

Community Sector Taskforce



**COMMUNITY SECTOR
MODEL AND FRAMEWORK
FOR SUSTAINABLE FUNDING
AND ACCOUNTABILITY
WITHIN COMMUNITIES**

*Kaua e hangai he ture
I pērā i te kupenga ika
He here hopo
Engari, i pērā me te nekeneke
tai he ārahi*

*We should not create
policies that are like the
fishing net that snares and
strangles but like the
surging tide that uplifts and
carries forward*

Community Sector Taskforce Members

Tangata Whenua

Hori Awa
Pania Coote
Leon Hawea
Atareta Poananga
Tony Spelman (Co Chair)

Tangata Tiriti

Weng Kei Chen
Bev Gatenby
Dave Henderson
Sam Sefuiva (Co Chair)
Sharon Torstonson

Iris Pahau (Development Manager)

Community Sector methodology is primarily driven by a relationships kaupapa

A key focus of the Community Sector (the Sector) is on the development and maintenance of relationships between people and groups. The Sector supports the methodology set out in 'A New Way of Working'¹ which is underpinned by a Tiriti/Treaty Relationship model.

From a Tangata Whenua perspective, inclusion in the Sector provides tangible opportunities to practise key values and tikanga and for that to be 'normal'. It implies operating in ways that express the power to protect, define and decide on matters that ensure protection of the integrity of Te Ao Maori and working in ways that honour the sharing of values drawn from both parties to Te Tiriti/Treaty of Waitangi.

From a Tangata Tiriti perspective, inclusion in the Sector provides opportunities for the great diversity of groups, sub-sectors, regions and cultures to operate in ways that recognise and encourage the **many** voices and practices that operate across communities.

This new way of working can be applied to all the activities of the Sector including capacity building, networking, communication, advocacy, policy advice, service delivery, accountability and the operation of funding mechanisms.

When Tangata Whenua and Tangata Tiriti come together they do so:

- to create an environment where Tangata Whenua and Tangata Tiriti can engage with each other as equal partners
- together, to resolve issues of common concern and target resources to strengthen the Sector at local, regional and national levels
- to communicate on Sector-wide issues including reaching out to the organisations and grass roots of the Sector at all levels

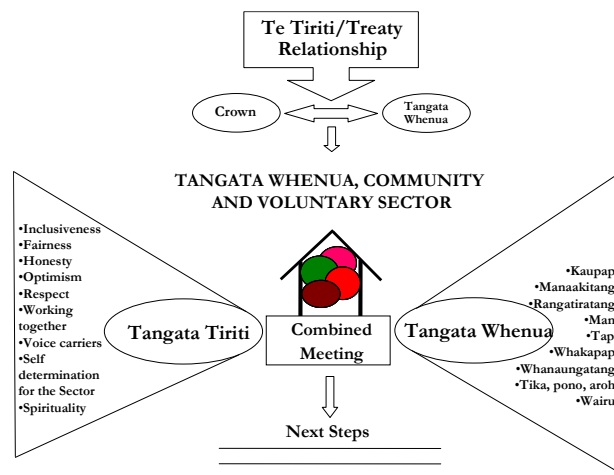


Figure 1

This methodology is designed to both respect and include all people in ways that are relevant and appropriate to them.

¹ Community Sector Taskforce *A New Way of Working for the Tangata Whenua, Community and Voluntary Sector*, 2005, <http://cst.org.nz/about/reports/index.html>

Scope and context of accountability in the Community Sector

In a range of western literature, a core understanding of accountability focuses on the justification of action and the practice of giving a satisfactory explanation for behaviour. One organisation in the UK Voluntary and Community Sector described accountability as starting with telling stories and ending up with justification and explanation².

In New Zealand, the monitoring and reporting regimes currently used to administer funding and contracts are driven by a 'justification' perspective that has a strong link with Agency Theory. This approach is narrowly transactional and comes with a history of operating without any particular need for relationship development or respect for values.

Sector experience suggests that sustainable relationships built on respect and understanding of values difference is a more effective starting point than Agency Theory. Therefore if accountability is not to be narrowly transactional then a different framework will be needed.

