

PARTNERSHIPS UNDER THE SPOTLIGHT - MAORI FOCUS WORKSHOP

Waitakere City Council December 9th 2003 Programme

6:00pm	Mihimihi
6:20pm	Kai
6:45pm	Introduction to Partnerships Project (Wayne Knox)
7:00pm	Guest speakers
7:30pm	Break into three workshop groups
8:15pm	Tea Break
8:30pm	Feedback
8:50pm	Whakamutunga

Workshop One: Community Engagement and Consultation Processes

Resource requirements of community sector representatives

- Eg. Financial, training, peer support
- Nomination/election/appointment processes for community sector representatives
- Mandates and Representation:
 - How do you get the right people to the table
 - What does a “good” representative do?
 - What can we put in place to support effective representation (monetary/non-monetary)?
- Avoiding over-consultation
- Balancing the agendas of Local and Central Government with community objectives
- Successful examples of empowering consultation processes
- Working in partnership but maintaining a distinct political voice
- Making sure we do not drain community representatives
- Cultural safety for Maori representatives

Facilitator: Des Heke

Note Taker: David Craig

Workshop Two: Decentralisation

- How can Maori work strategically to position themselves to:
 - enhance delivery of services at a local level
 - Increase confidence of government to fund community initiatives
- Devolution of Treaty responsibilities to the local level
 - Should this be done, and if so how do we make sure it's done properly
- Making sure big and small organisations are considered – competition between Maori organisations
- Strengthening local influence/control in terms of ‘by maori for maori’ services in Waitakere
- Sectors where devolution could happen faster, sooner...
 - Which ones will take longer and why?

Facilitator: Warahi Paki

Note taker: Megan Courtney

Workshop Three: Partnership Agreements vs. Contracts

- When should we use contracts and when should we push for the use of relationship agreements?
- What happens when potential partners are unwilling to engage?

- How to maintain 'Kaupapa Maori', tino rangatiratanga and organisational identity when engaging with non-Maori organisations
- Incorporating the Treaty into partnership agreements and contracts:
 - What types of situations is this appropriate, if any?
 - If so, how can it be done meaningfully and not be tokenistic?
 - How can we measure performance against Treaty accountabilities?
- Risks associated with agreements and contracts
- How can we build community capacity to help community organisations secure bigger contracts?
- How can we ensure negotiation processes are empowering, and that community organisations can have a stronger influence in determining objectives and outcomes of contracts?

Facilitator: Georgina Parata

Note taker: Wendy Lerner

Workshop Four: Governance and Operations

- Managing conflict between governance and operations
- Balancing financial and social obligations
- The process of consultation with stakeholders
- Ensuring governance bodies are both representative and skilled
- The importance of internal consultation and consensus
- Maintaining organisational focus with a turnover of governance representatives
- Ensuring organisational vision is propagated throughout operations
- Resourcing partnerships and relationships
- Tikanga and Kawa of engaging in partnerships

Facilitator: Wayne Knox

Note Taker: tba

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Notes from the Hui

1. Wider Context for Partnerships – David Craig (University of Auckland)

About the Partnerships Research Project

- 3 years, funded by FORST
- Many different components eg. national, Christchurch, Maori, Pacific
- WCC and University of Auckland working together in Waitakere
- Combination of academic and community outputs
 - Describing and explaining what's happening
 - Analyse what is/what's not working
 - Strategies to enhance long term sustainability

International resonances: everyone's thinking about this....

- Recognition of growing 'local capacity'
- Valuing 'local knowledge' for innovation
- More participation = more accountability?
- Seeking 'local ownership' of complex issues
- Headline Goals and "results" to be met together
- Devolution?

From Mosaics, NZ Ministry of Social Development, July 2003

- ***The 'Review of the Centre' advocated*** better integrated service delivery ***to address*** complex social problems,
- ***and focus on the*** results ***that citizens want from governments***
- Regional coordination (***strategic collaboration***)
- Integrated Service Delivery (***operational collaboration***)

Bottom up, top down in Waitakere

- Local history of collaboration, networks, forums
- Now, government asks: what gains are to be had from joining up locally?
- Urban Maori/ Iwi desire for devolution
- "Regional coordination", "integrated service delivery"
- Regional developments: Sustainable Development Plan of Action
- Long Term Council Community Planning (LTCCP)
- Building on what's here already? Forums, Wellbeing, Collaboration
- Meeting and embracing in the middle?

What's at stake: risks

- More fragmentation: every little place does it differently?
- Resource wastage: some things are cheaper at bigger scales?
- Messy decision-making, endless meetings and process: collaboration fatigue?
- Joining things up in a bigger picture (eg, for social justice) is harder?
- Driving and deepening inequalities?

2. Presentation by Lloyd Millar and Joe Waru from Waipareira Trust (copy of presentation notes attached)

3. Introduction to the Workshop and the Maori Research Project – Wayne Knox

Anticipated Benefits of the Partnerships Project

- Documentation of the “Waitakere Way” and the local partnerships scene in Waitakere
- Analysis of the comparative strengths/challenges of the various Waitakere based partnership projects and models - gaps, issues, success factors, barriers, roles, needs, etc.
- Greater participation in regional/ national debates about the future/ potential roles of local government vis a vis central government and communities
- Strengthened relationships between key stakeholders and networks working in partnering ways within the Waitakere community
- Some answers and ways forward in terms of the challenges/key issues faced by local partnerships and local partnership projects in Waitakere

-Purpose of the Maori Focus Workshop

- Considering how those people responsible for developing relationships can be better supported
- Sharing knowledge and experience about partnership agreements
- Looking at how Maori organisations can be better placed in the decentralisation of government functions
- Brainstorming solutions to barriers to collaboration between Maori organisations, and between Maori and other organisations
- Asking how we can enhance outcomes for Maori, culturally, socially and economically through partnerships, relationships and collaboration

Workshop One - Community Engagement and Consultation Processes

- Resource requirements of community sector representatives
- Nomination/election/appointment processes for community sector representatives
- Mandates and Representation
- What does a “good” representative do?
- What can we put in place to support effective representation (monetary/non-monetary)?
- Avoiding over-consultation
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- Balancing financial and social obligations
- The process of consultation with stakeholders
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- The importance of internal consultation and consensus
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4. Workshop Sessions

Workshop Notes: Partnership agreements versus contracts

(Facilitator: Tony Rea)

Reasons for Being Here

Apart from Waipareira not sure what Maori Groups there were in West Auckland and how we might work better with them (CAB).

