

**BROS  
FOR  
CHANGE**



# Impact Report on the Bros for Change Tīmatanga Hou Programme

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Research  
Social Change  
& Innovation

Impact Report on the Bros for Change Tīmatanga Hou programme  
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Print and Design: Create Design Studio, Rangiora

*“Hurihia to aroaro ki te rā tukuna to  
ātārangi kia taka ki muri i a koe.”*

*“Turn your face toward the sun and the  
shadows fall behind you.”*



# Acknowledgement

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The evaluation team wish to acknowledge the whānau who contributed to this report and gave their time and wisdom to improve the outcomes for their boys.

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# Executive summary

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This report outlines the results of a qualitative case study of impact undertaken by Ihi Research of the Bros for Change work with youth, and in particular its Tīmatanga Hou programme. The latter refers to new beginnings; it is a six-week programme that aims to empower boys at risk of dropping out of school or underachieving, to develop a strong sense of achievement, cultural identity and positive group belonging. The overall objective of Bros for Change is to ensure all participants reach their full potential, regardless of their home situation or background, and contribute as productive members within their whānau/families, schools and society. Although the programme utilises Te Ao Māori tikanga and kawa (customs and protocols) evidence suggests the Bros for Change programme is designed to be inclusive of all ethnicities and cultures.

The study described in this report, utilised a case study approach, informed by kaupapa Māori theory and research principles (Smith, 1997). A key aim was to use a strengths-based approach

to better understand the positive impacts of 'Bros for Change' and its underlying 'theory of change'. Previous research has tended to focus on Māori youth as a vulnerable population whereby Māori are over-determined by a deficit thinking approach (Bishop & Glynn, 1999; Penetito, 2010). Therefore, there is a need to change from a deficit method (which highlights what boys lack) to a strengths-based approach that identifies how to achieve best outcomes for Māori (Durie et al., 2009). The research undertaken here aimed to investigate how the kaupapa (purpose and model) of Bros for Change positively influenced the lives of boys (mainly young Māori male pre-teenagers) who self-nominated to become involved in the programme.

Semi-structured interviews were undertaken with 11 participants involving different stakeholder groups. These included boys who had participated in the Tīmatanga Hou programme as well as whānau/parents, teachers and social workers and programme facilitators. Key documents relating

to the kaupapa/purpose of the programme were also reviewed. Quantitative data related to the boys enrolment, attendance, graduation and drop-out rates were also analysed. Comparing and contrasting different data sets enabled triangulation of key findings (Merriam, 1998).

Analysis revealed the significant impact the Bros for Change, Timatanga Hou programme had on wellbeing and general health. The different elements of the programme enabled these young people to develop new positive identities as achievers and develop many new team-based skills, knowledge and dispositions. Findings indicated that the programme provided a culturally responsive, male strengths-based approach that facilitated improved behaviour, self-esteem and engagement. For example, prior to enrolment the boys' behaviour was described as complex, challenging and often defiant. Many were described as disengaged or at risk of failing and/or dropping out of school. Their whānau/family home situations were often described as disrupted, with a common feature being the lack of active, positive male role models in their lives. Analysed evidence highlighted the significant behavioural changes as a result of boys' participation in the programme, which was described as both challenging and supportive.

Results suggested key behavioural changes included improved confidence and self-belief, improved attendance and engagement at school, improved ability to think critically about own behaviour and adjust accordingly, increased goal setting and direction in life. Although the research sample from this present study is small, the findings are consistent with the best evidence about the importance of effective, culturally responsive relationships for Māori children and adolescents (Alton-Lee, 2003; Berryman & Eley, 2018; Hynds et al., 2016; Savage et al., 2014). For example, overall results indicated that improvements were related to whakawhanaungatanga (relationships and kinships), in particular the respectful and reciprocal relationships that were developed between the boys and the main facilitators of the programme: Jaye Pukepuke and Ben Murray.

The mana (status) of these men, the respect they engendered through the manaakitanga (caring and generosity) expressed in these men's actions and dedication towards the boys in their care, was emphasised across all interviews.

*"... key behavioural changes included improved confidence and self-belief, improved attendance and engagement at school, improved ability to think critically about own behaviour and adjust accordingly, increased goal setting and direction in life."*

Enablers of improvement included the balance between providing supportive care whilst ensuring assertive, positive leadership at the same time. Interview analysis indicated these boys needed high expectations for engagement and a lot of encouragement and support from Bros for Change facilitators. Due to the types of relationships established between the Bros for Change facilitators and the boys in their care, evidence indicated improved communication and an 'opening up' which enabled the facilitators to intervene in supportive ways. The vulnerability of the boys as they shared aspects of their lives was indicative of the respect and loyalty they felt towards Jaye and Ben.

This study also sought to find ways to strengthen the positive aspects of the current programme. A key concern of participants who were interviewed was the programme was not long enough, and further extension was needed to maximise the positive health and wellbeing impacts for boys involved. Whānau members also wanted Bros for Change to facilitate similar programmes for parents and whānau members. They believed they could learn better parenting and caregiving skills through participating in something similar.

Recommendations for further research are

highlighted. This study focused largely on different stakeholder perceptions of impact. It would be useful to gain further insight from direct observations of behaviour before, during and after intervention as this could shed further insight into the enablers and inhibitors of change. Further investigation could uncover which aspects of the Tīmatanga Hou programme were more effective in strengthening mental and physical wellbeing and what else could be done to enhance this for boys with more complex needs. Furthermore, investigation over a longer period of time would indicate whether the positive behavioural changes were able to be sustained by boys over time. Although these young boys may change behaviours and attitudes, key relationships and characteristics embedded within their family and school environments may not. Therefore, these psycho-social environments may not be conducive to supporting or sustaining continued mental and physical wellbeing for these boys over time. Further investigation into the nature

of these environments and how they influenced behaviour is recommended. There are important learnings from this study, for schools, teachers and whānau members if improvements are to be sustained from this mahi/work.

Finally, it is important to share the impact and success of the Bros for Change, Tīmatanga Hou programme with other social agencies working to improve boys engagement, achievement and wellbeing. The unique, culturally-based male mentoring approach embedded within the Tīmatanga Hou programme provides an important and effective method for strengthening general wellbeing and engagement of boys at risk of dropping out and failing at school. Continuation and extension of the current programme is highly recommended.







Developed by former New Zealand Māori and New Zealand Residents Rugby League player Jaye Pukepuke, the purpose of Bros for Change is to give young people who have been labelled as difficult and challenging, a second chance to create real change through real talk with real people. Bros for Change was established to create self-esteem, self-awareness, self-respect, self-management and role models for the next generations from young people in intermediate school right through to more serious youth offenders. As a catalyst for positive change ensuring everyone reaches their full potential, regardless of their background, Bros for Change uses a strong sense of culture and identity to form the basis of its programme. By using the protocols of Te Ao Māori the programme helps to break down barriers and build strong relationships through encouraging respect for both the participants and the facilitators.

By incrementally increasing goals from day-to-day objectives through to long-term goals Bros for Change ensure that goal setting is realistic and achievable so that young people can achieve success. This encourages youth to learn self-worth and confidence as they progress to more demanding goals. Using this approach Bros for Change create a clear individual pathway to the major functional goals such as a driver licence,

apprenticeship training or becoming a member of a sports team. Within this framework they run mau rākau, physical training sessions, cooking sessions, camps and wānanga along with whānau inclusive activities.

The approach Te Pānga Pōkare – The Ripple Effect, was designed to provide a realistic therapeutic approach for rangatahi. The aim is to make the real change for the future by utilising a sense of culture, identity, tikanga and values, within a safe and supportive environment. Bros for Change offers the Timatanga Hou programme, a six week wānanga for rangatahi, which is the focus of this evaluation. Some of the activities include:

- Mahinga kai
- Learning about the environment and conservation
- Māori performing arts through kapahaka, learning te reo, karakia and hīmene
- Physical training
- Reality therapy
- Learn about work ethic and participating on a community project
- Hauora (health and wellbeing)
- NRL community, Dream, Believe, Achieve programme
- Three day wānanga on the marae with whānau participating

At the end of the six week programme a graduation takes place where the rangatahi cater and perform for their whānau and supporters. After six weeks they leave with a pathway plan, their goals and begin their 9-12 months mentoring programme to ensure they stay on the pathway to achieving their goals. The aim of the process, Te Pānga Pōkare, is to create a ripple effect instead of it creating a splash and fading out, they are aiming to create a splash that turns into a tsunami, instead of the ripples getting less intense they get more intense and the change moves out into the community to make a real change. The first ring of the ripple is the rangatahi, the second ring is the whānau and the third ring is the school and their peers, affecting more change as each ripple creates another. While Bros for Change acknowledges it is a big challenge being a small dot within a big system, with the support of whānau, they believe they can make a bigger impact within the community, that will eventually create a tsunami of change.

