



TE WHĀNAU O WAIPAREIRA  
KOKIRITIA I ROTO I TE KOTAHITANGA  
*Progressively Act in Unity*

## NGĀ RAWA HĀPORI, NGĀ HUA PĀPORI: KIA KŌKIRITIA I ROTO I TE KOTAHITANGA

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*Value Creation by  
Taitamariki Programme  
Social Return on Investment Report*



## MIHI

Ka piki whakarunga au  
Ki te tihi o te maunga Titirangi e  
Kātahi ka huri ngā whakaaro ki te kāhui tipua  
Te iwi tūrehu o Maruiwi, Te Kawerau-ā-Maki,  
Te Waiohū me Ngāti Whātua  
Haramai rā ki te karanga o te ao kohatu o nāianeī e  
Tēnā whakapiri mai ki Te Whānau o Waipareira

Tangihia ngā mate huhua o te wā,  
Kia mihia, kia poroporoakitia, moe mai rā  
ki te kāpunipunitanga o te rangi  
Ka huri atu ki a koutou ngā kanohi ora, ngā mana  
me ngā reo o tēnā iwi, o tēna iwi  
Tēnā tātou katoa

Nei rā te mihi kauuanu ki te hāpori o Waipareira,  
ngā kaiarataki o te kaupapa nei. Heoi, mokori anō kia rere  
ngā mihi whakamānawa ki ngā taitamariki i whakatinana  
mai i ngā rawa o tēnei ripoata

Nā taku rourou, nā tō rourou  
Ka ora ai te iwi

Āpiti hono tātai hono rātou ki a rātou  
Āpiti hono tātai hono tātou ki a tātou  
Tēnā tātou katoa.

Ngā Rawa Hāpori, Ngā Hua Pāpori:  
Kia Kōkiritia I Roto I Te Kotahitanga  
Value Creation by Taitamariki Programme  
Social Return on Investment Report

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DISCLAIMER: Some participant names may have been changed in this report to protect the identity of whānau.

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## FOREWORD TE WHĀNAU O WAIPAREIRA



**In response to the 2013/2014 – 2038/2039, “Whānau Future Makers” Strategic Plan laid down by our Board, Te Whānau o Waipareira ambitiously set out to understand, measure, quantify and value the impact of our diverse activities on the lives of whānau. More simply – do we make a difference?**

Now into our third year of Ngā Hua o Mataora Impact Measurement Programme, we are beginning to understand what matters most to whānau and the changes and outcomes whānau achieve from our programmes. We have commenced assessing, evidencing and placing a value on our contribution to these outcomes – measuring our impact.

This Social Return on Investment (SROI) Taitamariki Forecast Report marks a major milestone in our Ngā Hua o Mataora journey. This report is the first in New Zealand – for Māori by Māori, within an urban context, factoring in and accounting for the value of culture.

This study sets the platform for a whole systemic framework using SROI tools within the Whānau Ora context. It also provides leading edge best practice insights for other Whānau Ora and indigenous providers to leverage off as they seek to understand the value created by their services and culture.

I would like to acknowledge the Ministry of Health for sponsoring and funding this SROI analysis and Social Ventures Australia who partnered with us as we built our capacity around outcome, value and impact measurement. Their expertise adds further validity and robustness to this study.

Lastly, to our whānau/taitamariki and our kaimahi who work alongside them. Thank you for allowing us to capture and share your journey with Te Whānau o Waipareira.

**John Tamihere**  
*Ngāti Porou ki Hauraki, Whakatōhea*  
Chief Executive Officer,  
Te Whānau o Waipareira



## FOREWORD SOCIAL VENTURES AUSTRALIA



**Social Ventures Australia (SVA) was established to reduce disadvantage through funding, investment and advice.** One way that we support social purpose organisations to achieve greater impact is through an evidence-based focus on outcomes. SVA is Australia's leading practitioner of Social Return on Investment (SROI), an internationally recognised framework for understanding, measuring and valuing social, economic and environmental outcomes. We remain at the forefront of developing and implementing outcomes management and SROI frameworks and evaluations for social purpose organisations.

SVA worked closely with Te Whānau o Waipareira (Waipareira) kaimahi and whānau at every stage of this SROI analysis and report. This report represents a comprehensive articulation of the Taitamariki programme, a programme that is likely to deliver substantial value to taitamariki and whānau. We are confident in the story and conclusions reached in this report, because the consultation throughout the programme was rich and thorough. This is thanks to the capability within Waipareira Research, Strategy & Innovation and Change & Transformation group – Wai-Atamai. The willingness of whānau to openly engage, and the dedication of the Taitamariki kaimahi. It was a privilege for us to work alongside this knowledgeable and dedicated team.

As outcomes management and evaluation practitioners, we believe there is a global need for a better understanding of the role culture plays in achieving outcomes for individuals. We acknowledge the important contribution Waipareira is making as thought leaders in this space.

Through this work, we were an independent and external thought partner to complement Waipareira well-developed thinking, and helped articulate the value of what we observed and the role that culture plays in creating positive change for Māori. This report describes the value inherent in the way Waipareira works with whānau in all its services.

Through our work with Waipareira over the years, which was exemplified in the project, we have observed the genuine and deep commitment Waipareira has to working with whānau to achieve the outcomes they have defined. We acknowledge the significant impact Waipareira has for whānau in West Auckland and are honoured to contribute to it in our own small way.

**Simon Faivel**  
Director, Social Ventures Australia





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He kākano i ruia mai i Rangiātea  
E kore rawa e ngaro

I will never be lost,  
For I am a seed sown in Rangiātea



## EXECUTIVE SUMMARY

### WHAKARĀPOPOTO KAUPAPA MATUA

Te Whānau o Waipareira (Waipareira) is a whānau-centric organisation based in West Auckland which operationalises the core values and principles of Whānau Ora in all its services. Waipareira took an important step in its journey of managing and measuring outcomes in August 2016, when it embarked on its first formal engagement with Social Return on Investment (SROI) to better understand the impact of its work.

A forecast SROI analysis of its Taitamariki Programme was done to measure and quantify the impact of its programme on the community. This report shows how change occurs for the taitamariki and their whānau and the resultant value created. The SROI framework was used to guide the process and analysis.

#### WHAT IS THE TAITAMARIKI PROGRAMME?

The Taitamariki Programme is funded by the New Zealand Ministry of Health, to prevent mental health illness among taitamariki (young people) aged 10-13 years who are exposed to drugs and alcohol. The programme enrolls 60 taitamariki every year and engages with them through educational and social activities to promote their wellbeing. The programme prevents mental illness by building resilience and stronger support networks. It also promotes positive emotional and mental wellbeing by enhancing the strengths of individuals and their whānau. In addition, the facilitators model positive Māori values and culture which gives them a sense of belonging and helps taitamariki to develop their own sense of identity during their formative years.

#### HOW WAS SROI USED?

The SROI framework was used to estimate the value of the changes that primary stakeholders experienced as a result of the Taitamariki Programme. This included identifying and understanding the outcomes that stakeholders experienced, measuring the reach of these outcomes and estimating their financial value. These values were forecast for three years, so as to provide sufficient time for the taitamariki to start and complete the activities of the programme which have been standardised and consistent, from the year 2016.

The study of the Taitamariki Programme revealed the story of change and value created as a result of the programme and its unique service delivery. The theory of change helped map the range of outcomes experienced by the taitamariki. Analysis of data and consultation with key stakeholders brought to light the attributes and dynamics of the programme.

#### HOW IS VALUE CREATED?

The Taitamariki Programme is delivered in the “Waipareira Way”. The “Waipareira Way” is strengths-based, holistic and whānau-centred. It appreciates the realities and diversity of urban Māori and encourages community engagement and development. Facilitators provide support and help build resilience. They take a genuine interest in each taitamariki and work with them to discover their interests and pursue their goals.

#### WHAT OUTCOMES ARE EXPERIENCED?

The environment, created by the Taitamariki Programme, lead to taitamariki experiencing important and valuable outcomes in a way that are tailored and work best for each individual. Taitamariki experience outcomes across four outcome domains: rangatiratanga (self-determination and self-management); mātauranga (access to knowledge and information); tikanga – (cultural integrity); and oranga (healthy people, healthy environments).





It was shown that the taitamariki experience several outcomes over the span of their time spent and engagement in the programme. The programme helps them overcome their obstacles and pursue positive activities and relationships. This sets them off on their first wave of change: *increased self-confidence*. The confidence enables them to explore further and develop a *sense of self*. In the final wave of change, taitamariki experience *improved mental health and resilience*. Alongside the changes for taitamariki, whānau and government also experience change. Whānau typically experience two key outcomes – *improved whānau relationships*, and *reduced risk of the misuse of drugs and alcohol*. The potential benefits to the government associated with improved mental health of taitamariki are significant as the consequential costs to the government in the future are reduced.

#### HOW MUCH VALUE IS CREATED?

The forecast value created over three years by the programme exceeds the investment. Based on a total of 180 taitamariki participating in the programme over three years, a *cash investment of \$630k* is likely to be made from the Ministry of Health. In addition to this, the estimated value of the volunteer time put in for the period is *\$68,991*. That implies, the average total investment per taitamariki – including in kind contributions – is \$ 3883. The programme is forecast to create value of *\$1.26m* (after application of discounting rate) for the taitamariki and the whānau. If all the investment is taken into account the social return on investment ratio is 1.80:1, that is, **for every \$1 invested into the Taitamariki Programme, \$1.80 of value is created for taitamariki and whānau**. This is the value that accrues to taitamariki and whānau based on the market values attributed to the outcomes they are likely to experience, while taking into account what would

have happened anyway (without intervention) and other contributing factors. This is a conservative estimate and does not include the long-term value that may be created for the government as a result of the Taitamariki Programme.

#### WHAT IS NEXT FOR WAIPAREIRA AND THE TAITAMARIKI PROGRAMME?

The programme is forecast to deliver an SROI ratio of **1.80:1** based on the investment across three years, 2016 to 2019. The analysis brought forward several unheard and inspirational stories of change as a result of the programme and helped understand the impact of the programme beyond the usual contractual outputs. It estimated the value that the Taitamariki Programme is likely to create over the next three years and how that value might be experienced by taitamariki, whānau and the government. Waipareira will continue to measure the outcomes to validate the forecast. There are also a number of insights from this analysis that are applicable for the broader Waipareira organisation. This includes the articulation of the “Waipareira Way”, the value of culture in the delivery of programmes, incorporation of Māori concepts in programme logic models, and the development of the capability of the research and evaluation team to conduct future SROI analyses.



## INTRODUCTION

### TE WHAKAPAPA – WAIPAREIRA JOURNEY TO OUTCOMES MEASUREMENT

#### KUPU ARATAKI: TE WHAKAPAPA PUTANGA O WAIPAREIRA

Waipareira have a long history of working towards outcomes for West Auckland whānau. From its inception by the West Auckland Māori community during the 1980's, the journey that has been undertaken by Māori, for Māori and with Māori has always been a journey that is guided by the aspirations of whānau. Whānau aspire to be connected, to be well, and to live a life that is flourishing within an urban context – a context which was often harsh and challenging for the early generations arriving from various hau kāinga around Aotearoa.

The early days of this newly urban generation were marked by ground-up efforts to organise around community needs. The outcomes sought during that time were around addressing disparities, and creating a safe space for whānau to come together and ‘be Māori’. Underpinning those often very practical strategies was the advocacy and acknowledgement of Māori cultural values and worldviews, and the desire for urban Māori to self-determine how these would play out within a multi-cultural urban context.

Building on the legacy of those early beginnings, the Waipareira Board has continued that journey of addressing the things that matter to the West Auckland

Māori community. “Addressing the things that matter” means that the aspirational outcomes of whānau are articulated, and the change that is being effected by working with whānau is measured in real and tangible ways. In 2013, the Board articulated a strategic move, away from measuring ‘outputs’<sup>1</sup> to measuring outcomes, or measuring the actual change that occurs for the whānau that use Waipareira services.

While the Waipareira Board has always adopted a culture of accountability, the strategic intent of the 2013 Strategic Plan ‘Whānau Future Makers, a 25 Year Outlook’, articulated the need to be fully cognisant of the social impact created by Waipareira activities. The 2015 ‘Mataora – Waipareira Outcomes Framework’, developed by Sir Mason Durie, laid the foundation for outcomes measurement across the three spheres of Waipareira activities: support for whānau, community collaboration and advocacy for Māori. The high level outcome aims i.e. ‘whānau transformation, thriving communities, and urban Māori advancement’ across those activities have provided a compass for ongoing development and strategic orientation of the Board.

#### SOCIAL RETURN ON INVESTMENT

Social Return on Investment (SROI) is an outcomes based framework that measures and accounts for the broad concept of ‘value’ and incorporates social, environmental and economic impacts. SROI was developed from social accounting and cost benefit analysis.

SROI analysis is a way of reporting value creation over time. SROI measures and articulates change in ways that are relevant to the people or organisations that experience or contribute to it. It narrates the story of how change is being created by measuring social, environmental and economic outcomes and uses monetary values to represent them.