Need to integrate Maori and other Ethnic groups interests.

Have built Maori organisations in this area (Waipareira the biggest, also working with Pacific communities (CYFS)).

Waitemata Health have MoUs with schools, links with communities, need to strengthen these (PHB).

Tony Rea

Need for 'words with wairua' compared to a contract handed down from above.

Ethnic Trust Board

Maori Organisations working with communities who find functions increasing and financial arrangements are getting more complex than should enter into a contract or other agreements.

DHB

Tikanga guidelines when it comes to helping schools to cope with 'things Maori'. Trying to implement powhiri processes for new staff and students. At the moment a verbal agreement.

Need to link in with local maraes. Bring schools to the maraes. Try to involve kaumatua and kuia with school activities.

Q. Is this a partnership?

A. It is a relationship

Q. How would this be formalised on paper?

A. At the moment it is just guidelines and some schools don't want to go down that line.

Q. What if you needed professional assisting or help, would you then enter into a formal agreement.

A. Yes, but at the moment mainly MoUs

Tony Rea

In the past, contracts haven't had much flexibility. Partnership agreements can have more partners, can this be reflected in an agreement where the words have ownership by all parties?

CYFS

Needed to rebuild relationship with Waipareira. We crossed the bridge to them, they came up with a document, we changed it and they challenged us. Claimed they were mana whenua and we knew they were not. The partnership programme we have established ensures that children will now go to them to look after but took a year to get it up and running. They still have to get a mandate from Ngati Whatua for their health programme. Has been a challenge but a good challenge. Relationship is now better than it was in the past.

Partnerships are about reciprocal relationships. Contracts are like parent-child relationships.

– much agreement from all group members on this point!

Terminology is important, if they are to be written with a true sense of doing things together then it needs to be a language everyone understands. Maori words are now being written into policy documents but there is not a shared understanding of what those words mean.

Q. Can these terms be absolutely defined?

Pacifica

With education use MoU etc. but if you have dealings with government agencies they dictate the terms and conditions. eg. 40% of our client base is Maori, needed to develop a kaupapa for a non-Maori organisation and this required a whole philosophy change.

Had to consult with my own colleagues, and then explain to my organisation. Need to know how to access knowledge, need for Maori engagement, rather than paying for services. Different from contractual arrangements.

Maori Midwives.

Have contractual obligations but these are through the National Association and we remain token. How do we build the relationship as an autonomous local organisation within a national structure? Need to remove it from box, either deal directly with the Ministry or develop a tripartite arrangement.

Difficult to gain recognition as an autonomous Maori organisation, and then difficult to retain kaupapa Maori.

NB. At this point Tony asks if anyone present has a formal partnership agreement. None of the participants in this group has one.

Culture and language needs to be taken seriously. Concepts have more depth than is often recognised. Also sometimes people change their minds after they have entered into a contract.

Not only are there problems consulting with iwi, but also need to consult with themselves! Need to debate terms not just take them off the shelf. Partnership relationships need to get mutual understandings of terms and concepts. Tikanga gets talked about but not protected.

Q. Can the Treaty be incorporated into partnership agreements?

A. Have the principles thrown at us all the time, they should be incorporated into contracts in health, education, conservation etc.

CAB

Has become more Maori focused over the years, aware that we don't do enough for Maori. But MoUs partnership agreements etc. are all done at the national level. Treaty training is done at the local level. Don't really understand what the Maori words mean, perhaps they should just use English.

Housing is a major issue, not even emergency accommodation is available in Waitakere at present.

Q. Does being part of a national body restrict relationships with Maori?

A. No, we have just hired a new person locally to develop new projects. Need to work more closely together.

Pacifica

TEC requires all educational institutes to develop charters and profits that specify responsiveness to Maori. This can be a daunting task. Need to work collaboratively with those organisations that have already done it (AUT, UoA etc.) As providers wanting funding we call in the experts for Treaty workshops, iwi consultation. It is knowing and having that connection to your community that is important. For example, we recruit from this local area.

Tony Rea

Treaty responsiveness is a government expectation but we are accountable to our local communities.

Pacifica

Local communities will let you know that appropriateness of your consultation.

CYFS

Treaty accountabilities are measured but needed to look carefully to decide what was being asked for. Needed to look at our work practices, include families and children into our processes. Meant a lot of work to make this happen. Documents had to be worked upon to make sure organisations know where we were coming from.

Q. Measurement of performance?

A. Need to work both ways to change processes. Couldn't just give children to Waipareira, needed to formally change processes.

Pacifica

Need for formal contracts to deal with government agencies to safeguard. To safeguard the obligations of the Treaty we involve clear guidelines into the contract. But actually it is all to do with money. Need to work collaboratively, but there needs to be a contract to protect both Maori and non-Maori organisations.

A partnership is not a contract for service.

Tony Rea

What are the risks?

