

Strengthening Communities through Local Partnerships



About the Partnerships Research Project

L.P.G.

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2. The Partnerships Research Project

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Waitakere Specific Outcomes

- ① Document the Waitakere Way and local partnerships scene
- ① Analysis of strengths and weaknesses of various Waitakere based partnership projects and models
- ① Greater participation in regional and national debates
- ① Answers and ways forward to the tricky stuff
- ① Strengthened relationships between key local stakeholders and networks
 - Research 'with' NOT 'on'
 - New information assisting new action
 - Making a positive difference!



Key Outputs to Date

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Next Steps

- ④ Looking at key findings and making linkages
 - Avoid "research boxes"
 - Communicating key messages
- ④ Local discussion on possible actions
 - "Different" national context for partnership with Maori acknowledged
 - Shared sense that things can keep moving forward locally
 - Develop a process for transition from the research team to "Waitakere"
 - Links to Wellbeing Collaboration Project
 - Agency strategic and action plans
 - Look for funding to enable action to continue



Waitakere City Maori Community Research Report

*"Ma to rau rau,
Ma toki rau rau,
Ka ora ai te iwi"*

Strengthening Communities Through
Local Partnerships Research Project
May 2004



Purpose

- ④ An exploration of partnership issues within the Maori community of Waitakere City
- ④ Identification of areas of improvement and possible strategies for enhancement of partnering processes with Maori

Methodology

- ④ Interviews
- ④ Templates
- ④ Workshops



Defining Partnership

- ④ Traditional Partnership – Whanaungatanga
 - ④ Tikanga
 - ④ Manaakitanga
 - ④ Using Maori terminology
- ④ Relationship vs. Partnership

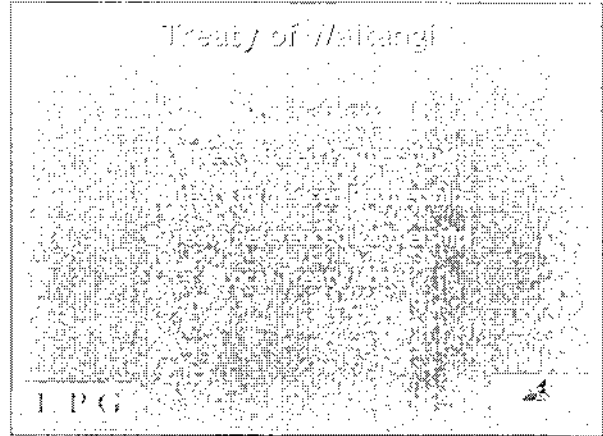


"To me, a true partnership exists when our own rangatiratanga, our mana as an iwi, is in no way compromised. Of course, you have to have compromises on some things, that's a part of any relationship. But ideally there has to be a recognition that we, as an iwi, are an equal, but different, if you know what I mean. That's the challenge I think, being equal but different. In reality though, you can't force people to recognise your rangatiratanga."

"For any of us to move on progressively, in a more positive mode we need to build relationships. And that's what Moordam is all about. Whanaungatanga is not partnerships, it's relationships. And when we talk whanaungatanga, that's the tikanga of whanaungatanga, it's relationships."

"Q. How would you define partnership?"

A. To embrace under the mantle of Whakawhānauatanga. That is to care for, protect, guide, nurture and support when and wherever needed."

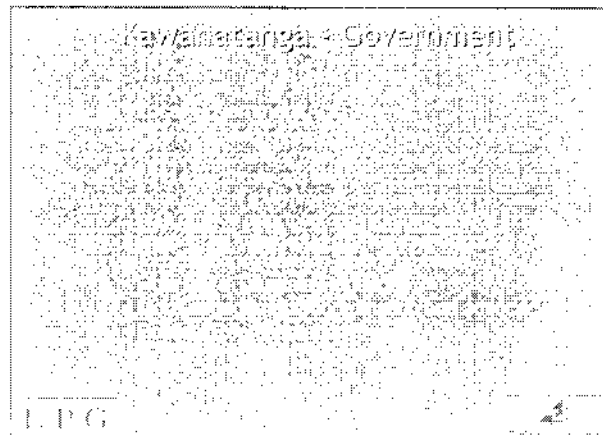


"Q. Does the Treaty of Waitangi have a role in your partnership?"

