




*E Tū
Whānau!*

Te Mana Kāha o te Whānau



E Tū Whānau Mahere Rautaki Framework for Change



2019–2023

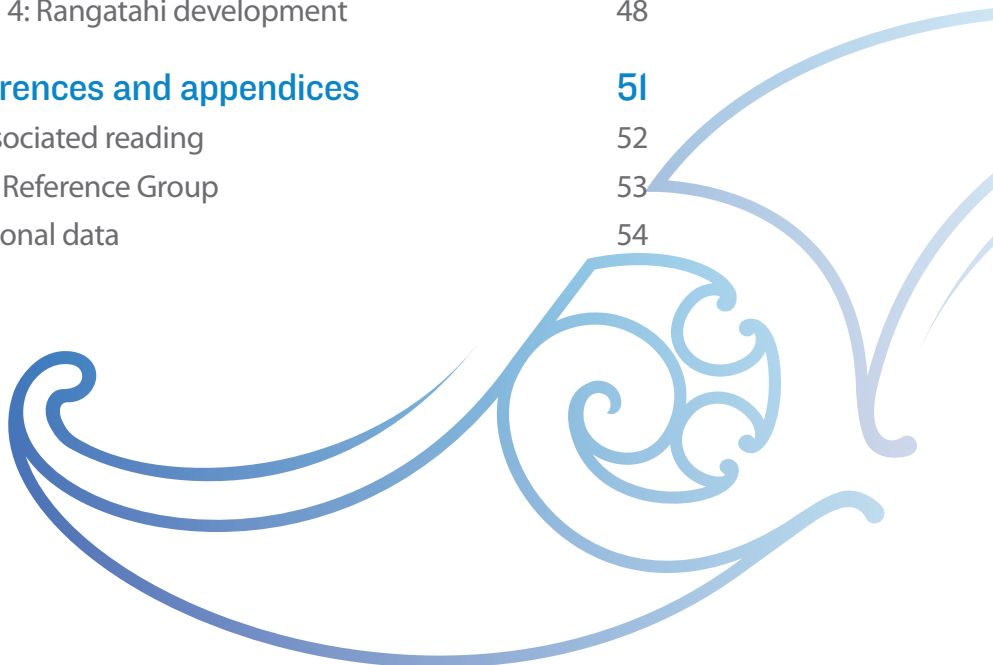
ACKNOWLEDGEMENTS

E Tū Whānau acknowledges and thanks the many people who have contributed to our Mahere Rautaki Framework for Change. This framework has been shaped by different voices from around our country and reflects a truly collective effort. Nāu te rourou, nāku te rourou, ka ora ai te iwi.

**“Your
ancestors
sit on your
shoulders
to keep
your feet
on the
ground”**

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Foreword

I am delighted to introduce this Mahere Rautaki – a new five-year 'Framework for Change' for E Tū Whānau.

All whānau in Aotearoa New Zealand deserve to live nourishing, hope-filled lives free from violence, yet we know that addressing the complex issues that some families face is extremely challenging. If we wish to live in thriving communities, we need to invest in solutions that make a difference for our families.



We now have a range of information telling us about the positive impacts of E Tū Whānau. Evidence tells us it is working because it is designed and owned by the community and grounded in kaupapa Māori principles and practice. This has shaped an authentic response that reflects the realities of people's lives. This kaupapa also resonates because it comes from a place of positivity and strength – it focuses on growing those things that fortify and uplift whānau while not shying away from the hard challenges.

E Tū Whānau originated more than 10 years ago as part of a broader strategy to address unacceptable levels of violence in New Zealand. It has grown from a foundation established by Māori leaders and whānau across the country, who challenged the status quo and insisted on a kaupapa Māori approach as the only way forward for whānau Māori.

Emerging evidence validates this approach and the vital importance of cultural values and constructs to connect with whānau and communities, to build identity and pride, and to inspire change. E Tū Whānau has made enormous strides and is shining a light on how indigenous communities and government can work together to address significant social issues. The real beauty of E Tū Whānau is that the underpinning values and approach have universal application. It is both heartening and exciting to see the impacts that this inclusive kaupapa is also having with former refugee and migrant families and communities.

This Mahere Rautaki is a blueprint for the next five years. It prioritises those things that whānau and communities say make the biggest difference, and it builds on success and our growing evidence base. While the strategy remains aspirational – focused on a future where *whānau are strong, safe and prosperous – active within their community, living with a clear sense of identity and cultural integrity, and with control over their destiny* – it also draws heavily on the wisdom, traditions and learning of the past.

So, I commend the vision of those who started this movement for positive change, in particular the outstanding commitment and leadership of the E Tū Whānau Māori Reference Group. This group has been integral to the ongoing success of the partnership between government and community, helping to navigate the opportunities and challenges faced on this journey together, never losing sight of the original moemoeā for whānau.

I am pleased to say that E Tū Whānau has a key role in our new cross-government package of work to prevent and address family violence. I look forward to this next phase of E Tū Whānau – bringing to life the hopes and dreams of whānau represented in the pages of this Mahere Rautaki and celebrating *te mana kaha o te whānau!*



Hon Poto Williams
Associate Minister for Social Development



Theory of Change



Te Mana Kaha o te Whānau

E Tū Whānau Theory of Change

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

The koru is the central tohu for the E Tū Whānau logo. Based on the shape of an unfurling fern frond, the koru represents new life, rebirth, peace and continuity; offering the promise of renewal and hope for the future. As such the koru is a symbol of whakapapa and the creation dynamic: *Te Kore, Te Pō, Te Ao Mārama*. Its circular opening design elements convey the idea of perpetual movement, of energy and action, and its inward coil suggests a return to the point of origin – symbolic of our focus on Māori traditions and values as protective factors, and the foundation for positive transformation.



Whānau strength

Supporting wellbeing and relationships within whānau

- Opportunities and spaces to be heard
- Increased awareness of positive behaviours and wellbeing
- Reduced tolerance and experience of violence
- Taking action to change



Tāne ora/Wāhine ora

Opportunities for healing, connection to culture and community

- Authentic connection to Te Ao Māori/culture
- Access to resources and support
- Active community involvement
- Values are modelled, 'lived'
- Feelings of safety and self-respect



Rangatahi development

Enabling youth engagement, education, leadership

- Youth leadership capability nurtured
- Rangatahi kahukura (individuals/collectives) modelling and driving change
- Rangatahi engaged and active



Hapori development

Supporting whānau, hapū, iwi and communities to build capacity and capability to lead and sustain community level change

- Leadership capability is developed
- Reduced community tolerance for violence
- Increased commitment, capability and networks to implement change
- Indigenous practitioner capacity is strengthened

PRIORITY ACTION AREAS 2019–2023

Kaupapa Māori approaches

- Te mana kaha o te whānau! (power and strength of whānau)
- Honouring and invoking Māori principles/values:



- Culturally responsive engagement/delivery
- Community-led solutions and action supported by government
- Understanding, generating and drawing on indigenous knowledge and evidence

Key strategies

- **Kahukura** – growing leadership
- **Wānanga** – collective spaces to kōrero and heal
- **Community collaborations** – shared aspirations, co-designed solutions
- **Messaging, tools, resources, support** – to highlight, share and reinforce the kaupapa
- **Centre of excellence** – expertise, evidence, indigenous practice

To reawaken, nurture and embed E Tū Whānau values, and Te Mana Kaha o te Whānau!

Te Kore/Potential

Te mana kaha o te whānau – the potential for all whānau to experience positive, nourishing lives that honour and uphold mana, tapu and mauri.

Te Pō/Transformation

E Tū Whānau reawakens traditional Māori values within whānau, passed down from generation to generation. Through strengths-based methods and community mobilisation strategies, these values help develop protective factors to increase whānau wellbeing and prevent violence ('realise the potential'). These values are unique to Māori but are also applicable to other peoples such as former refugee and migrant communities.

Te Ao Mārama/Enlightenment

Our vision

Whānau are strong, safe and prosperous – active within their community, living with a clear sense of identity and cultural integrity, and with control over their destiny – te mana kaha o te whānau!

Our moemoeā
Expands our vision

Whānau wellbeing
Based on their moemoeā

E Tū Whānau Te Mana Kaha o te Whānau!

Underpinning approach & mobilisation strategies

E Tū Whānau – Theory of Change

A Theory of Change is essentially a description and illustration of how and why a desired change is expected to happen in a particular context. It is focused on mapping out or ‘filling in’ what has been described as the ‘missing middle’ between what a change initiative does (its activities or interventions) and how these lead to desired goals being achieved.

The Theory of Change for E Tū Whānau is strengths-based and has been guided by a Te Ao Māori world view that the universe is dynamic, moving from one state to another ie from a state of unrealised potential (Te Kore)¹ to a state of becoming or knowing (Te Pō) to a state of enlightenment or wisdom (Te Ao Mārama). Māori creation stories emphasise this movement from nothingness and darkness to the world of light. This concept, in relation to whānau transformation, resonates with many of the whānau we work alongside.

The process of growth and enlightenment is not static but rather one of continuous interaction, learning and review.

This section articulates our Theory of Change and brings together all of the key elements of E Tū Whānau and our five-year priorities. These are fully discussed within the body of this Mahere Rautaki (Framework for Change).

Overarching theory

E Tū Whānau reawakens and instils traditional Māori values within whānau that have been passed down from generation to generation. Through kaupapa Māori, strengths-based methods of intervention and community mobilisation, these values help develop the protective factors needed to achieve better outcomes for Māori. These traditional values are unique to Māori but can be applied universally; they also work for other peoples, such as former refugee and migrant communities.

“Aunty, it’s like the sun shining through all the dark now, eh? When I hear them say stuff like that, I know they’re getting it. I know they’re going to survive. They’re not going to end up in jail and that makes me happy... The E Tū Whānau kaupapa saved our lives.”

E Tū Whānau kahukura, Ruatoria 2018

Conceptual elements

Key details of our Theory of Change are depicted in the diagram (pg 4–5). The koru is the central tohu for the E Tū Whānau logo and the key design element for our Theory of Change. Based on the shape of an unfurling fern frond, the koru represents new life, rebirth, peace and continuity, offering the promise of renewal and hope for the future. As such, the koru is a symbol of whakapapa and the creation dynamic – *Te Kore, Te Pō, Te Ao Mārama*. Its circular opening shape conveys the idea of perpetual movement, of energy and action, and its inward coil suggests a return to the point of origin – symbolic of our focus on Māori traditions and values as protective factors and the foundation for positive transformation.

The full narrative underpinning this diagram is articulated in this section.

¹ Māori Marsden, Te Tai Tokerau elder and Anglican minister, said that Te Korekore (a variant of Te Kore) was “the realm between non-being and being; that is the realm of potential being”

Our Theory of Change Framework



The narrative

Te Kore – ‘a place of longing or state of potential’

Te mana kaha o te whānau – the potential for all whānau to experience positive, nourishing lives that honour and uphold mana, tapu and mauri

The Theory of Change for E Tū Whānau starts from a place of strength or potential (while also acknowledging there are significant issues to be addressed in order to unleash this potential). Te Kore has been described as a ‘before’ state much like being in the womb – a state of great promise – a desire to ‘be’, to connect and to nurture others.

In the case of E Tū Whānau it represents the latent potential of all whānau Māori to enjoy strong, healthy, nourishing families and communities. It affirms the potency and many strengths inherent in Māori traditions, culture and knowledge that, if tapped, will nurture and uphold *te mana kaha o te whānau* (the power and strength of whānau Māori).

Te Pō – ‘the state of becoming / knowing’ (our theory and approach)

How E Tū Whānau can make a difference in supporting whānau to realise their potential – to move from the void to a place of hope and transformation, from dark to light.

For E Tū Whānau, Te Pō is the journey and space within which transformation takes place. It encompasses the kaupapa, values, strategies and actions that nurture positive change for whānau – that lead to Te Ao Mārama.

E Tū Whānau values

The values of E Tū Whānau are traditional Māori values that whānau across the country identified as present within the strong, resilient whānau they knew.² These values are unique to Māori and when practised or ‘lived’ they help to create and fortify the bonds that strengthen and protect Māori.

Aroha

Giving with no expectation of return

Whanaungatanga

It's about being connected

Whakapapa

Knowing who you are and where you belong

Mana manaaki

Building the mana of others through nurturing, developing and challenging

Kōrero awhi

Open and positive communication and actions

Tikanga

Doing things the right way, according to our values

Protective factors help whānau become strong, safe, resistant to harm and resilient to adversity. As an intervention, E Tū Whānau works by ‘awakening’, utilising, and highlighting how these traditional Māori values build the protective factors that whānau need to improve psychosocial, employment, health and education outcomes.

The theory is that these traditional values have enormous power today to make whānau strong, safe, and resilient, and thus to prevent violence.

Assumptions

Our Theory of Change makes the following assumptions based on emerging evidence about what works for whānau and international community development practice:

- Community-led solutions are required to create sustainable community-level social change
- Connection to culture, pride in identity and restoration of cultural principles are critical protective factors – for preventing and addressing issues of violence for Māori, indigenous people and other groups.

Community mobilisation strategies and action

E Tū Whānau employs a community mobilisation approach to reach whānau, to highlight the power of traditional Māori values to strengthen whānau, and to encourage whānau to consciously practise these. The particular strategies to engender these values within whānau are multi-faceted and may involve:

- direct work with whānau, hapū, iwi and communities
- nurturing and supporting leaders / kahukura to inspire whānau and communities
- investing in understanding what works best to encourage and sustain positive change within whānau
- supporting Māori practitioners and mainstream services to make a meaningful difference for whānau
- actively sharing and celebrating Māori strength and success.