A. Integrity and honour

A. Services fall over. Who is accountable? The community agency or the government agency? Need clear lines or the ability to trace those back. But everyone is looking for a win/win situation.

A. Compromise on both parts. Middle ground can mean a watering down of Treaty principles.

Workshop Notes: Governance & Operations

Facilitator: Wayne Knox

Megan Tunks, Katrina ?, Andre Morris, Eru Thompson,

General Discussion:

- Tikanga needs to be integral to all partnerships including those with government agencies and incorporated into MoU.
- Discussions about values needs to occur during relationship building that leads to partnerships and
- This might involve looking at the links between mainstream organisational values and Maori values which may show that affinities between the 2 exist
- A major challenge facing Maori working in mainstream organisations is how to implement those things that are essential for our Wairua without it producing too much angst.
- This is particularly the case when Maori are minority of governance bodies. In such a context Maori often continually explaining and educating other members of the governance body about what tino rangatiratanga means. This is energy draining and

depletes ability to do Mahi. And even when treaty training is organised for other members of governance bodies they don't actually go!

- Nevertheless the Treaty can be central for achieving organisational change eg. Within the Police where top down driven changes have produced important organisational shifts
- When working with Maori community it can be worth remembering the distinction between mana whenua & tangata whenua
- Other issues faced by Maori working with mainstream organisations is resistance to Maori; mismatching timeframes, especially between government agencies and community
- It is also vital that government agencies send out people with sufficient seniority to make decisions – the right people need to be in the right place at the right time
- In the case of the RAP, the Maori advisory group is finding it challenging to implement any of their recommendations. Originally the Maori community lobbied to secure 50% of the Trustee positions. When they did, the trusteeship was broadened to ensure that other groups were similarly represented
- In the case of the Police, resources intended to be focussed towards the Maori community are often diverted and watered down. This is because it is seen that, given Maori social statistics, that most police activities have a Maori component. This diversion often occurs at a middle management level.
- Policies in place in some government departments that encourage acknowledgement of Maori values, such as Manaakitanga, are having a positive impact. They are being successfully applied to a range of cultures.

In Summary:

1. Kaitiakitanga Role
2. Maori concepts, especially tino rangatiratanga ,need to be integral and be clearly laid out in guidelines
 - education is key within mainstream and Pakeha organisations to produce understanding
3. Economic base needs to be there, but it is often not, and continues to be constrained by government. Resources need to follow shifting social obligations onto community – everyone is working in a context of fiscal constraint
4. Hui for community engagement including government departments
 - internal consultation – can be key to getting structures right
 - reject tokenistic consultation – want true negotiation
 - not too much talking without doing it – it is important to deliver
5. Local decision making is important and this will entail a from an output model to an outcomes model*
6. Need strong relationships as basis for working positively. And these take time to establish and maintain
7. It is important to be aware of that the government has an agenda, although this is sometimes not overtly communicated.
8. It is also possible to work with communities to produce a government agenda
9. Tikanga/kawa – mai ra ano our values are primary and need to be central to development of partnerships!!!
10. Clarity of roles – whether governance or management – is not always clear and may be worth working towards.

Workshop Notes: Community Engagement & Consultation Processes

Facilitator: Georgina Parata

Being a Representative...

“How do you get the right (Maori) rep? What’s a good (Maori) rep? They have got to turn up to the meetings. They need whanau support, from their husband or wife who don’t mind you coming in late. Need commitment too. The order is first whanau, then being an elected representative (like for Te Taumata Rununga), then being a Maori.”

Many Hats

You have to take off the personal hat, you have to decide whether you are working for community or yourself.”

“It’s a challenge wearing different hats - local person or Council person.”

“Here is a similar situation in the Ranui Action Project, where a whanau member of Ranui (Maori) was initially part of the community working alongside Council, then later became a paid worker of Council for the project. And we have found she does not know, when to take off her hat as a “worker” for Council and as a “whanau” member, particularly with us, when she comes into our Maori forums.”

Q: *How important is accountability of the person*, and what are the priorities of this and to the whanau? How does one do that? Do we record this and hold the understanding

“It’s done 2 ways for Maori representation, kanohi to kanohi, face to face and written on the paper. The process is important, many Maori want kanohi to kanohi, face to face”

“It is not easy for many Maori, it hard to do. The challenge for Maori is that there are no boundaries. What a Maori representative may say and do – especially bad, in these public positions, affects all Maori right across the country, but for tauiwi they can distance themselves and have said “I am this ward or that ward” but for Maori it doesn’t matter, all actions of a Maori representative affects those Maori in Te Atatu and Ranui.”

“Not sure there is a conflict. Ones responsibility is to be accountable for integrity. One should be accountable to wider community as well as in my case my mate(wife) and kids”

Q: Does not your comment assume that the ideal model for Maori representation is about, an individual with high standard of integrity matched with community confidence and credibility, yet the reality is not often the case?

“Maori representation is thwart with ranges of accountability process, and that people need to accept the whole package and not be selective on who or when they are accountable.”

“If nominated, you need to be there, and accept that Representative responsibilities.”

Better Support Needed

“With Maori wardens (Waitakere Wardens) there is a lack of partnership, we have been wanting a place to work here in Henderson. We have seen new people coming in, (to the City) they get a good place. But for the Maori wardens there is a lack of recognition. We are looking at rooms in Henderson. Now this thing of “partnership” is coming in (important) we want to get in on it and see what this really means for us.”

“Your issues are linked to my coastguard position. There is always a lack of support for the work we need. One is accountable to yourself. The level of recognition for voluntary work amounts to 2 years of hard work and all you get is a little medal, then its so hard to get more volunteers.”