A. Certainly. Yes. All the time. It depends on the situation. In the work place it should have, but there's a lot of times where it doesn't happen. Kei re pai tena, but it's good for us to make them aware that it's there. Some of them want to be there. And others, well they can't help it because that's the kaupapa set by the kawana (government) anyhow. So they have to acknowledge that side of the Treaty. And same with the local government. But we can count the number of people that adhere to it on the one hand.

A. Absolutely, this is so fundamental to any partnership, particularly those receiving funds from the Crown.

A. Kia ora. That's a bit of a hard question. In the last 163 years we have not become a partnership, (not) by any Treaty of Waitangi, (not) by any means. Māori and Pākehā have never been partners. The answer to that question is not a simple one"



Te Kōwhiriatanga Government

Local Government

- Challenging goals/sets
- Decentralisation
- Integrated Approach
- Outcomes focus
- Tino Rangatiratanga

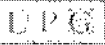
"It's about taking responsibility, moving from victim mode to a position of power. And the thinking requires, "I'm going to get on with it, just give me the resource". It's not about consultation but negotiation. We don't want government to come and commit but to come and negotiate about partnership. We have extensive experience of interacting with non-Maori structures, understanding of issues, the frustration facing people trying to get resource support. We continue to allow ourselves to be consulted. We need to stop and negotiate."



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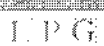
"If the partnership is between two organisations, but the relationship is between people... if the relationship between the people gets so tight that my staff are homogenous with our partner's staff, then there's a risk to the government really. So, you have to have good relationships but you have to be clear about the boundaries between the two organisations... So we have to keep the two rationales for being a little bit separate. Operate the partnership in such a way that both parties derive direct benefit from the relationship."



Keeping it Real

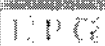
"... for us as a Maori provider, our cut off point is never. Our cut off point is seeing satisfaction on our young men or women's face; and seeing satisfaction within the whanau. And so, having said that, we've been in a situation where we've had to cater for social dysfunction, so to speak, within the whanau. We've had to cater for that."

"What can this organisation do for our children and whanau including our men. I realised pretty quickly that there are huge hoops to jump thru before I could see what these are, which again is no comfort to the whanau. Whether we recognise it or not, politics and the powers that be including the bureaucracy have a huge monopoly over the social and economic outcomes."



Workshops

- ⊗ A Local Treaty of Waitangi Partnering Framework
- ⊗ Mutual Capacity Building



[2] Summary Notes: Workshop 1

Mutual Capacity Building

Some key issues raised in the Report:

- ↓ How can those working in partnering processes with Maori, better recognise and value the contributions Maori partners make? And assist Maori partners to grow and develop?
 - ↓ More generally, how can Maori and non Maori organisations in Waitakere better support each other
-

Process:

- Kanohi a kanohi – “face to face”, often in the basic things, is the best way to build relationships and foster mutual understanding.
- Need to capture what is out there in terms of partnerships/projects underway or about to get underway and promote bicultural support
 - Take time, grow strength from within
 - Know who your leaders are so drawn them in
- Sometimes we talk too much before starting. When we do things together, and relationships can be built from there. Starts from a positive, active place rather than angst.
- Maori TV seen as a valuable resource because it enables non-Maori to access the Maori world from the comfort of their own homes – unlike Maori who are constantly expected to leave their comfort zones in the interests of capacity building
- Face to face contact and the strengthening of inter-personal relationships are the ‘building blocks’ for shaping organisational relationships.
- Organisational relationships are the basis for developing contractual relationships for specified services – *not vice versa*.
- If want to get results and do some of the hard things like reducing poverty, need to work more closely together
- Hard to link with statutory organisation/mainstream. 1st needed to build own capacity - 1st start shared vision, why come together. Forming complementary relationships without compromising values and walking side by side, by side not assimilating