Following extensive consultation with whānau, practitioners, kahukura and others, and consideration of recent evaluation data about what works to create change for whānau, we have identified our key mobilisation strategies for the next five years as follows:

1. **Kahukura** – supporting leadership that engages whānau, ignites community action and inspires change.

2 At an iwi leadership summit (Hopuhopu) and at 36 hui across the country during the consultation and design phase of E Tū Whānau in 2008 – regularly mandated since then.

2. **Wānanga** – enabling and supporting safe spaces for kōrero awahi (positive communications), whanaungatanga (connections and support) and transformation – with whānau, hapū, iwi, communities (including ‘hard to reach’ whānau and communities), practitioners and services.
3. **Community collaborations** – shared aspirations, pooled resources and co-designed solutions to achieve community change, involving:
 - iwi-led projects
 - community-led projects (sports partnerships, local initiatives, aligned events)
 - partnerships (national and community levels)
 - capability development (community, practitioners).
4. **Messaging, tools, resources, support** – to highlight, share and reinforce the E Tū Whānau kaupapa, values and key messages, including through:
 - media partnerships
 - digital and written tools and collateral (eg social media platforms, resources)
 - face-to-face community support
 - sponsorship.
5. **Centre of excellence** – harnessing and sharing the expertise that we are growing in relation to indigenous-led solutions to build community resilience and wellbeing, and prevent violence, with a focus on:
 - evaluation, evidence, education
 - networks and connections: building these internally and externally with a range of partners and stakeholders (Māori, diverse communities and mainstream)
 - indigenous practice and capability.

There are no set activities to be fulfilled. Instead, E Tū Whānau supports and nurtures a range of community mobilisation actions including respectful, strengths-based therapies that encourage whānau and communities to engage in their own programmes of change. Individuals, whānau and communities will be at different points on their journeys. Because E Tū Whānau is not programmatic but rather guided by community readiness and pace, it can accommodate these variances.

Te Ao Mārama – enlightenment, wisdom, emergence – ‘the light’

Our moemoeā (dream for whānau) and the vision, goals and outcomes that underpin this dream

Te Ao Marama represents the aspirations of E Tū Whānau – supporting the hopes and dreams of whānau and communities. These aspirations are articulated in our vision and moemoeā. Our developing outcomes framework provides a structure to plan our work and capture our success.

Vision

Whānau are strong, safe and prosperous – active within their community, living with a clear sense of identity and cultural integrity, and with control over their destiny – **te mana kaha o te whānau!**

Moemoeā

Our moemoeā for whānau expands this vision. It speaks of strong, resilient whānau who treasure their past and their future, can make choices and are in control of their destiny.

In this whānau:

- people have knowledge of their whakapapa and are confident within their identity; they are able to live in the present and shape their futures
- they can speak their own language
- spiritual aspects are central to their lives if they wish them to be
- they value and respect all who belong to them – tamariki and kuia and kaumātua
- they are aware of, and active within, their community
- they realise their roles, functions and responsibilities
- they have sufficient access to resources to provide for their needs
- they are able to meet their community and whānau responsibilities collectively
- they are adaptable, entrepreneurial and well educated

- they are visionary with a sense of future possibilities
- they are able to make decisions about their own lives and participate in all aspects of life
- they are comfortable in their own skins
- they are responsible and accountable for their actions
- they deal openly and honestly with conflict.

The dream will be achieved when:

- elders, kuia and kaumātua play a full role in the whānau in all aspects of life, and are valued, supported and cared for
- mātua are supported to 'plant' and nurture their tamariki and whānau, and to grow as parents
- tamariki are loved and grow to their full potential.

Outcomes domains/priority action areas

The overarching focus of E Tū Whānau action is on supporting community level change that leads to improvements in wellbeing for whānau and helps to shift the attitudes, behaviours and norms that create and sustain violence and other negative impacts on whānau – action that supports whānau to realise their own moemoeā.

We have identified four overarching outcomes domains to guide our activity for the next five years (2019–2023):

1. **Hapori development** – supporting and mobilising hapū, community groups and neighbourhoods to grow capacity and capability to lead and sustain community level change with a focus on:
 - leadership capability development
 - reduced community tolerance for violence
 - increased commitment, capability and networks to implement change
 - strengthened indigenous practitioner capacity.

2. **Whānau strength** – supporting wellbeing and relationships within whānau, te mana kaha o te whānau, with a focus on:
 - opportunities and spaces to be heard
 - increased awareness of positive behaviours and wellbeing
 - reduced tolerance and experiences of violence
 - taking action to change.
3. **Tāne ora/Wāhine ora** – opportunities for healing and connection to culture and community with a focus on:
 - authentic connections to Te Ao Māori / culture
 - access to resources and support
 - active community involvement
 - modelling/'living' the values
 - feelings of safety and self-respect.
4. **Rangatahi development** – enabling youth engagement, education and leadership – acknowledging the pivotal role that rangatahi have as influencers within their whānau and communities and especially with their peers – with a focus on:
 - nurturing leadership capability
 - rangatahi kahukura (individuals and collectives) modelling and driving change
 - rangatahi engagement and action.

Each year, outcomes, actions and measures will be articulated in relation to these domains taking into account evaluation findings, progress and emerging imperatives.

Whānau wellbeing outcomes

Whānau are the heart of E Tū Whānau and ultimately this kaupapa aims to nurture and support positive whānau transformation. E Tū Whānau has developed a set of aspirational wellbeing outcomes for whānau based on our moemoeā:

1. Whānau are self-managing and resilient.
2. Whānau are connected and feel like they belong.
3. Whānau have positive relationships in Te Ao Māori.
4. Whānau feel safe in their homes and communities.
5. Whānau are living healthy lifestyles.
6. Whānau are strengthened and participating in society.
7. Whānau have increased economic independence and rangatiratanga.

We actively support community leadership and action that help whānau to make progress towards these outcomes. We are developing measures to evaluate our contribution, recognising that many factors influence wellbeing. We are also involved in a range of emergent evaluation and wellbeing work across the sector that will contribute to the outcomes framework for E Tū Whānau. This includes the ongoing development of meaningful evaluation tools and alignment with the Whānau Rangatiratanga Framework.³

| Whānau are self-managing and resilient | Whānau are connected and feel like they belong | Whānau have positive relationships in Te Ao Māori | Whānau feel safe in their homes and communities | Whānau are living healthy lifestyles | Whānau are strengthened and participating in society | Whānau have increased economic independence and rangatiratanga |
|--|--|---|--|---|--|--|
| Whānau support each other to succeed | Whānau care for themselves and others | Whānau are able to foster and develop connections within Te Ao Māori | Whānau have reduced use and experience of violence | Whānau participate in community sports / physical activities | Whānau have access to a range of high-quality education, including early learning, wānanga and university | Whānau enjoy economic security |
| Whānau are able to live well | Whānau exercise leadership in Te Ao Whānui | Whānau exercise leadership in Te Ao Māori | Whānau have ways to manage conflict, anger and disappointment | Whānau have a wellness kawa | Whānau are confident to enrol and participate in education and learning opportunities, including volunteering and community projects | Whānau have increased access to employment and training opportunities |
| Whānau are able to achieve their aspirational goals | Whānau are able to access and trust institutions | Whānau are able to engage meaningfully with Māori culture and institutions | Whānau have access to safe places in times of crisis or danger | Whānau experience wairuatanga | Whānau are confident to enrol and participate in education and learning opportunities, including volunteering and community projects | Whānau can manage and leverage collective resources |
| Whānau can navigate barriers to success | Whānau have connections to local services and community sports / physical activities | Whānau can access and express their culture in ways that are meaningful to them | Whānau have access to effective, responsive services | Whānau are building their health literacy and have access to appropriate information and services | Whānau are confident to enrol and participate in education and learning opportunities, including volunteering and community projects | Whānau can navigate barriers to success |
| Whānau have increased personal agency and critical awareness | Whānau contribute their skills and knowledge within their whānau and communities | | | Whānau feel comfortable and confident to access health services | Whānau have increased knowledge about and connections to marae, whenua, whakapapa and tikanga | Whānau can access their material and non-material resources |
| Whānau feel able to overcome adversity | Whānau are connected to hapū and iwi | | | Whānau have home and food security | Whānau exercise their civic rights and responsibilities | Whānau are able to support each other financially and to accumulate financial reserves |

³ The Whānau Rangatiratanga Framework was developed by Superu as a tool to guide the identification of whānau wellbeing measures and the systematic collection of data over time.

“The biggest challenge for people to embrace E Tū Whānau is that it is outside their comfort zone. If it is outside their norm, then it is hard, but....if they see it has more benefit than what they did before, they not only start actioning their kaupapa but promoting it. The thing is E Tū Whānau doesn't tell people how to be in their lives; it offers a space to discuss how they were, where they are and where they can be.”

E Tū Whānau kahukura, Wellington 2019



SECTION 1
Background

Section 1: Background

1.1 Introduction

Since its introduction in 2008, E Tū Whānau has engaged and inspired whānau and communities across the country to hope, to dream and to take action that creates positive change. As this kaupapa Māori movement has grown, we have learned a great deal about what can really help to make a difference for whānau and how E Tū Whānau can make a meaningful contribution. This has shaped our Theory of Change.

This Mahere Rautaki (Framework for Change) outlines the overarching E Tū Whānau priorities for the next five years. It brings together the voices, aspirations and expertise of those we work alongside and it builds on the many learnings from the past 10 years. Moreover, it provides a framework within which Māori and government can continue to work together to support community-led change that boosts wellbeing for whānau Māori and prevents violence.

Te mana kaha o te whānau (the power and strength of whānau) sits at the very core of E Tū Whānau – it remains the touchstone for all that we do.

“Our strength and power comes from whānau – whānau is the key to eliminating violence.”

E Tū Whānau summit 2008

1.2 What is E Tū Whānau?

E Tū Whānau is a movement for positive change developed by Māori for Māori. It is founded on tikanga and Māori values that uplift, strengthen and protect whānau. E Tū Whānau operates as a Māori/Crown partnership; designed and led by Māori, supported by government – the Ministry of Social Development (MSD). It aims to prevent violence by working with communities, in a culturally responsive way, to create change from within. It does this by supporting community initiatives that shift social norms, encourage leadership and the

growth of capability within communities. E Tū Whānau takes a strengths-based approach, working to increase protective factors and through those actions decrease risk factors for family violence.

Our vision

Whānau are strong, safe and prosperous – active within their community, living with a clear sense of identity and cultural integrity, and with control over their destiny – *te mana kaha o te whānau!*

Our moemoeā

Our moemoeā for whānau expands this vision. It speaks of strong, resilient whānau who treasure their past and their future, can make choices and are in control of their destiny.

In this whānau:

- people have knowledge of their whakapapa and are confident within their identity; they are able to live in the present and shape their futures
- they can speak their own language
- spiritual aspects are central to their lives if they wish them to be
- they value and respect all who belong to them – tamariki and kuia and kaumātua
- they are aware of, and active within, their community
- they realise their roles, functions and responsibilities
- they have sufficient access to resources to provide for their needs
- they are able to meet their community and whānau responsibilities collectively
- they are adaptable, entrepreneurial and well educated
- they are visionary with a sense of future possibilities
- they are able to make decisions about their own lives and participate in all aspects of life
- they are comfortable in their own skins
- they are responsible and accountable for their actions
- they deal openly and honestly with conflict.

The dream will be achieved when:

- elders, kuia and kaumātua play a full role in the whānau in all aspects of life, and are valued, supported and cared for
- mātua are supported to ‘plant’ and nurture their tamariki and whānau, and to grow as parents
- tamariki are loved and grow to their full potential.

The kaupapa and values

E Tū Whānau is an innovative indigenous response to unacceptable levels of violence for whānau Māori. It acknowledges and draws on all of the work that has gone before it but recognises that past approaches have not worked for Māori. The kaupapa is powered by the many strengths within Te Ao Māori. It is founded on Māori traditions and values that uplift, fortify and protect whānau.

Our values

The Māori values that underpin E Tū Whānau came from kōrero at hui all around the country about the qualities that characterise strong whānau – the positive actions and behaviours that are ‘seen and heard’. The different stories, ideas and thinking expressed by whānau were synthesised to find the common themes. Six strong underpinning values emerged from this kōrero – aroha, whanaungatanga, whakapapa, mana manaaki, kōrero awahi and tikanga. Together they create the foundation or ‘rope of life’ that joins whānau together and strengthens them.

AROHA

Giving with no expectation of return.

WHANAUNGATANGA

It’s about being connected.

WHAKAPAPA

Knowing who you are and where you belong.

MANA MANAAKI

Building the mana of others, through nurturing, growing and challenging.

KŌRERO AWHI

Positive communication and actions.

TIKANGA

Doing things the right way, according to our values.

These values have been identified as protective factors for whānau Māori. E Tū Whānau focuses on strategies that re-awaken, nurture and embed these within whānau and communities; it centres on solutions that encompass the whole whānau.

“E Tū Whānau values are OUR values. I truly believe that if everyone practises these values in their homes, positive change is inevitable.”

E Tū Whānau focus group feedback 2018

“Things at home have changed from the values and tools we’ve taken home. We’ve changed as a father, as a partner, as a neighbour, as a community person...”