“The Maori Wardens, is about manaakitanga(caring for the people), they have been pushed to the side. For example, there are some events where security guards are paid, but Maori Wardens only get a small koha. No resources for the wardens.”

An example was given where Waipareira was approached for financial support. They agreed instead to assist/coach, provide staff time for support – not just handing out money. With the view that sometimes benefits are not direct or immediate.

“Looking at Cultural Safety. We need to be careful we are not draining our reps. Maori community reps in Waitakere get drained”

“We need more Community support – representatives shouldn’t be on their own and there should be more Maori caucussing.”

Negotiation the key

“Part of Waipareira’s approach is “by Maori, for all” and means a huge is a mind shift. 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 resources. Not about consultation but negotiation. 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, need to stop, and negotiate.”

“There is a need for partnership. But it’s like with my wife – (our marriage) you cannot demand/impose a particular partnership”

“Maybe in terms of voluntary groups and there issues, there could be a collective approach to Council – is that possible? For example Poata your mahi about the Maori Wardens and Fraser your mahi is coast gaurds, yet you have something in common, its saving people, maybe groups can work together and support each other.”

“If the community is the only one doing the giving it is not a partnership.”

Hard Stuff

“Sometimes Maori are their own worst enemy. Motivated by aroha, too much aroha and they need to highlight the real costs, including the need for money”

“That’s a given that’s about jumping through the hoops thing. The reality is you can’t avoid it. You’ve gotta tick the boxes, do those things”.

“In the context of partnerships, as community based people, we understand the needs, but it dies when only 1 partner is jumping through the hoops, and also the rules can change. Both parties may have the same game plan, but one may not be aware that the rules have changed. That’s an issue. “

“One of the most striking in David’s presentations for me was when he referred to the big P, little P. Until Big P (Treaty of Waitangi) is dealt with, the little P will still be putting water on little fires.”

“There is a challenge of being a minority in an organisation. You have to be in for the long haul. You have to take the time to learn how things work while trying to get things done, it’s a bit of a balancing act. For example you are trying to learn about the issues, the way your other Councillors think and try not to get off side with them and learning about how official’s work and not get off side with them. There is a huge balancing act going on.”

“The reality the funding is generally based on a deficit model.”

Language/jargon and defining what the particular words mean, for the Council it means this and for the community it may mean different things.

There from the Start

“It is important that the community is involved in designing the process. Who designs the methodology is critical. Because most models today are based on the assumption of the deficit base, hence the community responds accordingly, but there is not always a problem”

“The solution is about a mindshift, which is about how are we going to address the need. For example the Maori wardens have tended to be Kaumatua and Kuia, what is required is what are we going to do about that view, it is about a mind shift in terms of what is this about, how to go about it. Not which fund, but how will you work with us/ Council/whoever.”

Workshop Notes: Decentralisation **Facilitator: Warahi Paki**

How can Maori work to strategically position themselves to enhance local service delivery?

The answers here, reflecting the group, were in the main with grassroots, bottom up, learning to participate, learning your way around the existing players, learning how to have a voice, building bases for things from existing resources and in existing institutions like schools...

Learning how to get your voice heard, having people and forums who will listen

Making communication channels work, knowing who to talk to, and being sure they are listening to you. Who can I go to that will listen to me, that will take my ideas up? I don’t think people are actually listening. Things are being said, but things are not being carried out, strategies are not being addressed by the whole community.

We could work together to design programmes, with everybody pulling all those resources from different areas in. We need to have forums/ places we can do that.

Understanding and improving relations between groups

A lot depends on working relations between groups

Te Whanau o Waipareira are centrally located, well located: but how do they relate to other groups?

Getting involved, learning how to have a say:

There are a whole range of different kinds of ways Maori can position themselves. Placing yourself on eg a school board is a good strategy. Our daughter was at a school where resources for teaching Te Reo and cultural issues were really constrained: only one term of Te Reo. We went along to a meeting and then surprisingly were elected to positions on the school council. So we got involved, when we were never really involved before.

We see this as getting to the kids before the ambulance at the bottom of the cliff.

It's also a matter of learning what's available, what resources are there in and outside the system. With 500 Maori students at a school, there have got to be some resources there for doing these kinds of things. And when you know that, then you can draw in whatever resources are there from the community, as well... We didn't even know there was funding available within the school

Schools and communities links as a basis for wider community development

There's a wider role making links with the school and with whanau and community: this is not just for education.

When you participate it opens the world up, you start to see other opportunities for social involvement with communities.

This raises the whole issue of the role of schools, and the potential of that. There are education issues there, but around schools we keep coming back to the basis of capacity within communities, and how to tap into that.

WEST have shaped up a number of issues around this, seeing schools as a place where a range of issues can be brought up, but more participation is needed... you need more confidence from central government that you are going to get sustainable funding, it's about managing that sustainability, so you have a long term basis to work from...

One of the issues though is actually getting parents to come along to schools. How you get their participation is something to learn about. We sent out a survey to parents about Maori affiliations that had SURVEY, along the top. We only got two replies. Now if we had had Panui or something like that it might have been different. So you have to learn how to organise these things and build participation.

Relating to MPs

We have to develop working relationships with Maori MPs, keep plugging away at them. I don't think confidence is sufficient, and without confidence they will resist funding local initiatives. So we need to be strategic.

Especially if you want to get something for the minority interest. Democracy always works for the majority, we've got to learn how to make it work for the minority.

Devolution of Treaty responsibilities to local level: how to ensure this is done properly... Building mandates locally

You can see some of what is needed to get a local mandate from what happened in Te Whanau, around the time when Maori Affairs was devolved. Te Whanau was already a broad group of people, and wanted a stake in what would come from the devolution. They were able to work together on one hand because they were able to park their iwitanga, stood back from it and decided upfront to 'act in unity'. We're talking 50 and 60 people at meetings.