Funding:

- Discussion around funding revealed that Maori funders (TPK, MAPO) have the same difficulties as other funders - the money becomes the dominant issue rather than the relationship. Funders are seen to be the impediment rather than the facilitators of capacity building.
- Are there better mechanisms for delivering sustainable funding? Distribution of funds does not equal mutual capacity building.

Language a Key

- Hold treaty workshops and Te reo workshops
 - having language to move people forward is key
- More inclusiveness toward Maori needed- this hui good but not much out there re language. 1997 Te Reo made an official language but Councils and bureaucracies not forward thinking.
 - One example of Te Reo in community is reading programme in libraries to children, sing waiata - every Thursday organised through Council
 - Maori should become a compulsory language. Urgency there as Maori & Pakeha are not mixing as much as they could
- Need more bilingual signage. Starkly obvious that indigenous language not there and visible in our community. By having signage in English and Maori all around our community we can raise awareness and this will help people use it everywhere. eg. In Wales signs everywhere now in Welsh. Put it in front of them, make people curious.

All

- More language and cultural support needed in schools, young people need to have positive Maori role models and Maori knowledge should sit alongside mainstream
 - Dreadful if don't have your people standing in front of you in schools.
 - Need primary schools to get more user friendly for Maori and more language/tikanga within the curriculum as education is the key and it needs to start early
 - Common problem for all cultures- parents need to get our voices heard
 - Maori specific difficulty because of low numbers that move through education onto university etc.
 - Once leave children at school can't be involved unless invited by schools - need engagement by schools with wider community and wider community issues
 - How can we help when 97% of tamariki go to mainstream schools? Inhumane not to put Maori teacher in front of student at some stage during schooling.
 - Seen miracles in schools with kids didn't know iwi and then find out.
 - Need to engage parents so that they understand rights in regards to schools. School Boards have to consult on charter. RAP good example on a number of issues re consulting communities

Schools and Education

- Youth Council, active voice for children - need to expand this and grow leadership/skills in our young people/rangatahi

Mechanisms for mutual capacity building:

- Already good local examples to build from eg. Hui for refugee community Ranui - introduction to Maori/NZ culture, and share refugee community stories/culture
- Establish a dedicated role within the partner organisation – maintain visibility, develop a profile and act as a resource.
- Support for Maori staff in non-Maori organisations, professional development, not just the “Maori face” who discharges the organisational responsibilities
- Knowledge of community networks and processes
- Succession Planning: passing on the tikanga, the kawa to the next generation – to address consultation fatigue – having to deal with a multiplicity of faces and issues
- Council key role in being a leader/catalyst for change
 - Set up mutual collaborative project between Maori Community and Council to benefit community
 - Secondment for Maori community in Council to learn Council culture and vice versa
- Waitakere City Council unique, only one work in partnership. Not only Council but also community. How do we come together to support one another and how can this be strengthened?
- Need for more non Maori understanding of Maori world view
 - Communication the key - need to increase ability of non Maori to understand tikanga
 - Have availability to have someone to stand alongside who understand Maori world view. Need people who can walk in both worlds and help others to do the same
 - Importance of team commitment, but need to be careful not to burn people out
 - Particularly important to support Maori colleagues and build relationships
 - This hui needs to be taken to wider community. Fluke that I had heard about it. Will get new blood if wider advertising

A12

- New Community & Family Service Department within MoSD - a new organisation, first thing did was have staff work to determine what its goals were. One key one was to consult with iwi/maori first -important to have own kaupapa.
- Looking at alternatives to social housing (state housing). Need mutual capacity and support to do this
 - Need common vision to draw interest of people to be part of it. Need to design it. Also on regional level
- Look at contracting services/framework, ensure these are more mutually acceptable than they are now

Challenges

- Networks important, RAP has achieved a lot - spent 3-4 years getting to know people, identify leaders, getting them into room when needed. Groups break off into separate focus areas then come together later. However have struggled on treaty issues. Maori included in processes but focus on tino rangatira. It's difficult and hard stuff and this needs to be said and acknowledged.