<sup>1</sup> ‘Outputs’ refer to things that can be counted – e.g. people in a programme, specific products etc; whereas ‘outcomes’ talk about ‘what difference is there.’





They have also highlighted across the organisation, the significance that is placed on understanding and practicing the measurement of social value.

Fostering this organisational culture of 'measuring what matters' has taken Waipareira into new and innovative territories, including the delivery of organisation wide training of kaimahi (workers) in the theory and practices of outcomes measurement; the founding of Social Value Aotearoa<sup>2</sup>; and the introduction of Social Return on Investment (SROI) practices within Waipareira services.

In 2016, the Board approved for a full SROI project to be undertaken within a Waipareira service, which was completed at the beginning of 2017 and marked the first of its kind to be undertaken by a Māori organisation within New Zealand. By committing to this process of value measurement, the Board was able to undertake a new and innovative journey and was able to highlight the alignment between SROI principles and Waipareira whānau-centric values. With SROI's ground-up methodology, where stakeholders determine the meaning of 'value' within their own context – the important aspect of tino-rangatiratanga was already in place. This would become yet another chapter in the ongoing story of Waipareira supporting whānau at each point in their own journeys from crisis to stability, to success, and to take the opportunity to do SROI the 'Waipareira Way'.

<sup>2</sup> Social Value Aotearoa is New Zealand's member network of Social Value International, an international movement of networks dedicated to measuring social value.

Waipareira is committed to **being accountable to those that have come before us, our communities and our whānau**. In 2013 we acknowledged this responsibility and laid out our vision for whānau in the "Whānau Future Makers, A 25 Year Outlook 2013/2014 – 2038/2039 Strategic Plan".

The first five years of this plan is summarised as the future proofing period, where we fully develop and successfully implement our model for working with whānau. We want to further understand and demonstrate our social impact and positive outcomes whānau are being supported to achieve. This vision is captured in the following strategic theme and goal:

**Kōkiritia: *What we do, we do well. We are acknowledged as being the best in service delivery to whānau.***

**Goal: *We will be able to consistently demonstrate how we are meeting the short, medium and long term needs of our whānau through well documented and evidence based reports on achievement of positive outcomes for whānau working towards being self-sufficient.***



Ki te kotahi te kākaho, ka whati  
Ki te kāpuia e kore e whati

Alone we can be broken  
Standing together we are invincible  
(Kīngitanga)





## MEASURING OUTCOMES FOR MĀORI: CULTURE, SOCIAL RETURN ON INVESTMENT AND THE ‘WAIPAREIRA WAY’ *TE AHUREA ME NGĀ MOMO O WAIPAREIRA*

The strategic interest of Waipareira in promoting outcomes which positively impact on the lives of whānau has been driven by a desire to promote enduring change, and to facilitate positive community growth and development. For positive outcomes to be measurable, indicators of success need to be clear. This is especially so for Māori whānau because cultural factors are likely to help shape which outcomes are desired and achieved by whānau.

### THE CHALLENGE OF MEASURING OUTCOMES AND SOCIAL RETURN ON INVESTMENT

Measuring outcomes is an essential part of effective service delivery and has framed the development and design of the services currently provided by Waipareira. Measuring outcomes poses challenges, which revolve around understanding what to measure and how to measure.

While using ‘Outcome Constructs’ can help to get clarity around the notion of outcomes, they in themselves do not constitute a measure of outcome, but rather statements about what should be measured. For Waipareira, the decision to undertake the first ever SROI within the Māori provider sector, focused on ensuring that the right aspects were measured. This meant taking a close look at the role of ‘culture’, both within the approach to how SROI would be applied in the process of measurement, and also what the ‘value’ of culture actually is.

### OUTCOMES CULTURE, AND ‘THE WAIPAREIRA WAY’

While culture can determine how outcomes are framed, cultural diversity will also impact how these cultural concepts are expressed. For urban Māori living in West Auckland, their views on culture and identity may not always conform to historical or traditional constructs, but instead be shaped by the urban environment and contemporary social structures.

There may be limited contact with extended family, marae, or traditional institutions and limited understanding of whakapapa or tribal networks. Many Māori in West Auckland would have been born and raised within an urban environment and therefore, align their social and family preferences according to contemporary rather than historical constructs. To this end, being Māori may have less to do with their ability to identify with a particular tribe or geographical location, but more so to the area within which they were raised and their interactions with Māori in similar situations.

Understanding and embracing these types of realities has in many ways shaped both the ‘Waipareira Way’ and the types of outcomes sought by the organisation and various provider arms. For urban Māori, the role of culture in shaping outcomes would be no less important than those in rural areas or who have strong tribal connections. However, the manner in which these are identified and expressed can be unique.

These types of cultural preferences were important in understanding how outcomes are identified and achieved, as they are a part of the urban Māori experience and are likewise a focus of the Waipareira Way.



### THE VALUE OF CULTURE AND SROI – ON MEASURING CULTURE

Waipareira, as a Māori provider, operates within a Whānau Ora framework where Māori values and beliefs underpin all the activities and investments. Kaimahi (workers) intuitively deliver services in a way that is consistent with Māori values and beliefs, and Māori behaviours and interactions are seen as the norm. The inherent value of this had to be highlighted throughout the SROI process, with the central question of ‘how do you ascribe a monetary (tangible) value to something that is potentially intangible?’

There are two assumptions guiding the SROI process aligning to the outcomes priorities and values of Waipareira:

1. Cultural factors, desires, perspectives, and views of the world can shape how positive outcomes are perceived, determined, and measured.
2. Those of a similar cultural background or experience may favour a unique set of outcome preferences, concepts, concerns, or domains which are not always considered by more generic measures or tools.

This meant that rather than applying the social value principles in a generic manner, the aspect of culture had to be taken into account during the SROI process, with consideration of unique indicators, meanings and values.

### WHAT DOES CULTURE ‘LOOK LIKE’ AT WAIPAREIRA?

While visible and overt expressions of culture can go some way to creating a Te Ao Māori environment (for example, through the transmission of behaviours, protocols and language which are easily identifiable as Māori), creating an authentic cultural environment requires more.

Waipareira has created a culture where delivering services in a way that is consistent with Māori values is embraced and encouraged by both Māori kaimahi and kaimahi from other cultures. Waipareira has also built into the delivery of contracts, sufficient flexibility to enable kaimahi to exercise this approach.

Waipareira recognises and embraces the significant cultural diversity within its community and seeks to enable people from all cultures to feel affirmed and valued. Waipareira ensures that all kaimahi have a working knowledge and understanding of the ethnic and cultural affiliations of whānau and their values, beliefs and customs, recognising that values and beliefs may differ from whānau to whānau. Kaimahi working with whānau communicate with users, other than in exceptional circumstances, in a language and in ways which they are able to easily understand, using an independent, qualified interpreter where appropriate.





## WHAT DOES CULTURE 'DO' AT WAIPAREIRA?

### 1. Culture acts as a framework which gives whānau confidence

Waipareira believes that culture provides whānau with a positive framework upon which they can explore and build thoughts, behaviours and interactions. Like a system of values, a set of rules or a safety net, culture can offer parameters within which one feels more confident developing ideas and a sense of identity. In a Māori context, if whānau have that positive cultural framework, the framework can reinforce intuitive behaviours to support health and wellbeing and can act as a form of scaffolding, giving whānau greater confidence to achieve growth and development.

### 2. Culture gives whānau a sense of belonging

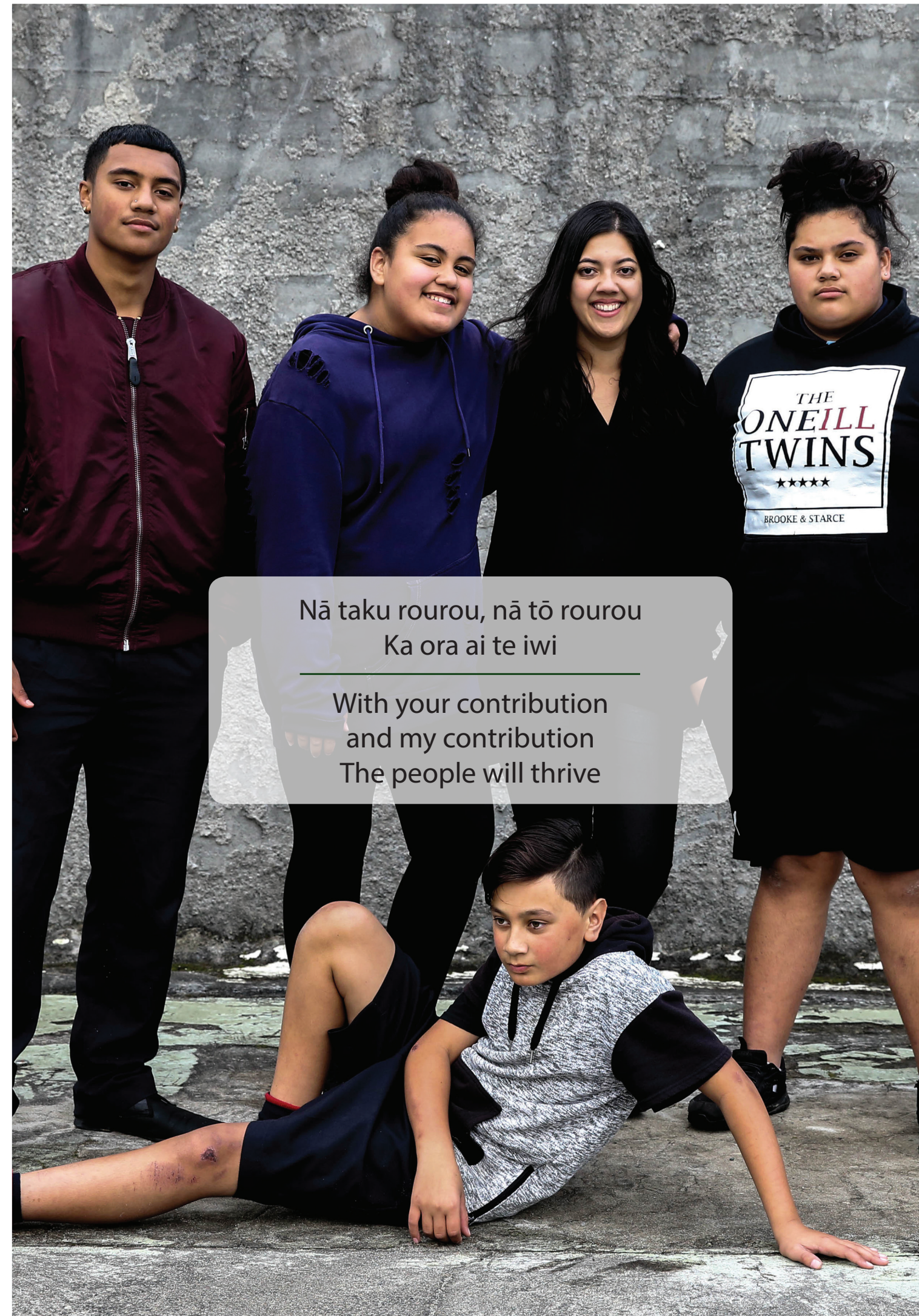
Whānau can feel a sense of comfort and belonging when they are in an environment where positive behaviours and interactions associated with their culture are modelled and normalised. This is particularly significant as Māori culture has a world-view, behaviours and values which are different to that of the dominant Pākehā culture.

### 3. Exposure to positive expressions of culture is affirming and reinforces identity

The Waipareira approach to service delivery provides a framework through which kaimahi are able to model positive thoughts, behaviours and interactions associated with Māori culture and Māori society. This allows whānau to draw a positive association between Māori culture and wellbeing and to feel proud to identify with Māori culture. It can also help counter any negative associations whānau may have with Māori culture. If a person does not often see positive Māori values and behaviours modelled (except within their own whānau) and they are exposed to those values and behaviours in another setting, it reinforces that individual's sense of self and Māori identity. In addition, where a person was previously disconnected from their culture, modelling positive cultural behaviours and values can help an individual feel more connected to culture, and empowered to continue their journey of further exploring culture.

### 4. A cultural environment encourages access to services

If services are delivered in an environment that is culturally affirming, service providers can be more effective at engaging the Māori community, encouraging early access to care, and ensuring that health messages are delivered in ways which are meaningful and relevant. More broadly, culture can also help frame and model healthy behaviours so that health and wellbeing becomes an intuitive part of the whānau and community environment.



Nā taku rourou, nā tō rourou  
Ka ora ai te iwi

With your contribution  
and my contribution  
The people will thrive





## A PARTNERSHIP APPROACH TO SROI WAIPAREIRA AND SOCIAL VENTURES AUSTRALIA *TE MAHI TAHI O WAIPAREIRA ME SOCIAL VENTURES AUSTRALIA*

During this journey, Social Ventures Australia (SVA) provided their SROI expertise whilst mentoring, building capacity and delivering quality assurance for Waipareira. SVA have a unique relationship with Waipareira, having guided them throughout the process of informing and embedding outcomes measurement and evaluative culture across the organisation.

Throughout this analysis, SVA were able to utilise the capability of the research and strategy teams within Waipareira to ensure the stakeholder consultation throughout the project was rich and thorough.

