conflict, improved whānau relationships and generally stronger relationships in the community. An overview of their results by indicator category are displayed in Figure 2 below.

Figure 2: Community 1 results across each indicator area

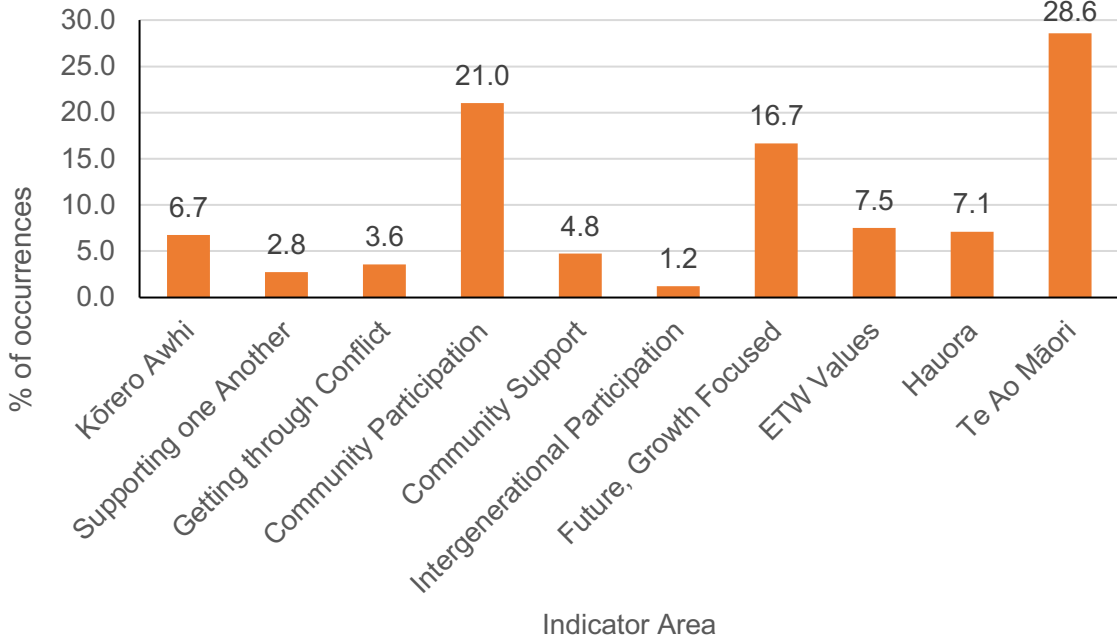


Community 2 CART (Consultancy, Advocacy and Research Trust)

Their largest changes were also participation in wānanga, but also stronger relationships in the community; whānau growth in self-esteem, self-belief, confidence or capability and

capacity; learning, valuing, practising and spreading E Tū Whānau values; and greater learning about Māori culture. An overview of their results by indicator category is displayed in Figure 3 below.

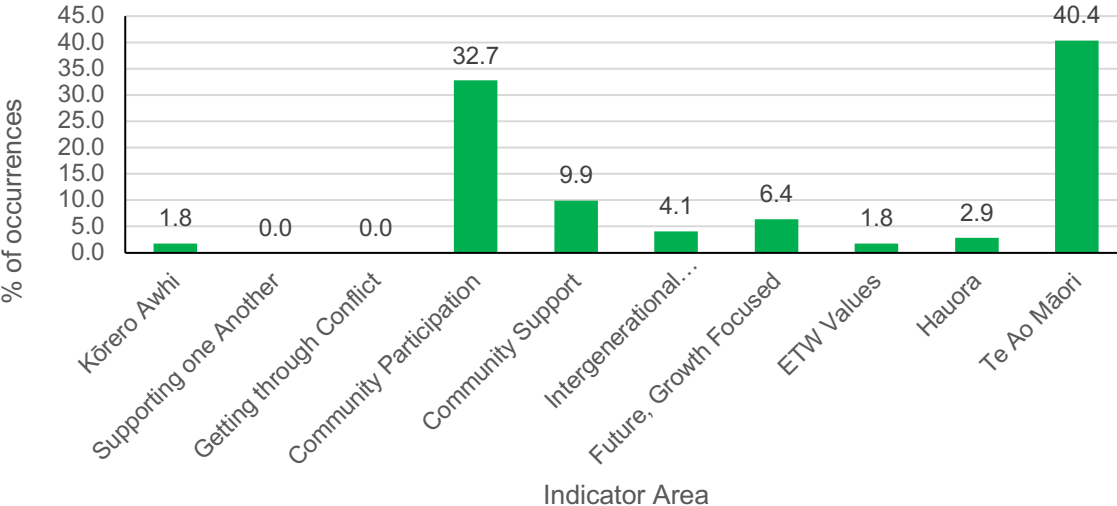
Figure 3: Community 2 results across each indicator area



Community 3 TROTAK (Te Rūnanga o Tūranganui a Kiwa)

The community had focused on community Whānau Days and enabling a tāne kaikōrero group. Their results showed the largest changes for the community were: space and activities in the community for people to connect; increases in knowledge around whakapapa and around Māori culture generally; stronger community relationships; and gains in te reo use and ability. An overview of their results by indicator category are displayed in Figure 4 below.

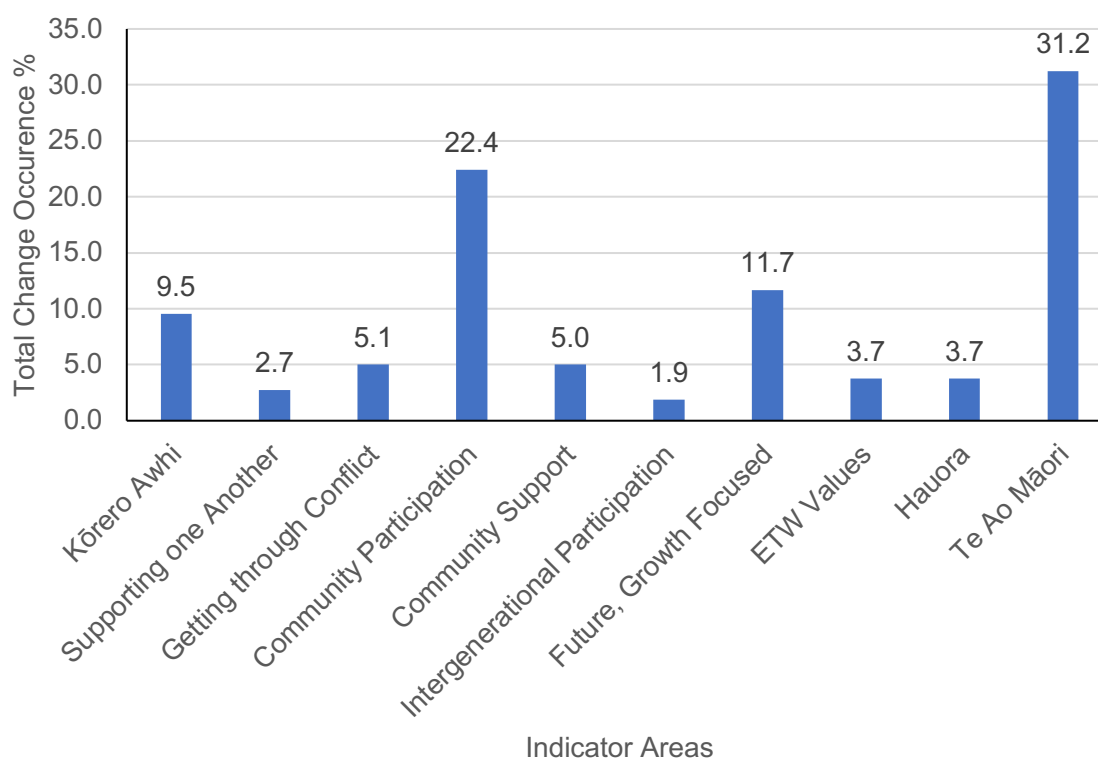
Figure 4: Community 3 results across each indicator area



Results for all three communities combined

Figure 5 below displays the results averaged across the three communities and shows a snapshot of the results for the pilot overall. The highest occurring change indicators across the pilot were te ao Māori followed by Community Participation and then Future, Growth Focused and Kōrero Awhi indicators.

Figure 5: The results averaged across the three communities



Key lessons from the pilot

‘We must give more weight to the differences in place, the generation of respondents and what they find important, as well as observer perspectives. These are generally downplayed in sample survey designs and analyses with large populations... This study more than most, highlights the range and significance of the limitations of using the methods of large-scale surveys without being clear about the assumptions on which their validity is founded.’³

The above quote from Len Cook is a reminder that each community is its own social ecosystem, which is why differences in place need to be structured into overall research design, especially for any research that is to be whānau and / or community-centred. As this project was a pilot, the report reflects on several lessons along the way.

Whānau and stakeholders hold different perspectives of change

Within the results for each community, this report compares the frequent change indicators across participant types. This was to ascertain whether whānau participants had different perspectives of change to kahukura / kaimahi participants and stakeholders. The results

³ Foreword: Len Cook.

show that whānau participants generally are best placed to report on change within their whānau, whereas stakeholders are best placed to reflect on community and whānau aspirations and connections with the community. This shows the value in asking the different groups of participants about their perspectives of change, as any one group alone will miss some of the changes.

Preferred methods of research vary between Māori communities

A key lesson was that the participants tended to rate every named change as highly important and large in size regardless of whether we tried word ratings (Communities 1 and 2), or number ratings (Community 2). This likely reflects that the changes from E Tū Whānau are large and important, especially those that participants immediately name. The lack of variability in ratings led to the removal of this part of the process for some of Community 2 and all of Community 3. Such a finding may also speak to the preferred methods of research within Māori communities, i.e., open-ended, in the participant's own words and without numerical ratings. It also speaks to the validity of the decision to not conduct survey-type research for the instrument. Participants did understand the rating process; however, the linear nature of the rating process was not able to accommodate their experiences and world views.

The report also provides a list of learnings, including ways these were built-on during the pilot process and points for further discussion and development. The research started under COVID-19 restrictions; as such, learnings from the Zoom research are included. Other learnings included:

- adjustments to the name of the research
- that communities want us to approach them with a plan and a timeline
- that it must be the right time for the community to participate.

These learnings evolved further as we sought feedback from Communities 2 and 3 and in response to their reflections on the timing and commitment to the research process. However, it was clear that a continuing challenge for the project is making the coding simple for communities, and that note-taking appropriately balances the ability to capture narrative while ensuring succinct, clear recording of each individual change. Key lessons are discussed throughout the report.

Important constructive and positive feedback from communities

The report concludes with a discussion of participant and researcher feedback. In brief, many participants appreciated feelings of whanaungatanga with the researchers, and reflecting on their own / community changes and journey with E Tū Whānau. Many felt the research process was better or easier than expected. Participants also had constructive feedback; most of this was around the number or word ratings of size and importance, in that they felt it was hard to scale their named changes. Other earlier feedback was built into the process, such as increased whakawhanaungatanga in the research, tweaks to the opening question and not referring to the research using jargon like 'instrument'.

Conclusion

In summary, this pilot project built a community-level instrument to quantify and reflect on the changes found as a result of E Tū Whānau within three diverse communities. The three

communities had different iterations of E Tū Whānau, which was reflected in their results, and the final draft of the instrument appears able to account for their changes while staying aligned with the values of E Tū Whānau.

Caveats to guide future use and development of the instrument

The following caveats arose during the research process and expert review, representing important forward-facing guidelines for future use of the instrument. Note, these indicators were developed through a long, iterative process.

Indicator development is through a long, iterative process

Many elements fed into the indicator development process, from the case studies and qualitative work, initial literature review and scoping report, through to the coding exercise and the final development of the instrument through the pilot process which included review by a wide range of communities, experts and stakeholders. Consequently, these indicators represent a taonga of sorts that comes from the stories of communities and needs to be respected. While we expect that these may evolve over time, as E Tū Whānau evolves and changes, these indicators should not be modified without a proper review process.

Changes require a clear theoretical and methodological basis

Any changes to these base indicators should have a clear theoretical and methodological basis and be reviewed by experts and communities as part of its own pilot process. Relatedly, it is not possible to grab one set of indicators and use them without the broader picture, that is, the full set of indicators. The indicators were simply not developed with that in mind.

Use of a rating scale was discarded as not providing enough variation

It could be possible to take the indicators and get participants to rate each on an agreement scale or tick those they have experienced. We refute this approach for many reasons. First, the development work needed to create a survey includes methods of validity and reliability testing, and factor analysis. We did not do this but one key element of survey design that we did test was asking participants to rate the size and importance of the changes and at a base level this did not 'work'. Our pilot project clearly demonstrates that communities and participants do not like rating their experiences using numbers. This meant that using the instrument as a survey failed at the first challenge of survey development, which is getting variability in scores (everyone consistently rated each change very highly without differentiation).

Use of pre-determined phrases and indicators are not culturally appropriate

Another key strength of the instrument is that it allows participants to reflect their experiences in their own words and, as discussed above, this fits Māori preferences and research methodologies well. This is another reason why we do not recommend presenting participants with a pre-determined set of phrases or indicators: it is not culturally appropriate.

In summary, the final instrument research approach allows for a fluid and flexible research tool, where a few basic questions can be asked and data collected in a systematic way by the community. The output is both quantitative (the numbers and percentages of the change indicators) and qualitative (includes their kōrero), so it can meet the needs of a range of audiences.

This report now discusses the methods and results for each community. Prior to the finalisation of the report, we returned to all three communities and asked them if they wished to be named, in recognition of their contributions, or wished to be de-identified for privacy concerns. All three communities chose to be named in these reports, we are thankful for their contributions.

Project introduction, background and whakapapa

This technical report describes the approach, data collection, coding and results, feedback and key learnings for all three communities in the pilot project: Mōkai Pātea, CART, and TROTAK. This introductory section provides a discussion of the background of the project and the work that has led to the current report.

The next section of this report introduces the project, before moving through the process for each community, including the issues they sought to address, the research methods and results.

General background to the project, and objectives

The purpose of the project was to co-design and develop a kaupapa Māori instrument that can be used by Māori communities and the MSD E Tū Whānau team to provide quantitative measures to evaluate E Tū Whānau. E Tū Whānau is an innovative kaupapa Māori initiative that seeks to eliminate all forms of violence in the home, especially against Māori women and children and in refugee and migrant communities. The focus of the approach is to support communities to identify and respond to their own priorities.

What differentiates E Tū Whānau from most other family violence prevention initiatives is that it is strengths-based and grounded in te ao Māori.

Since its inception, the initiative has provided a strong qualitative kaupapa Māori evidence base on the significance and successes of E Tū Whānau in Māori communities. However, the nature of the initiative and the communities engaged do not lend themselves readily to quantitative evaluations.

The overall objective of this project was to better understand the many factors that create meaningful change over time for E Tū Whānau communities and to demonstrate this in a way that is acceptable to the communities. The focus is not to measure the existing position of a whānau but to look for change over time.

Specific project objectives were:

1. To develop an instrument to use with E Tū Whānau to record the situation and experiences of whānau.
2. To identify the required support and resourcing that E Tū Whānau communities may require to build their own information base about E Tū Whānau, should they wish to do so.
3. To assess how far the changes that can be assessed in a relevant manner can be applied consistently across different communities and to capture change over time.

This report presents the pilot phase, where we developed and tested a quantitative instrument with three communities.

Project whakapapa: How did this work come to be?

The project is a collaboration between MSD's E Tū Whānau team, the Māori communities they engage with, MSD's Research and Evaluation team, external expert advice available through the Whānau Reference Group and the engagement of independent researchers. This collaboration, which has been underway since 2017, has resulted in a stronger and more comprehensive research design.

Qualitative research is always open to real or perceived bias in design and in the interviews. In response, MSD contracted two separate leads: a research and data lead and a field research lead to ensure insights and analyses arising from the different areas did not unduly influence each other. Secondly, the third researcher was not to be engaged in any other field research / activities at the same time to ensure guided conversation interaction was not overly impacted by other research. Finally, project oversight was provided by external experts from the Whānau Reference Group.

This design has provided us with two related but distinct outputs, this Technical Report and a separate Community Kete to guide implementation.

Previous E Tū Whānau case studies

Past E Tū Whānau qualitative work has included: case studies across 2017-2019 alongside a variety of communities including with whānau from gang backgrounds (2017), three Māori community case studies (2017), and case studies with migrant and refugee communities (2018), culminating in an E Tū Whānau formative evaluation (2018). There were subsequent E Tū Whānau case studies (2019) from the perspectives of: kahukura and whānau in gangs, a provider alongside marae and community participants, isolated rural (and urban) Māori whānau in gangs and an urban Māori community including kahukura and providers.

This qualitative work formed the basis of the coding scheme discussed in the methodology of this report (see mainly Appendix C). There was also a mapping exercise that cross-referenced the main outcomes of E Tū Whānau to different frameworks. The mapping exercise formed the basis of the potential indicators for the first version of the coding scheme.

Survey methods and kaupapa Māori approaches inform the draft methodology

In 2019, a literature review and scoping report were completed to begin the design of a quantitative instrument. This work married Western survey methods and kaupapa Māori-inspired research approaches. The report suggested a pilot process and proposed a draft methodology.

The pilot project began in 2021 with the goal of testing the instrument with three diverse communities. Two of the three initial communities were pre-selected by Whaea Ann Dysart. The methods from the scoping report were further reviewed and developed with the Whānau Reference Group, the E Tū Whānau team, the research team and through hui with communities. The work was reviewed and approved by MSD's Ethics Committee in 2021, before the research started.

COVID-19

Throughout 2021 and 2022, COVID-19 outbreaks and the associated lockdowns presented several challenges in visiting communities and in the timing of our requests to partner for research. Communities faced considerable pressure throughout this time and as they needed to have the capacity to participate, the timing of the request had to be appropriate. At the outset, initial consultation with the E Tū Whānau team resulted in visits to two potential Community 1 locations before Mōkai Pātea was confirmed as Community 1.

There were several reasons why it was not the right time for some communities to participate. One community had recent key personnel changes and had been immersed in other priority work that had led it to pause, reset and rescope its E Tū Whānau direction. The second community experienced natural disasters while also playing a key part in its community's COVID-19 response, which meant that they could not participate as Community 1. From discussions with the E Tū Whānau team and Zoom hui with Mōkai Pātea, it was decided that they would be the first pilot community. As discussed below, Mōkai Pātea were willing to participate with fully online engagement during the COVID-19 response. Community 1 research was completed before the research with Communities 2 and 3 started.

As lockdowns and restrictions lifted over the later part of 2022, it was clear that kanohi-ki-te-kanohi (in-person) research could be completed with Communities 2 and 3. CART and TROTAK were chosen as these communities and their journeys are discussed below. Research for both these communities overlapped, with data collection finishing with Community 3 in December 2022.

Methods

This section of the report describes the methods and results for each of the three communities separately. The section begins with an overview of the research approach and theoretical basis.

It then provides community information, including background information essential to interpreting the results, the reason why the community was selected, the process before entering the community, and then information about who was selected to participate in the research and the profile of those who participated.

The following section for each community includes the procedural information (i.e., how the research ran in practice). The final section for each community comprises the results for the community. We then returned to recode the results for Community 1 according to the final indicators coding scheme. All results were coded according to the coding scheme described in Appendix C.

Research approach: Theoretical and methodological background for the instrument

“Ka puta te kōrero oti (As Māori we talk until the issue is complete).”

A participant in Frey et al. (2017)⁴

In 2019, a literature review and scoping report were created as a basis for the current work.⁵ This review suggested that a (Western) traditional pen-and-paper survey would not be appropriate for E Tū Whānau and encouraged the incorporation of Māori research methods

⁴ Frey, R., Williams, L., Trussardi, G., Black, S., Robinson, J., Moeke-Maxwell, T., and Gott, M. (2017). The views of informal carers' evaluation of services (VOICES): Toward an adaptation for the New Zealand bicultural context. *Palliative and Supportive Care*, 15(1), 67-76.

⁵ Greaves, L.M. and Sporle, A.A. (2019). E Tū Whānau Questionnaire Development Literature Review, *Draft Report Prepared for the Ministry of Social Development*.
Greaves, L.M. and Sporle, A.A. (2019). E Tū Whānau Instrument. *Draft Report Prepared for the Ministry of Social Development*.

where possible.⁶ These included the importance of cultural provisions such as mihi and karakia, using te reo Māori and thinking through Māori research ethics.⁷ It was clear from the start that the work had to be kanohi-ki-te-kanohi rather than through paper or an online medium.⁸

However, while the research process worked on Zoom and via phone conference, whakawhanaungatanga and the fluidity of the research process were still key components. As the research was on Zoom, maintaining the tikanga of “kanohi kitea” (the in-person, ‘seen’ face) was both challenging and important. This further heightened the importance of building whakawhanaungatanga with the participants prior to approaching them as researchers with interview questions.⁹

Identifying the challenges in conducting a quantitative evaluation of E Tū Whānau

The work also highlighted the challenges of conducting a quantitative evaluation of E Tū Whānau. As E Tū Whānau is different in each community, with different problems to address, it becomes difficult to have fixed questions or set indicators. For example, Mōkai Pātea (Community 1) focused on healing through small group wānanga, so it may not be relevant to ask questions around creating opportunities for rangatahi in the community.

Similarly, for TROTAK (Community 3) who focused on whaikōrero rōpū and Whānau Days it would not be as relevant to ask about resolving trauma. Furthermore, those who are involved with E Tū Whānau come from a range of roles. In scoping, this included whānau members of all ages, those in community leadership roles such as kahukura, the kaimahi involved with E Tū Whānau and the community fund holders, but also a range of community stakeholders such as local agencies, service providers and the police. A set list of fixed survey or interview questions would not be relevant for every participant or community, potentially wasting participants’ time and affecting the relationship between E Tū Whānau and the community.

Decision-making about sample type and selection of participants

Decisions had to be made around the sample composition and representativeness. There were many potential approaches to the sample composition. Each community has a different composition in terms of demographics such as age, ethnicity and education. This can be different within any given community and the people E Tū Whānau works with will be a subset of the community. For example, this may focus more on rangatahi, wāhine, tāne, kaumātua or those with the highest needs.

⁶ Ward, A.L., Wyeth, E.H., McGee, R., Freeman, C., and Cameron, C. (2018). Found in (survey) translation: lessons learned while engaging with a wharekura in Southland, New Zealand. *Kōtuitui: New Zealand Journal of Social Sciences Online*, 13(1), 70-81.

Elder, H., and Kersten, P. (2015). Whakawhiti kōrero, a method for the development of a cultural assessment tool, Te Waka Kuaka, in Māori traumatic brain injury. *Behavioural Neurology*, 2015.

⁷ Smith, L.T. (2012). *Decolonizing Methodologies: Research and Indigenous Peoples* (2nd Edition). London, United Kingdom: Zed books.

⁸ For an overview of the issues associated with these mediums see: Fink, J.W., Paine, S.J., Gander, P.H., Harris, R.B., and Purdie, G. (2011). Changing response rates from Māori and non-Māori in national sleep health surveys. *Journal of the New Zealand Medical Association*, 124(1328), 52-63.

⁹ Smith, L.T. (2012). *Decolonizing Methodologies: Research and Indigenous Peoples* (2nd Edition). London, United Kingdom: Zed books.

To complicate sample selection more, the community E Tū Whānau works with may be defined geographically or it could be defined by some other group membership, across regions. Further, there was no consistent sample frame, that is, a list of everyone who interacted with E Tū Whānau, for researchers to use for random selection. While some communities may have a list of all those participants who attend wānanga, others may hold Whānau Days where attendance is intermittent. There was a need to make sure the instrument was consistent across all of this in terms of standard sample selection procedures.

The researchers chose to approach sampling purposively. The first step in selecting a sample was to create a description of the activities in the community and who participates in them. This was based on communication with the E Tū Whānau team and those working in the community. The second step was to identify the potential participants alongside those working within the community. This was to ensure the mix of ages, genders, ethnicities and types of involvement with E Tū Whānau matched the description of the community, and that one age group was not overrepresented. In hui with the community, the researchers emphasised the sampling criteria and sought to build understanding of their importance, given their potential impacts on the final results.

The researchers reflected on the sample composition throughout the research process. They identified gaps in the kinds of people missing as the guided conversations continued. They were then able to gain different participants for the activity or support the community in approaching these participants. These community descriptions, and the characteristics for each E Tū Whānau community, are described in the report.

The complexity of not fixing questions yet maintaining a consistent method

It was important to not have fixed questions yet retain a consistent method that led to quantifiable data. A method was devised where researchers simply asked for the participants' changes in their own words. The approach was intended to be empowering and to whakamana the kōrero of participants (the Mana manaaki value of E Tū Whānau), while avoiding feeling artificial, putting words in participant's mouths or being deficit-based.¹⁰

Indeed, many participants told us that they enjoyed reflecting on their journey with E Tū Whānau. Named changes could be in oneself, in whānau (however they define it), friends, colleagues and others around them or their broader community.

The data became a list of typed changes, from a few words to a few sentences long, which were coded for change indicators. These change indicators have a clear whakapapa. They were based on several waves of case study and interview research with E Tū Whānau communities, key frameworks and theories of change that have informed E Tū Whānau.¹¹ The instrument then relates to the frequency of these indicators, drawn collectively, across the whole community.

¹⁰ Greaves, L.M., Le Grice, J., Schwencke, A., Crengle, S., Lewycka, S., Hamley, L., and Clark, T.C. (2021). Measuring Whanaungatanga and Identity for Well-Being In Rangatahi Māori. *Mai Journal*, 10(2), 93-105.

¹¹ Grootveld, C., Widmer, S., McIntosh, T., and Nakhid, C. (2017). E Tū Whānau: Formative Evaluation. *Final report prepared for the Ministry of Social Development. Unpublished report.*

The challenges of converting words to numbers

The challenge then becomes how to convert the data, or the words (qualitative), into numbers (quantitative). That data needs to go through a coding process, described in Appendix C. In the academic literature, this approach is referred to in many ways, including as a type of content analysis or codebook thematic analysis.¹²

Initially, the researchers tested different ways for participants to rate the size and importance of the change. While this could have been an easy way to provide for a numerical description of the change, as reported below, this did not work. Participants generally rated *all* of their changes as important *and* huge, which shows the impact that E Tū Whānau has had on communities but does not provide data with enough variability (or range) to be useful for quantitative analyses.¹³

The research data then became a large list of changes generated collectively by everyone in the community. This included the local police and community fund holders, through to whānau members of those who have interacted with E Tū Whānau. These data were coded with E Tū Whānau change indicators. The researchers then counted the numbers of participants who identified each change area as important to them.

The researchers could numerically explore areas where there was the largest change in the community, and by different participant types (i.e., whānau, kahukura, or stakeholders).¹⁴ This approach also allows for stories to come through, rather than just dry numbers, as kōrero brings participants' experiences of change to life. Past research has highlighted that stories rather than numbers are particularly important for hapori Māori in research.¹⁵ This process allows for a broad view of E Tū Whānau in the community, while still collecting numbers through the instrument.

The methods were a pilot, so they changed across communities

The aim of this work was to develop a method that could be used with E Tū Whānau communities, so this involved piloting (developing) the methods over the course of the project with the communities, including reflecting on what did not work. Many of the methods stayed the same across communities so that it was possible to test the effects of changing one component of the methods.

In Community 1, the researchers originally asked participants to provide word ratings of the size and importance of the changes. This was changed for Community 2, where participants were asked to use a number scale to rate their changes in terms of size and importance. Lastly, in Community 3, the researchers focused on collecting only the list of changes and not obtaining ratings of the size or importance.

¹² Braun, V., and Clarke, V. (2022). Conceptual and design thinking for thematic analysis. *Qualitative Psychology*, 9(1), 3.

¹³ For example, see Field, A. (2013). *Discovering statistics using IBM SPSS statistics*. Sage.

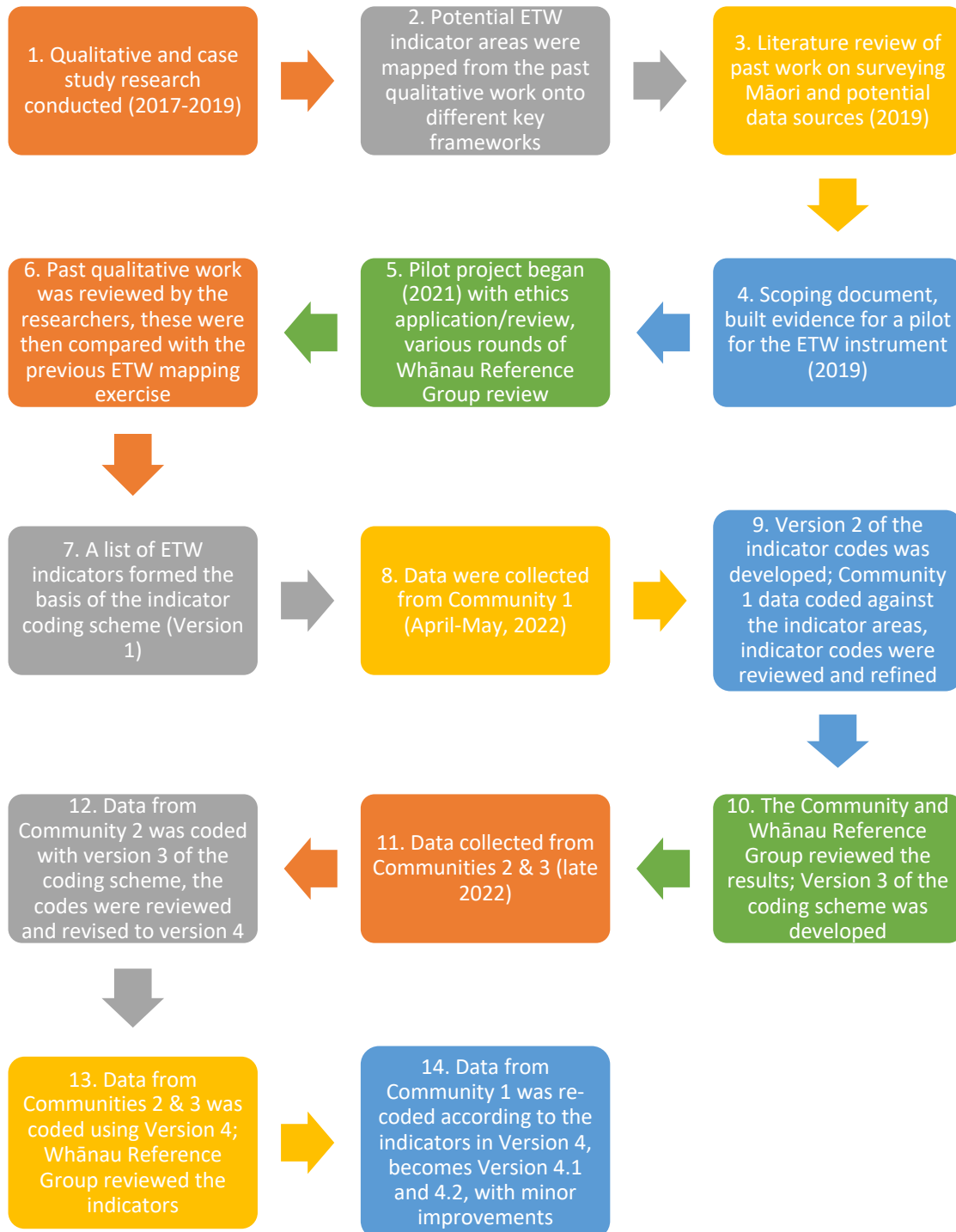
¹⁴ These changes could be 'broken down' by other characteristics in the participants if needed, and if appropriate, such as age and gender.