Accountability exists within the Sector in a number of different ways:

- Tangata Whenua begin with identity and whakapapa not whanaungatanga. The Taskforce Tangata Whenua Declaration³ reflects this and goes on to emphasise that an holistic approach to leadership informs the concept of accountability to whanau, hapu and iwi. It identifies the importance of consensus decisionmaking as a mechanism for making progress by combining the need to weave people together with the need to take action in order to get to a correct decision.
- Tangata Tiriti begin⁴ with a particular purpose, ideal or vision and a set of values by which to live. Accountability is to communities and to members of groups and organisations within it. They set direction. The Taskforce Tangata Tiriti declaration states "We wish to live up to Te Tiriti/The Treaty of Waitangi"

These two perspectives are different but when people engage those differences to develop a shared approach, the possibility of a better fit between Sector values and ways of working is significantly increased. When such an approach is applied to accountability and implemented, the effectiveness of accountability practices will improve and become more relevant to the Sector and its work for communities.

Looking at the current power imbalance between Sector organisations and their funders, it is important that the Sector develops its own thinking for discussions in funder forums. The resolution of funding and accountability issues needs ultimately to make sense outside the Sector as well as within it, e.g. with government and government processes. Therefore it is important that the Sector leads the development of Sector accountability thinking and practice rather than simply reacting to models developed by others that do not fit.

² Pratten, Belinda. *Accountability and Transparency* NCVO, June 2004, p25

³ Community Sector Taskforce, op cit, p 18

⁴ Ibid, pp 19-20. Note - Tangata Tiriti is defined as Pakeha, Pacifica and other non-Maori ethnic groups within the Sector

Key elements of a Sector-led accountability framework for communities

The key elements of Sector accountability can be grouped under the headings *philosophy*, *functions* and *processes*. The declarations of Tangata Whenua and Tangata Tiriti from the National Sector Forum in May 2004 provide context and direction. The values statements confirmed at the National Forum in November 2005 operate within a Tiriti/Treaty Relationships Framework. Taken together these provide certainty and reassurance to both Tangata Whenua and Tangata Tiriti that they can work together on matters of importance to the Sector as a whole.

The philosophy of accountability that relates to the Sector has three key elements that arise from a reflection on the way the Tangata Whenua declaration and values connect and engage with the Tangata Tiriti declaration and values to reveal common ground. These are set out in Figure 2 below.

The identified key Sector functions below cover the areas that need to be addressed when the framework is more fully developed. For now the philosophy and generic accountability processes have been developed in relation to the “Service Delivery and Being of Service” function.