Additionally, with one of the major objectives being to articulate the value of culture within Waipareira, having an external view from outside of Waipareira – yet familiar with Waipareira, from past joined projects – was integral to this SROI.



Ko tōu reo, ko tōku reo  
Te tuakiri tangata  
Tihei uriuri, tihei nakonako

Your voice, my voice  
It is an expression of identity  
Behold the message and  
the messenger (Kīngitanga)





## UNDERSTANDING THE CHANGE – WHĀNAU ORA, SROI AND THE ‘WAIPAREIRA WAY’

One of the distinctive elements Waipareira brought to the Taitamariki SROI analysis was through their connection to the community and their whānau centred approach.

In terms of in-house capacity, Waipareira has its own well-established research team, Wai-Research, who led the stakeholder consultation phase. Finding unique and innovative ways to engage the taitamariki on the programme, interviewers incorporated youth-appropriate tools, such as Snapchat.

The research team was selected on the basis of their experience in conducting whānau interviews around determining outcomes, and included Waipareira Social Media Lead (who had spent time with Taitamariki participants creating videos for the programme), and a member of the Waipareira data analysis team who is currently completing a Te Reo immersion degree in Primary teaching.

“

*Coming as someone external to Waipareira but having a good understanding and appreciation of what Waipareira does and the Waipareira way I think this project has been integral to being able to clearly articulate how the Waipareira way works and what that means for changes to taitamariki.*  
– Simon Faivel, Social Ventures Australia

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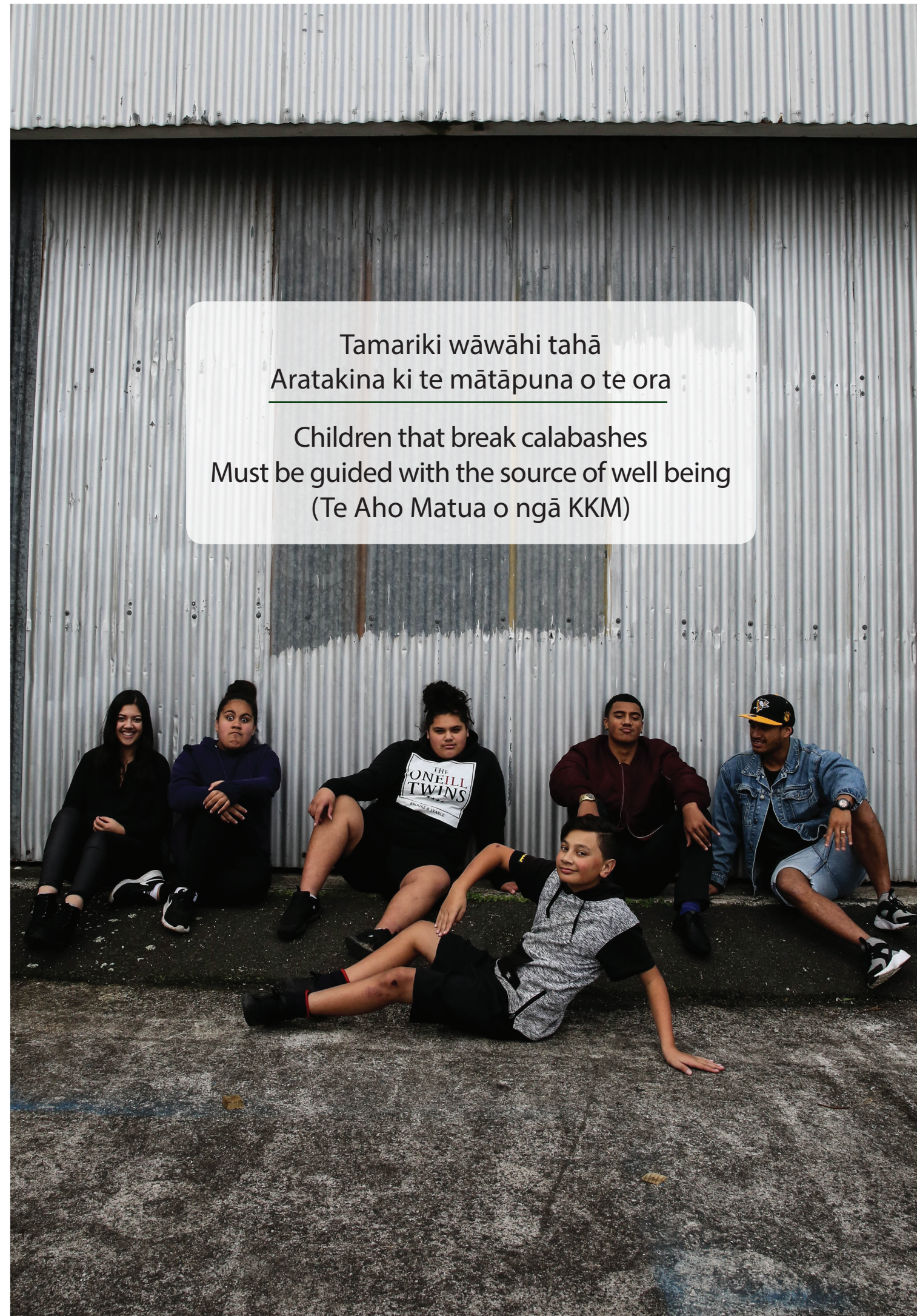
As an organisation the Waipareira approach to everything is underpinned by Te Kauhau Ora – the Waipareira Code of Conduct. The principle of Whanaungatanga (connecting and relationship building) was of particular relevance to this SROI as a critical and innate aspect of how researchers connected, formed and maintained relationships with the taitamariki and their whānau, and the recognition of the added value of this cultural practice to the SROI process. As a result, the depth of established relationships crafted meaningful interactions with taitamariki, eliciting some of the most valuable material informing the SROI analysis.

Whānau Ora provides a context that strongly aligns to the 7 Social Value Principles that underpin SROI as defined by Social Value International. SROI completed within a Whānau Ora context ensures greater depth of findings and analysis which were:

- **Holistic**  
Uncovers outcomes across domains and across taitamariki and whānau.
- **Bottom up, relationship based**  
Stakeholder informed, greater ability to gather richer data from stakeholders.
- **Strengths-based**  
aspirational, works towards long term outcomes for whānau.
- **Capability building**  
process supports our own kaimahi to build capabilities around all aspects of SROI and apply to further outcomes measurement, SROI analysis and research.

Tamariki wāwāhi tahā  
Aratakina ki te mātāpuna o te ora

Children that break calabashes  
Must be guided with the source of well being  
(Te Aho Matua o ngā KKM)







## CHOOSING A PROGRAMME TO MEASURE:

### WAIPAREIRA TAITAMARIKI

#### TE KŌWHITI HŌTAKA: NGĀ TAITAMARIKI O WAIPAREIRA

Prior to implementing a complete SROI analysis, Waipareira worked with SVA to develop a 'Waipareira approach' to SROI. As part of this, kaimahi and whānau were engaged to gain insight into changes resulting from different services, thus developing several 'SROI snapshots' in the process. These snapshots captured the key outcomes or 'the golden thread' to be achieved as a result of each of the services, contributing to the overall impact of the service.

To further this work, the Taitamariki Programme was selected for the first full SROI analysis because it represents a clear example of Waipareira service delivery approach. An SROI snapshot had been completed previously, with a draft logic model developed that provided the basis for starting this forecast SROI.

#### TAITAMARIKI IN WEST AUCKLAND

- West Auckland is a young, fast growing and ethnically diverse community – in 2013 the population numbered 228,675 people, with 21% of these being youth aged 10-24 years<sup>3</sup>.
- Substance use is very common amongst youth in New Zealand – 17% of people who have used drugs first did so when they were 14 years old or younger and 34.6% when they were 15 to 17 years old<sup>4</sup>.
- The prevalence of mental illness amongst Māori in New Zealand is high (60%) and 77% of the Taitamariki Programme participants are Māori.
- Taitamariki are likely to have a significant risk of mental illness in their lifetime and being exposed to drug and alcohol use.
- 49% of New Zealand adults have used 'any drugs'.
- Taitamariki who are at increased risk of being exposed to physical or psychological trauma, have greater need for increased resilience.
- Taitamariki who are at increased risk of drug and alcohol use, require more support during these early developmental years to delay onset of drug and alcohol.
- Reducing the exposure of individuals to risk factors for mental health and wellbeing can lead to social, health and economic benefits for individuals and communities, employers and governments.

<sup>3</sup>[1] Auckland Council, Local Board Profiles – 2013 Census information <http://www.aucklandcouncil.govt.nz/EN/planspoliciesprojects/reports/Pages/censusinaucklandhome.aspx#lbprofile>

<sup>4</sup>Ministry of Health. 2010. Drug Use in New Zealand: Key Results of the 2007/08 New Zealand Alcohol and Drug Use Survey. Wellington: Ministry of Health



## THE WAIPAREIRA TAITAMARIKI PROGRAMME

Taitamariki is a unique preventative mental health programme funded by Ministry of Health for 10-13 year olds in West Auckland. It is delivered at various locations during school or after school hours. The sessions cover the harms and consequences associated with drug and alcohol, awareness of mental health and healthy lifestyles, relationships with whānau and crime.

At Waipareira, the programme is delivered by two kaimahi, Jana Nee and Fender Maeva, who are determined to see these taitamariki reach their aspirations and create positive futures for themselves and their whānau.

“My favourite thing about Jana is that she's funny and cool and chillaxed. Fender's cool as, he's awesome.”

#### PARTICIPANTS

- Aged 10-13 years of age.
- Any gender and ethnicity.
- Criteria: either at increased risk of developing substance misuse problems  
**or**
- Are early stage experimental users of substances and whose parents have a substance abuse problem and/or mental illness.

#### OVERVIEW

Taitamariki is an early intervention programme for 10-13 year olds teaching them the skills needed to be the best they can be, free from drugs and alcohol and living healthy and happy lifestyles. The programme uses Tikanga Māori and other wrap-around support including targeted packages of care to create an individualised programme that runs for a year.

Embedded in the programme is the tipuranga education component with the following elements: Access to Te Ao Māori, Whānau Support Network, Improve literacy and Te Reo Māori competency.

Taitamariki are eligible for 'package of care' funding where whānau is not in a financial position to meet the costs associated with activities recommended in the whānau plan.



Taitamariki come for the positive and fun environment but there are some longer term shifts happening throughout. Each participant of the programme will have gone through a planning process with Jana or Fender, built on the strength of whānaungatanga. This involves holistic assessments as well as understanding the home environment and standard risk assessments for drugs and alcohol but the focus is on where the taitamariki want to go. Unknown to the taitamariki, their facilitators access Package of Care Funding to assist the whānau in giving access to opportunities – such as sports gear so they can be a part of regional teams, guitar and lessons to encourage an interest in music. The Waipareira whānau contribute on the basis of the facilitators' networks and

relationships – from going along to Stan Walker concerts and meeting him, to assistance with entering a film making competition.

The Taitamariki Programme delivered through Waipareira seeks to support its participants to begin to realise their ambitions regardless of their background and circumstances when needed, the taitamariki or whānau are referred by the facilitators to other services within Waipareira and the community. When they are ready to graduate from the programme, it is done so in a manner that exhibits the Waipareira approach to community. They may be referred on to other services or they might not, they are *always* a part of the Waipareira whānau.



*Jana [facilitator] helped him make a short film and send in to people at NZ Film who could possibly help him with his passion for photography and film. The film was a huge positive for him because he does not have a lot to look forward to."*



#### A DAY AT TAITAMARIKI

If you walk into one of the Taitamariki after school programmes on any given day, you can find 10-13 year olds engrossed in activities, from drawing lessons with other Waipareira kaimahi; to learning how to make healthy 'Big Macs'; to guitar lessons with local musicians. Whānau members drop in and participate, volunteer or quietly observe what is going on. They know Jana and Fender, there is trust and support for the kaimahi and the way they are working with their children.

When it comes to time for kai, the taitamariki know karakia comes first, they learn about atua, they understand the kawa when they are in the programme room.



## METHODOLOGY:

### HOW WAIPAREIRA IMPLEMENTED SROI

TIKANGA: TE WHAKATINANA O WAIPAREIRA O NGĀ RAWA HĀPORI: NGĀ HUA PĀPORI

As a member of the global network of Social Value International (through Social Value Aotearoa), Waipareira supports the seven principles of social value and has used them to guide the SROI analysis process for the Taitamariki programme.

The SROI process consists of six stages. The application of the standardized process of an SROI on the Taitamariki programme analysis is shown on the following pages.

#### SEVEN PRINCIPLES OF SOCIAL VALUE

##### 1. Involve stakeholders

Inform what gets measured and how this is measured and valued in an account of social value by involving stakeholders.

##### 2. Understand what changes

Articulate how change is created and evaluate this through evidence gathered, recognising positive and negative changes as well as those that are intended and unintended.

##### 3. Value the things that matter

Making decisions about allocating resources between different options needs to recognise the values of stakeholders. Value refers to the relative importance of different outcomes. It is informed by stakeholders' preferences.

