

Evaluation of Taiohi Ararau | Passport to Life Pūrongo Arotake (2021)

**Prepared for: Te Puni Kōkiri
Te Paetawhiti Ltd & Associates
Roxanne Smith and Dr Shane Edwards**

Ki te hunga taiohi o Te Tai Tokerau, koutou i huri mai ki te tākoha whakaaro kōrero ka here ita te aromatawai ki tōnā kaupapa, he mihi maioha ki a koutou katoa, mei kore ake koutou. E rere ana ngā mihi ki te hunga kaimahi e kawē nei i Taiohi Ararau, ko te oranga o te hunga taiohi te take, tēnā anō hoki koutou mō tō koutou tautoko mai i te aromatawai. Ka huri te mihi ki te taha kāwanatanga ki Te Puni Kōkiri, te hunga kaimahi i Te Tari Mātua otirā te hunga kaimahi o te Tari ā-Rohe o Te Tai Tokerau, koutou rā e whai wāhi mai ki tēnei aromatawai, tēnā koutou katoa.

Heoi anō, kia tau mai rā ngā manaakitanga nō te wāhi ngaro ki runga ki a koutou katoa.

Roxanne Smith and Dr Shane Edwards

Te Paetawhiti Limited & Associates

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1. Whakarāpopototanga | Executive summary

Taiohi Ararau – Passport to Life is an initiative designed to support taiohi Māori (aged 15–24 years) to gain essential documents required for training and employment, including their driver’s licence, birth certificate, bank account and IRD number. Delivered by four providers in Te Tai Tokerau since 2018, this initiative has supported over 150 taiohi Māori to gain essential documentation in addition to 18+ cards, RealMe accounts, personal email accounts, CVs and cover letters for employers; and a range of other certifications including motorcycle basic handling, forklift and traffic controller certificates.

Gaining the documentation has significantly impacted on taiohi confidence, motivation and self-worth, which then becomes the platform from which providers engage taiohi in discussions around their long-term aspirations and plans for their next steps in life. As a result, taiohi are not only gaining employment or going into further training, but they are also graduating from Taiohi Ararau with the ability to communicate confidently, engage and interact with others, dream big and contribute positively to their whānau and communities.

Taiohi are supported within the context of whānau. This approach looks different for every taiohi depending on their relationship with immediate whānau members, which in some cases is strained. Providers were therefore mindful of the responsibilities and barriers faced by taiohi and their ability to be flexible and accommodating was critical to taiohi achieving success. Through taiohi, providers have responded to whānau requests for support and have also been proactive in offering support to whānau in need.

Providers were flexible, responsive, strengths-based, youth focused and whānau-centred. Their success was built on ensuring taiohi gained success quickly, that taiohi successes were celebrated, through partnering strategically with key organisations, agencies and individuals to ensure the wellbeing of taiohi and whānau, and embedding mentoring and pastoral support underpinned by Māori values. Funding was a critical enabler, with taiohi noting that they could not have gained the documentation or their success without financial support. Furthermore, providers are leveraging their own organisational resources to gain more value for taiohi, and also creating a greater return on investment by diverting taiohi at risk of long-term unemployment and/or incarceration into more positive future pathways.

Overall, Taiohi Ararau has been a success. It has re-engaged a vulnerable group in society, rangatahi Māori, who often lack the skills, knowledge, resources and parental support to succeed in life. Through Taiohi Ararau, wider issues of whānau deprivation have been highlighted and addressed by service providers who are better placed to meet whānau needs. The initiative’s success is underpinned by strong providers who are Māori, connected to their communities and use culturally informed, whānau-centred approaches to their work; and kaitono who have a heart for the kaupapa and a genuine invested interest in seeing taiohi achieve and flourish in life.

2. He kupu whakataki | Introduction

2.1 Background¹

In April 2017, Cabinet approved a number of budget initiatives for *Vote Māori Development* for inclusion in the 2017 budget package. One of these initiatives was Taiohi Ararau – Passport to Life, which was allocated \$4m over four years. The initiative is designed to support taiohi (aged 15–24 years) to gain essential documents required for training and employment including their driver’s licence, birth certificate, bank account and IRD number. The initiative was part of a wider Government approach to supporting young people into employment, known as He Poutama Rangatahi – Youth Employment Pathways. The scope of the target group is taiohi Māori who:

- Are not engaged in education, training or employment (NEET); and
- Are not receiving a benefit; and
- Do not have all the essential documents necessary to access education, training or employment (birth certificate, IRD number, bank account), and/or have not been able to obtain their driver licence.

In addition, it was anticipated that whānau would also benefit if the initiative was consistent with the Whānau Ora approach of working with taiohi within the context of their whānau. Evidencing what works for taiohi Māori and their whānau, particularly in regard to pastoral care, was an important part of the investment.

2.2 Taiohi Ararau providers

Northland was identified as having the highest number of Māori rangatahi who were at risk of long-term unemployment². A formal engagement process was then undertaken to identify providers from across the Northland region who met the criteria of being located in areas with high numbers of Māori rangatahi not in employment, education and training; had existing relationships with communities, and who were able to collaborate with others to achieve sustainable outcomes for taiohi. Providers also needed to have a delivery model that was kaupapa Māori, whānau-centred, youth development focused and demonstrated success³.

Four Northland based providers were selected and have been involved in delivering the initiative since its inception: Te Kotahitanga E Mahi Kaha Trust (Kaikohe); He Iwi Kotahi Tātou Trust (Moerewa); Te Hau Āwhiowhio ō Otangarei Trust (Whangarei) and Waitomo Papakāinga Development Society Incorporated (Kaitaia). A fifth provider, Te Uri o Hau Tangata Development Ltd (Whangarei) was contracted in October 2019 to deliver the programme.

¹ The background section is based on information from on *Taiohi Ararau – Passport to Life Investment Plan 2017–2020*, Te Puni Kōkiri

² Ibid.

³ Internal memorandum | Te Puni Kōkiri Investment Committee, November 2017.

2.3 Taiohi participating

Based on an analysis of provider milestone reports received by Te Puni Kōkiri up to May 2021, the programme has supported at least 157⁴ taiohi across the four providers since 2018. The majority were tāne (51%) aged between 16 and 19 years.