The mission statement of the organisation is, “To provide a realistic therapeutic approach for rangatahi.” In other words to create “Real change for the future by utilising a sense of culture, identity, tikanga and values, within a safe and supportive environment.” Bros for Change was established as a social enterprise, while they have established as a business the aim is to create positive sustainable social outcomes. They were funded to run a pilot in 2017 through the whānau enterprise commissioning pipeline of Te Pūtahitanga o Te Waipounamu (The South Island Whānau Ora commissioning agency). They have

continued to receive support from Te Pūtahitanga o Te Waipounamu but have worked to diversify and consolidate their funding base, through fee for service with schools, Ministry of Education contracts and Oranga Tamariki, and applications to philanthropic organisations such as Rātā Foundation.

Their long-term aspiration is to create an urban youth marae where rangatahi can collaborate, socialise and do something productive with their time. They are continuously improving their programme and the reality approach, with the aim of creating a fully integrated approach that supports whānau and schools to make change alongside the rangatahi.

*“To provide a realistic therapeutic approach for rangatahi.”*

As this report was being published Jaye Pukepuke was awarded the 2018 New Zealander of the Year Local Hero. Bros for Change is currently run by Jaye Pukepuke with support from Ben Murray and Zion Tauamiti.

This evaluation was conducted in October 2018 with the purpose of describing some of the key outcomes being achieved through the programme and support continued programme improvement. At the time of this evaluation 95 boys had engaged with Bros for Change.



# Literature

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It is argued that motivation to learn is strongly linked to children and young peoples' psychosocial development; such as the interrelation of social factors which influence individual thoughts and behaviours (Walkey et al., 2013). This means that the types of social interactions that children and young people experience at home and at school can either positively or negatively influence their general physical and mental health and wellbeing. There is a substantial body of research within Aotearoa (Bishop et al., 2007; Hodis et al., 2015; Hynds et al., 2016; Rubie-Davies, 2015; Savage et al., 2014; Walkey et al., 2013) that highlights the importance of the 'warm demander'; an important adult who has high expectations, sets clear boundaries for behaviour and who provides supportive mentoring and guidance. The quality of adult male interactions and relationships is highlighted as key in the psychosocial development of boys; on their self-esteem and motivations, general health and wellbeing as well as their aspirations and expectations of success (Driessen, 2018). It's stated many boys are "actively looking for the alpha leader"; an authoritative figure who is supportive and caring, whilst providing assertive, positive leadership with clear expectations (Driessen, 2018, p. 1). A number of authors argued that boys thrive in classrooms and environments where both the standard of care and expectation is high (Bishop et al., 2007; Driessen, 2018; Rubie-Davies, 2015). In contrast, adults and teachers who are permissive and inconsistent with their expectations and/or who are aggressive or dismissive can find it difficult to gain respect and cooperation from boys, particularly in classroom and school activities (Driessen, 2018). Therefore, there is considerable interest in programmes and interventions that motivate boys, particularly those at risk of failing and leaving schools with no formal qualifications.

## 3.1 The urgent need for a different approach

Research shows that students who leave school early, with no qualifications are most likely to experience poor health and economic outcomes over their life-times (Stats NZ, 2017). Because of this there is increasing interest in understanding what enables students to continue with education and training; particularly for those most at risk of failing school and dropping out early.

*“Research shows that students who leave school early, with no qualifications are most likely to experience poor health and economic outcomes over their life-times.”*

Although gains have been made, national statistics reveal that boys still leave school with fewer qualifications and are suspended at higher rates, when compared with girls (Driessen, 2018) and this is particularly emphasised for Māori boys (Ministry of Education, 2007). Recent research has highlighted the urgent need to ensure boys interact with positive male role models (Driessen, 2018) given that national statistics indicate the majority of one parent families (84.2 percent) with dependent children are women (Stats NZ, 2013). There is an urgent need to take a different approach. Essentially, emancipatory approaches begin with the premise that those who experience disparity know best what the problems are (Sleeter, 2011). This requires a fundamental shift in power, as problems and solutions are thereby defined by those who have the most experience; in this case boys and those closest to them.

# Evaluation approach

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The qualitative case study described in this report, investigated the impact of a unique male mentoring programme developed by 'Bros for Change' on young boys whose behaviour was described as challenging and disengaged from school. The central objective of the study was to investigate how the programme worked to create change, and the nature of the impact on the boys who participated. An additional objective was to find ways to strengthen the work undertaken by Bros for Change, and ultimately the positive impacts for boys and their whānau/families. Four key research questions guided analysis. These are described below:

1. What are the characteristics of the boys who participate in the Bros for Change 'Tīmatanga Hou' programme? What attitudes and/or behaviours are typical before they participate in the programme?
2. What impact has the programme had on boys who have participated, and their whānau/families? How has their behaviour changed?
3. What are the enablers of behavioural change? How do these link to the kaupapa/purpose and theory of change underpinning the Bros for Change 'Tīmatanga Hou' programme?
4. What processes/activities could further strengthen the work of Bros for Change and positive impacts for boys and their whānau/families?

A full description of the methodology and approach taken to this evaluation is described in Appendix 1.

## Participants

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An analysis of Bros for Change documentation indicated the majority of boys who self-nominated to be involved and who were accepted into the programme, identified as Māori and were typically aged between 12 – 14 years old. The youngest one was seven and the oldest was 15. The boys' schools were a range of deciles (between three and seven) and were located across Christchurch. Table 1 highlights information about the schools and the ethnicity and age of the boys involved in the programme. Analysis also emphasised that graduation rates from the Tīmatanga Hou programme were consistently very high, an indication of impact which is further explored in the next section of this report.

**Table 1. Acceptance and graduation of boys accepted into the Tīmatanga Hou programme**

Year School	Number of boys self-nominated and accepted into the programme	Number of boys who graduated from the programme	Ethnicity	Age range
<b>2017</b>				
High School A	10	9	9 Māori 1 Australian	13-14
High School B	10	9	9 Māori 1 Scot	13-14
High School C	10	8	9 Māori 1 NZ European	13-14
School D	15	15	15 Māori	7-12
College E	10	7	10 Māori	13-14
<b>2018</b>				
School A	10	10	10 Māori	9-12
College B	10	9	10 Māori	8-10
College C	10	8	9 Māori 1 NZ European	12-15
College D	10	10 at time of report	10 Māori	14-16
TOTAL	95	85	91 Māori 4 non-Māori	7-16

## 5.1 Referrals

Analysis of documentation indicated that referrals for the Tīmatanga Hou programme typically came through schools or education services. Schools would contact Bros for Change and Jaye and Ben would visit to explain the programme and what it entails. Meetings would be held at school with interested parties, and invitations to participate in the programme would be extended. Bros for Change usually receives around 20 names for each Tīmatanga Hou programme. However, the maximum number of boys they can take is ten. The boys are accepted on a ‘first in, first served’ basis, provided they and their whānau/families have met with Jaye and Ben (the key facilitators); understand the content of the programme and their respective roles and responsibilities; and consent to participating in all activities. In a few instances, boys who were initially accepted onto the programme changed their minds and so Bros for Change would work with the nominating school to identify another potential participant and respective whānau. Bros for Change typically facilitate

four Timatanga Hou programmes a year (one a term).

Bros for Change also offers mentoring support to boys in need and analysis indicated that referrals came from a range of institutions and organisations, including the Ministry of Education, Oranga Tamariki and other social agencies, but also through sports organisations such as Canterbury Māori Rugby League. Bros for Change can only take in so many boys for this extra mentoring support as Bros for Change is currently running at capacity. The demographic information of boys who received mentoring is provided in Table 2.

**Table 2: Referrals for mentoring support**

Year	Number of boys	Referrals from	Ethnicity	Age range
2016	40	Ministry of Education, Canterbury Māori Rugby League	Māori	13-15
2017	15	Oranga Tamariki, Ministry of Education, Right Service Right Time, Schools, Barnardos	12 Māori 3 NZ European	7-16
2018	10	Oranga Tamariki, Ministry of Education, Right Service Right Time, He Waka Tapu, Schools	12 Māori 3 NZ European	7-16

## 5.2 Holiday programme

In addition to the mentoring activities and the Timatanga Hou programme, Bros for Change also offers holiday activities for boys. This information is provided in Table 3. Analysis of available documentation highlighted the demographic characteristics of the boys who typically participated in these programmes. These events were described as one day programmes, however Bros for Change explained that activities varied according to need and the funding available.