##### 4. Only include what is material

Determine what information and evidence must be included in the accounts to give a true and fair picture, such that stakeholders can draw reasonable conclusions about impact.

##### 5. Do not over-claim

Only claim the value that activities are responsible for creating.

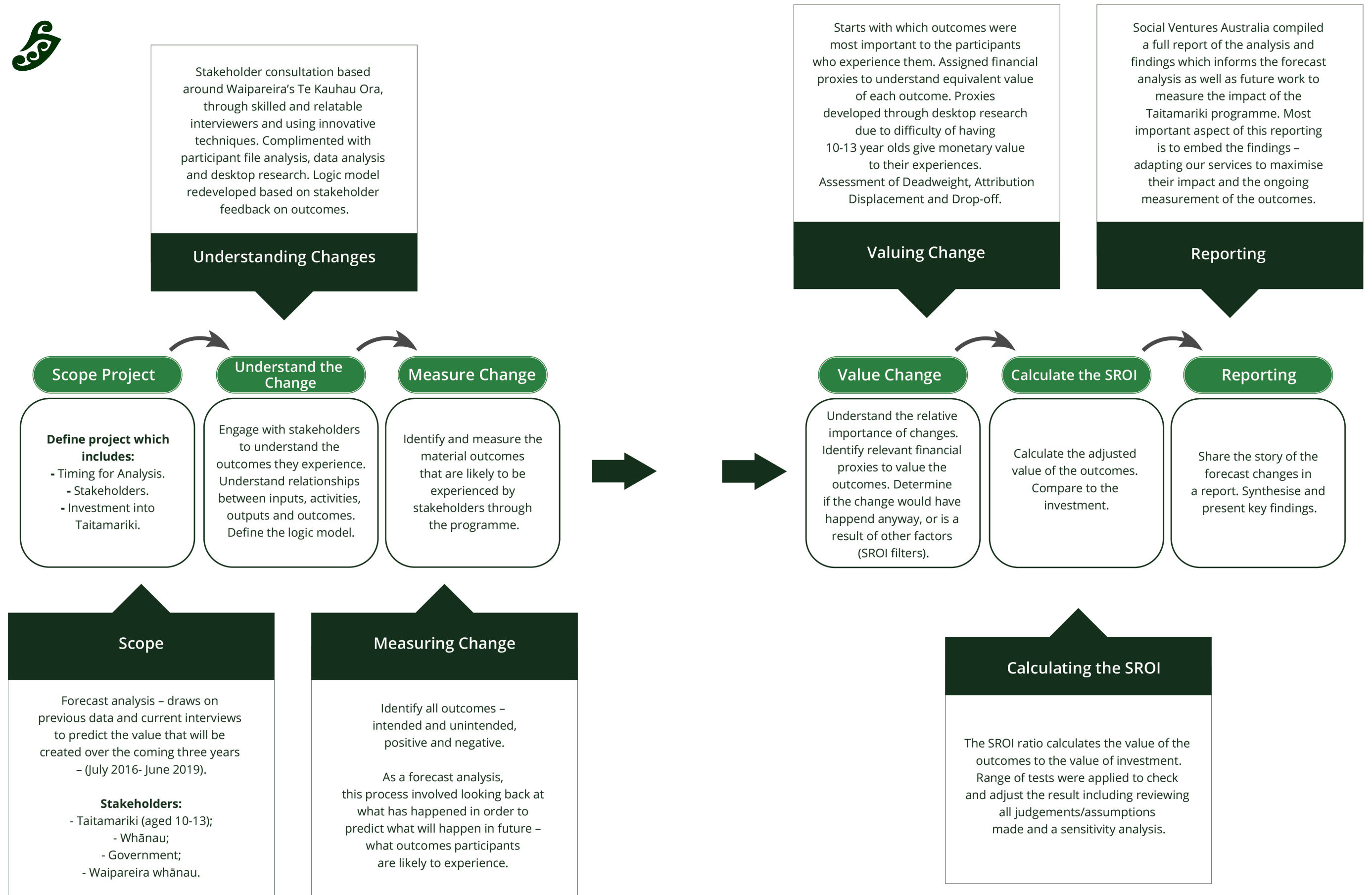
##### 6. Be transparent

Demonstrate the basis on which the analysis may be considered accurate and honest, and show that it will be reported to and discussed with stakeholders.

##### 7. Verify the result

Ensure appropriate independent assurance.







## IMPACT OF THE TAITAMARIKI PROGRAMME

### NGĀ HUA O TE HŌTAKA TAITAMARIKI

The Taitamariki Programme is a preventative programme that lays the foundation for positive outcomes for taitamariki and whānau, and improved mental health. This section describes the impact of the Taitamariki Programme on taitamariki, whānau and government – the type of changes, how those changes happen in ‘waves’ and across various outcome domains, and how to measure and estimate the value of that change.

The Taitamariki Programme is delivered in a holistic manner and creates an environment that offers the support needed to enable taitamariki to experience outcomes across the following four Waipareira outcome domains:

- Tikanga – cultural identity;
- Rangatiratanga – self-determination;
- Oranga – healthy people and healthy environments;
- Mātauranga - access to knowledge.

The outcomes identified in the logic model are building blocks to achieving outcomes in the domain of Ōhanga (Sustainable Economies) when taitamariki are older and participating in the economy. Therefore, the model does not identify outcomes in the domain of Ōhanga.

The programme logic model tells the story of change that is expected to take place as a result of the Taitamariki Programme. It identifies material outcomes for taitamariki, whānau and government.

The logic model not only communicates the outcomes that stakeholders are likely to experience, but also narrates how the change takes place.

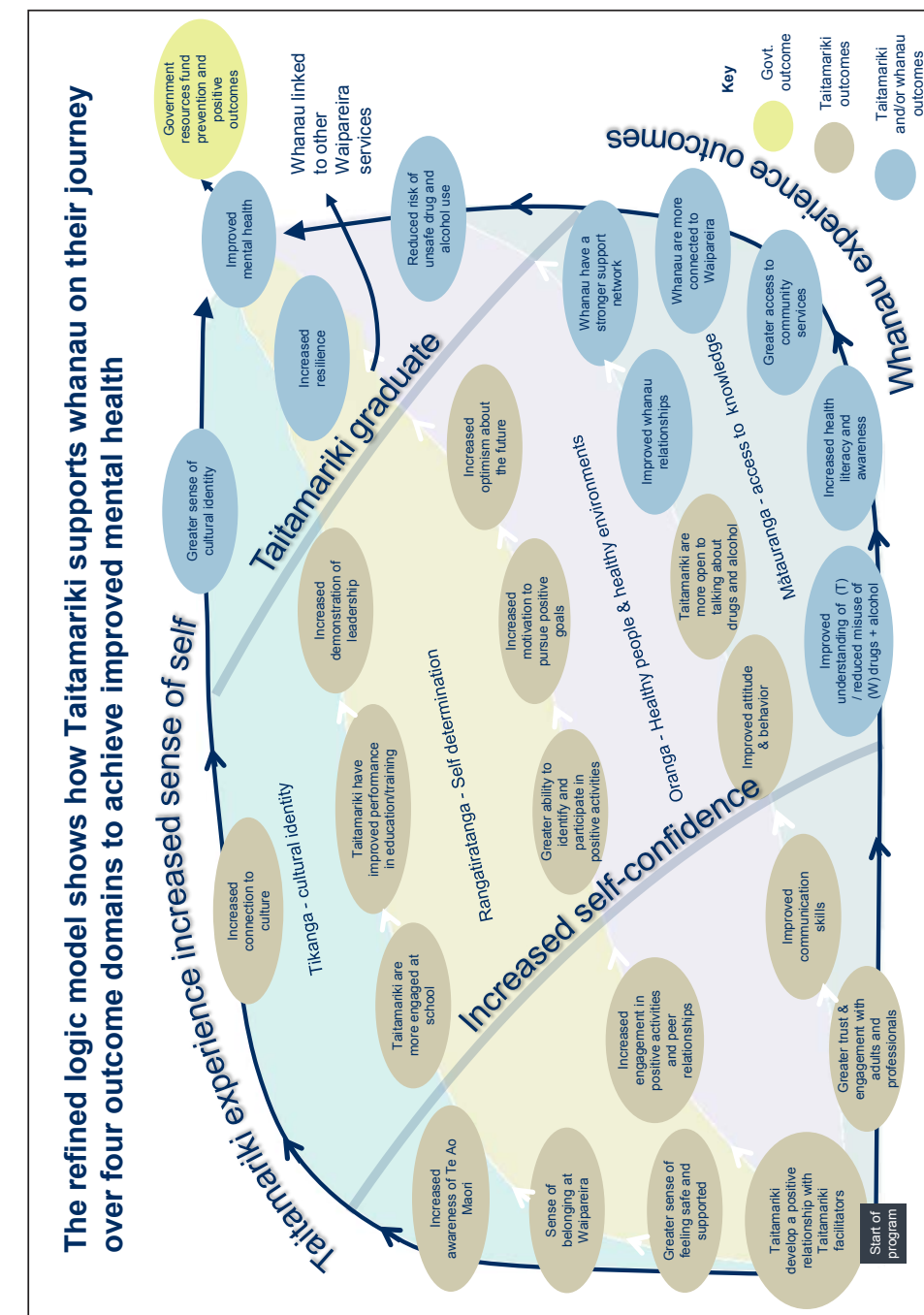
### ABOUT PROGRAMME LOGIC MODEL

Programme logic model tells the story of change that takes place as a result of the activities of the organisation or program. It specifies:

- The issue that the organisation or programme is seeking to address.
- The key participants in the activities of the organisation or the programme.
- The activities involved that the organisation or program delivers.
- The inputs required to generate the outcomes.
- The outcomes of activities that occur through the organisation or program for various stakeholders.
- The overall impact of these outcomes.



## UNDERSTANDING THE CHANGE – LOGIC MODEL



Logic Model created by Social Ventures Australia





## WAVES OF CHANGE

The programme effectively responds to the different aspirations and needs of each taitamariki. By participating in the programme, taitamariki experience *waves of change*. There are three waves of change and within each wave of change there is a grouping of outcomes which are building blocks to the corresponding wave.

As the goals and needs of each taitamariki are different, each one of them may experience different and/or same outcomes within the wave and at different times.

### SIGNIFICANCE OF CULTURE

Discussions with different stakeholders, teachers and whānau members highlighted the importance of culture to taitamariki and how it has resulted in them displaying increased self-confidence. Several taitamariki did not specifically identify increased connection to culture as a result of the program. This indicates that culture has been interwoven within the activities and structure of the programme; thus, normalizing it for the taitamariki.

This connection to culture, normalized and bolstered through the Taitamariki Programme provides an additional catalyst for taitamariki and their whānau, to better engage with Waipareira whānau whānui – a community-based whānau that practices reciprocity. Thereby giving a wider ecosystem of potential support to the whānau.

However, their overarching experience appears to be consistent as the taitamariki journey through the three waves:

1. Increased Self Confidence.
2. Increased Sense of Self.
3. Improved Mental Health.



“Other programmes are not as relaxed as they are here, especially with their whānau, like learning a bit more of their reo, their language, and being comfortable with it around others.

Building their wairua, their waiata, their spiritual connection to their language, to their whenua, to their whakapapa – their history... So that’s another thing, a sense of belonging, their kakano, of who they are, their seed and how they can build on that identity of who they are and be confident about standing up and telling others who they are and that they are somebody and that they’re worthy, that they come from a line of family members that they’re proud of and who they are. So that’s a big sense of accomplishment for them and who they are.”



## OUTCOMES EXPERIENCED BY TAITAMARIKI

As described earlier, taitamariki experience outcomes in three waves of change. The outcomes in each wave of change, and the culmination of those outcomes for each wave, is described in detail here.

“She [daughter] has been telling poppa off for his drinking and smoking, tells him it’s not good for him, not to drive if he’s been drinking.” – Mother

The first wave culminates in taitamariki having increased self-confidence which positions them well to progress towards the second wave. Within the second wave, taitamariki develop an increased sense of self. By the end of the second wave of outcomes, taitamariki are able to exit the Taitamariki Programme, in the third wave of improved mental health.

These outcomes were derived from interviews with the taitamariki and case files. An understanding was sought of how many taitamariki achieved the three threshold outcomes. Further, this data was extrapolated to how many taitamariki had experienced change over the last two years and are likely to experience in the next three years. These were then mapped along the length of time in programme to understand when the change happens. A timeline was drawn for each wave and it was noted that change happens at different rates. Also, the change is cumulative which means that as a taitamariki moves from one wave to another, they continue to experience the value associated with the previous wave.