Figure 1. Gender of taiohi, n = 157 (2018–2021)

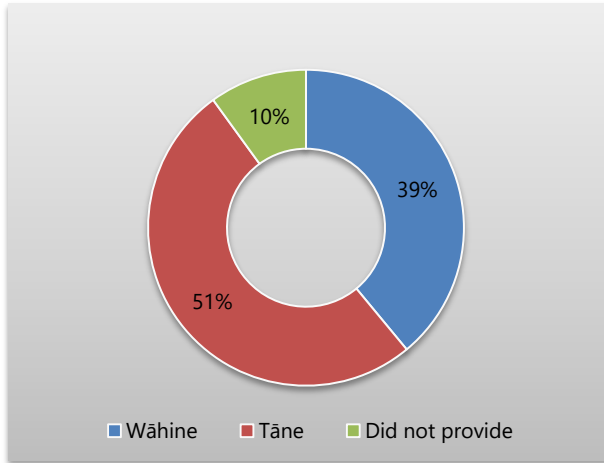
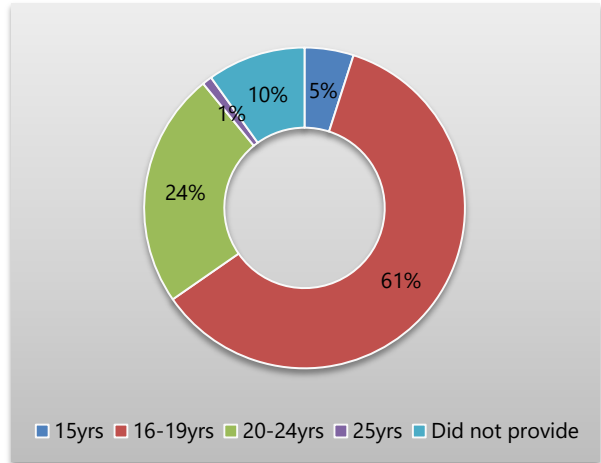


Figure 2. Age of taiohi, n = 157 (2018–2021)



* One provider enrolled one taiohi over the age of 25

** DNP = Did not provide

Narrative reports from providers suggest other characteristics of taiohi included being young parents; from whānau with a large number of siblings some of whom had been removed by Oranga Tamariki; and exhibiting mental health issues.

2.4 Pilot evaluation

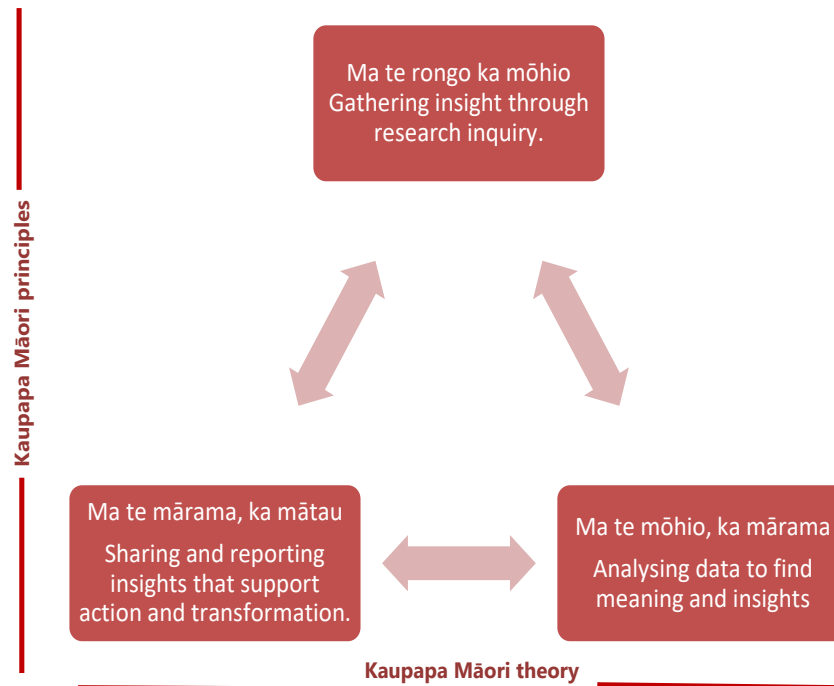
In 2019, an informal evaluation of the pilot initiative was undertaken by Te Puni Kōkiri to better understand the achievements, challenges and solutions. The summary findings for each provider are available at Taiohi Ararau – Passport to Life: (<https://www.tpk.govt.nz/en/whakamahia/taiohi-ararau-passport-to-life>).

⁴ This number includes taiohi who have completed and are still progressing in Taiohi Ararau. It is likely to be an underestimate given changes in provider reporting since 2018.

3. Kaupapa Māori-centred evaluation framework

A kaupapa Māori-centred research and evaluation framework built on kaupapa Māori theory, principles and practices was used to guide the evaluation, as shown in Figure 3:

Figure 3. Kaupapa Māori-centred evaluation framework (Te Paetawhiti Ltd, 2020)



3.1 Kaupapa Māori theory

Kaupapa Māori theory (Smith, 1999) positions Māori worldviews and what Māori value and believe as authoritative, legitimate and valid to guide research with whānau, hapū and iwi. The theory lends itself to qualitative research processes that privilege the voice of Māori, so Māori feel empowered to participate and influence change and improvement to processes and policies that impact on them and generate discussions that explore possibilities, aspirations and development.

Kaupapa Māori research “in practice” means as an evaluation team, we inherently privilege Māori ways of doing and being. We acknowledge inequity and difference in power; we acknowledge the impact of colonisation on the survival of our culture and language and the struggle of revitalisation; we acknowledge and respect that as Māori evaluators, we occupy an ‘insider’ position that comes with privileges but also responsibilities. We also acknowledge being Māori as a strength.

3.2 Kaupapa Māori practice and principles

The practice approach outlined in the evaluation framework is informed by the whakatauki “*Mā te rongo, ka mōhio, mā te mōhio, ka mārama, mā te mārama, ka mātau* – From listening comes knowledge, from knowledge comes understanding, from understanding comes wisdom” and guided by the following principles:

- a) Whanaungatanga and whakapapa – understanding and connecting to people and place; connecting with key stakeholders, building, re-igniting and nurturing the relationships we have that enable us to appropriately locate ourselves and safely undertake the inquiry process.
- b) Kaupapa – acknowledging, understanding and connecting to the content we are working with and understanding the principles, practices, policies that implicitly guide diverse Māori realities, Māori communities and entities.
- c) Kōkirikiritia – discussion, critique, co-construction of meaning, making sense of data with others throughout the evaluative process.
- d) Wairua – ethical processes that ensure whānau are safe and enriched through the research process by acknowledging our connectivity to the tangible (what we see and hear) and the intangible (what we feel); the enriching of ones mauri through our interactions and the process of whakanoa as we ensure the spiritual safety of ourselves and others.

