



**Research**

Social Change  
& Innovation

# The Evaluation of Wave 2 and 3 Whānau Initiatives For Te Pūtahitanga o Te Waipounamu

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# Executive Summary

The purpose of this evaluation is to understand the outcomes and impact of the Wave 2 and 3 whānau initiatives commissioned by Te Pūtahitanga o Te Waipounamu between July 2016 and July 2017. Thirty eight initiatives were part of the evaluation across Te Waipounamu. Fifty four whānau from across the initiatives were interviewed. The interviews were transcribed and analysed identifying impact statements. These impact statements were categorised and sorted under the Whānau Ora Pou, creating a social value framework.

One initiative, a Māori apprenticeship training scheme, was selected as a case study to apply a cost benefit analysis to determine if the investment in the whānau enterprise would have a financial return. Researchers from Lincoln University analysed the potential earnings, as a result of training and employment, for each of the 39 whānau involved in the scheme over their working life. The analysis demonstrated that the apprenticeship scheme has the potential to return a cost benefit ratio of 1:7, potentially returning 7 dollars for every dollar invested. The evidence indicates that the potential return on the employment outcomes of one initiative, exceeded the entire investment from Te Pūtahitanga for all 38 initiatives.

The social value framework indicated that the model has an impact across all of the Whānau Ora Pou. A particular feature of the model is the opportunity to create authentic social connection strengthening whānau throughout Te Waipounamu. Whānau initiatives operate very differently from a service provider by bringing whānau together for a common interest and purpose, whether it be physical training, maara kai, enterprise development or cultural activities. The impact of social connection is not easy to determine but research indicates it has a significant impact on health, well-being and longevity.

The investment in whānau enterprise commissioning has increased cultural connection for whānau and built cultural capability in Te Waipounamu. There is evidence that marae based initiatives strengthen the capability of the hau kainga and contribute to marae sustainability. Whānau health in Te Waipounamu has improved as a result of the investment, with evidence of increased physical activity, improved access to services, reduction in smoking, drug and alcohol use and better management of chronic conditions. The target funding for physical activity and maara kai development is evident in the spread of outcomes in the social value framework.

The challenge for the model continues to be preparing the entities for sustainability. The indicators for sustainability vary across the initiatives, the evidence suggests that one year of funding may not be enough to take a whānau enterprise from start up idea to sustainability. Several of the whānau initiatives identify as social enterprises or business hybrids. There is the potential to investigate how to develop and support a Māori network for these entities across Te Waipounamu. There is an opportunity to ensure that the activities of the initiatives are more focused through supporting whānau to plan and articulate their pathway to change. The whānau commissioning model can continue to improve through a continued focus on sustainability and coaching, capitalising on the social connection by strengthening community, targeting investment and continuing to investigate the relationship between the level of investment and outcome.

## ***Introduction***

The purpose of this evaluation was to identify the outcomes of the Wave 2 and 3 investment by Te Pūtahitanga o Te Waipounamu across 38 whānau initiatives and understand the impact these outcomes have had on whānau in Te Waipounamu. In addition, the evaluation sought to demonstrate how the initiatives achieved the intended outcomes of Whānau Ora.

The first round of external evaluation for Te Pūtahitanga o Te Waipounamu was conducted between June and September 2016 by Ihi Research. The evaluation found that through the commissioning approach whānau experienced positive cultural, social and economic outcomes. The process of commissioning enabled whānau to be self-determining in pursuit of their aspirations. The evaluation found the commissioning approach created the conditions for whānau to build capability, acquire new knowledge, access expertise and apply new skills to the work within their initiatives. While the innovative commissioning approach was challenging to implement there are clear indicators that the approach has the potential to bring about substantial social change (Savage et al, 2016).

This evaluation builds on that work by shifting the emphasis from understanding the innovation to reporting the outcomes and social impact of the commissioned initiatives. There are 38 initiatives that have been evaluated in the Wave 2 and 3 commissioning rounds. They are each presented as a one page info-graphic, focusing on input, output, outcome and social impact. To determine the potential return on the Te Pūtahitanga o Te Waipounamu investment, Ihi Research partnered with Lincoln University AERU to present a cost benefit analysis for one of the initiatives, which is presented as a case study in chapter 2.

As a result of this evaluation we are developing a Whānau Ora social impact framework that has evolved from the voice of the whānau engaged in the commissioning initiatives. This framework will be refined through subsequent rounds of evaluation. The intention is to provide a framework to measure the social value achieved through the whānau commissioning model.

## ***The Commissioning Approach***

Through the whānau commissioning approach Te Pūtahitanga o Te Waipounamu provides the foundation for whānau transformation. This approach is based on the understanding that transformation cannot be handed down from above, it is a process which people must do for themselves (Thompson, 2000). Self-determining, emancipatory approaches begin with the premise that those who experience disparity know best what the problems are. Who defines the problems and their solutions is shifted from members of the dominant society to marginalised communities as a broader effort to claim, share and use power for the community's benefit (Sleeter, 2011). Te Pūtahitanga o Te Waipounamu has mobilised the mindset and capitalised on the desire whānau already have for bringing about change in their own whānau, hapū and community.

The first evaluation demonstrated that rangatiratanga is inherently linked to capability building as through the initiatives whānau identified their own learning needs, and the support and resources they required to address them. Rather than receiving support, or even participating in change, the whānau commissioning model propels whānau aspirations to the forefront and positions the whānau as self-determining, bringing about the change they desire. In 2010 Te Puni Kōkiri identified that 88 percent of collectives described strategies for building whānau capability through mentoring, whānau planning and courses for programmes. In contrast, the Wave 1 evaluation identified there were two critical parts to developing whānau capability in the commissioning model. Firstly, the commissioning model provided a purpose for capability to be built, and secondly, whānau led their own capability building in the pursuit of their own aspirations.

This evaluation concentrates on the 38 initiatives in the wave 2 and 3 funding rounds, held between July 2016 and July 2017. The funding rounds included two targeted funds, the Whirinaki Fund and the Maara Kai Fund, as well as general commissioning following the wave 1 initiatives. The Whirinaki fund was aimed at increasing physical activity for whānau across Te Waipounamu, the Maara Kai Fund, for initiatives developing Maara kai gardens.

It is important to acknowledge the whānau initiative commissioning approach is only one aspect of a wider Whānau Ora investment by Te Pūtahitanga o Te Waipounamu that includes Whānau Ora navigators.

### ***Defining social value***

There is no agreed definition of social value but the term is generally used to describe the non-financial impacts of programmes, organisations and interventions, including the well-being of individuals and communities, social capital and the environment. In evaluation, they are often referred to as soft outcomes because they are difficult to quantify and measure. Measuring these outcomes and directly attributing these to the actions of an initiative is vital if we are to demonstrate that the Whānau Ora investment in Te Waipounamu is bringing about social change as intended.

The nine iwi of Te Waipounamu have chosen an innovative approach to bringing about change through the Te Pūtahitanga o Te Waipounamu commissioning model. Evaluating innovative social change efforts can be very challenging as traditional evaluation approaches aren't designed for the complex and evolving whānau enterprise initiatives. Innovation by the very nature of the activity, is ahead of the evidence curve (Cabaj, 2010). However, there is increasing pressure to demonstrate value for money. For this reason, we have chosen to evaluate the Wave 2 and 3 initiatives by creating a social value framework and for one initiative undertake a thorough Cost Benefit Analysis.

### ***Creating a Social Impact Evaluation Approach***

Undertaking a cost benefit analysis requires isolating and measuring direct cause-and-effect relationships between a specific set of activities and outcomes. To do this effectively, researchers need to restrict the characteristics they are evaluating and control how data is captured to reduce complexity. The cost benefit analysis on investment is fixed; it provides a snapshot of a point in time and measures what happened, to whom it happened, and forecasts the impact of this change into the future. In contrast, social value is qualitative and cumulative in nature. It presents a more holistic view of how the activity has contributed to social change. Social value is about embracing complexity through a systemic network effect, rather than the isolated impact on a defined set of individuals.

In this round of evaluation, we have used both methodologies. In Chapter 1 we present the social value framework and brief info graphics of each whānau initiative. In Chapter 2 we present a cost benefit analysis of one initiative, He Toki ki te Mahi a Group Training Apprenticeship Scheme.

In the first chapter, we have applied a Whānau Ora social value framework across the 38 initiatives to demonstrate social value. We developed this framework directly from the voice of the whānau engaged in the commissioning model, to provide context and understanding to large-scale change activity. In the first evaluation, we described social value by providing a narrative for impact which allowed us to see beyond distinct events providing a richer, deeper understanding of not just what happened to who, but also why it happened and the implications of this. In this evaluation, building on the narrative, we present a framework of outcome indicators constructed from whānau voice and organised under the seven Whānau Ora Pou;

- **Pou Tahī**  
Whānau in Te Waipounamu are self-managing
- **Pou Rua**  
Whānau in Te Waipounamu are living healthy lifestyles
- **Pou Toru**  
Whānau in Te Waipounamu are participating fully in society
- **Pou Whā**  
Whānau in Te Waipounamu are confidently participating in Te Ao Māori
- **Pou Rima**  
Whānau in Te Waipounamu are economically secure and successfully involved in wealth creation
- **Pou Ono**  
Whānau in Te Waipounamu are cohesive, resilient and nurturing
- **Pou Whitu**  
Whānau in Te Waipounamu are responsible stewards of their living and natural environment

Social value is inherently subjective, so when we attempt to measure social value it is important to use an agreed framework to understand the impact we are reporting. The Whānau Ora Outcomes Framework (Te Puni Kōkiri, 2016) demonstrates how the commissioning model is achieving the goals set by the Whānau Ora Taskforce (Durie, Cooper, Grennell, Snively & Tuaine, 2009).

In chapter 2, the He Toki ki te Mahi case study demonstrates a monetarised value of social change through apprenticeship support and employment. Cost benefit analysis is a vigorous methodology that is explained in this chapter. The analysis was conducted by Professor Paul Dalziel, Professor Caroline Saunders and Meike Guenther at Lincoln University for Ihi Research. He Toki ki te Mahi was selected as the case study not because the outcomes were more significant than any other initiative but because the outcomes, namely an increase in income through training, were most easily measured for the methodology. The Treasury's (2015) Guide to Social Cost Benefit Analysis was used for this case study, for example, and it notes (page 6) that "CBA is often rejected on the grounds that some benefits are hard to measure". This was not the case for the economic benefits of He Toki ki te Mahi, which are very strong.

## ***Limitations***

This evaluation focused on the wave 2 and 3 initiatives that were commissioning in 2016. The data collected across all the initiatives was predominantly qualitative using face to face interviews. While the evaluation intended to report on quantitative data collected through the monitoring system, we were not able to gather sufficient data within the timeframe from all 38 initiatives. We could not report on numbers of whānau accessing the initiatives with any reliability. This does not mean that the reach of the initiatives was limited, it means that we could not determine this reach at the time of the evaluation. Ihi Research has been commissioned to evaluate wave 4 and 5 where we intend using the social value framework to move toward quantifying outcomes for whānau, and reporting on the numbers of whānau working alongside the initiatives.



# **Chapter 1**

## **The Social Value Framework**

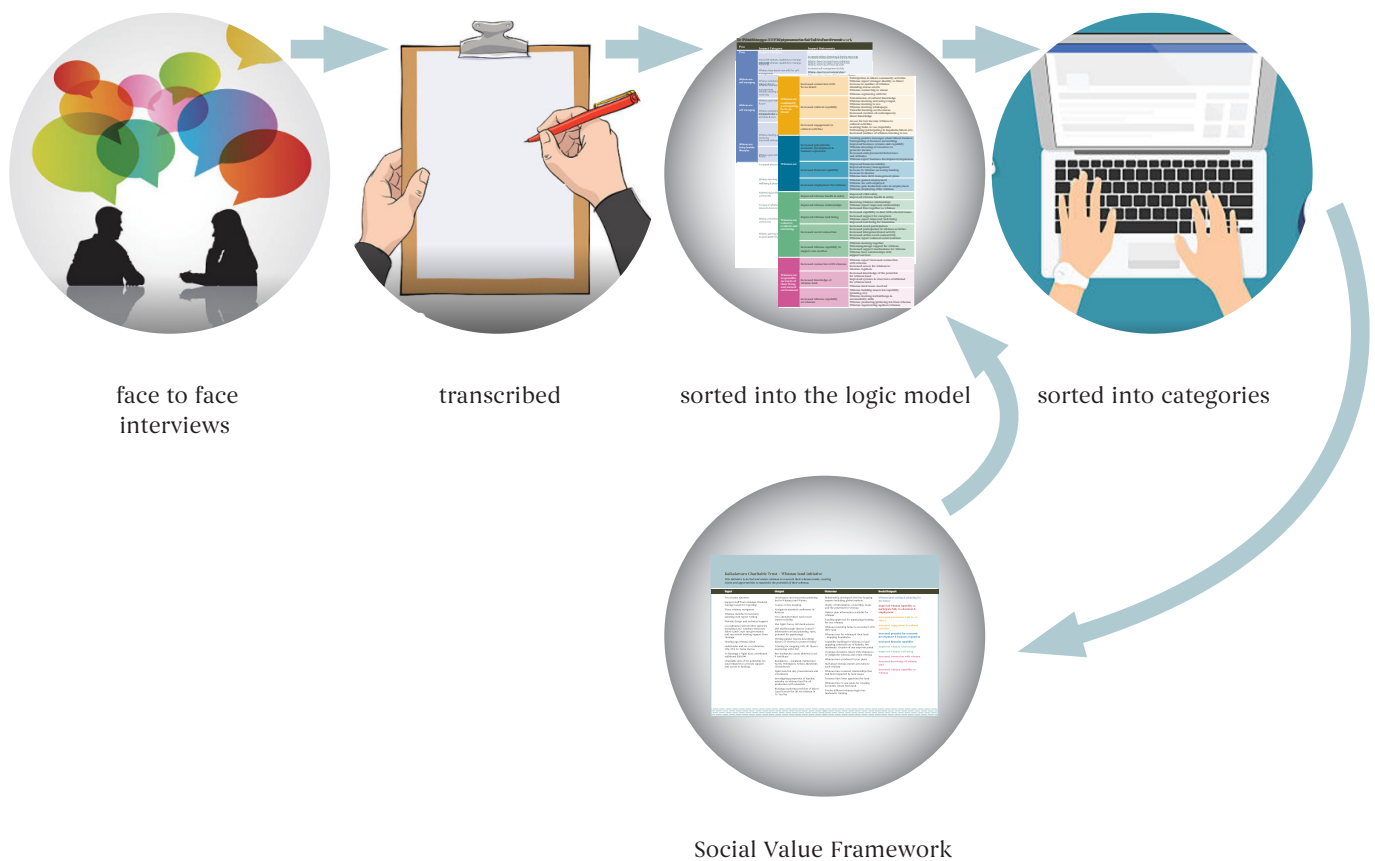
## Identifying Outcome Indicators

The outcome indicators that make up the Te Pūtahitanga o Te Waipounamu Social Value Framework came directly from whānau involved in the commissioning activities. Whānau were interviewed face to face in all 38 initiatives. For smaller investments, under \$50,000, whānau who were directly involved in the activities were interviewed. For larger investments, over \$100,000, we interviewed whānau who were involved in the activities and those who were directly impacted by the activity. We interviewed 54 whānau across all 38 initiatives.

The interviews were transcribed verbatim and analysed using a deductive coding frame; inputs, outputs, and outcomes, also known as a logic model. This outcome data was uploaded and analysed using NVivo in two steps. Firstly, the outcomes were coded using an inductive process (sorted from whānau voice creating outcome codes). Secondly, these codes were sorted deductively into the seven Whānau Ora Pou.

The following diagram demonstrates this process.

Figure 1: Data Analysis Process



**The following section describes the outcome indicators in each Pou as identified through the analysis.**

## Social Value Framework

The social value framework has been created using the narratives from whānau and organising them under the Seven Pou. Under each Pou are the main impact categories, under the categories a collection of impact statements taken directly from the whānau interviews.

**Figure 2: Structure of Social Value Framework**

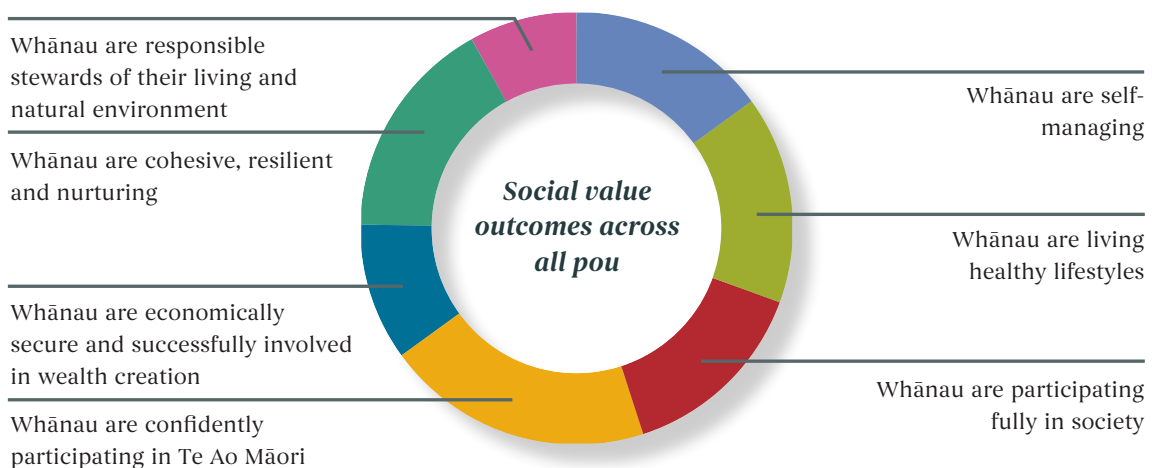
<b>Pou</b>	Impact category	Impact statements
		Impact statements
		Impact statements
	Impact category	Impact statements
		Impact statements
		Impact statements
	Impact category	Impact statements
		Impact statements
		Impact statements

The impact categories relate directly to each of the whānau enterprise initiative info graphics (in the next section of this chapter). This demonstrates the impact of the activity as identified by the whānau involved in the commissioning initiatives.

## Outcomes of the Wave 2 and 3 investment

The pie graphs in each section demonstrate the distribution of the impact statements under each of the Whānau Ora Pou across all of the 38 initiatives. In the pie graph below the distribution of outcomes across the Pou for all 38 initiatives is shown. It indicates that there is a fairly even spread of outcomes across the Pou.

**Figure 3:  
Spread of Outcomes across all Pou**



The following figures demonstrate the impact categories and statements analysed under each Pou. The pie graph demonstrates the significance or strength of the impact across all of the initiatives for each of the Pou.