E Tū Whānau Evaluation participant 2019

The kaupapa

The E Tū Whānau kaupapa is guided by the kōrero and messages that emerged from foundation hui across the country in 2007 and 2008, including:

- **Te mana kaha o te whānau – the power and strength of the whānau!**
- **Māori have the solutions within**
- **Change starts with us – create the future you want!**
- **Whānau, hapū and iwi are permanent**
- **Violence towards women and children is not traditional**
- **Violence is a transgression against whānau and whakapapa – stand up and speak out!**
- **Reclaim tikanga, foster pride and affirm identity**
- **Restore the home as a place of safety and love where healthy relationships are expected**
- **What is good for us as Māori is good for all of Aotearoa New Zealand**
- **Focus on prevention and early intervention to create sustainable change.**

More recent dialogue with iwi, whānau, practitioners, kahukura and others, together with a growing body of evidence, confirms that this approach remains relevant and vital.

E Tū Whānau is kaupapa Māori in essence but the power of a values and strengths-based approach resonates with diverse communities, especially those from collective cultures. E Tū Whānau also works with a range of former refugee and migrant families and communities using this same framework and approach. (see Section 4).

Guiding philosophies

The conceptual framework for E Tū Whānau is derived from a kaupapa Māori philosophical basis including:

- **Te mana kaha o te whānau** – the power and strength of whānau
- **Tino rangatiratanga** – autonomy, independence – Māori owned and led solutions
- **Whakanoa** – the sanctity of the home; a tapu place that provides a loving, safe environment where healthy relationships are expected; where tamariki learn the values for life
- **Mātauranga Māori** – traditional values and practices, together with contemporary knowledge, as protective factors for Māori.

E Tū Whānau principles

The following principles support and guide our work:

Māori designed and driven solutions – a kaupapa Māori foundation informs all aspects of the design and delivery of E Tū Whānau. Tikanga and Māori values underpin the kaupapa and are articulated as the basis of wellbeing for whānau.

Whole-of-whānau approach – strategies and solutions that encompass the whole whānau. Whānau are supported within the context of their own whānau, hapū and hapori to identify their issues, their hopes and dreams, and their own solutions.

Strengths based – starting from a place of whānau and community strengths and assets, rather than deficits, and harnessing these to inspire and propel change.

Community led – partnering with communities in ways that enable and support them to identify their own needs, and design and lead their own solutions.

Evidence based – investing in and strengthening our evidence base around what helps to make a positive difference in the lives of whānau Māori, recognising the need to have rich and robust indigenous evidence relevant to our own people here in Aotearoa New Zealand.

Local approaches – recognising that community-led approaches are enriched by the local knowledge and connections that are needed to bring about positive change.

Education focused – supporting knowledge acquisition and growth that helps to build te mana kaha o te whānau.

Kotahitanga / Whanaungatanga – recognising that strength comes from collaboration, connectedness and a collective focus, founded on relationships of trust.

Innovation – ensuring that sufficient flexibility, agility and opportunities are available to trial fresh ideas.

Diversity and inclusiveness – acknowledging the universal power of the E Tū Whānau values and strengths-based kaupapa to uplift and support positive change within many diverse families and communities.

Sustainability – recognising that issues of violence and violation are complex and often intergenerational, and that solutions will only be durable if accorded sufficient time, resources and opportunities to learn and adapt.

Kahukura – inspiring change

E Tū Whānau kahukura are central to this kaupapa – they are the people who inspire change in whānau and communities, and include iwi leaders, rangatahi, strong wāhine and many others. In 2011, a group of kaumātua at the Iwi Chairs Forum in Waitangi came up with the name ‘kahukura’ to describe the leaders of change within whānau, hapū and iwi.

The origin of the term lies in the story of the kūaka (bar-tailed godwits). These amazing birds undertake an incredible 11,000-kilometre non-stop migration from the Arctic to New Zealand every year. When they fly into Aotearoa for the summer, they arrive in a swirling mass. Within that mass are small groups and each has a leader whose role is to cleave the air and provide the initial lift for those in their flock who are following. That lead bird, the kahukura, provides the impetus for movement and change – as it moves, the group gathers around and, in doing so, other leaders emerge. This leadership and collective action enable and sustain their journey. E Tū Whānau kahukura are those people who emerge naturally in whānau, hapū, iwi and communities as people who support, encourage and strengthen whānau by modelling values, behaviours and actions – the positive ‘footprints’ that can be followed.

“These kahukura have been involved in work that allows individuals to navigate their way through the challenges that prevent mana motuhake. I look forward to the continued kōrero and wānanga with these amazing kahukura – drawing on each other’s strengths to support this collective in our mahi with rangatahi, wāhine, tāne, whānau and community.”

E Tū Whānau kaimahi 2018

1.3 Whakapapa – our journey

E Tū Whānau was initiated in 2008 by the Māori Reference Group to the Taskforce for Action on Violence within Families.⁴ The Māori Reference Group continues to broker the relationship between Te Ao Māori and government, providing an important point of exchange between the partners (see Appendix 1).

E Tū Whānau emerged from a national summit in April 2008, opened by King Tuheitia and hosted by Tainui at Hopuhopu Marae. This summit brought leaders and practitioners together to discuss ways for Māori to tackle violence. The consensus was that a fresh approach was needed based on Māori ways of doing things, and that it must be led by Māori and focused on strengths and success within a context of whānau ora (wellbeing). More than 30 hui held across the country endorsed this approach and suggested the principles and recommendations for action.

The summit, hui and kōrero provided a clear mandate and direction. The voice of Māori is embedded in the E Tū Whānau kaupapa and provided the foundation for the first Programme of Action, the framework for change.

Since 2008, a great deal has happened under the auspices of E Tū Whānau – different activities have been trialled, new whānau and communities have become involved and collectively we have learned about what can support communities to lead and achieve change, and what gets in the way. However, throughout this process of iterative and adaptive learning, the kaupapa Māori principles and conceptual framework have remained solid. We understand the necessity of building strong foundations that will sustain long-term change for whānau and communities.

“We have the potential to be the best that this country can see and have... I want us to be able to fill ourselves up with the wonder of who we are because, if we knew how wonderful it was to be who we are, then there is only positive stuff in front of us...”

Katie Murray (Te Rarawa, Te Aupōuri) E Tū Whānau Māori Reference Group

⁴ The Taskforce was established as a cross-government response to address high levels of violence within New Zealand families.

E Tū Whānau whakapapa

Hopuhopu Summit (2008) – a mandate for change

A national summit in April 2008 (opened by King Tuheitia and hosted by Tainui at Hopuhopu Marae) brought together our leaders to discuss ways for Māori to tackle violence. The consensus was that a fresh approach was needed based on Māori ways of doing things, and that it must be led by Māori and focused on strengths and success. This was a significant event for Māori.

Wide support across Aotearoa

More than 30 hui held across the country endorsed this approach and suggested the principles and recommendations for action.

Gathering the stories – shaping the values

Kōrero with kuia, kaumātua and many others helped to shape the messages and values that underpin the E Tū Whānau approach.

Developing a framework for change

The summit, hui and kōrero provided a clear mandate and direction. This created the foundation for a Programme of Action, the framework for change.

The first Programme of Action (2008–2013)

The Māori Reference Group published the first Programme of Action. This was supported by government and launched by Hon Dame Tariana Turia in February 2009.

Nurturing change

The first five years focused on building support for E Tū Whānau – at a community level and within iwi leadership. A groundswell of community action started to build. E Tū Whānau kahukura emerged.

E Tū Whānau expanded to include former refugee and migrant communities

In 2013, E Tū Whānau was expanded to include former refugee and migrant communities. The kaupapa resonates with these communities; they find it inspiring, relevant and enabling.

The second Programme of Action (2013–2018)

The second Programme of Action was developed. It built on the first one, informed by learning and kōrero along the way, and was launched in Rotorua at a national hui of iwi leaders, practitioners and rangatahi (June 2013).

National hui (Rotorua, June 2013)

Māori leaders confirmed the approach and direction for E Tū Whānau and endorsed the second Programme of Action. The inaugural E Tū Whānau Kahukura Awards were presented to those identified as leading positive change within whānau, hapū and iwi.

E Tū Whānau Charter of Commitment launched (Tūwharetoa, August 2014)

This was a significant event – the Charter formalises our commitment to positive change and gives us the opportunity, as Māori, to take a strong public stand against violence. The 2014 Kahukura Awards were presented at this launch.

Rangatahi involvement consolidates

Wānanga and hui engage and consolidate rangatahi participation. A number of rangatahi kahukura (individuals and collectives) emerge to lead change. A national rangatahi forum is established involving Māori, Pasifika and youth from diverse communities.

E Tū Whānau action and support accelerate

Support for E Tū Whānau continues to grow as whānau, hapū, iwi and communities around the country have embraced the kaupapa and found ways to express it and encourage positive change. This includes a mandate from the Iwi Chairs Forum and iwi involvement across Aotearoa.

E Tū Whānau Charter of Commitment gathers momentum

The Charter provides a focus and platform for individuals and collectives to publicly oppose violence in all its forms. Thousands have signed the Charter to take a stand against violence and uphold whānau restoration as the foundation for change.

E Tū Whānau Kahukura Workshop (June 2018)

This workshop brought together recognised Māori leaders and influencers to share knowledge and thinking about the issues that affect whānau, contribute to the solutions, and help develop a new strategy and action plan for the following five years.

Community focus groups (June–November 2018)

Whānau from across the country took part in focus groups to kōrero about issues, progress and priorities to help shape the 2019–2023 strategy.

Mahere Rautaki Framework for Change 2019–2023 (launched 2020)

The new E Tū Whānau Mahere Rautaki (Framework for Change) and underpinning Theory of Change was developed and published. It captures and reflects the learnings and successes of the previous 10 years and sets the direction and goals for the next five.

Charter of Commitment E Tū Whānau

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

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

As tangata whenua of this land:

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

As signatories to this Charter of Commitment, we declare:

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

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

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

Te Mana Kaha o te Whānau



**E Tū
Whānau!**

“It was really good for, you know, our family who was still trying to learn all of those things of what it means to be a whānau. Yeah, so we got heaps of positive things out of it. The tikanga. Being, I suppose, not familiar with Māori culture, marae protocols and all of that, E Tū Whānau gave us a way to understand that better and even integrate that into our own home and what we wanted and our goals, our values and all of that.”

E Tū Whānau Evaluation participant 2019



SECTION 2

Context for change

Section 2: Context for change

Although most whānau lead positive lives, nurturing happy, healthy tamariki and making meaningful contributions within their communities, it remains a devastating reality that Māori continue to feature disproportionately in negative family violence data.

- **Māori experience twice as many family violence incidents per 100 people than New Zealand Europeans.**
- **Māori experience almost three times more Intimate Partner violence incidents per 100 adults than the national average.**
- **68% of all children and young people in care and protection out-of-home placements were Māori (as at 30 June 2018).**

[From NZ Crime & Victims Survey 2018, and Oranga Tamariki data]

In any response to address these statistics – to break the intergenerational transmission of the harm and heartbreak they represent – it is important to understand key drivers of violence for whānau Māori, including environmental and contextual factors.

It is also important to consider the broader government context within which E Tū Whānau is operating.

2.1 Risk and protective factors

The Theory of Change for E Tū Whānau starts from a place of strength or potential but also acknowledges the significant challenges that need to be addressed in order to unleash this potential. E Tū Whānau focuses on building those factors that strengthen and protect whānau. However, it is also important to identify and address those factors that compromise wellbeing for whānau, inhibit the realisation of whānau potential and increase the risks of violence.

Most studies conclude that violence within families is caused by multiple, complex factors and that the chance of violence increases when certain of these factors occur together.

It is also clear that issues of power and control are inextricably linked to family violence and that for

indigenous peoples such as Māori, there are a range of associated historical and cultural factors, including colonisation and the resulting dislocation from culture and identity, loss of land, language and an ability to be self-determining. These factors remain fundamental considerations for E Tū Whānau and the approach that we take.

Risk factors for whānau Māori

The family violence literature broadly agrees on the factors that make families more likely to experience violence – that is the risk factors or drivers of harm. Many of these are universal, however in Aotearoa New Zealand there are additional factors for whānau Māori. Risk factors for whānau Māori include the following:

- **Poverty and economic inequalities and inequities** – for example inequitable access to education, employment, income and housing (all essential for wellbeing). Māori are over-represented in all data for economic disparity, often as a symptom of institutional discrimination and un-responsiveness (see Appendix 2 for recent data).
- **Ongoing negative effects of colonisation** – lost cultural identity, language, land, pride, and traditional support practices and structures. A disruption to traditional norms around whānau relationships and behaviours, and high levels of spiritual poverty and hopelessness (loss of wairua).
- **Exposure to violence, abuse, trauma and neglect when young** – tamariki Māori experience high rates of exposure to all of these and are over-represented in Oranga Tamariki care and protection data (see Appendix 2).
- **Weak social capital, cohesion and inclusion** – dislocation from whānau, hapū, iwi, marae; poor access to positive social networks and support; and poor access to services, often as a result of discrimination and stigmatisation. This includes significant issues arising from ‘out of whānau’ placements and historical trauma from the high rates of state care placements for tamariki Māori in past decades.

Protective factors for whānau Māori

Those things that make whānau strong, resilient, safe and able to bounce back from adversity are known as protective factors. Protective factors identified for whānau Māori include:

- **strong cultural identity and sense of belonging** – identified as a critical protective factor in local research and within the broader indigenous resilience discourse
- **individual and whānau resilience** – including healthy conflict-management skills, coping strategies, self-agency and ‘voice’, and a sense of hope for the future
- **social capital, cohesion and inclusion** – fostering community participation and connectedness to create strength and promote healthy positive norms
- **parents’ access to support** – including for understanding child development and positive parenting, and for mental health and addictions
- **high cultural value placed on tamariki and rangatahi** – raising tamariki and rangatahi to feel loved, confident and safe within their whānau and wider communities.