¹⁵ Moewaka Barnes, H. (2006). Transforming science: how our structures limit innovation. *Social Policy Journal of New Zealand*, 29, 1-16.

Pihama, L. (2001). *Tihei mauri ora: honouring our voices: mana wahine as a Kaupapa Māori: theoretical framework* (Unpublished doctoral dissertation). University of Auckland, New Zealand.

Over time, the codes also changed and developed as more data were collected (see Appendix C). The other difference across communities was different data collection modes. These varied between Zoom, in person and phone kōrero, as the research was conducted during COVID-19 restrictions and as these lifted.

Figure 6: An overview of the indicator code development process for the E Tū Whānau instrument



Community 1: Mōkai Pātea

This section provides an overview of E Tū Whānau within Mōkai Pātea and introduces the first research and coding approach developed for the instrument. Essentially, the initial work with Mōkai Pātea in Version 1 (Appendix A) led to coding modifications being made for Communities 2 and 3, leading to versions 3 and 4. The final result for Mōkai Pātea, after coding modifications from the other two communities, is presented following Community 3.

Appendix A presents a first version of the results for Mōkai Pātea and is included in this report for matters of completeness and to show the development of the instrument.

Community description

Mōkai Pātea Services Trust (Mōkai Pātea) was first introduced to E Tū Whānau in 2016/2017 and their first contract actively commenced in 2020. This community was selected by the E Tū Whānau team to participate in the instrument piloting to reflect a smaller community that it had worked alongside for a relatively short period of time.

Mōkai Pātea is an iwi-mandated provider based in Taihape. They service whānau of the four iwi of the Mōkai Pātea Confederation: Ngāti Whitikaupeka, Ngāti Tamakōpiri, Ngāti Hauiti and Ngāi Te Ohuake, alongside whānau seeking its services, regardless of iwi affiliation. Mōkai Pātea works alongside other providers in the region to provide wrap-around Whānau Ora health, social and iwi / hapū development services to the whānau, hapū, iwi and community. It is the sole local provider involved in the Family Violence Interagency Response service (FVIARs).

E Tū Whānau is embedded in te ao Māori and Mōkai Pāteatanga

In terms of their involvement with E Tū Whānau, the intentions of Mōkai Pātea are to increase awareness of the many forms of violence and strategies that can be put in place to eliminate violence. This includes the building of whānau confidence to become leaders within their own whānau. E Tū Whānau participants are supported and encouraged through education and being culturally informed through te ao Māori and Mōkai Pāteatanga, to help eliminate violence in all its forms. The main mechanism for enactment of E Tū Whānau has been through wānanga.

Wānanga strengthen whānau engagement with E Tū Whānau

From the outset, Mōkai Pātea identified wānanga as an opportunity for kaimahi capacity and capability building. The goal of kaimahi attending the wānanga was to understand what whānau were engaged in and to learn the art of the wānanga facilitation. The power of wānanga and the way in which they require participation has expanded that intent. Kaimahi have also participated in the wānanga, not as kaimahi but as whānau.

In addition to their own personal outcomes associated with participation in wānanga, kaimahi identified how participation has strengthened their engagement and relationships with whānau. As the wānanga have evolved, Mōkai Pātea have also developed their own E Tū Whānau Mōkai Pātea wānanga.

The wānanga have been running each year since 2020, and each year Mōkai Pātea are innovating. In 2020, Mōkai Pātea completed a successful pilot round of E Tū Whānau wānanga with whānau which were attended by four kaimahi. E Tū Whānau facilitated three

wānanga for whānau on Moawhango Marae. The wānanga focused on strengthening eight wāhine with young families who had experienced family harm. A facilitator and E Tū Whānau practitioner has also undertaken extra work with some of the wāhine. Season 1 wānanga took place in 2021. They created kaikiteaoranga with kaimahi attending to learn facilitation from Kimi. Three kaimahi participated in the season 1 wānanga.

In November 2021, Mōkai Pātea further developed their E Tū Whānau wānanga, with a core focus on whakawhanaungatanga. At the time of engagement with the research team, three wānanga were scheduled for season 2 in 2022, with one completed in January 2022 and attended by three kaimahi. Mōkai Pātea was then considering whether to hold wānanga with one large whānau (40-50 members) suffering harm.

It was envisaged that after three years, all kaimahi working with Mōkai Pātea would have been through the wānanga as participants. The aim was to build capacity for kaimahi to run the wānanga themselves. The wānanga were small, group focused, with around eight participants. They were mainly attended by wāhine, with three tāne who attended the season 1 wānanga in 2021 and one in 2022.

Outcomes Mōkai Pātea desire from E Tū Whānau

Mōkai Pātea has several desired outcomes from their involvement with E Tū Whānau. Over the longer-term, the aim is for a bigger base of E Tū Whānau facilitators able to confidently deliver the kaupapa and to embed this into Mōkai Pātea services. Over time, a decrease in violence is expected, with individuals and whānau participating within their own whānau, extended whānau and community in a more empowered and positive way.

Through its work with police as part of FVIARs, (Family Violence Interagency Response), Mōkai Pātea has already observed a decrease in POL400 (Family Violence Reports) in relation to some whānau. Further, police shared information about a wāhine actively using strategies learned from the wānanga.

Participants

From the small pool of people who attended the wānanga, potential research participants were identified by Mōkai Pātea kaimahi. These were: 11 were whānau participants, 10 Mōkai Pātea kaimahi, and six potential stakeholders. Of the 27 people identified as potential participants, 19 participated. This includes a double count of one participant who participated twice, as both a stakeholder and kaimahi.

Whānau participants

Seven participants completed the research who were individuals engaged with Mōkai Pātea and who had been through the wānanga (hereafter 'whānau participants'). Six were wāhine / women and one was a tāne / man. All of them identified as Māori and one identified as NZ European in addition to Māori. Five whānau participants were aged 30-39, one 40-49 and one was 50-59 years.

Kaimahi participants

Eight completed the research who were participants in the wānanga ('kaimahi participants') and who worked at Mōkai Pātea. All eight were wāhine / women and identified as Māori (four as Pākehā / NZ European in addition to Māori, and one also identified with a Pacific

ethnicity). Two kaimahi participants were aged 20-29, one 30-39, four 40-49, and one was aged 50-59 years.

Stakeholder participants

Four participants completed the research who met the stakeholder participant criteria ('stakeholder participants'). They were people in the community who had observed the effects of E Tū Whānau but not necessarily taken part themselves. This included community fund holders, those involved with setting up E Tū Whānau and people working in the community. One participant worked for Mōkai Pātea, one for E Tū Whānau, one had taught at the wānanga and is regarded as a community leader, another works for the local police. Two of these participants were wāhine, two were tāne. Two participants indicated their age to be in their 50s (the other two did not provide their age; three had grandchildren, one was a parent). Three out of four identified as Māori.

How was the research conducted?

The following section of this report discusses how the study operated in the community, and what happened practically. It ends with a discussion of the modifications that were made for COVID-19.

Pre-research hui on Zoom

Prior to research taking place, there was a series of Zoom-based (i.e., online) hui with E Tū Whānau, the researchers and Mōkai Pātea. The first hui was held in October 2021 followed by three further hui in November 2021, then February and March 2022. In the initial hui, the research programme was introduced to Mōkai Pātea management and kaimahi, and Mōkai Pātea shared their experiences of the wānanga.

In a subsequent hui, the Field Research Lead was introduced to the community. The next hui provided the opportunity for Mōkai Pātea and the research team to meet and for Mōkai Pātea to share its E Tū Whānau journey. The hui discussed different groups of participants, logistics of the research, how it would take place, what the community needed to participate safely, the format (i.e., Zoom) and the scheduling.

Interactive online access to scheduling dates

Mōkai Pātea provided a comprehensive and considered list of potential participants to the researchers and recruited participants into the research. The researchers provided online / live tables of their availability, and Mōkai Pātea allocated participants dates and times when they were available.

Mōkai Pātea offered participants the use of a device and its on-site Whānau Room to participate in the guided conversations by Zoom – most took up this option. Otherwise, participants joined using their own device from a private space. The research team set up Zoom links for each conversation and these were either provided to Mōkai Pātea, or directly to the participant if using their own space. Each participant was given the informed consent form and information sheet before the guided conversation started. The questions were also provided to participants in advance of the guided conversations. The guided conversations took place in April and May 2022.

Procedure

Participants described their personal journeys and the changes they experienced

Whānau participants were asked questions relating to their personal journey with E Tū Whānau. Firstly, participants were to describe in their own words the changes they and their whānau had experienced. Secondly, they were asked to rate these changes for size (small / medium or moderate / big) and importance (not very important / kind of important / very important).

Kaimahi had experienced E Tū Whānau wānanga personally as participants, and as kaimahi working with whānau. This meant they were in a unique position to comment about their own journey and the journey of others engaging in E Tū Whānau. Stakeholders were asked about their view of how the community had changed and provided size and importance ratings of these changes. The questions are presented in full in Appendix B.

Changes identified were shared online with participants to review and confirm

A second researcher took notes throughout the guided conversation, compiling the changes that participants named into a table that was headed with the participant ID number (see Appendix B). After the initial kōrero identifying and naming the changes, the table was screen-shared on Zoom to enable the participant to see the changes. The researchers then took the participant through each change, to give them a chance to review and confirm or modify what was written. The participants were then asked to rate changes for size and importance. There were columns on the table for size and importance of the changes – these verbal ratings and any notes or explanation were added to the table.

Participants were asked, if comfortable, to identify their age, gender and ethnicity for the purposes of data analysis. The researchers mentioned that the work was part of a pilot process and explained that their feedback on the process would be helpful. This feedback is summarised in the later stages of this report. The research ended with thanking the participant and a karakia whakamutunga.

Given the online engagement, the research team posted a kapu tī – a packet of biscuits, tea and coffee to Mōkai Pātea so that this could be offered to participants. Another change was that participants either gave consent via a signed consent form or verbally on Zoom. Engagement started with a karakia and a brief description of what would happen during the research. Whakawhanaungatanga occurred through researcher introductions before the informed consent process and participant introductions after consent was confirmed.

Actions that awahi the mana of participants are even more critical with Zoom

As all engagement occurred through Zoom, it was very important time was taken to talk people through the consent process and their rights around participation. The researchers went through the information sheet and informed consent questions and asked the participants if they agreed, consented and had any questions. These responses were noted. Some participants also provided a signed consent form; these were stored and labelled with their unique ID number. The guided conversations were recorded in audio-only form if the participants consented to it (everyone did) and these were labelled with their unique ID number.

Participants could choose if they wanted their recording and notes returned to them, deleted or retained for two years, and if they wanted to receive a summary of the final community

report. If participants wanted to receive any of these then their contact details (name, email and / or postal address) were recorded. Participants were able to contact the researchers to withdraw details within a two-week period, although none did.

Koha packs were provided to all participants

In pre-research hui, Mōkai Pātea identified that vouchers as koha would only be required for whānau participants. However, recognising the knowledge contribution and generation provided by every participant, vouchers of \$30 were supplied. These were either supermarket or petrol vouchers to all participants through Mōkai Pātea, along with individual thank you cards from the research team. Mōkai Pātea put together individual participant koha packs that included the koha voucher, card, biscuits and other items that they added.

Mōkai Pātea was asked to identify participants who would be driving to its office to participate in the research so that their petrol use could be supported by the contribution of a modest petrol voucher. However, Mōkai Pātea identified that no-one required this.

The guided conversations ranged in time from 30 minutes through to an hour-and-a-half, but most of these took around an hour and fifteen minutes.

Confidentiality and de-identification

Many measures were put in place throughout this report to de-identify participants and maintain their confidentiality. Any information that identified the participant (e.g., their name, age and gender) was not linked to the responses they gave during the guided conversations. This included details such as the time and date of the conversation, the order of the guided conversations (e.g., being third on day 1) and details in their kōrero. The aim was that others could not know whether (or not) a person had participated or be able to guess their identity from the information produced in the final reporting.

To protect participant privacy, everyone was assigned a unique identifier such as “XYZ003”. This unique identifier was used rather than the person’s name when recording or referencing their data. One of the research team held a master list that contained the unique identifier given to each participant. This list was saved securely and separately from the project information.

All audio recordings, consent forms and participant notes were saved and stored securely (i.e., password protected) without reference to the participant’s name or other identifying details. Instead, they used the participant’s unique identifier number, to ensure the project could keep track of whose data it was, while maintaining the participant’s privacy.

When reviewing the notes from the conversations and lifting the data into the data spreadsheet, care was taken to ensure that participants were not identifiable from the information collected. For example, particular activities, stories, descriptions or characteristics might be specific to an individual in a community. If someone was the coach of a soccer team then that information was taken out of the notes because it may identify them. Finally, unique identifier codes were removed from the final version of the report to reduce identifiability across quotes.

Whānau Reference Group advice

Several modifications were made to the initial research plan so that the research could take place on Zoom, given COVID-19 restrictions, the community's choice to move the work to Zoom and general uncertainty.

The Whānau Reference Group (WRG) was re-engaged to provide advice on Zoom-based research. The following modifications to the research plan were made to allow for Zoom:

- **It was no longer considered appropriate for the guided conversations to occur in a group setting** due to potential issues around hearing / capturing sound. This meant that participants engaged alone with two researchers (one asked questions, one did note taking) – everyone had their own device.
- **Mōkai Pātea wanted the researchers to offer the ability to have a support person** during the research; however, no one opted for this.
- **Participants and researchers needed to be alone** in a room or have headphones.
- **Different modes of participation were offered:** Zoom from participant's own space, Zoom from Mōkai Pātea who provided their space / device, or a phone call.
- **Mōkai Pātea made their Whānau Room available for the research.** Most participants chose that option, which helped remedy privacy concerns.
- **The researchers recorded audio-only on a cell phone recording app** that was then deleted and stored on the researchers' shared drive. This was done instead of Zoom recordings as Zoom records full video which could create greater privacy risk.
- **The researchers talked the participant through the information sheet and consent.** Some participants still gave a signed consent form but others opted for verbal consent. The researchers also noted their preferences around recordings, notes and further contact.
- **Online participation allowed for the creative use of technology.** In this case, one researcher noted the participants' changes into a table format while the guided conversations took place. The researchers then screen-shared this table. Participants could then see / were read back these changes, and the ratings of size and importance were added to the screen-shared table.

Piloting the instrument

Alongside the coding scheme, several features of the instrument were pilot tested across all three communities. The full coding scheme development process is presented in Appendix C. In the case of Community 1, participants were asked to rate the size and importance of the changes that they had previously named, on a word scale from a 'small' to a 'very important' change.

Version 1

Participants chose words to describe their changes, and the change ratings for size and importance were quantified by the researchers as part of the data analysis. Size ratings were coded as: (1) 'small change', (2) 'medium or moderate sized change' and (3) 'big change'. Importance was coded as: (1) 'not very important', (2) 'kind of important' and (3) 'very important'. If a change was rated as 'medium to big' the mid-point was chosen e.g., 2.5 out of 3 to reflect the participant's words and variation.

Many participants rated the changes with words outside of the three-point scale using terms such as 'massive', 'beyond!', 'bigger than big', 'true tino rangatiratanga', 'extremely important', 'absolutely important', 'most important', and 'profound'. These words are larger than 'very important' and 'big change' but have been coded as (3)¹⁶ the highest number for the purposes of this report. There was one instance where the content of the change rating did not reflect size: "Change from kaimahi to participant, kaimahi were leading that was good", and so was not coded.

Version 2

The use of different words for size and importance, from those in the three-point word scale, indicated that the scale was insufficient and needed revision. The research moved to Version 2, adding number ratings to the Community 2 procedure in hope of capturing more variation and nuance.

However, as will be shown in the research with Community 2, the use of a number scale did not work either for similar reasons. Consequently, with Community 3 the researchers changed to Versions 3 and 4, counting the numbers of responses for each change and reducing the numbers of indicators.

Coding the data

Full coding development information is contained in Appendix C. Please note these data were used to develop the coding scheme for the instrument and do not represent a final version or way to code the results. Later, the report returns to Community 1 and re-codes the data according to the final version of the coding scheme.

Key lessons from Community 1 for Community 2

Finally, as this is a pilot project it was necessary to take the lessons from one community to the next. As a result of a lack of variation in rating changes for size and importance on a word-based scale, in Community 2 a number-based (0 – 10 numerical rating) scale was tested alongside words.

As described in the Coding Appendix (Appendix C) the indicators / coding scheme was also developed into Version 3, taking lessons from CART, feedback from Community 1 and the Whānau Reference Group. Another important factor is that the coding scheme was too large and unwieldy for efficient and reliable coding. Further coding scheme development is described in Appendix C. After the descriptions of Communities 2 and 3, this report returns to Community 1 to re-code their data according to the final draft coding scheme.

¹⁶ It could have been possible to create a fourth level for the coding scheme, although this was not done in this case as some participants would not have known this was an option – i.e. those who were more reserved. Three has been retained in this case as the largest option, given the potential to otherwise bias the scale and results.

Community 2: CART

This section provides an overview of E Tū Whānau with the four communities involved in CART. It outlines the adjustments made from learnings in Community 1, and the changes adopted for the coding system from Version 2 to Version 3, leading to the final adoption of Version 4.

Community description

CART was selected by the E Tū Whānau team to reflect a long-term relationship with E Tū Whānau of over six years and with a national reach. CART works with marginalised communities and hard-to-reach whānau. CART has previously identified that while the whānau it works with whakapapa Māori, they often do not identify with iwi.

The four participating CART communities are located in:

1. Pātea
2. Whanganui
3. Poroporo, Whakatāne (Bay of Plenty)
4. Waiohiki, Taradale (Hawkes Bay).

E Tū Whānau documents identify CART's intention to provide a national network of kahukura to support individuals and whānau collectives to overcome barriers to success and to intervene where there is domestic violence or intergroup conflict. They support and enable access to employment opportunities, education and training, health care, mental health and addiction services. Target whānau are members of marginalised communities where there is a desire for pro-social collaboration with a focus on the whole whānau: parents, rangatahi, tamariki, koro, kuia mā.

Four CART communities

Hui with CART confirmed the importance of visiting all four communities. In addition, the research team was invited to their Mana Wāhine Rā community day in Auckland. Visiting the four communities and the Auckland event helped to provide diverse contexts to support the testing of the research process.

Through planning, the researchers identified the need to spend approximately two to three days in each community and to engage with around 30 individual whānau participants in total.

Through hui, the researchers identified that the participants for CART could be split into three broad categories:

1. Whānau participants: Individuals / whānau that are engaged with E Tū Whānau (these are the groups that E Tū Whānau is designed to help directly).
2. Kahukura: The CART kahukura.
3. Stakeholders: Community stakeholders and / or contract holders / providers engaged with E Tū Whānau and those with knowledge of what E Tū Whānau activities have been undertaken in the community. This group represents those who may not be personally engaged with services that E Tū Whānau has provided but who have a stake in the community and are able to give more of an 'outsider' perspective.

While three pre-research hui took place over Zoom (in February, May, and July 2022), fortunately the research conversations were able to be conducted kanohi ki te kanohi. The option of Zoom or phone research was left open if it was needed, however, all research took place in person. The kahukura in each region decided on a location in consultation with the E Tū Whānau and research teams. Kahukura were then responsible for recruiting and scheduling the guided conversations with the researchers. The option was left open for the guided conversations to be with participants as individuals, in pairs, or mini groups. However, if the conversation was with more than two people, it would still be counted as one conversation.

Research scheduling and locations

Auckland

In Auckland, the research conversations took place in August 2022 at the Auckland Rowing Club, Ian Shaw Park, Mount Wellington, as this was where the Mana Wāhine Rā event was held. This was a family event, with tāne available to speak privately and individually with the researchers in a separate space at the event. Tāne familiar with E Tū Whānau were introduced to the research team by kahukura. The event ran for a few hours. The structure of the event and impromptu nature of the researcher's attendance only gave time for two guided conversations to take place.

Taradale

The Taradale research conversations took place in August 2022 at the Waiohiki Creative Arts Village in Waiohiki, Taradale. This is the home community of the CART chairman. Two kahukura from other participating CART communities travelled to attend. Their visit to Taradale to participate was considered beneficial to support the preparation for, and subsequent participation of, their communities in the research. The research was collectively discussed with kahukura and community participants before the research conversations took place over two days.

Whanganui and Pātea

CART's co-ordinator and kahukura who is based in Pātea arranged the research conversations in both Whanganui and Pātea over two days in October 2022. The first day was in Whanganui with whānau at a property in Matipo Street which has been a local education hub for whānau. CART kahukura introduced the project and the researchers collectively to the participants before the individual conversations took place. The same process occurred in Pātea at the local youth centre – Te Kopai Te Whare Pūkeko. A private room at the centre was then available on the day for the research conversations to take place.

Poroporo

The Poroporo research conversations were held over two days in November 2022 at the family home of E Tū Whānau kahukura. After being called into the home by kaikaranga, the researchers were welcomed with a mihi whakatau. The researchers were provided a private office within the home for the conversations to take place each day.

Participants

In total, two participants were interviewed in Auckland, eight in Taradale (although one identified as being from Whanganui, and two from Poroporo), four in Pātea, three in Whanganui and seven in Poroporo; a total of 24 participants. Three of the guided conversations were completed with two participants at a time. One of these guided conversations consisted of participants from different role categories and so the two participants were distinguished in those notes.

Whānau participants

Seventeen participants completed the research who we identified as whānau participants. Four were wāhine / women and 13 were tāne / men. Sixteen identified as Māori, with four identifying with Pākehā whakapapa too. One participant identified with Pacific and Pākehā ancestry. Four whānau participants were aged 20-29, six were 30-39, four 40-49, one was 50-59 and two were 60-69 years.

Kahukura participants

Five participants that were identified as kahukura participants completed the research. One was a wāhine / woman, one identified as 'ia', and three were tāne / men. Four identified as Māori, with one identifying with an additional Pacific ethnicity, one identified as Pākehā. One was aged 30-40, one 50-59 and three between 60 and 75 years.

Stakeholder participants

Two participants completed the research who met the stakeholder participant criteria. The researchers tried on multiple occasions to talk to further stakeholders, but the community did not identify any. One participant lived and worked within the community and was not part of CART. The second stakeholder was a community member in one of the locations who has attended some E Tū Whānau events but was not part of CART. Both stakeholders were tāne Māori, with one aged in his 40s another in his 50s.

How was the research conducted?

The following section of this report discusses how the study operated in the community, and what happened practically.

The research proceeded in very similar ways to the first pilot community

As with Mōkai Pātea, engagement started with a karakia and a brief description of what would happen during the research. The researchers provided the participants with key information about the project, including their right to consent and how their audio-recordings or notes would be treated. The guided conversations were recorded in audio-only form if the participants consented to it (most, but not all did). These recordings were also labelled and stored with their unique ID number.

Participants could choose if they wanted their recording and notes returned to them, deleted or retained for two years and to receive a summary of the final community report. Participants could also choose to withdraw during an initial two-week period, however none did. Whakawhanaungatanga occurred through researcher introductions before the informed consent process and participant introductions, typically after consent was confirmed.

Ranking named changes in words and numerically

Whānau participants were asked questions relating to their personal journey with E Tū Whānau and the changes they and their whānau had experienced. Most participants were asked to rate these changes for size (in words: small / medium or moderate / big, and on a 0 – 10 scale) and for importance (in words: not very important / kind of important / very important, also on a 0 – 10 scale). The same types of questions were asked of kahukura and stakeholders. Kahukura participants were asked about both their own journey and the journey of others. Stakeholders were asked about their view of how the community had changed.

As previously, a second researcher took notes through the guided conversation compiling the changes. After the initial kōrero identifying changes, the table was read back to the participant so that they could change the wording if they wanted.

The researchers then took the participant through each change, to give them a chance to rate changes for size and importance (both words and numbers for those who rated them). There were columns on the table for size and importance of the changes – these verbal ratings and any notes or explanation were added to the table. An example table template is in Appendix B.

Participants were asked, if comfortable, to identify their age, gender, and ethnicity for the purposes of data analysis after the guided conversations had built up a rapport, as well as for formative feedback. The research ended with thanking the participant and a karakia whakamutunga.

Koha was through provision to each participant of a \$30 supermarket voucher and petrol vouchers of \$20 were provided to those who had travelled to participate. Either the research team or CART kahukura provided kai.

The guided conversations ranged in time taken from 30 minutes through to two hours and fifteen minutes (an average of 65 minutes, with one time not recorded). However, 16 of the guided conversations took an hour or less.

Adjustments to piloting the instrument

Changes were made to scale ratings based on learnings from Mōkai Pātea. In Community 1, the research had used word-scale ratings for the size and importance of changes but the majority of participants had just used the largest words or made up their own words. Version 2 was developed for Community 2, adding numbering of the size and importance of change ratings, alongside the use of words.

Word and number ratings were discontinued as they did not provide enough variation.

Following consultation with the Whānau Reference Group part way through the research, it was decided to stop asking for these ratings, because they clearly did not provide enough variation between categories to be useful in quantitative analysis. This means that only 17 out of the 24 participants were asked to rate size and importance with both words and numbers.

To put this decision into perspective, only one participant rated one change below an 8 (in this case for both size and importance), with the majority of responses being rated a 10/10, with a handful receiving an 8/10 rating. This illustrates how important and large the changes are for participants. However, such data are not useful for quantitative research as there is simply not enough variation for meaningful analyses.

Community 2 was the first opportunity to conduct research with two participants at one time. There were three guided conversations where two people were present. For two of these guided conversations the data were counted as one participant each. This was because in one conversation it was not clear from the notes who had said what. With the second guided conversation with two people, the notes were clearly differentiated because one was a kahukura and the other a whānau member. However, when it came to coding the data, it made no difference to the results. In summary, generally the research process worked well with two participants at once.

Final coding of the community data

Full coding information is contained in Appendix C. Following the Whānau Reference Group meeting, the data was then coded using Version 3 of the coding scheme. This version had 48 codes, plus a 3-level number code for introducing a change (1), part of day-to-day life (2), and leading others (3), although these number ratings were not used. After the fourth version of the coding scheme was developed using data and the coding experience from Communities 2 and 3, the data were re-coded to fit into the 43 Version 4 codes. The final data coded according to Version 4 is presented below.

Results

As with Mōkai Pātea, the number of changes participants named varied. The lowest number was two, the highest was 20 and the average number was eight.

Eight changes from the participant tables could not be coded as changes according to the coding scheme. These were descriptions of whānau history, reflections on whānau changing in the past, or comments on the scale of change over time. Representative examples include:

“This has all taken 30 years, since our pāpā had decided to change, to practice that shift in the mind; 30 years and it’s all come to this.”

or

“From the 70s / 80s, that ripple effect – the change, it’s there but in a different vibe now.”

Overall, 252 codes were identified in the named changes data from the 24 participants.

These are now labelled occurrences, where the dataset are the 252 codes that were identified across all the data from every participant. Below, the occurrences of each code are reported both in percentages (i.e., what percent of the overall number of codes a named change was) and counts (number of occurrences of a code).

The five largest indicators for the community are presented in Table 1 below, alongside a few of the next largest indicators.

Table 1: The largest indicators for Community 2

Indicator number	Indicator name	Count	%
LARGEST FIVE INDICATORS			
10.4	Participation in wānanga	26	10.3
4.2	Whānau grow stronger relationships with others in the community	25	9.9
7.3	Whānau growth in self-esteem; self-belief; confidence; a sense of capability and capacity	20	7.9
8.1	Learning, valuing, practising, spreading E Tū Whānau values	19	7.5
10.6	Māori culture generally: engaged in learning, increased understanding about Māori identity, culture, te ao Māori, tikanga Māori, colonisation and Māori history generally	18	7.1
NEXT LARGEST (10+ occurrences)			
9.3	Whānau reduce/stop using alcohol, drugs; engage with support	14	5.6
4.4	Whānau contribute skills, expertise and knowledge to the community (volunteering, community projects), helping others	12	4.8
1.1	Whānau work on their relationships (establishing new relationships with whānau; re-establishing relationships; general improvements)	10	4.0
7.1	Whānau have a shared positive vision for the future	10	4.0

Major indicators with illustrative quotes

Major indicator: Participation in wānanga

The most frequently mentioned indicator was participation in wānanga. Changes associated with participation in wānanga were mentioned 26 times (10.3% of the total changes). The changes related to learning new skills, meeting new people, learning more about culture, having a safe space, building leadership, creating links across communities, and having the space to reflect. Examples were:

“Knowing that my attendance into the E Tū Whānau wānanga was an eye opener in being able to talk to whānau from Whanganui (the incident that happened in Whanganui), the relationships and whakawhanaungatanga that we were able to build there was an eye opener.” (Kahukura participant)

“You get to a certain age and start to think that you can’t teach a dog new tricks. The conditioning has definitely been the downfall of our people, the oppression within culture and whānau is real – these wānanga is more than just fixing whānau up with band-aids, making sure to get to the core.” (Stakeholder participant)

“We had a great time at the wānanga, got to meet a lot of people, felt at home, and there was lots of awahi at the wānanga to help with my children

– *being able to relax and engage and have a kai in peace is a big thing.*
(Whānau participant)

These changes and the frequency of this code show that CART community participants value the E Tū Whānau wānanga to a great degree.