***Pou Tahi***  
**- *Whānau are self-managing***

<b>Whānau are self-managing</b>	Improved whānau capability to manage resources	Increased whānau bartering & sharing resources Whānau have increased resourcefulness Whānau have future financial plans
	Whānau have learnt new skills for self-management	Increased self-management & skills Whānau report more independence Whānau taking charge of their own well-being
	Whānau pānekeneke report increased independence	Whānau pānekeneke report increased security Whānau are able to meet their basic needs Increased independence for whānau with disabilities
	Whānau leading activities instead of receiving	Whānau supporting others Whānau taking up leadership positions to support others Whānau initiating change
	Whānau goal setting & planning for the future	Whānau participating in future planning Whānau setting and achieving goals

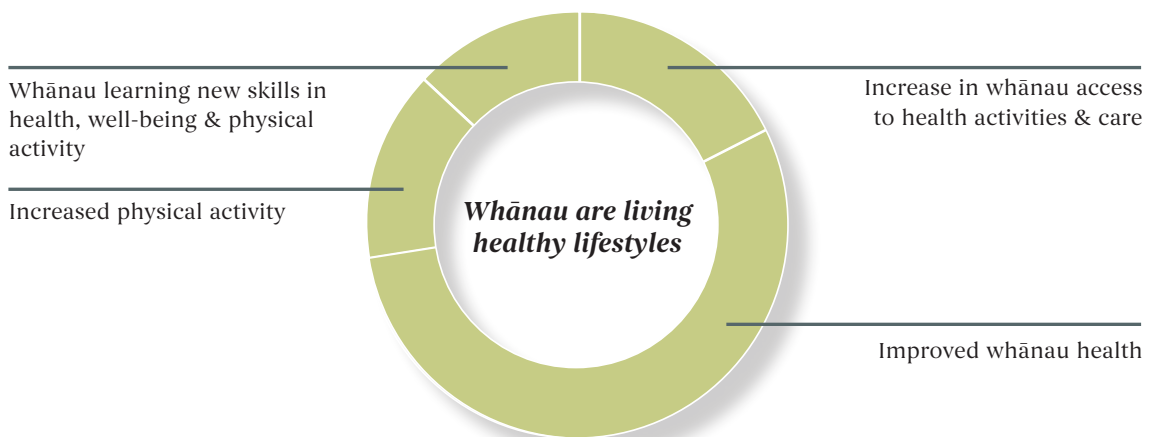
**Figure 4:**  
**Spread of Outcomes**



**Pou Rua**  
**- Whānau are living healthy lifestyles**

<b>Whānau are living healthy lifestyles</b>	Increase in whānau access to health activities & care	Access for low income whānau to health resources Increase in whānau accessing health services Improved access to care for kaumātua Improved access to specialist support Whānau accessing rongoā
	Improved whānau health	Whānau giving up drugs/alcohol Whānau have given up smoking Whānau have improved nutrition Whānau have lost weight Improved whānau mental health Whānau have reduced medication Whānau making positive lifestyle choices Whānau managing chronic health conditions
	Increased physical activity	Whānau training regularly Whānau exercising together Whānau engaged in outdoor activities together Whānau report improved physical well-being, fitness, flexibility
	Whānau learning new skills in health, well-being & physical activity	Whānau learning about nutrition Whānau challenging perceptions about Māori health Whānau learning about rongoā Whānau learning about physical well-being

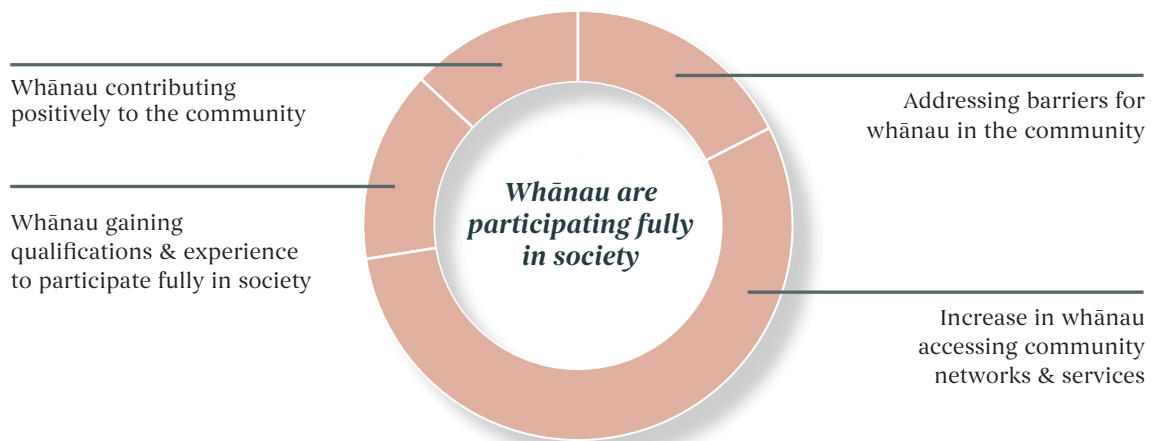
**Figure 5:**  
**Spread of Outcomes**



***Pou Toru – Whānau are participating fully in society***

<b>Whānau are participating fully in society</b>	Addressing barriers for whānau in the community	Addressing negative view of Māori (deficit/ stereotypes) Improved relationships between whānau & mainstream services
	Increase in whānau accessing community networks & services	Increased whānau knowledge of community services Increased access for whānau to community services Increased community networking
	Whānau contributing positively to the community	Community recognition Whānau participating in community events Whānau taking leadership roles in the community Whānau reintegrated back into community from corrections
	Whānau gaining qualifications & experience to participate fully in society	Rangatahi achieving at school Whānau achieving driver licences Whānau gaining qualifications for employment Whānau building capability for employment Whānau supporting rangatahi education success

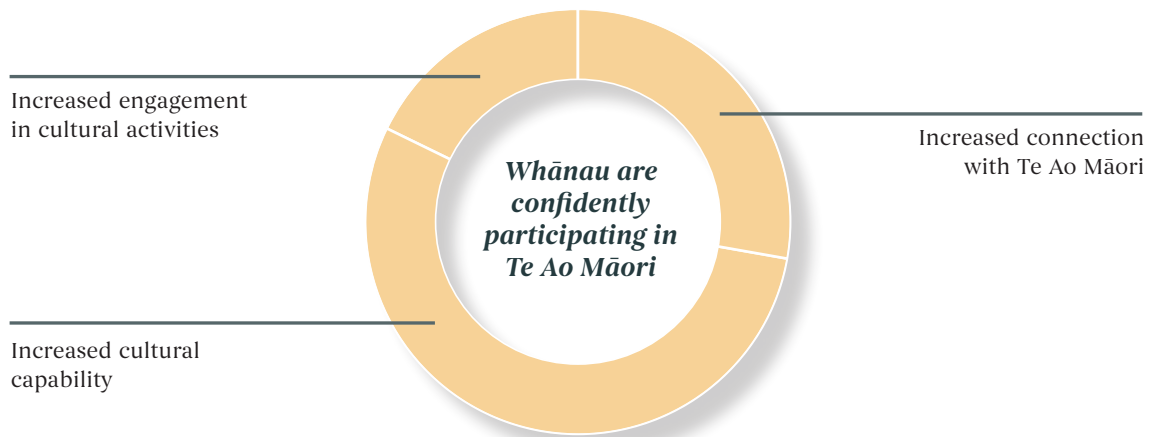
**Figure 6:  
Spread of Outcomes**



***Pou Whā – Whānau are confidently participating in Te Ao Māori***

<b>Whānau are confidently participating in Te Ao Māori</b>	Increased connection with Te Ao Māori	Participation in Māori community activities Whānau report stronger identity as Māori Increase in number of whānau attending marae events Whānau connecting to marae Whānau registering with Iwi
	Increased cultural capability	Transmission of cultural knowledge Whānau learning and using rongoā Whānau learning te reo Whānau learning whakapapa Tamariki learning on the marae Increased creation of contemporary Māori knowledge
	Increased engagement in cultural activities	Access for low income whānau to cultural activities Learning haka, te reo, kapahaka Performing/participating in kapahaka/Māori arts Increased number of whānau learning te reo

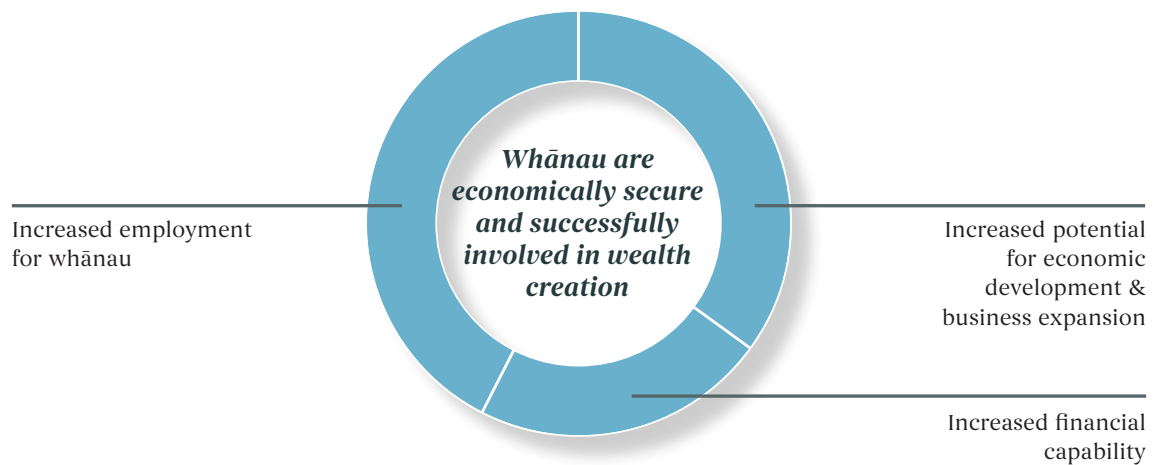
**Figure 7:  
Spread of Outcomes**



***Pou Rima – Whānau are economically secure and successfully involved in wealth creation***

<b>Whānau are economically secure and successfully involved in wealth creation</b>	Increased potential for economic development & business expansion	<ul style="list-style-type: none"> <li>Creating positive messages about Māori business</li> <li>Participating in business networking</li> <li>Improved business systems and capability</li> <li>Whānau investing in resources to generate income</li> <li>Increased entrepreneurial behaviours and attitudes</li> <li>Whānau report business development/expansion</li> </ul>
	Increased financial capability	<ul style="list-style-type: none"> <li>Improved financial stability</li> <li>Improved money management</li> <li>Increase in whānau accessing funding</li> <li>Increase in income</li> <li>Whānau have debt management plans</li> </ul>
	Increased employment for whānau	<ul style="list-style-type: none"> <li>Whānau gained employment</li> <li>Whānau are self-employed</li> <li>Whānau gain leadership roles in employment</li> <li>Whānau employing other whānau</li> </ul>

**Figure 8:  
Spread of outcomes**





***Pou Ono – Whānau are cohesive,  
resilient and nurturing***

<b>Whānau are cohesive, resilient and nurturing</b>	Improved whānau health & safety	Improved child safety Improved whānau health & safety
	Improved whānau relationships	Restoring whānau relationships Whānau report improved relationships Increased time together as whānau
	Improved whānau well-being	Increased capability to deal with external issues Increased support for caregivers Whānau report improved well-being Improved well-being for kaumātua
	Increased social connection	Increased social participation Increased participation in whānau activities Increased intergenerational activity Increased online social connectivity Whānau report reduced social isolation
	Increased whānau capability to support one another	Whānau learning together Whanaungatanga support for whānau Increased support mechanisms for whānau Whānau have relationships with support services

**Figure 9:  
Spread of outcomes**



***Pou Whitu – Whānau in Te Waipounamu are responsible stewards of their living and natural environment***

<b>Whānau are responsible stewards of their living and natural environment</b>	Increased social connection with whenua	Whānau report increased connection with whenua Increased access for whānau to whenua/ngahere
	Increased knowledge of whānau land	Increased knowledge of the potential for whānau land Improved systems & structures established for whānau land Whānau land issues resolved
	Increased whānau capability on whenua	Whānau building maara kai capability (planting etc) Whānau learning kaitiakitanga & sustainability skills Whānau producing/gathering kai from whenua Whānau regenerating ngahere/whenua

**Figure 10:  
Spread of outcomes**






## Wave 2 and 3 Initiatives - Whānau Enterprise Initiatives

This section presents each of the whānau enterprise initiatives commissioned in the Wave 2 and 3 funding rounds. We have organised the change measures as those that measure action and those that measure result. Action measures are used to quantify inputs (what has gone into the initiative) and outputs (what the initiative has produced or created). Result measures quantify the outcomes (what happened in the initiative) and social impact (what difference has this made for whānau). The figure below demonstrates this commonly used framework to determine social value;

Input	Output	Outcome	Social Impact
action measures	action measures	result measures	result measures

### Key - The initiatives are colour coded to indicate investment level.

The initiatives are presented in three funding bands; low, medium and high.

Low-level funding (Under \$50,000)	
Mid-level funding (\$50,000 - \$100,000)	
High-level funding (Over \$100,000)	

The purpose of this is to demonstrate the level of activity in relation to the level of investment. The impact categories on each of the initiatives can be referenced back to the Pou in the above section. The social impact statements relate directly to the social value framework and are colour coded to indicate which Pou they relate to.

## He Waka Kōtuia Charitable Trust – He Waka Hauora

*A series of hīkoi to places of cultural significance within the Otago peninsula and wider Dunedin area for the He Waka Kōtuia Kapa Haka Club. The hīkoi will bring together rangatahi, mātua, kaumātua and whānau.*

Input	Output	Outcome	Social Impact
Input and consultation from professionals and people working in relevant fields	Healthy kai workshop with Dr Lily Fraser - supporting rangatahi and whānau to make everyday changes for healthy lifestyle	Rangatahi have become part of the mana whenua community	<b>Whānau leading activities instead of receiving</b>
Whānau volunteer time	Fitness sessions - whānau fit, morning and evening sessions up to ten whānau attending	Whānau have participated in workshops for health and fitness, well-being and suicide prevention	<b>Improved whānau health</b>
Queen’s High School - venue for whānau for Haka Fit	Employment for whānau - personal trainer	Rangatahi have become leaders and role models within the kaupapa	<b>Whānau learning new skills in health, well-being &amp; physical activity</b>
Kaupapa - strengths based approach to suicide prevention, mental health and well-being	Workshops with Moana-Roa Callaghan, haka performer Māori movement	Rangatahi making better decisions around kai	<b>Increased connection with Te Ao Māori</b>
	Supported Dunedin City Council to host Rangatahi forum	Whānau have lost weight and are getting stronger, looking good and feeling good is building whānau confidence	<b>Increased cultural capability</b>
	Haka fitness (Haka Fit) - Sunday up to 60 rangatahi - shared lunch and kapa haka	Whānau connecting to their culture and whakapapa through visits to historical sites, making links to other iwi, learning haka significant to whakapapa. Connection to whenua and tīpuna	<b>Increased engagement in cultural activities</b>
	Safe talk workshops (suicide prevention) for rangatahi and parents with Mike King, Life Matters Trust	Knowledge of restoration of wetlands and language through wānanga	<b>Improved whānau well-being</b>
	Series of hīkoi to places of cultural significance, Mapoutahi Pā - old Pā site, pyramids on the peninsula with over 60 rangatahi	Rangatahi are keen to participate and continue to attend	<b>Increased social connection</b>
	Facebook group to support whānau at home	Rangatahi have learned skills to identify and give support and advice to friends who may need support	<b>Increased whānau capability to support one another</b>
	Trip to Canada with ten rangatahi	Rangatahi support tangihanga and help out at marae	<b>Increased whānau capability in whenua</b>
	Mentoring of rangatahi to sustain the programme as they become leaders and trainers in Haka Fit	Strengthening of rangatahi network across Dunedin	
	Collaborating with Dunedin City Council and Otago Polytechnic to identify rangatahi and tuakana who can support the kaupapa	Growing kapa haka capability in the community to support the aspiration to have an adult kapa haka group from Dunedin	

## Koha Kai Trust – Koha Kai

*Koha Kai is a community driven whānau initiative led by a team of individuals who have physical, intellectual and emotional needs. The initiative is run by volunteers from the local community.*

Input	Output	Outcome	Social Impact
Community Care Trust provided the initial resources and time	Collaborative meal preparation, whānau provide \$25 for five healthy meals	Increased social connection for whānau who were isolated	<b>Improved whānau capability to manage resources</b>
Significant volunteer time from whānau, community and the project leader	Cooking in school kitchen, supplying hot school lunches	Improved well-being for whānau through healthy kai, increased connection and purpose	<b>Whānau have learnt new skills for self-management</b>
Children's gold coin 'Koha for Kai' in school	Uniforms for whānau	Breaking down barriers for disabled in the community	<b>Whānau pānekeneke report increased independence</b>
Community donations	Achieved Food Licensing	Developing meaningful relationships with children and whānau in community	<b>Whānau leading activities instead of receiving</b>
Personal savings used to support the initiative	Fundraising, golf days, selling cheese rolls to raise funds to continue	Able to support others in the community with excess kai	<b>Whānau goal setting and planning for the future</b>
\$25 meal contribution from whānau participating in meal scheme	Commercial kitchen under construction	Community volunteers contribute and work for own kai	<b>Improved whānau health</b>
Completed food handling course	Creating a training programme for whānau including social skills development, food handling, horticulture	Increased collaboration with community groups, disability services, Ruru Specialist School, James Hargest Transition, Māori and Pasifika Trust	<b>Addressing barriers for whānau in the community</b>
Prior to obtaining kitchen, Koha Kai used its own resources – cooking, power	Providing health and safety equipment	Improved pathways for improved skills for independence for disabled, reduced medication, require less support as they are more independent, healthy diets	<b>Increase in whānau accessing community networks &amp; services</b>
Networking with Nourish by Nature	Plants and seeds for supplying gardens	Whānau setting their own goals outside of Koha Kai	<b>Whānau contributing positively to the community</b>
School gardens	Outings to Mataura community gardens	Community recognition and nominations for awards	<b>Improved whānau relationships</b>
Volunteer steering committee	Meal delivery and community	Disabled whānau moving into positions of leadership	<b>Increased social connection with whenua</b>
Kitchen space provided by school	Supporting school garden to produce kai for use in kitchen	Whānau proud of cooking for children, being part of a service that adds value to community	<b>Increased whānau capability to support one another</b>
Te Pūtahitanga o Te Waipounamu mentoring and coaching	Working with community members who have gardens supplying kitchen	Whānau supporting others to learn new skills and be part of Koha Kai	
		Created a process that removes the stigma of a free lunch or kai for children who do not have lunch	

## Te Āwhina Marae o Motueka Incorporated Society – Mana Kaumātua

*Provides kaumātua activities, support and plans for kaumātua services in the future.*

Input	Output	Outcome	Social Impact
Established marae office provides administration support, offices and location	Weekly swimming sessions at Richmond Aquatic Centre – provide travel support	Regular exercise for kaumātua	<b>Whānau leading activities instead of receiving</b>
Existing skeleton Kaumātua Programme that had previously operated under Community Development Contract	Able to have weekly activities in addition to swimming programme	Able to monitor health and well-being of kaumātua through regular attendance	<b>Increase in whānau access to health activities &amp; care</b>
Kaumātua offer koha	Employed a staff member to manage programme and run activities	Core group of kaumātua (between 10-15) attend events regularly with others coming and going	<b>Increased physical activity</b>
Kaumātua provide food to share, lunch, baking	Provided a variety of activities – crafts, harakeke, mosaics, rongōā, speakers	Social relationships between kaumātua are ongoing and very important for health, well-being and remaining connected	<b>Increased connection with Te Ao Māori</b>
Staff and volunteer support for	Christmas and Matariki celebration lunches	Kaumātua provide support to one another through ill health and issues	<b>Improved whānau well-being</b>
• IT requirements – movies	Visit to Museum and local exhibitions	Kaumātua bring friends, everyone is welcome to attend	<b>Increased social connection</b>
• Waiata	Trips to local sites of interest	Kaumātua suggesting activities, set up their own ukulele group	<b>Increased whānau capability to support one another</b>
• Monthly lunches	Monthly movie screenings	Supporting intergenerational activities	
• Transport to events	Joining other seniors' groups, e.g. church seminars and Silver Slippers walking group	Kaumātua (especially those of Maata Waka affiliation) retaining their connection to Te Āwhina Marae	
	Take Kaumātua to attend Age Concern events		
	Close relationship with Te Piki Oranga (Māori Health Services)		
	Include local school and kōhanga in events – kaumātua attend Matariki morning tea at kōhanga and kapa haka day for local primary schools. Parklands School kapa haka group perform at Matariki and Christmas celebrations		

## Ngā Maata Waka Enterprises Ltd – Marae Maara Kai

*To express the kaupapa of kaitiakitanga for whānau, informing whānau of environmental matters, planting, recycling, composting, karakia, harvesting, pruning, picking and identifying materials that can be recycled. Respecting the mechanisms of growing maara kati and to grow the information flow, will build motivation across the whānau in resilience, capability and confidence.*

Input	Output	Outcome	Social Impact
Use of marae land	Whānau have developed home gardens	Increased whānau capability around propagation, how to take cuttings and start/sow seeds	<b>Improved whānau capability to manage resources</b>
Utilising whānau with horticultural expertise at the marae	Social interaction at the marae for whānau – mothers and babies come together on the marae to learn about horticulture	Whānau understand what plants they need and how to set up a garden and utilise irrigation	<b>Whānau leading activities instead of receiving</b>
Accessing contractors already on site to build garden boxes	20 whānau involved	Children involved in learning new skills on the marae	<b>Increased cultural capability</b>
Top soil from construction site	The garden produce supplies the marae kitchen	Whānau have thriving gardens in their own homes	<b>Increased social connection</b>
Whānau volunteers for working bees	Marae is more welcoming and has improved environment from gardens	Whānau awareness and attitudes have changed positively toward maara kai and gardening	<b>Increased whānau capability in whenua</b>
Use of recycled materials	Horticulturalist has been to whānau homes to look at soil, give advice about what to plant to five whānau – both landscaping and maara kai	Whānau have expanded into landscape at their homes and sought advice around planting and planning gardens	
	Planting an orchard at the marae		
	Horticultural sessions with local schools		

## Ngāi Tahu Māori Law Centre – Hoki ki te Kainga

*To assist whānau to reconnect to their tūrangawaewae through land development, whakapapa and trust establishment.*