Mā te rongo, ka mōhio

Mōhio outlines the approach taken to gathering insights and reflections including the evaluation questions, data collection methods, participants, the analysis process and ethics.

Mā te mōhio, ka mārama

Mārama is the section of the report where the evaluation findings are presented based on an exploration of themes and points of difference that answer the evaluation questions.

Mā te mārama, ka mātau

The final section of the report, *mātau*, presents a discussion of the findings and suggestions to consider if the programme should be continued or expanded.

4. Mā te rongo, ka mōhio | Gathering insights

4.1 Intervention logic⁵

The following intervention logic was developed by Te Puni Kōkiri to show the relationship between the investment (inputs) and the outputs and outcomes. The logic model was used to guide the evaluative inquiry including the evaluation questions, the analysis and the reporting of findings.

Figure 4. Intervention logic (Te Puni Kōkiri)

TAIOHI ARARAU LOGIC MODEL			
Goal	Taiohi Māori access opportunities for employment, education or training, and the value and impact of whānau-centred pastoral care is better understood.		
Medium term outcomes	Whānau and communities support taiohi to engage with key services to be eligible to access employment, education or training	Taiohi are confident and ready to engage in employment, education or training.	
Short term outcomes	Increased knowledge of whānau-centred pastoral care and what works for Taiohi.	Taiohi are equipped with essential documents, as appropriate, including birth certificate, IRD number, bank account, driver licence	
Outputs	Taiohi are supported through whānau-centred pastoral care to engage effectively and sustainably in society.	Taiohi are provided with essential documents, as appropriate, including birth certificate, IRD number, bank account, driver licence.	
Inputs	Funding	Information and brokering	Monitoring and Evaluation
Drivers	Too many young Māori are not in employment, education or training	Young Māori who are NEET often do not have proof of identity nor the literacy skills needed to apply for a driver's licence and other key documents. This isolates them from labour market, education and other opportunities.	Current system does not support young Maori who do not have driver's licence and other key documents. Young Maori are less able to access employment, education and training opportunities

⁵ Supplied by Te Puni Kōkiri.

4.2 Evaluation questions

Te Puni Kōkiri was interested to understand to what extent outcomes have been achieved by taiohi (as defined by the logic model). Therefore, the following three key evaluation questions were framed to guide the inquiry:

- a) To what extent, and in what ways, has the initiative impacted on taiohi wellbeing?
- b) What critical factors have contributed to taiohi achieving success?
- c) What else, if anything, is needed to support taiohi to achieve success?

4.3 Participants

Four of the five providers were included in the evaluation sample: Te Kotahitanga E Mahi Kaha Trust (Kaikohe); He Iwi Kotahi Tātou Trust (Moerewa); Te Hau Āwhiowhio ō Otangarei Trust (Whangarei) and Waitomo Papakāinga Development Society Incorporated (Kaitaia). The fifth provider was not included on the basis that they were relatively new to delivering Taiohi Ararau.

4.4 Qualitative interviews

Visits were made to all four providers and interviews were held with Taiohi Ararau management and youth development workers who delivered the programme and with taiohi. In total, eight provider staff and five taiohi were interviewed. Two providers were not able to secure taiohi to be interviewed.

The interviews were semi-structured which allowed the evaluators the opportunity to probe deeper into, and unpack responses, to the inquiry questions.

Use of quotes

To maintain the confidentiality of the respondents, quotes are attributed to the provider (kaitono) or to the taiohi. Providers are not named to ensure confidentiality, but also to maintain focus on the taiohi and their achievements. Quotes have been edited for clarity.

4.5 Qualitative analysis

A thematic content analysis, informed by constructivist grounded theory, was used to analyse the data. The constructivist approach (referred to as *kōkirikiritia* in the kaupapa Māori-centred methodology) involved the evaluators co-constructing meaning of ideas and testing thoughts shared by others during the data gathering phase. Once all interviews were completed, the key themes that emerged from the discussions were used as the basis of the analysis framework. The lead evaluator then reviewed the transcripts to gather quotes that related to the themes. The themes were also tested with Te Puni Kōkiri (regional and national staff) as part of a verbal report on emerging findings.

4.6 Ethics

An overview of our approach to ethics is outlined in Appendix 1. Regional staff co-ordinated the visit by advising the providers of the initial visit date and distributing information sheets and the consent form (Appendix 2). Consent was reaffirmed with the participants by the evaluators prior to the interview. The interviews were recorded with permission and transcribed.

5. Mā te mōhio, ka mārama | Findings

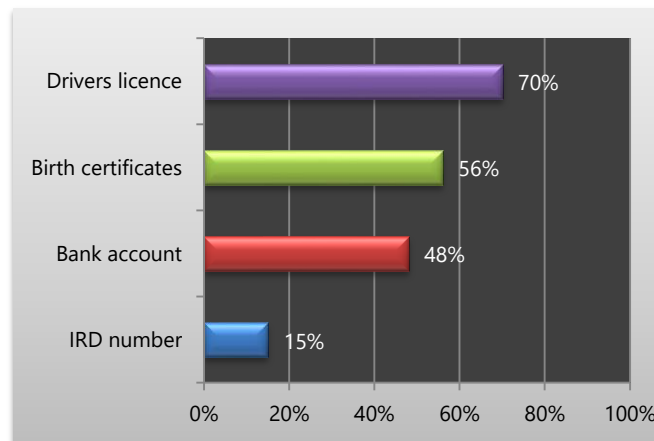
All you have to do is plant the seed and let them (taiohi) water it. (Kaitono)

5.1 Short term outcomes of Taiohi Ararau

Taiohi are gaining essential documentation

Taiohi are gaining a range of documentation as a result of participating in Taiohi Ararau. This included the essential documentation as defined by the programme criteria, being a birth certificate, IRD number, bank account and a New Zealand driver’s licence (learners, restricted or full) as demonstrated in Figure 4.

Figure 4. Essential documentation gained by taiohi who completed the initiative, n = 87 (2018–2021)



In addition, 31 of the 87 taiohi gained Kiwi Access Cards (formally known as the 18+ card), 7 were assisted to set up personal email accounts, and 28 were supported to develop CVs and cover letters. Certain providers also offered taiohi opportunities to apply for bank cards and to gain other qualifications including motorcycle basic handling, forklift and traffic controller certificates based on taiohi need. One provider worked with 22 taiohi to complete their whānau whakapapa. In essence, taiohi were supported to achieve more than the essential documentation:

If they don't have a birth certificate we get that. We get the driver's licence. We get a photo ID, yeah, those 18+ cards or a student ID, a bank account. Some of them don't have their IRD and access to a RealMe account so we set them up with that, Work and Income client numbers and all that kind of thing.