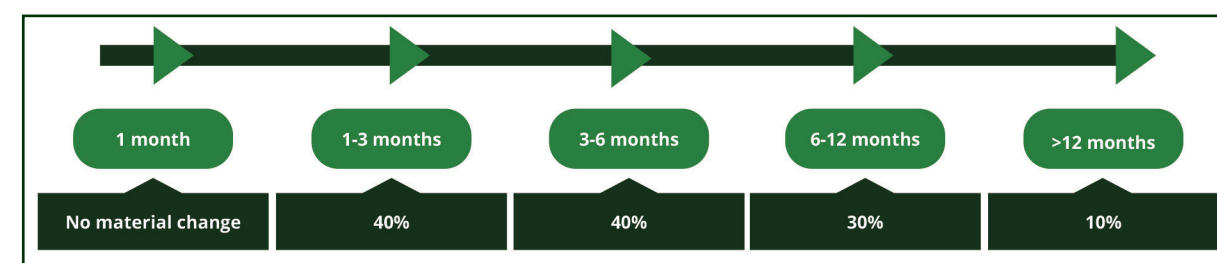




## WAVE ONE: INCREASED SELF CONFIDENCE

Taitamariki experience increased self-confidence after developing trusted relationships in an environment where positive Māori values are modelled and where taitamariki interests can be explored.

Self-confidence is an important marker as it indicates that the taitamariki has overcome whatever obstacle was causing them to lack confidence and move forward. It is also an important pre-condition to being able to achieve goals and develop support networks.



Timeline of Experiencing Change

It was revealed that the taitamariki engaged in the programme experienced one more outcome, which lead to boosting their self-confidence, which is the development of positive relationships with the Taitamariki Programme facilitators.

*"I trust Fender and Jana with issues or things on my mind. I go to Fender for help."*

*"The kids relate to Fender like he's a second father. He is a positive male role-model."*

*"They make me feel comfortable and they help me."*

The programme also facilitates the building of positive peer relationships. Taitamariki can learn how to build positive relationships with other taitamariki by interacting in the safe and respectful environment created by the Programme, engaging regularly in social activities, such as sharing a meal, and observing the modelled positive behaviour of the facilitators. Building positive peer relationships serves an important role in building resilience and mental health. It also improves their communication skills and helps them stand up to people.

*"We laugh together and we do fun stuff, and they're a bit different to teachers. They are awesome."*

*"My confidence has increased since on the Taitamariki Programme. We talk a lot, meet heaps of new people and make new friends. I talk a lot with Jana. I trust Fender and Jana and feel I can talk to them easily."*

With greater trust and engagement with peers, adults and professionals, the taitamariki begin to open up and share their feelings, experiences, troubles and also experimentation with drugs and alcohol.

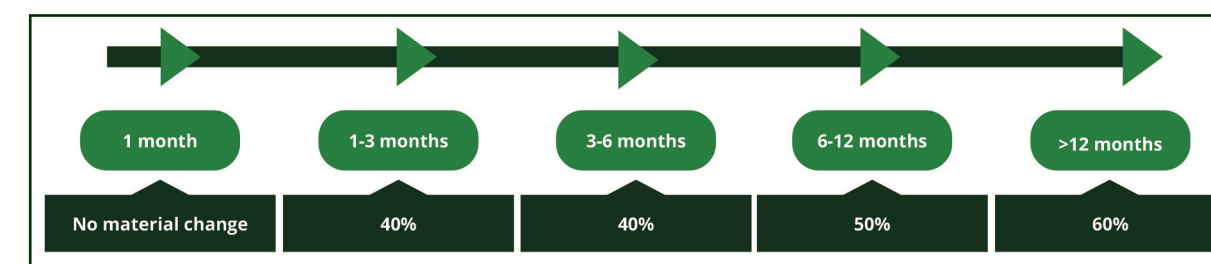
*"Talks a lot to adults, spends a lot of time around adults so enjoys coming to after school programme where I can talk and connect with people my age."*

*"I feel like the adults here treat me differently to other adults."*



## WAVE TWO: INCREASED SENSE OF SELF

There are a larger number of outcomes in wave two to reflect the different needs and aspirations of taitamariki. Taitamariki may therefore experience one or many of the outcomes mentioned in the model.



Timeline of Experiencing Change

Having developed increased self-confidence, taitamariki are able to learn, explore interests and culture, improve relationships and be supported in achieving their goals. Through these experiences, taitamariki gain an increased sense of self. An "increased sense of self" can manifest in a range of ways for different taitamariki.

Engagement in pro-social activities is an important strengths-based approach to building resilience and mental health. It enables taitamariki to feel proud of having achieved something positive, and excited to pursue something that is aligned with their skills and interests. Taitamariki are less likely to rely on drugs and alcohol if they are instead motivated to pursue positive goals.

*"She was really shy; like suffering from depression. Now she is singing and playing guitar."*

*"We saw a massive increase in confidence in his swimming as a result of Fender [the Taitamariki Programme facilitator] taking him to weekly swim classes. Now he can even do the Waipareira diving course."*

The programme conducts sessions on health and wellbeing, and the adverse effects of drugs and alcohol. It brings about awareness amongst the taitamariki and help make better choices. The sessions also enables them to talking about drugs and alcohol to their whānau and peers. Taitamariki can draw their conclusions about what long-term things could happen to someone who gets involved with drugs and alcohol.

*"Before Taitama, I thought drugs and alcohol were cool. Now I think they're not cool."*

*"They make me feel more confident and they make me improve things."*

Positive modelling and values imparted by the programme leads to improved attitude and behaviour among the taitamariki. It makes them more honest and considerate in their interactions with others.

Interviews showed that many kids felt that they were 'less naughty' and more considerate to others.





They felt more positive and could differentiate between right and wrong. They learned that decisions they make now impact their future. This further boosts their optimism for the future and helps them pursue positive goals. Taitamariki take active steps in accordance with the goals the facilitators helped them set.

The taitamariki look forward to the programme session and go to school to attend them. The school visits help improve the poor school attitude. The programme also discusses the importance of schooling and helps the participants to improve their performance at school and activities like touch, rugby, netball etc. It is seen that the taitamariki are more engaged at school and show improved performance after engaging in the programme.

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“  
*I probably would have dropped out of school [without Taitamariki].*”  
”

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The programme takes a whānau approach, and involves the whānau at every step. The programme discusses whānau issues if required and helps to resolve them. It helps build improved whānau relationships and extends a strong support network to the whānau. This also gives them better access to community services.

Whānau have a stronger support network. Whānau take an active interest in the goals taitamariki have set, and help in their capacity. Through the Taitamariki Programme, taitamariki improve their communication skills and their understanding of drugs, alcohol and mental health. This helps taitamariki to talk to their whānau and build stronger whānau relationships.

#### QUOTES

*“I want to be a police officer when I grow up.”*

*“The best things she’s done with Fender and Jana is that she learns about alcohol, drugs and bullies and it’s good stuff to know. Said she has friends around her that are starting to talk about that stuff. And that she feels she will make wiser choices because she learns about the negative effects.”*

*“Has gained a lot of new confidence and values learning about cyber bullying. Feels like she can support others now that she has learnt about this.”*

*Biggest change she’s noticed in herself as a result of the programme: “Because now I can stand up for myself if I get bullied.”*

*“He was only going to school 2-3 days per week. We brought all the services together and worked out the dad wasn’t engaged. We worked with the whānau and now he’s been at school every day for 3 weeks.”*

*“I probably would have dropped out of school [without Taitamariki].”*

*“I’ve read my report and my teacher told my dad that I’ve been finishing my work to a high standard and my grades have been higher since being on the programme.”*



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“  
*Ana was very shy and depressed. She would often get very angry and harm herself. She did not trust or talk to anyone. Often when she was distressed she had no one to talk to and would get frustrated. She thought no one heard her and used to argue with her father for long to get her point across. She turned to alcohol or cigarettes to cope. When she came onto the programme, she did not trust anyone initially.*

*Gradually, she opened up and started talking about her feelings, whānau issues and emotions to Jana. She helped her work on different strategies like song writing, drawing, playing the piano, writing a journal etc. to help her cope. Ana expressed her interest in song writing and the program helped her pursue it. She enjoyed it and wrote down her feelings through songs. It improved her behaviour and helped lift her spirits.*

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## WAVE THREE: IMPROVED MENTAL HEALTH

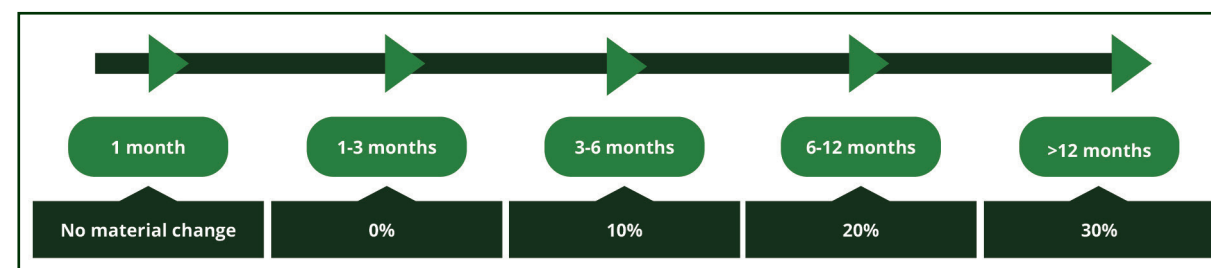
The increased confidence and sense of self, strengthens the taitamariki sense of identity and act as building blocks in boosting their resilience. This also fosters their reduced risk of unsafe drug and alcohol use and subsequently improves their mental health.

The foundations of the programme are such that they give the taitamariki confidence and a safety net to bounce back, drawing support when they face adversity.

“What has changed for you because of Taitamariki?” “My mental health.”

At the end of the programme, the taitamariki show their confidence to make and implement their goal plans. They are aware that they have people to support and stand by them. Taitamariki are less likely to experiment with drugs and alcohol.

It is further noted that increasing the resilience and reducing the risk of unsafe use of drugs and alcohol amongst the taitamariki requires time. Taitamariki who are engaged on the programme for more than 6 months are more likely to show improved mental health and its elements as compared to those engaged for a shorter period. However, this achievement of the outcome and its sustenance is dependent on variety of factors and circumstances.



Timeline of Experiencing Change

## TESTIMONIAL

“He was very withdrawn. When he first came to our kura he couldn’t sit anywhere at all, couldn’t engage in anything, he’d just helicopter around the whole class, he’d sing to himself or mumble to himself pretty much constantly. He didn’t fit anywhere, he was trying to find his space...”

So he is now way more settled and stable and can sit and focus at a task and has a lot more self-managing skills. Obviously it’s not entirely to [Taitamariki], it’s a combination of a lot of different things but it’s definitely supported his journey.

He’s gone from not being able to sit and write the date to self-managing himself to come in and get his book out before the bells even gone so he’s ahead of the game. You got to feel good about yourself and value yourself to even consider doing those sort of things.

The cultural aspects are very important – because they’re seeing another aspect of themselves that’s being valued, so they can make the connections that are going on with other things in their life... just that respect, that mana, that strength that comes from having that as a part of you as well, because that’s all part of building the whole child ya know, that’s the holistic development of them that’s something that they need in order to be strong.

For our Māori kids that aspect of their being is woven into it so I really love that for them, that’s helping them to stand tall and stand proud in who they are as people.

They definitely come back with their spirit cup full. They’re feeling good by the time they come back. After each session they have no problem integrating into class whereas with a lot of extra support programmes they don’t know what’s going on and it ends up being all crazy whereas I haven’t noticed that with Taitamariki. They come back with their spirit cups full, they’re calm and they’re feeling good about themselves.

It’s valued as much [as class time] because we’re not here just to teach them reading writing and maths we’re here to help be as strong people as they can.

The first boy that I sent along didn’t have those things [issues in home life], it was quite cool his mum was setting up, building him up and making him strong because of what’s out in the world. Not because those were necessarily issues that are in his life at the moment but... look where we are, look where we live, look where he’s going next, look at all the people around.. he’s going to need some tools for when, because it’s not if but when, those things come up.

There are those things already in their lives so I felt that they needed that extra foundation and support here in school so that they have that spring off.”

– School Teacher





## WHĀNAU OUTCOMES

The Taitamariki Programme is based on the Whānau Ora approach and like every other service delivered by Waipareira, the whānau is a central aspect to its approach to delivery. The whānau are involved in the programme voluntarily. Most of the whānau of the taitamariki actively participate and engage in the programme to understand the needs and progress of their child and help support their well-being. In addition, the whānau of taitamariki within the Taitamariki Programme are also experiencing their own outcomes. The key outcomes whānau experience are:

- Improved whānau relationships.
- Reduced misuse of drugs and/or alcohol.

“I gave up smoking as a result of my son talking about it so much after the Taitamariki Programme.” – Mother

### IMPROVED WHĀNAU RELATIONSHIPS

The Taitamariki Programme takes a whānau approach to service delivery. Facilitators involve whānau in understanding the aspirations and needs of taitamariki, and in pursuing pro-social activities. Facilitators welcome whānau to participate in after school sessions, making the sessions a place where positive whānau communication and interactions are modelled. Also, there are one on one interactions to assess the whānau situation and difficulties to help resolve issues.

Some whānau are not involved with their children and are not aware of their hardships. The programme helps bridge the difference and make them familiar with their child's actions, interests and life. For some, it's an eye opener to their children's distress and help support them better.