Input	Output	Outcome	Social Impact
<p>Thirty whānau land owners from all over New Zealand and Australia</p> <p>Whānau land in Karitane, undeveloped, covered in weeds, neighbours sewage ran through the property</p> <p>Te Puni Kōkiri funding to support Land Information New Zealand (LINZ) survey</p> <p>Volunteer hours – developing land, informal hui, project management time, baking, and so on.</p> <p>Administrative and project management support provided by Ngāi Tahu Law Centre</p>	<p>Official land survey by LINZ</p> <p>Driveway installed</p> <p>Sewage issues resolved</p> <p>Section landscaped, planted and driveway sealed</p> <p>Created place for whānau to camp, barbecue installed, toilets and container to be installed</p> <p>Held three whakapapa hui to inform whānau about land</p> <p>Formed Ahu Whenua Trust</p> <p>Appointed trustees, advertised hui and had whānau on teleconference – attended by over 30 whānau</p> <p>Facebook page created for whānau to see progress</p>	<p>Resolved issues with neighbour who claimed he owned part of the land</p> <p>Other neighbours very pleased with outcome, particularly sewage resolution</p> <p>Whānau resolved issues over the land through the process</p> <p>Whānau become involved in the marae as a result of being engaged with whānau through the land activities</p> <p>Whānau registered as Ngāi Tahu through whakapapa workshops</p> <p>Ahu Whenua Trust created to manage and protect land</p> <p>Whānau in Australia watching progress and visited land when in New Zealand</p>	<p><b>Addressing barriers for whānau in the community</b></p> <p><b>Whānau contributing positively to the community</b></p> <p><b>Increased connection to Te Ao Māori</b></p> <p><b>Increased whānau capability to support one another</b></p> <p><b>Increased knowledge of whānau land</b></p>



## Ngāi Tahu Māori Law Centre – Pūrākaunui – Motoitōi

*To create a documentary capturing stories and perspectives of kaumātua from the Pūrākaunui/Ōtākou area about the values and foundations of cultural identity, whakapapa and history.*

Input	Output	Outcome	Social Impact
<p>In 2000 a reunion for Motoitōi and Driver descendants was held. In 2010 a short film was made via fundraising. In 2014 a reunion of Motoitōi descendants was held at Puketeraki.</p> <p>Fundraised \$10 000 from various sources, Ngāi Tahu Fund, Dunedin City Council, Department of Conservation, Ministry of Culture and Heritage, Oral History Y175 Award and Te Pūtahitanga o Te Waipounamu funding.</p> <p>Whānau volunteer time – sourcing material, researching and creating website and facebook page</p> <p>Film company contributing time and travel</p> <p>Whānau financial investment, covering short falls, travel support</p>	<p>One on one interviews with seven kaumātua held and filmed</p> <p>Partnership with Canadian film company</p> <p>Researching stories of whānau and the whenua</p> <p>Involved school children and community members, historians and whānau</p> <p>Filmed at Toitū Otago Settlers Museum</p> <p>Completed pre-production and production phases</p> <p>Currently working on editing</p> <p>Interviews were converted to transcripts, Transcripts and film kept at Alexander Turnbull Library</p> <p>Prepared research packs for all whānau involved</p>	<p>Kaumātua stories about whānau and place are documented for future generations</p> <p>Relationship with film crew and first nations through other mahi – Film crew documented story but whānau owned how story was told</p> <p>Whānau learned stories of whakapapa and made whakapapa connections through process</p> <p>Built whānau capability by researching and gathering ideas and completing a project</p>	<p><b>Increase in whānau accessing community networks &amp; services</b></p> <p><b>Increased connection with Te Ao Māori</b></p> <p><b>Increased cultural capability</b></p> <p><b>Increased whānau capability to support one another</b></p>

## Te Rūnanga o Arowhenua – Orakanui

*Orakanui facilitates access and provision of services to and for whānau and includes the following: teaching the art of mirimiri/romiromi; understanding the parts of the body and its pressure points; understanding the processes of tapu and noa, including around the cooking process; identification of plant-life and the gathering processes including learning the health properties of each plant and appreciation of the washing, cleaning and drying process; the knowledge and terminology associated with muka, raranga, whāriki.*

Input	Output	Outcome	Social Impact
Five volunteers collect rongoā, picking, cleaning, drying, cooking and processing	Worked with over 100 whānau	Whānau learning mirimiri	<b>Increased connection with Te Ao Māori</b>
Whānau bring kai as part of koha for volunteer support	Produced rongoā products	Tamariki involved and observing rongoā and mirimiri	<b>Increased cultural capability</b>
	Ensured products are compliant with Ministry of Health standards for rongoā	Building intergenerational capability of rongoā practices	<b>Increased engagement in cultural activities</b>
	Created health and safety policies and procedures for rongoā	Whānau using rongoā products and report improved well-being	<b>Improved whānau well-being</b>
	Purchased equipment for rongoā preparation	Whānau report 100% satisfaction with wānanga and what they have learned	<b>Increased social connection</b>
	Held five rongoā wānanga sessions, hired venues, paid for travel	Sharing rongoā practices with mainstream health providers	<b>Increased whānau capability to support one another</b>
	Talked at the University of Otago on rongoā		
	Sourced recyclable material for bottles and containers		
	Sharing rongoā knowledge with whānau		
	Cover Canterbury to Murihiku		
	Service is koha based so accessible for all		

## Waka Whenua Limited – Pūhā Pesto

*Whānau have created a food cart to sell Pūhā Pesto and Māori kai at local markets and events.*

Input	Output	Outcome	Social Impact
<p>Pūhā Pesto a subsidiary of Waka Whenua – used current business structure</p> <p>Use of whānau cooking skills and time – support from extended family</p> <p>Whānau supplied and foraged pūhā</p> <p>Business coaching and mentoring from Te Pūtahitanga o Te Waipounamu</p>	<p>Investigated setting up a commercial kitchen, council regulations and costs</p> <p>Purchased a food cart as more economical</p> <p>First market was Waitangi market – sold out of kai</p> <p>Attend Sunday markets with food cart – invitations to specialist food markets</p> <p>Investigating other kai markets, packaging and selling pesto</p> <p>Investigating how to achieve food labelling</p> <p>Investigating using different types of pūhā to use in pesto</p> <p>Discovered nutritional benefits of pūhā</p> <p>Supporting other whānau at local marae to submit applications to Te Pūtahitanga o Te Waipounamu</p>	<p>Purchased a food cart</p> <p>Building capability of whānau selling to the public, sales and marketing</p> <p>Provided economic return for whānau to continue whenua ipu development</p> <p>Demand for pūhā has exceeded supply and created need to grow a sustainable pūhā crop – investigating working with Māori growers from maara kai initiatives</p> <p>Whānau thinking entrepreneurially and creating new business opportunities</p> <p>Raised the profile of Māori kai with foodies and wineries</p> <p>Building capability of whānau at the marae</p>	<p><b>Improved whānau capability to manage resources</b></p> <p><b>Increase in whānau accessing community networks &amp; services</b></p> <p><b>Increased potential for economic development &amp; business expansion</b></p> <p><b>Increased financial capability</b></p> <p><b>Increased whānau capability to support one another</b></p>

## Kāi Tahu ki Otago / Tū Mai Ora Whānau Services – Ruia

*Developed to engage whānau in Oamaru and raise the profile and activity at Te Whare Koa Marae.*

*The intent is to grow relationships by producing healthy kai and healthy whānau within the community.*

Input	Output	Outcome	Social Impact
Volunteer time to talk with whānau and prepare application on their behalf	Establishing a community garden at Te Whare Koa Oamaru	Environmental space at Te Whare Koa has improved	<b>Improved whānau capability to manage resources</b>
Volunteer working bees to clean up space for maara	Purchased materials for maara kai	Whānau learning how to construct maara kai	<b>Increased social connections</b>
	Demolished old outbuildings and cleaned up environment	Resources have been purchased and gardens are currently being built	<b>Increased whānau capability in whenua</b>
	Developing gardens for planting in spring/summer	Building whānau capability to budget, get quotes, purchase materials	
	Whānau running project having to plan and purchase materials	Whānau working together on the marae	
	Whānau have aspirations for soup kitchen		
	10 to 12 whānau helping out with their children		

## Te Kura Kaupapa Māori o Ōtepoti – Te Kura Taiao

*The project involves the utilisation of the land based at Te Kura Kaupapa Māori o Ōtepoti to encourage holistic, healthy, sustainable well-being for the whānau and community through the establishment of maara kai and maara rongoā at the kura.*

Input	Output	Outcome	Social Impact
Initial funding from Te Puni Kōkiri of \$2000 to begin maara kai – additional funding from Te Pūtahitanga o Te Waipounamu	Created a living environment at the kura and reconnecting tamariki with the whenua	Community working together	<b>Improved whānau capability to manage resources</b>
Volunteer time, a whānau member who is a landscape designer created the maara design, whānau assisted with negotiating deals and purchasing equipment, staff	Tunnel house erected, garden beds built, fences erected	Tamariki and whānau gaining new knowledge and skills – horticulture	<b>Increased physical activity</b>
	Tamariki and whānau working together on working bee days	Developed community reciprocal relationships with Fairfield School, Land Care Research, Orakonui Eco Sanctuary, Te Whare Wānanga o Ōtākou, exchanging resources	<b>Increased cultural capability</b>
	Developed curriculum around maara kai – horticulture, sustainability, biodiversity, ecosystems, science rich	Tamariki learned new skills making kawakawa balm, seed bombs	<b>Increased potential for economic development &amp; business expansion</b>
	Wānanga at the St Clair wetlands	Exposure and learning about traditional Māori kai and rongoā	<b>Increased whānau capability to support one another</b>
	Food of the week programme	Increased understanding of process of growing and harvesting food	<b>Increased whānau capability in whenua</b>
	Developed bi-lingual moth guide in Kāi Tahu dialect	Building capability in tikanga, kai preparation and cooking, caring for manu	
	Selling products on shopping website	Exposure to enterprise (fundraising) a shift in the mindset and attitudes of students, removed some mental barriers as to what they can achieve	
	Radio programme – interviewing scientist about kaitiakitanga	Tamariki and whānau have learned about biodiversity, ecosystems, propagation, pests, native animals and plants, sustainability, healthy food choices	
	Planting rongoā garden	Exposure and interaction in science based curriculum	
	Sold products at the gala to fundraise for trip to Canada for kura		

## Te Rūnanga o Rangitāne o Wairau Trust – Te Ngakinga nui a Wairau

*This project is about the revitalisation of the Rangitane maara kai at Tumatane Marae in Grovetown, producing vegetables and fruit for iwi members in need.*

Input	Output	Outcome	Social Impact
Te Pūtahitanga o te Waipounamu funding and coaching support	Gardens at Tumatane Marae are established	Gardens at marae are flourishing and producing healthy kai for whānau	<b>Whānau have learnt new skills for self-management</b>
Use of marae land and trust administration support	Trust has employed a person to lead the maara kai	Kaumātua receive vegetables so are eating healthy kai and saving money	<b>Increased cultural capability</b>
	Vegetables are delivered to kaumātua fortnightly	Garden has been established to be sustainable post funding, with irrigation, shade house and glass house	<b>Increased potential for economic development &amp; business expansion</b>
	A new irrigation system is in place	Employee will continue to be employed through the trust post Te Pūtahitanga o Te Waipounamu investment	<b>Increased employment for whānau</b>
	The maara kai is fenced	Whānau learned how to use vegetables from maara kai in cooking	<b>Improved whānau health &amp; safety</b>
	A shade house and glass house have been erected	Kaumātua who are rongoā practitioners can pass their knowledge down – more whānau can support growing, harvesting and manufacturing rongoā	<b>Increased whānau capability to support one another</b>
	Open wānanga days have been held including cooking with vegetables from maara kai	Kaumātua and tamariki learning and working together	<b>Increased whānau capability in whenua</b>
	Rongoā wānanga, plant identification and manufacturing rongoā with local practitioners – intend to run a ten-week rongoā course		
	Holding a tamariki recycling planting session with kaumātua support		
	Core group of whānau turn up to support the maara kai activities		

## Tipu Taitama Voyaging Trust – From Hawaiki

*This initiative is a series of wānanga designed for rangatahi to build confidence and social interaction with their whole whānau. It is an opportunity for rangatahi to lead their whānau in a culturally and physically safe environment to participate in activities from race coaching to traditional knowledge of the local awa and moana.*

Input	Output	Outcome	Social Impact
Started 27 years ago as a waka ama racing team and moved to support whānau into waka ama	Whānau introduced to te reo – the language of voyaging	Whānau who have been disconnected reconnect with identity through waka ama	<b>Increased physical activity</b>
Created Tipu Taitama Voyaging Trust	Telling cultural stories of places through waka ama	Connection with what it means to be Polynesian reconfiguring colonial narratives of voyaging	<b>Addressing barriers for whānau in the community</b>
Whānau volunteer time introducing whānau to waka ama	River excursions to teach waka ama skills	The project has built a waka ama following – sharing waka ama knowledge and tikanga particularly with youth	<b>Increased cultural capability</b>
Use of personal resources – time, money, kai	Programmes for all levels and abilities – waka wairua, connection for whānau through waka ama	Whānau learning tikanga and mihi can participate in cultural activities more confidently	<b>Increased engagement in cultural activities</b>
	Telling stories of navigation	Waka ama is safer and the equipment is more reliable and stored securely	<b>Improved whānau health &amp; safety</b>
	Learning haka, mihi, pepeha through waka ama	Waka experience has had meaningful outcomes for whānau as identity has developed through positive cultural experience	<b>Increased social connection</b>
	Employed two interns – developed their cultural knowledge	Whānau learned local history about the harbour. 90% of whānau learned Ngāi Tahu names and history of the harbour (evaluation data)	<b>Increased whānau capability to support one another</b>
	Investment enabled the provision of waka ama to double		
	Increased promotion and infrastructure		
	Purchased paddles, safety equipment		
	Set up gear container		
	Widened kaupapa of voyaging to cultural connectedness		
	Have run waka and nutrition sessions, when running waka ama sessions collect mahinga kai, whānau learn tikanga and leadership roles on waka		
	Developed health and safety procedures and policy		
	Hosted school trips		
	Worked with other Te Pūtahitanga o Te Waipounamu initiatives – Hale Compound Conditioning, Kanohi ki te Kanohi		
	95% of participants were Māori		

## Awarua Whānau Services – Try-Whānau

*Try-Whānau is an initiative where whānau are being active together regardless of age, ability or mobility, whilst providing information and tikanga of the local sites around Murihiku, i.e. teaching whānau how to dive while providing information and tikanga of the local foreshore.*

Input	Output	Outcome	Social Impact
<p>Workshops – Health, Ihiranga Heke, Heart Foundation</p> <p>Collaboration – Awarua Whānau Services provided support to get started</p> <p>Financial support from</p> <ul style="list-style-type: none"> <li>• Te Pūtahitanga o Te Waipounamu</li> <li>• Te Puni Kōkiri</li> <li>• Lions Invercargill</li> <li>• Invercargill City Council</li> <li>• Active Communities</li> <li>• Cultural Communities Fund</li> </ul> <p>Te Pūtahitanga o Te Waipounamu business mentor</p> <p>Whānau Support to create business plan</p>	<p>Try-Whānau triathalon – two different levels held</p> <p>Thirty-one healthy tinana activities undertaken including –</p> <ul style="list-style-type: none"> <li>• Funding swim lessons</li> <li>• Heart health and diabetes information evening for whānau</li> <li>• Try-Whānau Bluff</li> <li>• Bouncy castles, mini jeeps, sticky suits, sumo suits, healthy kai</li> <li>• Free training (TP3)</li> <li>• Physical, box fit, waka ama, Māori tai chi (Areare ngao)</li> <li>• Wāhi tīpuna</li> <li>• Purchasing weights</li> <li>• Information book</li> <li>• Health and safety, policy and procedures</li> <li>• Cultural information</li> <li>• Health promotion in schools</li> <li>• Introduction of Māori sports and games – ki-o-rahi, poi tao, whanga miti</li> </ul>	<p>Whānau who have not been involved in physical activity can participate as it is inclusive, catering for all ages and abilities, emphasis on participation</p> <p>Increase engagement with local rūnanga</p> <p>Whānau reconnecting with whakapapa and marae</p> <p>Whānau learning who they are as Māori</p> <p>Tamariki learning Māori games through health promotion in schools</p> <p>Greater exposure to new and traditional Māori games</p> <p>Reducing barriers by providing venues that are free to train at</p> <p>Access to gym equipment</p> <p>Whānau learning to swim</p> <p>Whānau achieving goals</p> <p>Whānau are independently training</p> <p>Whānau benefiting from increased activity, improved well-being, and learning about their culture</p> <p>Bringing kaimahi together</p> <p>Sense of achievement for kaimahi imparting skills and knowledge</p> <p>100% of whānau reported satisfaction with their involvement in Try-Whānau and improved physical well-being including increased activity</p>	<p><b>Whānau goal setting &amp; planning for the future</b></p> <p><b>Increase in whānau access to health activities &amp; care</b></p> <p><b>Improved whānau health</b></p> <p><b>Increased physical activity</b></p> <p><b>Increased connection with Te Ao Māori</b></p> <p><b>Increased cultural capability</b></p> <p><b>Increased engagement in cultural activities</b></p> <p><b>Improved whānau well-being</b></p>



## Arai Te Uru Whare Hauora – Toka Tū Moana

*Supports whānau who have a family member in prison or who has just been released from prison.*

Input	Output	Outcome	Social Impact
Prior to funding volunteer time gather information, advice from mental health providers and police	Māori navigator employed	Improved networking across the community	<b>Improved whānau capability to manage resources</b>
Using systems and structures from Arai Te Uru to support initiative	Collaborating with other initiatives to support whānau – share clients	Improving access for whānau to appropriate services	<b>Whānau have learnt new skills for self-management</b>
Volunteer hours for administration	Providing support to access housing, ensuring basic needs are met, support to live back in the community, gain employment	Knowledge built around what is available for whānau in the community	<b>Whānau pānekeneke report increased independence</b>
Staff had input into name of initiative	Support whānau to access services and attend appointments	Whānau who are homeless have found housing	<b>Whānau leading activities instead of receiving</b>
Facebook page is set up and run by whānau	Managing debt with whānau	Whānau supported to ensure they have what they need	<b>Whānau goal setting &amp; planning for the future</b>
Te Pūtahitanga o Te Waipounamu support and coaching	Research whakapapa and re-engage with whānau	Whānau employed	<b>Increase in whānau access to health activities &amp; care</b>
	Shared planning with whānau on strengths, goals and aspirations (could be individual or whole whānau plan)	Whānau connected and have relationships with navigator and marae	<b>Whānau contributing positively to the community</b>
	Support bringing whānau together to reconnect	Whānau have referred friends for planning and support	<b>Increased connection with Te Ao Māori</b>
	Attend community events to promote support	Whānau make plans for the future and plan small steps forward	<b>Increased employment for whānau</b>
	Collaborate with Ministry of Justice, NZ Police	Whānau have reconnected with their family after being estranged	<b>Improved whānau relationships</b>
	Promote health, joining a gym and accessing GP	Whānau have debt management plans and better able to manage money	<b>Increased social connection</b>
	Support approximately 20 whānau at one time		<b>Increased whānau capability to support one another</b>

## Arowhenua Whānau Services – Navigator Tinana

*Supporting whānau to lead healthy lifestyles through increasing nutritional knowledge, cultural activities, Māori traditional games, korikori tinana and physical recreation.*

Input	Output	Outcome	Social Impact
<p>Te Pūtahitanga o Te Waipounamu Whirinaki fund</p> <p>Administration and organisation support from Arowhenua Whānau services</p>	<p>Delay in starting due to difficulty recruiting a suitable navigator</p> <p>Focus is on individual whānau and developing plans for whānau</p> <p>Navigator Tinana has produced project and communication plans and organised activities</p> <p>Wānanga on healthy lifestyles held</p> <p>Holding wānanga for kia-o-rahi</p> <p>Kaumātua activities – line dancing and Tai Chi classes held at the marae</p> <p>Wānanga Māmā and Pēpi Te Reo, yoga, Māmā and Pēpi kapahaka</p> <p>Cover areas from South Canterbury, Waimate, Geraldine, Twizel, Tekapo, Aoraki</p> <p>Navigator has met with other social service initiatives in the rohe</p>	<p>Arowhenua Whānau Services has recruited a Navigator Tinana</p> <p>Whānau experiencing movement together as a whānau at the marae</p> <p>Improving health and fitness through engagement with movement classes</p>	<p><b>Improved whānau health</b></p> <p><b>Increased physical activity</b></p> <p><b>Increased connection with Te Ao Māori</b></p> <p><b>Increased employment for whānau</b></p> <p><b>Increased social connection</b></p>

## Bros for Change

*Bros for Change kaupapa is centred around self-determination, encouragement, positive response and role modelling for rangatahi.*