So they established a strong mandate in that way so that the functions and funding could later come their way too.

Finding ways so that big and small organisations are considered

It's partly a matter of trying to make connections with the bigger Maori organisations. It's hard, unbelievably hard, especially if you're not iwi.

There is, let's face it, a lot of competition between Maori organisations.

It was different in the early 80s, when Te Whanau was getting started. It was a forum for all kinds of people to come to, big and small, all those could come in. But the role over time of smaller organisations, some coming along later, all that got dissipated down. So there's been this long change, a long change to a more corporate, collaborative approach.

So many organisations, especially smaller ones, they don't actually know what's even just around the corner. So it's really hard to get consistency over time. Every organisation has to build and look to its own structure over time. As they grow all these issues start to arise, especially when it's time to employ someone: OSH, employment contracts... So there's scope for the bigger organisations, including Te Whanau, to look to that umbrella-ing role, supporting these organisations as they grow...

5. Feedback Session from the Workshops

Community Engagement and Consultation

- voluntary position of representatives often frustrating
- leadership within community critical
 - commitment to the korero
 - expectations from community in terms of what representatives are there to do must be met
- When you're talking community engagement now, consultation is a no go = negotiation is what it's all about...it's the way forward
- mindsets of all participants must be flexible and prepared for change - not just the community alone, but decision makers too must be prepared to give and take and do things differently
- participation in community engagement methodology by ALL parties is key – need to be part of original decision making processes around the PROCESS itself – not just be part of the engagement process
- support systems need to be put in place so representatives feel safe and valued
 - representatives don't go alone!
 - whanau support or alternate representative system key
 - there's a two way responsibility to support representatives, especially community ones

Decentralisation

- Group made up of old hands and people just getting started
- Was refreshing to hear from new people working at the grassroots to achieve community outcomes – but they appear to have had many difficulties in getting started ie. tapping into the community itself is still hard. Grassroots engagement is often the most challenging – need to really help and support those groups and organisations endeavouring to do this
- It's alarming that it's still so hard so many years on
- General feeling that it's important for the Community to know themselves before battling against others – got to get own house in order first.
- Treaty decentralisation – mana whenua/tangata whenua, there are no easy roadways
- networking key, need places to meet people and make linkages on an ongoing basis

Contracts/Partnerships

- Contracts are like a Parent/Child relationship – sign it or don't, no room for negotiation
- Partnering agreements are based on a process of negotiation – mutual process of designing and delivering on them
- kaitiakitanga = narrow definition in legislation but in a partnering situation need to come to mutual understanding of what they mean – often the broader definition is may be more appropriate in terms of the shared task at hand
- need to know the expected meaning of words and clauses before agreements are signed

- investment in time and building relationships is key – often the process of developing an agreement makes a huge contribution to this and this isn't always recognised as legitimate
- partnering is about words **with** wairua - implies a legal and emotional commitment
- require philosophy change by organisations in participating in a partnering situation
 - have to often change as an organisation to give meaning to both the agreement and what both organisations are trying to achieve together
- developing and acknowledging the local economy is important – about supporting and growing other local organisations
- settling for the middle ground in partnering agreements can be a risk
- compromise especially a risk in relation to Treaty
- clear lines of accountabilities important, as is integrity in working with partners and respecting the relationships that are at the heart of what you're doing

Governance and Operations

- focus within group based on on experiences of Maori working in government organisations
- policies in organisations determine how staff should relate to Maori community – values basis important and especially in terms of embracing and respecting a range of cultures eg. manaakitanga, kaitiakitanga
- role in consulting often prescribed in policy = this isn't always helpful, need flexibility to meet realities of local situations and have the ability to tailor things
- how “kaitiakitanga is reflected within a structure is important
 - if you have structure right internally, then leadership come from top down rather than bottom up
 - having the ability to respect and work with different external governance structures eg. Iwi/hapu, tangata whenua / maori communities
- it's important to have clear governance policies and guidelines for how to do things. Reality is that community often end up doing management as well as operational roles ... that's why guidelines so important so people are aware of the boundaries they need to work within
- need to look at training ... huge need for training because there's a lack of understanding about the Treaty (all parties) and its implication for organisations and the way they do/should/could do things
- Process of stakeholder engagement need to be thought through
 - respect different processes
 - build in realistic timeframes
 - avoid too much hui and not enough “Do-I” – people need to see results and actions from discussions
- decisions made in Wellington are frustrating because they ignore accountabilities that agency workers have to their local stakeholders = need to be able to do things locally
- tikanga / kawa – values as Maori are at the forefront no matter what staff are doing and working on
- governance and operations often mixed = same people often doing both job. Those organisations that are getting these roles right need to be promoting what they are doing – there are lots that are getting it right = need to lead by example and help other maori organisations do the same
- government organisations' obligations are shifting down to the local level but but resources are NOT following
 - balancing finances and social obligations are critical....but what gives?
 - commitment to financial bottom lines vs to “people” but can't keep on giving and going further in to the red

Attendees

Andre Morris	Vivienne Elizabeth
Anne Kendall	Warahi Paki
Barry Peihopa	Jude Gillies
Marlene Hughes	Wayne Knox
Mary-Ann Harris-Sheilds	William Barnett
David Craig	Betty Whakatau
Emma Frost	Bill Tangariki
Georgina Parata	Derna Trifilo
Jan Piahana	Joe Waru
Kaye Pritchard	Lloyd London
Katrina Watene	Megan Tunks
Keshwar Ikram	Miriam Scanlan
Kevin Herewini	Poata Northcroft
Kim Penetito	Gary Waho
Lesley McMath	Eru Thompson
Megan Courtney	Richard Wharemate
Mereana Rangihuna	Josie Nepia
Mihi Te Huia	Allan Witana
Breena Tatana	Nepia Mahuika
Tanielu Amosa	Mere Tunks
Bruce Cottrell	Pam Warner
Eileen Moana	Tony Rea
Tony Mayow	Mark Allen
Sandra Coney	Lloyd Millar