**Table 3: Description of holiday activities and participant attendance**

Year	Number of boys attended	Description of activities	Ethnicity	Age range
2016 Holiday/activities events	25	Māori League Tournament	Māori	13-15
2017 Holiday/activities events	30 (total for year) 10 per term over the holiday period).	Mixture of different events across annual holidays  - Mixed Martial Arts (MMA) training, excursion to the Hanmer hot pools, mountain biking, flip out, four day taiaha wānanga, participating in community activities including mural art around the neighborhood, art activities in the Bros for Change space, hāngī preparation. Visit with the Minister Willie Jackson.	Māori, NZ European Scottish	7-16
2018 Holiday/Activities Events	30 (total for year) 10 per term over the holiday period).	Mixture of different events across annual holidays	Māori, NZ European	7-15

### 5.3 Key characteristics

Key interrelated themes emerged from this analysis which highlighted a mixture of needs and different types of challenging behaviours displayed by boys, before they were introduced to the programme. Another common demographic feature was that the majority who were accepted and graduated from the programme, were young Māori pre-teenage boys. The boys were typically aged between 12 and 14 and came from a range of Christchurch school communities.

A major theme to emerge from qualitative analysis was the complexity, challenge and mixture of needs that characterised aspects of the boys' behaviour before they became involved in the 'Timatanga Hou' programme. It was clear from analysis that the boys displayed different types of challenging behaviour. These included absence from school, problems with school work, disengagement and a general lack of motivation. Other noticeable behaviours included a lack of confidence and difficulties expressing feelings appropriately. Defiance and non-compliance

were also commonly mentioned. A general sense of mistrust in adults was highlighted.

A number of common psycho-social dimensions were seen to influence the boys' behaviour prior to engagement in the programme, and these were related to their home and school environments. These included challenges with relationships and interactions with teachers at school and a breakdown in parental/caregiver relationships. Issues and struggles at home, particularly for single parent families were identified as contributing factors. One of the most commonly mentioned characteristics was the absence of positive, male role models in the boys' lives.

A commonly mentioned characteristic was absence from school and challenges with school work, disengagement and a general lack of motivation.

"Normally we get a kid who is absent from school, a kid who struggles to read and write, someone who is lacking confidence, someone who doesn't

have many friends. Many of the boys who come to us, they are at home with a single parent and for many that's Mum, other typical behaviours the boys often lack direction." (Participant 10, Facilitator).

*“Confidence is a big thing for these young fellas, they are often reluctant at first to try new things.”*

“There is a continuum of need. The boys are typically disengaged from school, they avoid it, some of them they are just lost and are drifting. They don't have that motivation.” (Participant 5, Social Worker).

At times the boys were described as quiet and lacking in confidence. For some there was a sense of frustration and difficulty expressing feelings appropriately. This ‘bottling up’ of emotions could lead to explosions of temper and a loss of control.

“Before my son was quiet, he found it hard to open up, hard to control his temper, he is a bit sensitive. If he didn't understand something in class he didn't want to ask the teacher he didn't really know how to or to be able to control his feelings, he would bottle things up and then when he came home from school he would explode, he would throw things or run away.” (Participant 1, Mother).

“Confidence is a big thing for these young fellas, they are often reluctant at first to try new things, ‘Oh I can't do that...’ or ‘I can't do this’...” (Participant 11, Facilitator).

Another common sub-theme, related to the mixture of needs and challenging behaviour was defiance and non-compliance, particularly at school.

“Before I became involved in Bros for Change I spent a lot of my time in the referral room at school, I would get sent there because I was a bit of mischief in class and I had no confidence.” (Participant 2, Tama).

“I was quite disruptive at school.” (Participant 3, Tama).

“Last year when I was in Year 8 I was naughty as, I would leave school at 2pm, just run away from school, so not going to class, swearing and sometimes getting into fights. I didn't do anything in class.” (Participant 7, Tama).

However, some adults felt that this defiant behaviour could be a cover-up for anxiety and an inability to express their feelings appropriately. This illustrates the interrelationship of the sub-themes – and the complexity and mixture of needs.

*“For some of the boys, they are actually quite anxious, but they disguise their feelings, it's easier to be defiant.”*

“For some of the boys, they are actually quite anxious, but they disguise their feelings, it's easier to be defiant.” (Participant 8, Teacher).

The whānau and youth interviewed all acknowledged that they had some challenges prior to entering the programme.

## 5.4 Home and school environments

The nature of the main psycho-social environments, that is the home and the school, were identified as having significant influence on the boys' behaviour. The environmental impact on child behaviour is well documented in research (Meyer et al., 2015; Savage et al., 2014). At school the participants spoke about challenges and difficulties with teachers, mainly through a lack of connection and positive teacher-student relationships.

“I believe a lot of teachers just don't know how to connect to these boys. They don't know how to relate to them and the teachers dismiss them and aren't interested in them. And I think that is



why some of these boys act up in class. A lot of the boys that I have contact with, and we have referred on to Bros for Change, they have trust issues with adults, and some of their experiences with adults in their lives have not been that great and that's why the boys act out." (Participant 5, Social Worker).

"Some teachers don't know how to form relationships and connections with these boys and they don't get that respect from them." (Participant 6, Teacher).

The home environment was often characterised as disrupted. Family break-ups could put stresses on family relationships. As a result, parents and caregivers may have difficulty setting clear boundaries for young male teenagers. Such factors influenced boys' negative behaviour according to these participants.

"You know their Dad, is for whatever reason not around. So these boys have a lot of females (Mums, Aunties, Nanas) in their lives, who I think often pander to them, appeasing their behaviour, maybe for many of the mum's they don't know how to set limits, or they are trying to compensate for them, and maybe too they just don't have the skills or the time, there is so much going on in their lives. For others there is a lot of dysfunction going on at home. For some of these boys they have to take responsibility for feeding younger siblings at home and getting them to school on time, no one else is doing it." (Participant 6, Teacher).

The absence of male role models was often a common feature in the boys' lives according to Bros for Change facilitators.

"When we do the referrals some of the parents have a lot of questions, others they just want a break. So it's like yep, take him away and you sort of understand that too for some of our families there is a lot going on, and others think it's really awesome and are really happy for their boy to be involved. For a lot of families Dad is not around, Dad's always working and there is no-one to do this kind of male, boy stuff." (Participant 11, Facilitator).

It was clear from interview analysis that issues in behaviour could also be related to family break-ups and a split in family relationships.

"It's been tough times in my family. Real tough. My Dad and Mum split up and my older brother has gone to live with Dad and I live with Mum." (Participant 7, Tama).

It was challenging to talk about how things had been at home for this young mother. She explained that she felt guilt and remorse, particularly related to difficulties experienced at home. She was concerned about the violence her son had witnessed at home and felt that her son acted out because he had felt abandoned, due to the subsequent break-up of his parents' relationship. She explained as a young mum, she didn't want her son to become another negative statistic and that the family just needed some real support:

*"It's been tough times in my family. Real tough."*

"It's quite emotional for me to talk about my son and what his life has been like. He has had quite a rough upbringing and I feel really guilty about that as a parent. I was 17 when I got pregnant and his birth father wanted me to have an abortion, he never wanted any involvement in my son's life and he hasn't had that involvement. I started a relationship with another man when I was quite young, he adopted my son and he has been my son's father, the only Dad he has ever known, but his father, he was very abusive to me and my son has seen that. I left him about two and a half years ago and now he is in jail, he's in a high security facility. In the past two years I have tried to restructure my life and my son's life, but it has been tough on him. He has been described as having antisocial behaviour, he was really disengaged from school when we got involved in Bros for Change, he wasn't seeing his Dad and the school wouldn't let him take the phone call from his Dad, cause there was only certain times he could phone from prison. It was really hard, and it was coming out in his behaviour, my son took that hard, it's like abandonment issues and you

know I didn't want my son to be a statistic. I know that is how we look, I just needed some support.”  
(Participant 9, Mother).

Whānau, teachers, support workers, the Bros for Change facilitators, and the in some cases the boys themselves noted that they had challenges at home and school.



*Jaye and Ben with the boys.*

*“Bros for Change really saved my son’s life.”*

# Positive impacts for boys and their whānau

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The purpose of this evaluation is to investigate the positive impacts for the boys involved as they engaged with Bros for Change and participated in the Tīmatanga Hou programme. Data analysis indicated that there were significant behavioural changes, as a consequence of the boys' engagement in key activities. Several interrelated themes emerged which highlighted improvements in behaviour and also positive impacts for others; particularly the boys' whānau/families. Similar to other results the themes that emerged were interrelated and difficult to separate.

## 6.1 Improved wellbeing and positive behavioural change

All of the participants who were interviewed (n=11), believed that participation in the Tīmatanga Hou programme had resulted in many positive impacts for the boys involved. These were often described as improved wellbeing; such as increased confidence, pride and self-esteem. Participants were quick to notice significant behavioural changes – such as greater engagement at school and compliance at school or at home.

“Some of the improved behaviours I have seen are; more respect for adults particularly at school, more compliant behaviour, increased pride in themselves, increased self-esteem and confidence in themselves. I definitely haven't seen them being referred as much to my room for their behaviour.” (Participant 6, Teacher).

Others noted the positive and sometimes dramatic changes they had observed in boys who had participated in the programme. For this whānau member, the change was substantial, observable and had a significant impact on how they viewed

their son and the support he received.