Input	Output	Outcome	Social Impact
<p>Te Pūtahianga o Te Waipounamu funding and coaching support</p> <p>Management, administration and employment support from He Waka Tapu</p> <p>Experience and passion for working with youth in the government and NGO sector</p> <p>Volunteer time to establish programme prior to funding</p> <p>Use of personal resources – cars and finance to support kaupapa</p>	<p>Established core values and ways of working to bring about change for rangatahi</p> <p>Developed infrastructure and systems needed to set up programme</p> <p>Bros for Change programme is a six-week tikanga based wānanga that provides bush experience, physical training, licences, CV's, life skills (cooking) and life coaching, with whanaungatanga as the foundation</p> <p>Waiting lists as programme is full and demand has exceeded spaces</p> <p>Provide activities and support to bring about change for truant youth who lack confidence and are disengaged from school</p> <p>Relationships with whānau and school</p> <p>Work with youth to develop pathway planning</p> <p>Rugby league marae noho and participation in Nationals (Bros 13)</p>	<p>Building whānau capability in applying for funding, meeting requirements and developing a support model</p> <p>Whānau as role models are leading more positive lives, making positive choices in their leadership roles</p> <p>Bros for Change is establishing as a Trust</p> <p>Rangatahi have achieved licences, produced CV's, researched how to look for and apply for jobs</p> <p>Increased fitness and interest in physical training</p> <p>Rangatahi have pathway plans with whānau and school support</p> <p>Rangatahi learn tikanga, waiata and haka</p> <p>Whānau have relationships with Bros for Change and ongoing support – Whānau Ora means whānau</p> <p>Rangatahi set up facebook support group – continue to meet and support one another</p> <p>Whānau report improvements in rangatahi at home, improved relationships, interest in school and achieving their goals</p> <p>Attending National Māori League tournament, won haka trophy</p> <p>Youth talent in rugby league developed, two in New Zealand, one contract to Broncos</p>	<p><b>Whānau goal setting &amp; planning for the future</b></p> <p><b>Improved whānau health</b></p> <p><b>Increased physical activity</b></p> <p><b>Whānau contributing positively to the community</b></p> <p><b>Improved whānau capability to participate fully in education &amp; employment</b></p> <p><b>Increased cultural capability</b></p> <p><b>Increased engagement in cultural activities</b></p> <p><b>Increased potential for economic development &amp; business expansion</b></p> <p><b>Improved whānau relationships</b></p> <p><b>Increased whānau capability to support one another</b></p>

## Te Tapuae o Rehua – He Toki ki te Mahi

*A not-for-profit Māori organisation that supports the growth of the Māori workforce in the construction industry in Canterbury.*

Input	Output	Outcome	Social Impact
<p>He Toki ki te Rika (pre-trade Māori Trade Training) lays the foundations providing whānau with skills to enter the workforce (ARA Institute of Technology)</p> <p>ARA identified work ready students</p> <p>70% of workforce comes from pre-trade He Toki ki te Rika</p> <p>Existing relationships in the sector supports employment</p> <p>Advice and policy development from volunteer board (consisting of industry and iwi)</p> <p>Pastoral support from ARA continues</p>	<p>Te Pūtahitanga o Te Waipounamu grant covers salaries, office, administration, vehicle, PPE Gear (approximately \$600 per person)</p> <p>Scheme aims to have between 25 – 30 apprentices</p> <p>Training for whānau health and safety requirements and additional safety certificates in elevated work and height harness</p> <p>Overall onboarding of each apprentice costs approximately \$2000</p> <p>Purchased drug testing equipment and attended drug assessor training</p> <p>Pay for enrolment in apprenticeship</p> <p>Fifty-two whānau have gone through the scheme, many have moved into employment with companies they were working for</p> <p>Provide mentoring and support for each whānau, ensuring they can support whānau when they are experiencing challenges</p>	<p>Whānau are more employable, employers prefer to take on apprentices with training and additional pastoral support</p> <p>Developed relationships with industry and ARA</p> <p>Mentor deals with work absences and supports employees – they are more likely to be successful</p> <p>Mentor travels onsite – has relationships with site staff</p> <p>Weekly engagement with employees ensures any issues are quickly dealt with and helps overcome isolation</p> <p>Improved financial well-being as whānau are employed</p> <p>Employees report more positive outcomes at work, have aspirations to complete apprenticeships, move into higher paid jobs</p> <p>Employees develop work skills with support</p> <p>Employees able to negotiate difficult life circumstances that may have led to whānau leaving jobs – whānau have more confidence dealing with demanding situations</p>	<p><b>Whānau goal setting &amp; planning for the future</b></p> <p><b>Increase in whānau accessing community networks &amp; services</b></p> <p><b>Improved whānau capability to manage resources</b></p> <p><b>Increased financial capability</b></p> <p><b>Increased employment for whānau</b></p> <p><b>Improved whānau well-being</b></p> <p><b>Increased whānau capability to support one another</b></p>

## Ngā Kete Mātauranga Pounamu – Hīkoi to Hauora

*On the journey to freedom from addiction, whānau have an opportunity to experience a camp approach to re-engaging with the natural environment, through tramping, waka ama, camp based fellowship connecting them back to trust whānau, whenua and self.*

Input	Output	Outcome	Social Impact
Ngā Kete administration and hosting services	Taking whānau who are recovering from addiction to the bush	Funding makes Ngā Kete stronger as activities complement other programmes – the woven rope	<b>Whānau pānekekeke report increased independence</b>
Tinana funding from Te Pūtahitanga o Te Waipounamu	All participants have a warrant of fitness with GP before participating	Ngā Kete is able to be more whānau responsive – local solutions for local people	<b>Whānau leading activities instead of receiving</b>
Support from other navigators from Ngā Kete, pathway planning	Five healthy core activities – <ul style="list-style-type: none"> <li>• 10km walk</li> <li>• Waka ama</li> <li>• Art therapy and music</li> <li>• Kaumātua cooking lessons</li> <li>• Tree planting</li> </ul>	Whānau are more independent	<b>Increase in whānau access to health activities &amp; care</b>
Kaumātua volunteers supporting hīkoi and wānanga	Support for restorative justice and social support reintegrating into community activities	All participants have a health check	<b>Improved whānau health</b>
		Whānau access health services – enabled learning about their health	<b>Whānau contributing positively to the community</b>
		Whānau re-engaging with community and employment	<b>Increased connection with Te Ao Māori</b>
		Demand from other whānau for programme	<b>Increased employment for whānau</b>
		Whānau re-engaging with community activities after depression and addiction	<b>Increased whānau capability to support one another</b>
		100% satisfaction reported by whānau, 100% report improved health, well-being and connection to Te Ao Māori through involvement with Hīkoi to Hauora	

## Te Rūnanga o Ngāti Waewae – Hīkoi Waewae

*Wānanga that focus on elements of Te Ao Māori combined with access to whenua that hold historical significance for He Tangata o Ngāti Waewae. The intention of the project is to build the participant's confidence and ownership of their culture, their environment and the well-being of their whānau and hapū.*

Input	Output	Outcome	Social Impact
Whānau bring tramping and outdoor experience to the kaupapa	<p>Purchased safety and tramping equipment, locator beacons, packs, jackets and essentials for safe tramping</p> <p>Tramping group meets every Monday and completes tramp. Started flat and moving toward longer, more difficult tramps</p> <p>All ages participate</p> <p>A dedicated 12 whānau consistently attend with others coming and going</p> <p>Held two wānanga on rongoā, learning about ngahere and edible plants. Learn kōrero o te neherā, whakapapa of pou in whareniui and how these tīpuna relate to the areas we tramp. Learn health and safety in regard to tramping and type of equipment and kai required (gear lists)</p> <p>Whānau keep journals of their experiences to share with other whānau</p> <p>Organisers pre-walk tracks to ensure they are safe</p> <p>Create health and safety plan for each tramp</p> <p>Whānau learn mihi, pepeha and experience the places of their whakapapa and ancestors</p> <p>Attended river crossing, navigation and bush craft survival courses</p> <p>Research history of places, provide recipes for rongoā and list of plants you can eat in bush</p> <p>Basic te reo Māori passed on to whānau, weather kupu, months of year and days of week, common kupu and phrases, karakia and waiata</p>	<p>Tramps are run safely, whānau have the equipment needed to tramp safely and stay overnight</p> <p>Whānau reconnecting with whenua and ngahere, learning the history and Māori names for places they visit</p> <p>Whānau have changed work commitments to ensure they can attend tramps</p> <p>Whānau made kawakawa balm and collect rongoā on tramps</p> <p>Whānau have given up smoking and alcohol to be fit for tramping</p> <p>Improved fitness for whānau</p> <p>Whānau experience sense of achievement</p> <p>Whānau learn pepeha, karakia associated with places</p> <p>Whānau experiencing whenua together reconnects whānau- improved well-being as a whānau</p> <p>Whānau sharing experiences with other whānau at wānanga</p> <p>Tramping is intergenerational experience as tamariki and kaumātua are together</p> <p>Ensuring the stories of Ngāti Waewae are passed on through generations and whānau are able to share the skills they have learned in the bush</p>	<p><b>Whānau leading activities instead of receiving</b></p> <p><b>Whānau goal setting &amp; planning for the future</b></p> <p><b>Improved whānau health</b></p> <p><b>Increased physical activity</b></p> <p><b>Increased cultural capability</b></p> <p><b>Improved whānau health &amp; safety</b></p> <p><b>Improved whānau well-being</b></p> <p><b>Increased social connection</b></p> <p><b>Increased whānau capability to support one another</b></p> <p><b>Increased connection with whenua</b></p>

## Te Hauora o Ngāti Rārua – Maara Oranga

*Through sharing gardening stories, sharing of kai, sharing of life’s challenges and acquiring the skills and learning associated with garden management, outcomes based on an extension of whakawhanaungatanga principles will enable whānau to build and strengthen relationships.*

Input	Output	Outcome	Social Impact
Te Pūtahitanga o Te Waipounamu investment	Produced a planting guide to support whānau to make decisions about what to plant and when	Whānau able to have year-round gardens – producing kai through the seasons	<b>Improved whānau capability to manage resources</b>
Whānau volunteer hours and support for one another	Provided seeds for planting	Seeds and plants traded and shared between whānau	<b>Whānau pānekeneke report increased independence</b>
	Built raised box gardens for whānau	Whānau eating more vegetables and vegetables they hadn’t tried before	<b>Improved whānau health</b>
	Ensured gardens were accessible for all – especially kaumātua	Money usually spent on kai at supermarket could be used on other essentials for whānau	<b>Increased whānau capability to support one another</b>
	Provided advice for composting and creating pallet composting areas	Whānau have made seats, flower boxes and composting areas out of recycled materials	<b>Increased connection with whenua</b>
	Provided advice on preparing, preserving and cooking kai	Whānau sharing kai they produce with community services and bartering with other whānau	<b>Increased whānau capability in whenua</b>
	Used recycled material wherever possible and demonstrated how recycled goods can be used as planters	Whānau problem solving issues in their garden with other whānau and continually learning and building capability	
	Newsletter created for whānau	Whānau learning about companion planting	
	Provided 100 free plants for children at the Children’s Day at the Stadium		
	Stayed in regular contact with whānau supporting their maara kai through weekly visits		

## Whakatū Marae Incorporated – Manawa Ora

*Manawa Ora initiative is about encouraging healthy lifestyles of whānau through te reo based activities.*

Input	Output	Outcome	Social Impact
Use of Whakatū Marae and resources – gym, waka ama equipment	Whānau Ora Tinana Navigator appointed	Increased whakawhanaungatanga through physical activity	<b>Increase in whānau access to health activities and care</b>
Creating mobile gym and getting equipment out to parks twice a week	Survey conducted with community on what whānau wanted	Access to gym equipment at marae and local parks – accessible to very low income for little or no cost	<b>Improved whānau health</b>
Administrative resources from Whakatū Marae	Resurrecting marae based gym and purchasing new equipment	Increased number of ages and number of people participating	<b>Increased physical activity</b>
Whānau volunteers at health wānanga, health activities	Alternative education using gym twice a week	Supporting other local whānau groups, kapahaka groups using the gym, alternative education and ki-o-rahi	<b>Whānau learning new skills in health, well-being &amp; physical activity</b>
Kaumātua support	Key available for whānau to purchase and attend at anytime	Community and whānau able to make meaningful connections and relationships	<b>Increase in whānau accessing community networks &amp; services</b>
	Mobile gym equipment purchased to use in parks	Younger generations engaging and making healthy changes to lifestyle	<b>Addressing barriers for whānau in the community</b>
	Hundy Club for 100kg + whānau established	Whānau engaging with the marae through using gym	<b>Increased connection with Te Ao Māori</b>
	Waka ama, social days and wānanga	Normalising being healthy and creating a space to generate robust conversations about Māori health	
	Weekly health challenges at marae with whānau	Raised awareness of healthy behaviours, physical activity and nutrition	
	Purchase of paddle boards to support waka ama activity	Marae has changed types of kai they serve	
	Swim session run at local pool	Whānau engaging in regular exercise	
	Health and safety policies and procedures established	Increased confidence reported by whānau	
		Increased access to structured physical activity and equipment	
		Weight lost by whānau reported at 140 kg lost across 89 whānau	



## Rangatahi Tūmeke Limited – Rangatahi Tūmeke

*Rangatahi Tūmeke is outdoor based, it is primarily about connecting and learning about the environment. The kaupapa of Rangatahi Tūmeke is based on traditional mahinga kai gathering practices and fully supports Māori cultural values and identity in a way that enhances and promotes the ability for the rangatahi to confidently participate in Te Ao Māori and in Te Ao Marama.*

Input	Output	Outcome	Social Impact
Whānau volunteer hours Tuakana volunteer hours Contract with Ministry of Youth Support from Ngāi Tahu Fund, Tribal Economies and Te Rūnanga o Ngāi Tahu Koha of gumboots for kids Donations from Hunting and Fishing of rods, wet suits and cookers	Fifteen camps have been held over five years, activities include hīnaki, fishing, floundering, bush walks, tree identification, history – camps based around ancestral history and relationship to the whenua, waka ama, camping, cooking, kaitiaki on local Nohoanga site. Gather and cook their own kai learning about healthy kai, kapa haka Learn Kāi Tahutanga, Matariki, bone carving, tree planting Networking with Māori health services, Polyfest Koha for bone carving supporting rangatahi to create their own taonga Students learn how to run mihi whakatau independently Experts talk about environments, the importance of water, waste, preservation Business has been formed, directors appointed and aiming to achieve charitable status in the future Rangatahi Tūmeke is exploring cultural tourism to take visitors to the Catlins, business team building and cultural camps are booked Business is moving toward sustainability Ten core tinana healthy programmes have been run, including 22 whānau and 15 rangatahi (From RBA)	Tuakana experience responsibility and leadership opportunities Tuakana building capability gathering kaimoana living off whenua Tuakana training to be a bi-lingual teacher as a result of camp experience Rangatahi engaged in outdoor activities Rangatahi express pride in achievement Expressed sense of connection by rangatahi to whenua Regeneration of native trees in area Whānau reported they felt like they could not provide cultural learning for their child, but they have had this through camps and child can participate and negotiate the Māori world as a result of attending camps Rangatahi have increased capability with outdoor skills and environmental knowledge Rangatahi can run mihi whakatau independently Rangatahi make their own taonga Connections for maata waka and local marae mana whenua Rangatahi aspirations grown through camps, career in environmental, marine science 100% satisfaction, improved well-being and connection to Te Ao reported from whānau	<b>Whānau have learnt new skill for self-management</b> <b>Whānau goal setting &amp; planning for the future</b> <b>Whānau contributing positively to the community</b> <b>Increased connection with Te Ao Māori</b> <b>Increased cultural capability</b> <b>Increased engagement in cultural activities</b> <b>Improved whānau relationships</b> <b>Improved whānau well-being</b> <b>Increased social connection</b> <b>Increased whānau capability to support one another</b> <b>Increased social connection with whenua</b> <b>Increased whānau capability in whenua</b>

## Soul Full Superfoods Ltd – Healthy Food Choice

*Food truck which produces healthy, fresh and affordable options.*

Input	Output	Outcome	Social Impact
Whānau volunteer time and support – building, kai preparation and gathering	Fitness classes for mums and babies	Purchased Food Truck	<b>Whānau goal setting &amp; planning for the future</b>
Personal funds to support business and purchasing of new car to tow trailer	Food Trailer purchased and launched in February	Whānau and tamariki choosing healthy option for kai	<b>Improved whānau health</b>
Te Pūtahitanga o Te Waipounamu business mentoring and coaching	Produce healthy food – smoothies and bowls with organic plant based ingredients	Making connections with whānau through common health interests – supporting other initiatives, Yoga in Schools	<b>Whānau learning new skills in health, well-being physical health</b>
	Taste test mornings and launching new kai on the menu	Whānau growth and capability building particularly in business	<b>Addressing barriers for whānau in the community</b>
	Supporting Māori events and movement events, powerlifting competitions, Zuu classes, Weetbix Triathlon	Developed confidence in whānau to pursue aspirations	<b>Whānau contributing positively to the community</b>
	Business strategy, planning and structures established	Whānau eating healthier – and have the opportunity to choose healthy kai at events	<b>Increased potential for economic development &amp; business expansion</b>
	Whānau built kwila deck and picnic table, occupying an empty space in CBD	Māori kai seen as being healthy kai – rethinking how we see Māori kai	<b>Increased whānau capability to support one another</b>
	Facebook page and social media following	Influencing whānau through social media – recently made Stuff’s ‘Best places to get Porridge’	
	Tourists in central Christchurch responded very positively to Māori kai options	Creating positive messages about Māori kai and Māori business in CBD with tourists	
	Coffee machine serves construction workers in CBD	Whānau have learned about healthy kai together	
	Aiming to apply to council to serve council events and areas	Tamariki learning about healthy kai	
	Healthy kai education classes attended by 100 whānau		
	Talking to tamariki at Te Tikanga Rua Reo at St Albans School about healthy kai, making superfood porridge and smoothies with tamariki. Prompted inquiry and proposed business idea to make and sell their own healthy kai within their school community to raise funds for the bi-lingual unit.		

## Te Kaihinaki Consultancy – Te Whakapiki Wairua

*An initiative to bring about sustainable living on the pā, through cultural wānanga, food truck enterprise and rangatahi development.*

Input	Output	Outcome	Social Impact
Whānau volunteer time	Coffee Cart has been built and is awaiting compliance, intention is to park at tourist sites, provide employment for whānau living on the whenua to create a sustainable income to run future wānanga and enable whānau to live on their whenua	Meeting the needs of reo speakers at different levels – specifically to raise reo for Moeraki whānau, supporting whānau who are beginning reo journey	<b>Increased connection with Te Ao Māori</b>
Wānanga facilitation provided by whānau	Twelve wānanga held covering te reo, connection to the whenua, culturally significant sites, kaimoana, sustainability and tikanga	Kura reo has increased from 7-15 to over 60 attending	<b>Increased cultural capacity</b>
Whānau sharing ideas and supporting one another	One week long kura reo ki Moeraki	Increase in tamariki attending kura reo at marae	<b>Increased engagement in cultural activities</b>
Cultural knowledge from marae whānau	Sixty whānau attended, 28 adults and more than 30 tamariki	Whānau report they are learning the reo at Moeraki, feel supported and safe to learn at the wānanga	<b>Increased potential for economic development &amp; business expansion</b>
Building on foundation of previous wānanga held by whānau	Kaiapoi and Onawe pā visit – historically significant sites for Moeraki whānau	Whānau have learned about Māori navigation and Matariki	<b>Improved whānau relationships</b>
	Whānau from North island able to attend – travel subsidised	Whānau are returning to kura reo and other wānanga	<b>Increased social connection</b>
	Mt John observatory visit on August 17 for Matariki	Relationships between Moeraki whānau are stronger	<b>Increased whānau capability to support one another</b>
		Whānau express increased connection to other whānau and marae	<b>Increased whānau capability in whenua</b>
		Whānau from North Island who could not afford to attend are able to come to wānanga	
		Capability and knowledge of whānau built through connection, relationships, storytelling, history, waiata, tikanga and hangi	
		Whānau well-being strengthened through relationships, sharing new outdoor experiences and connecting with their whakapapa	
		Whānau understand kaitiakitanga and sustainability of Moeraki’s natural resources	

## Tokomairiro Waiora – Mahinga Kai

*To develop tikanga, skills and manaaki i Te Ao Tūroa, whānau will become more knowledgeable in all aspects of mahinga kai through intergenerational transmission.*

Input	Output	Outcome	Social Impact
Created a management team – Te Paru o te Ora	Held whānau hui and appointed leaders who were experienced in mahinga kai	Leaders role was to pass on skills to other whānau and learn together	<b>Improved whānau capability to manage resources</b>
Volunteer time of whānau	Reimbursed whānau for petrol, kai and expenses so finances would not be a barrier to participate	Barriers to participation were reduced so all whānau could attend	<b>Whānau leading activities instead of receiving</b>
Began by surveying whānau to gauge interest – 90 whānau expressed interest in three days	Worked with MAF staff who spoke to whānau about kaimoana and provided measuring equipment	Whole whānau being together collecting kaimoana, fishing opportunities for whanaungatanga	<b>Whānau learning new skills in health, well-being &amp; physical activity</b>
Highly skilled and experienced whānau contributed time and knowledge	Pool sessions to teach whānau swimming and diving skills safely	Learned karakia and Māori ingoa for kai	<b>Whānau contributing positively to the community</b>
	Taught water safety and diving signals so whānau would be safe underwater	Whānau share collected kai, gave whānau a great sense of achievement to share kai with kaumātua and other whānau	<b>Increased cultural capability</b>
	Organised hunting, diving and fishing expeditions – sharing costs and going as a whānau	Whānau built capability – swimming and diving, being safe in the water	<b>Increased engagement in cultural activities</b>
	Kai was shared among whānau, learned how to prepare kai and cook	Whānau learned how to check tides and weather and where to look for kaimoana	<b>Increased potential for economic development &amp; business expansion</b>
	Whānau member became safety officer – making sure trips were safe	Whānau enjoyed it so much some are perusing aspirations to continue or even start business in mahinga kai	<b>Improved whānau health and safety</b>
			<b>Increased whānau capability to support one another</b>
			<b>Increased whānau capability in whenua</b>