‘Strengthening Communities Through Local Partnerships’

Maori Focus Workshop 9 December 2003

Summary

This paper from Reg Ratahi, CEO of Te Whanau O Waipareira Trust:

- Provides an overview of the more than 70 services provided by the Trust in West and South Auckland
- Describes examples of creative, innovative partnerships between Maori, Crown, private sector and community organisations
- Discusses the reality of modern, urban Maori dislocated from traditional Iwi structures and outline new structures that are evolving
- Examines political and other obstacles to achieving improved outcomes for Maori
- Outlines a model for moving beyond silo mentality funding mechanisms
- Describes two current pilot projects aimed at improving outcomes for whanau.

Overview of Waipareira services

The work of the Waipareira Trust has grown dramatically since 1990. We now employ 221 staff in 10 different service locations, and deliver over 70 different contracted services. We are accountable to 14 Crown Agencies for \$9m funding each year.

While other organisations such as those in the health sector are trying hard to achieve integration between primary and secondary levels of health, Waipareira aims to achieve integration across all key sectors that are needed to achieve the development of our community, such as **health, education, housing, social support and economic development**. We have also worked to build up a sense of cultural identity and pride as an urban people.

Under the silo funding mentality it has been difficult to build a totally holistic service; nevertheless we have achieved some semblance of this despite the difficulties posed by silo funding.

Health

Our health service is a true one-stop-shop, offering everything from a GP Clinic to free dental care, child health, women’s free health checks, mental health, public health and home help services. We have mobile clinics and the majority of our health team are mobile in the community.

Employment

In the all-important area of employment, we strongly believe in moving our people away from welfare dependency through a continuum of education, training and employment programmes. We are proud of our record in taking those in our community who have been written off, and working with them until they discover their abilities and gain a job. We are active in pursuing economic development projects which generate employment opportunities, and have developed many such ventures, including housing, a call centre, boat-building and the Westgate Shopping Centre.

Management and Governance

As we have grown in size, we have had to develop our management and governance systems accordingly. We have been subjected to political attacks and repeated audits, which has made the trust a stronger and more robust organisation.

Examples of innovative partnerships and some outcomes

Physiotherapy

In 1999 we signed a partnership deal with AUT to enable them to establish a Physiotherapy unit within our health service. They provide virtually free treatment for cardio-pulmonary, musculoskeletal and neurological conditions. This has greatly increased access to physiotherapy services for our Maori and non-Maori community. It has also resulted in improved understanding of working with Maori clients for the trainee therapists, and increased the likelihood of Maori choosing Physiotherapy as a career.

Westland

In 1998 Waipareira invested in a major shareholding in the Westgate shopping complex (Westland Limited) in West Auckland. As a result we have benefited from steady gains in the capital value and dividends received. The investment also gave us the opportunity to work with WINZ to place over 400 unemployed Maori into jobs in the shops that opened there.

Ministry of Social Development

In 1999 we established an on-site WINZ branch, linked to our Waitec Training programme and Employment placement services. In the last year we placed 160 clients into employment through this office. We are also currently a provider for the local MSD office to deliver on training and placements for Maori who have been on benefits due to disability. We have been able to contribute to the 16% reduction of those seeking work in West Auckland over the last year.

Waitemata District Health Board

We have signed a Treaty-based partnership agreement with Waitemata DHB. This aims to improve the responsiveness of the health sector to our community in order to improve health outcomes for Maori. Access and outcome data will be monitored annually.

Westkids Paediatric Service

A few years ago we joined with other key health sector agencies to set up the Westkids Paediatric service. This has been very successful in terms of reducing the number of Maori children admitted to Starship hospital. Avoidable admissions to Starship Hospital are now 22% lower than the national average, comparing very favourably with South Auckland, where rates are 28% higher than the average. We did this by improving access to primary health care, and arranging better follow-up to reduce re-admission rates.

Kidslink

In 2002 we helped establish Kidslink, an inter-agency service which has set up a shared database to monitor the delivery of Well Child and Immunisation services to all children born in West Auckland. As a result of this co-ordinated approach, including pro-active outreach visits, we have achieved stunning levels of over 90% immunisation rates for Maori children in West Auckland.

Housing

In 2002 we worked closely in partnership with Housing New Zealand to broker the building of 50 homes for elderly and the disabled in Swanson Rd. A key outcome we negotiated was the employment and training of some of our trades trainees, who were graduating from our Waitec training courses with insufficient work experience to secure jobs in the construction industry.

We are working closely with local marae to help them develop housing and employment initiatives.

Child Youth and Family

We are looking to a formal working relationship with Child, Youth and Family. The primary objective is to enhance community wellbeing and to achieve tangible outcomes for the whanau of the rohe (area) of Waipareira.

Pasifika Fono

This is a Pacific Island organisation in West Auckland of which we have a joint venture relationship delivering services to Maori and Pacific peoples of Waitakere. The joint services delivered are Family Start, Parents as First Teachers and Youth services to both Maori and Pacific Island communities.

Accident Compensation Commission

We developed the “Tu Badd” (Brothers Against Drunk Driving) programme to reduce alcohol and drug abuse by drivers. These featured positive Maori role models, which quickly became popular bedroom posters across town!