E Tū Whānau values strengthen and protect whānau

The E Tū Whānau values of aroha, whakapapa, whanaungatanga, mana manaaki, kōrero awhi and tikanga align with these protective factors and correlate closely to the qualities and characteristics that have been identified in strong families by international research.⁵

E Tū Whānau seeks to help rebuild and strengthen protective factors for Māori by reconnecting, reclaiming and restoring traditional whānau values.

“At Te Pou Oranga o Whakatōhea, we have always understood that the E Tū Whānau values speak to a deeper sense of who we are as a people, he wai hohonu mātou, the deep waters in us all. We are more than you see. These values are a great tool to help us get to know our people and how we can support them to become the best they can be.”

E Tū Whānau kahukura 2019

“E Tū Whānau values though, they belong to Te Ao Māori... they’re natural. But then that’s another reason why we absolutely loved E Tū Whānau because they aligned with our... natural everything, didn’t even know it had a name that kind of stuff.”

E Tū Whānau Evaluation participant 2019

⁵ These include qualities such as: family stability, social capital, social support, cultural identity, community cohesion, family traits and practices, high quality early childhood education and schooling.

Violence is not traditional

Ngā hiahia kia titiro ki te timatatanga, ā, ka kite ai tātou te mutunga

You must understand the beginning if you wish to see the end

ETū Whānau’s approach is underpinned by the notion that by accessing and connecting to inherent indigenous strengths, whānau Māori are able to utilise this cultural capital to fortify their lives. A fundamental principle guiding this approach is the understanding that whānau dysfunction and violation is not traditional but rather a direct impact of colonisation. Although warfare and violence occurred in pre-European times, there is a great deal of evidence to suggest that traditional family life was characterised by loving whānau relationships where:

- women and men had clear and complementary roles and relationships
- children were valued as precious taonga and treated accordingly
- men were gentle, loving, nurturing fathers
- the whānau unit was strong and harmonious and there were punishments for those who upset this balance.

Tikanga and other traditional values provided a social system and structures that actively discouraged any wrongdoing against whānau and there were harsh sanctions for those who transgressed. Whānau health and wellbeing was maintained through a balance between: te taha wairua (the spiritual dimension), te taha hinengaro (the emotional or mental dimension), te taha tinana (the physical dimension) and te taha whānau (the extended family dimension). In the time since first contact with Pākehā, traditional systems of whānau have been diminished. The effects of urban migration together with the fragmentation and separation of whānau have compounded this for Māori, leading to:

- a distortion of roles
- an undermining of traditional values
- less responsibility for actions, where now offences are against ‘the law’ and not transgressions against whakapapa.

“The New Zealand father is devotedly fond of his children, they are his pride, his boast, and peculiar delight; he generally bears the burden of carrying them continually within his mat... The children are seldom or never punished.”

Joel Polack (1807–1882) – Trader, land speculator, writer, artist

“One of the finest traits I have noticed in the New Zealanders is that of parental love; the men appear chiefly to nurse their children, and are generally to be seen with one on their back covered up under their mats, the little things appear likewise sensible of their fathers’ love for they seem principally to cling to them.”

Richard Taylor (1805–1873) – Missionary

“I saw no quarrelling while I was there. They are kind to their women and children. I never observed either with a mark of violence upon them, nor did I ever see a child struck.”

Reverend Samuel Marsden (1765–1838) – Chaplain, magistrate, agriculturalist, missionary (from J R Elder,

The letters and journals of Samuel Marsden 1765–1838)

2.2 Government imperatives

E Tū Whānau is strongly aligned with current government priorities. In particular, our work is able to make a significant contribution to government’s focus on supporting healthier, safer and more connected communities as part of an overarching wellbeing strategy.

E Tū Whānau is part of the cross-government Joint Venture to address family violence. It has a key role within the broader prevention package, which highlights the importance of kaupapa Māori and community-led approaches and recognises the positive impacts of this whānau-centred kaupapa.

E Tū Whānau is also aligned with, and complementary to, the whānau-centred approach of Whānau Ora. The E Tū Whānau mahi focuses on creating the conditions at societal, community and whānau levels within which positive change can take place, rather than on service delivery.

Internally, our approach supports MSD’s focus on strengthening partnerships with communities to ensure that social issues and solutions are driven by community needs and realities, and it exemplifies the key organisational shifts identified in MSD’s strategic direction, Te Pae Tawhiti:

- **Mana manaaki** – a positive experience every time
- **Kotahitanga** – partnering for greater impact
- **Kia takatū tātou** – supporting long-term social and economic development.

These principles are inherent within the partnership approach, kaupapa and values that underpin E Tū Whānau.

E Tū Whānau also has a key role in bringing to life Te Pae Tata – MSD’s Māori strategy.

“It was an eye-opening experience to see community organisers, and community members, including people who had been perpetrators of family violence, sitting in the same room as people in government... It’s easy to imagine how change could happen when people with the power to create change and those who could most benefit from it, are in the same room talking and listening to each other.”

Feedback from Canadian researcher at E Tū Whānau Kahukura Workshop 2018

“I think they [E Tū Whānau] just give us the opportunity to be able to do the things that we think are best for our whānau instead of somebody else coming in and saying this is how you should do it. [They] give the opportunity to come up with the ways ourselves. It’s not just new for government, it’s new for us... they talked to us... and we have been talking ever since. In a good way. You wouldn’t think they are government. I dunno. Just the way they are.”

E Tū Whānau Evaluation participant 2019



SECTION 3

Reviewing progress

Section 3: Reviewing progress

Internationally there is limited evidence about family violence prevention for indigenous peoples; however the discourse strongly calls for solutions developed by indigenous people that focus on community healing, and restoration of family cohesion and processes.⁶

What is very clear is that preventing violence is a complex long-term proposition requiring a sustained commitment and a multi-level approach. Societal and community-level approaches reinforce efforts at the individual and relationship levels.⁷ In light of these complexities, and the lack of existing evidence on how to create transformational change of this magnitude, E Tū Whānau has been testing and evaluating this community-led approach to develop an evidence base. The focus of E Tū Whānau is on building protective factors that strengthen whānau and communities and prevent violence. A formative evaluation in 2017 identified solid evidence that E Tū Whānau is making a positive difference in building protective factors.

The evaluation showed how E Tū Whānau is making a difference across diverse communities who are overwhelmingly positive about the way in which E Tū Whānau enables and supports them to achieve their own aspirations. The initial approach of E Tū Whānau project managers was to increase awareness of E Tū Whānau messages, and throw the net out wide to identify where innovation and commitment would take root. As the project has progressed, target communities are demonstrating clear progress from engagement to sustained action.

E Tū Whānau Formative Evaluation 2017

⁶ Blagg et al, 2015.

⁷ Abramsky et al, 2016.

3.1 Making a difference for whānau

Ongoing kōrero with whānau and communities, including national and community-based workshops and focus groups, is central to our evaluation and review processes. This mahi, together with recent evaluation work, has helped to identify those aspects of E Tū Whānau that are making a positive difference, the sorts of results that are being achieved, and the potential to amplify this with targeted strategies and support.

Progress and impact

Since its inception E Tū Whānau has been collecting data to understand what works. A range of positive impacts has been identified including whānau and communities that are better positioned to take control, find solutions and begin journeys of transformation. Key achievements identified by a formative evaluation⁸ include demonstrated progress towards the intended outcomes of:

- growth in community leadership
- shifts in attitudes and behaviours around family violence.

The evaluation also identified the following commonly shared outcomes:

- strengthened cohesion
- cultural connection
- rangatahi engagement
- increased confidence and agency for change, and
- greater awareness of violence-related issues.

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

Case study participant, E Tū Whānau Formative Evaluation 2017

“... hopefully the community can drive their own activity and events, and I think we talk about E Tū Whānau as being the positive change in their kōrerōs. And it's not about the money, it does help, but it's about people looking after people, and when they start talking like that you know we are making real change.”

E Tū Whānau Evaluation participant, 2019

⁸ Grootveld et al, 2017.

Key success factors identified centre on the E Tū Whānau approach, and include:

- Partnering with whānau and communities in a way that develops trust and opens doors – often into family and community spaces that are considered ‘hard to reach’ such as whānau with gang affiliations.
- Making whānau wellbeing the centre of supporting whānau and communities to grow confidence and capability that enables change to take place. This support is focused on uplifting whānau, nurturing their strengths and encouraging them to articulate their own moemoeā – and a plan to achieve these.
- The intrinsic kaupapa Māori approach (including the conceptual framework, the resources and the way of working with whānau and communities) – reflecting a world view that Māori understand and feel comfortable with.
- Nurturing and supporting community leadership that helps to inspire, embed and sustain change within communities.
- A kaupapa that is meaningful and uplifting for whānau Māori and thus encourages engagement, ‘real’ conversation and change. The approach is described as ‘self-determining, enabling and culturally grounded’.
- Resources that appeal to whānau and contain messages and content that encourage shifts in thinking and behaviour.
- Strengthened engagement and success with former refugee and migrant communities – enabled by an inclusive approach based on cultural values as protective factors, together with highly experienced kaimahi and a focus on community-led solutions.

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

E Tū Whānau Formative Evaluation 2017

Evaluation – measuring change and success

Evaluation work is currently underway to strengthen our evidence base around success factors and impact to guide future focus and investment. This work is a priority over the next five years and includes:

- Further case study based evaluation focused on different community types to probe the nuances and sustainability of change
- The development and testing of kaupapa Māori measurement instruments in partnership with a team of evaluation / research experts.

This work will inform the on-going development of meaningful whānau wellbeing measures and measurement.

“I came back home and they were sitting on my veranda. I thought what the?... I honestly thought here we go, more show ponies coming to rain down on our kids really. I didn’t bother until they turned up with my friend. I was like OK, must be worthwhile, I’ll have a listen and see what’s up. They called my bluff really. I don’t even know how to explain it honestly but it’s opened our whole world up. They come back here. The middle of nowhere. And they keep coming back.”

E Tū Whānau Evaluation participant 2019

“She is Māori, she is bilingual and bicultural and uses Māori cultural frameworks and kawa Māori and always maintains a neutral stance. She is honest, sometimes using her own experiences to help people understand. That takes a lot of courage. She is knowledgeable, assertive, empathetic, compassionate and positive. Nothing is ever unsurmountable. There is always hope. She leads by example and the kawa and processes she uses ensures everyone is safe and everyone’s mana is not transgressed...”

Feedback on the E Tū Whānau approach and indigenous practice of kaimahi 2018

“Fabulous resources, keep them coming! It’s absolutely amazing the noticeable impact your organisation has made on the lives of those within the community.”

Shared by participant at ‘E Tū Wairoa’ event 2018

“I acknowledge the positive change in one of the youth in Ministry care... this young man was headed towards an extensive youth justice ‘career’ but with the support of your service and your commitment to meet the whānau in their environment and work alongside the whānau in their needs and goals for the future, this young man has flourished, returning to education, changing his attitude towards his own wellbeing and welfare, reduction in his offending and re-engaging in his cultural identity. These are the outcomes we wish to see for our rangatahi. The approach of E Tū Whānau has been an uplifting experience and each of the rangatahi who participated in the marae-based wānanga are stronger in their cultural identity, have made lifelong relationships and have a more positive outlook on their future lives.”

Feedback from social worker, Oranga Tamariki 2018



SECTION 4

**Former refugee and
migrant communities**

Section 4: Former refugee and migrant communities

While E Tū Whānau specifically targets support for Māori, who bear the greatest burden of harm from violence, since 2013 E Tū Whānau has also worked in partnership with former refugee and migrant communities.⁹ The strengths-based approach and E Tū Whānau values – aroha, whanaungatanga, whakapapa, mana manaaki, kōrero awhi and tikanga – resonate with these communities, many of whom come from collective, family-focused cultures that have much in common, spiritually and socially, with Māori. In the spirit of manaakitanga, E Tū Whānau and the Māori Reference Group welcome these families and communities into the kaupapa. Key refugee and migrant national stakeholder groups have embraced this indigenous approach.

Evaluation findings indicate that E Tū Whānau is successful with former refugee and migrant communities because the approach is inclusive, with a focus on:

- supporting communities to design and lead solutions to their own issues
- cultural strengths, positive family values, and strong leadership
- fostering social connections, community involvement and a sense of belonging
- communities working together to pool resources, skills and ideas for maximum impact.

“Our values and those of E Tū Whānau are the same. Like E Tū Whānau, we believe in the need to support family.”

Aliya Danzeisen, Women’s Organisation of the Waikato Muslim Association 2015

“E Tū Whānau... is allowing us Latin Americans to recognise the values of our own culture and our own roots, our own indigenous people... Because by appreciating Māori culture we are indirectly inviting our people to rethink, to revisit our own culture and see and find value, and this is the only way to consolidate our own identity. Because one of the core problems in Latin America is we deny our roots as a result of the colonisation process and we are trying to find ourselves in images of paradigms not related to our own identity or our entity.”

E Tū Whānau Evaluation participant 2019

⁹ Although our work in this space targets former refugee and migrant communities, it does not exclude other ethnic and faith communities with identified needs in relation to social inclusion, wellbeing and family violence prevention.

4.1 Context

A recent issues paper on ethnic perspectives on family violence in New Zealand notes that *“Understanding cultural diversity is among the foremost pressing social and political issues in multi-ethnic, Western settler colonial societies. Despite intentions at creating pluralistic societies, cultural diversities are not evenly recognised. Dominant, often settler, cultures set the standards against which ‘Other’ (often, minority) cultures are adjudged.”*¹⁰

The paper goes on to emphasise that within the context of violence and ethnic communities in Aotearoa New Zealand, there is a range of intertwined factors including migration and settlement, faith and cultural beliefs especially around gender norms, and socio-economic disparities. Former refugee families and communities may have a range of additional and complicating issues as a result of trauma from the experiences that resulted in their settlement here.