We also help them with their CVs.... if they have anything wrong with their ears or eyes we get them medical checks... if they're ready for drug testing and all that kind of stuff, we help them get that as well. We also do reading and writing because some of them can't read or write, so we put them through a programme called Kip McGrath. He comes here at least once or twice... we get access to their NZQA records. Everything is kept in a folder so when they go for a job they just take the folder... they have copies and originals which stay at home in a safe place. (Kaitono)

All taiohi were also provided opportunities to complete their own development or pathway plans to identify their longer-term goals and the steps they need to take to achieve their goals.

Taiohi are receiving mentoring support and guidance (pastoral support)

All four providers ensured taiohi were mentored to achieve goals beyond gaining essential documentation. The mentoring generally involved focusing on life skills including identifying their strengths; personal leadership and self-reflection; employability skills including communication and collaboration; and connecting them to who they are as Māori through whakapapa, te reo Māori, tikanga Māori and Māori values:

The documentation is a good start because you know you can't get a benefit unless you've got a bank account. And if that whānau can't afford it then that's where the programme adds value, but it's not enough... that's where tika, pono, aroha, all those concepts are mixed in to help that rangatahi, not just with those documents but who they are as Māori, and where they're from. (Kaitono)

Taiohi were encouraged, rather than expected, to utilise the mentoring support available to them and kaitono were flexible and responsive to their needs:

We leave the doors open for them to come and go if they need to. We're always kind of like a backstop for them. We don't wanna be in their lives for too long because they wanna get out and experience life. But while they're with us we're gonna try and help them get these documents as quickly as we can. If along the way we need to do some social work support to connect you back to whānau, or support with youth justice issues, of course we will help with those types of things. We just try and keep the doors open all the time. (Kaitono)

All providers performed an initial assessment of documentation needs with the taiohi, and once trust and rapport was developed, discussions progressed into planning for the future, and then ideally (depending on the aspiration of the taiohi) transitioning into education or employment:

We do an assessment at the start, what do you have and what don't you have, and then we also do an individual development plan which is around identifying their dreams and aspirations and life skills. Some of them they don't know what they wanna do, they just know they need a licence, and then what? So once you start building the rapport and connections then they start opening up and exploring options like further education, training or employment. Sometimes it's not employment, maybe they wanna heal the relationship with their mum and dad, so you put them in those spaces to help pathway that. It just depends on that young person. (Kaitono)

One kaitono ran structured group mentoring sessions to supplement individual mentoring that culminated in a two-day wānanga at a marae where taiohi had the opportunity to review and celebrate their successes:

The reason why I do these two-hour sessions with all of them together is to make them feel like there are other people around town that are in the same boat as you, and it's okay to tell people... like it's not a counselling class, but it's okay to let people know that you need help. And then when they're sharing with each other... it works way better than going out and doing one-on-one. But then you do have the ones that don't like the group sessions and then I'll go and do one-on-one with just them. (Kaitono)

Another kaitono had a similar approach to creating a support group or person around the taiohi from the outset to ensure they remained accountable to their own aspirations; whānau being any close family member or friend that the taiohi chose to be part of their journey:

When we have our first initial hui with the young person we make sure their whānau come along; or they have a representative from their whānau, probably nan, or their uncle, their mate or their cousin. We can only transform so

much in the time that we have with them, the rest is up to their whānau to keep them accountable and keep them on the waka. (Kaitono)

Where the taiohi need was beyond the expertise of the kaitono, taiohi were referred to specialist services including general and mental health services; drug and alcohol support; and literacy and numeracy experts. This is expanded further in the next section on community partnering.

Whānau-centred pastoral approaches

What whānau-centred pastoral care looks like varied across the kaitono; however, they all understood the importance of whānau in the lives of the taiohi. At times, the kaitono was the support system for the taiohi who needed a break from their whānau or when the whānau relationship had broken down. Some taiohi were living with grandparents who were taking on the pivotal role of caregiver due to breakdowns in the relationship between the parent and the taiohi. In some cases, the taiohi was the caregiver for other family members. In these situations the kaitono was mindful of the responsibilities and barriers faced by the taiohi and their ability to be flexible and accommodating was critical:

The majority of the rangatahi that we have usually there has been a breakdown with their parents, and that whole cycle of alcohol, drug abuse, and still stuck in that; so they've gone on to live with their grandparents and being raised by their nannies. (Kaitono)

Some of these kids are looking after some of their whānau, like the nanas... Or you get a daughter who's the eldest of the whānau, 15 or 16-year old who is babysitting, looking after the kids while mum and dad are out working or doing whatever it is... and then we have the ones who are like meth dealers, meth distributors, so we have taiohi who are trying to hide away from their whānau, to come and try and get some little bit of reprieve, a little bit of support in the system. (Kaitono)

We say to the taiohi, "Take nana shopping then come back here". Nana can sit over here and have a cup of tea and a yarn with someone here while you do your stuff... we try and get them out as quickly as we can because they need to get back home, they need to look after nana. (Kaitono)

In other situations, the kaitono encouraged whānau involvement and engagement in supporting the taiohi to attend Taiohi Ararau and celebrate their achievements:

I might pick them up one day and nan says, "Kia ora, I'm really grateful for what you're doing with our boy". Or he comes home and "Oh, look, I've got my licence" and all of a sudden he's a rock star. Aunty comes out, mum comes out, nan comes out, and everyone's celebrating... so he went from doing no good and being a hōhā to all of a sudden they're celebrating his achievements... it couldn't get better than that. (Kaitono)

Kaitono also supported whānau who were encouraged by the positive changes they saw within the taiohi and decided to seek help for themselves; or providers were able to offer support to the whānau as a result of engaging with the taiohi:

The biggest thing for us is like the parents are coming in for awahi, manaaki, even if it's not P2L but they're coming to us to ask for some support and then we will refer them to that organisation who can awahi. I guess seeing their kids do better they feel an urge to want to do better as well for themselves... Yeah, so that's the win for us, that's the intergenerational wins. (Kaitono)

Overall while the programme is focused on meeting the needs of taiohi in the first instance, the provider's ability and flexibility to acknowledge and respond to the needs of the whole whānau is a critical element to whānau-centred pastoral care.