Te Waananga O Aotearoa

This is another example of how organisations can work together in collaborative ways and means to benefit a common objective which is to get as many as our people to access tertiary education as possible. Te Waananga O Aotearoa have obviously hit on a winning formula for achieving this objective and I have no qualms on working with what works best.

Summary

Waipareira has shown that it is possible and highly effective to structure and develop a community-based organisation to deliver a range of services to the community through a mix of productive partnerships.

WHAT ARE THE BARRIERS AND ISSUES?

For the sake of brevity, I will divide the various obstacles facing us into two main areas: 1) Challenges facing urban Maori, and 2) Political obstacles.

1 Challenges facing urban Maori

Maori traditional structures revolve around Iwi, Hapu and Whanau groups. Yet the reality is that following the mass migration to the cities starting in the 1950s, 86% of Maori now live in urban locations, with 70% living away from their tribal roots. This is why Waipareira Trust and Hoani Waititi Marae were established, to provide pan-tribal structures to meet the needs of urban Maori disconnected from their traditional support systems.

Yet some of our Maori politicians still consider local Iwi should act as **hosts** to all other tribes, taking responsibility for their welfare as manuhiri, or **visitors**. In West Auckland we have whanau who have been here for 50 years or more. We do not consider themselves visitors anymore. We may not be “*mana whenua*” but we are certainly “*tangata whenua*.”

We are fortunate that **Te Runanga O Ngati Whatua** now have a clear strategy to support the role of Maori organisations who are effective in delivering services to all Maori within their area. One of the primary objectives of the relationship between Ngati Whatua and Waipareira is to jointly contribute to the achievement of tangible outcomes for all Maori within the Ngati Whatua rohe through the co-ordination of resources. Ngati Whatua support Waipareira as the preferred provider of services to all Maori in West Auckland.

In 1994, Waipareira lodged a claim with the Waitangi Tribunal to seek a ruling on the question of whether Urban Maori structures should have the same Treaty rights as traditional kin-based structures.

Claim Wai 414 was lodged in January 1994 by Haki Wihongi on behalf of himself and the Te Whanau o Waipareira Trust, of which he was the chairperson. This trust had been established by Te Whanau o Waipareira, a non-tribal Maori community based in West Auckland, in order to provide effective social services and to lead the community's efforts to help itself.

The claim is essentially about fairness, due process and equality of opportunity. It is about our right as a pan-tribal whanau in the urban area to be acknowledged as a Treaty partner and our right as urban Maori to organise ourselves in accordance with our own tikanga to address our own problems our way.'

John Tamihere

The Te Whanau o Waipareira Report was released in Auckland on 6 July 1998. In it, the Tribunal upheld the trust's claim that Te Whanau o Waipareira was prejudiced by policies and operations of the Community Funding Agency, and it found that, if a Maori community exercised rangatiratanga, then it deserved recognition in terms of the Treaty.

In examining this claim, the Tribunal said that it was important to read all parts of the Treaty together in order to understand it, instead of trying to interpret the separate words and articles of the texts. It rejected the argument that only 'traditional iwi' are the Crown's Treaty partners, saying the Treaty was for the protection and benefit of all Maori.

"Although we confine ourselves to the finding on the facts of this particular case, the Tribunal hopes that Crown agencies and Maori groups of all kinds might find some general principles in this report to guide their future relations."

The Tribunal also found that the Treaty partnership made the Crown accountable to Maori for the outcomes of its social and welfare policies. Waipareira's efforts to provide better integrated and coordinated programmes were frustrated by its having to deal with many different Crown agencies, each with its own policies and procedures.

The Waitangi Tribunal made nine recommendations in relation to the following:

1. Developing and applying policy
2. Devolution of resources and authority
3. Amendments to legislation
4. Applying the principles of the Treaty of Waitangi to protect the rangatiratanga of all Maori
5. Designing a separate output class promoting community development
6. Coordination of policies and procedures of Crown agencies
7. Development of comparable monitoring mechanisms
8. Review
9. Claimants costs

Sources:

Waitangi Tribunal website

Waitangi Tribunal Te Whanau O Waipareira Report 1998.

These recommendations were in turn supported in a Cabinet paper to Government, but as yet no legislative changes have been passed to ensure Maori social service organisations are recognised by Child Youth and Family.

National Urban Maori Authority (NUMA)

Obviously when we talk about urban Maori we talk about all Maori that have relocated from a rural to an urban setting. Whilst Te Whanau O Waipareira has been at the forefront of urban issues we were also seen to speak on behalf of all urban Maori throughout the country. It soon became very clear that it was important that a formal structure was required to bring together all urban groups.

Following a number of hui between the urban groups during the calendar year 2002 and the early part of 2003, a national body was formed and launched at the premises of the Manukau Urban Maori Authority. The main function for the National Urban Maori Authority (NUMA) will be to provide advocacy and structures to better meet the needs of urban Maori. We are finally making slow but steady progress on the Urban / Iwi issue, both nationally and locally.

2 Political obstacles

Silo mentality

We are now increasingly turning our attention to the various political obstacles we face, chief of which is how to deal with the problem of the numerous Crown agencies which continue to fail to achieve outcomes for our community, still acting in isolation from each other, and incurring high administrative and contract compliance costs in the process. Those of you from community organisations will not need me to tell you how much work is involved in tendering for, negotiating, delivering and reporting monthly or quarterly on over 70 contracts across 14 Crown Agencies.

We have for years expressed our concerns about how the Westminster approach to Ministerial Portfolio responsibility leads to a silo delivery of services. This is wasteful and ineffective. There is no real incentive for change as the current situation maintains the status quo for those in the system, whether bureaucrats or politicians.