Major indicator: Whānau grow relationships with others in the community

Similarly, a change occurring 9.9% of the time (25 total occurrences) was the mentioning of forming new or stronger relationships with those in the community. Many of these changes were coded from some of the examples above, with people connecting through wānanga.

Participants reflected on the importance of wāhine, tamariki and rangatahi. Previously, tāne spent time only with tāne, but this changed to including whānau, emphasising the importance of whānau in their lives.

There were also examples of people connecting across generations, across genders or even within genders (e.g., wāhine getting together):

“This way [regional and national hui] brings us closer together as a wider whānau. You get to know all the whānau from other regions. Beforehand, the dads would go off and do their thing, the mums and tamariki would do their own thing and now we’re all doing mau rākau together, wānanga and being united as one.” (Whānau participant)

“Big changes have happened with my wife and our other wāhine whānau. Since all the wānanga, they’re involved in everything, our wāhine are more involved than ever – my wife and I are happy, days are happier now.”
(Kahukura participant)

The connections could be with their peers:

“A lot of my bros will talk to me now without fear, they might still be a little wary, but people talk to me now and I like that.” (Whānau participant)

Or broader communities, such as other marae, hapū and other communities:

“A tohu given from a matakite in 1986 was that his papa was going to be very instrumental in bringing the Mob and the BP together ... being together was already part of the vision ‘one day we will all be able to sit in the same place’ and we did it.” (Kahukura participant)

“The first time I stepped into the E Tū Whānau space was the first time I had ever been in the same room as the Mob and thinking ‘wtf’ ... connecting with the Mob at that wānanga has opened the mind up to ‘yeah it can be done’.” (Whānau participant).

In summary, many participants talked about making connections within their communities, across a broad range of groups and identities they had not connected with in the past, because of E Tū Whānau.

Major indicator: Whānau growth in self-esteem; self-belief; confidence; a sense of capability and capacity

Many community members discussed having hope for the future, putting plans into place, building confidence and having aspirations. This code appeared 20 times (7.9%) in the community's data. Many participants discussed the bigger picture or long-term plans, including focusing on the future of tamariki and rangatahi:

“Our bros are thinking; the family is thinking – before it was sit there, listen, too much in one ear and out the other ear. Thinking about our tamariki, how are we going to create something for them? Not like us / our cousins in the 70s, 80, 90s and disconnected.” (Whānau participant)

“E Tū Whānau has moved out of a fire-fighting environment and into an aspirational environment – combating negative energy in helping people and then concentrating on enhancing positive energy.” (Stakeholder participant)

Many of these confidence and mindset shifts were also related to engagement with Māori culture:

“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 – that hui in Wainui bought me out of my shell.” (Whānau participant)

“You know the old days was different, we never did kapa haka, I'd only ever do mau rākau – full on pūkana and making my [child] happy, [child] let me know I was on YouTube: the whānau was buzzing out and crying because I've only ever done bad stuff but my [child's] my life!” (Whānau participant)

Major indicator: Learning, valuing, practising, spreading E Tū Whānau values

There was also a clear appreciation of the E Tū Whānau values, with 19 participants (7.5%) sharing thoughts around the values creating change for them, their whānau and community.

Many commented that the E Tū Whānau values were meaningful to them as they clearly related to values they already held:

“The E Tū Whānau values were similar to the values inside of Te Wheke, it was uplifting, helped us to lead our people – being safe, and was crucial to keep our whānau, our kids, our wives safe ... I definitely acknowledge that E Tū Whānau is a contributing factor to the way things are now. The values of E Tū Whānau are important for us to learn and understand, it contributes to the change – learning about all different types of Māori models helps to make those changes.” (Kahukura participant)

Some commented that the values were easy to pass on to others, including tamariki and other whānau members:

“It was easy to engage our children and mokopuna into the E Tū Whānau values and kaupapa, to the point where whānau bought it into the marae,

the strategic plan, the trust and papakāinga – it is the anchor.” (Kahukura participant)

“Applying the values in everyday life. It’s not just myself. It’s my kids, my partner. I want my brothers (other gangs) to know that I’m good with them. That I’m here for them. They are here for us. We apply the values every day in everything, whether we are out walking... It’s massive for us.” (Whānau participant)

Others drew a thread between the E Tū Whānau values and improvements in their lives, for example:

“The values of manaakitanga, awhitanga are all used when making decisions, having kōrero and when decisions are made using values, the decisions are better.” (Whānau participant)

Major indicator: Engagement in Māori culture

As previously mentioned, many participants reported increased engagement with te ao Māori, and different facets of Māori culture. This learning arose as a change 18 times in the data (7.1% of the total changes coded).

For many in this community, the learning was about Māori culture generally. Many examples can be found above but some more examples follow.

“The levels of manaakitanga have come back and it’s neat to see – cuppa teas, kai, respectfulness – once you get over being whakamā, it’s mean to get up and pepeha.” (Whānau participant)

“Going out learning marae kawa, tikanga, wero, te reo – bring into our structure; old man gathered up the information – sacrificing the beer, the good times for the book – karakia and all that.” (Whānau participant)

This also included the use of Māori culture to uplift others in the community and connect with other communities:

“We went to tautoko the Muslims as one (BP and MM), we met with the Muslim whānau and did a haka for them to show our aroha for what happened in Christchurch, even the Police were shocked to see us all together (BP and MM) it was beautiful.” (Whānau participant)

“Mediation with other Mob members within the region have been able to kōrero in the process of tikanga. Pou whenua used to broker peace between the Mob and BP so that the way forward is safe – safe for everyone BP, Mob, hapori of poroporo, our iwi – setting the standard.” (Kahukura participant)

Other important indicators

Several other indicators featured prominently. One was “9.3 Whānau reduce/stop using alcohol, drugs; engage with support” which was shared 14 times (5.6%). This included mention of alcohol and drug-free environments and wānanga, less use of substances generally and less / no use after being on kaupapa.

Another prominent code was “4.4 Whānau contribute skills, expertise, and knowledge to the community (volunteering, community projects), helping others”, occurring 12 times (4.8%). This largely included volunteer work to make the community a better place. Examples included helping around marae, handing out COVID packs in the community, getting involved in schools, providing / helping with kai and providing cultural performances.

Two indicators occurred 10 times (4%). One was “1.1 Whānau work on their relationships (establishing new relationships with whānau; re-establishing relationships; general improvements)”, with many changes describing improvement in parenting or partner / marriage relationships. The other indicator was “7.1 Whānau have a shared positive vision for the future” and was strongly related to the Whānau Growth code discussed above, although this code described more concrete plans and putting them into action.

Full coded results for the community (according to Version 4 of the coding scheme) are presented in Table 2 below.

Table 2: The full results from the E Tū Whānau Instrument for Community 2.

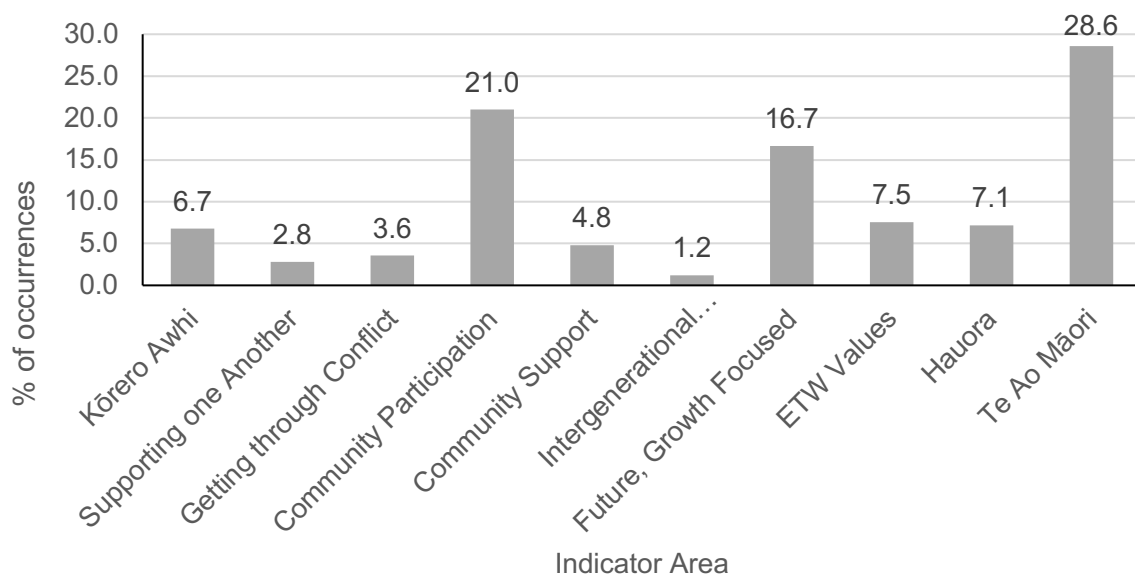
Indicator number	Indicator name	Count	%
	KŌRERO AWHI	17	6.7
1.1	Whānau work on their relationships (establishing new relationships with whānau; re-establishing relationships; general improvements)	10	4.0
1.2	Whānau use loving, caring language and interactions as a norm; are able to show feelings and emotions	3	1.2
1.3	Whānau improve communications between whānau members	2	0.8
1.4	Whānau spend more (quality) time together	2	0.8
1.5	Whānau celebrate their successes and family occasions	0	0.0
	SUPPORTING ONE ANOTHER	7	2.8
2.1	Whānau feel supported/awhi'd by whānau when mistakes are made (not disparaged)	0	0.0
2.2	Whānau have established shared roles and responsibilities in the home	1	0.4
2.3	Whānau participate in discussions; sharing views, including dissenting views	3	1.2
2.4	Whānau work through problems, challenges, and hard times together	3	1.2
2.5	There are whānau and friends to turn to and rely on if times get tough	0	0.0
	GETTING THROUGH CONFLICT TOGETHER	9	3.6
3.1	Whānau have strategies for anger and conflict, report dealing better with anger and conflict	6	2.4
3.2	Whānau openly discuss family violence, understand acceptable behaviour, and create expectations of non-violence	0	0.0
3.3	Whānau decreased use and experience of aggressive behaviour and violence	2	0.8
3.4	Whānau feel safe in their own homes	1	0.4

3.5	Whānau have access to trusted mentors and support to help with conflict resolution; complete mentoring	0	0.0
	COMMUNITY PARTICIPATION	53	21.0
4.1	There are spaces and activities in the community that support whānau to connect, whānau participate in these spaces [general; sport is code 9.2; Māori cultural activities is code 10.5]	9	3.6
4.2	Whānau grow stronger relationships with others in the community	25	9.9
4.3	Whānau support whānau: community support is identified as having been provided/received to make positive change	7	2.8
4.4	Whānau contribute skills, expertise and knowledge to the community (volunteering, community projects), helping others	12	4.8
	COMMUNITY SUPPORT	12	4.8
5.1	Whānau have safe places to go in times of crisis and danger	0	0.0
5.2	Whānau have trusted, relevant services they can access (e.g. to support parenting, knowledge of child development, children's education, health, wellbeing)	0	0.0
5.3	Whānau proactively access support services when needed	3	1.2
5.4	Increased safety in the community; greater likelihood of taking action if aware of/witnessing violence (in community or whānau); holding offenders to account	9	3.6
	INTERGENERATIONAL PARTICIPATION	3	1.2
6.1	Whānau participate in children's extra-curricular activities (e.g. holiday programmes)	3	1.2
6.2	Rangatahi are actively participating in new, positive social interactions; activities	0	0.0
6.3	Rangatahi exercising leadership in school and community; may act as role models	0	0.0
6.4	Kaumātua are supported to participate and engage in whānau/community life	0	0.0
	FUTURE, GROWTH FOCUSED	42	16.7
7.1	Whānau have a shared positive vision for the future	10	4.0
7.2	Whānau have developed plans and goals; are progressing their plan/goals	5	2.0
7.3	Whānau growth in self-esteem; self-belief; confidence; a sense of capability and capacity	20	7.9
7.4	Whānau move into paid employment; obtain more stable, better employment; value employment	4	1.6
7.5	Whānau enrol/participate in further education or training (vocational, wānanga-based, tertiary, secondary levels); obtain qualifications	3	1.2
	E TŪ WHĀNAU VALUES	19	7.5
8.1	Learning, valuing, practising, spreading E Tū Whānau values	19	7.5
	HAUORA	18	7

9.1	Improved hauora; good health is increasingly valued and nurtured among whānau	1	0.4
9.2	Whānau participate in sport and physical activities	3	1.2
9.3	Whānau reduce/stop using alcohol, drugs; engage with support	14	5.6
	TE AO MĀORI	72	29
10.1	Cultural (re)connection: feel connected to Māori identity, culture; pride in being Māori; value Māori culture; feel it is important to engage with Māori culture	9	3.6
10.2	Te reo: learning to speak te reo Māori, increases in ability, greater use of te reo	5	2.0
10.3	Increased visits to marae (local or ancestral)	0	0.0
10.4	Participation in wānanga	26	10.3
10.5	Attendance or participation at marae, hapū, and iwi activities and events; other Māori cultural events and activities (e.g. waiata, kapa haka, mihi, karakia, Māori arts and crafts)	9	3.6
10.6	Māori culture generally: engaged in learning, increased understanding about Māori identity, culture, te ao Māori, tikanga Māori, colonisation and Māori history generally	18	7.1
10.7	Whakapapa: engaged in learning, increased understanding about one's own whakapapa, tūpuna, whenua, histories	5	2.0
	TOTAL	252	100.0

These results are also depicted by indicator area in Figure 7 below, as a summary. This shows that the most named changes across the community were in the te ao Māori section around engaging with culture (28.6%). This is followed by the Community Participation section (21.0%) relating to making connections and spaces in the community, and then Future and Growth Focused changes (16.7%) which covers visions, plans and aspirations for the future.

Figure 7: Community 2 results across each indicator area



Clear differences occurred across participant groups

Lastly, the results were split by participant type (i.e., whānau, kahukura or stakeholder) to see if different parts of the CART community had noticed different changes. These results are presented across indicator areas in Figure 8 below, similar to Figure 7 (above), rather than the specific lower-level indicators (in order to simplify presentation of the data). Note that there were small numbers of stakeholders ($n = 2$) and kahukura ($n = 5$), compared with whānau participants ($n = 17$).

There were clear differences in the observed changes across community group. Specifically, kahukura were the most likely to report seeing the community participation indicators, such as growth in stronger relationships with others in the community (explained above). This was 29.8% of kahukura, compared to 10% of stakeholders and 19.4% of whānau. Stakeholders and kahukura were also more likely to observe the building of community safety and sources of help / support services for whānau.

Stakeholders also observed more big picture growth in the community, reporting more changes (30%) in the future focused indicator. For example, having long-term plans and positive views of the future, whereas 10.5% of kahukura and 17.1% of whānau observed these changes. Similarly, kahukura reported change relating to instituting and valuing E Tū Whānau values (15.8% versus around 5% of the other groups).

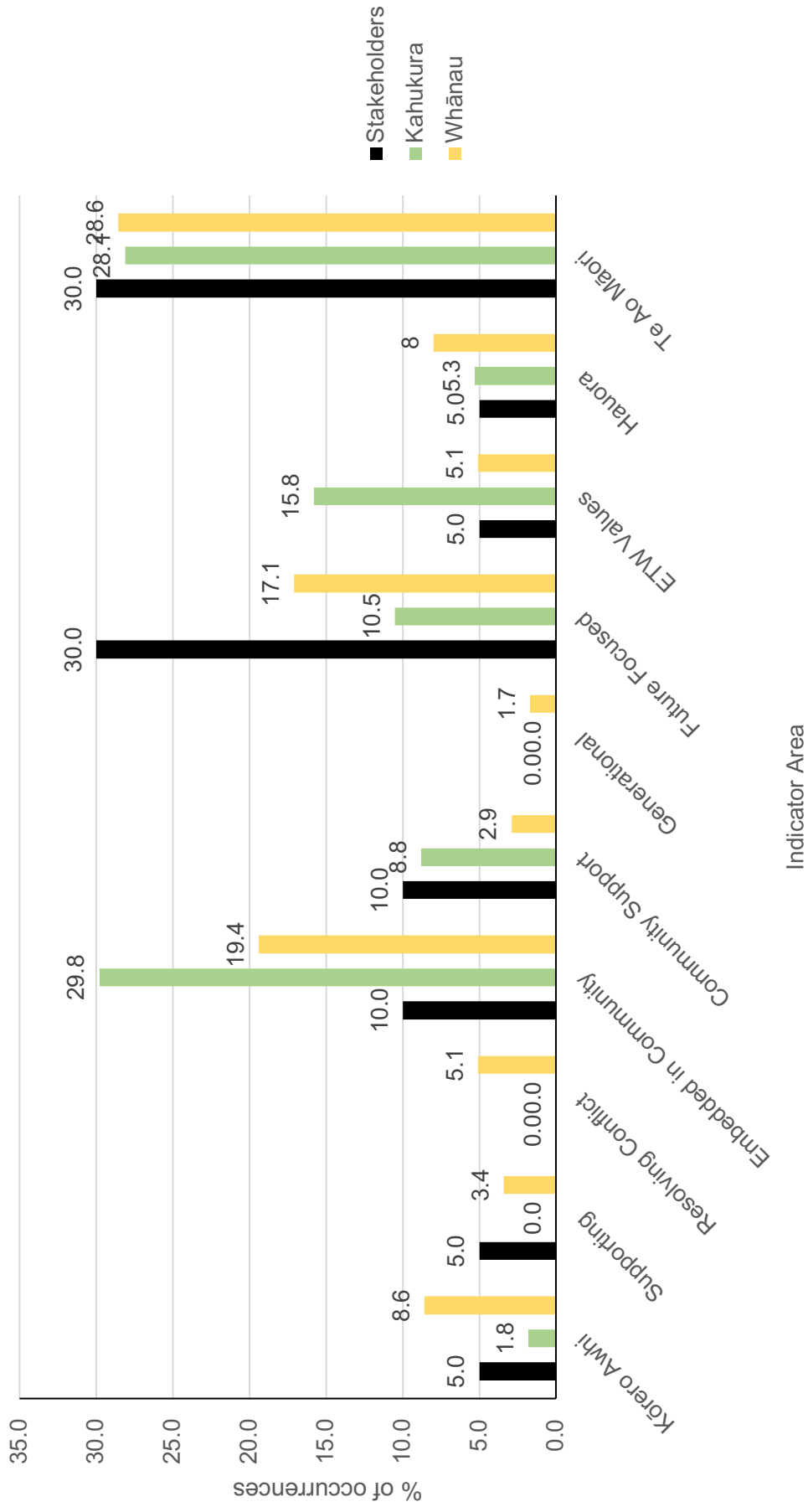
Whānau participants observed many more changes relating to dynamics within their own whānau. These changes included kōrero awhi, supporting one another, getting through conflict together, as well as slightly more change relating to valuing hauora and doing physical activity. This makes sense, as those reflecting upon their own whānau are likely best-placed to report on their own experiences.

All participant groups saw similar levels of changes relating to te ao Māori indicators, ranging between 28.1% to 30% of the changes.

The importance of getting a broad sample from the community

These results illustrate the importance of getting a broad view of the community and reporting across these groups. We can see that whānau are best able to report change in their whānau whereas if we asked only kahukura or stakeholders, we would get a different view. These results show the strengths of conducting research beyond whānau and individuals to include stakeholders and kahukura. These groups identified changes in the relationships between whānau in the community, and the bigger picture of whānau growth, confidence, aspirations and goals.

Figure 8: Community 2 CART data for overall Indicators, split by participant type: Stakeholders (black, n = 2), Kahukura (green, n = 2), Kahukura (green, n = 2), Kahukura (green, n = 5), and Whānau (yellow, n = 17)



Community 3: TROTAK

The research team worked with Community 3 after both Covid-19 and extreme weather events had been experienced by the community. In the last of the pilot communities, coding scheme Version 4 was directly implemented. The significance of treating each community as its own social ecosystem can be seen in the research with the third community, where differing major indicators have been identified.

Community description

Te Rūnanga o Turanganui a Kiwa (TROTAK) was selected to participate in the project as it has a long-term relationship with E Tū Whānau. TROTAK's website identifies that it was established in 1986 and represents the interests of the three iwi of Turanganui-a-Kiwa: Rongowhakaata, Ngāi Tāmanuhiri and Te Aitanga a Mahaki.

TROTAK provides a broad range of services across Whānau Ora, social services, education, training and development. TROTAK has worked with E Tū Whānau since 2015, within the following seven communities / hubs at different points in time (and to varying degrees): Muriwai / Manutuke, Patutahi, Te Karaka / Whatatutu, Elgin, Riverdale, Titirangi and Waikirikiri.

Each community / hub has community champions who take the lead in projects, taking E Tū Whānau to their communities, including through regular activities and events. Events are related to the six E Tū Whānau values and are whānau-centred and engage tamariki and mokopuna. They are focused on strengthening community connectedness, creating awareness of and connection to services, providing positive experiences and creating learning opportunities for whānau, including of iwi history.

E Tū Whānau has been present in the community through a variety of events and activities. These included Christmas in the Park / Pā, holiday programmes, monthly weaving, rangatahi sports, dance events and tournaments and Tuia 250 events. Further events were the upskilling of community members in specific areas such as firearms safety, driver licenses, summer and winter markets, security events and whaikōrero rōpū.

Pre-research hui and scheduling

The research team was in contact with TROTAK for more than a year prior to visiting the community in-person, with the first introductory hui taking place in August 2021. Initial planning took place over COVID-19 restrictions, where it was identified that Zoom might be the best option (October – November 2021). However, due to flooding and other events this timing did not work for the community.

Ongoing communication took place. The E Tū Whānau team proposed to TROTAK in March 2022 that the fieldwork wait until later in the year, given happenings in the community. In April, TROTAK responded that it wanted to proceed. Further planning hui took place in July and were followed by ongoing communication with TROTAK by E Tū Whānau and the research team to facilitate planning for in-person fieldwork.

In November 2022, TROTAK confirmed that the fieldwork could take place in-person over three days that month, with visits to Elgin (E Tū Elgin), Te Karaka (E Tū Ake Te Karaka) and TROTAK's office to speak to a range of whānau participants and stakeholders. While these

visits took place, for a range of reasons the anticipated number of participants did not materialise and arrangements were ad hoc. After three days in the community, only eight interviews had taken place, three of which were in one group conversation. A scheduled conversation with the E Tū Whānau fundholder was unable to take place due to other commitments that arose for that participant.

Further approaches were made to the community, to either visit again or to conduct research on Zoom or over the phone. In December, a further eight guided conversations took place over the phone. Seven of these were with members of the Whaikōrero Rōpū (Te Pae Kāruhiruhi), and one with an individual from the Elgin community.

Participants

In total, 16 participants were interviewed. Participants included three kahukura in the community, five stakeholders in the community (including a group guided conversation with three participants), then eight whānau participants via phone / teleconference.

Whānau participants

Eight participants completed the research who were identified as whānau participants, and these conversations took place via teleconference. Seven of the participants (tāne / men) were members of the Whaikōrero Rōpū, which aims to support tāne to sit on the pae. Initial scoping identified that this rōpū consists of around 30 tāne within the Titirangi community and specifically Te Poho-O-Rāwiri Marae. One whānau participant was a wahine / woman from the Elgin community. All of them identified as Māori and two identified as Pākehā in addition to Māori. Two whānau participants were aged 30-39, two were 40-49, one was 50-59, and three were 60-69 years.

Kahukura participants

Three kahukura participants completed the research. Although they did not explicitly identify as E Tū Whānau kahukura, they held leadership roles within the community and had worked with TROTAK to put on and / or support the running of E Tū Whānau-supported community events. One was a wahine / woman and two were tāne / men. All of them identified as Māori (one also identified with a Pacific ethnicity). One was aged 50-59, and two were 60-69 years.

Stakeholder participants

Five participants completed the research who met the stakeholder participant criteria. All five stakeholders worked in community-facing roles for government, police and NGOs and supported the E Tū Whānau community events. Two of the stakeholders identified as NZ European / Pākehā, three as Māori. Three were tāne / men, two were wāhine / women. One was aged 20-29, two were 40-49 and the other two 55-60 years.

How was the research conducted?

The research process varied slightly between those met in-person versus on the phone. The locations for in-person research varied between public locations and TROTAK or kahukura offices. Generally, in all formats, engagement started with a karakia, whakawhanaungatanga and a brief description of what would happen during the research. The general research setup procedure followed that of Community 1.

Lessons from Communities 1 and 2 for Community 3

The research team recognised that while they needed to be flexible with the named changes, they also needed to be consistent with the research process. Two researchers went through the project information, informed consent, how their kōrero would be treated and stored, and whether the participants would like to receive copies of their kōrero and / or the report.

Consequently, as with the previous two communities, whānau participants were asked questions relating to their personal journey with E Tū Whānau and the changes they and their whānau had experienced. Kahukura participants were asked about both their own journey and the journey of others. Stakeholders were asked about their view of how the community had changed. However, all of the named changes were noted in a change table without the previous ratings scales.

The same koha was provided, with the exception that government stakeholders were unable to accept koha given their roles. E Tū Whānau contributed to the provision of kai at one location – it was not appropriate to provide kai at the other two venues.

The guided conversations ranged in time from 20 minutes through to an hour-and-a-half, or an average of 53 minutes. All but two guided conversations took an hour or less.

Coding the community data

Community 3 was coded using Version 4 of the coding scheme and results are reported according to this version. Full coding information is contained in Appendix C.

Results

The number of changes participants named varied. The lowest number recorded was two, the highest was 18, the average was eight.

Fourteen changes from the participant tables could not be coded as changes according to the coding scheme. Many of these were descriptions of events in their communities or group as attempts to provide background information or were positive reflections on the community fund holders (e.g., “It’s important to have passionate people who coordinate these Whānau Days otherwise things may not be able to happen”).

Overall, 171 codes were identified in the named changes data from the 16 participants.

These are now labelled occurrences, where the dataset are the 171 codes that were identified across all of the data from all of the participants. Below, the occurrences of each code are reported both in percentages (i.e., what percent of the overall number of codes something was) and counts (number of occurrences of a code).

Table 3 below shows the largest five indicators for the community, and three indicators that each represented greater than five percent of the coded responses. The report now discusses each of these largest indicators with illustrative quotes.

Table 3: The largest indicators for Community 3

Indicator number	Indicator name	Count	%
	LARGEST FIVE INDICATORS		
4.1	There are spaces and activities in the community that support whānau to connect, whānau participate in these spaces [general; sport is code 9.2; Māori cultural activities is code 10.5]	27	15.8
10.7	Whakapapa: engaged in learning, increased understanding about one's own whakapapa, tūpuna, whenua, histories	21	12.3
10.6	Māori culture generally: engaged in learning, increased understanding about Māori identity, culture, te ao Māori, tikanga Māori, colonisation, and Māori history generally	19	11.1
4.2	Whānau grow stronger relationships with others in the community	18	10.5
10.2	Te reo: learning to speak te reo Māori, increases in ability, greater use of te reo	13	7.6
	OTHER LARGE INDICATORS (>5%)		
5.2	Whānau have trusted, relevant services they can access (e.g., to support parenting, knowledge of child development, children's education, health, wellbeing)	12	7.0
4.3	Whānau support whānau: community support is identified as having been provided/received to make positive change	9	5.3
10.5	Attendance or participation at marae, hapū, and iwi activities and events; other Māori cultural events and activities (e.g., waiata, kapa haka, mihi, karakia, Māori arts and crafts)	9	5.3

Major indicators with illustrative quotes

Major indicator: Spaces and activities in the community that support whānau to connect

The largest indicator was “4.1 There are spaces and activities in the community that support whānau to connect, whānau participate in these spaces” with 27 occurrences (15.8% of the total changes for the community). Most of these changes were related to Whānau Days and other community events that TROTAK organised:

“Being able to make connections where agencies were able to support initiatives in our community, starting with things like Whānau Days, Top Street, sausage sizzles and stuff, and really grateful for the types of support that we’re able to access.” (Kahukura participant)

“The great thing about the network and the community is that everyone pitches in to get things done – it’s like you start the music and then everyone comes, other agencies, organisations, businesses (the shop

would come over with a bunch of ice blocks), the children would come to play and then help clean up afterwards.” (Stakeholder participant)

“Being able access other stakeholders, major players like council, and strategic planning for consents etc. like with lighting, speed bumps, and making sure that the priority for that is heightened; so that the goal is able to be achieved in a timely manner otherwise the priority list gets further and further. Getting the right messages across with the right voice and bringing the voices together is important.” (Stakeholder participant)

Some of the changes identified were in relation to public gatherings that helped to bring the community together after specific events:

“Prevention / intervention space around suicide: after a very traumatic event we decided to run an event with lots of high-profile names (singers) and utilise the breaks (between acts) to propel our messages around suicide - learning about the E Tū Whānau values, the instincts, neutrality and intuition naturally aligned with our whānau and community so we asked if they would support our cause.” (Kahukura participant)

While most of the occurrences in the data were related to the Whānau Days, some in Te Pae Kāruhiruhi (whaikōrero group) participants also reflected on the changes because of a shared space:

“... E Tū Whānau has funded the tea, biscuits. I love the environment when we come out of the wharenuī to the kitchen. The reflections are still going and continue on. For those men who are not yet as confident to contribute in te reo in the wharenuī, they share in this space.” (Whānau participant)

Major indicator: Engaged in learning around whakapapa

Many participants also mentioned changes around learning whakapapa or whakapapa-related information. This was coded as indicator “10.7 Whakapapa: engaged in learning, increased understanding about one's own whakapapa, tūpuna, whenua, histories.” This code occurred 21 times (12.3% of the total changes).