5.2 Medium-term outcomes of Taiohi Ararau

Taiohi are confident and ready to engage in employment and training

Gaining essential documentation has been a critical success lever for taiohi. Not only does having the documentation help them to gain employment and education, but it also protects them from the justice system (fines and arrests).

Kaitono also agreed that taiohi felt a sense of empowerment as a result of gaining an identity through the documentation, and taiohi were more confident and willing to take on further challenges:

Having that documentation behind them, a lot of them, they don't have anything of their own. So to have that documentation is really empowering for them. They feel like they own something and they achieved that by themselves but also with the support of us kaimahi. It also breaks down a lot of barriers for them too, because now they are quite open to work with people, to seek help if they need it and not really shying away from it. (Kaitono)

Kaitono also noticed that taiohi felt happy, worthy, and carried themselves with pride and purpose. They had self-belief, self-confidence and motivation to achieve. They also gained skills to interact, engage and communicate more readily and independently:

You see a change in their mentality, what they're capable of. They're motivated to do stuff now because they've witnessed and felt the benefits of the mahi and what they can do... it slowly builds their confidence and character... at the beginning they are quite uncertain and barely know how to communicate, to communicating with people that aren't their friends and their whānau and having a reciprocal conversation. (Kaitono)

These positive changes gained through their achievements then became a solid platform for providers to transition taiohi into thinking about long-term dreams and aspirations including employment and further training:

They don't really know what they're getting into until you sit down with them and explain, "Hey, look, we'll help you to do this, to get documentation"... and as soon as they finish you just see a massive change in them, their whole āhua, they feel empowered. They're just head high, the world's your oyster now... so if you were to suggest anything else, like, do you wanna start getting work? They're keen to do anything. (Kaitono)

Taiohi are being diverted into more positive pathways

Kaitono shared examples of how Taiohi Ararau has been an important intervention diverting at-risk taiohi towards more positive pathways. Some kaitono have arrangements with Police and/or youth justice to refer young people to Taiohi Ararau for support. These arrangements have reduced the risk of taiohi being fined and/or arrested and then becoming part of the justice system:

One of the young people that we worked with was from youth justice; he was in trouble. We managed to pull him in to the passport programme. He had no documentation, he was illiterate. But as we started to make small

achievements he got more motivated and when he got his licence he got the highest mark... he was really blown away from the progress that he made. (Kaitono)

So for us it's about creating these networks, like with the community cop, with the education system, with all these networks and we're becoming strategic partners which means that we can say, "No, no, no, you're not gonna do that; there's a better way, there's our way. There's the Māori way of doing things", we don't want them ending up in your fellas' systems. So we become the gates to all of this and, yeah, they may have committed a crime but how serious was it? If we keep going down that track they will become better criminals. (Kaitono)

Taiohi are becoming role models for their whānau

Providers shared examples where taiohi were becoming role models for their immediate whānau, siblings and friends. Some taiohi were also motivated to support their own whānau members as a result of their achievements:

It's that acknowledgement that they've achieved and from there you see the rangatahi wanting to do more for their whānau. To me that's the best feeling I can get because then they say, "Oh, I wanna start working so I can help nan or help mum with the bills" and all the rest of it. That's probably one of the biggest changes. (Kaitono)

Even my little brothers are following in my footsteps, their whole attitudes have changed. They want to go to school. (Taiohi)

When we have one of our rangatahi achieve then aunty or uncle might go, "Oh, you know, your cousin should do that as well" and then that's where it starts to spread out. Then you get a cousin come through and he wants to do the same because the whānau can see the benefits of what it does for their young people. (Kaitono)

Taiohi are gaining employment or going into further training

Providers shared and reported examples of taiohi gaining employment or going into further training. As data on employment and training outcomes has not been consistently reported, it is difficult to quantify these results.

However a range of examples from provider narrative reports included:

- Employment in retail, hospitality, forestry, primary industries, packing, logistics, dairy farming, administration, labouring, cleaning, AFFCO. Taiohi have applied and been accepted to the Limited Service Volunteers and/or interested in military services.
- Further training including returning to secondary school; enrolling with private training providers to complete NCEA Levels 1, 2 and 3; enrolling with wānanga (business administration and early childhood teaching); and apprenticeships (engineering, barbers, hairdressing, building).

The following vignettes highlight the positive impact of Taiohi Ararau on two taiohi and their whānau.

The first vignette is the story of a taiohi who was supported to have her licence reinstated, to gain her birth certificate and a CV and full-time employment. She is also part of Future Leaders NZ. She is now drug free and a role model for her whānau and young siblings.

I was 16 when I first met [Kaitono] and my life was not good... she hit me up, "Cuz, what are you up to? I've got this programme". I said, "Yeah, I'm doing nothing". Then I did join and then a couple of my mates followed... It was like a domino effect. And then I got my licence and then all my mates got our licence, we were all buzzing.

The programme felt good because someone believed in me. Then I got a plan because I had no plans, I was gonna run away to Aussie with this fella then [Kaitono] was like, "Nah, get your licence first" so I did that and then I did my CV, got ID; like, I had nothing. Because you're useless without ID in today's world. And she set me up an AP for my fines, to pay those off. Yeah, she did heaps for me, just changed my whole attitude.

Before P2L it was hard. We were just moping around... we were just like being bored bums really. No motivation, no plan. The cops would see me driving and pull me over; because he knows I don't got a licence. But the old me wouldn't stop. But now the new me, "Oh, pull over mate... Here's my licence, look"... it feels good, too, when you have your licence.

Our families at home were already struggling... so they don't have time to worry about me. Life sucked, honestly, I was always trying to run away, now, like, I don't wanna leave. But now our families are all proud they're happy as; like real happy... Every time we achieve something she puts on Facebook and the whole community sees and they're like, "Good on you girl, too much!"

I'm working now and when I got my job I bumped my Kiwi Savings up to ten percent because I wanna buy a home in about three years. The first two weeks was hard it was like, "Oh, I wanna put it back down to three percent". But [Kaitono] is like, "Nah, cuz, just keep going hard now in three years you might have your own home".

Before P2L I felt like the world owed me. You know I felt like everyone owed me something and it's not my fault. But since I've been in P2L I am taking responsibility for everything that I do – the good and the bad... and I see when one person grows my family grows... even my circle of friends have changed. I realised that my old friends were not even good friends; so I'm hanging out with good people, trying to stay busy and making great decisions. (Taiohi, 22, wahine, P2L 2021)

The second vignette highlights how supporting the taiohi has been the catalyst for supporting the needs of the wider whānau. The taiohi was assisted to gain all her essential documentation and find employment. By assisting the taiohi initially through P2L, both the taiohi and their whānau have grown in confidence and independence.