*“... improved behaviours I have seen are more respect for adults particularly at school, more compliant behaviour, increased pride in themselves, increased self-esteem and confidence in themselves.”*

“I was one of the parents who spoke at the graduation, just to acknowledge Bros for Change and what they have done for me and my son. I wanted to acknowledge the change I could see in my son, the pride, the difference in him and his attitude. It was really emotional for me to see he was being supported. He's one of a number of boys who are in the really hard basket, you need a different approach for them, they come from different backgrounds than a lot of the mainstream and mainstream find it hard with them, but Bros for Change, they just are able to connect with them and develop that respect.” (Participant 9, Mother).

While the expectations of the stakeholders, such as social workers, was conservative they reported that change could be quite dramatic for some boys:

“If you are asking about impact, for some boys their behaviour has been set for the past 10, 11, 12 years or more, so we don't expect to see instant change. Having said that sometimes with certain boys we have seen a dramatic change and that has been amazing.” (Participant 5, Social Worker).

## 6.2 Increased self-discipline and improved respect (for self and others)

The boys themselves could easily identify how their behaviour and attitudes had changed. This could be increased self-discipline, having better control over their emotions and improved respect for themselves and others.

“Don’t trash talk. Have that respect coming through in what you do. When I got home I listened more. I learned about discipline. My mum was really proud of me.” (Participant 7, Tama).

“I have learned not to piss off the coach. Don’t swear, or you’ll have consequences, you have to do things. No fighting. Clean up after yourself, be responsible for your own behaviour, now I am getting on better now with my Dad.” (Participant 8, Tama).

*“When I got home I listened more. I learned about discipline. My mum was really proud of me.”*

This mother described the changes she had seen in her son’s behaviour:

“I think the number one change I can see in him is improved respect, he has more respect for me at home, he doesn’t throw things like he used to, he can control his temper better.” (Participant 1, Mother).

## 6.3 Improved pride and confidence

The boys who were interviewed could identify changes in themselves, including feeling more positive, and increased confidence to ask for help and/or more interest in trying things out.

“I am more positive in myself, more pride.” (Participant 2, Tama).

“I am more interested in giving things a go

and asking if I don’t understand something.” (Participant 3, Tama).

## 6.4 Improved attitude, attendance and engagement at school

Another commonly mentioned change was improved attitude, attendance and engagement in class and school. There was increased focus on getting work finished in class and gaining national qualification credits.

“I am working harder at school, NCEA Level 1 and gaining my credits.” (Participant 4, Tama).

There was a sense of satisfaction in achievement and this was expressed by these boys who felt the positive changes in their behaviour had been noticed by others:

“My teachers have said that I am more of a leader now.” (Participant 7, Tama).

“I have been doing my work in class. My teacher said to me recently that I had done the most work ever. I was hard out with my writing, getting it on the computer, and getting through my timetable.” (Participant 8, Tama).

Some of the changes, observed by adults were dramatic and there was a recognition of the considerable effort that some boys were making at school.

“I can think of a couple of boys who have really changed since being involved in the programme. One boy who had really disengaged at school, his attendance and attitude has really changed. He’s not 100% perfect but you can see he is really trying and he even came in to help out in the kitchen and served the other boys when they had the noho marae here at the school. Now he wouldn’t have done that before Bros for Change.” (Participant 5, Social Worker).

*“My teachers have said that I am more of a leader now.”*

## 6.5 Improved direction, motivation and purpose

Many participants pointed to improved motivation and a better sense of purpose as a result of being on the programme. As one boy explained:

“I have a better sense of what I want to do when I leave school.” (Participant 4, Tama).

Others highlighted the discipline they now had, coupled with a new commitment to achieve set goals and a new sense of direction in their lives.

“I have more discipline for myself, not running away from school as much..., I have sporting goals, I want to play for the nationals. There’s more thinking about how to succeed in life. My goal is to have a career in sports – I know I need to train hard and be organised – have all my things ready, my mouth guard and my boots... it’s up to me to get organised.” (Participant 8, Tama).

The change in behaviour could be remarkable according to this teacher.

“With one boy there has been a massive change in his attitude, he was quite small physically and I think he’s always tried to compensate in terms of his toughness, but that energy has just been redirected in a more positive way. He’s not as aggressive at school, he has seen he can be a leader in Bros for Change, so it’s really given him a different perspective and direction.” (Participant 6, Teacher).

The two parents who were interviewed were emotional about the positive changes in their sons. The motivation to try new things was now infectious and both mothers talked about a renewed interest in trying new things for themselves:

“It’s been great, I can’t thank Jaye and Ben enough. Bros for Change really saved my son’s life. As a result of what he has done and the changes he has made I have decided to give new things a go. I have applied to take up Māori courses now.” (Participant 1, Mother).

“Seeing the change in my son, it’s been really motivating for me. So that’s given me the push to think about the direction of my own business and my own goals. You know when you have that child who is always in trouble and to see him acting in a different way, seeing that other people respect him and that he can behave differently. I was just so proud at graduation, you know I see a massive change, he doesn’t always like school, but he is there 100 percent because he doesn’t want to let Matua Jaye and Matua Ben down. He’s motivated to stick with it because of them, he now has his goals with NCEA, because he wants to do a level 5 computer course and he knows he needs particular credits, he knows what he has to do.” (Participant 9, Mother).

*“I was just so proud at graduation, you know I see a massive change he doesn’t always like school, but he is there 100 percent because he doesn’t want to let Matua Jaye and Matua Ben down.”*

For the Bros for Change facilitators measuring change and impact was challenging, but also at times secondary to the actual work. There was considerable challenge in measuring what was right in the lives of the boys involved and the degree of change.

“We are not really into ticking boxes. It’s the kids who change. They have to do the work, it’s lives we are talking about here, not statistics, it’s real change. Having said that sometimes it’s change on a small scale or for other boys it’s huge change, for us it’s about doing what is right for the kid and starting from where they are.” (Participant 11, Facilitator).

# The enablers of positive change

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The investigation aimed to better understand the enablers of positive change; this meant understanding the conditions, strategies and processes which enabled the boys to experience the positive and often dramatic impacts described earlier. Several key interrelated themes emerged from this analysis which highlighted the enablers of improvement, and how these were aligned to the kaupapa/purpose of the Bros for Change programme and the men behind it.

## 7.1 Tīmatanga Hou and its underlying theory of change

The theory of change underpinning the Bros for Change programme is articulated on the website. Tīmatanga Hou is a six week wānanga (learning programme) underpinned by three pou (key goals/pillars). Pou tahi is about whakawhanaungatanga (developing and strengthening relationships). In the first week the boys are taken into the bush by experienced supervisors/facilitators. Activities include mahinga kai (gathering food), Māori performing arts, physical training, reality therapy and developing a work ethic, usually through a community project. The learning relationships fostered in this first week forms the foundation for the next five weeks.

Pou rua is about hauora (health and wellbeing) and this becomes the focus for the following two to five weeks. During this time the boys work with experienced supervisors/facilitators in physical training exercises and in the 'Dream, Believe, Achieve' programme. This programme was developed by the National Rugby League (NRL) involving professional rugby league teams and communities in Australia. The focus is on the boys developing self-efficacy (belief in themselves) in

a supportive, safe and challenging environment. Key activities include mau rākau (traditional Māori weaponry – taiaha) and physical training sessions. There is a strong focus on goal setting, from day-to-day objectives through to long-term goals, creating a clear individual pathway to major functional goals such as gaining a driver licence, working towards apprenticeship training or joining a sports team.

Pou toru is a three-day wānanga (learning hui) held on a marae with whānau/families participating in what rangatahi have learned over the past six weeks. The six week programme ends with a graduation, whereby the boys cater and perform for whānau and supporters. By using the protocols of Te Ao Māori (the Māori world) the programme helps break down inhibitors to progress and improvement through a strengths-based approach, developed through reality therapy and supportive, respectful relationships between programme participants and the Bros for Change facilitators. During an interview with the two facilitators the process and nature of boys' engagement in the programme was described in the following ways.

"We will have worked in the background with the school and we set up initial meetings. A typical term is about 10 weeks, so the process is, we go into the school, we will present to the boys and their whānau, we tell them what we do and who we are, and we show them some videos. Then we walk out and then it's up to them to put their names down for the teachers and we usually get a list of between 15 and 20 and we go through that list. The first 10 that we get, we go around to their house and we talk with their whānau and tell them a bit more in-depth about what we do. We get them signed up if they want it and so we take the first 10 who are confirmed. So after we

have talked we like to take a couple of weeks to get around everyone, and then we turn up for school on the Monday, and then we are off... for six weeks... and we just do boy's stuff really." (Participant 11, Facilitator).

Research evidence highlights the importance and relevance of culturally responsive learning environments for motivating Māori children and young people (Berryman & Eley, 2018). In such environments there are high expectations for learning and behaviour and te reo me ōna tikanga (Māori language and customs) is utilised and celebrated. This enables Māori students to develop strength in their Māori cultural identities. Interview analysis highlighted how the Bros for Change programme enabled boys to experience Te Ao Māori (the Māori world) in relevant and supportive ways.