Although many of these communities have particular risk factors due to their experiences and marginalisation within mainstream society, the E Tū Whānau kaupapa and values can have a strong protective effect when adapted within these communities.

Some of the protective and risk factors identified for these groups are similar to those for Māori and other indigenous populations:

Protective factors:

- Strong cultural identity and sense of belonging
- High cultural value placed on children and young people
- Gender equity and equality, including flexible and equal beliefs
- Individual, family and community resilience, including healthy conflict management and sense of hope for the future
- Social capital and inclusion including formal help seeking and giving
- Parent access to support, including understanding child development.

Risk factors:

- Poverty and economic inequalities and inequities
- Exposure to violence, abuse, neglect, trauma when young
- Gender inequalities and inequities
- Social norms that excuse violence and non-intervention and that vary across cultures
- Weak social capital, cohesion, and inclusion
- Intergenerational tension.

“Those with a strong identity achieve easily and become a positive citizen; those who do not have that, get lost.”

The late Dr Hashem Slaimankhel (speaking about youth from the Afghan community in Aotearoa) 2015

¹⁰ Simon-Kumar, 2019.

4.2 Future focus

A strong focus of our work in partnership with former refugee and migrant families and communities is strengthening connections to culture and communities. International and local evidence identifies that cultural frameworks promote family healing and resilience. Local expressions of communal care support, restoration of family cohesion and processes, and promoting integration and tackling social exclusion are also highlighted as resilience or protective factors.¹¹ The frequency of our contact with others and the quality of our personal relationships are crucial determinants of our wellbeing.

Our work with these communities focuses on building these protective factors and it sits within our broader E Tū Whānau priority action areas (or outcomes domains) as follows:

- Hapori / Community development
- Whānau / Family strength
- Tāne ora and Wāhine ora / Wellbeing for men and women
- Rangatahi / Youth development.

Specific actions for these areas will be developed each year in consultation with communities, and in alignment with our Whānau Wellbeing Outcomes framework.

These priority action areas are outlined in more detail in the following section.

“I have seen the youth get along well together despite race, religion... I haven’t actually experienced that. But being with E Tū Whānau I could personally experience, but also see, the younger generation... being open minded, taking the first step and getting to know people.”

Youth participant at PALMS 2017 (E Tū Whānau-supported multi-ethnic youth collective)

¹¹ Borman et al, 2014; Wilson, 2016; Grootveld et al, 2017; Blagg et al, 2015.



SECTION 5

Priority action areas 2019–2023
(our outcomes domains)

Section 5: Priority action areas 2019–2023 (our outcomes domains)

Strategic priorities and actions – an overview

The E Tū Whānau Mahere Rautaki (Framework for Change) for the next five years is guided by our experiences over the past 10, working directly with whānau and communities to inspire, support and embed change that genuinely makes a positive difference in people’s lives and futures. Mātauranga Māori, together with voices from the community and our growing body of evidence, has helped us to shape a Theory of Change for E Tū Whānau – to guide our priorities and work programme for the next five years. The E Tū Whānau Theory of Change is articulated at the beginning of this document and it identifies four priority action areas (outcomes domains) for 2019–2023:

1. Hāpori development.
2. Whānau strength.
3. Tāne ora / Wāhine ora.
4. Rangatahi development.

The overarching actions for each of these areas, together with expected high-level outcomes and impact, and supporting work, are outlined in this section. Specific high-level actions for our work in collaboration with former refugee and migrant communities are included. A range of internal work will continue to strengthen and support these actions, including policy advice, research and evaluation activities, communications, tools and resource development.

Each year a workplan will be developed to set out the key activities and focus for each priority action area in that period. These priority action areas are our outcomes domains and measurement will focus on achievements in relation to these priorities and also the aspirational long-term impacts for whānau, as articulated in our whānau wellbeing outcomes and Theory of Change.

“When we began doing our wānanga on marae... we were at the end and I thought how do we wrap this up so I grabbed the E Tū Whānau Charter and I put it down as a koha and I said are you prepared to pick it up? And they did. They did a karanga and now that Charter is on the wall of the marae. And we have looked at this with whānau... [and asked] are you ready to put this up on your wall in your home?”

E Tū Whānau kahukura, Kahungunu ki Wairarapa 2019

Whānau wellbeing outcomes

| Whānau are self-managing and resilient | Whānau are connected and feel like they belong | Whānau have positive relationships in Te Ao Māori | Whānau feel safe in their homes and communities | Whānau are living healthy lifestyles | Whānau are strengthened and participating in society | Whānau have increased economic independence and rangatiratanga |
|--|--|---|--|---|--|--|
| Whānau support each other to succeed | Whānau care for themselves and others | Whānau are able to foster and develop connections within Te Ao Māori | Whānau have reduced use and experience of violence | Whānau participate in community sports /physical activities | Whānau have access to a range of high-quality education, including early learning, wānanga and university | Whānau enjoy economic security |
| Whānau are able to live well | Whānau exercise leadership in Te Ao Whānui | Whānau exercise leadership in Te Ao Māori | Whānau have ways to manage conflict, anger and disappointment | Whānau have a wellness kawa | Whānau are confident to enrol and participate in education and learning opportunities, including volunteering and community projects | Whānau have increased access to employment and training opportunities |
| Whānau are able to achieve their aspirational goals | Whānau are able to access and trust institutions | Whānau are able to engage meaningfully with Māori culture and institutions | Whānau have access to safe places in times of crisis or danger | Whānau are building their health literacy and have access to appropriate information and services | Whānau can manage and leverage collective resources | Whānau can navigate barriers to success |
| Whānau can navigate barriers to success | Whānau have connections to local services and community sports / physical activities | Whānau can access and express their culture in ways that are meaningful to them | Whānau have access to effective, responsive services | Whānau feel comfortable and confident to access health services | Whānau have increased knowledge about and connections to marae, whenua, whakapapa and tikanga | Whānau can access their material and non-material resources |
| Whānau have increased personal agency and critical awareness | Whānau contribute their skills and knowledge within their whānau and communities | | | Whānau have home and food security | Whānau exercise their civic rights and responsibilities | Whānau are able to support each other financially and to accumulate financial reserves |
| Whānau feel able to overcome adversity | Whānau are connected to hapū and iwi | | | | | |

PRIORITY ACTION AREA 1

Hapori development

Supporting whānau, hapū, iwi and communities to build capacity and capability to lead and sustain community-level change, with a focus on:

- leadership capability development
- reduced community tolerance for violence
- increased commitment, capability and networks to implement change
- strengthened indigenous practitioner capacity.

| KEY ACTIONS | OUTCOMES |
|--|--|
| Intensive E Tū Whānau hapori-led projects with selected communities. Each will evolve according to identified needs / aspirations of the community, but will include: <ul style="list-style-type: none"> • kahukura development • local advisory group • local asset mapping • tools and resources • whānau specific work • evaluation | <ul style="list-style-type: none"> • Collective community plan in place, goals to strengthen wellbeing and action to achieve these (with broad buy-in) • Strong visible community leadership to inspire and drive change • Case-study evidence around what works to support community-level change • Boosted indigenous practitioner capability to support change • Barriers, problems and solutions identified |
| Targeted work with 'hard to reach' communities | <ul style="list-style-type: none"> • Engagement with growing numbers of 'hard to reach' communities, including those in remote or socioeconomically deprived locations and / or with gang affiliations |
| Ongoing work to support community-led projects across the country (eg with marae, neighbourhoods, rūnanga, hapū, sports organisations etc) | <ul style="list-style-type: none"> • Boosted community knowledge and increased access to resources and support • Growing numbers / examples of community-led solutions to address violence and boost wellbeing • Strengthened community connections and collaboration |
| Iwi-led collaborations with iwi/rūnanga across the country | <ul style="list-style-type: none"> • Ongoing mandate and support from Iwi Chairs Forum • Expanding iwi coverage, ownership and support • Family violence prevention prioritised within iwi strategic planning and activity |
| Cross-agency collaborations to support community-led action and change | <ul style="list-style-type: none"> • Coordinated agency support to maximise impacts for whānau and community |
| Capability-development work with practitioners and communities | <ul style="list-style-type: none"> • Strengthened pool of indigenous practitioners in communities to support change |

IMPACTS

- **Increased feelings of wellbeing, hope and wairua within the community**
- **Reduced community tolerance for violence**
- **Increased levels of community safety**
- **Stronger sense of cultural identity and belonging**

| Former Refugee and Migrant Communities | |
|--|--|
| KEY ACTIONS | OUTCOMES |
| Intensive E Tū Whānau community-led projects with selected communities (see page 42) | <ul style="list-style-type: none"> • Collective community plan in place, goals to strengthen wellbeing and action to achieve these • Strong, visible community leadership to inspire and drive change • Case-study evidence of what works to support community-level change • Boosted practitioner / community capability to support change • Barriers, problems and solutions identified |
| Capability development work with practitioners and communities | <ul style="list-style-type: none"> • Greater access to culturally appropriate services and support |
| Ongoing work to support a range of community-led projects across the country to strengthen and support family and community wellbeing | <ul style="list-style-type: none"> • Growing examples of community-led solutions to address violence and boost wellbeing |
| IMPACTS | |
| <ul style="list-style-type: none"> • Increased feelings of wellbeing, hope and wairua within the community • Reduced community tolerance for violence • Increased levels of community safety • Stronger sense of cultural identity and belonging | |

| Supporting work |
|---|
| <p>Communications – range of tools and face-to-face support to:</p> <ul style="list-style-type: none"> • share and embed E Tū Whānau messages • encourage and support attitude and behaviour change • celebrate and share success |
| <p>Evaluation – range of evaluation activities to:</p> <ul style="list-style-type: none"> • measure progress towards outcomes • better understand and build evidence base around what helps to make a difference for whānau and families |
| <p>Practitioner and service support to:</p> <ul style="list-style-type: none"> • complement and support whānau and families • strengthen community capacity and capability |

PRIORITY ACTION AREA 2

Whānau strength

Supporting wellbeing and relationships within whānau – *te mana kaha o te whānau*, with a focus on:

- opportunities and spaces to be heard
- increased awareness of positive behaviours and wellbeing
- reduced tolerance for and experience of violence
- taking action to change.

| KEY ACTIONS | OUTCOMES |
|--|--|
| Whānau-centred work across the country involving: <ul style="list-style-type: none"> • whānau (hapū / community) engagement • targeted focus groups to scope issues • series of wānanga to kōrero, build knowledge, and plan solutions • building connections within wider community including hapū, marae and services • building protective factors eg: <ul style="list-style-type: none"> – parenting support – connections to culture, identity, whakapapa and pride | <ul style="list-style-type: none"> • Whānau better connected to local services and support • Increased prevalence of non-violent values and norms within whānau • Reconnecting and restoring te mana kaha o te whānau |
| Targeted work with whānau as a key step within intensive community-led work (in selected communities) | <ul style="list-style-type: none"> • Whānau with increased readiness and willingness to engage in journey of change |
| IMPACTS | |
| <ul style="list-style-type: none"> • Whānau taking action to increase wellbeing • Increased hope for the future • Increased sense of personal safety • Reduced / Avoided impacts of family violence • Strengthened cultural identity and sense of belonging • Te mana kaha o te whānau! | |

| Former Refugee and Migrant Communities | |
|--|--|
| KEY ACTIONS | OUTCOMES |
| <p>Family-centred work across the country involving:</p> <ul style="list-style-type: none"> • family / faith / community engagement • targeted focus groups to scope issues • series of wānanga to kōrero, build knowledge, and plan solutions • building connections within wider community including with ethnic-specific groups and services, faith groups, mainstream groups and services • building protective factors eg <ul style="list-style-type: none"> – parenting support – strengthening sense of cultural identity, ancestral legacy and pride | <ul style="list-style-type: none"> • Families better connected to local services and support (targeted and mainstream) • Increased prevalence of non-violent values and norms within families • Increased knowledge of and confidence in parenting in New Zealand |
| <p>Targeted work with families as a key step within intensive community-led work (in selected communities)</p> | <ul style="list-style-type: none"> • Families with increased readiness and willingness to engage in journey of change |
| IMPACTS | |
| <ul style="list-style-type: none"> • Families taking action to increase wellbeing • Increased hope for the future • Reduced / Avoided impacts of family violence • Strengthened cultural identity and sense of belonging | |

| Supporting work |
|---|
| <p>Communications – range of tools and face-to-face support to:</p> <ul style="list-style-type: none"> • share and embed E Tū Whānau messages • encourage and support attitude and behaviour change • celebrate and share success |
| <p>Evaluation – range of evaluation activities to:</p> <ul style="list-style-type: none"> • measure progress towards outcomes • better understand and build evidence base around what helps to make a difference for whānau and families |
| <p>Practitioner and service support to:</p> <ul style="list-style-type: none"> • complement and support whānau and families • strengthen community capacity and capability |

PRIORITY ACTION AREA 3

Tāne ora/Wāhine ora

Opportunities for healing, and connections to culture and community, with a focus on:

- authentic connections to Te Ao Māori / culture
- access to resources and support
- active community involvement
- modelling / ‘living’ the values
- feelings of safety and self-respect.