## Purapura Whetu – Tri-Pounamu

*Providing free and collaborative opportunities for whānau to participate with free access to events across Canterbury. Whānau engaging in pro-social health activities across Christchurch.*

Input	Output	Outcome	Social Impact
<p>Purapura Whetu, Māori Health provider umbrella organisation for Tri-Pounamu</p> <p>Collaborating with organisations already in the industry –</p> <ul style="list-style-type: none"> <li>• Leap Fitness</li> <li>• Active Canterbury</li> <li>• Christchurch Women’s Sport Trust</li> <li>• Canterbury Athletic Association</li> <li>• Athletes Foot</li> <li>• Shoe Clinic</li> <li>• Support for events and marketing</li> </ul>	<p>Working with event co-ordinators and funders to lower costs or to fully fund whānau to participate in existing events –</p> <ul style="list-style-type: none"> <li>• 55 whānau SK challenge</li> <li>• Pae ora – 55 Purapura Whetu whānau</li> <li>• X race – 15 whānau</li> <li>• St Clair Dunedin – 40 whānau</li> <li>• City to Surf – 50 whānau</li> <li>• Rāpaki Track pick up aiming for 100</li> <li>• Participated in vineyard half marathon</li> </ul> <p>Support for whānau to become active at their own pace</p> <p>200 whānau enrolled in Tri-Pounamu</p> <p>Facebook and social media presence – whānau use facebook to post and share activity</p> <p>Access to trainers and navigators</p> <p>Providing running clinics and speakers</p> <p>Created hauora network and bringing whānau</p> <p>Purapura Whetu staff have participated in events and joined whānau</p>	<p>Free for whānau to participate</p> <p>Relationships with key organisations within the industry have developed</p> <p>Whānau are completing events together</p> <p>Increased number of Māori participating in events</p> <p>Staff and whānau working together</p> <p>Relationships and networks between whānau developing</p> <p>Removing barriers for whānau to compete in events</p> <p>Shifting individual’s view of what’s important to well-being</p> <p>Breaking down barriers and perceptions of others</p> <p>Physical and psychological changes in whānau – increased confidence and well-being</p> <p>Whānau achieving goals they have set for themselves</p> <p>Whānau training and improving health and weight</p> <p>Whānau participating in other community activities run by Purapura Whetu</p> <p>Tri-Pounamu is becoming a movement in Christchurch supporting whānau to be active</p> <p>Whanaungatanga developing between participants, competitive and non – competitive whānau</p>	<p><b>Whānau leading activities instead of receiving</b></p> <p><b>Whānau goal setting &amp; planning for the future</b></p> <p><b>Increase in whānau access to health activities &amp; care</b></p> <p><b>Improved whānau health</b></p> <p><b>Increased physical activity</b></p> <p><b>Addressing barriers for whānau in the community</b></p> <p><b>Increase in whānau accessing community networks &amp; services</b></p> <p><b>Whānau contributing positively to the community</b></p> <p><b>Improved whānau well-being</b></p> <p><b>Increased social connection</b></p>

## Westland REAP – Tuia Te Tai Poutini

*Development of rangatahi leadership through wānanga, whānau evenings and whānau workshops.*

Input	Output	Outcome	Social Impact
Community workshops	Leadership development programme	Whānau gaining deeper understanding of whakapapa, whenua, values and tikanga	<b>Whānau leading activities instead of receiving</b>
Leadership group	Wānanga – twelve in total, five supported by Te Pūtahitanga o Te Waipounmu funding	Māori celebrating being Māori	<b>Whānau goal setting &amp; planning for the future</b>
\$100,000 Vodafone support	Two nights and three days	Connecting with local marae, Arahura, Makawhio, Greymouth	<b>Increase in whānau accessing community networks &amp; services</b>
Volunteer support organisation and whānau time	Travel costs, speakers and food	Developing relationships and connections across tuakana	<b>Whānau contributing positively to the community</b>
Schools contribute cost for transport for rangatahi	Rangatahi at each wānanga and teachers and community	Strengthening connections	<b>Improved whānau capability to participate fully in education &amp; employment</b>
	In school mentoring for thirty students	Māori rangatahi taking up leadership roles, head students, school captains, cultural leaders in schools	<b>Increased connection with Te Ao Māori</b>
	In school component of wānanga – 100 – 120 students	Rangatahi giving back and contributing to community	<b>Increased cultural capability</b>
	Wānanga kits, templates and workshops	Created support structures to help connect rangatahi to community	<b>Improved whānau well-being</b>
	Video for community	10% increase in Level 2 across Māori, one-year post programme	<b>Increased social connection</b>
		Rangatahi report increased confidence to lead	<b>Increased whānau capability to support one another</b>
		Rangatahi express a stronger sense of direction and are more open to others	
		Used as a model for other areas of the country – Kapiti, Rotorua	
		Facilitation home grown has had a positive impact on whānau relationships	
		Tuakana are reaching about 28 schools across the country through this mahi	

## Waka Whenua Limited – Waka Whenua

*Waka Whenua created an ipu whenua which is biodegradable, leak proof, attractive and purposeful for whenua tapu. The product encourages creativity and personalisation for whānau to embrace the birth of a new child.*

Input	Output	Outcome	Social Impact
Coaching and mentoring from Te Pūtahitanga o Te Waipounamu	Investigating materials to create ipu whenua	Seeing whānau achieving their dreams has had a positive impact on whānau	<b>Whānau goal setting &amp; planning for the future</b>
Design and visual imagery support from Māui Studios	Worked through business plan and design phase	Building whānau capability, understanding business development process and phases of developing a product	<b>Addressing barriers for whānau in the community</b>
Whānau support with graphic design and logo development	Researching ipu whenua ensuring product has whakapapa back to whenua	Normalising practices associated with whenua	<b>Increase in whānau accessing community networks &amp; services</b>
Whānau financial support	Waka Whenua launched at event	Waka Whenua launch was held in community	<b>Whānau contributing positively to the community</b>
	Building business relationships, networking and building relationships with accountants and lawyers	Marketing and sales plan developed	<b>Increased connection with Te Ao Māori</b>
	Engaging in relationships with potential markets, midwives, new parents	New ideas under development for Waka Whenua to extend product line and business opportunities to become more sustainable	<b>Increased potential for economic development &amp; business expansion</b>
	Marketing and social marketing under way		
	Developing new innovations for whenua and pēpi		
	Approached and discussed ipu whenua with other iwi		

## Yoga in Schools Ltd – Yoga Warriors

*Yoga Warriors is a kaupapa Māori approach to enhancing physical activity for whānau through yoga involving balance, strength exercises, flexibility and co-ordination. The yoga sessions will be run in te reo Māori and will emphasise relaxation with a holistic approach using the Te Whare Tapa Whā model.*

Input	Output	Outcome	Social Impact
<p>Initiated relationships with schools and community organisations prior to investment</p> <p>Business Mentor provided by Te Pūtahitanga O Te Waipounamu</p> <p>Collaboration with other organisations</p> <p>Yoga Warriors studio based in Christchurch CBD</p> <p>Branding and Marketing – Aroha</p>	<p>Yoga classes with –</p> <ul style="list-style-type: none"> <li>• Whānau groups</li> <li>• Mums and bubs</li> <li>• He Waka Tapu – suicide prevention, Mauri Ora</li> <li>• Kimihia Parent’s College</li> <li>• Rolleston College – special education</li> </ul> <p>Collaborating with Hale Compound Conditioning</p> <p>Regular timetable of classes at the studio</p> <p>52 whānau regularly participating</p>	<p>Increased access to yoga for whānau</p> <p>Increased participation in yoga by whānau</p> <p>Intergenerational outcomes as children exposed, participating with whānau, mums, dads and grandparents</p> <p>Decreasing cultural barriers de-westernising yoga</p> <p>Developed relationships with like-minded organisations</p> <p>Physical changes for whānau</p> <p>Flexibility, mobility, range of motion, recovering from injury, improved co-ordination</p> <p>Psychological changes and benefits</p> <p>Improved well-being, mindfulness, self-management, resilience, patience and wairua</p> <p>100% satisfaction and improved physical well-being reported by whānau involved</p>	<p><b>Increase in whānau access to health activities &amp; care</b></p> <p><b>Improved whānau health</b></p> <p><b>Increased physical activity</b></p> <p><b>Addressing barriers for whānau in the community</b></p> <p><b>Increase in whānau accessing community networks &amp; services</b></p> <p><b>Improved whānau well-being</b></p> <p><b>Increased social connection</b></p>



## Hale Compound Conditioning - Te Huarahi Oranga

*HCC aims to motivate, encourage and inspire whānau to reach their health, fitness and well-being goals through supported whānau based training and developing a community committed to positive lifestyle changes.*

Input	Output	Outcome	Social Impact
HCC started in 2012 fully reliant on volunteer time and using outside free venues in summer, school and community halls in the winter	Two trainers run mobile training across Christchurch in Belfast, Linwood, Hornby and Hoon Hay seven days a week	Whānau committed to regular training	<b>Improved whānau capability to manage resources</b>
HCC had a following of committed whānau prior to Te Pūtahitanga o Te Waipounamu funding	Van and equipment purchased for mobile service and gym	Several whānau competing in building and other fitness events, half marathons, mud runs	<b>Increase in whānau access to health activities &amp; care</b>
Business coaching from Te Pūtahitanga o Te Waipounamu	Specialist lifting classes run twice a week	Whānau entered training, become personal trainers and now employed by HCC	<b>Improved whānau health</b>
Whānau contributing and volunteering skills in art, graphic design, videoing, maintenance, painting and establishing space	Personal trainers have come from HCC - whānau completed training and are now employed	Expanded mobile service to Spreydon and Hoon Hay	<b>Increased physical activity</b>
	Rolling eight-week courses for whānau to make lifestyle changes	Space secured, council consent obtained, space outfitted as a gym with disability access and toilets	<b>Whānau learning new skills in health, well-being &amp; physical activity</b>
	A large active Facebook and social media following	Other groups collaborating and using space	<b>Whānau contributing positively to the community</b>
	Developed business systems and structures - Xero	Business structures created for sustainability post investment	<b>Increased potential for economic development &amp; business expansion</b>
	All ages are welcome to training, children have safe space while parents train	Social media HCC movement posts have over 6000 views in two days	<b>Increased employment for whānau</b>
	Established bartering system where whānau can trade goods/kai and services for training e.g. maintenance support	Intergenerational activity, whānau inspired by kaumātua training, children see pākeke engaged in physical activity	<b>Improved whānau well-being</b>
	Nutritional support, speakers for health and disease prevention, such as nutrition for diabetes	Whānau have connected with one another, socialise and train together outside of gym, walking Rāpaki Track	<b>Increased social connection</b>
	Built and maintained a community garden, created four home gardens for whānau and a worm farm	Whānau have stopped smoking, lost weight, given up drugs and reduced alcohol intake - making positive lifestyle changes	<b>Increased whānau capability to support one another</b>
	Social events such as workout birthday parties held for whānau	Whānau eating kai from maara, following better nutrition	<b>Increased whānau capability in whenua</b>
	New gym outfitted with defibrillator	Most valued outcome for HCC is the impact on mental well-being, whānau who have been isolated and struggle with anxiety and depression have healed hurt/trauma through connection and positive life changes	
		Whānau taking lead in maara kai	
		Bartering allows whānau to access HCC by sharing skills	
		Bartering kai from maara	

## Whakatū Te Korowai Manaakitanga Trust – Hei Whakatipuranga Whānau

*Not-for-profit charitable trust to establish a practical driver education programme as a stepping stone to employment.*

Input	Output	Outcome	Social Impact
Whakatū Te Korowai Manaakitanga Trust administration and support as umbrella agency	<p>Seventy-four whānau through the driver licencing programme (44 more than expected)</p> <p>Twenty-five whānau still to go through the programme</p> <p>Lessons with a driving instructor</p> <p>Assistance with child seats and car restraints to ensure tamariki are properly secured in the car</p> <p>Advanced licensing for whānau pursuing employment opportunities</p> <p>Partnership with Police – for whānau wanting to convert existing fines into community service to gain a clean licence</p> <p>Trust held hui on employment skills – many whānau who had been through the licence programme attended</p> <p>Trust seeking funding from other agencies to support continued work</p>	<p>Whānau built confidence and experienced success getting licence</p> <p>Children safe in their car seats</p> <p>Whānau completing full licence – some achieved fork lift and OSH heavy traffic licence</p> <p>Whānau gained employment through having licence – for some this was criteria to get a job</p> <p>For whānau living with very little income the fines were taking money away from food and necessities – having fines converted to community service</p> <p>Rangatahi engaged with the trust through the programme and are now accessing other employment services</p>	<p><b>Improved whānau capability to manage resources</b></p> <p><b>Whānau goal setting &amp; planning for the future</b></p> <p><b>Increase in whānau accessing community networks &amp; services</b></p> <p><b>Improved whānau capability to participate fully in education &amp; employment</b></p> <p><b>Increased employment for whānau</b></p> <p><b>Improved whānau health &amp; safety</b></p>

## Kaikaiawaro Charitable Trust – Whānau land initiative

*This initiative is iwi led and assists whānau to research their whānau lands, creating trusts and opportunities to maximise the potential of their whenua.*

Input	Output	Outcome	Social Impact
Two trustee sponsors	Governance and succession planning hui in Whakatū and Wairau	Relationship developed with bee keeping experts including global markets.	<b>Whānau goal setting &amp; planning for the future</b>
Support staff from rūnanga, financial manager used for reporting	Course on bee keeping	Clarity of information, ownership, scope and the potential for whenua	<b>Improved whānau capability to participate fully in education &amp; employment</b>
Three whānau navigators	Navigators attended conference in Rotorua	District plan information available for whānau	<b>Increased connection with Te Ao Māori</b>
Whānau member in Germany assisting with report writing	Two attended Māori Land Court trustee training	Funding approved for papakainga funding for one whānau	<b>Increased engagement in cultural activities</b>
Website design and technical support	Met Ngāti Porou, GNS land science	Whānau returning home to reconnect with their land	<b>Increased potential for economic development &amp; business expansion</b>
Co-ordination with 18 other agencies including LINZ, Landcare Research. Māori Land Court run governance and succession training support from rūnanga	Met Marlborough District Council – information around planning, rates, potential for papakainga	Whenua tour for whānau of their land – mapping boundaries	<b>Increased financial capability</b>
Hosting ngā whenua rāhui	Writing pūtake reports describing history of whenua to protect history	Capability building for whānau in land mapping, potential use of kānuka, bee husbandry. Creation of one-stop web portal.	<b>Improved whānau relationships</b>
stakeholder and iwi co-ordination, TPK, NPI, Te Tumu Paeroa	Training for mapping GNS, 3D flyover mentoring with LINZ	Creating of positive intent with whānau to re-indigenise whenua and retain whenua	<b>Improved whānau well-being</b>
Te Rūnanga o Ngāti Kuia contributed additional \$20,000	Bee husbandry course planned Level 3 certificate	Whānau have produced 5-year plans	<b>Increased connection with whenua</b>
Charitable arm of iwi umbrellas iwi land initiatives to provide support and access to funding.	Roadshows – Auckland, Palmerston North, Wellington, Nelson, Blenheim, Christchurch	Individual whenua reports provided to each whānau	<b>Increased knowledge of whānau land</b>
	Ngāti Kuia fun day, presentations and enrolments	Whānau have restored relationships that had been impacted by land issues	<b>Increased whānau capability in whenua</b>
	Investigating properties of kānuka/ mānuka on whānau land for oil production with scientists	Trustees have been appointed for land	
	Rūnanga exploring provision of Māori Land Services for all iwi/whānau in Te Tau Ihu	Whānau have 5-year plans for creating economic return from land	
		Twelve different whānau begin bee husbandry training	

## Kanohi ki te Kanohi Consulting – Kia Kōrero Tahī Tātou

*A project that recognises the unique strength of disabled Māori and their whānau, and the absolute importance of tino rangatiratanga.*

Input	Output	Outcome	Social Impact
<p>Kanohi ki te Kanohi established in 2009 utilised business structure to run the project</p> <p>Accessed premises at Champion Centre and St John of God to run hui with whānau</p> <p>Volunteer whānau support for community activities</p>	<p>Disability support focused on rangatiratanga, ensuring independence and inclusion for whānau and caregivers</p> <p>Held ‘kitchen table’ conversations with whānau building relationships and discovering whānau aspirations</p> <p>Networking whānau with services to assist them to achieve aspirations</p> <p>Sharing karakia and waiata with whānau to develop connection and identity with iwi Māori</p> <p>Two community hui held</p> <p>Held a stall at Carols in the Park – supporting inclusion in public event for whānau</p> <p>St John of God Hospital hui for whānau institutionalised at the Champion Centre</p> <p>Thirty whānau participated and interacted with advocacy</p> <p>Twenty whānau remain engaged in meaningful relationships</p>	<p>Whānau with disability connecting with one another through sharing experiences – whanaungatanga</p> <p>Whānau connecting with iwi and identifying as Māori</p> <p>Strengthening whānau connections as a Māori disability community to provide support for one another</p> <p>Strengthening support for caregivers through networking</p> <p>Building capability/rangatiratanga of whānau with disabilities to take charge of their well-being through advocacy</p> <p>Building capability of whānau to navigate their own path through services, passing on knowledge of process, systems and support that whānau can access</p>	<p><b>Whānau have learnt new skills for self-management</b></p> <p><b>Whānau pānekeneke report increased independence</b></p> <p><b>Increase in whānau access to health activities &amp; care</b></p> <p><b>Increase in whānau accessing community networks &amp; services</b></p> <p><b>Increased connection with Te Ao Māori</b></p> <p><b>Improved whānau well-being</b></p> <p><b>Increased social connection</b></p> <p><b>Increased whānau capability to support one another</b></p>

## Waikawa Marae – Poutama Ahi Kaa

*Supporting marae whānau in the areas of education, reo, whakapapa tangata, whakapapa whānau, tikanga and rangatiratanga.*

Input	Output	Outcome	Social Impact
Coordinating a meeting with iwi to generate ideas for hui and wānanga	Programme of 12 events connecting with 200 – 250 people	Increased whānau knowledge of history and tikanga	<b>Whānau leading activities instead of receiving</b>
Presentation and feedback to iwi	The carving of waka in the marae was used to create activities to learn each waka for teachers	Able to archive history through film	<b>Increased connection with Te Ao Māori</b>
Te Pūtahitanga o Te Waipounamu coaching and RBA training	Learning waiata, karakia and tikanga, ensuring that tikanga was consistent	Clarified historical events and artwork through history	<b>Increased cultural capability</b>
Teaching hours/facilitation and venue	Learning history behind the waiata	Whānau connected with other whānau through whakawhanaungatanga and learning together	<b>Increased engagement in cultural activities</b>
Input from specialist community whānau members including carvers, kaumātua who have history and tikanga	Day boat trips to places of significance and urupā	Whānau built capability through learning and contributing to activities	<b>Increased social connection</b>
Significant volunteer hours supporting hui, haukainga, kai, manaaki	Provided accommodation and kai for events	Whānau learned about who they are and where they come from through whakapapa, learning about the marae and the history	<b>Increased whānau capability to support one another</b>
	Māui Studios filmed carving history	Whānau learned about who they are and where they come from through whakapapa, learning about the marae and the history	<b>Increased whānau capability in whenua</b>
	Targeted local schools, particularly staff, to share history of the marae and stories of the area	Intergenerational participation, kaumātua to pre-schoolers	
	Gathered information about the whānau who participated, and how they would like to continue their connection to marae	Learning about sustainability and kaitiakitanga of local area from implications of commercial salmon farms and restoring native reserves	
		Staff built capability in speaking and teaching tikanga	
		Whānau expressed willingness to return to marae	
		Increased confidence for whānau in kaikaranga, whaikōrero and telling of oral history – crucial to marae sustainability and development	