All occurrences were from Te Pae Kāruhiruhi participants, which makes sense, since a key part of the kaikōrero role is whakapapa knowledge. Many of these participants not only learnt whakapapa for themselves but shared this knowledge with whānau and others:

“Whakapapa is a huge theme within my whānau and I'm able to help whānau with theirs and pass on the knowledge to those that want to know. Te Pae Kāruhiruhi has been the drive to get me there – I now know why people were chosen to study whakapapa and not just given to anyone.” (Whānau participant)

“Whakapapa – now I know myself in the world, once upon a time I knew whakapapa that went from Mahaki down to me – but on the paepae the duty is to whakamana the manuhiri, one aspect is to link their whakapapa to the manuhiri – kotahi the whakapapa and make the manuhiri feel welcome.” (Whānau participant)

A novel way of learning whakapapa also emerged from this rōpū:

“Martial arts / jujitsu sessions have grown from the rōpū – 1/3 fighting, 1/3 techniques, 1/3 whakapapa. Moves and techniques representing whakapapa, naming tūpuna based on observation of moves (learning method).” (Whānau participant)

In summary, E Tū Whānau for this rōpū meant they increased their whakapapa knowledge, including helping others to learn and to make connections throughout communities in their role as kaikōrero.

Major indicator: Engaged in learning about Māori culture

Participants also more broadly learnt more about their culture (code: “10.6 Māori culture generally: engaged in learning, increased understanding about Māori identity, culture, te ao Māori, tikanga Māori, colonisation, and Māori history generally”), with 19 changes in this area (11.1% of the data). This was another change code that came through only in relation to Te Pae Kāruhiruhi and was strongly related to learning whakapapa.

Examples include:

“Tikanga – learning proper protocol, more in the front now – everyone has their duties ... to uphold tikanga in the front – more confident, bold and brave; need that on the paepae.” (Whānau participant)

“The men in our rōpū are getting younger: in their late teens, they’ve just come out of whare kura and have started attending our weekly sessions. This is an opportunity to show our whānau the way forward, to share knowledge across the different generations, which consequently helps with succession planning and making sure that the paepae will always be manned with learned kaikōrero.” (Whānau participant)

In brief, these participants also learnt more broadly about Māori culture. These change indicators are also closely related to growth of confidence and ability in te reo Māori, explored below.

Major indicator: Whānau grow stronger relationships with others in the community

The next largest code was “4.2 Whānau grow stronger relationships with others in the community” – 18 changes (10.5%). This indicator code occurred across the different types of participants across the community.

In relation to Whānau Days, participants expressed the value of connecting whānau to one another and the value of connecting stakeholders with one another and to whānau:

“Being able to have whānau / family days has been really successful – everyone comes from their houses and comes to engage with us, having things like clothing etc – so many people see this and want to get involved as well.” (Stakeholder participant)

“The E Tū Whānau events have helped me to make connections. I’ve started to get to know those people helping ... They even know me by

name and know my kids' names too. It gives me confidence to be out there. I'm quite a shy person." (Whānau participant)

Many of the tāne from Te Pae Kāruhiruhi linked their rōpū to increased relationships with others in the rōpū, and the provision of a supportive cultural network, mentoring leadership, and supporting them emotionally:

"I'm amongst a lot of young men and they show real respect and make sure to look after me – it makes me feel like rangatira – we are now making real efforts to include the whānau by organising functions at home and inviting their wives and children." (Whānau participant)

"[It's] a supportive men's group, led by two strong people in our community, [with the] intention we will be role models with our whānau in our community." (Whānau participant)

"We talk about a lot of different issues, or just kōrero in general. It's not a counselling session but this rōpū gives us an opportunity to converse about hapū happenings in the way backs and compare them with hapū happenings in today's world. We even kōrero about things that are happening in our lives – kōrero and emotions are normal for us now but that wasn't the case prior to Te Pae Kāruhiruhi. We're more in touch with who we are and that has a positive effect on us as a whole (importance of this space just for tāne Māori): confidence to speak and share." (Whānau participant)

Major indicator: Te reo Māori

Strongly related to other cultural changes was a greater ability and use of te reo Māori: "10.2 Te reo: learning to speak te reo Māori, increases in ability, greater use of te reo" occurred 13 times in the data (7.6% of the total codes). Participants reflected on their increased reo abilities and being able to tautoko others around them:

"In my life, we're the first generation of kōhanga reo kids. Although we went to kōhanga reo, our parents and grandparents had to fight for us to be able to graduate from kōhanga into whare kura or kura kaupapa. But in our time, it wasn't there which meant lots of us went from kohanga straight into mainstream schools which instantly put us on the back foot. Unable to read, write, spell well in English. Ashamed. Thankfully these days it's kaupapa like E Tū Whānau that gives us an opportunity to practise who we are and where we're from and to build confidence amongst each other in the safe space of the marae." (Whānau participant)

"The men have improved their wider learning in a high-test, but safe environment. Men who have not had confidence in their reo blossomed due to this being a leadership group based on men for men. The rōpū provides a safe place to learn for men not confident in te reo, to practice and gain confidence in reo." (Whānau participant)

"Most of our whānau live in Australia, but I do a class online ... they can converse in te reo in familiar contexts." (Whānau participant)

Other indicators

Three other indicators were found in the data a notable number of times; each were at least five percent of the total data / changes.

The first was strongly related to the mission of the Whānau Days, that is: “5.2 Whānau have trusted, relevant services they can access (e.g., to support parenting, knowledge of child development, children’s education, health, wellbeing)”, which occurred 12 times (7%). Participants reflected that the purpose of the Whānau Days was to connect many in the community with trusted services and build relationships between people in the community and services.

The next was strongly related: “4.3 Whānau support whānau: community support is identified as having been provided / received to make positive change” where this change was named nine times, or 5.3% of the total changes. This change mainly came through in relation to the Whānau Days but was also mentioned in relation to Te Pae Kāruhiruhi and the broader effects of connection and support from the group.

Lastly, many participants discussed a change in their attendance at events within te ao Māori and these changes were coded as: “10.5 Attendance or participation at marae, hapū, and iwi activities and events; other Māori cultural events and activities (e.g., waiata, kapa haka, mihi, karakia, Māori arts and crafts)”. This was mentioned nine times or 5.3% of the total dataset of changes, and mainly by Te Pae Kāruhiruhi participants.

The full results for the community across the full set of indicators are presented in Table 4 below.

Table 4: The full results from the E Tū Whānau Instrument for Community 3

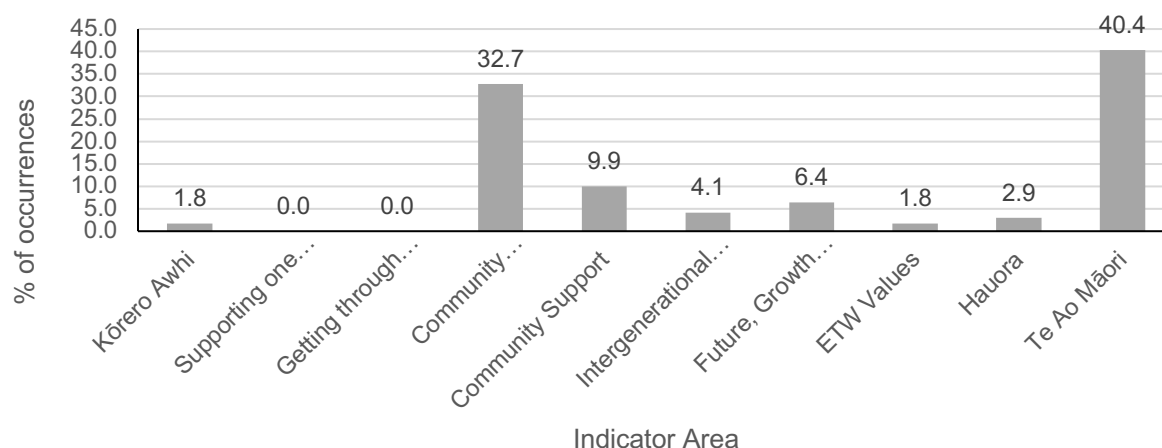
Indicator number	Indicator name	Count	%
	KŌRERO AWHI	3	1.8
1.1	Whānau work on their relationships (establishing new relationships with whānau; re-establishing relationships; general improvements)	0	0.0
1.2	Whānau use loving, caring language and interactions as a norm; are able to show feelings and emotions	1	0.6
1.3	Whānau improve communications between whānau members	0	0.0
1.4	Whānau spend more (quality) time together	2	1.2
1.5	Whānau celebrate their successes and family occasions	0	0.0
	SUPPORTING ONE ANOTHER	0	0
2.1	Whānau feel supported/awhi'd by whānau when mistakes are made (not disparaged)	0	0.0
2.2	Whānau have established shared roles and responsibilities in the home	0	0.0
2.3	Whānau participate in discussions; sharing views, including dissenting views	0	0.0
2.4	Whānau work through problems, challenges, and hard times together	0	0.0

2.5	There are whānau and friends to turn to and rely on if times get tough	0	0.0
	GETTING THROUGH CONFLICT TOGETHER	0	0
3.1	Whānau have strategies for anger and conflict, report dealing better with anger and conflict	0	0.0
3.2	Whānau openly discuss family violence, understand acceptable behaviour, and create expectations of non-violence	0	0.0
3.3	Whānau decreased use and experience of aggressive behaviour and violence	0	0.0
3.4	Whānau feel safe in their own homes	0	0.0
3.5	Whānau have access to trusted mentors and support to help with conflict resolution; complete mentoring	0	0.0
	COMMUNITY PARTICIPATION	56	32.7
4.1	There are spaces and activities in the community that support whānau to connect, whānau participate in these spaces [general; sport is code 9.2; Māori cultural activities is code 10.5]	27	15.8
4.2	Whānau grow stronger relationships with others in the community	18	10.5
4.3	Whānau support whānau: community support is identified as having been provided/received to make positive change	9	5.3
4.4	Whānau contribute skills, expertise and knowledge to the community (volunteering, community projects), helping others	2	1.2
	COMMUNITY SUPPORT	17	9.9
5.1	Whānau have safe places to go in times of crisis and danger	0	0.0
5.2	Whānau have trusted, relevant services they can access (e.g. to support parenting, knowledge of child development, children's education, health, wellbeing)	12	7.0
5.3	Whānau proactively access support services when needed	1	0.6
5.4	Increased safety in the community; greater likelihood of taking action if aware of/witnessing violence (in community or whānau); holding offenders to account	4	2.3
	INTERGENERATIONAL PARTICIPATION	7	4.1
6.1	Whānau participate in children's extra-curricular activities (e.g. holiday programmes)	2	1.2
6.2	Rangatahi are actively participating in new, positive social interactions; activities	3	1.8
6.3	Rangatahi exercising leadership in school and community; may act as role models	2	1.2
6.4	Kaumātua are supported to participate and engage in whānau/community life	0	0.0
	FUTURE, GROWTH FOCUSED	11	6.4
7.1	Whānau have a shared positive vision for the future	2	1.2

7.2	Whānau have developed plans and goals; are progressing their plan/goals	2	1.2
7.3	Whānau growth in self-esteem; self-belief; confidence; a sense of capability and capacity	4	2.3
7.4	Whānau move into paid employment; obtain more stable, better employment; value employment	2	1.2
7.5	Whānau enrol/participate in further education or training (vocational, wānanga-based, tertiary, secondary levels); obtain qualifications	1	0.6
	E TŪ WHĀNAU VALUES	3	1.8
8.1	Learning, valuing, practising, spreading E Tū Whānau values	3	1.8
	HAUORA	5	2.9
9.1	Improved hauora; good health is increasingly valued and nurtured among whānau	0	0.0
9.2	Whānau participate in sport and physical activities	5	2.9
9.3	Whānau reduce/stop using alcohol, drugs; engage with support	0	0.0
	TE AO MĀORI	69	40.4
10.1	Cultural (re)connection: feel connected to Māori identity, culture; pride in being Māori; value Māori culture; feel it is important to engage with Māori culture	4	2.3
10.2	Te reo: learning to speak te reo Māori, increases in ability, greater use of te reo	13	7.6
10.3	Increased visits to marae (local or ancestral)	2	1.2
10.4	Participation in wānanga	1	0.6
10.5	Attendance or participation at marae, hapū, and iwi activities and events; other Māori cultural events and activities (e.g. waiata, kapa haka, mihi, karakia, Māori arts and crafts)	9	5.3
10.6	Māori culture generally: engaged in learning, increased understanding about Māori identity, culture, te ao Māori, tikanga Māori, colonisation and Māori history generally	19	11.1
10.7	Whakapapa: engaged in learning, increased understanding about one's own whakapapa, tūpuna, whenua, histories	21	12.3
	TOTAL	171	100.0

Figure 9 below presents a snapshot of the results for Community 3 across each broad indicator area. From this, it is clear that the community focused on connection to te ao Māori (40.4% of changes), alongside creating relationships and community participation (32.7%). Other indicator areas were much smaller than this, and the next largest – community support (9.9%) – is closely related to the community participation indicator area.

Figure 9: Community 3 results across each indicator area



Results by participant group

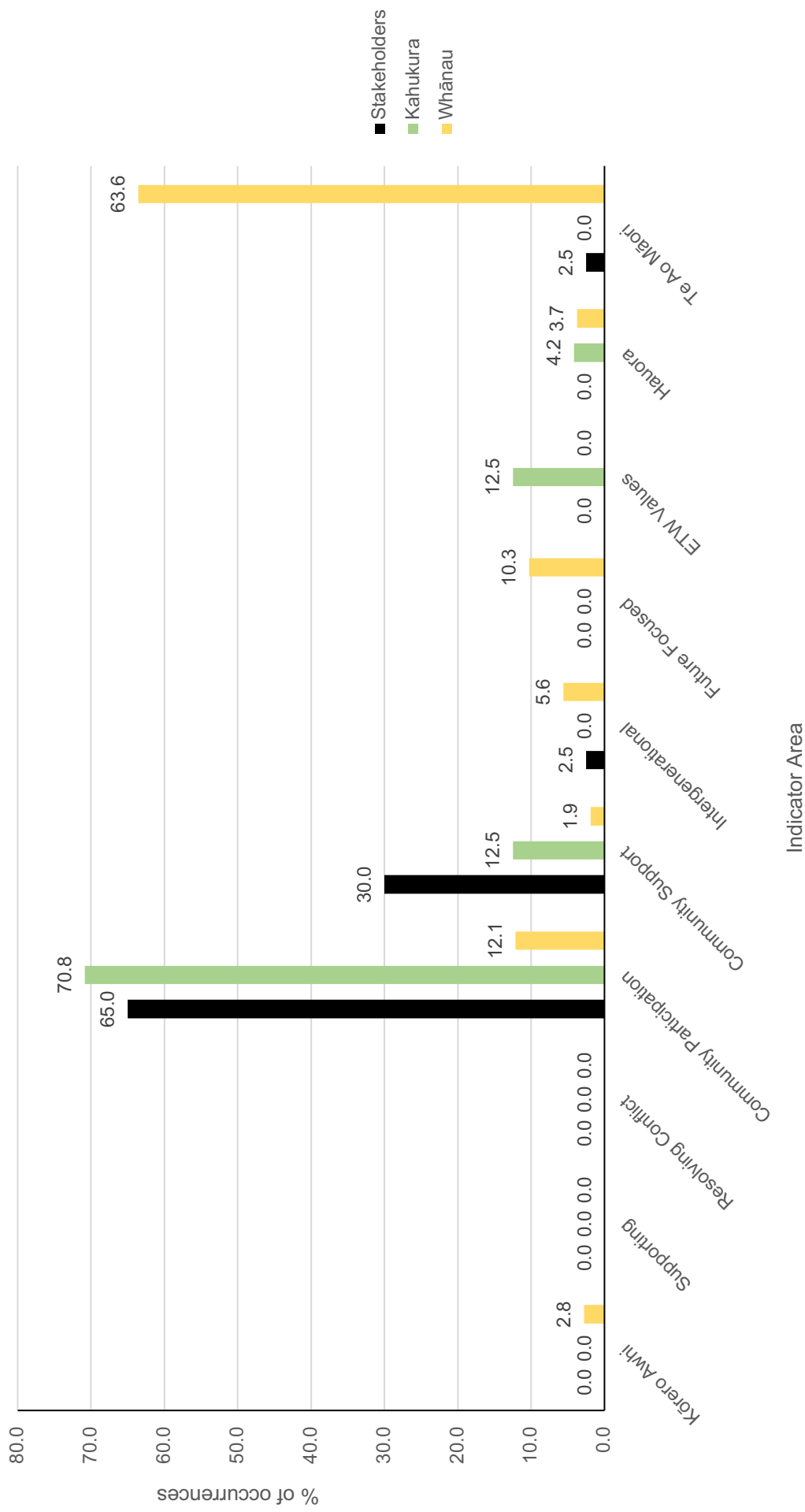
Lastly, the results were split by participant type to see if different parts of the TROTAK community had noticed different changes (i.e., if there were differences in the changes observed across stakeholders, whānau participants and kahukura). Figure 10 below presents these results across the three different participant groups. The stakeholder ($n = 5$) and kahukura ($n = 3$) participants had the experience of Whānau Days and community events whereas all but one of the whānau participants ($n = 8$) has engaged with E Tū Whānau through Te Pae Kāruhiruhi.

As expected, there were large differences in the community participation and community support indicators. While the whānau participants did experience these indicators, they were a much higher percentage of the changes for stakeholders (65%) and kahukura (70.8%), than whānau participants (12.1%). Stakeholders observed more of the community support category of indicators (30%) than kahukura (12.5%) and whānau participants (1.9%).

In terms of the te ao Māori indicators, whānau (63.6%) were far more likely to have mentioned changes relating to culture than stakeholders (2.5%) and kahukura (0%). Although not as prevalent, whānau also had the most mentions of Kōrero Awhi, Intergenerational Participation, and Future-Focused indicators. However, kahukura (12.5%) were the only ones who observed E Tū Whānau values.

As was the case with Community 2, these results show that it is useful to obtain these three different participant types in each community.

Figure 10: Community 3 TROTAK data for overall indicators, split by participant type: Stakeholders (black, n = 5), Kahukura (green, n = 5), Whānau (yellow, n = 8)



Updated results for Community 1 Mōkai Pātea

In this community, the three participant types were whānau ($n = 7$), kaimahi ($n = 8$) participants who went through the E Tū Whānau wānanga (so could reflect on themselves, but also on whānau they work with) and stakeholders ($n = 4$) who were either part of running the wānanga or from external agencies.

The updated results presented here across the participant groups result from the evolution of the research and coding processes adopted in Communities 2 and 3. Their initial coding, according to an earlier version of the codes, is presented in Appendix A.

Given developments to the coding process and indicators coding scheme (explored throughout this report and in detail in Appendix C) it was necessary to return to the Mōkai Pātea data and re-code it according to the final draft version of the instrument (Version 4 of the coding scheme). This took place more than six months after the initial data coding; re-coding was important given that each of the three communities is quite different.

It was important to ensure the updated coding scheme could fit communities like Mōkai Pātea as their iteration of E Tū Whānau is wānanga based, with smaller numbers, and relates heavily to trauma and personal growth. Small changes were made to the coding scheme after an initial re-reading of the data. These are detailed in Appendix B.

The most prominent indicators are displayed in Table 5 below.

Table 5: The largest indicators for Community 1

Indicator number	Indicator name	Count	%
LARGEST FIVE INDICATORS			
10.4	Participation in wānanga	37	14.3
7.6	Whānau learn about, reflect on, and develop ways to process and move through trauma, intergenerational trauma, hara, and grief	23	8.9
3.1	Whānau have strategies for anger and conflict, report dealing better with anger and conflict	22	8.5
1.1	Whānau work on their relationships (establishing new relationships with whānau; re-establishing relationships; general improvements)	20	7.7
4.2	Whānau grow stronger relationships with others in the community	18	6.9
NEXT LARGEST (over 10 occurrences)			
1.3	Whānau improve communications between whānau members	16	6.2
7.1	Whānau have a shared positive vision for the future; a change of mindset	16	6.2
1.2	Whānau use loving, caring language and interactions as a norm; are able to show feelings and emotions	13	5.0
7.3	Whānau growth in self-esteem; self-belief; confidence; a sense of capability and capacity	12	4.6

10.7	Whakapapa: engaged in learning, increased understanding about one's own whakapapa, tūpuna, whenua, histories	10	3.9
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Major indicators with illustrative quotes

Major indicator: Participation in wānanga

At the core of the Mōkai Pātea iteration of E Tū Whānau was their E Tū Whānau wānanga. Accordingly, the results show that “10.4 Participation in wānanga” was the most frequent indicator in the data, appearing 37 times or making up 14.3% of the total coded changes. Some examples illustrating this code and the importance of the wānanga in change follow below.

Participants reflected that the wānanga changed the personal and whānau dynamics in their lives; a lot of these changes were linked to te ao Māori. These changes were reflected in the kōrero across participants, including from kaimahi and stakeholders.

“Our whānau weren’t affectionate or displayed emotion and being a part of the wānanga helped me to come out of being shy, reserved – being able to share my emotions, resilience. My trauma was foreign for me, and I didn’t want people to see that but by the second wānanga I knew that if I was going to be tika and pono to the kaupapa then I needed to bring my walls down to feel free (ā wairua / soul). I realise I can be a mum, a sister, a daughter, ... without the walls and still feel safe and healthy.” (Kaimahi participant)

“At the wānanga, I learned how to ground myself by taking my shoes off and standing on Papatūānuku or going to the awa, and I’m just not as angry as I used to be. We talked about the roots in our lives at the time and then the roots that we wanted. We learnt about kawa, tikanga, and our pā harakeke that helped to keep me and us safe – little things don’t bug me anymore. ... I remember being scared of the wānanga coming to an end because I was worried about where to go, now I’m not scared to reach out. It also gave me a better mindset. Having a cry because it’s okay to cry now, I feel so much better to cry and walk away. Even being able to picture / imagine us all being at the wānanga makes me feel good and is enough to get me through some tough moments.” (Whānau participant)

“Developing our own wānanga: E Tū Whānau Mōkai Pātea, opening it up to whānau, being innovative, fresh and adding to the pūkenga of our whānau.” (Stakeholder participant)

Major indicator: Trauma, intergenerational trauma

Another important indicator for this community was “7.6 Whānau learn about, reflect on, and develop ways to process and move through trauma, intergenerational trauma, hara, and grief”. In fact, we added this indicator to ensure there was an appropriate code for this key development from the E Tū Whānau Mōkai Pātea wānanga. This code appeared 23 times (8.9% of the total changes in the data).

Participants reflected that they were able to name and understand their trauma, learn the whakapapa of trauma and better deal with its effects. Some of these descriptions were quite long and specific while others reflected more generally.

“They said to me: ‘Can you name it?’ When I said, ‘sexual abuse’, I felt a weight had been lifted; it made me see things in my life. I’ve been able to acknowledge things in my life. I realised that these things were out of my control. I realised that I have stifled my own children due to my own experience of being abused as a child. I looked to the whakapapa of where these things happened. I didn’t like my mother very much (violent).”
(Whānau participant)

“After the wānanga, it made me self-reflect on things. I could understand where things came from – my own mother experienced violence. I realised that my yelling to my children is just as bad as physical violence. It’s the whole buttons thing. In my mum’s family, the button is violence. I decided it’s going to stop here. I want to share this with own children, so they don’t carry the burden. Sharing not so that they feel sorry for me but so they can learn from it for them and their children, learn to care for their children.”
(Kaimahi participant)

“A kuia finally got to disclose her abuse / violations and was able to be released from that trauma before she passed – she felt safe enough to do that...” (Stakeholder participant)

In summary, the two largest indicators relate to the experience of E Tū Whānau wānanga and reflecting on and understanding trauma.

Major indicator: Strategies for anger and conflict

Relatedly, participants also reflected on changes that were coded with the indicator: “3.1 Whānau have strategies for anger and conflict, report dealing better with anger and conflict.” This indicator appeared 22 times (comprising 8.5% of the total changes in the data).

These changes were reflected on personally and from within the whānau by whānau participants and kaimahi. They were also reflected on externally by kaimahi and stakeholders:

“... Patience. We have become patient with each other and actually stop. Before I could get worked up. Now I stop and think about it. What’s a better way to relate how I feel, to get the point across without it escalating? Before it was my way or no way. This is how we are going to do it. Now I ask, ‘What do you think?’, ‘How are we going to achieve a solution?’. Now it’s not what I think, but what we think is a good idea or outcome.” (Kaimahi participant)

“I noticed that communications are more open, and noticing changes with other participants where one participant used to be out the gate but now she’s in the gate: looking for fights, family issues, relationship issues, now she’s not afraid to share her journey and who she is.” (Kaimahi participant)

“A particular participant is now confident and knows what to do, she’s no longer part of the problems coming through; another participant has gone from seeing [the police] two times per night and now [the police] haven’t seen them – works now and engages better.” (Stakeholder participant)

In short, participants reflected that they were better able to deal with anger and conflict after the E Tū Whānau wānanga.

Major indicator: Improved whānau relationships

Many of these changes also featured an improvement in whānau relationships overall. This was represented through the indicator “1.1 Whānau work on their relationships (establishing new relationships with whānau; re-establishing relationships; general improvements)” which appeared 20 times (7.7% of the total changes coded).

These ranged from parent-child relationships to partner relationships and wider whānau relationships. Many of these relationship changes also featured in the quotes from participants above, but more examples follow:

“My kids and whānau that I mahi with here at work are the beneficiaries of my wellness. I did this by slowing down, prioritising myself, make time for me, got myself new things, changing things for the betterment, changed my thought process, consciously truthful to myself. ... I’m able to have good conversations with my kids, we talk more, and have so much more time with my children, little changes like coming to hang out with mum and developing our own kawa and kaupapa to implement at home. By prioritising myself (learned at the wānanga) I’m also prioritising my children because they are me.” (Kaimahi participant)

“...when things are out of place or don’t go my way, I used to nut out, but not anymore: I’m a good mum, I’m a good daughter and I’m a better partner. Now I feel more connected to my family, my kids, my whenua. I know what I want, what actually matters, and what’s going to make a change.” (Whānau participant)

“... One of my biggest changes from the wānanga is growing my self-worth, the overflow of my cup is now overflowing into my children and also overflowing into my [sibling] (whom I live with). Before then, we’d go for weeks not communicating with each other – it would then affect my babies because they’d run up to [sibling] for a hug but [sibling] would just ignore them. Now we’re at a point where everything is beautiful and we communicate much better now.” (Whānau participant)

In summary, many of the learnings from the wānanga flowed through to improved relationships for participants.

Major indicator: Stronger relationships in community

Stronger relationships also appeared between people in the community. These featured in change indicator “4.2 Whānau grow stronger relationships with others in the community”, which occurred 18 times in the data (6.9% of the total changes coded).

Many participants reflected that the wānanga helped them open up and created intimacy and friendships with other participants. Kaimahi also reflected on closer relationships with the whānau participants, that is, those individuals and whānau that they work with. Others reflected on creating closer relationships with the broader community as part of their changes.

“New connections made, supportive connections with other wānanga participants. Attended wānanga as a person (not as a practitioner); built lovely relationships with other participants that have continued. All keep in touch through social media; support each other; stay connected.” (Kaimahi participant)

“Connected to community? Lots of reconnection culturally for me. Shut doors on each other. Hesitance, fear to connect for the community as a whole, due to the influence of Covid. In the last 9 months people seem a lot more open (shift in societal dynamics). Before you did not hear people’s opinion often. Now more natural. There’s more of an awareness that no day’s guaranteed. People just moving, doing it. More authenticity, including people who attended wānanga – one participant I barely knew, I now touch base with [her from] time to time. See her. See her heart.” (Whānau participant)

Other indicators

Five further indicators occurred more than ten times in the community’s data. Two of these codes were closely connected to indicator 1.1 discussed above, improved whānau relationships. These were “1.3 Whānau improve communications between whānau members” appeared 16 times (6.2%), as well as “1.2 Whānau use loving, caring language and interactions as a norm; are able to show feelings and emotions” which featured 13 times in the data (5%).

Two further codes that appeared seven times were under the umbrella code “Future, Growth Focused”. These were: “7.1 Whānau have a shared positive vision for the future; a change of mindset” which appeared 16 times (6.2%). In this code, many participants reflected on a change of mindset, including around their trauma and past. Some also linked this change to spirituality or their tūpuna / whakapapa.

The other code appearing seven times was “7.3 Whānau growth in self-esteem; self-belief; confidence; a sense of capability and capacity” which was coded 12 times in the community dataset (4.6% of the changes). Many of these changes related to a growth in self-worth or self-confidence and feeling comfortable within themselves or growing a sense of pride.

Finally, many participants reflected that they learnt more about their whakapapa from the wānanga and their own whānau / tūpuna histories. This was coded into indicator “10.7 Whakapapa: engaged in learning, increased understanding about one’s own whakapapa, tūpuna, whenua, histories.” This code occurred 10 times in the data (3.9%).

A table of the updated full results with each indicator is presented in Table 6 below.