"Ben starts mau rākau lessons with broomsticks and then once they know the kaupapa (purpose) and the stories we head into the bush and we look for some kānuka or manuka. Then we do a karakia (prayer) and the boys pick one and cut it down and then we show them how to debark it and shape it. It takes them about six weeks and so they take it home and graduate with it they use it as their mau rākau rather than the broomsticks it's kinda like their first BMX." (Participant 11, Facilitator).

Results highlighted the importance of whakawhanaungatanga (relationship-building) between the two main Bros for Change facilitators, Jaye and Ben and the boys. The development of trust within clear boundaries of expected behaviour was achieved through reciprocal sharing – but was something that took time and could not be rushed.

*"...they see that it's ok to have fun, positive fun."*

"We set our guidelines for the next six weeks, because they don't know us, so you have one handsome fella like me and then you have this old man (laughter). But they come in and we just talk with them, they don't know us and so we let

them know a little bit about us each day and we try and get something out about them. We do that gradually and they don't realise sometimes how they are opening up. So you learn more about them and their situation, so they tell us, 'Oh yeah... my family... this is what is happening...' but we share and they share, and we share more and they share more, so it's building that relationship and that trust and you can't do anything until you have that." (Participant 10, Facilitator).

Being able to have fun and play games was also needed, to help some boys shed their 'tough' exterior.

*"...it's building that relationship and that trust and you can't do anything until you have that."*

"Some of them come to us as little toughies and that, and then they see me and Jaye being silly and playing something, we might play a game of Hide and Seek or something like that and then we hear 'This is cool!' And so, it's like oh here we go, no need to be all toughie now, so they see that it's ok to have fun, positive fun." (Participant 10, Facilitator).

Teaching new skills, routines and behaviours was an essential part of the Bros for Change programme. This included a focus on bush skills as well as everyday household responsibilities, such as cooking and cleaning.

"We teach them bush skills, how to navigate during the day and at night, how to find North during the day and at night, we teach them how to conceal themselves, and how to search in the bush. We teach them how to cook, they pretty much cook their own food, we just guide them about what we need, it's all self-managing. If they are hungry then eat, otherwise you are going to be hungry, clean up after yourself... clean up your mess and we do the same, we eat what they eat, we cook when they cook, we sleep where they sleep, we run up the hill when they run up the hill. We train every morning at 6.30am and then we come back, have breakfast, shower and clean up and we get

into activities through the day and then at night we do whanaungatanga (relationship) activities.” (Participant 11, Facilitator).

A focus on physical activity was also core to the programme’s theory of change. The boys needed to be both challenged and supported to undertake and complete activities. Achieving success through effort was important for the kawa (protocols) of the programme.

“We do a lot of physical activities with them; fishing, hiking, we do a day hike in that first week and we always get ‘Oh I can’t do this because of something’ and we go, ‘Oh cool, I just need you to grab your stuff and we’re off’ and we get, ‘Oh I don’t think I can do this’ and yet they do it and when they get to the top they are like... ‘Far out! I didn’t think I could do it’. So for some of them it’s that sense of achievement from doing something that pushed them and getting them to feel what that is like”. (Participant 11, Facilitator).

There was a clear focus on goal setting and enabling the boys to reflect critically on their behaviour, and the extent to which this was aligned to achieving set goals. This could be a very new experience for some.

“We run a programme called Dream, Believe and Achieve and I guess real talk when it’s needed. We get them to think about their goals and their behaviour, putting the realness into their goals, so that they can break them down and they are achievable. If they want to buy a house, what are the things that they can start doing to achieve that now, otherwise they can set unrealistic goals, too high and then they get despondent if they don’t achieve them. It’s helping them with goal setting and their plan to achieve their goals. So supporting them and challenging them – but not setting them up to fail. For some of them – this is the first time they have started to think about their goals and what they want to do.” (Participant 10, Facilitator).

Results from interview analysis aligned with the mission statement of the organisation, ‘To provide a realistic therapeutic approach for rangatahi’ in

other words to create ‘real change for the future by utilising a sense of culture, identity, tikanga and values, within a safe and supportive environment.’ In this way Bros for Change works to strengthen the psychological capital of the young people engaged in their programmes through approaches embedded within Te Ao Māori.

*“This is the first time they have started to think about their goals and what they want to do...”*

Whakawhanaungatanga is the process of establishing relationships and relating well to others within Māori contexts (Bishop & Glynn, 1999). The notion of whānau-type (or extended family) relationships highlights the importance of caring for others as well as specific roles and responsibilities to others. Respect for and valuing of culture is essential if ‘at risk’ Māori learners are to succeed and thrive ‘as Māori’ within schools and society (Bishop and Glynn, 1999). Concepts such as tino rangatiratanga (self-determination) and whanaungatanga (relationships) are meshed within tuakana-teina (mentoring) to ensure positive self-belief, resilience and respect for self and others (Bishop & Glynn, 1999). Although the programme draws from tikanga Māori and Te Ao Māori (the Māori world) it is designed to be inclusive and supportive of all. One of the participants described it like this:

“It (the camp) gave the boys insight into their own behaviour, but also how things could be different. They are taken out of their comfort zones, first real taste of what it means to connect to their cultural identity, a lot of them haven’t had that positive connection to their culture, they don’t know their iwi, they haven’t seen a taiaha before, or seen that oratory and they are challenged. Jaye and Ben they provide lots of awahi (support) along the way, and it didn’t matter if you were non-Māori, you were still supported to be involved.” (Participant 5, Social Worker).



## 7.2 The mana of the men involved in Bros for Change

It was clear from analysis of interview material that the mana of the men involved (Jaye Pukepuke and Ben Murray) in Bros for Change was viewed as a key enabler of positive change. This was mentioned time and time again across participant interviews. Results emphasised that participants did not view them as ordinary. There was extraordinary respect for the work and dedication of these men within the community and the kaupapa/purpose of the work.

“When I think of what has helped that change, it is the word mana which comes to mind and that is what Jaye and Ben have with those boys. I remember one of the days walking past a class and I heard (boy’s name) being excessively loud, and in a large class it was pretty awful, so I walked in, I looked at him and said ‘What do you think Jaye would be thinking if he heard and saw you carrying on in this way?’ he replied ‘Not good Miss’ and looked down and I know he was disappointed with himself. I said ‘Exactly’, and he was quiet as after that, Bros for Change has their respect. The other thing which also came to mind is some of the sayings that are ingrained into them along the journey these young men take with Jaye and Ben. I have it on my wall at work and is the one I have heard repeated at different times which is ‘I thought about quitting until I saw who was watching’ - a powerful statement if you have a young person’s respect.” (Participant 6, Teacher).

“I don’t think just anyone could do this type of work... it’s really a function of who Jaye and Ben are. They are really committed to meeting the needs of these young boys – giving them a positive experience. That positive male role modelling that Jaye and Ben can give. They build that confidence in the boys and develop relationships with them, they relate really well with young people – Bros for Change is there for them. The respect they get for the work they do is huge from this community. I also think it’s that cultural connection and the tikanga they adhere to. For some kids they haven’t had that connection with their culture,

but Jaye and Ben make it ok for them, there’s an expectation that everyone tries but it’s also a safe environment and that’s important.” (Participant 5, Social Worker).

*“They are really committed to meeting the needs of these young boys – giving them a positive experience.”*

According to these participants, the positive changes they had experienced were directly attributable to Jaye and Ben. Using the term ‘Matua’ was also a sign of respect – of seeing them as elders within their family and community.

“I think it works because of Matua Jaye and Matua Ben and who they are, they know Eastside, they know this community intimately, they know the backgrounds these boys come from, but they don’t judge them. It’s about respect, they know the struggle of whānau and they can bridge that gap between whānau and mainstream because of who they are, they are just so special what they do, for the boys here and the Eastside community. I can’t thank them enough, you know, what they have done for us.” (Participant 9, Mother).

“Matua Ben and Matua Jaye they have helped us, they have done this for us, it’s the connections now that we have with the brotherhood, it’s like another crew, just better relationships with the others involved in Bros for Change.” (Participant 4, Tama).

“It’s because of Matua Jaye and Matua Ben, you know it’s them, their sense of humour and that they really care about us.” (Participant 2, Tama).

“I knew Matua Jaye through rugby league and when I heard about this I just jumped on it, ‘cause of him.” (Participant 8, Tama).

The development of reciprocal respect between Jaye and Ben and the boys involved was seen as a key influencer of behavioural change for all of the participants involved.

In addition to the participants' views, the growing recognition and status of Bros for Change can also be seen in the number of invitations that Jaye and Ben have received to present at various events

and conferences and to different audiences. Table 4 highlights the number of official invitations they have received, as either presenters or key note speakers.