“One boy, his dad wasn't involved in his life, and then after being on the Taitamariki Programme for a while he came up to me one session and said “Did you see? Dad dropped me off here today.” I could see he was really happy about that.  
– Taitamariki Programme Facilitator

Both taitamariki and whānau members benefit from this improved relationship. The outcome of improved whānau relationships should be sustainable which leads to other positive outcomes.

### REDUCED MISUSE OF DRUGS AND ALCOHOL

As a consequence of taitamariki being on the Taitamariki Programme, whānau reported that they had changed their attitudes, and possibly behaviour, towards drugs and alcohol. The outcome of having reduced misuse of drugs and alcohol generally means whānau have taken an active step towards reducing their use of drugs and alcohol (e.g. quitting smoking), or reducing their use of drugs and alcohol in unsafe ways (e.g. drink driving).



## GOVERNMENT OUTCOMES

### GOVERNMENT RESOURCES FUND PREVENTION AND POSITIVE OUTCOMES

It is observed that the Taitamariki programme results in waves of change for the Taitamariki. These outcomes build a protective shield, helping to delay the onset or negative effects of drugs and alcohol and mental illness during important developmental years. As a result, taitamariki develop a stronger foundation, thereby helping decrease the likelihood of use of drug and alcohol dependence interventions and/or welfare dependence in the longer term.

- **Thus, Government resources can be spent on prevention and supporting positive outcomes, rather than more reactive treatment and welfare services.**
- **This describes the foundation for numerous Government departments saving money in the future (e.g. Treasury, justice, health, education).**

### VALUING GOVERNMENT OUTCOMES

The government costs related with a person having mental illness can include the cost of paying welfare and other social support; health treatment; justice expense; or additional education or employment support. Therefore, the potential benefit to government associated with improved mental health is significant.

However, in accordance with the Social Value principle of **not over-claiming**, the value of government outcomes has not been included in this SROI analysis.

### MATERIALITY

It must be noted that given taitamariki's age, circumstances and the duration of support through the Taitamariki Programme, the causal relationship to future outcomes that would be directly relevant to government is not material. For example, there are many other factors that will contribute towards taitamariki experiencing positive outcomes in the future, such as other programs, finishing school, gaining meaningful employment, better mental and physical health.

### DO NOT OVER CLAIM

- **Various services** – many services contribute to supporting mental health, over many years, making it difficult to attribute the achievement of improved mental health to one service, like the Taitamariki Programme.
- **Other contributing factors** – there is a period of few years between the time taitamariki graduate from the programme and the age (16years +) at which they are deemed for government support due to mental illness. In these intervening years, many other factors could contribute to positive outcomes for taitamariki, or threaten the resilience that taitamariki developed during the Taitamariki Programme. For example, taitamariki might finish school, gain meaningful employment, better mental and physical health.



## CASE STUDY

When Alana first came into Taitamariki she was shy and quiet and clearly had a history of mistrust of adults. She used to feel like she didn't have a lot to look forward to. All that changed as she became involved in Taitamariki.

As Jana and Fender completed assessments with her they found she had a love for art and painting, and began to work on including this in her goals as part of her plan. With Jana's help, she created artworks to be submitted to a national art competition.

Alana talks about how she's more confident from being in Taitamariki. She speaks up more during the group sessions and is more confident about her future. She mentions specifically learning about the Māori gods and how she now has some understanding of the Māori world. When asked how she would improve Taitamariki she says she would not change anything, she enjoys the one on one time and group session because she feels she can speak to Jana and Fender about any issues she has. There is a notable change in her ability to trust and relate with adults having being through the programme.







## MEASURING THE IMPACT OF THE TAITAMARIKI PROGRAMME

### NGĀ RAWA O TE HŌTAKA TAITAMARIKI

#### HOW MUCH CHANGE COULD HAPPEN?

The study was a forecast SROI analysis. In order to understand and forecast the amount of change that is likely to occur because of the Taitamariki Programme.

1. The number of taitamariki who would be on the programme is estimated.

Based on the number who have been enrolled in the past two years, 30 taitamariki are estimated to be enrolled in the Taitamariki Programme every six months. It is likely that there will be about 40 active participants at any one point in time in the Taitamariki Programme. This accounts for the varying length of time taitamariki are involved in the programme, which ranges from 1 month to over a year.

2. The responses from the interviewees and the case files were analysed to understand how many of the taitamariki experienced/experiencing the outcomes identified in the programme logic model.

Each of the responses were arranged on a time scale in accordance with the logic model.

It was observed that the taitamariki move through the waves, as discussed and demonstrated in the logic model. Thus, it was considered appropriate to forecast with reference to waves rather than individual outcomes which provide a sense of “false rigour”.

3. To measure how much change could happen, it was essential to figure the number of taitamariki who achieved the following threshold outcomes:
  - Improved self-confidence (wave 1);
  - Improved sense of self (wave 2);
  - Improved mental health (wave 3).
4. The estimated averages of the forecast numbers of taitamariki likely to participate in the Taitamariki Programme over the following three years was applied.

Further detail about the process that was undertaken and the assumptions made are included in the appendices.



## VALUING THE IMPACT

The process of valuing the impact is interrelated with understanding the outcomes and applying the SROI filters.

1. To determine the value of the change, the significance of the outcomes to the taitamariki and the context of the logic model was considered. The environment is essential for understanding why the outcomes are important for taitamariki and, consequently, how valuable they are.
2. The value of the key outcomes is identified and the most suitable monetary value is allocated to each of them using financial proxies.

That is, we are valuing the things that matter using equivalent market prices.

3. The proxies selected were high end services which would bring about the similar outcomes for the taitamariki and whānau if not on the programme. The financial proxy values included are the full cost of delivering the respective services, rather than a subsidised amount that a person might pay to receive the service.

The value of the financial proxies used for the Taitamariki Programme for each outcome for the stakeholder groups is shown in the table below. Each successive taitamariki outcome experienced has a financial proxy with a greater value to account for the cumulative nature of the outcomes (waves).

Outcome	Financial proxy (description)	Financial proxy value (per year)
<b>Taitamariki</b>		
Increased self-confidence	Confidence-building drama classes	\$1,048
Increased sense of self	Outward Bound 21-day classic course	\$8,360
Improved mental health	Drug and alcohol rehab	\$29,167
<b>Whānau</b>		
Improved whānau relationships	Family counselling	\$2,160
Reduced misuse of drugs and alcohol	Cost of smoking	\$3,557
<b>Government</b>		
Cost savings for Government	In accordance with the Social Value principle of not over-claiming, the value of government outcomes is not being included in this SROI	

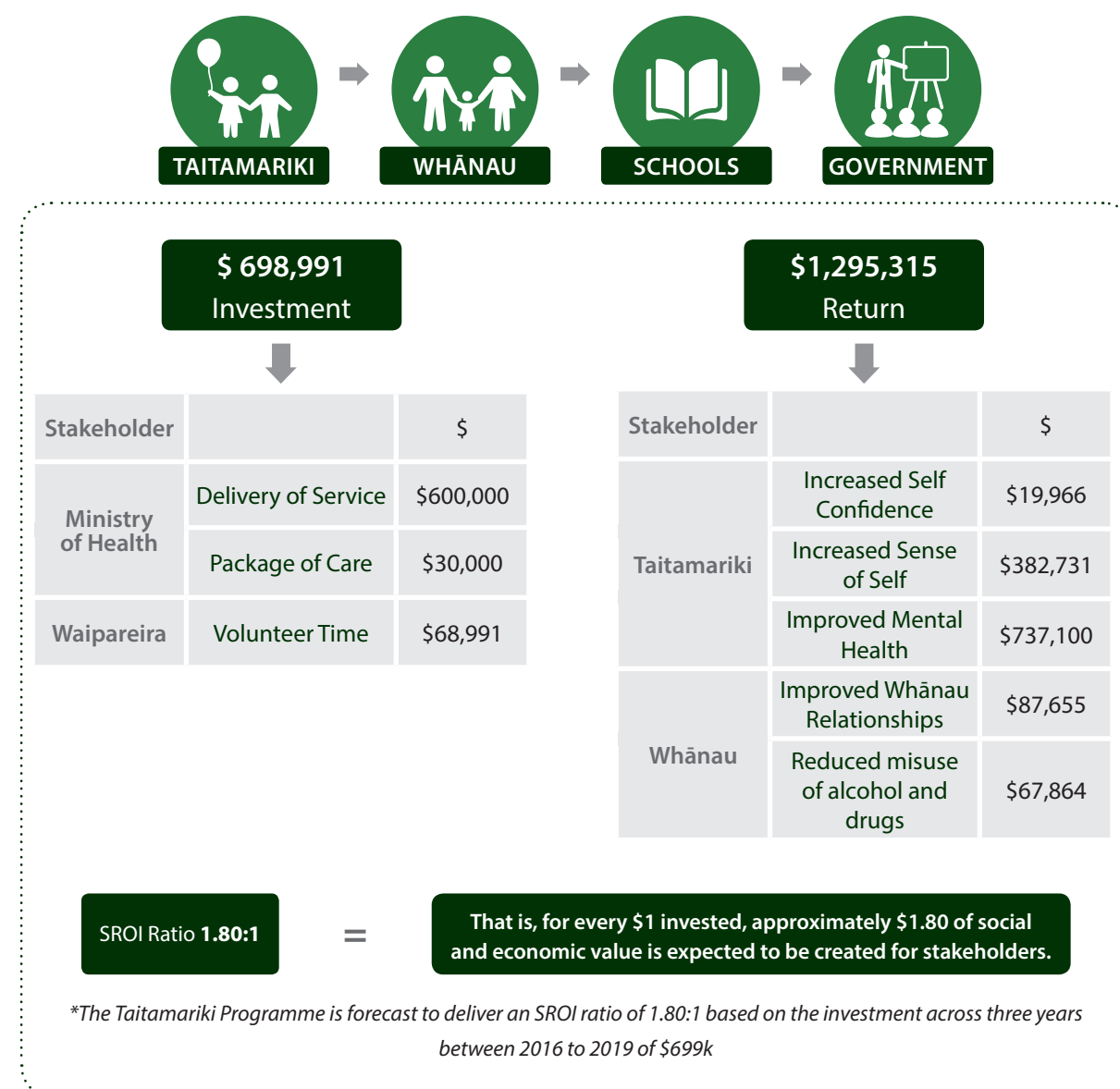
*Note: An outline of the valuation techniques and rationale and assumptions for the SROI filters is included in Appendix.*





## CALCULATING THE SOCIAL RETURN ON INVESTMENT (SROI)

Forecast Social Return on Investment (2016 to 2019)



Present value of investment and benefits calculated with a discount rate of 1.75 %, reflecting NZ Reserve Bank Official Cash Rate at 10 November 2016. Note that the SROI ratio is roundest down to the nearest 10c, i.e. the calculation resulted in an SROI ratio of 1.81:1, so the reported SROI ratio is 1.80:1.



## SENSITIVITY ANALYSIS

A series of sensitivity analyses was carried out to identify the impact of changes to key assumptions. In other words, the forecasted value was subjected to different settings to understand the effect of these different sources of uncertainty in conditions on the SROI Ratio.

The SROI analysis was conservative and the sensitivity analysis showed that the investment still remains positive if the value of the outcomes for taitamariki is halved, or if the number of taitamariki is significantly less than forecast (n=120 compared to n=180).