Table 6: The full results from the E Tū Whānau Instrument for Community 1 updated

Indicator number	Indicator name	Count	%
	KŌRERO AWHI	52	20.1
1.1	Whānau work on their relationships (establishing new relationships with whānau; re-establishing relationships; general improvements)	20	7.7
1.2	Whānau use loving, caring language and interactions as a norm; are able to show feelings and emotions	13	5.0
1.3	Whānau improve communications between whānau members	16	6.2
1.4	Whānau spend more (quality) time together	3	1.2
1.5	Whānau celebrate their successes and family occasions	0	0.0
	SUPPORTING ONE ANOTHER	14	5.4
2.1	Whānau feel supported/awhi'd by whānau (including when mistakes are made)	3	1.2
2.2	Whānau have established shared roles and responsibilities in the home	1	0.4
2.3	Whānau participate in discussions, sharing views, including dissenting views	3	1.2
2.4	Whānau work through problems, challenges, and hard times together	5	1.9
2.5	There are whānau and friends to turn to and rely on if times get tough	2	0.8
	GETTING THROUGH CONFLICT TOGETHER	30	11.6
3.1	Whānau have strategies for anger and conflict, report dealing better with anger and conflict	22	8.5
3.2	Whānau openly discuss family violence, understand acceptable behaviour, and create expectations of non-violence	2	0.8
3.3	Whānau decreased use and experience of aggressive behaviour and violence	4	1.5
3.4	Whānau feel safe in their own homes	0	0.0
3.5	Whānau have access to trusted mentors and support to help with conflict resolution; complete mentoring	2	0.8
	COMMUNITY PARTICIPATION	35	13.5
4.1	There are spaces and activities in the community that support whānau to connect, whānau participate in these spaces [general; sport is code 9.2; Māori cultural activities is code 10.5]	5	1.9
4.2	Whānau grow stronger relationships with others in the community	18	6.9
4.3	Whānau support whānau: community support is identified as having been provided/received to make positive change	9	3.5

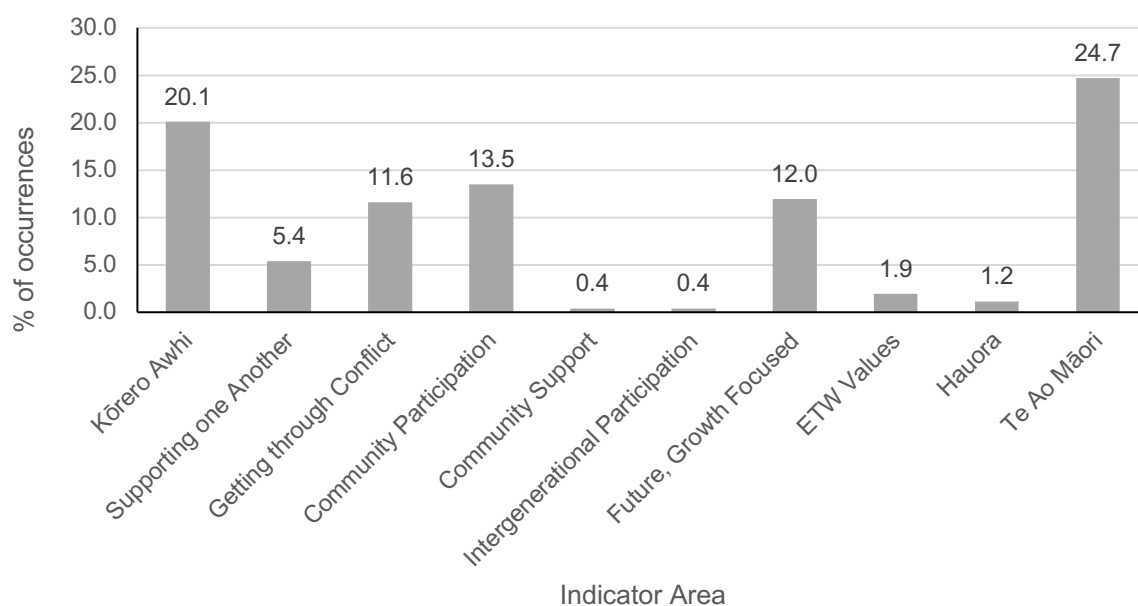
4.4	Whānau contribute skills, expertise and knowledge to the community (volunteering, community projects), helping others	3	1.2
	COMMUNITY SUPPORT	1	0.4
5.1	Whānau have safe places to go in times of crisis and danger	0	0.0
5.2	Whānau have trusted, relevant services they can access (e.g., to support parenting, knowledge of child development, children's education, health, wellbeing)	1	0.4
5.3	Whānau proactively access support services when needed	0	0.0
5.4	Increased safety in the community; greater likelihood of taking action, if aware of/witnessing violence (in community or whānau); holding offenders to account	0	0.0
	INTERGENERATIONAL PARTICIPATION	1	0.4
6.1	Whānau participate in children's extra-curricular activities (e.g., holiday programmes)	0	0.0
6.2	Rangatahi are actively participating in new, positive social interactions; activities	1	0.4
6.3	Rangatahi exercising leadership in school and community; may act as role models	0	0.0
6.4	Kaumātua are supported to participate and engage in whānau/community life	0	0.0
	FUTURE, GROWTH FOCUSED	31	12.0
7.1	Whānau have a shared positive vision for the future; a change of mindset	16	6.2
7.2	Whānau have developed plans and goals; are progressing their plan/goals	2	0.8
7.3	Whānau growth in self-esteem; self-belief; confidence; a sense of capability and capacity	12	4.6
7.4	Whānau move into paid employment; obtain more stable, better employment; value employment	1	0.4
7.5	Whānau enrol/participate in further education or training (vocational, wānanga-based, tertiary, secondary levels); obtain qualifications	0	0.0
7.6	Whānau learn about, reflect on, and develop ways to process and move through trauma, intergenerational trauma, hara, and grief	23	8.9
	E TŪ WHĀNAU VALUES	5	1.9
8.1	Learning, valuing, practising, spreading E Tū Whānau values	5	1.9
	HAUORA	3	1.2
9.1	Improved hauora; good health is increasingly valued and nurtured among whānau	0	0.0
9.2	Whānau participate in sport and physical activities	0	0.0
9.3	Whānau reduce/stop using alcohol, drugs; engage with support	3	1.2
	TE AO MĀORI	64	24.7

10.1	Cultural (re)connection: feel connected to Māori identity, culture; pride in being Māori; value Māori culture; feel it is important to engage with Māori culture	4	1.5
10.2	Te reo: learning to speak te reo Māori, increases in ability, greater use of te reo	2	0.8
10.4	Participation in wānanga	37	14.3
10.5	Attendance or participation at marae, hapū, and iwi activities and events; other Māori cultural events and activities (e.g. waiata, kapa haka, mihi, karakia, Māori arts and crafts) [10.3 folded into this code]	6	2.3
10.6	Māori culture generally: engaged in learning, increased understanding about Māori identity, culture, te ao Māori, tikanga Māori, colonisation, and Māori history generally	5	1.9
10.7	Whakapapa: engaged in learning, increased understanding about one's own whakapapa, tūpuna, whenua, histories	10	3.9
	TOTAL	259	100.0

The results above are presented in Figure 11 below, where each indicator folds into a broader umbrella or family of indicators. From this graph we can see that te ao Māori indicators were the most frequent in the dataset (24.7%), which relate to the wānanga E Tū Whānau ran, and any associated cultural knowledge or confidence gained.

The next most frequent areas were the Kōrero Awhi (20.1%) indicators, followed by those relating to Community Participation (13.5%), changes towards being Growth, Future Focused (12.0%), and dealing with Anger and Conflict better (11.6%).

Figure 11: Community 1 results across each indicator area



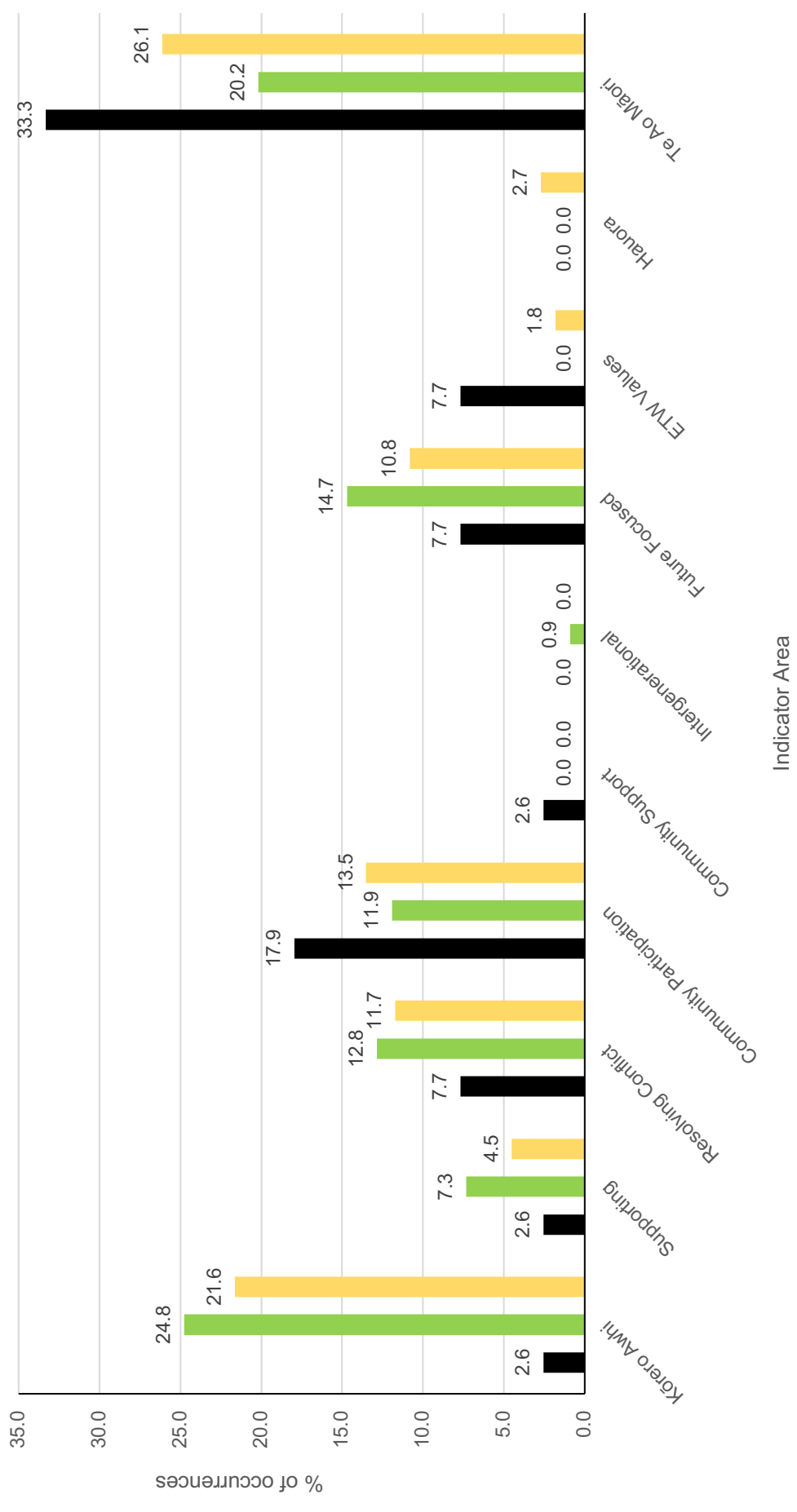
Recoded and updated results by participant group

The stakeholder participants saw greater change relating to the Community Participation and te ao Māori indicators, when compared to whānau and kaimahi participants. Specifically, 17.9% of the changes that stakeholders named were under the Community Participation category, versus 11.9% for kaimahi and 13.5% for whānau participants. For te ao Māori indicators, stakeholders had a higher rate of naming these changes (33.3%) compared to whānau (26.1%) and kaimahi (20.2%) who may have been starting from a base of greater cultural knowledge than whānau participants. Stakeholders were also far more likely to describe changes related to the E Tū Whānau values (7.7%) than kaimahi (0%) and whānau (1.8%) participants.

As was the case with the other communities (especially Community 2 CART), whānau participants, and also kaimahi participants (who also went through the E Tū Whānau wānanga), were best-placed to describe changes within their communities and with other whānau members (Kōrero Awhi), but also those relating to supporting one another and conflict-related changes. However, 7.7% of stakeholders also named conflict related changes (compared to 12.8% for kaimahi and 11.7% for whānau). Kaimahi were the group most likely to describe future, growth focused changes (14.8%) compared to whānau participants (10.8%) and stakeholders (7.7%).

These findings confirm those from Communities 2 and 3: having these different perspectives on change within the community paints a broader picture of E Tū Whānau in each community.

Figure 12: Community 1 Mōkai Pātea recorded data for overall indicators, split by participant type: Stakeholders (black, n = 4), Kaimahi (green, n = 8), and Whānau (yellow, n = 7)



Key learnings from the pilot process

This section of the report summarises the lessons from Communities 1, 2 and 3.

Positive and constructive feedback from participants throughout the research process. As part of the pilot process, participants had the opportunity to provide feedback on the research. This section provides positive feedback and constructive feedback from each of the three communities in turn.

There were two common pieces of feedback that affected the research methods. As noted above in the Methods sections, in Community 1 many participants used the largest words on the scales or chose their own words to emphasise the enormity of the changes. For Community 2, the word and number ratings also did not provide useful differentiation for the research. Almost all participants consistently rated every change they named at the highest points of word and number scales for both size and importance.

Attempts at ratings were subsequently removed from the methods for some of Community 2 and all of Community 3. This was also in response to verbal feedback from participants throughout the process.

At the Community 1 research hui, attendees said that the name of the tool as an ‘instrument’ was inappropriate for the community, in that it sounded experimental or about medical research (a similar comment has also come from Community 2). The community instead suggested ‘Tikanga Rangahau’ as the name for the research, as Mōkai Pātea felt this name would be best understood by the participants. The researchers made sure they did not use words like ‘instrument’ or ‘tool’ throughout the process.

Community 1 Mōkai Pātea

Positive feedback on the pilot

Community 1 had the following positive feedback (remember, all engagement was on Zoom).

One participant commented that they felt comfortable, while others noted that the researchers made them feel relaxed and things flowed well and that the research was less stressful than expected. The opportunity to reflect on their own personal journeys was also noted. Some feedback indicated the screen sharing of the changes table made the research easier and that it helped them to say more. The experience of whakawhanaungatanga, karakia and other introductions was enjoyable, and knowing the research was confidential helped them to participate. Finally, a participant commented that the researchers did the best they could, given the conversation was on Zoom and not in-person kanohi-ki-te-kanohi.

Constructive feedback from the community helped to modify the research process to make it better for others. The kaimahi and whānau participants had a range of positive feedback, and constructive feedback was incorporated throughout the process. For example, an early participant thought there should have been more whakawhanaungatanga and so this was included in later guided conversations. One participant mentioned that they did not like the scale, as it was hard to place themselves in time (e.g., what might be a small change earlier might be a big one now).

A stakeholder commented that they needed less of the consent process, as they were familiar with research procedures; while two further stakeholders initially commented that they felt they had limited knowledge and would be unable to comment much or be of much use, although were both able to provide ample data in practice.

The community responded positively to the pilot results

In September 2022, an in-person feedback hui took place at Mōkai Pātea offices with the research team and their kaimahi and organisers. A follow up hui took place on Zoom in February 2023. Through the initial feedback hui, Mōkai Pātea agreed that the coding scheme needed simplifying (they suggested using E Tū Whānau values, which the research team attempted. See Appendix B).

Mōkai Pātea also indicated their preference for future use of the instrument would be at wānanga, which we discussed may not be suitable due to privacy concerns. Overall, the ideas behind the indicators and the key findings flowing from them resonated with Mōkai Pātea, as did the research process.

Community 2 CART

Positive feedback on the reflective process in the research

One participant reflected that it had been a genuine process, “off the cuff, from the heart”, another felt it was a “great process” and they were “made to feel comfortable”, or that the researchers “make it easy with your open personalities and warm kōrero”. Others noted that it “seemed straightforward” or was “all good”. Another comment was on the importance of being “able to speak our story”.

Furthermore, another noted that they had been “waiting to sit with someone and share this after all these years”, and one participant found it “really nice to talk about outcomes”. Another participant had not realised the changes in themselves until the guided conversation, so found the process useful. Finally, one participant was reluctant to participate but said the laughing helped during the conversation. Ultimately, this person found it good to talk to someone about their experience and journey of growth, especially with someone who did not know them.

Constructive feedback on questions that were hard to navigate

Several participants found it hard to separate out E Tū Whānau from what the community was doing before engaging with E Tū Whānau. This distinction seemed artificial for them, given that they were attracted to E Tū Whānau as it aligned with their own values and what they were already doing. Other participants noted that E Tū Whānau has simply been part of a longer journey (i.e., over 30 years).

It was found that viewing E Tū Whānau as part of a longer time scale for change flowed through to feedback on the scale. One participant found the number scale difficult and thought the scale should be able to reflect gradual change and change over time. Another found the scale stressful as they felt the rating had shifted over time, as with time the importance of the change or its impact became clearer. Another participant found the wording “kind of important” implied something was not important, so thought plain “important” would have been preferable.

Some participants added feedback about E Tū Whānau in general: (1) that the E Tū Whānau resources were particularly helpful, (2) that greater FTE dedicated to E Tū Whānau would help them to focus on E Tū Whānau alongside other commitments. Two participants also expressed a wish for more E Tū Whānau wānanga and for the work of E Tū Whānau to remain active.

Despite setbacks, the community gave positive written feedback

Unfortunately, New Zealand was hit with severe weather events and a cyclone in early 2023 which caused flooding in some of the communities the project had visited. This also affected the research as it would have been inappropriate to contact communities about the research when they were rightly focused on other priorities.

Contact was re-initiated with the community in April and May 2023 to offer a hui to express the results. The community opted to provide written feedback.

The written feedback from one community leader / fund holder was positive and expressed the idea that they could see the results of the instrument reflect the experiences of the community. They thought that the Māori identity results were particularly important to see given the marginalisation experienced by their community members, including – at times – from other Māori.

One comment was that “this is at the very guts of E Tū Whānau.” They also commented positively on the community events and wānanga that were discussed in the report (that they could see that insight had arisen from this experience), and the future focus indicators. They also commented positively on how they could see the results showed that E Tū Whānau was like an “anchor for behaviour”.

Community 3 TROTAK

Participants gave feedback that they were less familiar with the name E Tū Whānau

In Community 3 TROTAK, many participants provided background information on Te Pae Kāruhiruhi as they were less familiar with E Tū Whānau. Others were unsure about what E Tū Whānau was and needed concrete examples of E Tū Whānau activities. A group of three participants noted they were initially unsure of what they were coming into. They talked further with the researchers about who they should be interviewing and had questions around who we had already engaged with.

Another stakeholder participant was surprised at how long the process was as they had expected a short survey, and ultimately the research had meant more time away from work than they had planned.

Feedback to consider around the future of the instrument came from a research hui with a community member

As mentioned above, New Zealand and the regions this research project had visited experienced severe weather events and a cyclone in early 2023. This meant research projects needed to move further down the priority list, as communities recovered from yet another setback (after COVID-19), and this community in particular had earlier flooding events during the research timeline.

In May 2023 the research team met with one community leader / fund holder in the MSD offices in Wellington.

There were a few important points of feedback from this hui that may inform the research in future. It was clear from this kōrero that it is important to emphasise that this community experienced many events, from lockdowns, to gang activities, to weather events, across the research process that meant they were in “response and recovery mode” so research had to take a back seat.

In these discussions, the community was mainly interested in whether the researchers had enough interviewees and how the results reflected those sampled / chosen for the researchers, rather than the full community.

The community leader reflected on how the results would be different if, for example, a kaumātua group or a weaving group was included in the research. This shows the importance of describing sampling methods to communities and the kinds of people who need to be talked to in the research and why (which is detailed in the accompanying Tikanga Rangahau Community Kete).

Another interesting point that they identified was the utility of conducting the work longitudinally, that is, that they thought it would be interesting to see the results for the community a few years from now.

Recommended changes to the research and lessons from the pilot process

This report now summarises the suggested changes and questions to consider from this phase of the project. These were drawn from participant and community feedback, meetings with the Whānau Reference Group, and researcher reflection and experience.

General lessons

Two general lessons came from the planning of this project and working with communities:

- **Communities want us to approach them with a plan and a timeline.** It was useful to provide a timeline and plan after the first and before the second hui. At that point, it is important to provide communities with some kind of (flexible) visual plan for the research so they can practically consider the scale, scope and a suggested timeline.
- **It has to be the right time for the community to participate.** Some communities that were identified as potential participants did not have the capability or capacity to participate. This could be due to personnel changes, COVID-19 related pressures, natural disasters, or other external events. Some of the communities initially selected, and those engaged, varied in the degree they welcomed the research and some approached the work more cautiously than others. The communities approached did not identify their own reluctance or that it was not the right time for them to participate. Rather, this became apparent to E Tū Whānau and the research team after initial hui and engagement and even during the research process.
 - Possibly the lesson learnt is for E Tū Whānau to have in-depth pre-kōrero with the community about the implications of any changes or challenges

being experienced by the community and the practical implications of research participation.

Community-specific lessons

Community 1 Mōkai Pātea

The community gave the project several key lessons that helped research in later communities.

The following lessons came from the first community:

- **A longer than planned length of the conversations.** The sessions took upwards of 30 minutes but could take more than an hour-and-a-half, and an average of one hour 15 minutes, impacting pre-information provided to participants and a tight schedule if the conversations were close together in time. This also affected the fairness of the amount for koha.
- **Note-taking was crucial.** A guide to note-taking was identified as crucial for the community toolkit. It is important that the noted changes are succinct and clear, and perhaps limited to a sentence in the notes.
 - Many of the noted changes contained multiple ideas and changes, which coding schemes can account for, but it makes the coding process and analysis harder. This challenge needs further consideration, given the value participants clearly got from having their narrative read back to them when reflecting on the size, importance and wording of the change.
- **It was important to reiterate repeatedly that the research is not an evaluation.** Across the varied participant types, participants were sensitive around the research being an assessment or test of themselves or E Tū Whānau. It was important to emphasise this was not the purpose of the pilot.
- **The opening question needed revising and customising to the community context.** In the case of Mōkai Pātea, many of the participants came to E Tū Whānau from trauma situations so the planned opening question to reflect on life before E Tū Whānau was inappropriate. The researchers changed this to 'Tell us about your E Tū Whānau journey'.
- **Continuing to change and test the response scale was necessary (later removed from the instrument).** In the first community, participants only used the high end of the size and importance ratings, and they often added their own descriptors. This created reliability issues for the work and has very little variability. This led to trying a 0 – 10 scale to help people tease apart ratings of the changes, although later the scaling was removed from the instrument / research process.
- **There was a limited number and range of stakeholder participants.** While people from probation or alcohol and drug services were identified initially, in practice these stakeholders were too busy to participate, or their service was no longer in the community.
- **There was a need to streamline the coding process.** It was finicky copying across data from the table into the spreadsheet. It was also hard to figure out which software to use. The next iteration of the pilot used the widely known nVivo coding software.

Ultimately, this software was not useful and added extra steps and unnecessary complexity.

- **The researchers considered that learning from this community could be different in person.** COVID-19 was a challenge throughout the research process, and as mentioned in the methods, several modifications were made so that work could take place on Zoom. While the process worked on Zoom, further reflections were needed after any in-person work. Screen-sharing the table of changes worked well, so efforts were then made to replicate this in person. Researchers found it easier to be flexible in accommodating changes in times and dates on Zoom than in-person, which was important around COVID-19.

Many of these changes were implemented between Community 1 and Communities 2 and 3 research, as noted through the Methods and Results sections above.

Communities 2 and 3 (CART and TROTAK)

The instrument was further developed through the research process with the final two communities.

Data collection for these communities overlapped, and while we instituted lessons from Community 1 in these communities, there were still some challenges arising at the end of the pilot. More of these may emerge when re-engaging with these communities for feedback and presentations of results / the Community Kete.

- **There was a need to create a template for participant information** so that the same information is collected for each participant in terms of time, location, demographics and so on. This information is like a master sheet that sits separate from the data and is useful for Methods information. This needed to be consistent across communities and a consistent file type, e.g., an Excel spreadsheet.
- **The coding process may still be difficult for communities to complete.** Unlike the conversations which communities participated in, the coding process will still be an unknown. The team need to work through how this can be best demonstrated, bearing in mind communities may not be familiar with Excel or software packages.
- **Although the researchers trialled different software throughout coding the data for these communities, many were not-user friendly.** They were expensive and / or created community data sovereignty issues. A custom ShinyApp or similar platform may need to be created in order for communities to code their own data and hold it securely.
- **Asking participants to give number or word ratings for their change did not work.** It was clear from the finding that participants found this to be awkward and the data were not variable enough to be useful to the project. This represents a key lesson: the changes resulting from E Tū Whānau are huge and very important to whānau, kahukura and stakeholders alike. The ratings part of the research process was stopped during the pilot as the data were not useful.
- **The recordings were not essential.** Recordings ensure that an accurate and detailed record of the research is taken, and that the participants' time is not wasted if notes are incomplete or lost. However, recordings also represent a risk to privacy, and this

must be balanced in the research process. A learning was that if suitable notes are taken, there is no need for recordings.

However, when communities conduct the research themselves, they may want to take recordings as the researchers may not be as experienced at note-taking nor as clear on the overall goal of the research. This develops over time – indeed, the notes in our research team changed over time, becoming more direct.

- **On a positive note, some participants requested that their kōrero be recorded.** This was despite common perceptions that recording may be viewed negatively and may reflect the taonga of their kōrero and the significance of their experiences.
- **If the research takes place in groups or with two people, note-taking is harder.** Some of the notes differentiated between the participants, especially if they had different roles e.g., one was a whānau participant, another a kahukura. These could be counted as one conversation i.e., as one participant, or as two i.e., each individually. It just needs to be consistent, and the notes need to differentiate between participants in a uniform and de-identified way.
- **One of the challenges with some of the CART and TROTAK interviews was the blurring of E Tū Whānau-instigated / related change vs. change due to other mahi.** However, this challenge is not specific to the instrument and in many instances reflects the alignment of E Tū Whānau with the plans, work and aspirations (past and present) of the communities. The approach was to make explicit at research planning hui and during the conversations that the focus was changes linked to E Tū Whānau. At times, researchers also checked with the participants that the change was about E Tū Whānau.
- **It might be necessary to compensate the community for setting up interviews.** Each community spent time organising and confirming participants to speak with us and setting up venues. They also introduced the research and researchers to the communities, and many spent full days dedicated to the research while the kōrero were taking place. This was uncompensated labour.
- **A universal koha is recommended.** It would be much easier to have one koha to an appropriate value (more than the \$30 we gave) rather than a koha plus travel compensation. It is best to recommend something fair and consistent across all situations and communities.
- **Research at community events was challenging and should instead take place during a dedicated time at a dedicated location.** Where this had been arranged (three occasions), it was challenging and we could only speak with one or two people or had to shorten the process. The main learning was that people come to an event for a primary purpose. The E Tū Whānau guided conversation detracted from this and limited the time and attention that can be provided.
- **It was valuable to conduct the guided conversations with CART kahukura before visiting their communities.** This learning comes from CART: the research involved several of their communities and kahukura. The kahukura participating first gave them a direct understanding of what the process would involve and helped them to consider and plan how this might take place in their communities, and what to communicate to possible participants. Prior to this, there seemed to be uncertainty

about the process and arrangements had not been made. This shifted after the guided conversation with the kahukura, who subsequently made arrangements for the guided conversations to take place in their communities.

- **Participant feedback indicated they appreciated hearing their changes read back to them, but this part of the process took a lot of time.** Participants valued this part of the process and it validated the changes captured. We had great feedback on this, but it certainly added a lot more time than the original process intended. It may be possible to remove this part of the process in future, depending on the needs of the community and participant (i.e., read it back for whānau participants but not stakeholders).
- **It may be possible in future to return to some communities and use the instrument over time.** There are two ways the instrument could be used over time. The first way would be to return to the community and find the same type of sample (the same ages, genders, types of involvement with E Tū Whānau) and then explore the differences in the types and proportions of changes within the community. This would assess within-community change but could have limitations, such as not knowing if the difference in the change indicators is a result of selecting a different sample of people. This approach may, however, be particularly useful in gaining insights around any new or additional initiatives a community has added since the original visit.

The second way could be to return to the community and find the same participants in the community and ask them these same questions again (longitudinal research). This would allow for the researchers to assess within-person change, or within-whānau change. The approach would be more robust than exploring within-community change but would require thought around ethics (collecting and retaining contact data and identification numbers for the project) and retention rates (how to best approach those who participated earlier, and whether they are still in the community and want to participate). In summary, data collection over time presents opportunities to see changes within communities and individuals but has some technical challenges.

Conclusion

In conclusion, this project built on past qualitative work and a literature and scoping review to design and pilot an instrument for use *with* and *by* communities to research the changes that can come from E Tū Whānau. The researchers visited three (very) different communities, who were all facing their own unique challenges plus those around COVID-19. Some had also faced extreme weather events.

The research team is thankful for the time and effort and the open, reflective stories shared by the communities and participants. Their stories and feedback helped to form and develop the E Tū Whānau Research Instrument / Tikanga Rangahau.

The challenges in the piloting also meant the work was piloted across formats – Zoom, in-person and by phone – where it still worked well as a research process. A key piece of repeated feedback was that participants enjoyed opening up and reflecting on their journeys with E Tū Whānau during the research process, and that the results reflected the communities' expectations and were helpful to see.

At the conclusion of this project, the instrument has been thoroughly piloted and reviewed by participants, communities, researchers and advisors. We hope that the E Tū Whānau Tikanga Rangahau is a useful quantitative tool for E Tū Whānau and communities in the future.

Appendix A: Community 1 results with the first version of the coding schedule

This Appendix presents the initial coding for Community 1 with an earlier version of the coding schedule. This is presented for completeness and to document the process. However, the coding in the main body of the report should be taken as the community’s final results.

The researchers counted the number of changes participants named, and these varied. The lowest number was three, the highest was nine, the average number was five.

Overall, 189 codes were identified in the named changes data from the 19 participants.

These are now labelled ‘occurrences’, where the dataset are the 189 codes that were identified across all the data from all of the participants. Below, the occurrences of each code are reported both in percentages (i.e., what percent of the overall number of codes something was) and counts (number of occurrences of a code).

Most frequent indicators

Table 7 presents the frequency of the changes at the most detailed level of the coding scheme, where indicators were used as codes. The five biggest codes are presented underlined and in bold. They are expanded on below with example quotes (note that some quotes contain multiple codes, some of the quotes have been edited from the notes, including small edits for spelling, punctuation, and grammar).