Kaitono – One of my first taiohi, she was 19, came into the youth centre one day and you can just kind of tell when they need help and I said to her, “Hi, how are you?” She’s like, “I’m just having a break from my mum”. That’s when I knew she needed help so I started assisting her. She was looking after her mum who was in a wheelchair, because she had a bad hip and two siblings. She had no bank account, no licence, no benefit... so instead of her coming to me I used to go and see her and her mum. And then her mum said to me “Oh, I’m feeling sorry for my daughter having to look after me and she can’t get a benefit...”. I was like, “No, she’s 19, she’s no longer included in your benefit”. So I got her on the Care Benefit to help her mum; even helped her mum get the operation done on her hip, because her mum didn’t even know how to do that. Well now this girl is working full-time, her mum is walking around and cares for herself and one brother is at university and one’s still at [College].

Taiohi – I met [Kaitono] at the youth centre, I was hanging out... She helped me with my birth certificate, learners and restricted licence, 18 plus card, everything I needed to get on a benefit at the time. Kaitono paid for everything, I was so grateful. I had nothing at all... it changed my life she helped me out so much. At the time my mum was struggling with bills and health and I was looking after mum and my siblings. I am just glad there was someone there to help me and help out financially, I am forever grateful. At the moment I have finished my job and moved away as I wanted to be independent. I wanted to find something new. I wouldn’t have got this far without her [Kaitono’s] support, I have recommended a lot of people I know to go to her... she is like another mother, motivational, always on our case. (Taiohi, 22, wahine, P2L 2018)

5.3 What makes Taiohi Ararau successful?

Ensuring quick wins

All the providers learnt that quick wins were important for building a relationship with taiohi. Securing essential documentation quickly showed the taiohi that the provider could deliver on expectations and also has the interests of the taiohi at the forefront. This was particularly important for taiohi who were transient, but was an important design principle generally:

We do everything in a week and then from there we do all the aspirational stuff over two months... so then they’ll keep coming back... Or they believe in us, you know. “Oh, yeah, she’s legit... because they’ve already been to so many different other places and been let down”. So we have to ensure that we can deliver. (Kaitono)

So we created like a programme, so they’re committed to the cause for a solid three months and they get to where they wanna be. So you come in with what you have and you have three months to get this, this, this, get on your pathway, understand your needs, aspirations. By the third month you should be on that journey. (Kaitono)

Celebrating success

Celebrating the achievements of taiohi was also considered important for the growth and the motivation of the taiohi. Providers had unique ways of celebrating successes at different points in the taiohi journey including shared kai and Facebook posts:

We make a big thing when they achieve success... like have a kai, have celebrations, have kōrero around that, take them out. Some are coming from hard-to-reach places and they’re sort of not cared about. So maybe the only hug they get is here. (Kaitono)

Partnering with key agencies in their communities

All providers had access to additional support services for taiohi and their whānau, either within their organisations (some providers offered a range of services including Whānau Ora, driver licensing, counselling, youth justice support) or with local organisations and agencies (health, social services, justice, police and education).

Providers worked alongside health providers to ensure taiohi were enrolled with their local medical centre and were accessing specialist care, particularly taiohi suffering mental health issues. Specialist health services for taiohi however, were identified as a gap particularly for those in the far north.

Providers worked alongside community police to divert taiohi driving without a valid licence to Taiohi Ararau for support. This has increased referrals to Taiohi Ararau, but also reduced the number of taiohi being fined for driving without a licence which can often escalate to arrests:

So police created this app so if they come into contact with a young person that meets our criteria or within our age group he'll refer them directly to us, and then we work with that young person or their whānau. So instead of giving him the ticket they come to us. We have had nearly 18 taiohi referred through the app... the cops believe in this kaupapa. So we've been able to accomplish a good relationship and some really good outcomes from it. (Kaitono)

We had a meeting with police and I said to them, "You don't realise that you're putting more stress onto the youth by giving them a ticket. Instead of giving them a ticket refer them to me". So that's what they do now. So if they have no licence or if have they been disqualified they're like, "Go see [Kaitono]". And "If you don't get it done within a month then I'm gonna slam you with a ticket". And they do, they contact me straight away. Some of them aren't even in my group. (Kaitono)

One provider works closely with the youth justice team to support taiohi, and another provider has a youth justice team in their organisation and are finding ways to support taiohi on remand or on supported bail programmes:

Most of these taiohi don't have any documentation, no licence. So we are trying to work in with that team to support them with the Passport to Life programme as well. A little bit difficult, but we're just trying to find out the best way for them to be able to engage in the programme knowing that they're in a very volatile state. (Kaitono)

Our youth crime rate up here, there was 145 of them. We brought in P2L as an alternative resolution and we drove that number back down to one case. And we're really proud of that. (Kaitono)

Providers are also working with private training providers to deliver bespoke training programmes that meet the needs of taiohi. One provider is also a private training establishment (PTE) so taiohi are able to transition from Taiohi Ararau to the PTE and then into employment. Providers are also assisting taiohi to access their records of learning so they can see what they have actually achieved and what more they may want to do. This has highlighted a number of taiohi that have not achieved any NCEA qualifications and have few, if any, credits. One provider raised the issue of taiohi that are in alternative education who may have no documentation but are not eligible for support as they do not meet the criteria for being NEET. This was considered a gap:

For a lot of young people, school doesn't work for them. So the next option that's usually always thrown straight to them is alternative education. But because they're in education we can't work with them... I mean we could work in teams with a lot of those alternative education taiohi and help them with their bank account, help them with their

IRD, get those documents to support them on their education... with these supports we could probably get a lot better outcome for these taiohi. (Kaitono)

Business and employers were also being approached to support taiohi into employment and apprenticeships. One provider was partnering with regional/national providers including Top Energy, and Broadspectrum NZ to offer apprenticeships as well as local businesses including the local mechanic, barber, courier, petrol station, cafes, sports groups (to run events), to offer work experience, part-time work and or full-time employment. One provider had a designated employment specialist in their wider organisation that was supporting taiohi to find employment.

All of the kaitono stayed engaged with the taiohi as a support for them even after they had found employment or went into further training, or exited the programme.