We believe that the Western approach of separating out areas of speciality has gone quite far enough; we now need people who have the vision and skill to "join the dots" and see the big picture again. This is true even in terms of science, where experts have in the past only attended conferences on their own area of speciality. As a result they risk missing out on the vast opportunities from working across disciplines. It is even more true in terms of people and whanau, who need to be viewed as a whole.

Political risk

A further political obstacle we face as Maori is the curious mix of "liberal pakeha guilt" immobilised or inhibited by Government's apparent fear of "Maori stuff-ups" and voter backlash against Treaty settlements.

For the last two years we have run up against this "Political Risk" wall as we have met fruitlessly many times with Cabinet Ministers in an attempt to progress a working Treaty-based partnership with the Crown, as part of implementing the recommendations of the Waitangi Tribunal Report WAI 414.

While Government remains "risk averse" on Maori development and Treaty-related issues, it may be necessary to proceed on a more incremental basis. We have many ideas on how we can engage constructively with the Crown, and are confident there are politically viable ways forward.

The Waipareira Vision - moving beyond silo-based service delivery

Since 1989/90 Te Whanau O Waipareira has had the vision and strategy to deliver services in an integrated way. I acknowledge that other groups hold this view and vision as well.

Waipareira has long argued that we could get better social outcomes if we could be given responsibility for administering funding for our community and be responsible for outcomes only. This would give us wider scope to apply resources in a way which would work best for each situation. For some whanau, it might be training for jobs. Another might need start-up capital to go into business. Perhaps a deposit on their own home so they can stabilise in one community, and put down some roots.

We are unconvinced that the current “Whole of Government” approach being advocated by the Crown is the answer. Government Departments remain so locked into their own narrowly defined accountabilities that all we may end up with is additional layers of bureaucracy to develop interfaces between unwieldy agencies.

For the same reason, we reject the often touted “multi-disciplinary” approach, which tends to involve large numbers of highly qualified, well paid staff working with a single whanau and having to have lots of inter-disciplinary meetings to co-ordinate the care being delivered. This is too expensive to be a working solution in all but the most dysfunctional of families, if even then.

Instead, we would like to see a trial based on pooling together pots of Government funding from a range of inter-related Departments, with a more general, open-ended range of service expectations which would be delivered by a single community-based lead agency.

Accountability for each vote would be managed in turn by a lead Department on behalf of other Departments. Ministerial Portfolio accountabilities would remain intact, and bureaucrats would still be able to count outcomes. Treaty obligations would be honored, and administration and reporting costs reduced.

Pre-requisites for success would include:

- True partnership processes used in developing the specifications for the services to be delivered;
- Adequate resourcing;
- Strong Governance and Management systems in place by the lead agency
- A clear but simple accountability framework.

I am pleased to advise that Waipareira Trust has been selected for a pilot trial of just such an approach, to be lead by the Ministry of Social Development. The aim is to rationalise contracts, standards and reporting requirements across a range of Crown funded contracts.

While this is a useful step in the right direction, our real objective is to take over more responsibility for the delivery of services to our community. We suspect that Government is not quite ready to take the plunge to full devolution of funding. We understand there are lingering doubts about our capacity to manage such an increased responsibility.

As an interim step, we have developed two “demonstration pilot projects” to show how we can deliver an integrated range of services to whanau in need. We believe this will set the scene for a better response from key Government agencies.

1 Waipareira's Pilot Integration model

Whilst the trust provides a myriad of services across the sectors any integration that has occurred to date has been frustrated by the manner in which Government agencies have funded us to date.

The trust has been working on implementing an integration strategy in conjunction with Te Puni Kokiri since January 2002. The key objectives of the model are:

- To train all staff on the key areas of all programmes administered by the trust
- To develop a culture of integration
- To develop and implement a technology strategy that will support an integration model
- To develop and train staff that will be able to assess and case manage whanau in a holistic manner

That all whanau have the ability to access all Waipareira services through the first point of contact.

The end result is that whanau will have access to services inter-sectorally in a managed way.

To achieve this we are developing a range of measures to improve Communication, Management Systems, Information Technology and Infrastructure Development. A printed copy of the details of this plan is available from me today, or on request from our office, Tel 09 8366683.

2. Waipareira's Sustainable Community Project

Alongside the Pilot Integration model, we are working in partnership with Housing New Zealand, Waitakere City Council, the Ministry for the Environment, Hoani Waititi Marae and a Property Developer to build 50-60 affordable, environmentally sound homes on a portion of the land we own adjacent to Hoani Waititi Marae.

We plan to create a sustainable Maori community, ensuring that residents have a wide range of services which "wraparound" them, providing support for whanau members and moving them into employment, future home ownership and ongoing participation in a healthy community. The community will have its own self-sustaining kaupapa, with residents taking high levels of responsibility for creating and maintaining a sense of responsible community.

Under a buy-back scheme, the homes will eventually be owned debt free by Waipareira Trust, putting us in a position of being able to transfer some equity to those whanau who have gained stable employment and are ready to move on and purchase their own homes. At present, private landlords across the country are benefiting from the scheme. The tenants remain locked in a dependency trap, struggling to save up a deposit to buy their own homes.

Conclusion

It is time for action; time for new systems based on outcomes; time for those agencies who cannot reach our people to start to share the responsibility with those who can.

A strong focus on outcomes – on results – should mean that effective solutions are found. Waipareira is not afraid to be measured on our performance on behalf of our people; we invite Government to enter into a journey of partnership which will be judged by the results.

In the words of our whakatauki – "Kokiritia i te roto i te Kotahitanga" – let us "Progressively Act in Unity."