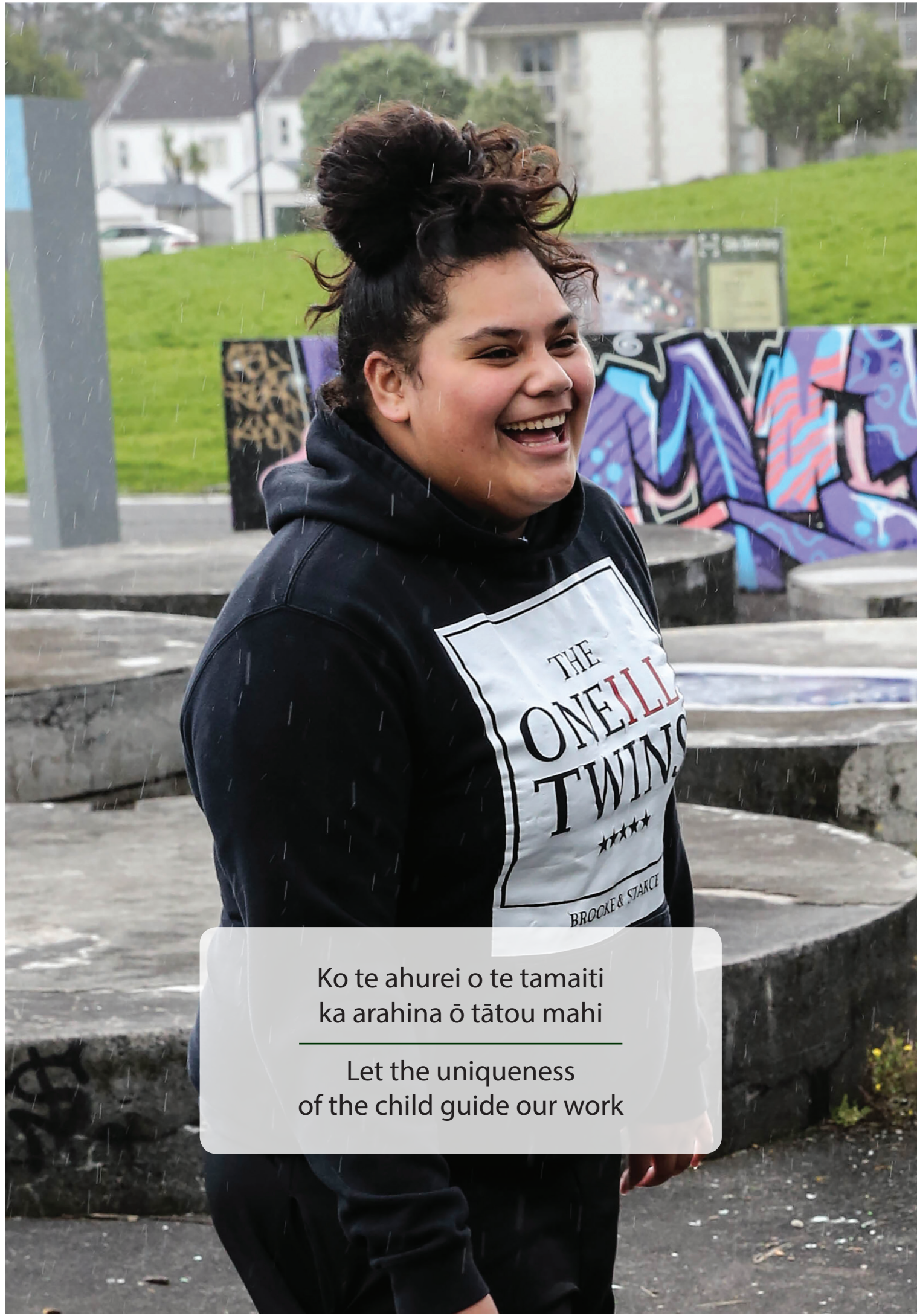
- If the number of taitamariki are increased by 60, the SROI ratio changes increases resulting in 2.40:1, i.e., 2.4 times more value than the investment. On the other hand, even if the number of taitamariki are decreased by 60, the ratio is 1.2:1, indicating, 1.2 times more value than the investment put in.

- If the value of the financial proxies are halved, the resulting SROI ratio is 1:1, implying that the programme delivers value for its investment. However, if the value of the proxies are doubled, the ratio is 3.40:1, i.e. the programme brings about 3.4 times more value than the investment.

It must be acknowledged the evidence and stakeholder consultation suggests that the outcomes are transformative for both taitamariki and whānau, so the positive potential is significant.

In particular, if a link between the Taitamariki Programme and government savings can be proven, even for a small cohort of participants, the value created is likely to be significant. This modelling demonstrates the power of appropriate preventative support.





Ko te ahurei o te tamaiti  
ka arahina ō tātou mahi

Let the uniqueness  
of the child guide our work



## NEXT STEPS

TE ANGA WHAKAMUA

Waipareira will continue to measure the impact of the outcomes included here. This will enable Waipareira to validate the forecast value. This value may prove to be same, increase or decrease depending on the environment the taitamariki are in, which influences the deadweight and duration judgements.

- The Taitamariki Programme works with taitamariki between the ages of 10 and 13. It is unreasonable to expect that a 13-year-old will continue to achieve positive outcomes without ongoing support when they are exposed to trauma, drugs and alcohol and other challenging situations.
- The challenging circumstances of the taitamariki on the Taitamariki Programme also means it is harder to predict what their situation will be a number of years after the Taitamariki Programme.

### LIMITATIONS

The identification, measurement and valuation of outcomes identified for stakeholders has been informed by stakeholder consultations and desktop research completed during the SROI. The use of secondary research has formed a critical element of the project methodology including the measurement and valuation components. As a result, the key measurement and evaluation assumptions may not accurately reflect the outcomes experienced by stakeholders for the Taitamariki Programme or the value they place on these outcomes.





## CONCLUSION

*KUPU WHAKAKAPI*

The investment in this SROI Analysis a significant milestone, informing Waipareira on how to continue to embed measurement and evaluation approaches across all its services and the entire organisation. The guidance and external perspective of Social Ventures Australia ensured this forecast was based on the best information and evidence available.

For this SROI forecast we will continue to collect evidence to validate the value of these outcomes moving forward.

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**Hurihia tō aroaro ki te rā tukuna tō ātārangi kia ta kaki muri i a koe**  
*Turn your face toward the sun and the shadows will fall behind you*

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## APPENDIX

*(TAUNAKITANGA)*







## APPENDIX A: TE WHĀNAU O WAIPAREIRA

Te Whānau o Waipareira (Waipareira) is an Urban Māori Authority that was established in West Auckland in 1984. It has constantly evolved to meet the needs of the West Auckland community with the delivery of a large portfolio of services in the sectors of justice, social services, education and health.

Waipareira predominantly serve Māori, Pacific, and high needs whānau within Waitakere City and the Waitemata DHB region.

Waipareira is guided by Te Kauhau Ora (below) which is a representation of the core values and principles that underpin everything Waipareira offers and predicate all service models and contract negotiations. The values were established and endorsed by Waipareira whānau, our kaumātua rōpū, the governance board, and kaimahi.

The Waipareira long term focus is to have self-sufficient whānau who are able to choose their own direction and outcomes. The organisation's intention is to ensure that whānau are the centre of everything and that they are given all support required to achieve improved health, social, education, justice and whānau outcomes.

Over the next 25 years the long term focus is to develop self-sufficient whānau who are able to provide for their whānau as: carriers of culture; models of lifestyle; access points to community; gateways to Te Ao Māori; guardians of landscape; and economic units.

In order to facilitate these outcomes Waipareira offers building blocks for whānau training and development, by improving the access to all services both internally and externally that are required. The aim is to provide the tools to become the navigators for their own whānau and generations to come.

Waipareira is a key conduit for Māori relationships in the community and is well placed to respond to community, iwi and whānau needs.

Waipareira recognises the significance of the Treaty of Waitangi in advocating for Māori led and sustained responses to social, economic and cultural change. In the WAI414 claim, it was established that although Māori may reside out of their tribal base or have loose or no affiliations to their traditional tribal connections, this should not impinge on the rights or considerations that should be afforded to them and their whānau under the Treaty. Waipareira advocates for those that have a diminished capacity to do so for themselves and ensures that when designing, purchasing, and delivering and monitoring services that all whānau are considered, including those that don't have established pathways through either iwi or agency.

Upon this basis, Waipareira plays a lead role with the National Urban Māori Authority (NUMA). Waipareira is a voice by which urban pan tribal Māori are able to ensure that there is recognition and acknowledgement of their needs and aspirations. This collective brings together Urban Māori Authority affiliates that span the North Island in support of Māori, Pasifika and low socio economic whānau. This collective combines shared expertise and skills to ensure that there is a strong single voice.



## Te Kauhau Ora o Waipareira Code of Conduct



### We will uphold the Mana of Te Whānau o Waipareira by:

Always acknowledging where we have come from and who we are.

Ensuring whānau are the centre of our world.

Always striving to better ourselves for the sake of our whānau.

#### Whanaungatanga

“Ano te ataahua te noho tahitanga a ngā taina me ngā tuakana i raro i te whakaaro kotahi.”  
We establish and maintain positive relationships.

#### Tautoko

“Tautoko kia tu tangata, kia tu Rangatira.”  
We support and encourage whānau to realise their full potential.

#### Wairuatanga

“He hōnore he kororia ki te Atua, he maungarongo ki te whenua, he whakaaro pai ki ngā tangata katoa.”  
We act in the spirit of all that is good.

#### Kawa

“Kia tipu he puawai hōnore mo te pani mo te rawa kore.”  
We uphold the kaupapa in which the Te Whānau O Waipareira Trust was founded, its values, vision and standards - ‘The Waipareira Way’.

#### Whakapapa

“Hoea te waka.”  
We honour the past, the present and the future.

#### Pōhiri

“Taku manu pōhiri e rere atu ra ki te tai whakarunga ki te tai whakararo ki ngā iwi o te motu nei.”  
We embrace and welcome all.

#### Manaakitanga

“Manaaki tangata.”  
We are hospitable, fair and respectful.

#### Te Reo Māori

“Tōku reo tōku oho oho tōku reo tōku māpihi maurea.”  
We actively practice Te Reo Māori and Tikanga.

#### Aroha

“Me aroha ki te tangata.”  
We are empathetic, compassionate and have regard for all.

#### Kotahitanga

“Kōkiritia i roto i te kotahitanga.”  
We progressively act in unity.







## APPENDIX B: GLOSSARY OF TERMS

- **Attribution** An assessment of how much of the outcome was caused by the contribution of other organisations or people.
- **Cost allocation** The allocation of costs or expenditure to activities related to a given programme, product or business.
- **Deadweight** A measure of the amount of outcome that would have happened even if the activity had not taken place.
- **Discounting** The process by which future financial costs and benefits are recalculated to present-day values.
- **Displacement** An assessment of how much of the outcome has displaced other outcomes.
- **Drop-off** The deterioration of an outcome over time.
- **Duration** How long an outcome lasts after the intervention, such as length of time a participant remains in a programme.
- **Financial value** The financial surplus generated by an organisation in the course of its activities.
- **Impact** The difference between the outcomes for participants, taking into account what would have happened anyway, the contribution of others and the length of time the outcomes last.
- **Impact Map** A table that captures how an activity makes a difference: that is, how it uses its resources to provide activities that then lead to particular outcomes for different stakeholders.
- **Income** An organisation's financial income from sales, donations, contracts or grants.
- **Inputs** The contributions made by each stakeholder that are necessary for the activity to happen.
- **Materiality** Information is material if its omission has the potential to affect the readers' or stakeholders' decisions.
- **Monetise** To assign a financial value to something.
- **Net present value** The value in today's currency of money that is expected in the future minus the investment required to generate the activity.
- **Net social return ratio** Net present value of the impact divided by total investment.
- **Outcome** The changes resulting from an activity. The main types of change from the perspective of stakeholders are unintended (unexpected) and intended (expected), positive and negative change.
- **Outputs** A way of describing the activity in relation to each stakeholder's inputs in quantitative terms.
- **Outcome Indicator** Well-defined measure of an outcome.
- **Proxy** An approximation of value where an exact measure is impossible to obtain.
- **Scope** The activities, time scale, boundaries and type of SROI analysis.
- **Sensitivity Analysis** Process by which the sensitivity of an SROI model to changes in different variables is assessed.
- **Social return ratio** Total present value of the impact divided by total investment.
- **Stakeholders** People, organisations or entities that experience change, whether positive or negative, as a result of the activity that is being analysed.



## APPENDIX C: SOCIAL VALUE PRINCIPLES

The SROI methodology was first developed in the 1990s in the USA by the Roberts Enterprise Development Fund, with a focus on measuring and evaluating organisations that provided employment opportunities to previously long-term unemployed. During the early to mid-2000s, the United Kingdom (UK) Office of the Third Sector provided funding to continue the development and application of the SROI methodology, resulting in the formation of the UK SROI Network.

The Social Value principles (previously known as SROI principles) that guide SROI analyses were developed through the UK SROI Network. These principles, described in the table below, form the basis of an SROI analysis.

Principle		Definition
1	Involve stakeholders	Stakeholders should inform what gets measured and how this is measured and valued.
2	Understand what changes	Articulate how change is created and evaluate this through evidence gathered, recognising positive and negative changes as well as those that are intended and unintended.
3	Value the things that matter	Use financial proxies in order that the value of the outcomes can be recognised.
4	Only include what is material	Determine what information and evidence must be included in the accounts to give a true and fair picture, such that stakeholders can draw reasonable conclusions about impact.
5	Do not over claim	Organisations should only claim the value that they are responsible for creating.
6	Be transparent	Demonstrate the basis on which the analysis may be considered accurate and honest and show that it will be reported to and discussed with stakeholders.
7	Verify the results	Ensure appropriate independent verification of the analysis.

Table – Social Value Principles





## APPENDIX D: STAKEHOLDER INCLUSION AND EXCLUSION RATIONALE

The table below identifies the stakeholders and the rationale for including or excluding them from the SROI analysis.