**Table 4: Invitations to present and speak at events and conferences**

Invitation	Description
Guest presenter or key note speaker	Presentations at annual Te Pūtahitanga o Te Waipounamu Symposiums 2016, 2017 and 2018
	YMCA Youth Guarantee 2017
	Haeata Leavers Dinner 2017
	Mana Tane Ora Conference
	South Island Corrections Managers Meeting 2017
	Dept of Corrections, Prison 2017
	Limitless Conference 2017
	Burnside High School 2018
	Emmanuel Christian School 2018
	TED-X 2018
Hui a Tau 2018	



## 7.3 Whanaungatanga as the foundation

Analysed documents and interviews emphasised the key purpose of Bros for Change; to give young teenage boys who are at risk of dropping out of school, the opportunity to create real change for themselves. Key to transformation was the development of respectful, positive relationships between the key facilitators (Jaye Pukepuke and Ben Murray) and the boys who participate in the programme. The facilitators described it like this:

“We work off three Pou. The first pou is whakawhanaungatanga, so the first focus is developing relationships because you need that foundation first, you can't do anything without that relationship, the second is hauora (health and wellbeing) and the third is whānau. So the whole purpose is to build that relationship first and once we have that developed, then we can feed them, and what we want to feed them is that focus on health and wellbeing. We build that relationship when we go on camp and we are in the bush, allowing them to be boys, doing what they do, treating them like anyone else and then coming back here and then getting them to do some real work, and then the last pou is like celebrating that work with whānau, and that is the graduation.” (Participant 10, Facilitator).

Analysis emphasised that Bros for Change provided a unique model of positive, male mentoring embedded within Te Ao Māori contexts and specific to gender-based cultural teaching and learning approaches. It followed the tuakana-teina method which refers to the relationship between an older or more experienced (tuakana) person and a younger (teina) person within a Māori context. The emphasis is on 'doing what is right' and 'doing what is needed' for the boys through a realistic, therapeutic approach. By utilising culture, identity, tikanga and values within a safe, and supportive community, Jaye and Ben challenge the young men and boys to reflect on what they can control in their lives; their own attitudes/beliefs, choices and behaviours.

“I know on the camp they do a lot of tough love, whereby the boys have to think about their own attitudes and behaviour, so it's that relationship they develop and the respect they have with Jaye and Ben and that they are positive, active male role models. I also think the activities that they do on camp, doing boy things with other boys (hunting, camping, the fitness, the reconnection to culture). He came back from camp so energised and I think it's that whanaungatanga – the bonding with Jaye and Ben and the other boys on camp. Also, that connection and reconnection with his Māori culture, learning the haka and the taiaha, seeing the joy in his eyes.” (Participant 1, Mother).

“I think it's that relationship building and that whānau environment that is created where people have responsibilities and duties to one another. I know the boys are really challenged, physically and with their mindset, so it is really focusing them - getting them to see their behaviour, the choices they make and the inevitable consequences... and for many of the boys they don't have a positive male role model in their lives and that is why I think Bros for Change is so successful. It enables the boys to connect with a male adult who they can form a relationship with and trust. And for some of our boys the impact will be seen when they have a problem, or they want to talk to someone and it will be Jaye or Ben.” (Participant 5, Social Worker).

***“The respect they have with Jaye and Ben and that they are positive, active male role models.”***

The boys who were interviewed explained how the relationships and respect they developed on camp, helped them to think about their own behaviour. This was how the youth participants described it.

“We were the first crew. Went on the camp – intense week immersed in the bush. We had to get up early – you can't be late – we were up at 6am we did a lot of exercise and fitness. Bush walks, gym fitness activities, mau rākau. But you had to take responsibility for yourself and others... you had to

own up to yourself... no excuses." (Participant 2, Tama).

"It is really based around life skills and having control in your life. There is a strong focus on brotherhood, closer bonding with guys your own age. Jaye and Ben's connection with us, positive role modelling and how you want to be in your life. Connection to Te Ao Māori, for some it was really new, developing pride in who you are. Respect for yourself and your culture." (Participant 3, Tama).

"It pushed you, it was good but challenging too, you needed to keep going. Bros for Change has given me a new direction in my life. I want to join the Navy and the goal setting makes you think about your life and what you are doing. I have gone out and got that information on what I need to do at school in order to meet that goal." (Participant 4, Tama).

*"It is really based around life skills and having control in your life. There is a strong focus on brotherhood, closer bonding with guys your own age."*

"It was really motivating but hard, not everyone finishes and sometimes it's easy to think you'll give up, but Matua Ben and Matua Jaye they are there for us and they support us too. They make you feel like you can do it, Matua Ben came to my house and picked me up, I was excited to be chosen because it is hard, there are lots of boys who want to get into Bros for Change. I was a bit nervous about it. We went away in the middle of nowhere. Getting up really early, lots of training and doing things, mau rākau, the muddy spot, all the physical things, the MMA training, we had to clean up and be responsible for your own mess, and we helped out with graduation. The physical challenge, you had to challenge yourself, take responsibility for yourself. The haka was mean as, the pride, some of the boys were 100 percent hard out." (Participant 8, Tama).

These clear boundaries and expectations for behaviour, within the relationships, was a key

enabler of change according to these participants. It was apparent that the relationships were not only warm and respectful, but the boys were aware of the high expectations the Bros For Change facilitators had. As explained here;

"I think what helps that change in the boys, from what I have seen, it is the boundaries that Jaye and Ben provide, there are no excuses, you have to face up to your choices and see what you can control and that is your reaction and attitude to things. I know that Jaye and Ben set really firm boundaries, right from the start, so if the boys aren't ready to go when they need to be they are left behind, so there are no excuses." (Participant 6, Teacher).

"We are also about teaching them to be more accountable and be honest with themselves, for them to think about what they really want to do, setting some goals and having a new outlook after being with us and doing things with us, take them on new experiences kinda like opening their eyes up a bit to the possibilities in life." (Participant 10, Facilitator).

For some whānau meeting some of the non-negotiables (such as the requirement of 100 percent attendance at school) could be challenging, as this mother explains:

"It was tough too, you know Bros for Change they have those non-negotiables and one of those was 100 percent attendance at school – and my son was sick for two days and it was like, 'No he's off the course now.' I rung them both and explained he was genuinely sick, Jaye and Ben said it wasn't just their decision that they would have to talk to the other boys as well because they didn't want different standards and the other boys said to let him back in, so they did, but he had to give 110 percent and that was massive for him." (Participant 9, Mother).

*"You have to face up to your choices and see what you can control and that is your reaction and attitude to things."*

A strong and consistent theme across the interviews was the importance of the relationships that had developed between the boys, the facilitators and the whānau. A key to this was the modelling of mutual respect, warmth, humour and high expectations by the Bros for Change facilitators.

## 7.4 Relationships with whānau

Whakawhanaungatanga (relationship building) extended to the families of the boys involved, according to the parents/caregivers who were interviewed. Constant contact between Bros for Change and whānau was important for reassurance.

“As a Mum I can be anxious, I was a bit freaked out at first because my son had never been away from home for a whole week, but Jaye and Ben, I could contact them and they would keep me up to date so I didn’t feel as anxious. When my son came home I could see how different he was. I can’t thank them enough, I really can’t.” (Participant 1, Mother).

“I used to text Matua Jaye at 7am in the morning or 9pm at night and he would always come back to me... so he kept me informed.” (Participant 9, Mother).

The impact of Bros for Change resulted in a noticeable increase in parental/whānau engagement and attendance at the Bros for Change graduation held at the school at the end of the course.

*“For the graduation, there was a huge turnout of whānau, and that spoke volumes about the impact of this work and the value that whānau saw in the mahi.”*

“For the graduation, there was a huge turnout of whānau, and that spoke volumes about the impact of this work and the value that whānau saw in the mahi (work) that Jaye and Ben had done – this

school really struggles to get parents/whānau to meetings and that is partly because some of our boy’s parents haven’t had a great time of school themselves, so they don’t feel they belong, but at the graduation, it was really different, they came in droves it was the most whānau we have ever had for a meeting at this school.” (Participant 6, Teacher).

Seeing their sons graduate was a very emotional experience for whānau who were interviewed, because of the positive changes they could see in their sons.

“It was really emotional, at the graduation for the programme, my son led the haka and that was amazing, he was really nervous, but he was fully committed. It brought so much out of him and showed him how much he could do, even though he was nervous, they supported him and that is how much he has changed, he still keeps in contact with them.” (Participant 9, Mother).

## 7.5 Tikanga of the programme

The tikanga of the programme as described by the staff is based around ‘doing what is correct’ and ‘doing what is right’ and this was a clear enabler. This set clear expectations for everyone involved, according to the facilitators.

“Our values and beliefs are based around tikanga and this has been emphasised if it’s good for rangatahi (young people) then it’s ok, so we challenge the boys to think about what they are doing? What is correct? What is good? What is real? Real work, real talk and real change – that is our tagline. We tell the truth, we have lived, we’re not squeaky clean, so no sugar coating, we tell it how it is.” (Participant 10, Facilitator).