Embedding mentoring and pastoral support – the important role of the kaitono

The most critical factor in the success of Taiohi Ararau has been the person/people who work directly with taiohi and their ability to develop a relational approach focused on supporting taiohi to realise their aspirations within the context of their whānau. In particular, their ability to engage with young people and build a rapport built on trust; demonstrate empathy to the taiohi and their whānau, and in some cases have lived experience of their journey; have a reputation as someone who is trusted and can deliver on expectations; demonstrate willingness to go over and beyond when needed to ensure taiohi are safe and supported at all times (in some cases even when they have exited Taiohi Ararau); and have the skills and knowledge to network and partner with agencies and organisations constructively and positively to provide opportunities for taiohi:

[Kaitono] believes in us and goes that extra mile... she lets us mingle with the other people, connects us... she checks in all the time and always texts us back... She literally changed my life. (Taiohi)

Building a rapport – its key, that's the most vital component to making the relationship work. The way you talk, the way you make them feel included, all those things, you know, the manaaki, the awhi, everything. Oh, for me anyway, it is the most important component; otherwise they won't come back. (Kaitono)

To do this job, too, requires a lot of empathy. The family build a connection with you too because you're a key worker for their rangatahi, and they can see the changes within them. It's not just this collecting documents, tohu, it's about all this other stuff too that comes with it, going into mahi, making these little life milestones, getting them active and out in the community. (Kaitono)

I love it here. I guess for me I grew up like that, you know, I grew up in the cycle of the drugs and gangs... I know what it's like so I was committed to the cause of seeing our kids do better, and I guess creating a new normal for them. That life that they grew up with doesn't have to be their normal, they can change it, but it's up to them to come to the table. (Kaitono)

Funding

All the providers and taiohi interviewed acknowledged the cost of accessing documentation and how difficult it would have been for them to afford the documentation on their own. Furthermore, the ability for providers to use the funding flexibly to meet the needs of taiohi to transition into further training and/or employment was also a critical success factor.

The continuing success of Taiohi Ararau as evidenced through the achievements of taiohi in their communities has encouraged more taiohi to engage. As a result, providers have met (if not exceeded) their contracted caseloads, as providers were reluctant to turn whānau in need away. Providers in smaller communities in particular felt compelled to take on taiohi, especially given they were often friends or whānau members of taiohi that were already participating. To turn them away would further disadvantage the taiohi, their whānau, and ultimately, their small communities.

Providers are therefore providing value for the programme by leveraging their organisational resources to support the kaitono and the taiohi, and also creating a greater return on investment by diverting taiohi at risk of potential long-term unemployment and incarceration, towards more positive pathways for themselves and also whānau members.

The strength of the model however relies on the kaitono having infrastructural and professional support around them; and also the kaitono enabling a support system around the taiohi who can continue to guide them to their next destination:

We can only transform so much in the time that we have with them, the rest is up to their whānau to keep them accountable and keep them on the waka I guess. I told the taiohi, like, "I can only do so much; you've gotta row your waka so that we can all get to the destination". (Kaitono)

6. Mā te mārama, ka mātau | Discussion

6.1 Can Taiohi Ararau be transferred to other communities?

You can't create a P2L programme that is a one size fits all. (Kaitono)

Taiohi Ararau is re-engaging a vulnerable group, taiohi Māori, who often lack the skills, knowledge and parental support they need to succeed in life. Taiohi Ararau has highlighted that taiohi in Te Tai Tokerau are transient and often hard-to-reach, some are living in impoverished and dysfunctional households; some are dis-engaged from their immediate whānau members (by choice or statutory removal), and some are engaging in anti-social behaviours and causing stress on communities. There are also taiohi that are in isolated situations looking after parents, siblings and grandparents.

Taiohi Ararau as an approach is youth focused, non-judgemental, flexible and strengths-based. By supporting taiohi to achieve success, the wider current and future societal problems in small, isolated and impoverished communities are also addressed.

The programme evidence suggests taiohi are going into employment and/or further training as a result of their participation in Taiohi Ararau. Taiohi are also increasing their self-esteem, pride, confidence, and self-worth. They 'graduate' Taiohi Ararau with the ability to communicate, speak for themselves, dream big, and contribute positively to their community and whānau. They are breaking the cycle of intergenerational deprivation for themselves, peers and siblings. They are gaining the skills and attitude needed to navigate life. The community and their whānau are proud of what the rangatahi have achieved, which is further motivation for them to continue to set personal goals and succeed.

Taiohi Ararau is also reaching out to whānau through taiohi and identifying wider issues of deprivation that are then being addressed by social services providers who are better placed to meet the needs of whānau.

For Taiohi Ararau to continue to be successful currently and in future locations it needs to be:

- Situated within an organisation that is well connected to its community, to other service providers, employers and business; is Māori and whānau-centred and uses culturally informed and value-based approaches to their work with taiohi and whānau Māori.
- Led by kaitono who have a heart for the kaupapa (supporting youth) and for the wellbeing of their community; who are accessible, responsive, strengths-based and genuinely invested in the success of the taiohi; are well connected to whānau, community and services; are visible in the community and have community credibility; have a big picture view and can think strategically about how they can move taiohi into a journey of success after the initial hook of the documentation.

Policy settings also need to be reviewed to ensure the funding investment adequately reflects the high value gained by kaitono for taiohi in the short and long term; and the increasing numbers of taiohi presenting who are not in employment, education and training and with few, or no essential documents. The eligibility criteria also

need to be reviewed, in particular the NEET criteria and the age bands, to ensure they appropriately reflect the realities of taiohi who are in need of support.

Appendices

Appendix 1: Ethics

The ethical framework for this evaluation is based on the work developed by Linda Smith (1999) and adapted by Cram and Kennedy (2010). These principles guided evaluator practice in this particular evaluation. Protocols of informed consent, confidentiality and anonymity were also applied.