## A3 Kaitiaki – Project Kete

*A3K specialise in intervention for high end, complex Māori offenders.*

Input	Output	Outcome	Social Impact
Project managers bring experience working in prison service	Developed risk management, communication, health and safety and business plans	Agencies work together for whānau	<b>Improved whānau capability to manage resources</b>
Project Kete was a case management model previously supported by Corrections	Whānau Ora Navigator	Forging positive relationships between Police and whānau	<b>Whānau have learnt new skills for self-management</b>
Ongoing support from local Police, committed personnel	Support accessing health services	Whānau have access to dentist and doctor	<b>Whānau pānekeneke report increased independence</b>
Contract coach from Te Pūtahitanga o Te Waipounamu	Run driver licence programme with Police for whānau to get full licence	Whānau gain full driver licence	<b>Increase in whānau access to health activities &amp; care</b>
Significant volunteer time outside of paid hours	Create community around whānau who have been serious offenders in prison and on release	Linking whānau to whakapapa, ancestors and rangatira	<b>Improved whānau health</b>
Taua volunteer support, cooking, emotional support	Provide advocacy and support with other agencies	Reduced health, police, prosecution and imprisonment costs	<b>Addressing barriers for whānau in the community</b>
Use of own resources, cars	Whānau have ‘real time’ support for everyday issues	Whānau able to access AoD support with advocacy	<b>Increase in whānau accessing community networks &amp; services</b>
Volunteer Board of Directors	Collaborate with MSD, Police	Whānau experiencing tikanga, waiata in jail, whānau report as uplifting, connecting and positive experience	<b>Whānau contributing positively to the community</b>
Ōtākou Marae – mana whenua support	Built Trusting relationships with whānau	Whānau able to resolve issues and navigate services	<b>Improved whānau capability to participate fully in education &amp; employment</b>
	Deliver non-violence Kaupapa Māori Programme and Tikanga Programme for Dept. of Corrections	Whānau report giving up drugs and resisting resorting to crime	<b>Increased connection with Te Ao Māori</b>
	Weekly meetings with whānau in jail	Whānau secured housing and employment	<b>Increased cultural capability</b>
	Whānau have opportunity to work at marae	Whānau have built capability to resolve and manage challenging issues	<b>Increased engagement in cultural activities</b>
		Whānau accessed computer course, computer in home and can use it to for managing WINZ and IRD	<b>Increased employment for whānau</b>
		Whānau have employment and increased financial security, confidence and satisfaction	<b>Improved whānau well-being</b>
		Whānau still experience significant challenges but are re-offending less and managing better on release	<b>Increased whānau capability to support one another</b>

## Te Roopu Tautoko Ki Te Tonga Incorporated Society – Whakaari Marae Theatre

*Designed for whānau who struggle to resolve the long-term impacts of living in dysfunctional environments.  
Through marae theatre whānau will co-design narrative, drama, waiata, haka and performance.*

Input	Output	Outcome	Social Impact
<p>Use Te Roopu Tautoko Ki Te Tonga Inc. Society administration and staff support</p> <p>The kaimahi support by way of technical and emotional tautoko</p>	<p>Created a project plan to develop the presentation from concept to completion</p> <p>Trust whānau wrote ‘Tethered’ through a collaboration of the stories of three Māori men who were part and parcel of the ‘play’</p> <p>Whānau contributed to script writing and the development of the play</p> <p>Whānau expressed challenges they have had through the narrative</p> <p>Created a safe place to tell stories and share healing</p> <p>Audience participate through feedback software – Poll Me Everywhere</p> <p>Tumuaki leads booking groups and organisations interested in hosting</p>	<p>At the time of evaluation eight performances had been completed</p> <p>Whānau talking about issues that are confronting and how to heal through telling stories</p> <p>Audience becomes involved through feedback at the end of the show</p> <p>Whānau see their story is shared by many</p> <p>The Trust presented ‘Tethered’, “Māori theatre that uses waiata, movement, martial arts and comedy to depict the notion that some secrets can kill and if left in the dark can grow a life of their own. It examines how these issues can affect whānau in a mental, physical and spiritual way.”</p> <p>‘Tethered’ has been invited to a number of places and organisations, most recently Te Wānanga o Aotearoa</p>	<p><b>Addressing barriers for whānau in the community</b></p> <p><b>Whānau contributing positively to the community</b></p> <p><b>Increased connection with Te Ao Māori</b></p> <p><b>Increased cultural capability</b></p> <p><b>Increased engagement in cultural activities</b></p> <p><b>Increased whānau capability to support one another</b></p>

## Te Ora Hou – Whānau Mauriora

*A whānau centred initiative that provides intensive support to whānau of rangatahi who are engaged in an alternative education programme.*

Input	Output	Outcome	Social Impact
Te Ora Hou alternative education provider	Activities to bring whānau together with tamariki in the kura setting	Developing a Whānau Ora perspective to alternative education – whānau led and whānau centred model of practice	<b>Improved whānau capability to manage resources</b>
Organisation provides overheads	Creating a Te Ora Hou mind map – path planning for the organisation	Building capability of the organisation to realise a Whānau Ora approach to alternative education	<b>Whānau leading activities instead of receiving</b>
Organisation is supported from other funding from philanthropics, Ministry of Social Development and the Ministry of Education	Producing rangatahi and whānau plans through whānau wānanga	Increased integration and networking with services that support whānau and the school, breaking down barriers with services such as family violence and mental health	<b>Whānau goal setting &amp; planning for the future</b>
Coaching, mentoring and navigation support from Te Pūtahitanga o Te Waipounamu	Rangatahi and whānau building capability with the support of the kura	Staff more aware, less judgemental and more supportive of rangatahi and whānau	<b>Addressing barriers for whānau in the community</b>
Whānau volunteer hours in support of the kaupapa	Whānau celebration held including 80 whānau members	Whānau making changes in their life through PATH planning	<b>Increase in whānau accessing community networks &amp; services</b>
Use of personal vehicles and resources	Mentors for rangatahi	Rangatahi learning new skills such as budgeting	<b>Improved whānau capability to participate fully in education &amp; employment</b>
Financial support	Developed a whānau centred model of practice	Improved relationships between rangatahi and their parents, improved communication and learning new skills through shared planning	<b>Increased cultural capability</b>
	Whānau and rangatahi achieving goals together, such as getting their driver licences	Rangatahi expressing their aspirations and working towards them, staying at school	<b>Improved whānau relationships</b>
	Extending whānau planning wānanga into other communities – contributing secondary schools	Whānau acknowledge their values are supported	<b>Improved whānau well-being</b>
	Ongoing whānau support through kura	Increased access to support for whole whānau	<b>Increased whānau capability to support one another</b>
	Supporting whānau to make applications to Te Pūtahitanga o Te Waipounamu to achieve their goals	Te Ora Hou has grown and become a cohesive unit, broken down the silo mentality and created whānau as centre of support	
	Facebook page to support whānau communication	Whānau have achieved their goals	
	Maara kai, rangatahi and whānau support school maara kai, used for hangi	Rangatahi are staying engaged in learning and identifying future study careers	
		Improved relationships between rangatahi and staff as rangatahi view staff as helping them achieve their goals	



## Te Tapuae o Rehua - Whenua Kura

*Whenua Kura is an agricultural trade training programme in Te Waipounamu. The initiative was based on the Ngāi Tahu farms and aimed to create a whānau environment that supported Māori student success.*

Input	Output	Outcome	Social Impact
Whenua Kura established in 2014	Community initiatives and events	2016 eight students graduated	<b>Addressing barriers for whānau in the community</b>
Lodge Acquisition, lodge managers, chef	<ul style="list-style-type: none"> <li>• Mum's club</li> <li>• Whānau community days</li> <li>• Merchandise</li> </ul>	Increased pastoral support for students	<b>Increase in whānau accessing community networks &amp; services</b>
Established Oranga Pāmu – a collaboration between Ngāi Tahu Farming, Mana Whenua, Whenua Kura staff and farm community	<ul style="list-style-type: none"> <li>• Health day</li> <li>• On Farm Christmas party</li> <li>• Outdoor movie night</li> <li>• Children's playground</li> <li>• Easter hunt</li> </ul>	Increased financial support for new students coming through MSD recruitment – travel costs, safety gear	<b>Improved whānau capability to participate fully in education &amp; employment</b>
Existing relationships with Watson and Sons, New Zealand Natural	<ul style="list-style-type: none"> <li>• Noho Marae for students</li> <li>• Wānanga for students</li> <li>• Te reo classes</li> </ul>	Increased community responsibility for students on farm experience	<b>Increased connection with Te Ao Māori</b>
Relationship with MSD to support recruitment	PATH planning for students	Community has more autonomy over how it is run and able to influence initiatives	<b>Increased cultural capability</b>
Mentor Tauri Dawson	Contribution of costs to lodge managers	Greater sense of community developing	<b>Improved whānau health and safety</b>
Analysis of community needs	Movie tickets for student activities	Mothers socialising together	<b>Improved whānau well-being</b>
Partnership between Ngāi Tahu Farming, Whenua Kura and community	Day trips to Koukourārata	Oranga Pāmu becoming independent entity	<b>Increased social connection</b>
Community champion	Collaboration with Hāpai Koukourārata potatoes	Pastoral support	<b>Increased whānau capability to support one another</b>
	Diving and swimming	Improved health and well-being of students	
		Greater understanding of tikanga/Ngāi Tahutanga Māori	
		Sharing responsibilities, shared cooking and dishes	
		Created mechanism for community feedback	
		Tikanga instilled in staff and students	
		Increased whānau/mana whenua support for staff and students	
		Breaking down barriers between Ngāi Tahu Farming corporation and farm staff	
		Ngāi Tahutanga values actively taught to staff	



## **Chapter 2: Cost Benefit Analysis He Toki ki te Mahi**

Ihi Research and Development commissioned the Agribusiness and Economics Research Unit (AERU) at Lincoln University to provide an analysis of the economic impact of one of the initiatives funded by Te Pūtahitanga o Te Waipounamu under the Whānau Ora programme. It was agreed that the He Toki ki te Mahi initiative would be the initiative chosen for the analysis, since its objectives of increasing employment opportunities and skills of rangatahi would produce large economic benefits that are relatively easy to measure (see, for example, OECD, 2012, and Dalziel and Saunders, 2014, pp. 37-39). The AERU was asked to do a formal cost benefit analysis of this initiative to a high professional standard, taking into account guidelines published by the Treasury (2015, 2016).

## He Toki ki te Mahi

In 2011, Hawkins Construction, Te Rūnanga o Ngāi Tahu and the Christchurch Polytechnic Institute of Technology (now named Ara) entered into a partnership to create a pre-trade Māori trade training programme called He Toki ki te Rika. In 2014, the He Toki ki te Mahi Trust was created to build on that earlier initiative by supporting the pre-trade graduates to obtain and complete apprenticeships in the construction industry. Further details are available in the *Initiatives Handbook 2016* of Te Pūtahitanga o Te Waipounamu (2016, especially page 24) and *The Evaluation of Wave One Initiatives* by Savage *et al.* (2016, pages 19-21). The support takes place in three dimensions, all of which are required for the success of the initiative.

First, the **rangatahi** are provided with practical support to offset experiences of cultural isolation or feelings of being overwhelmed by the magnitude of their efforts. The Trust has employed a mentor who comes from a coaching background and offers onsite mentoring visits to support apprentices in their work and as a friend. Apprentices can call the mentor at any time. The Trust provides apprentices with financial assistance for purchasing tools and equipment, and also covers ongoing course fees.

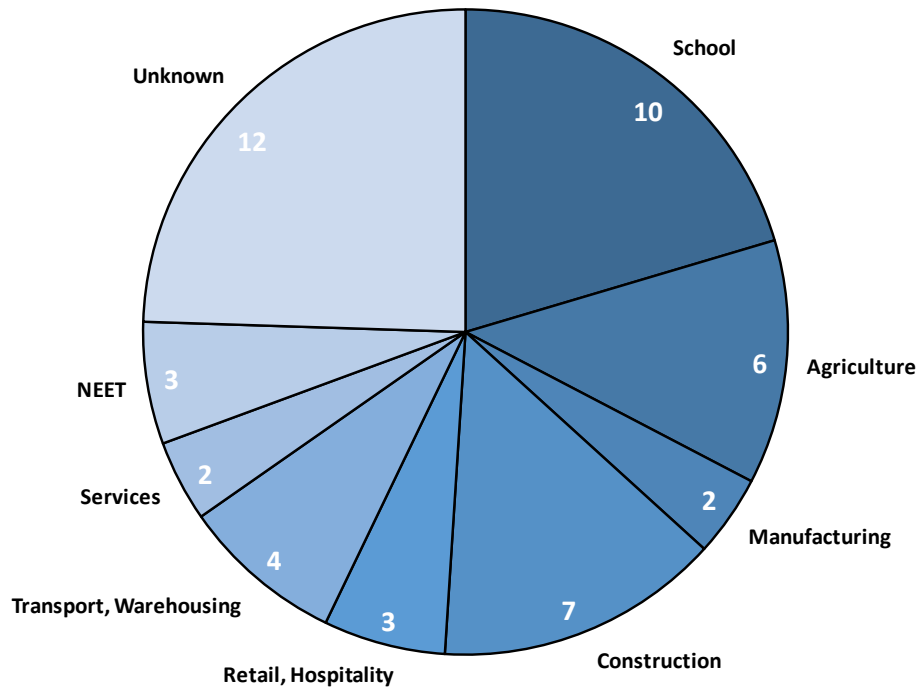
Second, the initiative takes a **whānau** approach that includes bringing the whole whānau on the journey to support the new apprentice. This is reinforced by consciously networking each cohort of apprenticeships with each other within a kaupapa Māori approach.

Third, the Trust works hard to build trust among potential and current employers and to mitigate some of the risks and costs of engaging an apprentice. The Trust, for example, carried out employment administration tasks, including paying wages, holiday pay, ACC, Kiwisaver, sick leave and bereavement leave. Apprentices are supplied with safety equipment.

The participants are strongly weighted towards young people – 38 of the 49 persons who have been enrolled in the programme are aged 25 or younger. As this cost benefit analysis confirms, this means that the economic benefits from participation can be enjoyed for a working life of four decades, so that a change in opportunities for these rangatahi produces large economic benefits.

Figure 11 presents data on the previous school or work situation of the 49 participants. This is recorded for the participant before they entered the pre-trade course (42 participants) or before they directly entered He Toki ki te Mahi (the remaining 7 participants). This information is unknown for 12 of the participants and 10 of the participants entered from school. Of the remaining 27 participants, 17 were not employed in the construction sector and three were not in employment, education or training (NEET). The success of the initiative in shifting these participants from relatively low productivity industries to the relatively high productivity construction industry is one of the mechanisms creating strong economic benefits in the analysis.

**Figure 11: Previous School or Work Situation of the Participants**



Note: NEET = Not in Employment, education or training. These data refer to the participants' activities before they enrolled in either the pre-trade course or He Toki ki te Mahi.

Figure 12 presents data on the outcome achieved by each of participants in the He Toki ki te Mahi initiative to the end of June 2017.

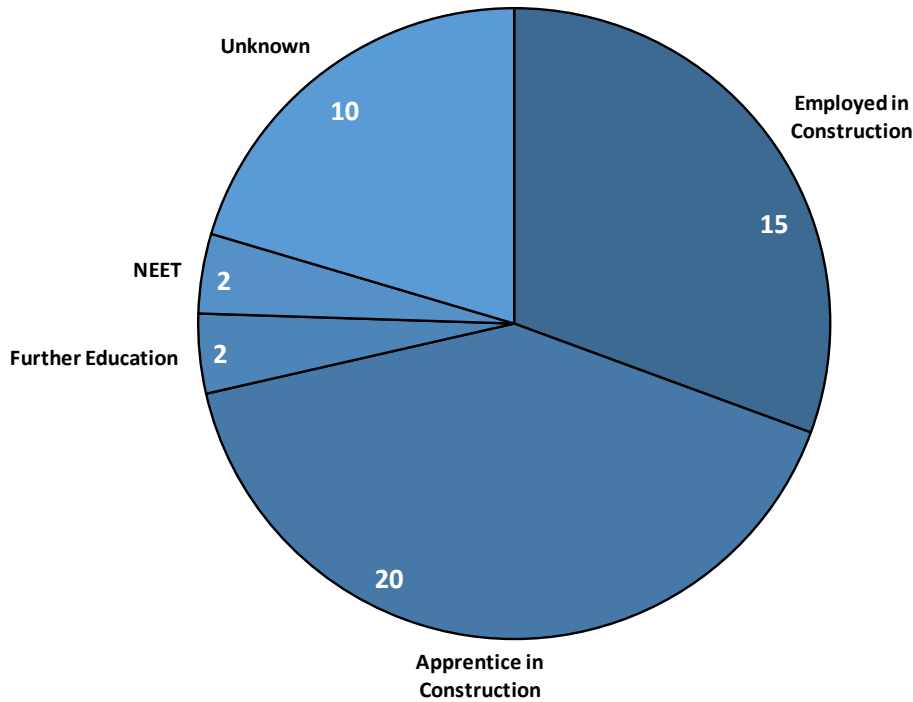
There is no record for the current work situation of ten participants who have disengaged from the programme, except to say in three cases that they had moved out of Christchurch. The economic benefits of participation for all ten of these people are recorded as zero.

Two of the participants have moved out of the programme to move into further education in another industry (information technology and the Ara TOA Sports programme respectively). Two of the participants are currently not in employment, education or training (NEET) - one is unemployed and one is a parent providing full-time childcare. The economic benefits for these participants are also recorded as zero.

The remaining 35 participants are employed in the construction sector. For some, this represents a movement from a relatively low productivity sector to a relatively high productivity sector, with lifelong economic benefits. Twenty are engaged as apprentices; successful completion of the apprenticeship can again be expected to produce lifelong economic benefits.

These two changes in rangatahi opportunities are the mechanisms producing economic benefits in the cost benefit analysis, as the following section explains in more detail.

Figure 12: Outcomes for the Participants at 30 June 2017



Note: NEET = Not in Employment, education or training.

### Two Mechanisms for Economic Benefits

The matrix in Table 1 is drawn from Figures 11 and 12 above to show the previous and current situations of the 49 participants in He Toki ki te Mahi. The first cell, for example, records that 2 participants who are currently employed in the construction industry came into the programmes from school.

The cost benefit analysis made the following conservative assumptions about the data in Table 1:

- It is assumed that the participants who entered the programmes from school would have found employment in the construction sector if the programmes had not existed. This means that the participants gain no economic benefits in the analysis unless they enter into an apprenticeship. This will understate the benefits if some of the school leavers would have been employed in a lower productivity industry (or been unemployed).
- Similarly, it is assumed that participants already employed in the construction sector before entering the programmes gain no economic benefit unless their participation leads to an apprenticeship.
- It is assumed that participants who left for further education outside the programme, or who are now not in employment, education or training, have gained no economic benefit from their participation.
- It is assumed that the 12 participants for whom the data does not record their previous and current situations have gained no economic benefit from their participation.

The remaining 27 participants are creating potential economic benefits, shown as the shaded cells in Table 1. The two columns represent the two mechanisms that are delivering these potential benefits.

First, some of the participants have shifted from the industry in which they were previously employed, as shown in the first column. Different industries have different productivity levels, reflected in different average income over a lifetime for the same qualification level. Construction is a relatively high productivity industry, and so shifting to this industry typically creates economic benefits.

Second, the completion of an apprenticeship qualification increases the productivity of a participant in the construction industry. It is too early to record data on completions – the BCITO website observes that the average length of time to complete an apprenticeship is three to four years. Thus, the analysis begins by determining the potential economic benefits on the initial assumption that those currently engaged in apprenticeship studies will complete their programme.

**Table 1: Previous and Current Situation of the Participants**

		Current Situation				
		Construction Employed	Construction Apprentice	Further Education	NEET	Unknown
Previous Situation	School	2	8	0	0	0
	Agriculture	1	5	0	0	0
	Manufacturing	2	0	0	0	0
	Construction	3	3	1	0	0
	Retail, Hospitality	1	1	1	0	0
	Transport, Warehousing	1	2	0	0	0
	Other Services	1	1	0	0	0
	NEET	2	0	0	2	0
	Unknown	2	0	0	0	10

Note: The blue shaded cells indicate that these participants are creating economic benefits as a result of moving to a higher productivity industry or increasing their qualification level.

The Treasury (2016) has created a model template for social cost benefit analyses of public policy initiatives. It recommends that analysis of income flows should use the New Zealand Income Survey, which is now integrated into the Household Labour Force Survey (HLFS) in June each year (Statistics New Zealand, 2013). Thus the AERU cost benefit analysis used the latest available income data for 2016 from that source, rescaled to March 2017 values using the change in average prices recorded by the Statistics New Zealand GDP Deflator data series.

The published HLFS data analyses incomes by highest qualification levels. Table 2 reproduces the relevant data in its original form; that is, the data are average weekly income measured at June 2016 prices. The table is restricted to the five levels of highest qualification that are relevant for this study. The data record a significant premium in every industry from gaining a Level 4-6 Certificate or Diploma. An apprenticeship leads to Level 4 qualifications and opens the door for higher qualifications.

The database of participants in the He Toki ki te Mahi initiative does not provide information on the highest qualification of the participants before they entered, and so the AERU made the conservative assumption that they all held an upper secondary school (USS) qualification; that is NCEA Level 2 or 3.