“You know most of our work, it’s hard to measure. It’s putting the reality into the boys’ goals so that they can break them down and so they are achievable, if they want to buy a house, what are the things that they can start doing now to achieve that, otherwise they can set unrealistic goals, too high and then they get despondent if they don’t achieve them. It’s helping them with

goal setting and their plan to achieve their goals. So supporting them and challenging them, but not setting them up to fail. For some of them this is the first time they have started to think about their goals and what they want to do.” (Participant 11, Facilitator).

*“Real work, real talk and real change – that is our tagline.”*

There are key enablers of change that are interconnected and operate to support one another within the Bros for Change programme. These are; strong relationships and high expectations held by the mentors, who in the eyes of the whānau and boys held mana; team activities

that were challenging but provided success; the structure (tikanga) of the programme that created a culture of care and respect, and a sense of belonging created through the brotherhood of Bros for Change. These aspects working together contributed to the positive changes experienced by the boys and their whānau.



*Jaye and one of the boys at the documentary screening.*

# Recommendations for continuous improvement

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Finally, this investigation sought to understand how the work of Bros for Change could be further strengthened from the perspectives of the participants interviewed.

## 8.1 Extended support and time

It was clear from interview analysis that all of the people who participated in this study, believed Bros for Change should continue and be extended, given the significant results achieved in relatively short periods of time. The boys in particular wanted the chance for follow-up camps and more regular formal contact with the programme and its facilitators.

“I think it would be better if we had longer time with Matua Ben and Matua Jaye, having another camp to go on and keep helping with goals and stuff. Some of the boys live far away so it’s harder for them to drop in at Bros for Change, staying in touch regularly and for longer with Matua Ben and Matua Jaye we’d get even more out of it. I still text them and keep in contact they are awesome.” (Participant 4, Tama).

*“I still text them and keep in contact they are awesome.”*

Having continued access to Bros for Change facilitators and a more structured post-intervention programme could further strengthen the work of change and positive impacts. The programme’s impact was constrained by its current size and funding.

“The boys, they end the programme with a massive high and it would be great to see some kind of post-intervention, more crew, just being able to maintain that contact with them, it would

be great to see the funding extended.” (Participant 5, Social Worker).

## 8.2 Extended support for whānau

The two whānau who were interviewed wanted to see the programme expanded to include a focus on whānau and to support positive parenting.

*“I wish that I could get involved and build that bond, just learn how to be a better parent.”*

“In some ways I was jealous when my son was away on camp, I wish there had been something for me. I wish that I could get involved and build that bond, just learn how to be a better parent. I wish there was a Bros for Change programme for parents.” (Participant 1, Mother).

“I would love to see them extend the programme, do something with whānau and give us some training. I think it would be amazing if they could get more funding, for a kura (school), it would be awesome they have so much to offer.” (Participant 9, Mother).

However, current funding restrictions meant that the present programme was limited to six-weeks. Gaining further funding for extension work was viewed as a key strategy for strengthening and expanding the work of change.

“We need more of Bros for Change, I really hope these devoted guys get the funding they deserve and can carry on their meaningful work to help keep these young men on the right side of life.” (Participant 6, Teacher).

# Discussion

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Results from this study clearly reveal the profound impact that engagement in the Bros for Change programme, and in particular the Timatanga Hou initiative, had on transforming/strengthening boys' engagement at school and at home, and their general wellbeing. It was the process of developing reciprocal, respectful relationships through culturally-based, male mentoring activities that enabled these boys to develop new mind-sets, learn new skills, and have pride in accomplishing something different and challenging. The safe, culturally responsive and inclusive environment created by the key Bros for Change facilitators was emphasised as significantly contributing to change. Evidence highlighted how the boys felt accepted and welcomed, despite their personal challenges. They were mentored by highly skilled and supportive tuakana (mentors) who encouraged and challenged them to stretch themselves, take responsibility for their attitudes and behaviours and set new goals and directions in life. The different elements of the Timatanga Hou programme enabled these boys to develop new identities as achievers and be viewed as valued 'Bros for Change' members. The programme provided a collective, strengths and culturally responsive approach to facilitating mental and physical wellbeing for the boys who participated.

These results are consistent with research evidence on 'what works' for Māori students in terms of improving their engagement and achievement in schools (Berryman & Eley, 2018; Hynds et al., 2016). Recent Ministry of Education policy – Ka Hikitia: Accelerating Success 2013-2017 outlined the vision for improving Māori student achievement and engagement in schools. The policy identified four key objectives for achieving this (Ministry of Education, 2015). These were:

- Māori students having their language, culture and identity valued and included in teaching and learning contexts in ways that supported them to achieve success;

- Māori students knowing their own potential and feeling supported to set goals and take action in order to achieve success;
- Māori students experiencing teaching and learning that is engaging, relevant, positive and rewarding; and
- Māori students gaining skills, qualifications and knowledge necessary for achieving success in Te Ao Māori (the Māori world), Aotearoa New Zealand as well as in the wider world.

*“These results are consistent with research evidence on ‘what works’ for Māori students in terms of improving their engagement and achievement.”*

These objectives highlighted by the Ministry of Education are consistent with the theory of change that underpins the work of Bros for Change. The boys who were interviewed for this study were also clear that engaging in the programme 'worked' for them, in terms of enabling them to experience a different type of mentoring relationship; one that was embedded within and drew strength from Te Ao Māori (the Māori world). Their perspectives are important for improvement purposes and has been emphasised by Judge Andrew Becroft (the New Zealand Children's Commissioner):

*“Children and young people are the experts on their own experiences. Hearing and incorporating their views deliver better and more robust decisions. It also confirms and develops their capacity to act independently, make their own choices and actively participate as New Zealand citizens. In particular, as tangata whenua, it is vital that tamariki and rangatahi Māori voices are heard at all levels of decision-making.” (Becroft, 2018, p. vii).*



Results emphasised that improvements in the boys behaviour and engagement at school and at home were very noticeable, as a result of their engagement in the Bros for Change, Tīmatanga Hou programme. They responded positively within the context of the programme, indicating that problems of disengagement and defiant behaviour were a reflection on the environments at school and at home.

*“Children and young people are the experts on their own experiences.”*

Educational researchers working with students who display social, emotional and behavioural difficulties at school have emphasised the importance of these students feeling they belong and are attached to school (Flynn, 2018). Students who display challenging behaviours are “some of the most marginalised students at school and

are often the least empowered and listened to” (Flynn, 2018, p. 71). There are clear implications from the analysed evidence about listening to the voices and perspectives of ngā tama about ‘what works’ to improve their engagement and achievement. These include the influence of engagement with positive Māori male role models who took a strengths-based approach to building relationships and who worked with the boys from a place of mutual respect and collective responsibility for change. Evidence also highlighted the positive experiences in learning to change through connections to Te Ao Māori and engaging in appropriate kawa and tikanga. Continued support and ongoing relationships will be key to improving motivation and engagement over time.



Ben and the boys

*“It is vital that tamariki and rangatahi Māori voices are heard at all levels of decision-making.”*



# Conclusion and recommendations

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This evaluation of the Bros for Change programme, despite the limitation of being a small-scale study, has important implications for improving school and whānau contexts for boys at risk of disengaging. A number of recommendations are made. These include:

- The recognition that positive, culturally inclusive Māori male mentors are important in the lives of boys at risk.
- That the Bros for Change Tīmatanga Hou programme should be extended with appropriate funding and establish more formal learning partnerships with mainstream schools. This is essential for learning more about what sustains boys' engagement over time and is necessary, so teachers and leaders can learn how to establish more effective relationships with them.
- A programme specially developed for whānau, so whānau can also learn how best to support their child's engagement and development at home.
- On-going tracking and monitoring of impact data should be implemented to support the future sustainability of Bros for Change and inform the continued development of relevant programmes and initiatives.

Recommendations for further research are also highlighted. This study focused largely on different stakeholder perceptions of impact. It would be useful to gain further insight from direct observations of behaviour before, during and after intervention as this could shed further insight into the enablers and inhibitors of change. Further investigation could uncover which aspects of the Tīmatanga Hou programme were more effective in strengthening mental and physical wellbeing and what else could be done to enhance this for boys with more complex needs. Furthermore, investigation over a longer period

of time would indicate whether the positive behavioural changes were able to be sustained over time. Although these young boys may change behaviours and attitudes, key relationships and characteristics embedded within their family and school environments may not. Therefore, these psycho-social environments may not be conducive to supporting or sustaining continued mental and physical wellbeing for these boys over time. There are important learnings from this study, for schools, teachers and whānau members if improvements are to be sustained.