| Declaration Tangata Whenua | Tangata Whenua Values | Towards a Sector Accountability Framework | Tangata Tiriti Values | Declaration Tangata Tiriti |
|---|---|---|--|---|
| <ul style="list-style-type: none"> We are a first nations people; The basis of our identity is Whanau, Hapu, Iwi and through whakapapa we link the land, the people and all living things in our world; We have diverse interests as Maori but through the practice of tino rangatiratanga we can act for the benefit of all peoples, the land and our environment; Our beliefs come from Te Ao Maori. Our practice of tikanga Maori includes the disciplines of mana, rangatiratanga and manaakitanga; Tikanga sets the framework for our governance and also defines, regulates and protects the rights of whanau and hapu; Our marae are expressions of our culture, tikanga, values and principles which sustain our uniqueness; The importance of consensus decision making stems from the need to work collectively to get things right – weaving the people together; An holistic approach to leadership is needed in order to practise accountability to Whanau, Hapu and Iwi – ko te iwi te rangatira o te rangatira – people are the chiefs of the chiefs; For a Tiriti/Treaty relationship to bear fruit for all people of Aotearoa/New Zealand the one-world view of the Crown needs to open up to Te Ao Maori; Through a negotiated view of the kawanatanga function, leading to a more active involvement of Maori in governance activity for all people, the needs of New Zealanders, via the Sector, will be addressed more fully, more effectively and in a more sustainable manner. The acknowledgment of Te Ao Maori and the respect for tino rangatiratanga will assist the reform of the kawanatanga function in the interest of all peoples, the land and all living things; We are committed to governing ourselves through the expression of mana motuhake, our enduring power leading to our self-determination. | <ul style="list-style-type: none"> Kaupapa Mana Manaakitanga Rangatiratanga Tapu Whakapapa Whanaungatanga Tika, pono, aroha Wairua | <p>PHILOSOPHY</p> <ul style="list-style-type: none"> Driven by relationships not law Committed to leadership not compliance Works holistically not in segments <p>FUNCTIONS</p> <ul style="list-style-type: none"> Sector Support and Capacity Development Communication, Information Sharing and Networking Service Delivery and Being of Service Central, Regional and Local Government Relationships - (Advocacy and Policy Development) <p>PROCESSES</p> <ul style="list-style-type: none"> Identifying need Organising work Managing issues Reporting value <p>FURTHER SECTOR DEVELOPMENT</p> <p>ROLE OF GOVERNMENT AT CENTRAL AND LOCAL LEVEL</p> | <ul style="list-style-type: none"> Inclusiveness Fairness Honesty Optimism Respect Working together Voice carriers Self determination for the sector Spirituality | <ul style="list-style-type: none"> We are everywhere For just about every place, every interest, every activity, every type of person, every ideal – there’s a club, a society, a trust, a committee. We are part of everyone’s lives Every person and their family contributes to our sector and/or benefits from what we do. We are values based We are driven by a particular purpose, ideal, or vision, and we have a set of values by which we live. We are diverse We are as proud of our unique differences as we are of what binds us together. We change as needs change, as communities change, as time passes. We are voluntary Our existence is not compulsory, but comes from the choice of people. We rely on the energy, skill and goodwill, the gifts of time and other resources, of countless individuals both voluntary and paid. We are advocates There are ideals, people, principles, specific situations, which brought us into being, and we will always be impelled to “speak for” them, whatever else we do. We are not-for-profit Even when we are large and complex, the reason for our being is our original vision – being business-like is a means, not an end. We are community-linked We all have people as our base – and we always need to be responsive to them. We are accountable We must give account of what we are doing, and how – our members & our communities decide our direction. We contribute to community wellbeing There is an “added value” to our life and work – the binding together of families, of whanau, of communities – because of our shared vision and shared effort. We are multi-cultural and multi-ethnic We are immensely enriched by the work and life of communities from ethnic groups originating from all over the world. We are worldwide Many of us have important international links and we interact with others around the globe. We are placed in this one world, with its natural and physical environment, and we believe together we can enrich both the earth and those who inhabit it. We wish to live up to Te Tiriti/The Treaty of Waitangi |

Figure 2

Set out on page 4 are the some statements of what the philosophy relating to “Service Delivery and Being of Service” actually means from a Tangata Whenua and Tangata Tiriti perspective together. This is important base line for an independent Sector and provides a foundation on which to draft the practice detail so that Tangata Whenua and Tangata Tiriti can identify and operate it from a worldview perspective that is relevant and appropriate to them both together.

Figures 3, 4 and 5 consider ‘philosophy’ from a Tangata Whenua and Tangata Tiriti worldview perspective together.