**Table 2: Average Weekly Income, by Industry and Highest Qualification, June 2016**

Industry	All Persons	Highest Qualification Level				
		None	Lower Secondary School	Upper Secondary School	Level 1-3 Post School Certificate	Level 4-6 Certificate / Diploma
Agriculture	917	858	832	872	854	1,054
Manufacturing	1,149	950	1,109	981	839	1,306
Construction	1,179	1,033	1,032	1,042	1,142	1,271
Retail, Hospitality	641	586	516	513	548	807
Transport, Warehousing	1,152	970	959	1,095	859	1,419
Other Services	822	603	767	669	647	904
All Industry Groups	1,071	820	905	858	766	1,129

Source: Statistics New Zealand Labour Market Statistics (Income).

The HLFS data reveal that there is a pattern in the incomes received by persons, depending on their age. Income levels tend to rise to the mid-40s, stabilise until the mid-50s, and then fall in the last decade of a working life. It is important to take this pattern into account because a cost benefit analysis can be very sensitive to the timing of benefits. The qualifications data in Table 2 do not include age analysis. Hence the AERU proceeded by assuming that the age pattern for each industry can be applied for each qualification level within the industry.

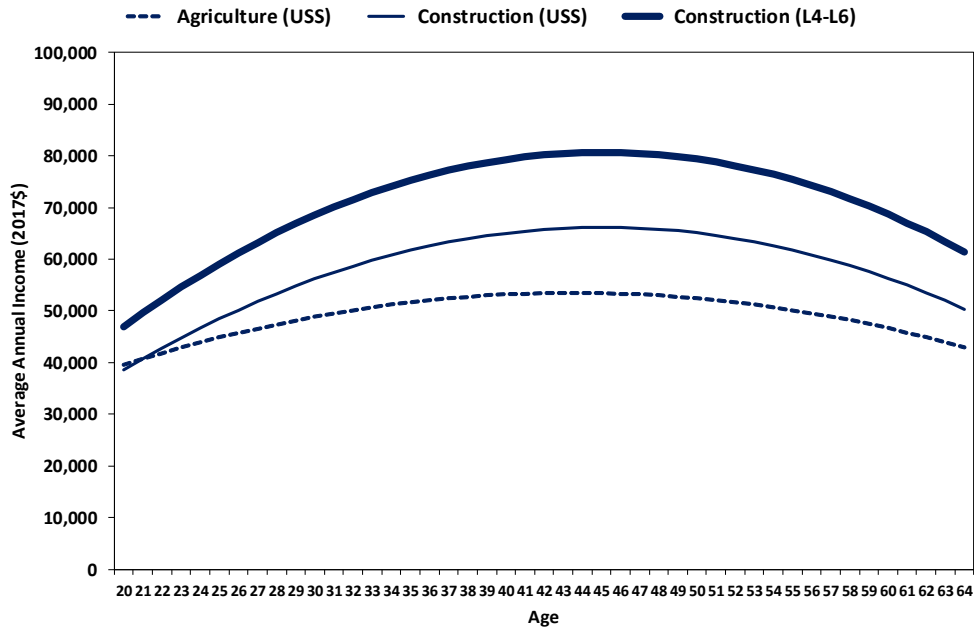
The result is illustrated in Figure 13, which also introduces the two mechanisms by which the He Toki ki te Mahi initiative produces potential economic benefits. It shows income distributions by age for agriculture and for construction, with the latter income distribution shown at two qualifications levels (Upper Secondary School and Levels 4 to 6).

A person with USS qualifications at age 20 earns similar income in the agriculture industry and in the construction industry, but the second industry offers a better lifetime income with that qualification. Thus, shifting a participant from agriculture to construction shifts the person from the bottom dotted pathway to the middle pathway, creating potential economic benefits.

Second, for a participant employed in the construction sector, successful completion of an apprenticeship moves the person from the thin solid line up to the thick solid line, creating further potential economic benefits.



Figure 13: Average Annual Income, Three Selected Industries and Qualifications, by Age, June 2016



Source: Derived by AERU from Statistics New Zealand Labour Market Statistics (Income).

### Estimated Potential Economic Benefits

A cost benefit analysis begins by determining the “counterfactual” scenario, that is, the situation that would have existed in the absence of the initiative (Treasury, 2015, p. 9). In this case, the counterfactual can be derived from the intervention logic that led to the funding of the He Toki ki te Mahi initiative. This is described in Savage et al. (2016, p. 19):

Unfortunately, many He Toki ki te Rika graduates found it difficult to secure an apprenticeship and were forced to find work as labourers. The governance board of He Toki ki te Rika could see the need for ongoing apprenticeship support. In 2014 the He Toki ki te Mahi Trust was created as a Group Training Scheme specifically designed to support Maori construction apprentices.

Consequently, the assumed counterfactual for this analysis is that in the absence of He Toki ki te Mahi, the participants would gain no economic benefit from their participation in the He Toki ki te Rika programme, but would return to their previous industry and associated career path of a person with an upper secondary school qualification. A person who entered from employment in the agriculture industry, for example, is assumed to have returned to the dashed income path in Figure 13 above.

For the ten people who entered from school and for the two people whose previous situation was not recorded, there is no information available about the industry they would have chosen for employment in the absence of the two programmes. To keep the analysis conservative, it is assumed that they would have been employed in the construction sector, so that the school leavers get no benefit unless they complete an apprenticeship.

For the two people who were not in employment, education or training, it is assumed that this status indicates a low level of productivity. Hence the assumed counterfactual in these two cases is they would have found employment in the lowest productivity industry in the study, which was the retail and hospitality industry.

Finally, ten people have left the programme with no record available of their current work situation. These people are assumed to have no economic benefits from their participation

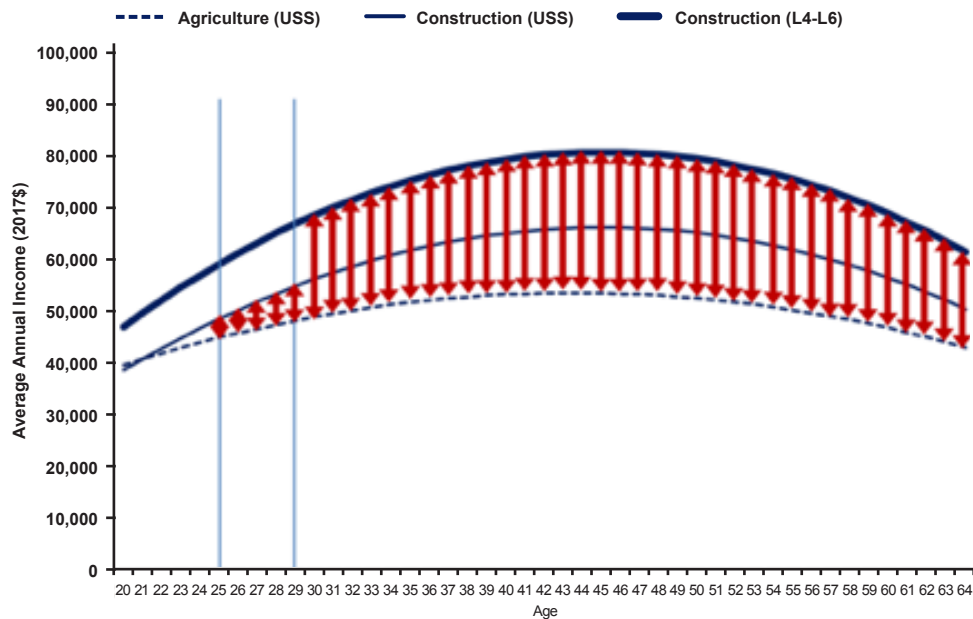
and are not included in the analysis. The remaining 39 participants can be grouped into five categories of participants, with only three of the groups contributing to the estimated potential economic benefits.

- 7 entrants had already been employed, or are assumed to have been able to obtain employment, in the construction industry and continue to be employed in this industry. This group remain on the same income path as in the counterfactual and so the analysis records no economic benefits for this group.
- 4 participants have moved on to further education, or have returned to their former status of being not in employment, education or training. This group is assumed to remain on the same income path as in the counterfactual. Again, the analysis records no economic benefits for this group.
- 8 participants were previously employed in other industries and are now employed in the construction industry; hence this group is on a higher income path.
- 11 participants were already employed or assumed to have been able to obtain employment in the construction industry but are now engaged as apprentices in the construction industry; hence this group is on their way to a higher income path.
- 9 participants were employed in other industries but are now engaged as apprentices in the construction industry; hence this group is on their way to a higher income path.

The potential economic benefits therefore come from the 28 participants who are on, or are moving towards, a higher income path. Based on their recorded age in 2017, it is possible to calculate for the remaining years of their working life the difference between their current income path and their income path assumed in the counterfactual. For those engaged as apprentices, the apprenticeship is assumed to take four years, after which they move on to the top income path shown in Figure 13 above.

Figure 14 is based on Figure 13. It provides an illustration based on a person entering the programme from the agriculture industry at the age of 25. The participant is immediately engaged as an apprentice in the construction industry, and so moves up to the Construction (USS) income line. The apprenticeship takes four years, after which the participant moves up to the Construction (L4-L6) income line. The double-arrows shows the economic benefits in each year.

**Figure 14: Illustration of the Economic Benefits**



Note: The participant is assumed to enter the programme from agriculture at age 25 and is engaged as an apprentice in construction, graduating after four years.

Two observations can be made about the example in Figure 14. Because the intervention is targeting young people, the economic benefits continue for a long time, up to 40 years. Hence the total benefits to a participant are substantial. Second, larger gains come from successful completion of the apprenticeship to move from the Upper Secondary School income pathway to the Level 4 to Level 6 income pathway. He Toki ki te Mahi has not been running for long enough to obtain any information on its completion rates. This is why the analysis refers to the initiative's potential economic benefits.

To calculate the total net present value of these benefits, it is necessary to determine a suitable discount rate, acknowledging “that most people would prefer receiving a dollar today over receiving a dollar in a year’s time” (Treasury, 2015, p. 34). This preference is linked to interest rates earned on savings, and so the discount rate is chosen to reflect current interest rates and the risks of social investment of this nature. The discount rate recommended by Treasury (2016) is 6%, which is the rate used in this study.

Based on these assumptions, the total net present value of the potential economic benefits at 30 June 2017 is calculated by the AERU to be above **\$5,500,000**.

Table 3 explains the contribution that comes from each of the two mechanisms. The shift of participants from other industries to the construction industry produces a net present value of economic benefits equal to \$2,250,123. The completion of apprenticeships by participants currently engaged as apprentices would add a further \$3,336,395 to the net present value.

**Table 3: Sources of the Potential Economic Benefits**

<b>Year Ending June</b>	<b>Non-Apprentice Participants</b>	<b>Apprentice Participants</b>	<b>Totals</b>
Shift to the Construction Industry	\$1,324,307	\$925,816	<b>\$2,250,123</b>
Completion of an Apprenticeship	-	\$3,336,395	<b>\$3,336,395</b>
<b>Totals</b>	<b>\$1,324,307</b>	<b>\$4,262,211</b>	<b>\$5,586,518</b>

### **Estimated Economic Costs**

The estimated economic costs for the initiative are set out in Table 2.4. The analysis is based on years ending in June because the contract for He Toki ki te Mahi was signed on 10 May 2015 and the first payment was made on 24 July 2015 (Savage et al, 2016, p. 10). Funding for the initiative was \$250,000 in the first twelve months and \$80,000 in the second twelve months. Hence, the analysis in Table 4 assumes one-off set-up costs of \$170,000 and annual operational costs of \$80,000.

All of the fixed costs are assigned to the current cohort of participants, although it is hoped that the initiative will continue to operate with new entrants as time proceeds. This represents another conservative assumption in the analysis.

**Table 4: Current Cohort Participants and Funding, 2015/16-2019/21**

Year Ending June	Current Cohort Participants	Funding
Set-up Costs (2015/16)	-	\$170,000
2015/16	4	\$80,000
2016/17	13	\$80,000
2017/18	20	\$80,000
2018/19	20	\$80,000
2019/20	16	\$80,000
2020/21	7	\$80,000
	<b>Total Funding</b>	<b>\$650,000</b>
	Plus 20% Deadweight Loss	\$130,000
	<b>Total Economic Cost</b>	<b>\$780,000</b>

Note: Current cohort participants are calculated assuming that each apprenticeship takes four years to complete. There are 20 apprentices in the programme at 30 June 2017; 4 of these started before July 2015 and are modelled to finish by June 2019; 9 started between July 2015 and June 2016 and are modelled to finish by June 2020. The remaining 7 participants are modelled to finish by June 2021.

The current cohort of participants will need further support until they complete their apprenticeships. The most recent seven participants, for example, are in the first year of their apprenticeships and so will not complete their studies until 2020/21. Table 4 therefore allows for four more years of funding at \$80,000 per year. This funding would allow more participants into He Toki ki te Mahi, but this positive effect is not included in the analysis (another conservative assumption).

On these assumptions, the total amount of public funding in the initiative connected to the current participants is \$650,000.

These funds are financed from general taxation. It is recognised in the economics literature that “taxes encourage people to move away from things that are taxed and toward things that are not taxed” (Treasury, 2015, pp. 15-16). Taxes on income, for example, discourage effort to earn income, which is an example of “the deadweight loss of taxation” (ibid).

The New Zealand Treasury therefore recommends that a cost benefit analysis should allow for this deadweight loss by adding 20 per cent to project costs funded from general taxation (Treasury, 2015, p. 15). This adds a further \$130,000 to the costs in Table 4.

Based on these assumptions, the total net present value of the economic costs associated with participants at 30 June 2017 is calculated by the AERU to be **\$780,000**.

### Sensitivity Analysis

The data in Tables 3 and 4 show that the estimated net present value of potential economic benefits are well above the economic costs, so that the net potential economic benefits of the He Toki ki te Mahi initiative is \$5,500,000 - \$780,000 = \$4,720,000. Indeed, the costs are well below the benefits resulting from simply shifting participants from other industries into the high productivity construction industry (\$2.25 million). These benefits do not depend on completion rates, which means that the positive conclusion of the analysis is robust.

This is confirmed in a sensitivity analysis of the key assumptions. A problem with many cost benefit analyses is known as ‘optimism bias’ by the analyst, leading to overestimation of future benefits or underestimation of present costs (Treasury, 2015, p. 31). The AERU therefore identified the critical assumptions in its modelling, and classified them as conservative or optimistic. These are listed in Table 5.

The assumptions are predominantly conservative, but there are two optimistic assumptions. The first is that all participants who complete the apprenticeship are assumed to follow the income path for holders of a Level 4 to Level 6 certificate or diploma. This assumption is necessary because the data source provides information about Levels 4 to 6 as a single group, but it should be recognised that the initial qualification of a person completing an apprenticeship is Level 4. This assumption is balanced by the conservative assumption that all entrants have an upper secondary school highest qualification. In fact, most entrants are likely to have no qualification beyond lower secondary school.

The second optimistic assumption is that all participants engaged in an apprenticeship complete this qualification. This is the hope of the He Toki ki te Mahi Trust, but the completion rate for the programme is currently unknown. The programme is working with employers and well as trainees in this objective, which is in line with best practice for this type of intervention (Dalziel and Saunders, 2014, pp 58-59). Nevertheless, it is unlikely that the completion rate will be 100 per cent, which is why this analysis has referred to potential economic benefits.

**Table 5: Categorisation of Conservative and Optimistic Assumptions in the Analysis**

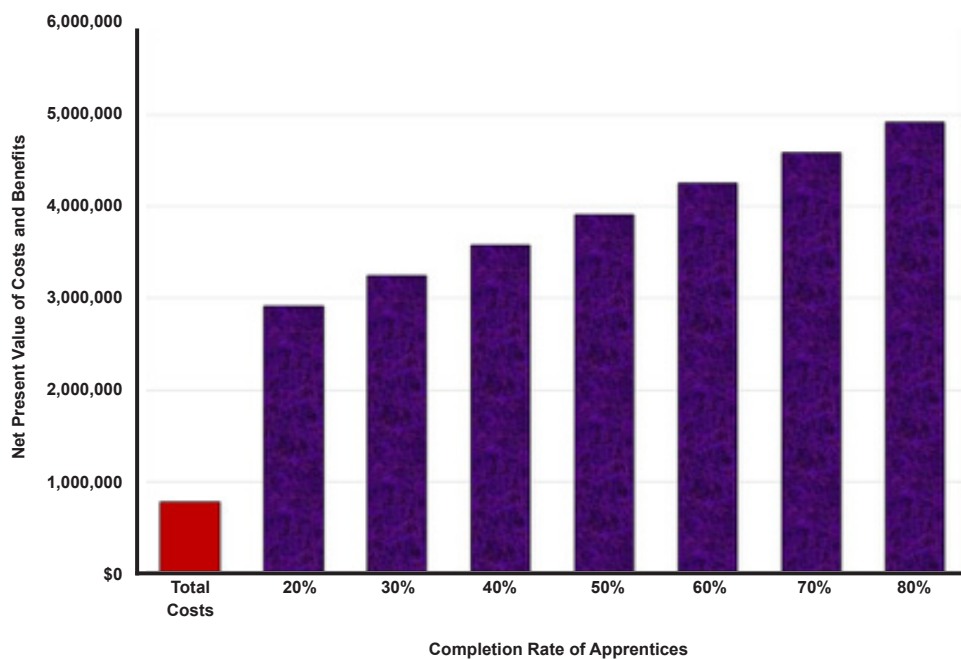
Conservative Assumptions	Optimistic Assumptions
All entrants are assumed to have an upper secondary school highest qualification, but most are likely to have no qualification beyond lower secondary school.	All participants who complete the apprenticeship are assumed to follow the income path for holders of a Level 4 to Level 6 certificate or diploma, but their initial qualification is Level 4.
All entrants from school are assumed to have been able to find employment in the construction sector, but some are likely to have been employed in lower productivity industries or become unemployed.	All participants engaged in an apprenticeship are assumed to complete this qualification, but the completion rate for the programme is unknown.
All participants who have left the city or otherwise disengaged from the initiative are assumed to have received no economic benefits from their participation, but some are likely to have gained some skills.	
All participants who have left to enrol in alternative higher education are assumed to have received no economic benefits from their participation, but it may have been a key stepping stone to their new career.	
The length of time completing an apprenticeship is assumed to be 4 years, which is at the top of the BCITO estimate of a typical length of 3-4 years.	
The full set-up costs have been attributed to the current cohort of participants, but it is hoped that the initiative will continue into the future, with more participants enrolling as time proceeds.	
Full costs for the programme over the next four years are included in the analysis, but some of these costs will be incurred in assisting new entrants, who are not included in this analysis.	

It is possible to test the sensitivity of the results to this assumption by repeating the analysis with different completion rates for the apprentices. To set a context for this sensitivity analysis, note that the Ministry of Education publishes data on the percentage of apprentices who complete a qualification (or a higher qualification) in the period following their initial enrolment. These data are analysed by ethnicity, showing that in the last five years, the completion rates of Māori and Pasifika apprentices after four years have been between 32 and 43 per cent.

Consequently, the AERU recalculated the net present value of economic benefits for different completion rates ranging from 20 per cent to 80 per cent. In each case, this was done by assuming that a participant who did not complete an apprenticeship remained employed in the construction sector but earned the income of someone with an upper secondary school highest qualification. The economic benefit for each apprentice was then calculated as the weighted average of the two possible income paths (highest qualification of USS or Levels 4-6), with the weight determined by the assumed completion rate. The results are shown in Figure 15.

Figure 15 shows that in all cases the *He Toki ki te Mahi* initiative covers its costs by a factor of three to five times. The AERU has not attempted to quantify its conservative assumptions listed in Table 5 above, but in each case the impact is either to underestimate the benefits or to overstate the costs. Hence the fundamental conclusion of the analysis is robust.

**Figure 15: Sensitivity Analysis of Benefits Compared to Costs for Different Completion Rates by Apprentices**



## Conclusion

The cost benefit analysis of the He Toki ki te Mahi initiative reported in Tables 3 and 4 calculates that the potential economic benefits outweigh the economic costs by a factor above 7 to 1. Total potential economic benefits are above \$5,500,000 and total economic costs are \$780,000. The analysis is an illustration of the power of a successful intervention in a young person's life; in this case, the initiative has the potential to increase the lifetime earnings of 28 young people, 20 of whom will move on to a significantly higher income path when they complete their apprenticeship.

The sensitivity analysis indicates that the results from the cost benefit analysis are robust. The He Toki ki te Mahi initiative is delivering economic benefits above the costs of its public funding. These benefits are being produced by some of the participants shifting from other industries to the relatively high productivity construction industry and from some participants gaining higher level skills as a result of engaging in apprenticeships.

It is likely that the benefits considered in this analysis will ripple out through whānau, both in the present and in the future. This is a consequence of success in the Whānau Ora goal of whānau being “economically secure and successfully involved in wealth creation”. The AERU has not attempted to quantify these ripple effects, which reinforce the conclusion that considerable value is being created through this initiative.