Summary Notes: Workshop 2

A Waitakere Treaty Partnership Framework

Some key ideas raised in the Report:

- The Waitakere Way of working together is now well developed
- How can we build on this to strengthen outcomes for the Maori community and for us all?

Georgina's Group

There was general agreement that developing a local Treaty of Waitangi framework was a good idea and that it should be action rather than rhetoric based. ie. Should also look at what people will do as a result of the model, such as involve Maori in the early stages of projects/strategies

Participants were asked how would one begin to design this framework ie. what would the elements look like and should the framework be based on :

- Articles of the Te Tiriti o Waitangi or the English version of Treaty of Waitangi
- The "Principles" of the Treaty of Waitangi
- Develop values particular to the Waitakere Way
- Develop principles particular to the Waitakere Way; or
- A combination of reflecting a range of elements from all the above.

The majority of workshop participants believed the Maori version Te Tiriti o Waitangi is important as opposed to the English version and that there should be faith and opportunity to explore and examine what this means in practice, for Maori and non Maori.

The group was unsure on the kinds of elements that should be included in the framework, but suggested the following concepts be considered:

- Whanaungatanga – relationships
- Manaakitanga – caring and sharing
- Kaitiakitanga – cultural guardianship
- Tangata ki te tangata – respecting each other

Two options were put forward to drive the development of a local Treaty of Waitangi framework:

- Council ought to be driving this because this as it's their community and this would be in keeping with its obligations and commitment to its LTCCP

- A forum made up of key stakeholders should be brought together to develop a process to progress this further

Wayne's Group

Is a local Treaty Framework a good idea?

- A range of views were expressed, especially on the need to keep things simple
- Some concern that the concept of a local Treaty framework brings multiple meaning to the Treaty of Waitangi which is essentially a three clause document and that it doesn't have a place in people's everyday lives ie. it's an obligation on the Council/Central Government at the governance/senior management level.
- The group was agreed that there needs to be a local framework, but the issue is that there are multiple meanings of what a framework is/could be.

Flexibility in a Local Framework Key

- We need a framework that is flexible enough for people who are wearing 'different hats'; eg. a kaumatua who becomes a patient, or an iwi member who becomes part of an advisory committee.
- Maori vocabulary is being co-opted into legislation, and the meaning of concepts is changing when this happens.
- It is important to get the whakapapa right.
- It is also important to get Pakeha empowered so that they feel they can engage otherwise there will be further grievances in the future.
- Perhaps it would be better to forget the Treaty and focus on talking person to person?
- While we need to focus on iwi/Council relations, that issue can't be addressed here via this framework. What about community organizations? We can't forget the Treaty but we do need to think about what might work on the ground.
- Also need to think about a local Treaty model as supporting local people – need to have a model and process that supports manawhenua/iwi but also encompasses a wide range of agencies.
- A partnership approach to developing the framework should see leadership by the community, not the Council

Supporting Maori Development

- There is a conflation of equity and indigenous issues; these are not the same thing. Maori have a special place because they are the indigenous people, not because they are poor. Treasury doesn't understand this.

Council/Iwi Relationships

There are issues around who Council currently engages with at iwi, hapu and whānau levels. Some concern from Ngati Whatua at the way the Crown has cut the Ngati Whatua ara into four as part of the settlements process and what that has meant for who Waitakere City Council engages with and on what basis.

A14