Finally, it is important to share the impact and success of the Bros for Change, Tīmatanga Hou programme with other educational and social agencies who are working to improve boys engagement, achievement and wellbeing. The culturally responsive male mentoring approach provides an important and effective method to strengthening the engagement of boys at risk. Continuation and extension of the current programme is highly recommended.

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# Appendices

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## Appendix 1: Methodology

This qualitative case study utilised Kaupapa Māori theory (Smith, 1997) and has taken a strengths-based approach. The evaluation sought to investigate positive impacts for ngā tama who engaged in the Tīmatanga Hou programme. In particular it sought to understand 'what worked? for whom? and under what set of conditions?'

## Kaupapa Māori Approach

The researchers have followed guiding principles for working respectfully with indigenous peoples nationally and internationally. These have been articulated by Kennedy & Wehipeihana (2006, p. 1-2) as:

- Self-determination - including the right to make decisions about all aspects of their lives. Clear benefits to those being researched.
  - Acknowledgement and awareness - refers to respect and due recognition and appreciation for indigenous culture, values, customs, beliefs and rights, including an acceptance of a worldview that may not be consistent with Western ideologies. The researchers have Māori whakapapa and bring their experience working with whānau in community based research.
  - Cultural integrity - relates to the validity of indigenous knowledge and ways of being; the protection of cultural knowledge from misuse and misappropriation, and; its preservation for future generations. The researchers have demonstrated cultural integrity working within the Māori community alongside organisations, iwi, hapū and whānau.
  - Capacity building - enabling indigenous peoples to participate actively in the research, with the aim to ultimately drive their own research. Ihi Research is committed to building capability in all aspects of their research by working collaboratively and sharing knowledge.
- Trust is a very important part of stakeholder engagement and ensuring sustainable relationships. We take our ethical responsibilities very seriously and ensure that our relationships in the community and with iwi, hapū and whānau are a priority. Our staff work to an engagement framework that ensures we have agreed values and principles. These are:
    - Manaakitanga – acting in a caring and supporting way to each other
    - Whanaungatanga – respecting the bonds of Māoritanga and 'kinship'
    - Rangatiratanga – supporting and respecting each other's authority, intelligence and mana
    - Paeheretanga – creating and nurturing the linkages between each other for a common purpose

The evaluation process was developed through whanaungatanga (relationships) and ensuring that strong, positive relationships underpinned all interactions with ngā tama and their whānau. It was important for us, as researchers, to build connections with the Bros for Change community. Whanaungatanga ensured that we captured, created, nurtured, grew and protected the mātauranga (knowledge) shared with us during this project, not for our own benefit or gain, but for the benefit of the boys and their whānau/families. It was important that we engaged with whānau in ways that were mana-enhancing, respectful of each individual and the collective mauri and whakapapa.

## Ethical Considerations

All research activities adhered to strict ethical standards, including informed consent and avoidance of harm. Written information and consent forms were provided to each participant. A copy of these are included in Appendix 2. One participant who was interviewed, was younger than 15 years and so additional consent was

sought by contacting their parents/caregivers, and this was provided. Care was taken to ensure that consent was voluntary and that there was a clear understanding as to the purpose of the research and data collection activities. All participants have been given pseudonyms to protect their identity.

## Participants

A total of eleven participants took part in interviews. Three participants identified as female and the rest as male. Table 5 provides a simple

description of participants.

## Photographs

All participants featured in the photographs in this report gave their permission to Bros for Change for their images to be used.

**Table 5: Participant description**

Participant	Description
Participant 1	Mother of student (tama) participant
Participant 2	Year 11 student (tama)
Participant 3	Year 11 student (tama)
Participant 4	Year 11 student (tama)
Participant 5	Social Worker/Navigator
Participant 6	Teacher
Participant 7	Year 10 student (tama)
Participant 8	Year 11 student (tama)
Participant 9	Mother of student (tama) participant
Participant 10	Bros for Change Facilitator
Participant 11	Bros for Change Facilitator

## Interviews

We conducted semi-structured interviews with participants. All interviews were digitally recorded and transcribed. Qualitative data was analysed using NVivo. Inductive and deductive coding analyses were used. A copy of the participant interviews is included in Appendix 3.

## Documents

Key documents which detailed the kaupapa/ purpose of Bros for Change were analysed as part of the triangulation process. Additional documents describing attendance and retention rates in Timatanga Hou programmes were also analysed. These included referral processes and waiting list numbers.

## Limitations and Considerations

Interviewed boys self-nominated to be involved in the programme indicating they were already more motivated to change aspects of their lives, suggesting an important pre-requisite for improvement.



# Appendix 2.

## Copy of Participant Information

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### INFORMATION SHEET

#### **Bros for Change Impact Evaluation**

Tēnā koe,

Ihi Research is undertaking an Impact Evaluation of Bros for Change in recognition of the contribution they have made to the community. The aim of this research is to investigate the impact of 'Bros for Change' and its activities to better understand how its kaupapa influences the lives of ngā tama in their journey of collective transformation.

As part of the Bros for Change Impact evaluation, you have been identified as someone who could help us understand the activities of Bros for Change through telling your story.

We would really like to kōrero with you. The kōrero will take approximately 30 minutes and will be conducted at a place of your choosing. To ensure we represent your views faithfully the kōrero will be recorded using a digital recording device. All interviews will be transcribed and if requested, we will send back your transcript to confirm the accuracy.

You are under no obligation to accept this invitation to participate in this research. If you do choose to participate, you have the right to:

- Decline to answer any question(s);
- Withdraw at any time and information you have contributed at any time up until the report is written;
- Ask any questions about the study at any time during the participation;
- Provide any information on the understanding that your name will not be used.
- 

All information provided is confidential. The recordings will be listened to only by the evaluation team, any written transcriptions will be securely locked in a filing cabinet or a password protected file for the period of 1 year after the completion of the research and then destroyed. The information you provide will be analysed and included into the final report. Upon completion and confirmation from Bros for Change, a copy of the report will be provided to participants.

We appreciate your time and consideration in participating in this important work. Your participation will help assist in providing evidence of the value of Bros for Change. If you have any questions or concerns, please do not hesitate to contact us.

Nāku noa, nā

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## Impact Evaluation of Bros for Change

### CONSENT FORM

Full name – Printed: \_\_\_\_\_

I have read the Information Sheet and had the research explained to me.

I am aware that participation in this research is voluntary and I understand the information will be kept confidential. Any questions that I have asked have been answered and I understand that I may ask further questions at any time. All information will be in a password protected file and stored for a period of 1 year and will then be destroyed.

When the report is completed and has been accepted by Bros for Change, a summary of the findings will be sent to me if I would like.

Please tick the boxes if you agree;

- I agree to participate in this study under the conditions set out in the information sheet.
- I give consent for my interview to be audio taped.
- I give consent for my comments to be included in the research.
- My identity will not be revealed in any part of the research.
- I agree to Ihi Research using photos approved by us in their report.

Please sign and date this consent form.

Signature: \_\_\_\_\_ Date: \_\_\_\_\_

Please provide an address/e-mail for a copy of the report to be sent to you:



# Appendix 3.

## Copy of Participant Interview

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### Interview Questions – Ngā Tama

#### **Before**

Can you tell me a bit about your life before you became involved in Bros for Change?

What were you like at school? What did you enjoy doing?

What was your introduction to the programme?

How did you feel at the time (before you became involved)?

What did you hope would happen as a result of being involved in the programme?

What advice would you have for other boys (before they get engaged in the programme?)

#### **During involvement in Bros for Change and the Timatanga Hou Programme**

What happens/ed during your time at the programme?

Who was there? What did you do?

What did you learn?

What do you think about the programme?

What worked and why?

What didn't work and why?

What advice would you have for others?

#### **After your involvement**

How did you feel after your stay/engagement in the programme?

Has anything changed (for you?) Please explain

#### **For the future**

Now what are your hopes and dreams for yourself

What goals do you have now?

If you were to go back to Bros for Change, and do this again, what would you do differently?

Is there anything else you would like to say about Bros for Change and your experience in the programme?

## Interview Questions – Whānau / Parents / Caregivers

### **Before**

Can you tell me a bit about your son's life before he became involved in Bros for Change?

What was he like at home and at school? What did he enjoy doing?

What was your introduction to the programme?

How did you feel at the time (before your son became involved)?

What did you hope would happen for your son as a result of being involved in the programme?

What advice would you have for other whānau members / parents of boys (before they get engaged in the programme?)

### **During involvement in Bros for Change and the Tīmatanga Hou Programme**

What happens/ed during your son's time in the programme?

Who was there?

What did he do?

What did you learn?

What do you think about the programme?

What worked and why? What didn't work and why?

What advice would you have for other parents/whānau?

### **After your involvement**

How did you feel after your son's stay/engagement in the programme?

Has anything changed (for your son? For you?) Please explain

### **For the future**

Now what are your hopes and dreams for your son?

Is there anything else you would like to say about Bros for Change and your experience in the programme?

What do you think could strengthen or improve Bros for Change?