| KEY ACTIONS | OUTCOMES |
|---|--|
| <p>Wānanga with tāne from marginalised communities with a focus on:</p> <ul style="list-style-type: none"> • moemoeā work (goal setting) • tāne ora healing workshops • work with wider whānau • ‘Building Financial Capability’ / capability-development work • strengthening links to community services and support | <ul style="list-style-type: none"> • Tāne with clear goals and a commitment to achieve positive change for themselves and their whānau • Boosted confidence, skills and capability to support and sustain positive change • Better access / reduced barriers between tāne and services / support • Strengthened relationships between tāne and their whānau (wāhine, tamariki, mokopuna, elders) |
| <p>Wānanga with wāhine from marginalised communities with a focus on:</p> <ul style="list-style-type: none"> • moemoeā work (goal setting) • wāhine ora healing workshops • work with wider whānau • ‘Building Financial Capability’ / capability-development work • strengthening links to community services and support | <ul style="list-style-type: none"> • Wāhine with clear goals and a commitment to achieve positive change for themselves and their whānau • Boosted confidence, skills and capability to support and sustain positive change • Better access / reduced barriers between wāhine and services / support • Strengthened relationships between wāhine and their whānau (tāne, tamariki, mokopuna, elders) |
| <p>Indigenous capability development work, including:</p> <ul style="list-style-type: none"> • partnership with Te Korowai Aroha o Aotearoa to provide a range of work (Mahuri Totara, Mauri Ora training and E Tū Whānau wānanga as and when required) | <ul style="list-style-type: none"> • Strengthened knowledge and connection to culture and identity • Increased access to kaupapa Māori practice and support |
| <p>Tāne-specific / wāhine-specific work as part of wider community-led work (could be hapū, marae, rūnanga, neighbourhood based)</p> | <ul style="list-style-type: none"> • Tāne and wāhine with clear goals and commitment, on a journey of positive change for themselves and their whānau |
| <p>Collaborations with sports organisations / groups to engage players and their whānau in E Tū Whānau kaupapa and values</p> | <ul style="list-style-type: none"> • Whānau support networks reinforcing E Tū Whānau values and culture of non-violence |
| IMPACTS | |
| <ul style="list-style-type: none"> • Stronger cultural identity and sense of belonging • Increased feelings of wellbeing, wairua and hope for the future • Reduced / Avoided impacts of family violence | |

| Former Refugee and Migrant Communities | |
|---|---|
| KEY ACTIONS | OUTCOMES |
| Community-specific work with men including: <ul style="list-style-type: none"> • moemoeā work (goal setting) • parenting in New Zealand • work with wider families – women and children • ‘Building Financial Capability’ / capability-development work • strengthening links to community services and support | <ul style="list-style-type: none"> • Men with clear goals and a commitment to achieve positive change for themselves and their families • Increased opportunities to connect with each other and wider community, including services and support • Increased knowledge of New Zealand services, laws and expectations • Boosted confidence, skills and capability to support and sustain positive change • Strengthened relationships between men and their families |
| Community-specific work with women including: <ul style="list-style-type: none"> • moemoeā work (goal setting) • parenting in New Zealand • work with wider families – children, elders, men • ‘Building Financial Capability’ / capability-development work • strengthening links to community services and support | <ul style="list-style-type: none"> • Women with clear goals and a commitment to achieve positive change for themselves and their families • Increased opportunities to connect with each other and wider community, including services and support • Increased knowledge of New Zealand services, laws and expectations • Boosted confidence, skills and capability to support and sustain positive change • Strengthened relationships within families |
| IMPACTS | |
| <ul style="list-style-type: none"> • Strengthened cultural identity and sense of belonging • Increased feelings of wellbeing and hope for the future • Reduced / Avoided impacts of family violence | |

| Supporting work |
|--|
| Communications – range of tools and face-to-face support to: <ul style="list-style-type: none"> • share and embed E Tū Whānau messages • encourage and support attitude and behaviour change • celebrate and share success |
| Evaluation – range of evaluation activities to: <ul style="list-style-type: none"> • measure progress towards outcomes • better understand and build evidence base around what helps to make a difference for whānau and families |
| Practitioner and service support to: <ul style="list-style-type: none"> • complement and support whānau and families • strengthen community capacity and capability |

PRIORITY ACTION AREA 4

Rangatahi development

Enabling youth engagement, education and leadership – acknowledging the pivotal role that rangatahi have as influencers within their whānau and communities and especially with their peers – with a focus on:

- nurturing youth leadership capability
- rangatahi kahukura (individuals and collectives) modelling and driving change
- rangatahi engagement and action.

| KEY ACTIONS | OUTCOMES |
|--|---|
| PALMS ¹² work, including: <ul style="list-style-type: none"> • national wānanga (yearly) • regional/ local wānanga • development of a rangatahi strategy • establishment of a rangatahi advisory group | <ul style="list-style-type: none"> • New multi-ethnic rangatahi advisory group contributing to E Tū Whānau • New suite of rangatahi-focused resources • Visible youth kahukura/ leadership • Strengthened community connections • Youth-led strategy |
| Māoriland Film Festival (MFF) partnership including: <ul style="list-style-type: none"> • film-making workshops • one-off projects to engage rangatahi • promotional work in collaboration with MFF and Māori Media Network | <ul style="list-style-type: none"> • Growing pool of rangatahi film-makers • Strengthened indigenous media capability • Vehicles for sharing/ including Māori youth voice • Strengthened E Tū Whānau reach and impact within rangatahi demographic |
| Nga Rangatahi-a-Iwi ¹³ to support the Iwi Chairs Forum and nurture a high-level national iwi-based rangatahi kahukura collective | <ul style="list-style-type: none"> • High-level leadership opportunities/ development for rangatahi kahukura |
| Targeted community rangatahi partnerships including: <ul style="list-style-type: none"> • sports collaborations • art-based projects • school collaborations | <ul style="list-style-type: none"> • Extended reach into rangatahi spaces/ communities (including 'hard to reach') |
| Indigenous capability development work, including Mahuri Totara, Mauri Ora | <ul style="list-style-type: none"> • Strengthened knowledge of and connections to culture and identity |
| IMPACTS | |
| <ul style="list-style-type: none"> • Rangatahi (individuals and collectives) modelling and driving positive change • Growing numbers of rangatahi connected to their culture in positive ways • Boosted rangatahi confidence and capability • Strong youth voice in family violence prevention activity • Cross-cultural understanding and collective action | |

¹² Peaceful Action Leadership Movements – multi-ethnic youth movement and part of E Tū Whānau kaupapa.

¹³ Rangatahi advisory group for Iwi Chairs Forum.

| Former Refugee and Migrant Communities | |
|---|--|
| KEY ACTIONS | OUTCOMES |
| PALMS work, including: <ul style="list-style-type: none"> • national wānanga (yearly) • regional wānanga • development of a rangatahi strategy • establishment of a rangatahi advisory group | <ul style="list-style-type: none"> • New multi-ethnic rangatahi advisory group contributing to E Tū Whānau • New suite of rangatahi-focused resources • Visible youth kahukura / leadership • Strengthened community connections |
| Leadership development within and across communities, including: <ul style="list-style-type: none"> • young women’s leadership work / opportunities • young men’s leadership work / opportunities | <ul style="list-style-type: none"> • Spaces for rangatahi kahukura from diverse communities to connect, and develop their leadership skills |
| Capability development – range of work within and across communities | <ul style="list-style-type: none"> • Strengthened youth capability and capacity within diverse New Zealand communities |
| IMPACTS | |
| <ul style="list-style-type: none"> • Refugee and migrant youth modelling and leading positive change • Boosted youth confidence, capability and cultural pride • Strong youth voice in family violence prevention activity • Cross-cultural understanding and collective action | |

Supporting work

Communications – range of tools and face-to-face support to:

- share and embed E Tū Whānau messages
- encourage and support attitude and behaviour change
- celebrate and share success

Evaluation – range of evaluation activities to:

- measure progress towards outcomes
- better understand and build evidence base around what helps to make a difference for whānau and families

Practitioner and service support to:

- complement and support whānau and families
- strengthen community capacity and capability

“They’re [the values are] very practical as well, such as kōrero awahi, encouraging each other rather than, if our tamariki come home with grades that aren’t too great... putting them down... giving encouragement, supporting words. They are absolutely values we want to maintain in our community.”

E Tū Whānau kahukura, Ngāti Awa FM 2019



SECTION 6

References and Appendices

Section 6: References and Appendices

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Appendix 1

Māori Reference Group

The Māori Reference Group (MRG) is responsible for implementing E Tū Whānau in collaboration with whānau, hapū, iwi and MSD.

MRG members are Māori community leaders who, between them, contribute a diverse range of skills, knowledge and experience.

The MRG provides strategic advice to the E Tū Whānau initiative and also has input into government policy that affects whānau, particularly where there is violence. It has a responsibility to represent Māori interests as broadly as possible.

The MRG's role is to:

1. Provide leadership in the relationship between Te Ao Māori and government
2. Ensure policy that affects whānau is Māori-led and meets the needs of Māori
3. Inform the monitoring, review and evaluation process and related strategies
4. Represent the interests of Māori constituent groups.

The MRG is committed to supporting and advocating for the many strategies that exist within whānau, hapū, iwi and communities throughout Aotearoa.

Membership 2019

Roku Mihinui *Te Arawa, Tūhourangi*

Tā Mark Solomon *Ngāi Tahu, Ngāti Kuri*

Katie Murray *Te Rarawa, Te Aupōuri*

Toa Faneva *Ngāti Kahu, Whaingaroa*

Donna Matahaere-Atariki *Ngāi Te Ruahikihiki, Ngāti Taoka, Te Atawhiua*

Richard Steedman *Ngā Iwi o Mōkai Pātea: Ngāi Te Ohuake, Ngāti Whitikaupeka, Ngāti Hauiti, Ngāti Tamakopiri*

Haami Piripi *Te Rarawa, Ngāpuhi, Ngāti Kuri*

Merepeka Raukawa-Tait *Te Arawa*

Ruahine (Roni) Albert *Tūwharetoa, Waikato Maniapoto, Raukawa, Tainui*

Appendix 2

Additional Data

A. Māori Population

Figure 1 shows the projected Māori resident population based on the 2013 census.¹⁴ The Māori population is expected to grow by 38% from 766,000 in 2018 to 1,059,000 in 2038. The share of the Māori population relative to the total projected population of New Zealand will increase from 15% in 2013 to 18% in 2038, with half being males.

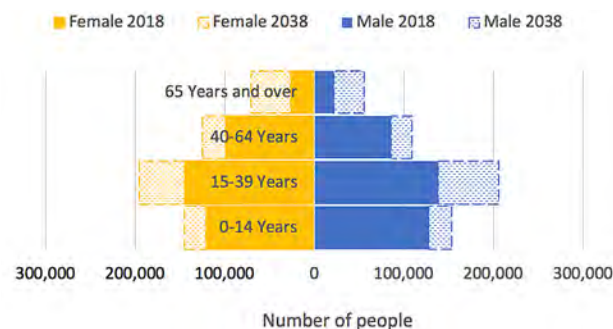
Figure 1: Estimated and projected Māori resident population as at 30 June, 1996–2038



Source: Stats NZ

The projected growth of the Māori population between 2018 and 2038 is shown in Figure 2. It shows the aging of the Māori population with a lot more people aged 65 years and over, but the proportion of children under 15 years is still high at 28% in 2038.

Figure 2: Projected Māori resident population by gender and age group, 2018 and 2038



Source: Stats NZ

14 Due to delays the 2018 census data was not available at time of production.

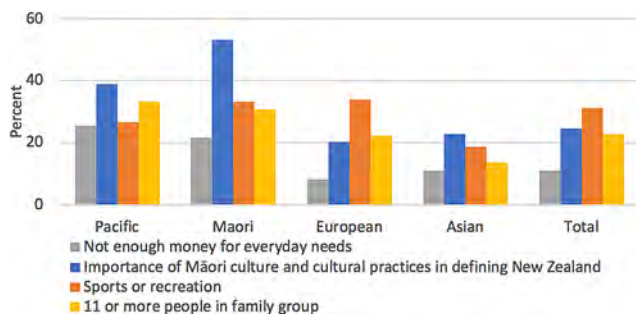
B. Wellbeing Data

i. The New Zealand General Social Survey (NZGSS)

The NZGSS provides information on the wellbeing of New Zealanders aged 15 years and over. The survey has been run every two years since 2008 and interviews approximately 8,000 individuals in households covering a wide range of social and economic outcomes.

Figure 3 presents a selection of wellbeing indicators for Māori from the 2016 NZGSS. Financial wellbeing is measured by the adequacy of income to meet people’s everyday needs. In 2016, 21% of Māori did not have enough money to meet their everyday needs compared to 11% for the total population. Furthermore, Māori families were generally larger compared to the total population which likely put pressure on family members earning income. On the positive side, 30% of Māori were involved in sport or recreation clubs and half valued their culture and cultural practices.

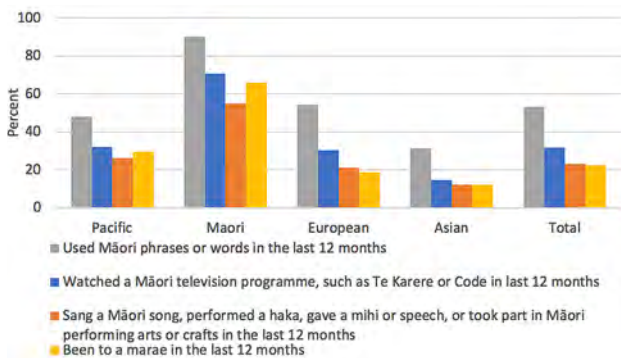
Figure 3: Selected wellbeing indicators for Māori, NZGSS 2016



Source: Stats NZ

Figure 4 shows that, in 2016, at least half of the Māori population were participating in their culture by speaking te reo Māori, watching Māori television programmes, taking part in Māori cultural activities and visiting marae.