Table 1. Ethics and evaluation

Ethical principal	Application in evaluation context
Aroha ki te tangata	Engage in cultural 'rituals of encounter', guided by participants Allow participants to define their space and meet on their own terms Make linkages and connections with participants where appropriate Respect the fluidity and diversity of participants
He kanohi kitea	Ensure the researcher is known to the participants
Titiro, whakarongo...kōrero	Understand people's day-to-day realities, priorities and aspirations to ensure relevance. Allow the participants to speak to their stories
Manaaki ki te tangata	Sharing, hosting and being generous with time, expertise, relationships including appropriate koha and kai that acknowledges the contribution from the participants
Kia tupato	Ensuring the participants feel safe to contribute; are engaged in a space familiar to them; allow time and space for the participants to practice their own tikanga
Kaua e takahia te mana o te tangata	Ensure the participants enjoy and are enlightened through their participation in the research; share research findings and relevant research
Kia mahaki	Share expertise, knowledge, understandings and findings

The evaluation team also applied more conventional ethical processes including:

- **Informed consent:** Prior to each interview, participants were given an information sheet and a consent form. The consent form explicitly stated their right to not participate; and their right to withdraw their consent up until the time their information is to be incorporated into the research analysis. Participants gave consent verbally and in writing and the interviews were audio recorded with permission. Written consent forms are held by the evaluation team.
- **Voluntary participation:** All participants were made aware that their participation in the evaluation was voluntary.

- **Confidentiality:** Participants were informed that their information (audio recordings, notes, transcripts) would be held in confidence by the evaluation team; however, their anonymity and the anonymity of their organisation could not be assured.
- **Storage of information:** Confidentiality is also about secure storage of information, and personal details and evaluation data are confidential to the evaluation team.

At a minimum we:

- Stored all research notes and transcripts in a locked filing cabinet.
- Ensured that our computers and any participant lists are password protected.
- Used a code reference (not personal names) in the naming and storage of participant interview data (date, region, interview number, interview initials – 180525 R1 IV3 SA).
- Sought permission to audio record all interviews; and if we are having these transcribed by a third-party, we ensured our transcribers signed a privacy/confidentiality form.

Appendix 2: Information sheet and consent form

Passport to Life – Taiohi Ararau Evaluation | Information Sheet

Tēnā koe

About this evaluation

Te Paetawhiti Ltd is an independent evaluation company engaged by Te Puni Kōkiri to evaluate the outcomes achieved by providers implementing Passport to Life – Taiohi Ararau. As an individual or provider that has been involved in Taiohi Ararau we invite you to share your experiences of how well the programme has worked for you. The evaluation objectives are to:

- Gather evidence about what is working and what is not working to inform future funding of the pilot, and
- Inform decision making about the value of extending the pilot to support rangatahi across the country.

The focus of the evaluation is to understand how gaining essential documentation and pastoral support have supported rangatahi to achieve success as defined by them.

Invitation to participate

The evaluation team invite you as a provider, rangatahi or whānau member to contribute to the evaluation. Participation in the evaluation involves a conversation with the evaluation team using the questions in the inquiry guide (attached). Conversations with individuals tend to take between 30-60 minutes; group conversations can take up to 90 minutes. You only need to answer the questions that you feel comfortable to answer. If at any stage, you wish to withdraw your contributions you can do so by contacting the lead evaluator. Your participation in the interview is voluntary.

With your permission, as well as notes being taken, the interview will be audio recorded and transcribed for analysis purposes. Audio files, transcripts and research notes will be stored securely on the project teams password protected laptops. These files, transcripts and notes will be destroyed two years after the evaluation is completed.

Who will I be interviewed by?

The evaluation team consists of experienced evaluators. Their job is to ensure you have the opportunity to share your story and experience in a safe and comfortable way. The team can conduct the interview fully in te reo Māori, bilingual or in English depending on your preference. The evaluation team are:



Dr Shane Edwards: Shane lives in Kawhia and is of Ngāti Maniapoto descent. Shane is an experienced indigenous researcher and evaluator. Shane is a team evaluator conducting interviews and supporting evaluative analysis.



Roxanne Smith: Roxanne lives in Rotorua and is of Ngāti Rongowhakaata descent. Roxanne is an experienced evaluator who has been involved in a range of education, social service, health, and whānau ora evaluations in the past. Roxanne is the evaluation lead and contract holder.

What will happen to my information?

A written summary of findings will be provided to Te Puni Kōkiri which may be published. Each provider participating in the evaluation will receive a copy of the summary evaluation findings to review.

For further information about the evaluation please contact: Roxanne Smith (Evaluation Lead), 021 216 7038, or Roxanne@tepaetawhiti.co.nz.

Ngā mihi maioha ki a koe

Roxanne Smith and Dr Shane Edwards

Te Paetawhiti Ltd (Kaupapa Māori Evaluation and Research)

Consent Form

I agree to be interviewed as outlined in the information provided to me by the evaluation team. I understand that:

- My participation in the interview is voluntary and I can stop the interview at any stage
- I can withdraw my answers up to one week after my interview
- Individual responses will only be seen by the evaluation team
- Findings from the interviews will be summarised into an evaluation report that may be published by Te Puni Kōkiri.

The interview, with my permission, will be audio recorded, the interviewer will take notes and in some cases audio recordings may be transcribed. Audio files, transcripts and evaluation notes will be stored securely on the lead evaluator's password protected laptops and will not identify me. These files, transcripts and notes will be destroyed two years after the evaluation report is finalised.

I have read the information sheet and this consent form. I have been given the opportunity to ask questions and have had those questions answered to my satisfaction.

I give my consent to participate in this interview Yes No

I agree to the interview being audio recorded Yes No

I agree to notes being taken and that the audio recording may be transcribed Yes No

Participant's signature: _____

Participant's name: _____

Date: _____

Appendix 3: Inquiry questions

Provider

1. Your role and involvement in Taiohi Ararau.
2. The programme and how it is implemented in your context:
 - a. Identification and engagement of rangatahi
 - b. The development and monitoring of individual rangatahi plans
 - c. Pastoral support (what is needed, what works)
 - d. Relationships (whānau and other external agencies) – what is needed and what works
3. Outcomes achieved by rangatahi that you have observed:
 - a. What have rangatahi gone on to achieve as a result of receiving pastoral support and essential documents? (including any examples of those who have gained employment, gone into training and/or further education)
 - b. What else has contributed to the outcomes achieved?
 - c. Could these outcomes have been achieved without the programme?
4. Learnings
 - a. What else is needed to ensure the programme continues to work well for rangatahi? (in terms of implementation and outcomes)

Taiohi

1. How did you become involved in Passport to Life?
2. What did you enjoy about the programme and why?
3. What did you find challenging and why?
4. Since you became involved in the programme what have you achieved that you are most proud of?
5. Could you have achieved these successes without the programme?
6. What support did you receive to achieve your successes?
7. As a young person what are the biggest barriers for you in terms of going into employment, training or education?
8. What is needed to reduce these barriers for you?
9. How can Passport to Life be improved to better support rangatahi, if anything?
10. Any other comments you wish to make about Passport to Life?