Table 7: The indicators with descriptions, number of occurrences across the coded changes, with percentage of the total changes

Indicator number	Indicator	Number of occurrences across changes	Percent of changes
1.01	Whānau use loving, caring language/interactions as a norm in their home/their whānau	4	2.1
1.02	Whānau report improved communications between whānau members	15	7.9
1.05	Whānau are able to show their feelings and emotions	7	3.7
2.01	Whānau report increased amount of positive/quality time spent together	3	1.6
3.04	Established new relationships with whānau	1	0.5
3.05	Established whānau-like relationships within the community	7	3.7
4.01	Improved self-control	7	3.7
4.02	Whānau report dealing better with anger and conflict	9	4.8
4.03	Whānau report being able to freely discuss issues and share views, including dissenting views	2	1.1
4.04	Whānau have developed strategies to deal with anger and conflict within whānau	1	0.5

4.10	Decreased use and experience of aggressive behaviour within whānau	1	0.5
5.01	Whānau participate in pro-social, community activities (e.g., community groups, activities and clubs)	2	1.1
5.04	Spaces and activities have been created in the community that are supporting whānau to connect	5	2.6
5.05	Safe places have been created/are accessible to provide respite and sense of community	5	2.6
5.09	Community support is identified as having been provided/received to make positive change	2	1.1
7.01	Whānau regularly look out for other whānau and offer guidance and support	1	0.5
8.01	Whānau have a shared vision for the future	2	1.1
8.02	Whānau self-report being optimistic about a better future	2	1.1
8.03	Whānau have developed plans and goals	1	0.5
8.04	Whānau growth in self-identity, self-esteem, self-belief, confidence and a sense of capability and capacity	10	5.3
9.04	Whānau leaders leading change in the community	3	1.6
9.05	Whānau participation in volunteering and community projects	1	0.5
9.06	Participation in community leadership	3	1.6
10.01	Moved into paid employment, better employment, started a business	1	0.5
11.01	Reported valuing of E Tū Whānau values	5	2.6
11.02	Whānau report practising the E Tū Whānau values in everyday life	1	0.5
14.13	Report feeling connected to their identity as Māori	2	1.1
14.23	Increased visits to marae	1	0.5
14.27	Attendance or participation in other Māori cultural events and activities (e.g. waiata, kapa haka, mihi, karakia, Māori arts and crafts)	2	1.1
14.33	Increases in ability to speak te reo Māori	1	0.5
14.41	Engaged in learning about Māori identity, culture and tikanga Māori	7	3.7
14.42	Engaged in learning about their own whakapapa, whenua, marae, hapū, iwi	4	2.1
14.43	General increased understanding of Māori identity, culture and tikanga Māori	3	1.6
14.44	Increased knowledge of own whakapapa, whenua, marae, hapū, iwi	5	2.6
14.45	Whānau have engaged in learning that raises self awareness about the impact and realities of colonialization for Māori	1	0.5

14.51	Individuals share knowledge about te ao Māori, tikanga, Māori culture with their whānau	1	0.5
14.54	Whānau/individuals facilitate wānanga on whānau-related history	1	0.5
14.55	Whānau facilitate knowledge of te ao Māori within others in the hapori	2	1.1
14.56	Whānau guide others to be tika	1	0.5
15.01	Recognised, named trauma, grief, or pain	9	4.8
15.02	Ability to talk about trauma, grief, or pain	11	5.8
15.03	New coping mechanisms identified	20	10.6
15.04	People own their own behaviour, take responsibility for it	12	6.3
15.05	Individuals share knowledge of trauma and healing with others	5	2.6

New coping mechanisms identified

The most frequently occurring code was that new coping mechanisms were identified by participants – this code comprised 10.6% (20 occurrences) of changes coded. It refers to when participants described strategies they used to deal with their mamae, grief, stress or other negative emotions, including strategies to support wellbeing. To give some concrete examples of this code:

“I utilise tools I have been shown through E Tū Whānau as well as whakawaatea, kōhatu. I communicate with my kōhatu and if I feel like it’s getting heavy, I take it down to the awa to cleanse it. Our whānau do this as well.” (Kaimahi participant)

“From the wānanga, the biggest strategy I learnt was how to prioritise ‘me time’. To create space, time for me. Space to breathe with myself, including physically removing myself from the home environment. Go to the river. Realise how important ‘me time’ is for self-care.” (Whānau participant)

Improved communication between whānau members

A total 7.9% (15) occurrences in the data related to improved communication within whānau. Participants reported having improved communication between themselves and various whānau members, whether it be in their household, their children, partners, siblings (especially sisters, who featured prominently) or formerly distant whānau members. The following are some illustrative examples:

“It has changed how I relate to people. Made me stop and think. With my husband, I could be quite volatile to him. After the first wānanga, I apologised to my children and husband for things that I may have said or done that impacted them. They all went quiet. The way we speak to each other now has changed. Patience. We have become patient with each other and actually stop.” (Kaimahi participant)

“My partner is ... old school, our babies today are more sensitive and take more to heart. He’s much more present with our babies ... he listens more and now when he drinks he goes away for a couple of days – this is part of our tikanga /

kawa now and that helps us communicate better, I'm more aware of others' feelings and being able to learn things (at the wānanga) setting the scene, creating safe space so that it's okay for everyone to share." (Whānau participant)

People own their behaviour, take responsibility for it

The owning of, and responsibility for, the code for behaviour was specifically developed from the Mōkai Pātea data as it was quite frequent, appearing 12 times, or in 6.3% of the indicators identified in the data.

Many of these answers related to people considering their own behaviour that may have been causing harm or pain to themselves, their whānau or others. As a participant said in relation to their kaimahi role: "owning their shit so that they can help others own theirs". Examples include:

"Wairua element: [the facilitator] gave full ownership to the participants and the permission and power to take this into their own hands. Been powerful to use in all areas of the participant's life. This has been a tool for maintaining wellbeing, but also for extra healing as needed. Have been given tools to support wellbeing and healing. Not just in crisis. But for taking care of self." (Whānau participant)

"At the wānanga I learned how to ground myself. This was by taking my shoes off and standing on Papatūānuku or going to the awa, and I'm just not as angry as I use to be. We talked about the roots in our lives at the time and then the roots that we wanted. We learnt about kawa, tikanga and our pā harakeke that helped to keep me and us safe – little things don't bug me anymore ... when things are out of place or don't go my way, I used to nut out but not anymore. I'm a good mum, I'm a good daughter and I'm a better partner – now I feel more connected to my family, my kids, my whenua. I know what I want, what actually matters and what's going to make a change." (Whānau participant)

"Coming to the realisation that yes, colonisation had a huge part to play with my whānau behaviours and attitudes ... I can make the choice to not let those things impact our future, teaching my kids that being Māori is beautiful, that wanting to learn our culture and practice our culture is beautiful. Loving who I am as a Māori wāhine is beautiful and beginning the journey of learning our reo. I didn't have a choice then, I do now. I make a point to make a choice, do I choose to live in trauma or do I choose to heal?" (Kaimahi participant)

Ability to talk about trauma, grief or pain

The code relating to talking about trauma, grief, or pain appeared 11 times (5.8%). This indicator code contained instances of participants expressing that they are now able to talk to others, including those in the wānanga, but also whānau and friends about their painful and traumatic experiences. Similarly, the code relating to recognising and naming trauma, grief or pain appeared 4.8% of the time.

To give some concrete examples relating to the change indicator on the ability to talk about trauma, grief, or pain:

“Made the conscious choice to dive deep into things I had avoided most of my life. Didn’t expect to go so deep so quickly. ... I cried a lot. I felt like an onion. Ripping away things. Layers pulled away. This is me ... so liberating by the end. I became aware of my gifts and what I do have to offer underneath that trauma. But I needed to travel through that trauma to unlock this. Gifts that have always been there but were shrouded by fear. I grew up ashamed. There were no spaces to discuss some of these things that are scary. Tūpuna speaking to me. At the wānanga I physically felt things shift.” (Whānau participant)

“Had never shared traumatic experiences before with others. Other than with my partner years ago, who didn’t know how to respond and so sharing it didn’t make me feel any better. The way the wānanga has enabled me to view things, it was uncomfortable, empowering, a release. They said to me: “Can you name it?” When I said, “sexual abuse”, I felt a weight had been lifted. It made me see things in my life. I’ve been able to acknowledge things in my life. I realised that these things were out of my control. I realised that I have stifled my own children due to my own experience of being abused as a child. I looked to the whakapapa of where these things happened.” (Kaimahi participant)

Growth in self-identity, self-esteem, self-belief, confidence and a sense of capability and capacity

The indicator appeared 5.3% of the time (10 occurrences). The core of this indicator relates to feeling better about oneself and personal development in one’s own identity and self-evaluation, with answers expressing hope and optimism. Some of these answers also related to pride and self-esteem in relation to their whānau or community. Examples include:

“The most significant change has to be accepting where I came from. Because I never ever liked to talk about my whānau, because of the ‘ugly’, I didn’t want people to know because that meant that I was ugly – now I’m learning to be proud of where I come from, where I’ve been, where my whānau have been, but most proud of where we are now.” (Kaimahi participant)

“Growth in self. Put feelings aside for a little. Focus on what need to do in work situations. More confident to address certain issues in community; Number 1 goal for 2022 = work on confidence. Learnt to be / grow in the uncomfortableness.” (Kaimahi participant)

Upper-level categories and codes

To make this data more manageable and to summarise it, the indicators were folded into their 15 parent codes. These results with their frequencies, are displayed in Table 8 below.

The most frequent category was the individual skills and strengths category (appeared 57 times, 30.2% of the changes), added as a result of reading the Mōkai Pātea data. This was followed by the broader te ao Māori cultural engagement indicator which appeared in 13.8% of the changes (26 times). The next most common component was the learning about te ao Māori category (10.6%, 20 occurrences).

Indicators within the kōrero awhi (kinder, more loving, better communication within whānau) domain also appeared 13.8% of the time (26 occurrences), with indicators under the whānau conflict resolution umbrella appearing in 10.6% of the data (20 occurrences). Two change

categories were each present in 7 – 8% of data: hāpori development (participating, accessing and creating safe and supportive spaces in the community), and whānau aspirations (whānau feeling confident and invested in the future).

Table 8: The codes that the indicators fold into with the number of occurrences across the coded changes, and percentage of the total changes

Indicator number	Code description	Number of occurrences across changes	Percent of changes
1	Kōrero Awhi	26	13.8
2	Quality Whānau Time	3	1.6
3	Whānau Kotahitanga and Whakawhanaungatanga	8	4.2
4	Whānau Conflict Resolution	20	10.6
5	Hāpori Development	14	7.4
6	Helping Specific Hāpori Groups – Tamariki, Rangatahi, Tāne, Kaumātua	0	0
7	Whānau Look Out for One Another	1	0.5
8	Whānau Aspirations	15	7.9
9	Community Leadership	7	3.7
10	Engagement in Work and Formal Education	1	0.5
11	Engagement with E Tū Whānau Values	6	3.2
12	Hauora Tinana	0	0
13	Service Access	0	0
14	Te Ao Māori Cultural Engagement		
14.1	- Identification and Pride	2	1.1
14.2	- Marae	3	1.6
14.3	- Te Reo Māori	1	0.5
14.4	- Learning About Te Ao Māori	20	10.6
14.5	- Leadership In Learning About Te Ao Māori	5	2.6
15	Individual Skills and Strengths	57	30.2

Differences between participant groups

At the level of the 15 code groups displayed in Table 9 below, it was possible to test for differences in the frequencies of categories between different participant groups. In this case stakeholders, compared to kaimahi, and general whānau participants.

Each column relates to the percentage of changes coded for the data within each group, so each column adds up to 100%. The final column shows the biggest differences between groups and the five biggest differences are presented in bold.

Table 9: The codes that the indicators fold into with the number of occurrences across the coded changes, by participant type group

Indicator number	Code description	Stakeholders	Kaimahi	Whānau participants	Difference (highest minus lowest)
1	Kōrero Awhi	0	21.8	14.1	21.8
2	Quality Whānau Time	0	2.6	1.6	2.6
3	Whānau Kotahitanga and Whakawhanaungatanga	0	5.1	6.3	6.3
4	Whānau Conflict Resolution	6.8	11.5	12.5	5.7
5	Hapori Development	13.6	2.6	7.8	11
6	Helping Specific Hapori Groups – Tamariki, Rangatahi, Tāne, Kaumātua	0	0	0	
7	Whānau Look Out for One Another	0	1.3	0	1.3
8	Whānau Aspirations	4.5	14.1	3.1	11
9	Community Leadership	9.1	1.3	3.1	7.8
10	Engagement in Work and Formal Education	0	0	1.6	1.6
11	Engagement with E Tū Whānau Values	9.1	0	3.1	9.1
12	Hauora Tinana	0	0	0	
13	Service Access	0	0	0	
14	Te Ao Māori Cultural Engagement	25	9	18.8	16
15	Individual Skills and Strengths	31.8	30.8	28.1	3.7

The biggest difference between groups related to the Kōrero Awhi category. Far more kaimahi (21.8%) and whānau (14.1%) participants reported this as a change that they had seen, often in themselves and their own whānau, while none of the four stakeholder participants named this as a change.

By contrast, stakeholders were more likely to have seen changes relating to positive hapori development (13.6% compared to 2.6% or 7.8%), such as positive actions in the community. In the development of safe community spaces, the stakeholders were also more likely to have seen engagement with E Tū Whānau values (9.1% versus 0% and 3.1%). The same pattern also occurred with stakeholders in development relating to confidence in te ao Māori (25%, versus 9% and 18.8%).

Kaimahi were more likely to report growth in whānau aspirations and self-confidence related changes (14.1% compared to 4.5% and 3.1%). Many of these changes seemed to relate to confidence in their work role. Kaimahi were less likely to report changes relating to

confidence in te ao Māori, perhaps reflecting them having greater strengths in this area to begin with.

Appendix B: Supplementary methods information

Changes Notes Table example

Table 10: An example Changes Table where notes were recorded for Community 1

MPW30	18 / 05 / 2022 – 1.30pm
Whānau / Wānanga Participant	
	Tria & Fleur

What **changes** have you noticed in your whānau as a result of ETW?

Change	Size of change	Importance of change

Note that Community 2 included numerical ratings of size and importance, alongside words. The Community 3 table did not include size or importance. We also removed date and time from the notes to further de-identify participants (as it was possible others may be able to guess who was who, based on knowing the time they participated).

Guided conversation questions by community and participant group

Table 11: An outline of the semi-structured interview schedule for whānau or individuals

Community 1 (Mōkai Pātea)

Tell us about your E Tū Whānau journey
What is life for you and your whānau like now?
What changes have you noticed in your whānau or in the community as result of E Tū Whānau?
You mentioned X before, do you think it should be added to this list?
<i>For each change discussed, would you say this was a small change, a medium or moderate sized change, or a big change?</i>
<i>For each change discussed, would you say this was not very important, kind of important, or very important?</i>

Community 2 (CART)

Tell us about your involvement with E Tū Whānau. How did you become engaged in the E Tū Whānau kaupapa (the E Tū Whānau values, activities)?
What changes have you noticed in your whānau or in the community as result of E Tū Whānau?
You mentioned X before, do you think it should be added to this list?
<i>For each change discussed, would you say this was a small change, a medium or moderate sized change, or a big change?</i>
Where would you put the size of this change on a scale of 0 (small) to 10 (big)?
<i>For each change discussed, would you say this was not very important, kind of important, or very important?</i>
Where would you put the importance of this change on a scale of 0 (not very important) to 10 (very important)?

Community 3 (TROTAK)

Tell us about your involvement with E Tū Whānau. How did you become engaged in the E Tū Whānau kaupapa (the E Tū Whānau values, activities)?
What changes have you noticed in your whānau or in the community as result of E Tū Whānau?

Final Instrument Whānau Participant Question Wording

Tell us about your involvement with E Tū Whānau. How did you become engaged in the E Tū Whānau kaupapa (the E Tū Whānau values, activities)?
What changes have you noticed in your whānau [or in the community] as result of E Tū Whānau?

Table 12: A draft of the semi-structured interview schedule additions for kahukura (or kaimahi)

Community 1 (Mōkai Pātea) [in this case kaimahi, rather than kahukura]

Ask questions above, add the following for kaimahi:
Now I am going to ask for your thoughts on the community, things that you might have seen as a kaimahi
What changes have you noticed in the community as result of E Tū Whānau?
<i>For each change discussed, would you say this was a small change, a medium or moderate sized change, or a big change?</i>
<i>For each change discussed, would you say this was not very important, kind of important, or very important?</i>

Community 2 (CART)

Tell us about your E Tū Whānau journey
What changes have you noticed in your whānau or in the community as a result of E Tū Whānau?
Now I am going to ask for your thoughts on the community, things that you might have seen as a kahukura
What changes have you noticed in the community as result of E Tū Whānau?
<i>For each change discussed, would you say this was a small change, a medium or moderate sized change, or a big change?</i>
Where would you put the size of this change on a scale of 0 (small) to 10 (big)?
<i>For each change discussed, would you say this was not very important, kind of important, or very important?</i>
Where would you put the importance of this change on a scale of 0 (not very important) to 10 (very important)?

Community 3 (TROTAK)

Ask questions above, add the following for kahukura:
Now I am going to ask for your thoughts on the community, things that you might have seen in your role
What changes have you noticed in the community as result of E Tū Whānau?

Final Instrument Kahukura Question Wording

Ask questions above, add the following for kahukura:
Now I am going to ask for your thoughts on the community, things that you might have seen in your role
What changes have you noticed in the community as result of E Tū Whānau?

Table 13: A draft outline of the semi-structured interview schedule for community stakeholders

Community 1 (Mōkai Pātea)

What was the community like before E Tū Whānau?
What is the community like now?
What changes have you noticed in the community as result of E Tū Whānau?
You mentioned X before, do you think it should be added to this list?
<i>For each change discussed, would you say this was a small change, a medium or moderate sized change, or a big change?</i>
Where would you put the size of this change on a scale of 0 (small) to 10 (big)?
<i>For each change discussed, would you say this was not very important, kind of important, or very important?</i>
Where would you put the importance of this change on a scale of 0 (not very important) to 10 (very important)?

Community 2 (CART)

What was the community like before E Tū Whānau?
What is the community like now?
What changes have you noticed in the community as result of E Tū Whānau?
You mentioned X before, do you think it should be added to this list?
<i>For each change discussed, would you say this was a small change, a medium or moderate sized change, or a big change?</i>
<i>For each change discussed, would you say this was not very important, kind of important, or very important?</i>

Community 3 (TROTAK)

What was the community like before E Tū Whānau?
What is the community like now?
What changes have you noticed in the community as result of E Tū Whānau?

Final Instrument Community Question Wording

What was the community like before E Tū Whānau?
What is the community like now?
What changes have you noticed in the community as result of E Tū Whānau?

Appendix C: Full coding information

The following Appendix provides detail on all the steps taken in developing the coding scheme and coding the data.

Creating the initial data sheet

Data were imported into a master spreadsheet for coding. The data came from: (1) the master participant spreadsheet with participant details including identifying information, and (2) the tables of changes created with the participants during the guided conversations (identified by their ID number from the master participant spreadsheet).

Data that could identify participants was not included in the data results spreadsheet and the changes were never stored in the same location or file as the identifying details.

Columns were created to import the participant ID number, date and time, researchers, gender, ethnicity, and age of the participants. This was from the database with their identifiable details such as name, and other information (which was not imported into the spreadsheet).

The changes noted by participants in the tables were copied into the data spreadsheet. Each column contained one change, followed by separate columns for the size and importance of the rated change. All raw data was imported to columns with a '.raw' suffix.

Coding the changes

As these are qualitative (open-ended, word) data it was necessary to derive a coding scheme to categorise, summarise, and quantify the data. The changes were copied across from the table with their corresponding ratings. Some of the notes in the tables did not correspond to a change, these were not copied over.

During the guided conversations, the changes were typed into the table by the second researcher. Nevertheless, the sessions were recorded to provide a record in case a detail was missed and to validate the reliability of the data in the table of changes.

The Research Data Lead listened to a selection of the recordings, cross-checking what was said with the notes, and found that the notes were generally sufficient and reflected the conversation well. This leads to the question of whether recording is essential to the process (discussed earlier in the report).

The process of developing the coding scheme

Version 1

Potential baseline indicators were derived from past qualitative work (described above) and formed the basis for a draft coding scheme. The Field Research Lead created a table, mapping a wide range of potential indicators from the case studies, research and evaluation reports, as well as from earlier E Tū Whānau work and Whānau Ora.

The table aligned potential changes to the Whānau Rangatiratanga framework (split into capability dimensions and principles), E Tū Whānau Mahere Rautaki Framework for Change 2019 – 2024 (split by Whānau Wellbeing Outcomes and Whānau Wellbeing Outcome focus) and the E Tū Whānau values.

The Research Data Lead read all past case studies, interview transcripts and reports on the qualitative reports to help provide indicators for the instrument. The Research Data Lead peer-reviewed the indicators table, alongside expert input from the Whānau Reference Group.¹⁷ The Field Research Lead then revised the indicators table according to this feedback. A final draft was created in April 2021 before the research began.

The Research Data Lead revisited the table after the data were collected. This was to create a coding scheme where each change could be given a quantitative content analysis ‘tag’, making the data summarisable and manageable in size.

This initial table was imported into Excel, and each identified potential change indicator was numbered – these numbered 159, reinforcing the need to simplify the coding. Each potential indicator was tagged with the associated Whānau Rangatiratanga, Mahere Rautaki Framework and E Tū Whānau values from the mapping exercise. This version was labelled Version 1 of the coding scheme and is presented in full in Table 14 overleaf.

¹⁷ An earlier version of the table had also been previously reviewed by the E Tū Whānau team.

Figure 13: A screenshot of the coding schedule in Excel to illustrate the overwhelming amount of information in the draft coding schedule. This table spanned 16 columns and 160 rows

Code	Code V4.1	Codes.v1	Codes Reworked.v2	Codes Reworked.v3 post MP	Codes Reworked.v4 post C182
1	1	1	1	1	1
2	2	2	2	2	2
3	3	3	3	3	3
4	4	4	4	4	4
5	5	5	5	5	5
6	6	6	6	6	6
7	7	7	7	7	7
8	8	8	8	8	8
9	9	9	9	9	9
10	10	10	10	10	10
11	11	11	11	11	11
12	12	12	12	12	12
13	13	13	13	13	13
14	14	14	14	14	14
15	15	15	15	15	15
16	16	16	16	16	16
17	17	17	17	17	17
18	18	18	18	18	18
19	19	19	19	19	19
20	20	20	20	20	20
21	21	21	21	21	21
22	22	22	22	22	22
23	23	23	23	23	23
24	24	24	24	24	24
25	25	25	25	25	25
26	26	26	26	26	26
27	27	27	27	27	27
28	28	28	28	28	28
29	29	29	29	29	29
30	30	30	30	30	30
31	31	31	31	31	31
32	32	32	32	32	32
33	33	33	33	33	33
34	34	34	34	34	34
35	35	35	35	35	35
36	36	36	36	36	36
37	37	37	37	37	37
38	38	38	38	38	38
39	39	39	39	39	39
40	40	40	40	40	40
41	41	41	41	41	41
42	42	42	42	42	42
43	43	43	43	43	43
44	44	44	44	44	44
45	45	45	45	45	45
46	46	46	46	46	46
47	47	47	47	47	47
48	48	48	48	48	48
49	49	49	49	49	49
50	50	50	50	50	50

Table 14: Version 1 of the potential indicators coding schedule

1	Whānau use loving, caring language / interactions as a norm in their home/ their whānau
2	Whānau report improved communications between/by parents and tamariki/rangatahi
3	Rangatahi report being supported/awhi'd by whānau when mistakes are made (not disparaged)
4	Whānau report an improved understanding of acceptable behaviours
5	Whānau are able to show their feelings and emotions
6	All whānau (usually) have opportunities to participate in whānau discussions
7	Whānau report that they (usually) are talking about their problems together
8	Whānau have engaged in/completed learning that develops and advances te ao Māori
9	Whānau have engaged in/completed learning that develops and advances their knowledge of Mātauranga Māori
10	Whānau have engaged in learning that raises self-awareness about the impact and realities of colonialization for Māori
11	Whānau have engaged in learning that values and advances understanding of indigenous knowledge
12	Whānau participate in/complete education and learning of choice
13	Rangatahi have re-engaged in education/secondary school education
14	Attend/complete tertiary education programme of choice (including university and wānanga)
15	Whānau participate in Māori educational institutions
16	Whānau participate in pro-social, community activities
17	Whānau participate in Māori cultural events and activities
18	Whānau attend wānanga
19	Whānau participate in children's extra-curricular activities (e.g., holiday programmes)
20	Spaces have been created in the community for positive whānau participation across generations (e.g., spaces for rangatahi, kaumātua)
21	Kaumātua are proactively engaged and supported to participate in community life
22	Rangatahi are actively participating in new, positive social interactions
23	Increased knowledge of whakapapa, whenua and culture
24	Increased knowledge of ancestral marae
25	Participated in wānanga for first time
26	Participation in wānanga
27	Participation in marae based wānanga on whānau-relevant history and traditions
28	Participation in marae activities
29	Visits to ancestral marae
30	Visits to marae (non-ancestral)
31	Attend important marae, hapū and iwi events
32	Participation in marae, hapū and iwi activities
33	Self-realisation of/whānau value - the strengths within own culture

34	Whānau acquire appreciation and knowledge of indigenous culture and values
35	Self-reported increased understanding of Māori identity and cultural knowledge
36	Whānau growth in self-identity, self-esteem, self-belief, confidence and a sense of capability and capacity to achieve aspirations
37	Whānau have a shared vision
38	Whānau have collectively developed whānau plans/goals
39	Whānau confidence in together achieving their shared vision (power of unity)
40	Endeavour is increasingly valued among whānau members
41	Whānau are pursuing/progressing their whānau plan/goals
42	Whānau self-report being optimistic about a better future
43	Whānau see themselves as agents of change
44	Whānau work collectively through problems together
45	Whānau navigate challenges and get through hard times together as a whānau
46	Whānau say they have whānau and friends that they can easily turn to and rely on if times get tough
47	Whānau plans have progressed
48	Whānau are achieving whānau plans and goals
49	Whānau have established shared roles and responsibilities in the home
50	Whānau are supporting each other to connect to relevant supports and to make positive change
51	Whānau support is identified as having been provided/received to make positive change
52	Whānau have connections to local groups and services
53	Whānau participation in community groups, activities and clubs
54	Increased engagement in community activities
55	Increased kaumatua participation in whānau and community events
56	Spaces and activities have been created that are supporting whānau to connect
57	Whānau are proactively accessing support services
58	Increased use of services when needed
59	Whānau have trusted, relevant services that they are engaged with (e.g., to support parenting, knowledge of child development, children's education, health, wellbeing)
60	Whānau regularly look out for one another and offer guidance and support
61	Participation in community work including provision of care and support for kaumatua
62	Whānau report feeling cared about by whānau
63	Whānau attend whānau events
64	Self-identify fulfilling responsibilities to whānau and community
65	Support of whānau is in easy reach and can be relied on when needed
66	Whānau role models/leaders guiding and supporting whānau
67	Whānau (regularly) contribute their skills, expertise and knowledge to whānau and the community

68	Whānau report often being asked by whānau for guidance, advice and support
69	Whānau leaders are supported by wider whānau and there is respect for their whānau values
70	Whānau participation in volunteering and community projects
71	Whānau home is seen and (often) visited as a nurturing place
72	Access to and acquisition of whānau leadership/agency skills
73	Leadership is being built/self-reported growth as leaders
74	Participation in community leadership
75	Rangatahi have positive role models
76	Rangatahi being role models to younger rangatahi, tamariki
77	Rangatahi exercising leadership in school and community
78	Whānau leaders leading change in the community
79	Connected to identity as Māori
80	Knowledge of whakapapa
81	Met whānau for the first time
82	Established new relationships with whānau
83	Relationships with kin in the community
84	Knowledge of marae, hapū and iwi
85	Attend important marae, hapū and iwi events
86	Participation in marae, hapū and iwi activities
87	Improved communication within whānau
88	Whānau openly discuss family violence
89	Extent to which whānau freely discuss issues and share views, including dissenting views
90	Strategies to deal with anger and conflict within whānau
91	Whānau report dealing better with anger and conflict
92	Whānau report having ready access to trusted mentors and support to help with conflict resolution
93	Completed mentoring and support to help with conflict and anger management
94	Improved self-control
95	Whānau have access to trusted support services in times of crisis
96	Whānau taking a stand that violence is not acceptable
97	Decreased experiences of aggressive behaviour within whānau
98	Decreased experiences of violence/violation within whānau
99	Expectations of non-violence are created
100	Violence-free homes
101	Whānau feel safe in their own homes
102	Decreased use of aggressive behaviour
103	Decreased use of violence
104	Decreased offending
105	Likelihood of taking action if aware of/witnessing violence
106	Offenders/perpetrators are being held to account by whānau, hapū and iwi and take responsibility for transgressions

107	Safe places have been created/are accessible to provide respite and sense of community
108	Whānau identify having safe places to go in times of crisis and danger
109	Whānau turning to whānau and friends in times of need
110	Met whānau for the first time
111	Established new relationships with whānau
112	Participated in wānanga for first time
113	Participation in wānanga
114	Stepped on marae for the first time
115	Participation in marae based wānanga on whānau-relevant history and traditions
116	Participation in marae activities
117	Visits to marae
118	Visits to ancestral marae
119	Attend important marae, hapū and iwi events
120	Participation in marae, hapū and iwi activities
121	Self-realisation of the strengths within own culture
122	Self-reported increased understanding of Māori identity and cultural knowledge
123	Learning to speak te reo Māori
124	Use of te reo Māori in daily lives
125	Self-reported ability to speak te reo Māori
126	Recent participation in waiata, haka, kapa haka, mihi, karakia, Māori arts and crafts
127	Self-report the importance of being engaged in Māori culture
128	Engage (regularly) with Māori media
129	Participation in Māori cultural events and activities
130	Engaged in learning about Māori culture and tikanga Māori
131	Self-reported increased understanding of Māori cultural knowledge
132	Self-identify/value self as Māori (for first time)
133	Report pride in being Māori
134	Identify being empowered by Māori histories
135	Developed appreciation of Māori values/indigenous cultural values
136	Knowledge of te ao Māori facilitated with whānau
137	Sharing of knowledge about whakapapa, whenua and culture with whānau
138	Stories about elders/ancestors are shared with whānau
139	Facilitate wānanga on whānau-related history
140	Facilitate learning of te reo and Māori culture with whānau
141	Guide others to be tika
142	Moved from long-term unemployment to paid employment
143	In paid employment
144	Completed vocational/other training
145	Attain higher-level qualifications
146	Whānau report practising the E Tū Whānau values in everyday life
147	Reported valuing of E Tū Whānau values
148	Whānau report increased amount of positive/quality time spent together

149	Whānau regularly enjoy activities together/Increased participation in whānau activities (time spent)
150	Whānau (regularly) celebrate their successes and family occasions
151	Whānau are (usually/more) involved in their children's activities
152	Increased participation in sport and physical activity
153	Whānau report experiencing improved hauora
154	Whānau are engaged/have engaged in support to become drug- free
155	Whānau are drug-free
156	Whānau have easy access to trusted, relevant health and wellbeing services
157	Whānau are accessing health and wellbeing services
158	Tāne are aware of, and openly discussing matters relating to, positive health and wellbeing – hauora (a shift from this not occurring before)
159	Good health is increasingly valued and nurtured among whānau

Version 2

To create Version 2, similar indicators were grouped together and consolidated, ensuring if tags were different, they were carried over to the new indicator. For example, the 47 cultural engagement indicators were collapsed into similar indicators.