Figure 4: Participation in Māori culture, NZGSS 2016



Source: Stats NZ

ii. Te Kupenga (Stats NZ)

Stats NZ’s first survey on Māori wellbeing, Te Kupenga, showed that, in 2013:

- 373,000 (70%) Māori adults said it was at least somewhat important for them to be involved in things to do with Māori culture. Just 10 percent said it was not important.

When asked about tikanga:

- 89% of Māori adults said they knew their iwi. This was the most common aspect of Māori tribal identity or pepeha that Māori knew.
- 62% of Māori adults had been to their ancestral marae and 34% had done so in the last 12 months.

When asked about te reo Māori:

- 257,500 (55%) Māori adults had some ability to speak te reo Māori; that is, they were able to speak more than a few words or phrases in the language. This compared with 153,500 (42%) in 2001.
- 50,000 (11%) Māori adults could speak te reo Māori very well or well; that is, they could speak about almost anything or many things in Māori.

- There was a large increase in the proportion of younger Māori who reported some ability to speak te reo Māori (between 2001 and 2013).
- 164,500 (3%) Māori adults reported speaking some te reo Māori within the home.

When asked about whanaungatanga:

- 83% of Māori adults said their whānau was doing well or extremely well.
- 84% of Māori adults had face-to-face contact with whānau they didn’t live with, at least once in the last four weeks.
- Half of all Māori adults said their whānau consisted of fewer than 11 people. Just 5% said their whānau consisted of 61 or more people.
- Most Māori defined their whānau by whakapapa. Almost all Māori (95%) stated their whānau included parents, partners, children, and brothers and sisters.

C. Inequalities & Risk Factors

i. New Zealand Crime & Victims Survey data (2018)

- Māori (37%) were more likely to be victims of crime than the national average (29%).
- The number of family violence incidents per 100 adults among Māori was twice as high as among New Zealand Europeans.
- Māori and those aged between 15 and 29 years were almost twice more likely than the national average to experience psychological violence.
- Māori were more likely to be victims of lifetime sexual violence than the national average.

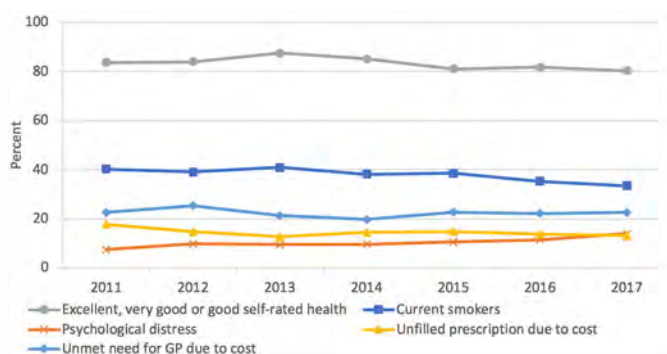
ii. Socio-economic data

Health

The New Zealand Health Survey (NZHS) collects information from New Zealand’s usually resident population of all ages, including those living in non-private accommodation. The information covers population health, health risk and protective factors, as well as health service utilisation.

In the 2011–2017 NZHS, most Māori adults rated their health as good or better, but risk factors were identified (see Figure 5). The proportion of Māori adults who were current smokers was high compared to other ethnicities, but had decreased over the period. Around 10% experienced psychological distress and 15–20% did not have financial means to see GPs or get prescriptions.

Figure 5: Selected health indicators for Māori adults from the New Zealand Health Survey, 2011–2017



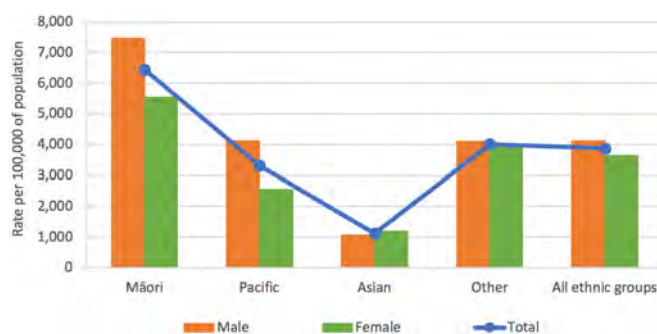
Source: Ministry of Health

The results for Māori children were similar, with around 10% not able to see GPs or get prescriptions due to costs.

Information on mental health and addiction services is provided by secondary organisations that are funded by the Ministry of Health. This information presents a summary of the inpatient and community mental health and addiction services provided in New Zealand.

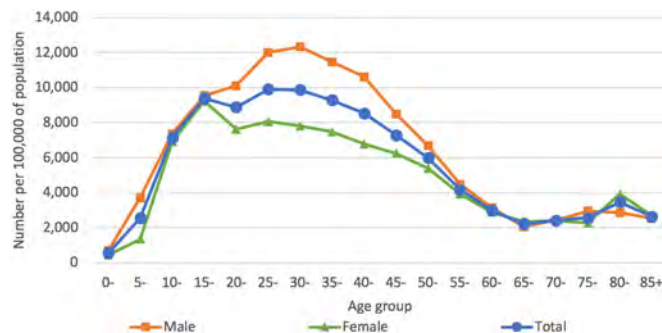
In 2015/16 the age-standardised rate of clients seen by mental health and addiction services for Māori was one and a half times the rate for the total population (see Figure 6), with a considerably higher rate for Māori males. Figure 7 highlights the high rates for Māori men aged 15–19 and also those aged 20–44 years.

Figure 6: Age-standardised rates of clients seen by mental health and addiction services by ethnic group and gender 2015/16



Source: Ministry of Health

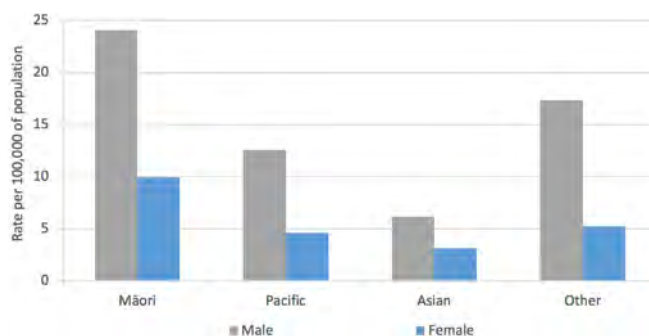
Figure 7: Age-specific rates of Māori clients seen by mental health and addiction services by gender, 2015/16



Source: Ministry of Health

Figure 8 combines suicide data for the years 2011 to 2015. The age-standardised suicide rate for Māori was much higher than that of other groups and much more prevalent in men than women. Māori men were twice as likely to commit suicide than women.

Figure 8: Age-standardised suicide rates by ethnic group and sex, 2011–2015



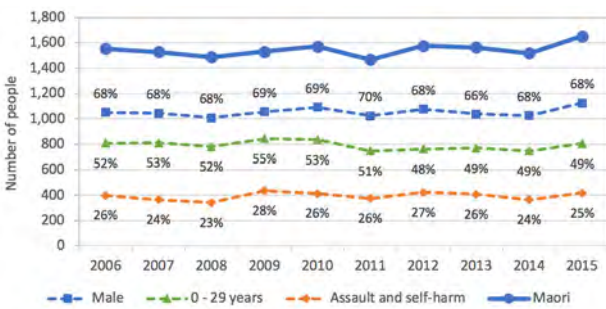
Source: Ministry of Health

Injuries

Stats NZ collects information on claims accepted by the Accident Compensation Corporation for work-related injuries. This data is used for monitoring work-related injuries and developing policy on reducing work-related injuries. Māori injuries account for about 15% of all fatal and serious non-fatal injuries in New Zealand.

The number of fatal and serious non-fatal injuries for Māori topped 1,600 in 2015 for the first time over the 10-year period (see Figure 9). Māori men have high rates of injury. Half of the injuries were for Māori under 30 years of age. Around one in four injuries were the result of assault/self-harm.

Figure 9: Characteristics of fatal and serious non-fatal injuries for Māori, 2006–2015

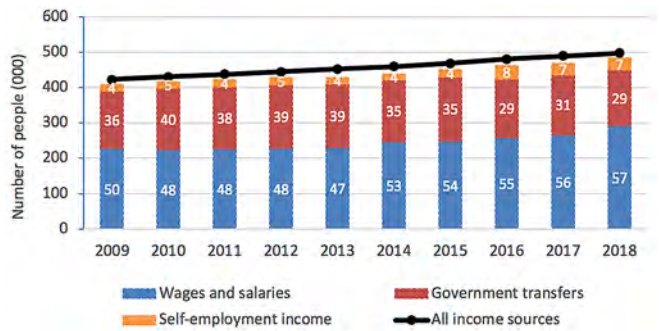


Source: Statistics New Zealand

Income and Employment

In 2009–2018 there was a gradual rise in the number of Māori earning incomes from 420,000 in 2009 to 500,000 in 2018 (Figure 10). There was also a rise in the proportion of Māori earning wages and salaries in the 10-year period from 50% in 2009 to 57% in 2018 (and a corresponding decline in the proportion of Māori dependent on government transfers). Further analysis shows that in 2018 the median weekly income for Māori wage and salary earners was three times higher than the median weekly income of \$300 from government transfers.

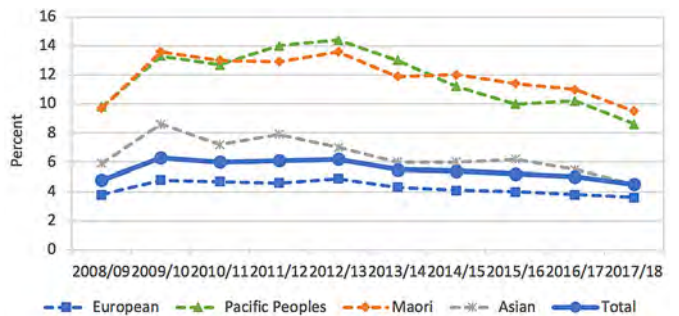
Figure 10: Māori earning income by source, 2009–2018



Source: Stats NZ

However, it is concerning to see that over the period 2008–2018, the unemployment rate for Māori was at least twice as high as the overall New Zealand unemployment rate (see Figure 11).

Figure 11: Unemployment rate by ethnic group, 2009–2018



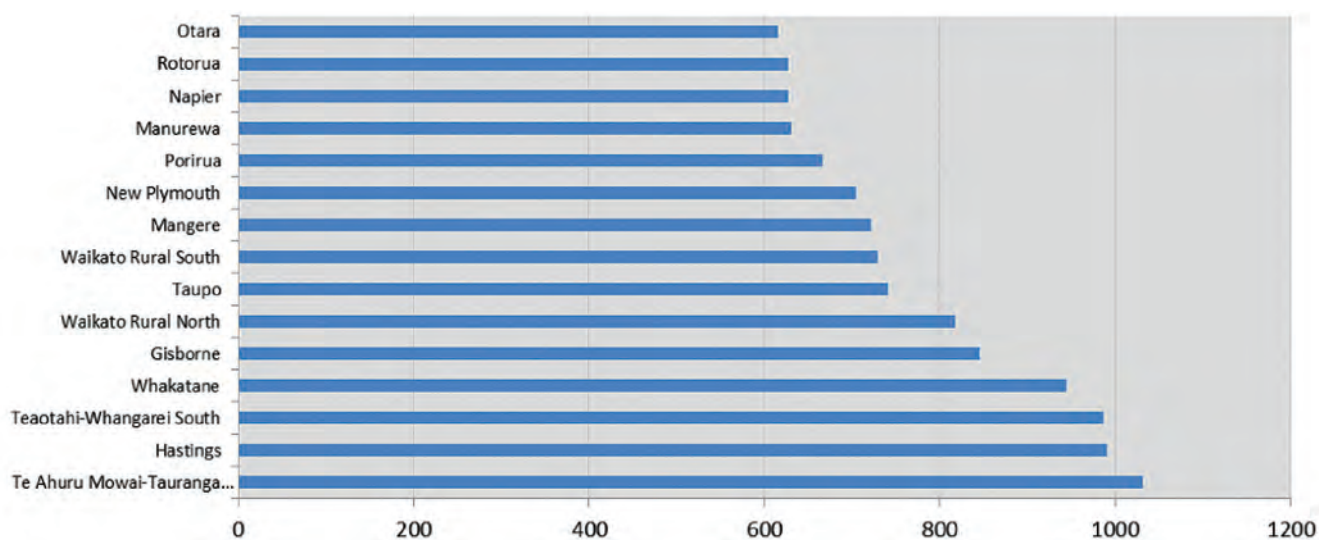
Source: Stats NZ

iii. Oranga Tamariki data

Care and protection data

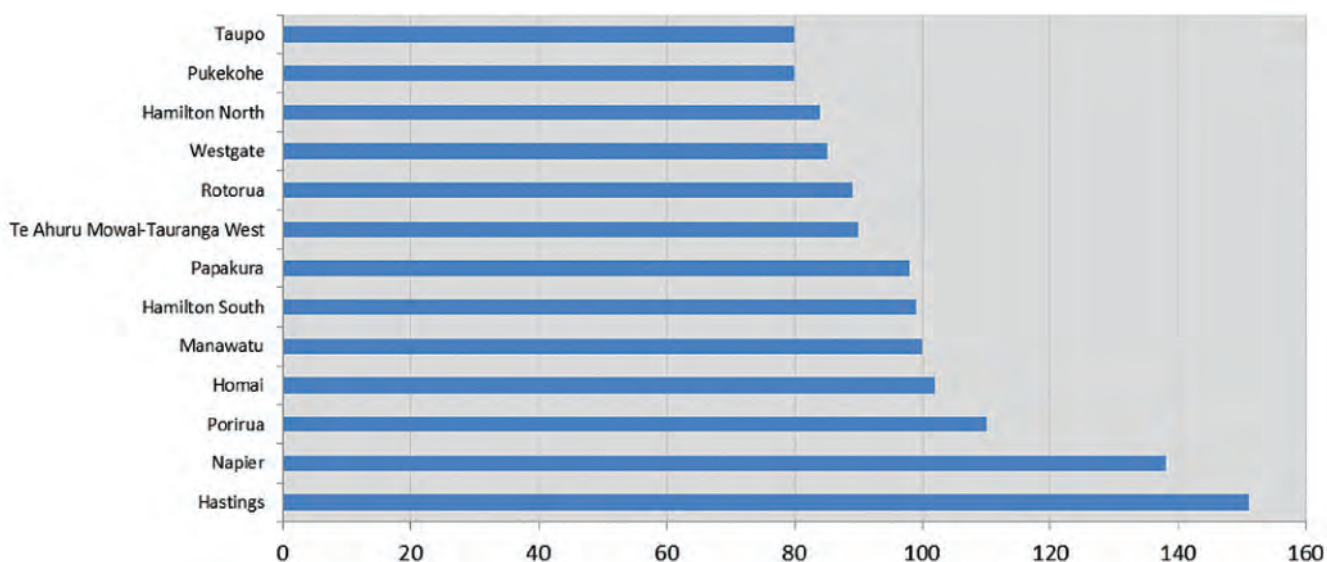
- Māori children made up the greatest proportion of Oranga Tamariki care and protection notifications requiring further action (FARs) in 2017/18 (ie 55% compared with 'other ethnicity' at 27% and Pacific at 11%).
- The situation is much worse in some regions – Oranga Tamariki Wellington-East Coast accounted for 19% of the FARs involving Māori children, followed by the Bay of Plenty region with 15%, South Auckland with 11% and Te Tai Tokerau and Waikato both at 10%.