Stakeholder Group	Included / Excluded	Rationale
Taitamariki	Included	<p>Taitamariki are the main participants in the Taitamariki Programme.</p> <p>To determine whether or not to divide taitamariki into different stakeholder groups, interview and file data was reviewed to understand how different taitamariki experienced outcomes.</p> <p>There was not a significant difference in how taitamariki experienced outcomes based on their gender, the type of exercises they participated in, their age, or their risk category (i.e. exposure to drugs and alcohol). Relying on these observations, we elected to include only one taitamariki group, rather than dividing by age, gender or risk category.</p>
Whānau	Included	<p>Waipareira takes a whānau approach to service delivery. This is because outcomes for taitamariki and whānau are inevitably linked.</p> <p>For the purposes of this analysis, we have not limited whānau to be any specific person, but rather have considered whānau to be whoever the whānau for a particular taitamariki is. For the purposes of stakeholder consultation, we spoke to people who self-identified as the whānau of a taitamariki on the Taitamariki Programme.</p>
Government	Included	<p>Government funds the Taitamariki Programme. Government has an interest in taitamariki not experiencing negative outcomes.</p> <p>The stakeholder “Government” includes all local and national government departments including the Ministry of Health.</p>
Waipareira whānau	Included	<p>Surrounding Waipareira is a community of people who support the activities of Waipareira according to the principle of reciprocity. The community is the Waipareira whānau. The Waipareira whānau is included because they contribute in-kind support for the Taitamariki Programme.</p>
Waipareira kaimahi	Excluded	<p>Waipareira kaimahi are vital to the success of the Taitamariki Programme. We have not included the contribution of kaimahi because their contribution is part of their work so it is essentially included in the Government cash contribution that funds salaries.</p> <p>Kaimahi also experience value through their relationships with taitamariki and being part of the Waipareira whānau. We have not attempted to quantify this value as it is not materially significant.</p>
Schools	Excluded	<p>During stakeholder consultation, teachers described the value they experienced as a consequence of the Taitamariki Programme. This value is not materially significant enough to count here. We have not attempted to quantify the value experienced by teachers or by government (Ministry of Education) as it is not materially significant.</p>

Table – Stakeholder groups included or excluded from the SROI analysis



## APPENDIX E: VALUATION TECHNIQUES

Financial proxies are used to value an outcome where there is no market value. The use of proxies in this SROI forms a critical component of the valuation exercise as most of the outcomes identified have no market values.

There are a number of techniques used to identify financial proxies and value outcomes. Importantly, within an SROI, the proxy reflects the value that the stakeholder experiencing the change places on the outcome. This could be obtained directly through stakeholder consultation, or indirectly through research. Techniques for valuing outcomes are included in table below.

Technique	Definition
Cash transaction	<p>An actual cash saving or cash spent by the stakeholder group. For example:</p> <ul style="list-style-type: none"><li>A reduction in welfare payments is a direct cash benefit to the Government.</li></ul>
Value of resource reallocation	<p>A programme or service results in outcomes that allow resources to be used in different ways. For example:</p> <ul style="list-style-type: none"><li>A reduction in crime may not result in less cost to the justice system because there is not a change in the overall costs of managing the justice system (so it is not a “cash transaction”). However, a value can be placed on the amount of resources that can be reallocated for other purposes.</li></ul>
Revealed preferences	<p>This is when a financial proxy is inferred from the value of related market prices. This can be achieved in the following ways:</p> <ul style="list-style-type: none"><li>Is there something in a stakeholder’s group behaviour that will reveal the value of an outcome? For example, we may observe that stakeholders with less depression are now socialising more and going out for dinner with friends. The financial proxy is therefore the value of the dinners.</li><li>Through stakeholder consultation, is there a similar service or programme that would achieve the same amount of change? This is often referred to as a “replacement valuation”.</li></ul>
Stated preferences	<p>This is when stakeholders are explicitly asked how much they value an outcome. This can be done in a number of ways:</p> <ul style="list-style-type: none"><li>Stakeholders are asked their “willingness-to-pay” or “willingness-to-avoid” to achieve the outcome.</li></ul> <p>These are hypothetical cash transactions.</p> <ul style="list-style-type: none"><li>Stakeholders are asked to make a choice based on a series of options presented to them through “participatory impact” exercises. This can also be referred to as “choice modelling”.</li></ul>

Table – Valuation techniques description





## APPENDIX F: SROI FILTER ASSUMPTIONS

A Social Value principle that is applied in an SROI analysis is “do not over claim”. Key assumptions are referred to as “SROI Filters” and include deadweight, displacement, attribution, duration and drop-off.

An outline of the rationale and assumptions for the SROI filters for the outcomes experienced by the stakeholders of the Taitamariki Programme is included in Table below.

Filter	Assumption	Rationale
Taitamariki – increased self-confidence		
Deadweight	10%	Generally, children aged 10 - 13 are likely to experience increased self-confidence as they grow up (perhaps with support from school and whānau). However, where children are exposed to traumatic events, drugs and alcohol, bullying etc., their self-confidence is likely to decline. We estimate that on balance there would be a slight increase in self-confidence without the activity.
Displacement	10%	The Taitamariki Programme displaces time in the classroom. Teachers reported that it was valuable for the taitamariki to take the time out of class to attend the programme but for some taitamariki there may be some negative consequences from missing out on class.
Attribution	20%	The Taitamariki Programme facilitates whānau, schools and other providers (e.g. music teachers) to support taitamariki to achieve their goals.
Taitamariki – increased sense of self		
Deadweight	10%	Generally, children aged 10 - 13 are likely to experience increased sense of self as they grow up (perhaps with support from school and whānau). However, where children are exposed to traumatic events, drugs and alcohol, bullying etc., their sense of self is likely to decline. We estimate that on balance there would be a slight increase in sense of self without the activity.
Displacement	10%	Taitamariki displaces time in the classroom. Teachers reported that it was valuable for the taitamariki to take the time out of class to attend the programme but for some taitamariki there may be some negative consequences from missing out on class.
Attribution	20%	The Taitamariki Programme facilitates whānau, schools and other providers (e.g. music teachers) to support taitamariki to achieve their goals.

Table – Detailed outline of SROI Filters



Filter	Assumption	Rationale
Taitamariki – improved mental health		
Deadweight	0%	Generally, children aged 10 - 13 are likely to experience increased self-confidence as they grow up (perhaps with support from school and whānau). However, where children are exposed to traumatic events, drugs and alcohol, bullying etc., their self-confidence is likely to decline. We estimate that on balance there would be a slight increase in self-confidence without the activity.
Displacement	10%	The Taitamariki Programme displaces time in the classroom. Teachers reported that it was valuable for the taitamariki to take the time out of class to attend the programme but for some taitamariki there may be some negative consequences from missing out on class.
Attribution	20%	The Taitamariki Programme facilitates whānau, schools and other providers (e.g. music teachers) to support taitamariki to achieve their goals.
Whānau – improved whānau relationships		
Deadweight	0%	We assume that whānau with taitamariki in the programme are interested in developing strong relationships with their taitamariki. This suggests that they may have found another programme to support this if the Taitamariki Programme was not available.
Displacement	0%	Interviews indicated activities did not displace other efforts to attain the outcome.
Attribution	10%	Interviews suggest that changes experienced by whānau was a consequence of the programme.
Whānau – reduced misuse of drugs and alcohol		
Deadweight	0%	Interviews suggest that changes experienced by whānau were a consequence of the unique motivator of their children, suggesting it would not have happened otherwise.
Displacement	0%	Interviews indicated activities did not displace other efforts to attain the outcome.
Attribution	0%	Interviews suggest that changes experienced by whānau were a consequence of the unique motivator of their children and there were no other contributions.

Table – Detailed outline of SROI Filters





## APPENDIX G: FINANCIAL PROXIES

We note that when determining appropriate financial proxies, programmes delivered by other Māori providers to achieve equivalent outcomes were not selected. While such programmes would have helped to account for the value associated with being a Māori organisation, it is difficult to identify the true cost associated with delivering such a service. As many such services are either free or subsidized. Thus, we selected proxies where the full value of delivering the service could be ascertained.

Table includes a detailed description of the valuation of each of the outcomes including the calculations and the source of the financial proxy.

Outcome	Financial proxy	Source	Calculation	Rationale
Taitamariki outcomes				
Increased self-confidence	Drama classes	<a href="http://www.headheldhigh.co.nz/pages/view/30">http://www.headheldhigh.co.nz/pages/view/30</a>	Drama classes for one term	\$262
			Number of terms per year	4
			Drama classes for four terms in the year	\$1,048
			Total per year:	\$1,048
Increased sense of self	Outward Bound 21-day classic course	<a href="http://www.outward-bound.co.nz/courses/classic/">http://www.outward-bound.co.nz/courses/classic/</a>	Cost of 21-day Outward Bound Classic course Frequency of 2x per year to maintain equivalent outcomes	2
			Total per year:	\$8,360

Table A6 – Detailed outline of financial proxies



Outcome	Financial proxy	Source	Calculation		Rationale
Taitamariki outcomes					
Improved mental health	Rehab	<a href="http://www.higherground.org.nz/">http://www.higherground.org.nz/</a>	Higher Ground approximate annual income	\$3.5 million	To account for improved mental health, we have used the proxy of drug and alcohol rehab which includes counselling to improve mental health. Drug and alcohol rehabilitation residential treatment costs approximately \$29,167 for a 4.5 month treatment programme at <a href="http://www.higherground.org.nz">www.higherground.org.nz</a> .
			Higher Ground number of beds	45	
			Higher Ground programme length (months)	4.5	
			Programme length as a proportion of the year	2.7	
			Approximate cost of full treatment per person	\$29,167	
			Total per year:	\$29,167	
Whānau outcomes					
Improved whānau relationships	Family counselling	<a href="http://www.talkingworks.co.nz/dir/Flora+Nazari.html">http://www.talkingworks.co.nz/dir/Flora+Nazari.html</a>	Cost of seeing a family counsellor	\$90	For improved whānau relationships we have used the proxy of family counselling sessions delivered by a local provider at a rate of \$90 per session, once a fortnight ( <a href="http://www.talkingworks.co.nz/dir/Flora+Nazari">http://www.talkingworks.co.nz/dir/Flora+Nazari</a> ).
			Number of sessions	24	
			Total per year:	\$2,160	
Reduced misuse of drugs and alcohol	Cost of smoking	<a href="https://www.quit.org.nz/21/reasons-to-quit/money-benefits">https://www.quit.org.nz/21/reasons-to-quit/money-benefits</a>	Cost of a packet of cigarettes	\$23	We have estimated the cost of smoking based on the cost of a pack of cigarettes in 2016 (\$22.80) three times a week for a year ( <a href="http://www.quit.org.nz/21/reasons-to-quit/money-benefits">http://www.quit.org.nz/21/reasons-to-quit/money-benefits</a> ). This figure is on the lower end of the range of national estimated expense of drug use from dependent to casual users ( <a href="http://www.health.govt.nz/system/files/documents/publications/guide-to-practical-application-nz-drug-harm-index-2016-apr16.pdf">http://www.health.govt.nz/system/files/documents/publications/guide-to-practical-application-nz-drug-harm-index-2016-apr16.pdf</a> ).
			Estimated frequency of consumption	3	
			Period of consumption	52	
			Estimated cost of annual consumption	\$3,557	
			Total per year:	\$3,557	

Table A6 – Detailed outline of financial proxies





## APPENDIX H: INVESTMENT SUMMARY

Table includes a summary of the investment for the Taitamariki Programme.

Item	Value
<b>Cash: Committed funding for FY17 + FY18 from Ministry of Health</b>	
Delivery of service	\$400,000
Package of Care funding	\$20,000
Total	\$420,000
<b>Cash: Forecast future funding for FY19 from Ministry of Health</b>	
Delivery of service	\$200,000
Package of Care funding	\$10,000
Total	\$210,000
<b>Total cash investment</b>	<b>\$630,000</b>
<b>In-kind: Waipareira whānau volunteer time (equivalent value)</b>	
Student volunteer days per year	180
Additional volunteer days for events and speakers	9
Total number of volunteer days per year	189
Minimum (8 hour day) wage in New Zealand (a proxy for the value of volunteer time)	\$122
Number of years	3
<b>Total value of Waipareira whānau volunteer time</b>	<b>\$68,991</b>
<b>Total investment (cash and in-kind)</b>	<b>\$698,991</b>

Table – Summary of investment



## APPENDIX I: CALCULATING THE SROI

A summary of the adjusted value for all of the outcomes experienced by each stakeholder group, which takes into account the deadweight, attribution and other considerations will provided in the table below.

Outcome	Total value for outcome	Value for an individual in the stakeholder group	Total value per stakeholder group
Taitamariki			
Increased self-confidence	\$19,966	\$7,583 (88%)	\$1,139,796
Increased sense of self	\$382,731		
Improved mental health	\$737,100		
Whānau			
Improved whānau relationships	\$87,655	\$3,248 (12%)	\$155,519
Reduced misuse of drugs and alcohol	\$67,864		
Total			\$1,295,315

Table – Total adjusted value of outcomes





APPENDIX J:  
SENSITIVITY ANALYSIS

Variable	Baseline judgement	New Assumption	SROI Ratio
Government savings	No Govt. savings accounted for	Govt. savings of average \$3,000 (present value) saved per taitamariki / whānau	2.60:1
		Govt. savings of average \$10,000 (present value) saved per taitamariki / whānau	4.30:1
Number of Taitamariki	180 over 3 years	240 over 3 years (same ratio of taitamariki as ratio of duration)	2.40:1
		120 over 3 years (same ratio of taitamariki as ratio of duration)	1.20:1
Financial Proxies for taitamariki outcomes	1) Cost of confidence-building drama classes - \$1,048	Half as valuable	1.00:1
	2) Cost of Outward Bound Classic course - \$8,360	Twice as valuable	3.40:1
	3) Cost of rehab - \$29,167		

Table – Sensitivity analyses