To give a specific example of this process, these four indicators were combined into two:

Code number	Indicator
29	Visits to marae (non-ancestral)
30	Visit to ancestral marae
117	Visits to marae
118	Visits to ancestral marae

Groups of similar indicators were given names and a numbering scheme where there was an overall number for the group of codes e.g., '5' and then each individual indicator was given a code number following the '5.XX' format, for example '5.01' and onward.

Codes were then further collapsed and consolidated. Version 2 of the coding scheme contained 120 indicator codes, groups under 14 categories. These included:

1. Kōrero awhi within whānau (8 indicators)
2. Quality whānau time (4)
3. Whānau kotahitanga (5)
4. Whānau conflict resolution (14)
5. Hapori development (10)
6. Helping specific hapori groups – tamariki, rangatahi, tāne, kaumatua (10)
7. Whānau look out for one another (7)
8. Whānau aspirations (8)
9. Community leadership (8)
10. Engagement in work and formal education (5)
11. Engagement with E Tū Whānau values (2)
12. Hauora tinana (5)
13. Service access (4)

14. Te ao Māori cultural engagement with 5 subcategories: Identification and pride (6), marae (7), te reo (3), learning about te ao Māori (8), and leadership in learning about te ao Māori (6)

Columns were created for codes within the Excel spreadsheet. Each change was coded for indicators; each change could be coded with multiple indicators by inputting a code number into columns for ‘CHANGE1.Coded1’ through to ‘CHANGE1.Coded5’.

The Research Data Lead coded all the changes for the community with Version 2 of the coding scheme. There was a need to create an extra set of codes to capture the experiences of Community 1:

15.01	Recognised, named trauma, grief or pain
15.02	Ability to talk about trauma, grief or pain
15.03	New coping mechanisms identified
15.04	People own their own behaviour, take responsibility for it
15.05	Individuals share knowledge of trauma and healing with others

The coding scheme was too large and unwieldy for an experienced researcher. It took around 2 hours to code the responses from the 19 guided conversations, but the coding scheme felt too large and subjective.

There were multiple points where it was unclear where to code the change, and whether codes had been missed. The coding scheme clearly needed further development in consultation with the Field Research Lead, the Whānau Reference Group, communities and E Tū Whānau.

Examples of data coding

Up to 5 indicator codes were found within an individual change while coding. Take, for example:

“The socialisation of the E Tū Whānau values, making sure to tie in the kupu and whakaaro, whakapapa of E Tū Whānau to assist whānau to transform. Whānau are able to apply and articulate the values and be able to be open about themselves, allowing whānau to have courageous and therapeutic conversations so that they can come up with their own strategies and come up with their own plans – those are the big changes I have seen and I’m so proud, everything was documented on flipchart and whānau were able to reflect and look back on their journey.”

- **8.01** Whānau have a shared vision for the future.
- **8.02** Whānau self-report being optimistic about a better future.
- **11.01** Reported valuing of E Tū Whānau values.
- **14.41** Engaged in learning about Māori identity, culture and tikanga Māori.
- **15.03** New coping mechanisms identified.
- **1.02** Whānau report improved communications between whānau members.
- **2.01** Whānau report increased amount of positive/quality time spent together.
- **5.01** Whānau participate in pro-social, community activities (e.g., community groups, activities and clubs).

Many of the listed changes fit into multiple categories, making coding quite complex, especially with so many codes. Community 1 data was coded with this version of the coding scheme. The initial results for Mōkai Pātea were reported back to the community.

A full copy of Version 2 is in Table 15 below.

Table 15: Version 2 of the potential indicators / change codes

1	KŌRERO AWHI
1.01	Whānau use loving, caring language/interactions as a norm in their home/their whānau
1.02	Whānau report improved communications between whānau members
1.03	Whānau report being supported/awhi'd by whānau when mistakes are made (not disparaged)
1.04	Whānau report an improved understanding of acceptable behaviours
1.05	Whānau are able to show their feelings and emotions
1.06	All whānau (usually) have opportunities to participate in whānau discussions
1.07	Whānau report that they (usually) are talking about their problems together
1.08	Whānau have established shared roles and responsibilities in the home
2	QUALITY WHĀNAU TIME
2.01	Whānau report increased amount of positive/quality time spent together
2.02	Whānau regularly enjoy activities together/increased participation in whānau activities (time spent)
2.03	Whānau (regularly) celebrate their successes and family occasions
2.04	Whānau are (usually/more) involved in their children's activities
3	WHĀNAU KOTATAHITANGA
3.01	Whānau work through problems, challenges, and hard times together
3.02	Whānau say they have whānau and friends that they can easily turn to and rely on if times get tough
3.03	Met whānau for the first time
3.04	Established new relationships with whānau
3.05	Identified stronger relationships with kin in the community
4	WHĀNAU CONFLICT RESOLUTION
4.01	Improved self-control
4.02	Whānau report dealing better with anger and conflict
4.03	Whānau report being able to freely discuss issues and share views, including dissenting views
4.04	Whānau have developed strategies to deal with anger and conflict within whānau
4.05	Whānau report having ready access to trusted mentors and support to help with conflict resolution
4.06	Completed mentoring and support to help with conflict and anger management
4.07	Whānau openly discuss family violence
4.08	Whānau create expectations of non-violence
4.09	Whānau feel safe in their own homes
4.1	Decreased use and experience of aggressive behaviour within whānau
4.11	Decreased use and experience of violence and violation within whānau

4.12	Decreased offending
4.13	Violence-free homes
4.14	Increased likelihood of taking action if aware of/witnessing violence
5	HAPORI DEVELOPMENT
5.01	Whānau participate in pro-social, community activities (e.g., community groups, activities and clubs)
5.02	Whānau participate in Māori cultural events and activities
5.03	Spaces and activities have been created in the community for positive whānau participation across generations (e.g., spaces for rangatahi, kaumātua)
5.04	Spaces and activities have been created in the community that are supporting whānau to connect
5.05	Safe places have been created/are accessible to provide respite and sense of community
5.06	Whānau identify having safe places to go in times of crisis and danger
5.07	Whānau have connections to local groups and services
5.08	Support of whānau is within easy reach and can be relied on when needed
5.09	Community support is identified as having been provided/received to make positive change
5.1	Offenders/perpetrators are being held to account by whānau, hapū, and iwi and take responsibility for transgressions
6	HELPING SPECIFIC HAPORI GROUPS – TAMARIKI, RANGATAHI, TĀNE
6.01	Whānau participate in children’s extra-curricular activities (e.g., holiday programmes)
6.02	Rangatahi are actively participating in new, positive social interactions
6.03	Rangatahi have re-engaged in education/secondary school education
6.04	Rangatahi have positive role models
6.05	Rangatahi being role models to younger rangatahi, tamariki
6.06	Rangatahi exercising leadership in school and community
6.07	Whānau participate in community work including provision of care and support for kaumātua
6.08	Kaumātua are proactively engaged and supported to participate in community life
6.09	Increased kaumātua participation in whānau and community events
6.1	Tāne are aware of, and openly discussing matters relating to, positive health and wellbeing – hauora (a shift from this not occurring before)
7	WHĀNAU LOOK OUT FOR ONE ANOTHER
7.01	Whānau regularly look out for other whānau and offer guidance and support
7.02	Whānau report feeling cared about by other whānau
7.03	Whānau are supporting each other to connect to relevant supports and to make positive change
7.04	Whānau identify that they fulfil responsibilities to whānau and community
7.05	Whānau report often being asked by whānau for guidance, advice and support
7.06	Whānau home is seen and (often) visited as a nurturing place
7.07	Whānau turning to whānau and friends in times of need

8	WHĀNAU ASPIRATIONS
8.01	Whānau have a shared vision for the future
8.02	Whānau self-report being optimistic about a better future
8.03	Whānau have developed plans and goals
8.04	Whānau growth in self-identity, self-esteem, self-belief, confidence and a sense of capability and capacity
8.05	Whānau have confidence in together achieving their shared vision (power of unity)
8.06	Endeavour is increasingly valued among whānau members
8.07	Whānau are pursuing/progressing their whānau plan/goals
8.08	Whānau see themselves as agents of change
9	COMMUNITY LEADERSHIP
9.01	Whānau are role models/leaders guiding and supporting whānau
9.02	Whānau (regularly) contribute their skills, expertise and knowledge to whānau and the community
9.03	Whānau leaders are supported by wider whānau and there is respect for their whānau values
9.04	Whānau leaders leading change in the community
9.05	Whānau participation in volunteering and community projects
9.06	Participation in community leadership
9.07	Access to and acquisition of whānau leadership/agency skills
9.08	Leadership is being built/self-reported growth as leaders
10	ENGAGEMENT IN WORK AND FORMAL EDUCATION
10.01	Moved into paid employment
10.02	Whānau enrol in/participate in further education, training, or vocational learning of choice
10.03	Whānau members enrol in/attend tertiary education programme of choice
10.04	Whānau enrol in/participate in Māori educational institutions
10.05	Whānau members have attained higher-level qualifications
11	ENGAGEMENT WITH E TŪ WHĀNAU VALUES
11.01	Reported valuing of E Tū Whānau values
11.02	Whānau report practising the E Tū Whānau values in everyday life
12	HAUORA TINANA
12.01	Good health is increasingly valued and nurtured among whānau
12.02	Increased participation in sport and physical activity
12.03	Whānau report experiencing improved hauora
12.04	Whānau are engaged/have engaged in support to become drug- free
12.05	Whānau are drug-free
13	SERVICE ACCESS
13.01	Whānau are proactively accessing support services when needed
13.02	Whānau have trusted, relevant services that they are engaged with (e.g., to support parenting, knowledge of child development, children's education, health, wellbeing)
13.03	Whānau have easy access to services
13.04	Whānau have access to support services in times of crisis
14	TE AO MĀORI CULTURAL ENGAGEMENT

14.1	Identification and Pride
14.11	Self-identify as Māori (for the first time, or again)
14.12	Report pride in being Māori
14.13	Report feeling connected to their identity as Māori
14.14	Value the strengths within Māori culture
14.15	Self-report the importance of being engaged in Māori culture
14.16	Engage with Māori media, social media, and current events
14.2	Marae
14.21	Stepped on to a marae for the first time
14.22	Stepped on to ancestral marae for the first time
14.23	Increased visits to non-ancestral marae
14.24	Increased visits to ancestral marae
14.25	Increased knowledge of ancestral marae
14.26	Attendance or participation at marae, hapū, and iwi activities and events
14.27	Attendance or participation in other Māori cultural events and activities (e.g., waiata, kapa haka, mihi, karakia, Māori arts and crafts)
14.3	Te reo Māori
14.31	Learning to speak te reo Māori
14.32	Greater use of te reo Māori in daily lives
14.33	Increases in ability to speak te reo Māori
14.4	Learning about te ao Māori
14.41	Engaged in learning about Māori identity, culture and tikanga Māori
14.42	Engaged in learning about their own whakapapa, whenua, marae, hapū, iwi
14.43	General increased understanding of Māori identity, culture and tikanga Māori
14.44	Increased knowledge of own whakapapa, whenua, marae, hapū, iwi
14.45	Whānau have engaged in learning that raises self-awareness about the impact and realities of colonialization for Māori
14.46	Identify being empowered by Māori histories
14.47	Participated in wānanga for first time (including on whānau-relevant history and traditions)
14.48	Regular participation in wānanga (including on whānau-relevant history and traditions)
14.5	Leadership in learning about te ao Māori
14.51	Individuals share knowledge about te ao Māori, tikanga, Māori culture with their whānau
14.52	Individuals facilitate learning of te reo with whānau
14.53	Stories about elders/ancestors/whakapapa are shared within whānau
14.54	Whānau/individuals facilitate wānanga on whānau-related history
14.55	Whānau facilitate knowledge of te ao Māori within others in the hāpori
14.56	Whānau guide others to be tika

Version 3

It was clear from Community 1 feedback and review from the Whānau Reference Group that the coding scheme needed simplifying. The Research Data Lead attempted to reduce detail further, from 120 codes in Version 2 to 48 in Version 3. The coding scheme was reviewed several times over a few weeks to approach the work with fresh eyes.

A three-layer scoring system was added to this coding scheme. A score of 1 means just introduced or developing, 2 means part of a routine, and 3 means leadership, such as teaching whānau or others, leading them in change.

Ultimately, these codes were not used in the results, as many participants were simply scored with a 2, although this represents an area that could be added later in the research, i.e., when re-visiting communities with the tool.

In response to Community 1 feedback, we also scoped the possibility of developing a coding scheme solely based on E Tū Whānau values.

However, in practice, the values overlapped to a great extent so did not form a good base for a coding scheme (for example, something like the act of giving food to others could be aroha, mana manaaki, whakapapa, and / or whanaungatanga depending on one's intention). As such, we simply reduced detail down from the previous coding scheme. The Version 3 codes are presented in Table 16 below.

Table 16: Version 3 E Tū Whānau coding scheme with draft names and indicator descriptions

1	KŌRERO AWHI
1.1	Whānau use loving, caring language and interactions as a norm; able to show feelings and emotions
1.2	Whānau report improved communications between whānau members
1.3	Established new relationships with whānau, re-established relationships
1.4	Whānau report increased quality time spent together
1.5	Whānau celebrate their successes and family occasions
2	GETTING THROUGH TOUGH TIMES TOGETHER
2.1	Whānau report being supported/awhi'd by whānau when mistakes are made (not disparaged)
2.2	Whānau have established shared roles and responsibilities in the home
2.3	Whānau have opportunities to participate in discussions, including sharing views, dissenting views
2.4	Whānau work through problems, challenges, and hard times together
2.5	Whānau say they have whānau and friends that they can easily turn to and rely on if times get tough
3	GETTING THROUGH CONFLICT TOGETHER
3.1	Whānau have strategies for anger and conflict, report dealing better with anger and conflict
3.2	Whānau report an improved understanding of acceptable behaviours
3.3	Whānau openly discuss family violence, create expectations of non-violence
3.4	Decreased use and experience of aggressive behaviour and violence within whānau
3.5	Whānau feel safe in their own homes
3.6	Whānau report having access to trusted mentors and support to help with conflict resolution
3.7	Completed mentoring and support to help with conflict and anger management
4	EMBEDDED IN COMMUNITY
4.1	Spaces and activities have been created in the community that are supporting whānau to connect
4.2	Whānau participate in community activities (e.g., community groups, activities and clubs), including Māori events and activities
4.3	Identified stronger relationships with others in the community
4.4	Whānau support whānau: community support is identified as having been provided/received to make positive change
4.5	Whānau contribute skills, expertise and knowledge to whānau and the community (volunteering, community projects)
5	COMMUNITY SUPPORT
5.1	Whānau identify having safe places to go in times of crisis and danger

5.2	Whānau have trusted, relevant services they can access (e.g., to support parenting, knowledge of child development, children’s education, health, wellbeing)
5.3	Whānau are proactively accessing support services when needed
5.4	Increased likelihood of taking action if aware of/witnessing violence (in community or whānau), holding offenders to account
6	GENERATIONAL WHANAUNGATANGA
6.1	Whānau participate in children’s extra-curricular activities (e.g., holiday programmes)
6.2	Rangatahi are actively participating in new, positive social interactions
6.3	Rangatahi exercising leadership in school and community; may act as role models
6.4	Kaumātua are supported to participate and engage in whānau/community life
7	FUTURE, GROWTH FOCUSED
7.2	Whānau have a shared vision for the future; have developed plans and goals
7.3	Whānau are progressing their whānau plan/goals
7.4	Whānau growth in self-identity, self-esteem, self-belief, confidence and a sense of capability and capacity
7.5	Whānau move into paid employment; obtain more stable, better employment
7.6	Whānau enrol/participate in further education or training (vocational, wānanga-based, tertiary, secondary levels)
7.7	Whānau members have attained qualifications
8	E TŪ WHĀNAU VALUES
8.1	Learning, valuing, practising E Tū Whānau values
9	HAUORA
9.1	Improved hauora; good health is increasingly valued and nurtured among whānau
9.2	Whānau participate in sport and physical activities
9.3	Whānau reduce/stop using alcohol, drugs; engage with support
10	TE AO MĀORI
10.1	Self-identify as Māori, feel connected to Māori identity, culture; Report pride in being Māori, value Māori culture, feel it is important to engage with Māori culture
10.2	Increased visits to marae
10.3	Participation in wānanga (including on whānau-relevant history and traditions)
10.4	Attendance or participation at marae, hapū, and iwi activities and events; other Māori cultural events and activities (e.g., waiata, kapa haka, mihi, karakia, Māori arts and crafts)
10.5	Learning to speak te reo Māori, increases in ability
10.6	Greater use of te reo Māori in daily lives

10.7	Engaged in learning, increased understanding about Māori identity, culture, te ao Māori, tikanga Māori, marae
10.8	Engaged in learning, increased understanding about one's own whakapapa, tūpuna, whenua, histories, colonisation

Data were coded for Community 2, CART with this revised coding scheme, in order to see where indicators needed refining or changing.

Version 4

Following coding CART's data we revised the scheme, collapsing some indicators for example those around the use of te reo Māori, reordering the classifications for more logical flow, fixing numbering errors and rewording phrasing for the indicators.

Specific changes included the following:

- A description was added for 4.1, around spaces in the community, to explicitly state this does not include sport (under hauora) and cultural activities like kapa haka (under te ao Māori).
- Code 5.4 was also expanded to include general safety in the community (in the case of Community 2 this was important around the use of violence from others in the community. In Community 3, this came up in relation to community lighting and safety).

This resulted in 43 codes with descriptions presented in Table 17 below.

Table 17: Version 4 of the indicator coding scheme with numbers and descriptions

	KŌRERO AWHI
1.1	Whānau work on their relationships (establishing new relationships with whānau; re-establishing relationships; general improvements)
1.2	Whānau use loving, caring language and interactions as a norm; are able to show feelings and emotions
1.3	Whānau improve communications between whānau members
1.4	Whānau spend more (quality) time together
1.5	Whānau celebrate their successes and family occasions
	GETTING THROUGH TOUGH TIMES TOGETHER
2.1	Whānau feel supported/awhi'd by whānau when mistakes are made (not disparaged)
2.2	Whānau have established shared roles and responsibilities in the home
2.3	Whānau participate in discussions, sharing views, including dissenting views
2.4	Whānau work through problems, challenges, and hard times together
2.5	There are whānau and friends to turn to and rely on if times get tough
	GETTING THROUGH CONFLICT TOGETHER
3.1	Whānau have strategies for anger and conflict, report dealing better with anger and conflict
3.2	Whānau openly discuss family violence, understand acceptable behaviour, and create expectations of non-violence
3.3	Whānau decreased use and experience of aggressive behaviour and violence
3.4	Whānau feel safe in their own homes

3.5	Whānau have access to trusted mentors and support to help with conflict resolution; complete mentoring
	EMBEDDED IN COMMUNITY
4.1	There are spaces and activities in the community that support whānau to connect, whānau participate in these spaces [general; sport is code 9.2; Māori cultural activities is code 10.5]
4.2	Whānau grow stronger relationships with others in the community
4.3	Whānau support whānau: community support is identified as having been provided/received to make positive change
4.4	Whānau contribute skills, expertise, and knowledge to the community (volunteering, community projects), helping others
	COMMUNITY SUPPORT
5.1	Whānau have safe places to go in times of crisis and danger
5.2	Whānau have trusted, relevant services they can access (e.g., to support parenting, knowledge of child development, children’s education, health, wellbeing)
5.3	Whānau proactively access support services when needed
5.4	Increased safety in the community; greater likelihood of taking action if aware of/witnessing violence (in community or whānau); holding offenders to account
	GENERATIONAL INCLUSION
6.1	Whānau participate in children’s extra-curricular activities (e.g., holiday programmes)
6.2	Rangatahi are actively participating in new, positive social interactions; activities
6.3	Rangatahi exercising leadership in school and community; may act as role models
6.4	Kaumātua are supported to participate and engage in whānau/community life
	FUTURE, GROWTH FOCUSED
7.1	Whānau have a shared positive vision for the future
7.2	Whānau have developed plans and goals; are progressing their plan/goals
7.3	Whānau growth in self-esteem; self-belief; confidence; a sense of capability and capacity
7.4	Whānau move into paid employment; obtain more stable, better employment; value employment
7.5	Whānau enrol/participate in further education or training (vocational, wānanga-based, tertiary, secondary levels); obtain qualifications or new skills (including driver’s license).
	E TŪ WHĀNAU VALUES
8.1	Learning, valuing, practising, spreading E Tū Whānau values
	HAUORA
9.1	Improved hauora; good health is increasingly valued and nurtured among whānau
9.2	Whānau participate in sport and physical activities
9.3	Whānau reduce/stop using alcohol, drugs; engage with support
	TE AO MĀORI
10.1	Cultural (re)connection: feel connected to Māori identity, culture; pride in being Māori; value Māori culture; feel it is important to engage with Māori culture

10.2	Te reo: learning to speak te reo Māori, increases in ability, greater use of te reo
10.3	Increased visits to marae (local or ancestral)
10.4	Participation in wānanga
10.5	Attendance or participation at marae, hapū, and iwi activities and events; other Māori cultural events and activities (e.g., waiata, kapa haka, mihi, karakia, Māori arts and crafts)
10.6	Māori culture generally: engaged in learning, increased understanding about Māori identity, culture, te ao Māori, tikanga Māori, colonisation, and Māori history generally
10.7	Whakapapa: engaged in learning, increased understanding about one's own whakapapa, tūpuna, whenua, histories

Community 2 CART was recoded with this new coding scheme and Community 3 TROTAK was freshly coded using these indicators. We also sought feedback from the Whānau Reference Group. In coding Community 3, drivers licenses were added to code 7.5, given it is a new skill or qualification and is broadly future or growth focused, i.e., often a first step towards gaining qualifications or employment.

The 6.– series indicators was renamed from ‘generational whanaungatanga’ to ‘generational inclusion’ to better account for its contents. We also identified that the 10.5, 10.6 and 10.7 indicators may have considerable overlap and may need to be refined in future versions. The results presented above for Communities 2 and 3 use this version of the indicator codes.

Version 4.1

Finally, Community 1 was recoded according to this coding scheme, with some small alterations that emerged throughout coding. We named this Version 4.1 to represent only small shifts in indicators.

These results are presented in the report following the results for Community 3. This step presented a return to the initial community data, but more than six months after it was initially coded. Mōkai Pātea also presented a challenge for the coding scheme, given it was more focused on change through wānanga that focused on trauma. As such, before coding, we included the following new code under the future, growth focused umbrella:

- **7.6** Whānau learn about, reflect on, and develop ways to process and move through trauma, intergenerational trauma, hara, and grief.

Two indicators were combined, due to the redundancy of:

- **10.3** Increased visits to marae (local or ancestral).

Across the 3 communities, no one was coded with solely 10.3, as people generally go to a marae for a purpose or to connect to others. Going to marae was also present in the wording of 10.5:

- **10.5** Attendance or participation at marae, hapū, and iwi activities and events; other Māori cultural events and activities (e.g., waiata, kapa haka, mihi, karakia, Māori arts and crafts).

We also changed the wording on indicator 7.1 “Whānau have a shared positive vision for the future” to add “a change of mindset”:

- **7.1** Whānau have a shared positive vision for the future a change of mindset.

We made the wording on indicator 2.1 broader to make it not only about mistakes, and more centred in whānau feeling supported / awhi'd:

- **2.1** Whānau feel supported / awhi'd by whānau (including when mistakes are made).

We also renamed the umbrella term for the second group of codes "Supporting One Another" to reflect not all of the codes related to "Tough Times".

The final version of Version 4.1 codes is presented in Table 18 below.

Table 18: Version 4.1 of the indicator coding scheme after Community 1 was recorded

	KŌRERO AWHI
1.1	Whānau work on their relationships (establishing new relationships with whānau; re-establishing relationships; general improvements)
1.2	Whānau use loving, caring language and interactions as a norm; are able to show feelings and emotions
1.3	Whānau improve communications between whānau members
1.4	Whānau spend more (quality) time together
1.5	Whānau celebrate their successes and family occasions
	SUPPORTING ONE ANOTHER
2.1	Whānau feel supported/awhi'd by whānau (including when mistakes are made)
2.2	Whānau have established shared roles and responsibilities in the home
2.3	Whānau participate in discussions, sharing views, including dissenting views
2.4	Whānau work through problems, challenges, and hard times together
2.5	There are whānau and friends to turn to and rely on if times get tough
	GETTING THROUGH CONFLICT TOGETHER
3.1	Whānau have strategies for anger and conflict, report dealing better with anger and conflict
3.2	Whānau openly discuss family violence, understand acceptable behaviour, and create expectations of non-violence
3.3	Whānau decreased use and experience of aggressive behaviour and violence
3.4	Whānau feel safe in their own homes
3.5	Whānau have access to trusted mentors and support to help with conflict resolution; complete mentoring
	COMMUNITY PARTICIPATION
4.1	There are spaces and activities in the community that support whānau to connect, whānau participate in these spaces [general; sport is code 9.2; Māori cultural activities is code 10.5]
4.2	Whānau grow stronger relationships with others in the community
4.3	Whānau support whānau: community support is identified as having been provided/received to make positive change
4.4	Whānau contribute skills, expertise and knowledge to the community (volunteering, community projects), helping others
	COMMUNITY SUPPORT
5.1	Whānau have safe places to go in times of crisis and danger
5.2	Whānau have trusted, relevant services they can access (e.g., to support parenting, knowledge of child development, children's education, health, wellbeing)
5.3	Whānau proactively access support services when needed
5.4	Increased safety in the community; greater likelihood of taking action if aware of/witnessing violence (in community or whānau); holding offenders to account
	INTERGENERATIONAL PARTICIPATION
6.1	Whānau participate in children's extra-curricular activities (e.g., holiday programmes)

6.2	Rangatahi are actively participating in new, positive social interactions; activities
6.3	Rangatahi exercising leadership in school and community; may act as role models
6.4	Kaumātua are supported to participate and engage in whānau/community life
	FUTURE, GROWTH FOCUSED
7.1	Whānau have a shared positive vision for the future; a change of mindset
7.2	Whānau have developed plans and goals; are progressing their plan/goals
7.3	Whānau growth in self-esteem; self-belief; confidence; a sense of capability and capacity
7.4	Whānau move into paid employment; obtain more stable, better employment; value employment
7.5	Whānau enrol/participate in further education or training (vocational, wānanga-based, tertiary, secondary levels); obtain qualifications
7.6	Whānau learn about, reflect on, and develop ways to process and move through trauma, intergenerational trauma, hara, and grief
	E TŪ WHĀNAU VALUES
8.1	Learning, valuing, practising, spreading E Tū Whānau values
	HAUORA
9.1	Improved hauora; good health is increasingly valued and nurtured among whānau
9.2	Whānau participate in sport and physical activities
9.3	Whānau reduce/stop using alcohol, drugs; engage with support
	TE AO MĀORI
10.1	Cultural (re)connection: feel connected to Māori identity, culture; pride in being Māori; value Māori culture; feel it is important to engage with Māori culture
10.2	Te reo: learning to speak te reo Māori, increases in ability, greater use of te reo
10.4	Participation in wānanga
10.5	Attendance or participation at marae, hapū, and iwi activities and events; other Māori cultural events and activities (e.g., waiata, kapa haka, mihi, karakia, Māori arts and crafts) [10.3 folded into this code]
10.6	Māori culture generally: engaged in learning, increased understanding about Māori identity, culture, te ao Māori, tikanga Māori, colonisation, and Māori history generally
10.7	Whakapapa: engaged in learning, increased understanding about one's own whakapapa, tūpuna, whenua, histories

Version 4.2

Version 4.2 presents the final version of the indicators, after the project concluded.

There was feedback from the research team that the re-coded results for Mōkai Pātea did not capture the use of new techniques to support wellbeing, so an indicator was added under Hauora:

“9.4 Whānau learn about, develop, and use techniques to support their own wellbeing”.

Table 19 below presents the final version of the indicators.