Figure 12: Oranga Tamariki sites receiving more than 550 care and protection notifications relating to Māori children and requiring further action, 2017/18



- 68% of all children and young people (3,442) in care and protection out-of-home placements were Māori as at 30 June 2018. This compared with 26% being children and young people from other ethnicity groups and 6% being Pacific children and young people.
- 20% of all Māori children and young people in care and protection out-of-home placements were from Wellington-East Coast region. 12% were from the South Auckland region, 11% from the Bay of Plenty region and 10% from the Waikato region.

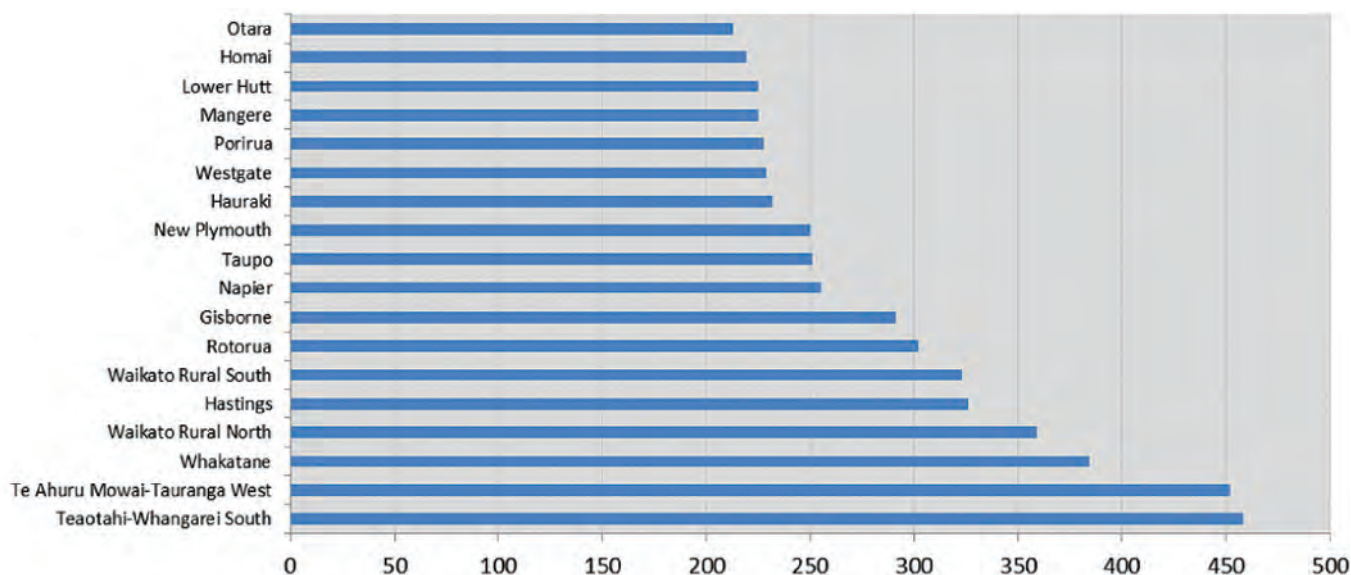
Figure 13: Oranga Tamariki sites with 80 or more Māori children and young people in care and protection out-of-home placements, as at 30 June 2018



Substantiated abuse findings involving Māori children

- Māori children were involved in 59% of all substantiated abuse findings recorded by Oranga Tamariki in 2017/18. This was by far the largest category, ahead of ‘Other’ ethnicity (25%) and Pacific (12%).
- Oranga Tamariki’s Wellington-East Coast region accounted for 19% of the substantiated abuse findings involving Māori children, followed by 17% in Bay of Plenty region, 11% in Waikato Region, and South Auckland and Te Tai Tokerau both at 10%, respectively.
- 18 Oranga Tamariki sites each recorded more than 200 substantiated abuse findings, together making up 62% of the Māori total. The list was headed by Teatohi-Whāngārei South (with 458), followed by Te Āhuru Mōwai-Tauranga West (452), Whakatāne (384) and Waikato Rural North (359).

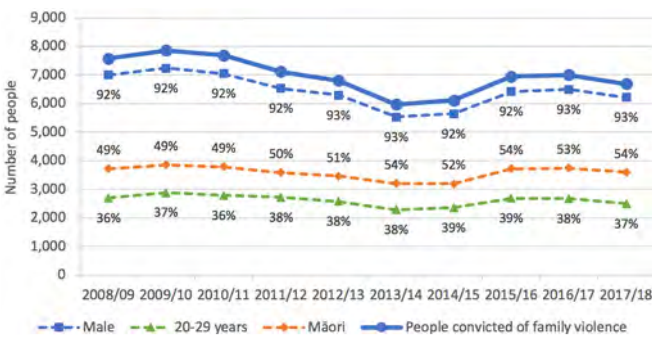
Figure 14: Oranga Tamariki sites with 200 or more substantiated abuse findings involving Māori children, 2017/18



D. Ministry of Justice Family Violence Data

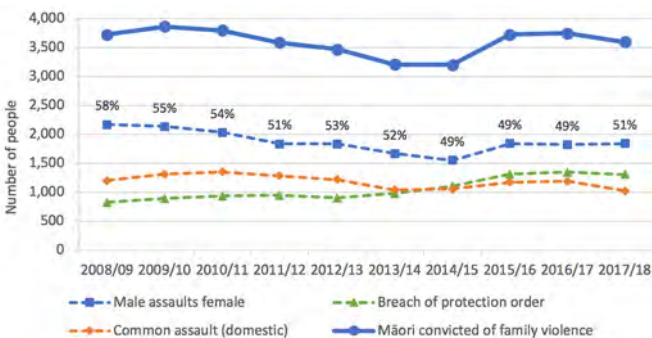
Figure 15 shows the trends of people convicted of family violence offences (breach of protection order, common assault, and male assaults female) in 2009–2018. While the numbers were lower in 2014–2018, there were still around 7,000 people convicted annually of family violence offences. The perpetrators were predominantly young men with almost 40% aged 20–29 years. Half of the family violence offenders were Māori, ranging between 3,000 and 4,000 offenders every year. Around half of Māori family violence offenders were males assaulting females (see Figure 16).

Figure 15: People convicted of family violence offences, 2009–2018



Source: Ministry of Justice

Figure 16: Māori convicted of family violence by type of offence, 2009–2018



Source: Ministry of Justice

While the number of people convicted of sexual violence offences was much smaller than family violence offences, the trend showed an increase over the period 2009–2018 (see Figure 17). Furthermore, the perpetrators tended to be older men and around 30% were Māori.

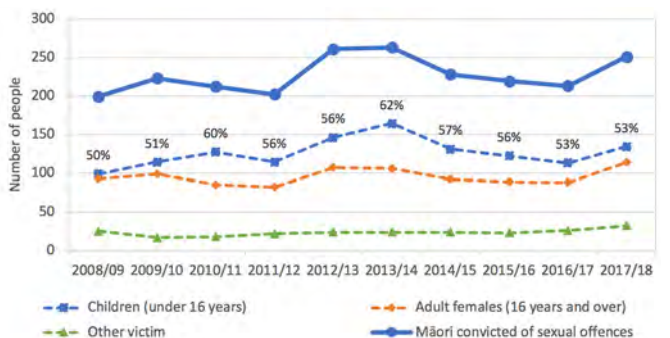
Figure 17: People convicted of sexual violence offences, 2009–2018



Source: Ministry of Justice

Women and children were the main victims of sexual violence by Māori offenders (see Figure 18).

Figure 18: Māori convicted of sexual violence by type of victim, 2009–2018



Source: Ministry of Justice

**“Leave
big
footprints
for your
children
to follow”**

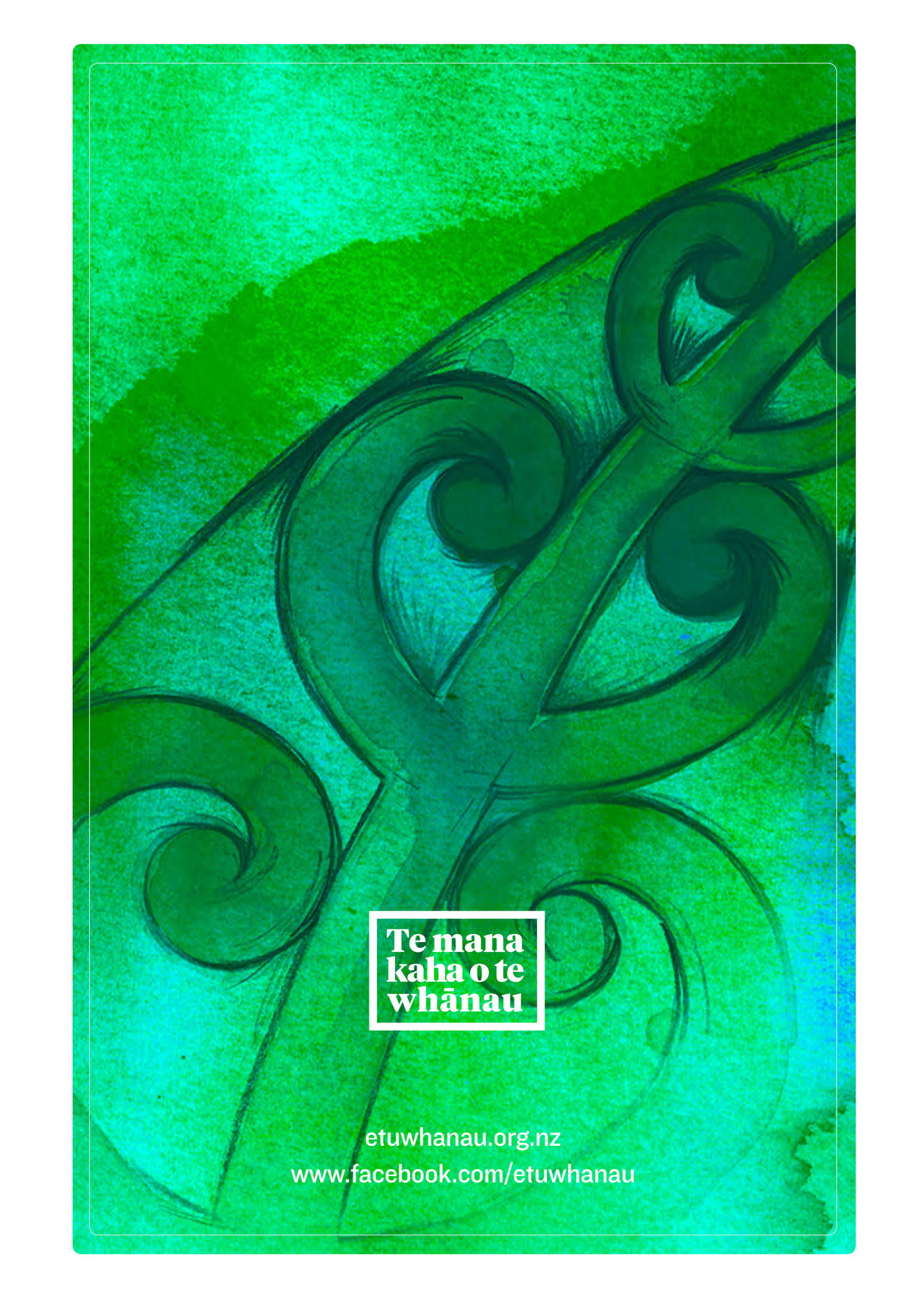
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The background is a vibrant teal color with a white, intricate scrollwork pattern that resembles traditional Māori whānau designs. The pattern consists of several large, flowing, teardrop-shaped scrolls that are interconnected. The overall effect is a rich, textured background with a strong cultural aesthetic.

**Te mana
kaha o te
whānau**

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