## **Chapter 3:**

# **Lessons learnt across the initiatives**

## Significant outcomes and impact for whānau

The Te Pūtahitanga o Te Waipounamu investment in whānau commissioning is achieving significant outcomes for whānau.

The cost benefit analysis indicates that the training and employment outcomes from one initiative, He Toki ki te Mahi, has the potential to return an investment which exceeds the total funding invested across all the 38 initiatives. The cost benefit analysis demonstrated how one outcome from an enterprise initiative has the potential to transform outcomes for whānau in this case, to perpetuate economic well-being and wealth creation. The social value framework demonstrates that this initiative had significant social outcomes for whānau as well, including; whānau goal setting & planning for the future, increase in whānau accessing community networks and services, improved whānau well-being and increased whānau capability to support one another. These outcomes are not quantifiable, and can not be attributed a financial measure but they are nevertheless valuable for the whānau engaged in the initiative.

Across all initiatives the most significant recurring finding is the evidence of increased social connection and the increased capability of whānau to support one another. In most of the initiatives the investment creates opportunities for whānau to work together. This opportunity increases the social bonds and connections between whānau and enables whānau to create a support network.

There is evidence that whānau health has improved as a result of the investment; whānau giving up smoking, reducing or ceasing alcohol and drug intake, losing weight and reporting improved fitness. The targeted investment through the Whirinaki Fund (initiatives to support physical exercise) is evident in the data. A feature of the physical activity initiatives is the social connection that occurs as a result of organised group activities. Whānau getting together to exercise has occurred as a result of the initiatives, whether it is yoga, cross fit or events like triathalons or tramping. Many of the whānau involved in these initiatives reported the social connection and whanaungatanga was as important as the increased activity for their improved well-being.

The targeted investment through the Maara Kai Fund is also evident in the spread of the data. The impact of whānau working and learning together to create home based maara kai or communal marae maara kai is significant. Whānau have learnt new skills through the process of working together and supporting one another while sharing resources and creating social connections. It was evident in the Maara Kai initiatives that being able to share kai and give kai to kaumātua and whānau in need was a valued outcome by the whānau participating in the initiative. Whānau who had limited resources reported that being able to share and gift kai was particularly uplifting for them.

Increased participation in cultural activities and as a result improved cultural capability for whānau is a strong theme frequently recurring in the data. Again, whānau are participating in these activities together whether it be learning te reo, whakapapa, tikanga, visiting sites of cultural significance or learning about their whenua. There is evidence that whānau have reconnected with their marae or registered with their iwi as a result of engaging in cultural activities. The marae based initiatives demonstrate that increased cultural activities at the marae, builds whānau capability and contributes to the sustainability of the marae.

It is apparent that whānau are increasingly accessing community services with the support of the initiatives. Rather than replicating services available in the community, whānau initiatives are connecting whānau with relevant services. This is evident in Ngā Kete, Kanohi ki te Kanohi Consulting and Project Kete where whānau who would benefit from community services can gain access with the support of the whānau leading the initiatives. Similarly, a consistent theme across the initiatives indicates whānau have gained employment or are building capability for employment. In several of the initiatives employment has been a direct outcome of the work, best demonstrated through the cost benefit analysis for He Toki ki Te Mahi. In other initiatives, employment has been gained as a result of learning a skill or qualification

through the initiative, for example gaining a full drivers licence has led to employment. The impact of gaining employment and training for rangatahi in particular, on life outcomes is significant for the whole whānau. As indicated in Chapter 2, engaging in a skilled trade can result in significant financial benefits over the working life of a young person, which has the potential to impact their whole whānau.

The data demonstrates the commissioning approach has had significant social impact and has the potential to add significant value for whānau involved in the enterprise initiatives across Te Waipounamu. The cost benefit analysis indicates that the investment in the whānau enterprise initiatives is justified through the potential economic and social transformation for whānau in Te Waipounamu.

## **Whānau Commissioning and Social Value Impact**

The impact of the whānau commissioning model is different to what you would expect to see in a traditional service provider model. For example, Pou Rima: Whānau in Te Waipounamu are economically secure and successfully involved in wealth creation. In a service provider model this may mean whānau are supported to take up KiwiSaver, produce a curriculum vitae, create a debt management plan or gain employment. While these outcomes are evident in the whānau commissioning model, the social enterprise aspect of the commissioning model indicates that whānau are working towards building and sustaining their own wealth creation through these initiatives. There is significant evidence that the model is adding economic value, building business capability and establishing a foundation for whānau wealth creation across Te Waipounamu.

Measuring social value is complex and challenging even in traditional models of social service provision. The complexity of the innovative whānau driven change model brings additional nuances to measuring value but also adds additional value. Much of what is valued by whānau is intangible, such as the impact of social connection, aroha, manaakitanga and kotahitanga. While we know they are occurring their value is difficult to measure, subjective and a monetary value is unable to be attributed. However, it is these intangible actions and values that provide cohesion and impetus to social transformation. Bringing about long term, inter-generational change for Māori is only likely to occur through a social change movement. One that is glued together by social connection, common purpose, and Māori values such as manaakitanga, kotahitanga and rangatiratanga.

## **The importance of social connection and strengthening whānau**

A significant and recurring outcome from the evaluation data indicates that whānau are strengthened through increased social connection. Whānau who were interviewed described a variety of activities that brought about opportunities to connect with other whānau. Whānau have worked in mahinga kai, learnt alongside one other, engaged in physical activity, attended wānanga, experienced rongoā, tramping, camping, tree planting and have cooked and celebrated their achievements. While the social connection may appear to be a spillover, a naturally occurring by-product of the activities, it is actually a significant positive outcome that has a demonstrated positive impact on health and well-being.

Being socially connected is influential for psychological and emotional well-being and has a significant and positive influence on physical well-being (Uchino, 2006), and overall longevity (Holt-Lunstad, Smith, Layton, 2010). There is substantial evidence that indicates individuals lacking social connections are at risk of poorer health and premature mortality (Holt-Lunstad, Smith, Baker, Harris & Stephenson, 2015). The impact of loneliness and social isolation is comparable with well-established risk factors for mortality including a lack of physical activity, obesity, substance abuse, environmental impacts and so on. Current evidence indicates that heightened risk for mortality from a lack of social relationships is greater than that from obesity (Flegal, Kit, Orpana, & Graubard, 2013; Holt-Lunstad, et al 2010).

The whānau enterprise initiatives bring about authentic social connection as they are working alongside whānau rather than providing a service to them. Commissioned initiatives like Hale Compound Conditioning and TriPounamu bring people together for the common purpose of engaging in physical activity. Through the activity social ties and connections develop naturally, bringing about a stronger and more cohesive whānau. The impact of bringing whānau together is particularly significant for whānau pānekeneke who have reported experiencing anxiety, mental health challenges and/or the mental stress associated with the impact of poverty. Engaging in pro-social activities for whānau is a preventative and strengths based intervention. Increased social connection is likely to reduce suicide, improve mental health, and reduce isolation and loneliness. The development of authentic social relationships is a significant positive outcome of the investment that has a significant intangible impact on whānau well-being.

### **Investing for sustainability**

Sustainability in the whānau commissioning initiatives is an ongoing focus for Te Pūtahitanga o Te Waipounamu. The nature of the whānau led initiatives and short term funding can make post funding sustainability challenging. Sustainability continues to be a challenge for the whānau enterprise initiatives despite the developments by Te Pūtahitanga o Te Waipounamu to ensure the initiatives are future proofed for sustainability. However, there is evidence that several of the initiatives are well situated to be sustainable post investment. These initiatives appear to have several factors in common. They were established through volunteer time invested prior to funding. The funding enabled the initiatives to upscale and build enterprise capability rather than focussing on the start up. It appears these initiatives were more likely to be sustainable as they were further down the development pathway than those that were just beginning. The data indicates one year of funding may be insufficient to go from establishment to sustainability. There may be an opportunity for the commissioning agency to provide seed funding for establishment before funding the activities of the initiative, or selecting initiatives that have been under development prior to investment.

There is significant variability in readiness for sustainability across the investment. Research in innovation suggests new innovations either succeed or 'fail fast'. Given that the recipients are whānau it is risky and unethical to invest in innovation with a fail fast mentality. There is opportunity to reframe this as a 'learn fast' model, whereby whānau are given the direction they need to reframe their activity, attract other funding and consider how they might adjust their expectations to ensure they become sustainable. For some of the initiatives there is an opportunity to investigate co-funding models. Many mainstream funding agencies avoid funding start ups or innovation, but once the initiative is established will take on a funding role. There are examples in the whānau commissioning pipeline such as the Omaka Marae investment in Wave 1, and Bro's for Change in Wave 2. The cost benefit analysis of he Toki ki te Mahi demonstrates that when support is provided early on for whānau, it can have significant financial return. This type of return more than compensates for the ongoing investment in the initiative.

### **Understanding social enterprise and business hybrids**

A proportion of the initiatives in this round could be considered social enterprise entities. The evaluation indicates there is opportunity to understand more about what constitutes a social enterprise and how these social enterprises work best for whānau. Many of these enterprises appear to be business hybrids. Despite the evidence of societal impact, research suggests hybrids can be fragile organisations that run the risk of internal tensions and mission drift in part due to holding incompatible goals (Battilana & Dorado, 2010). These organisations can find it difficult to achieve financial sustainability or to make a significant change impact (Santos, Pache & Birkholz, 2015).

The findings from this evaluation indicate several of the social enterprise hybrids have the potential to be sustainable and to make an impact for whānau. Te Pūtahitanga o Te Waipounamu is currently leading the development of these hybrids and has the opportunity to provide more understanding about design structures, governance mechanisms, and performance management systems to help whānau understand how companies can better align the generation of profit and societal impact. There is significant benefit in continuing to support these hybrids through coaching and mentoring post funding to ensure they evolve the structures and systems required to make a profit and have an impact.

There is a further opportunity to investigate how these business hybrids might collaborate to create a network of like-minded organisations. The evaluation found many of these enterprises already collaborate (for example Yoga in Schools, Soul Full Superfoods, Hale Compound Conditioning) and acknowledge the value in assisting one another. Supporting post funding connections between these social enterprises strengthens their ability to work for the community and for one another. There is a significant amount to be learnt from these business hybrids. They have the potential to inform a model of Māori social enterprise in New Zealand. Given the interest and funding committed to social enterprise in New Zealand this year, this is particularly important.

### **Developing whānau capability to understand change**

The evidence from the interviews indicates that while the whānau initiatives are impacting on whānau, this impact is more significant when the initiatives access regular mentoring and coaching. It appears the initiatives would benefit from upfront support that assists them to plan and develop their own theory of change so that prior to undertaking their initiative whānau are clear about what they are trying to achieve. Having a clear plan forward ensures the initiatives receive formative feedback against their plan, learn fast and evolve quickly. In this evaluation it was evident some of the initiatives required capability support to ensure the activities they were engaging in were consistent with their initial objectives. Planning a theory of change for each initiative would be very similar to the pathway planning process for whānau. The focus would be on identifying the aspirations of the whānau through the initiative, identifying short and long term goals and identifying actions which will ensure the initiatives arrive at the end goal.

Creating an upfront pathway plan or theory of change for each initiative should also improve the ability of the commissioning agency to understand what change they are funding and how this translates into activity. There is a significant body of evidence developing internationally that examines how innovation can be disruptive and bring about social change. Ensuring the whānau initiatives are clear about how they can bring about change in their initiative and how they contribute to the wider Te Pūtahitanga o Te Waipounamu change movement, will increase the likelihood of sustained positive change for whānau.

### **Recommendations**

As a result of the evaluation there are several recommendations to continually improve the whānau commissioning model:

**Continued focus on sustainability** – Since the last evaluation Te Pūtahitanga o Te Waipounamu has introduced sustainability planning in the process of commissioning. There is an opportunity to investigate other mechanisms to continue to support sustainable enterprise development including;

- Establishing seed periods where ideas are supported by coaches and able to evolve before investment
- Supporting whānau to plan forward for change establishing clear links between intended outcomes and activities

- Investigating business hybrids and building an understanding of how social enterprise through Whānau Ora is evolving
- Understanding what the long term impacts of the initiatives are for whānau post investment. The evaluation has found that the outcomes are considerable during investment, but it is not known if this activity is sustained post investment.

**Continued investment in coaching** – The data from this evaluation indicates the coaching provided by Te Pūtahitanga o Te Waipounamu is highly valued by whānau, particularly those initiatives that are establishing a business enterprise. While there is a commitment from Te Pūtahitanga o Te Waipounamu to run a lean organisation, investment in coaching ensures the funding invested in whānau is maximised. There is opportunity to;

- Target coaching to achieve next steps in business development (For example, seed/ establishment, business planning, financial systems)
- Consider how coaching could continue post investment for a period of time to support enterprise sustainability
- Consider how the skills of the business enterprise coaches could be spread through other means such as workshops, online mentoring
- Create business coaching networks post investment where one coach might bring together a network of enterprises

**Valuing social connections and strengthening community** – A significant finding of this evaluation is the impact of the investment on social activity and increased social connection for whānau. While this may be considered a spillover impact, research demonstrates that social connection has a significant impact on whānau well-being and should not be underestimated. There is opportunity to;

- Continue to support networking and increased social connection through events, such as the Move our Motu Wānanga
- Consider how networking activity could be extended to include whānau who are participating in these entities as well as the whānau leading the entities.
- Consider how entities can learn how to capitalise on the social activity, as an example several entities have wide reaching and effective social media campaigns.
- Find ways these initiatives can engage whānau who may be less likely to participate but would benefit from increased social connection – this could be achieved through supporting cross pollinating activities, as an example encouraging youth into physical training by supporting activity between Te Ora Hou or Bros for Change and Hale Compound Conditioning or healthy kai with Soul Full Superfoods

**Targeted Investment** – The Whirinaki Fund and Maara Kai Fund were both identified as targeted investment in this round of evaluation. The impact of this was evident in the activities and outcomes. There are gaps in the investment round that could be filled through targeted investment. As an example several of the initiatives incorporated kaumātua and privileged their position and voice, but only one initiative was designed specifically for kaumātua. There may be opportunity to;

- Target investment to ensure activity in this area meets the needs of kaumātua and other groups in the community.
- Consider how Te Pūtahitanga could capitalise on the activity and entities already established and use this to reach whānau who may not be able to engage readily (For example funding free kaumātua/youth classes or places within established entities such as Yoga in Schools)
- Consider how navigators can be connected to entities to ensure whānau who are accessing navigation might also be able to connect to local whānau enterprises, i.e; Maara Kai, Koha Kai.

**Level of investment for outcome** – The evaluation found there is significant variability in the level of outcomes across the entities and this is not necessarily related to the level of investment. There is evidence some of the mid-level investment entities achieved significant impact for the investment. There is opportunity to;

- Continue to investigate the level of investment that maximises outcome and impact for whānau
- Consider partnership investment and funding as some entities require Te Pūtahitanga o Te Waipounamu funding for establishment but may be better served long term by other funding providers. Entering into partnerships may encourage other funders to invest in Māori initiatives post establishment
- Consider ongoing support for entities where the outcomes are significant for whānau

## **Conclusion**

The evaluation of the Wave 2 and 3 whānau initiatives has demonstrated that there are significant positive outcomes for whānau being achieved through the Te Pūtahitanga o Te Waipounamu commissioning model. The evaluation employed two methodologies, a cost benefit analysis and the creation of the social value framework. The social return on investment conducted by Lincoln University demonstrated that there is a significant potential financial return on the investment equating to a ratio of 1:7. The potential economic benefits of one initiative exceeds the cost of the entire investment by Te Pūtahitanga o Te Waipounamu in the 38 Wave 2 and 3 initiatives.

The social value framework, established using the voice of whānau who were leading or participating in the whānau enterprise initiatives, demonstrated significant social value has been achieved through the commissioning. Organised under the Whānau Ora Pou, the framework has established impact indicators and statements. A particular feature of the commissioning model is the significant impact of increased social connection for whānau, enabling whānau to build relationships and capability to support one another. The evidence demonstrates that cultural capability has been built, whānau have gained employment, increased their capability and skill on the land and gained skills for self-management. These outcomes are considerable given that these initiatives have only been operating for a year.

There is opportunity to improve the whānau commissioning model through a continued focus on sustainability and coaching, capitalising on the social connection by strengthening community, targeting investment and continuing to investigate the relationships between level of investment and outcome.

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**Appendix 1: Te Pūtahitanga o Te Waipounamu  
Social Value Framework**

<b>Pou</b>	<b>Impact Category</b>	<b>Impact Statements</b>
<b>Whānau are self-managing</b>	Improved whānau capability to manage resources	Increased whānau bartering & sharing resources Whānau have increased resourcefulness Whānau have future financial plans
	Whānau have learnt new skills for self-management	Increased self-management & skills Whānau report more independence Whānau taking charge of their own well-being
	Whānau pānekeneke report increased independence	Whānau pānekeneke report increased security Whānau are able to meet their basic needs Increased independence for whānau with disabilities
	Whānau leading activities instead of receiving	Whānau supporting others Whānau taking up leadership positions to support others Whānau initiating change
	Whānau goal setting & planning for the future	Whānau participating in future planning Whānau setting and achieving goals
<b>Whānau are living healthy lifestyles</b>	Increase in whānau access to health activities & care	Access for low income whānau to health resources Increase in whānau accessing health services Improved access to care for kaumātua Improved access to specialist support Whānau accessing rongoā
	Improved whānau health	Whānau giving up drugs/alcohol Whānau have given up smoking Whānau have improved nutrition Whānau have lost weight Improved whānau mental health Whānau have reduced medication Whānau making positive lifestyle choices Whānau managing chronic health conditions
	Increased physical activity	Whānau training regularly Whānau exercising together Whānau engaged in outdoor activities together Whānau report improved physical well-being, fitness, flexibility
	Whānau learning new skills in health, well-being & physical activity	Whānau learning about nutrition Whānau challenging perceptions about Māori health Whānau learning about rongoā Whānau learning about physical well-being

<b>Whānau are participating fully in society</b>	Addressing barriers for whānau in the community	Addressing negative view of Māori (deficit/stereotypes) Improved relationships between whānau & mainstream services
	Increase in whānau accessing community networks & services	Increased whānau knowledge of community services Increased access for whānau to community services Increased community networking
	Whānau contributing positively to the community	Community recognition Whānau participating in community events Whānau taking leadership roles in the community Whānau reintegrated back into community from corrections
	Whānau gaining qualifications & experience to participate fully in society	Rangatahi achieving at school Whānau achieving driver licences Whānau gaining qualifications for employment Whānau building capability for employment Whānau supporting rangatahi education success
<b>Whānau are confidently participating in Te Ao Māori</b>	Increased connection with Te Ao Māori	Participation in Māori community activities Whānau report stronger identity as Māori Increase in number of whānau attending marae events Whānau connecting to marae Whānau registering with Iwi
	Increased cultural capability	Transmission of cultural knowledge Whānau learning and using rongoā Whānau learning te reo Whānau learning whakapapa Tamariki learning on the marae Increased creation of contemporary Māori knowledge
	Increased engagement in cultural activities	Access for low income whānau to cultural activities Learning haka, te reo, kapahaka Performing/participating in kapahaka/Māori arts Increased number of whānau learning te reo
<b>Whānau are economically secure and successfully involved in wealth creation</b>	Increased potential for economic development & business expansion	Creating positive messages about Māori business Participating in business networking Improved business systems and capability Whānau investing in resources to generate income Increased entrepreneurial behaviours and attitudes Whānau report business development/expansion
	Increased financial capability	Improved financial stability Improved money management Increase in whānau accessing funding Increase in income Whānau have debt management plans
	Increased employment for whānau	Whānau gained employment Whānau are self-employed Whānau gain leadership roles in employment Whānau employing other whānau

<b>Whānau are cohesive, resilient and nurturing</b>	Improved whānau health & safety	Improved child safety Improved whānau health & safety
	Improved whānau relationships	Restoring whānau relationships Whānau report improved relationships Increased time together as whānau
	Improved whānau well-being	Increased capability to deal with external issues Increased support for caregivers Whānau report improved well-being Improved well-being for kaumātua
	Increased social connection	Increased social participation Increased participation in whānau activities Increased intergenerational activity Increased online social connectivity Whānau report reduced social isolation
	Increased whānau capability to support one another	Whānau learning together Whanaungatanga support for whānau Increased support mechanisms for whānau Whānau have relationships with support services
<b>Whānau are responsible stewards of their living and natural environment</b>	Increased connection with whenua	Whānau report increased connection with whenua Increased access for whānau to whenua/ngahere
	Increased knowledge of whānau land	Increased knowledge of the potential for whānau land Improved systems & structures established for whānau land Whānau land issues resolved
	Increased whānau capability on whenua	Whānau building maara kai capability (planting etc) Whānau learning kaitiakitanga & sustainability skills Whānau producing/gathering kai from whenua Whānau regenerating ngahere/whenua

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