Table 19: The final indicator coding scheme at the end of the pilot project

	KŌRERO AWHI
1.1	Whānau work on their relationships (establishing new relationships with whānau; re-establishing relationships; general improvements)
1.2	Whānau use loving, caring language and interactions as a norm; are able to show feelings and emotions
1.3	Whānau improve communications between whānau members
1.4	Whānau spend more (quality) time together
1.5	Whānau celebrate their successes and family occasions
	SUPPORTING ONE ANOTHER
2.1	Whānau feel supported/awhi'd by whānau (including when mistakes are made)
2.2	Whānau have established shared roles and responsibilities in the home
2.3	Whānau participate in discussions, sharing views, including dissenting views
2.4	Whānau work through problems, challenges, and hard times together
2.5	There are whānau and friends to turn to and rely on if times get tough
	GETTING THROUGH CONFLICT TOGETHER
3.1	Whānau have strategies for anger and conflict, report dealing better with anger and conflict
3.2	Whānau openly discuss family violence, understand acceptable behaviour, and create expectations of non-violence
3.3	Whānau decreased use and experience of aggressive behaviour and violence
3.4	Whānau feel safe in their own homes
3.5	Whānau have access to trusted mentors and support to help with conflict resolution; complete mentoring
	COMMUNITY PARTICIPATION
4.1	There are spaces and activities in the community that support whānau to connect, whānau participate in these spaces [general; sport is code 9.2; Māori cultural activities is code 10.5]
4.2	Whānau grow stronger relationships with others in the community
4.3	Whānau support whānau: community support is identified as having been provided/received to make positive change
4.4	Whānau contribute skills, expertise and knowledge to the community (volunteering, community projects), helping others
	COMMUNITY SUPPORT
5.1	Whānau have safe places to go in times of crisis and danger
5.2	Whānau have trusted, relevant services they can access (e.g., to support parenting, knowledge of child development, children's education, health, wellbeing)
5.3	Whānau proactively access support services when needed
5.4	Increased safety in the community; greater likelihood of taking action if aware of/witnessing violence (in community or whānau); holding offenders to account
	INTERGENERATIONAL PARTICIPATION
6.1	Whānau participate in children's extra-curricular activities (e.g., holiday programmes)
6.2	Rangatahi are actively participating in new, positive social interactions; activities

6.3	Rangatahi exercising leadership in school and community; may act as role models
6.4	Kaumātua are supported to participate and engage in whānau/community life
	FUTURE, GROWTH FOCUSED
7.1	Whānau have a shared positive vision for the future; a change of mindset
7.2	Whānau have developed plans and goals; are progressing their plan/goals
7.3	Whānau growth in self-esteem; self-belief; confidence; a sense of capability and capacity
7.4	Whānau move into paid employment; obtain more stable, better employment; value employment
7.5	Whānau enrol/participate in further education or training (vocational, wānanga-based, tertiary, secondary levels); obtain qualifications
7.6	Whānau learn about, reflect on, and develop ways to process and move through trauma, intergenerational trauma, hara, and grief
	E TŪ WHĀNAU VALUES
8.1	Learning, valuing, practising, spreading E Tū Whānau values
	HAUORA
9.1	Improved hauora; good health is increasingly valued and nurtured among whānau
9.2	Whānau participate in sport and physical activities
9.3	Whānau reduce/stop using alcohol, drugs; engage with support
9.4	Whānau learn about, develop, and use techniques to support their own wellbeing
	TE AO MĀORI
10.1	Cultural (re)connection: feel connected to Māori identity, culture; pride in being Māori; value Māori culture; feel it is important to engage with Māori culture
10.2	Te reo: learning to speak te reo Māori, increases in ability, greater use of te reo
10.4	Participation in wānanga
10.5	Attendance or participation at marae, hapū, and iwi activities and events; other Māori cultural events and activities (e.g. waiata, kapa haka, mihi, karakia, Māori arts and crafts) [10.3 folded into this code]
10.6	Māori culture generally: engaged in learning, increased understanding about Māori identity, culture, te ao Māori, tikanga Māori, colonisation, and Māori history generally
10.7	Whakapapa: engaged in learning, increased understanding about one's own whakapapa, tūpuna, whenua, histories

Mapping the Indicators to frameworks helped the coding exercise

The indicators were re-mapped to the Whānau Rangatiratanga Framework (capability dimensions and principles), the E Tū Whānau Mahere Rautaki Framework for Change (Whānau Wellbeing Outcomes and focuses), E Tū Whānau Values, and potential time / term of change as a final step.

This mapping provided a means to better understand the wealth of named changes in the participants' kōrero. The mapping of indicators to the framework were drawn from earlier versions of the indicators that were based on past qualitative work with E Tū Whānau, which included multiple case studies and interviews between 2017 and 2019.

While the newer version of the coding scheme retained the original mapping, this needed checking and reconciling. Re-mapping involved going back to earlier versions of the coding scheme and re-matching these indicators where they had been combined or created. The final version of the indicator mapping is presented in Table 20 overleaf.

Table 20: The final indicator coding scheme mapped against frameworks and values

Number	Indicators	Whānau Rangatiratanga framework					E Tū Whānau Māhere Rauaki. Framework for Change				E Tū Whānau Values	Time term of change											
		Capability Dimension 1	Capability Dimension 2	Capability Dimension 3	Principle 1	Principle 2	Principle 3	Principle 4	Principle 5	Whānau Wellbeing outcome 1			Whānau Wellbeing outcome 2	Whānau Wellbeing outcome focus 1	Whānau Wellbeing outcome focus 2	Whānau Wellbeing outcome focus 3	Whānau Wellbeing outcome focus 4						
KŌRERO AWHI																							
1.1	Whānau work on their relationships (establishing new relationships with whānau; re-establishing relationships; general improvements)	Social Capability	Sustainability of te ao Māori	Whakapapa Manaakitanga Kotahitanga Wairuatanga	Whānau relationships in te ao Māori are strengthened and are participating in society	Foster and develop connections within te ao Māori	Knowledge and connections to marae, whenua, whakapapa and tikanga	Whānau Wellbeing outcome focus 1	Whānau Wellbeing outcome focus 2	Whānau Wellbeing outcome focus 3	Whānau Wellbeing outcome focus 4	Whānau Wellbeing outcome focus 4	Whānau Wellbeing outcome focus 4	Whānau Wellbeing outcome focus 4	Whānau Wellbeing outcome focus 4	Whānau Wellbeing outcome focus 4	Whānau Wellbeing outcome focus 4	Whānau Wellbeing outcome focus 4	Whānau Wellbeing outcome focus 4	Whānau Wellbeing outcome focus 4	Whānau Wellbeing outcome focus 4	Whānau Wellbeing outcome focus 4	Short-medium term
1.2	Whānau use loving, caring language and interactions as a norm; are able to show feelings and emotions	Human resource potential	Social capability	Whakapapa Wairuatanga Manaakitanga	Whānau are strengthened and are participating in society	Positive whānau kōrero, communication and relationships	Knowledge and connections to hapū and iwi	Whānau Wellbeing outcome 1	Whānau Wellbeing outcome 2	Whānau Wellbeing outcome 3	Whānau Wellbeing outcome 4	Whānau Wellbeing outcome 4	Whānau Wellbeing outcome 4	Whānau Wellbeing outcome 4	Whānau Wellbeing outcome 4	Whānau Wellbeing outcome 4	Whānau Wellbeing outcome 4	Whānau Wellbeing outcome 4	Whānau Wellbeing outcome 4	Whānau Wellbeing outcome 4	Whānau Wellbeing outcome 4	Whānau Wellbeing outcome 4	Short-term
1.3	Whānau improve communications between whānau members	Human resource potential	Social capability	Whakapapa Wairuatanga Manaakitanga Rangatiratanga Kotahitanga	Whānau are strengthened and are participating in society	Positive whānau kōrero, communication and relationships	Knowledge and connections to hapū and iwi	Whānau Wellbeing outcome 1	Whānau Wellbeing outcome 2	Whānau Wellbeing outcome 3	Whānau Wellbeing outcome 4	Whānau Wellbeing outcome 4	Whānau Wellbeing outcome 4	Whānau Wellbeing outcome 4	Whānau Wellbeing outcome 4	Whānau Wellbeing outcome 4	Whānau Wellbeing outcome 4	Whānau Wellbeing outcome 4	Whānau Wellbeing outcome 4	Whānau Wellbeing outcome 4	Whānau Wellbeing outcome 4	Whānau Wellbeing outcome 4	Short-term
1.4	Whānau spend more (quality) time together	Human Resource Potential	Social capability	Whakapapa Wairuatanga Kotahitanga	Whānau are living healthy lifestyles	E Tū Whānau values	Physical activity wairuatanga	Whānau Wellbeing outcome 1	Whānau Wellbeing outcome 2	Whānau Wellbeing outcome 3	Whānau Wellbeing outcome 4	Whānau Wellbeing outcome 4	Whānau Wellbeing outcome 4	Whānau Wellbeing outcome 4	Whānau Wellbeing outcome 4	Whānau Wellbeing outcome 4	Whānau Wellbeing outcome 4	Whānau Wellbeing outcome 4	Whānau Wellbeing outcome 4	Whānau Wellbeing outcome 4	Whānau Wellbeing outcome 4	Whānau Wellbeing outcome 4	Short-medium term
1.5	Whānau celebrate their successes and family occasions	Human Resource Potential	Social capability	Whakapapa Wairuatanga Kotahitanga	Whānau are living healthy lifestyles	E Tū Whānau values	Physical activity wairuatanga	Whānau Wellbeing outcome 1	Whānau Wellbeing outcome 2	Whānau Wellbeing outcome 3	Whānau Wellbeing outcome 4	Whānau Wellbeing outcome 4	Whānau Wellbeing outcome 4	Whānau Wellbeing outcome 4	Whānau Wellbeing outcome 4	Whānau Wellbeing outcome 4	Whānau Wellbeing outcome 4	Whānau Wellbeing outcome 4	Whānau Wellbeing outcome 4	Whānau Wellbeing outcome 4	Whānau Wellbeing outcome 4	Whānau Wellbeing outcome 4	Short-medium term
SUPPORTING ONE ANOTHER																							
2.1	Whānau feel supported/awhi'd by whānau (including when mistakes are made)	Human resource potential	Social capability	Whakapapa Wairuatanga Manaakitanga	Whānau are strengthened and are participating in society	Positive whānau kōrero, communication and relationships	Knowledge and connections to hapū and iwi	Whānau Wellbeing outcome 1	Whānau Wellbeing outcome 2	Whānau Wellbeing outcome 3	Whānau Wellbeing outcome 4	Whānau Wellbeing outcome 4	Whānau Wellbeing outcome 4	Whānau Wellbeing outcome 4	Whānau Wellbeing outcome 4	Whānau Wellbeing outcome 4	Whānau Wellbeing outcome 4	Whānau Wellbeing outcome 4	Whānau Wellbeing outcome 4	Whānau Wellbeing outcome 4	Whānau Wellbeing outcome 4	Whānau Wellbeing outcome 4	Short-term
2.2	Whānau have established shared roles and responsibilities in the home	Human Resource Potential	Social Capability	Whakapapa Wairuatanga Manaakitanga Kotahitanga	Whānau are self-managing and resilient	Support each other to succeed	Positive whānau kōrero, communication and relationships	Whānau Wellbeing outcome 1	Whānau Wellbeing outcome 2	Whānau Wellbeing outcome 3	Whānau Wellbeing outcome 4	Whānau Wellbeing outcome 4	Whānau Wellbeing outcome 4	Whānau Wellbeing outcome 4	Whānau Wellbeing outcome 4	Whānau Wellbeing outcome 4	Whānau Wellbeing outcome 4	Whānau Wellbeing outcome 4	Whānau Wellbeing outcome 4	Whānau Wellbeing outcome 4	Whānau Wellbeing outcome 4	Whānau Wellbeing outcome 4	Short-medium term
2.3	Whānau participate in discussions; sharing views, including dissenting views	Human resource potential	Social capability	Whakapapa Wairuatanga Manaakitanga Kotahitanga	Whānau are strengthened and are participating in society	Positive whānau kōrero, communication and relationships	Knowledge and connections to hapū and iwi	Whānau Wellbeing outcome 1	Whānau Wellbeing outcome 2	Whānau Wellbeing outcome 3	Whānau Wellbeing outcome 4	Whānau Wellbeing outcome 4	Whānau Wellbeing outcome 4	Whānau Wellbeing outcome 4	Whānau Wellbeing outcome 4	Whānau Wellbeing outcome 4	Whānau Wellbeing outcome 4	Whānau Wellbeing outcome 4	Whānau Wellbeing outcome 4	Whānau Wellbeing outcome 4	Whānau Wellbeing outcome 4	Whānau Wellbeing outcome 4	Short-medium term
2.4	Whānau work through problems, challenges, and hard times together	Human Resource Potential	Social capability	Kotahitanga Manaakitanga Wairuatanga	Whānau are self-managing and resilient	Achieve aspirational goals	Navigate barriers to success	Manage hard times together	Feel able to overcome adversity														Short-medium term

2.5 There are whānau and friends to turn to and rely on if times get tough

Human Resource Potential	Kotahitanga Manaakitanga Wairuatanga	Whānau are self-managing and resilient	Achieve aspirational goals	Navigate barriers to success	Manage hard times together	Feel able to overcome adversity	Mana Aroha	Short-medium term
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GETTING THROUGH CONFLICT TOGETHER

3.1 Whānau have strategies for anger and conflict, report dealing better with anger and conflict

Human Resource Potential	Whakapapa Manaakitanga Rangatiratanga Kotahitanga	Whānau feel safe in their homes and communities	Ways to manage conflict, anger, disappointment	Positive communication			Kōrero Awhi Mana	Short-medium term
Human Resource Potential	Whakapapa Rangatiratanga	Whānau feel safe in their homes and communities	Reduced use and experience of family violence and offending				Kōrero Awhi Tikanga	Short-medium term
Human Resource Potential	Whakapapa Rangatiratanga	Whānau feel safe in their homes and communities	Reduced use and experience of family violence and offending				Kōrero Awhi Tikanga	Medium-longer term
Human Resource Potential	Whakapapa Rangatiratanga	Whānau feel safe in their homes and communities	Reduced use and experience of family violence and offending				Kōrero Awhi Tikanga	Medium-longer term
Human Resource Potential	Whakapapa Manaakitanga Rangatiratanga Kotahitanga	Whānau feel safe in their homes and communities	Ways to manage conflict, anger, disappointment	Positive communication			Kōrero Awhi Mana	Short-medium term

3.2 Whānau openly discuss family violence, understand acceptable behaviour, and create expectations of non-violence

3.3 Whānau decreased use and experience of aggressive behaviour and violence

3.4 Whānau feel safe in their own homes

3.5 Whānau have access to trusted mentors and support to help with conflict resolution; complete mentoring

COMMUNITY PARTICIPATION

4.1 There are spaces and activities in the community that support whānau to connect, whānau participate in these spaces [general; sport is code 9.2; Māori cultural activities is code 10.4]

Social Capability	Whakapapa Kotahitanga	Whānau are connected and feel they belong	Access and trust institutions	Connected to appropriate / local services	Know how to get needed help	Connected to community activities	Whanaungatanga	Short-medium term
Sustainability of te ao Māori	Whakapapa Manaakitanga	Whānau have positive relationships in te ao Māori	Connected to marae, hapū and iwi		Knowledge of whakapapa		Whakapapa Whanaungatanga	Short-medium term
Human Resource Potential	Whakapapa Manaakitanga Kotahitanga	Whānau are self-managing and resilient	Support each other to succeed				Mana Aroha	Short-medium term
Social capability	Rangatiratanga Manaakitanga	Whānau are connected and feel they belong	Exercise leadership	Contribute skills and knowledge			Mana Whanaungatanga	Medium-term

4.2 Whānau grow stronger relationships with others in the community

4.3 Whānau support whānau: community support is identified as having been provided/received to make positive change

4.4 Whānau contribute skills, expertise and knowledge to the community (volunteering, community projects), helping others

COMMUNITY SUPPORT

5.1 Whānau have safe places to go in times of crisis and danger

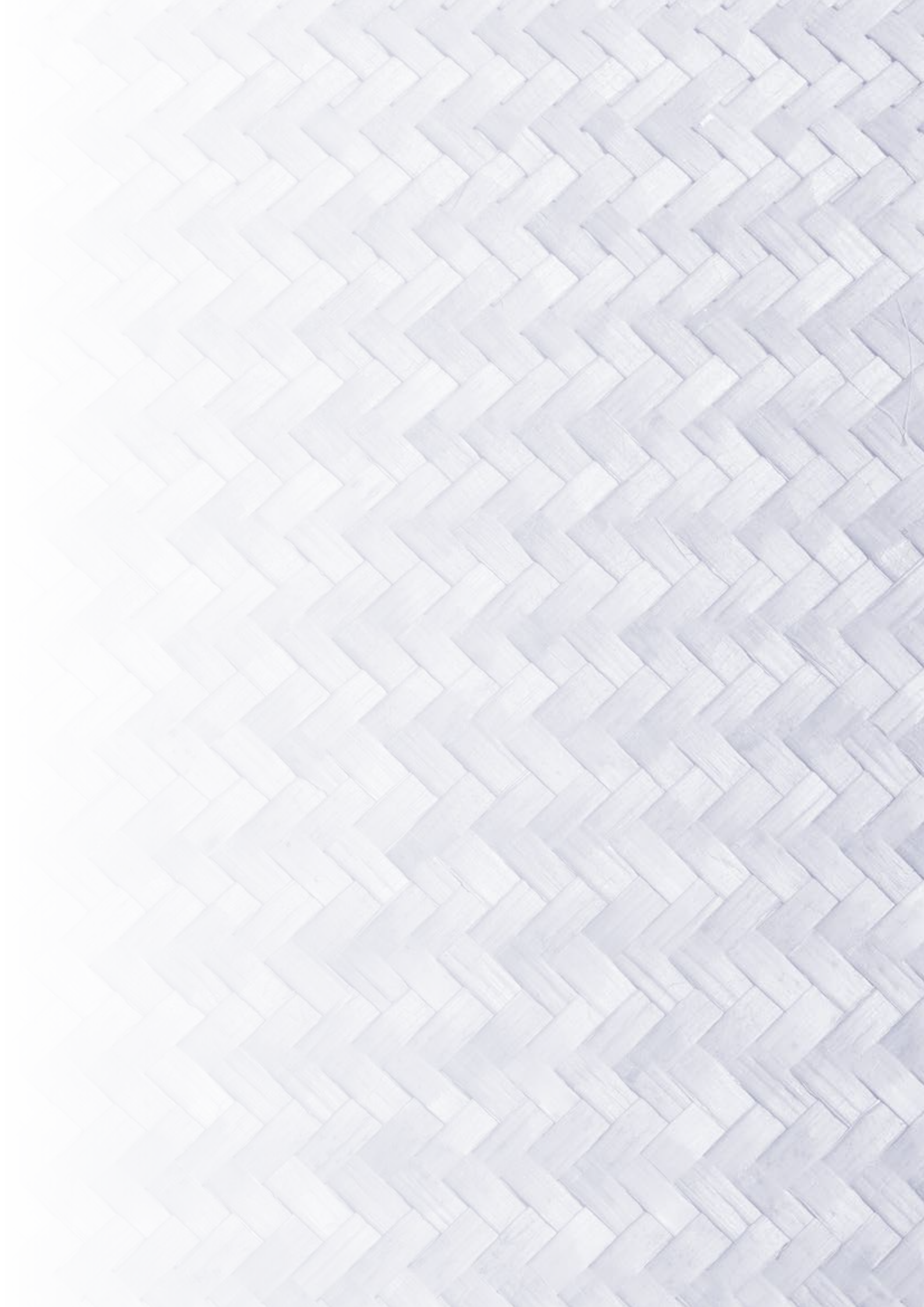
Social Capability	Whakapapa Manaakitanga Kotahitanga	Whānau feel safe in their homes and communities	Access to safe places				Whanaungatanga	Short-longer term
Social Capability	Whakapapa Manaakitanga Rangatiratanga	Whānau are connected and feel they belong	Access and trust institutions	Connected to appropriate / local services	Know how to get needed help	Connected to community activities	Whanaungatanga Mana	Short-medium term

5.2 Whānau have trusted, relevant services they can access (e.g. to support parenting, knowledge of child development, children's education, health, wellbeing)

5.3	Whānau proactively access support services when needed	Social Capability	Whānau are connected and feel they belong	Whānau feel safe in their homes and communities	Access and trust institutions Reduced use and experience of family violence and offending	Connected to appropriate / local services	Know how to get needed help	Connected to community activities	Whānauangatanga Kōrero Awhi Tikanga	Short-medium term Medium-longer term
5.4	Increased safety in the community; greater likelihood of taking action if aware of/witnessing violence (in community or whānau); holding offenders to account	Human Resource Potential	Whānau are strengthened and are participating in society	Whānau are strengthened and are participating in society	Exercise civic rights and responsibilities	Active and participating in society and community	Active and participating in society and community	Active and participating in society and community	Whānauangatanga	Medium-term
<u>INTERGENERATIONAL PARTICIPATION</u>										
6.1	Whānau participate in children's extra-curricular activities (e.g. holiday programmes)	Social Capability	Whānau are strengthened and are participating in society	Whānau are strengthened and are participating in society	Exercise civic rights and responsibilities	Active and participating in society and community	Active and participating in society and community	Active and participating in society and community	Whānauangatanga	Medium-term
6.2	Rangatahi are actively participating in new, positive social interactions; activities	Social Capability	Whānau are strengthened and are participating in society	Whānau are strengthened and are participating in society	Exercise leadership	Contribute skills and knowledge	Contribute skills and knowledge	Contribute skills and knowledge	Mana Whānauangatanga	Medium-longer term
6.3	Rangatahi exercising leadership in school and community; may act as role models	Social capability	Whānau are strengthened and are participating in society	Whānau are strengthened and are participating in society	Exercise civic rights and responsibilities	Active and participating in society and community	Active and participating in society and community	Active and participating in society and community	Whānauangatanga	Medium-term
6.4	Kaumātua are supported to participate and engage in whānau/community life	Social Capability	Whānau are strengthened and are participating in society	Whānau are strengthened and are participating in society	Exercise civic rights and responsibilities	Active and participating in society and community	Active and participating in society and community	Active and participating in society and community	Whānauangatanga	Medium-term
<u>FUTURE, GROWTH FOCUSED</u>										
7.1	Whānau have a shared positive vision for the future; a change of mindset	Human Resource Potential	Whānau are self-managing and resilient	Whānau are self-managing and resilient	Confidence and self-belief	Increased personal agency and critical awareness / consciousness	Aspiring to different futures	Planning for futures	Mana Aroha	Short-term
7.2	Whānau have developed plans and goals; are progressing their plan/goals	Human Resource Potential	Whānau are self-managing and resilient	Whānau are self-managing and are economic independence and are participating in society and rangatiratanga	Confidence and self-belief	Increased personal agency and critical awareness / consciousness	Aspiring to different futures	Planning for futures	Mana Aroha	Short-medium term
7.3	Whānau growth in self-esteem; self-belief; confidence; a sense of capability and capacity	Human Resource Potential	Whānau are self-managing and resilient	Whānau are self-managing and are economic independence and are participating in society and rangatiratanga	Confidence and self-belief	Increased personal agency and critical awareness / consciousness	Aspiring to different futures	Planning for futures	Mana	Short-term
7.4	Whānau move into paid employment; obtain more stable, better employment; value employment	Human Resource Potential	Whānau have increased economic independence and rangatiratanga	Whānau are strengthened economic independence and are participating in society and rangatiratanga	Increased access to employment and training opportunities	Whānau are confident to enrol and participate in education and learning opportunities, including volunteering and	Whānau have increased economic independence and rangatiratanga	Increased access to employment and training opportunities	Mana	Medium-longer term
7.5	Whānau enrol/participate in further education or training (vocational, wānanga-based, tertiary, secondary levels); obtain qualifications	Sustainability of te ao Māori Potential	Whānau are strengthened economic independence and are participating in society and rangatiratanga	Whānau are strengthened economic independence and are participating in society and rangatiratanga	Access and engage in education / learning	Whānau are confident to enrol and participate in education and learning opportunities, including volunteering and	Whānau have increased economic independence and rangatiratanga	Increased access to employment and training opportunities	Mana	Short-longer term

7.6	Whānau learn about, reflect on, and develop ways to process and move through trauma, intergenerational trauma, hara, and grief	Human Resource Potential	Social Capability	Whakapapa Wairuatanga Rangatiratanga	Whānau are living healthy lifestyles Whānau are self-managing and resilient	Whānau are living healthy lifestyles Whānau are self-managing and resilient	Ways to manage conflict, anger, disappointment Build health literacy and have access to appropriate information and services Positive whānau time and activities	Positive changes in whānau attitude and behaviour Confidence and self-belief	Mana Tikanga Whakapapa	Medium-longer-term
E TŪ WHĀNAU VALUES										
8.1	Learning, valuing, practising, spreading E Tū Whānau values	Human Resource Potential		Whakapapa Wairuatanga Kotahitanga	Whānau are living healthy lifestyles	Whānau are living healthy lifestyles	E Tū Whānau values Positive whānau time and activities	Experience wairuatanga	Tikanga Whānaungatanga Kōrero Awhi Mana	Short-term
HAUORA										
9.1	Improved hauora; good health is increasingly valued and nurtured among whānau	Social Capability	Human Resource Potential	Manaakitanga Kotahitanga Rangatiratanga Whakapapa Wairuatanga Whakapapa Wairuatanga Kotahitanga	Whānau are living healthy lifestyles	Whānau are living healthy lifestyles	Comfortable and confident to access health services Positive whānau time and activities	Build health literacy and have access to appropriate information and services Experience wairuatanga	Mana Whānaungatanga Tikanga Whānaungatanga Kōrero Awhi Mana	Short-medium term
9.2	Whānau participate in sport and physical activities	Human Resource Potential		Whakapapa Wairuatanga Rangatiratanga	Whānau are living healthy lifestyles	Whānau are living healthy lifestyles	Drug-free Positive changes in whānau attitude and behaviour	Physical activity wairuatanga	Tikanga Whānaungatanga Kōrero Awhi Mana	Short-medium term
9.3	Whānau reduce/stop using alcohol, drugs; engage with support	Human Resource Potential		Whakapapa Wairuatanga Rangatiratanga	Whānau are living healthy lifestyles	Whānau are living healthy lifestyles	Ways to manage conflict, anger, disappointment Build health literacy and have access to appropriate information and services	Positive changes in whānau attitude and behaviour	Mana Tikanga Mana	Medium-longer-term
9.4	Whānau learn about, develop, and use techniques to support their own wellbeing	Social Capability		Whakapapa Wairuatanga Rangatiratanga	Whānau are living healthy lifestyles	Whānau are living healthy lifestyles	Ways to manage conflict, anger, disappointment Build health literacy and have access to appropriate information and services	Positive changes in whānau attitude and behaviour	Mana Tikanga Mana	Short-longer term
TE AO MĀORI										
10.1	Cultural (re)connection: feel connected to Māori identity, culture; pride in being Māori; value Māori culture; feel it is important to engage with Māori culture	Sustainability of te ao Māori	Human Resource Potential	Whakapapa Manaakitanga Rangatiratanga Kotahitanga Wairuatanga Whakapapa Manaakitanga Rangatiratanga Kotahitanga	Whānau have positive relationships in te ao Māori	Whānau have positive relationships in te ao Māori	Access, express and engage meaningfully in Māori culture Te reo Māori proficiency and use	Pride in ethnicity / cultural identity Positive in attitude associated with identity as Māori	Whānaungatanga Whakapapa Whānaungatanga	Short-medium term
10.2	Te reo: learning to speak te reo Māori, increases in ability, greater use of te reo	Sustainability of te ao Māori	Human Resource Potential	Whakapapa Manaakitanga Rangatiratanga Kotahitanga	Whānau have positive relationships in te ao Māori	Whānau have positive relationships in te ao Māori	Access, express and engage meaningfully in Māori culture Te reo Māori proficiency and use	Pride in ethnicity / cultural identity Positive in attitude associated with identity as Māori	Whānaungatanga Whakapapa	Short-medium term
10.3	Participation in wānanga	Sustainability of te ao Māori	Social Capability	Whakapapa Manaakitanga Kotahitanga Wairuatanga	Whānau are strengthened and are participating in society	Whānau have positive relationships in te ao Māori	Increased knowledge about and connections to whānau, whānau, whakapapa and tikanga Exercise civic rights and responsibilities	Active and participating in society and community Knowledge and connections to marae, whānau, whakapapa and tikanga	Whakapapa Whānaungatanga	Short-medium term

<p>10.4 Attendance or participation at marae, hapū, and iwi activities and events; other Māori cultural events and activities (e.g. waiata, kapa haka, mihi, karakia, Māori arts and crafts) [10.3 folded into this code]</p>	<p>Sustainability of te ao Māori</p>	<p>Human Resource Potential</p>	<p>Whakapapa Manaakitanga Kotahitanga Wairuatanga</p>	<p>Whānau have positive relationships in te ao Māori</p>	<p>Whānau are strengthened and are participating in society</p>	<p>whakapapa and tikanga Foster and develop connections within te ao Māori</p>	<p>Whanaungatanga Whakapapa</p>	<p>Short-medium term</p>
<p>10.5 Māori culture generally: engaged in learning, increased understanding about Māori identity, culture, te ao Māori, tikanga Māori, colonisation, and Māori history generally</p>	<p>Sustainability of te ao Māori</p>	<p>Social Capability</p>	<p>Whakapapa Manaakitanga Rangatiratanga Kotahitanga Wairuatanga</p>	<p>Whānau have positive relationships in te ao Māori</p>	<p>Whānau are strengthened and are participating in society</p>	<p>Access, express and engage meaningfully in Māori culture</p>	<p>Whanaungatanga Whakapapa Mana</p>	<p>Short-medium term</p>
<p>10.6 Whakapapa: engaged in learning, increased understanding about one's own whakapapa, tūpuna, whenua, histories</p>	<p>Sustainability of te ao Māori</p>	<p>Human Resource Potential</p>	<p>Whakapapa Manaakitanga Kotahitanga Wairuatanga Rangatiratanga</p>	<p>Whānau are strengthened and are participating in society</p>	<p>Whānau have positive relationships in te ao Māori</p>	<p>Increased knowledge about and connections to marae, whenua, whakapapa and tikanga</p>	<p>Whakapapa Whanaungatanga Mana</p>	<p>Short-medium term</p>





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