| Declaration Tangata Whenua | Tangata Whenua Values | Towards a Sector Accountability Framework | Tangata Tiriti Values | Declaration Tangata Tiriti |
|---|--|--|--|--|
| <ul style="list-style-type: none"> ▪ We are a first nations people.; ▪ The basis of our identity is Whanau, Hapu, Iwi and through whakapapa we link the land, the people and all living things in our world. ▪ Our beliefs come from Te Ao Maori. And include the practice of manaakitanga. ▪ Tikanga sets governance framework and defines, regulates and protects the rights of whanau and hapu. ▪ The importance of consensus decision making stems from the need to work collectively to get things right. | <ul style="list-style-type: none"> ▪ Kaupapa ▪ Mana ▪ Manaakitanga ▪ Whakapapa ▪ Whanaungatanga | <p>PHILOSOPHY</p> <p><i>Driven by Relationships not Law</i></p> <ol style="list-style-type: none"> 1. Knowing who people are and respecting their mana as a prerequisite for working together 2. Articulating and practising the discipline of relationships in terms that make sense to the identity, role and culture of people – the key to working in a sustainable manner 3. The power of consensus decisionmaking as a practical acknowledgement of a relationships kaupapa 4. The power to act as a description of the process of taking action not its legitimation 5. The right to act derives from the collective and not its parts. Action from the parts therefore needs validation from the collective 6. The weaving together of participants in collective action benefits the collective as well as individuals | <ul style="list-style-type: none"> ▪ Inclusiveness ▪ Optimism ▪ Respect ▪ Working together | <ul style="list-style-type: none"> ▪ Every person and their family contributes to our sector and/or benefits from what we do. ▪ There are ideals, people, principles, specific situations, which brought us into being, and we will always be impelled to "speak for" them, whatever else we do. ▪ Our members & our communities decide our direction. ▪ The binding together of families, of whanau, of communities comes through our shared vision and shared effort. ▪ We are immensely enriched by the work and life of communities from ethnic groups originating from all over the world. ▪ We wish to live up to Te Tiriti/The Treaty of Waitangi |

Figure 3

| Declaration Tangata Whenua | Tangata Whenua Values | Towards a Sector Accountability Framework | Tangata Tiriti Values | Declaration Tangata Tiriti |
|--|--|--|--|---|
| <ul style="list-style-type: none"> ▪ We are a first nations people; ▪ We have diverse interests as Maori but through the practice of tino rangatiratanga we can act for the benefit of all peoples, the land and our environment; ▪ The importance of consensus decision making stems from the need to work collectively to get things right; ▪ An holistic approach to leadership is needed in order to practise accountability to Whanau, Hapu and Iwi; ▪ For a Tiriti/Treaty relationship to bear fruit for all people of Aotearoa/New Zealand the one-world view of the Crown needs to open up to Te Ao Maori; ▪ Through a negotiated and shared view of the kawanatanga function, the needs of New Zealanders, via the Sector, will be addressed more fully, more effectively and in a more sustainable manner. ▪ We are committed to governing ourselves through the expression of mana motuhake, our enduring power leading to our self-determination. | <ul style="list-style-type: none"> ▪ Kaupapa ▪ Mana ▪ Manaakitanga ▪ Rangatiratanga ▪ Tapu ▪ Tika, pono, aroha | <p>PHILOSOPHY</p> <p><i>Committed to Leadership not Compliance</i></p> <ol style="list-style-type: none"> 1. Understanding that mandate for work is from the community 2. Working to the priority of community need as a bottom line 3. Letting community priorities shape work processes and the measurement of value 4. Reporting to the community in terms of community priorities 5. Articulating the key features of how the community likes to work - methodology 6. Being creative and engaged 7. Supporting leadership actions and initiatives within communities wherever they arise 8. Getting it right needs to be seen in relation to community need and participation not process efficiency | <ul style="list-style-type: none"> ▪ Inclusiveness ▪ Fairness ▪ Honesty ▪ Optimism ▪ Respect ▪ Self determination for the sector | <ul style="list-style-type: none"> ▪ For just about every place, every interest, every activity, every type of person, every ideal – there's a club, a society, a trust, a committee. ▪ We are driven by a particular purpose, ideal, or vision, and we have a set of values by which we live. ▪ We change as needs change, as communities change, as time passes. ▪ Even when we are large and complex, the reason for our being is our original vision – being business-like is a means not an end. ▪ There are ideals, people, principles, specific situations, which brought us into being, and we will always be impelled to "speak for" them, whatever else we do. ▪ We are placed in this one world, with its natural and physical environment, and we believe together we can enrich both the earth and those who inhabit it. ▪ We wish to live up to Te Tiriti/The Treaty of Waitangi |

Figure 4

| Declaration Tangata Whenua | Tangata Whenua Values | Towards a Sector Accountability Framework | Tangata Tiriti Values | Declaration Tangata Tiriti |
|---|---|--|--|--|
| <ul style="list-style-type: none"> ▪ The basis of our identity is Whanau, Hapu, Iwi and through whakapapa we link the land, the people and all living things in our world; ▪ We have diverse interests as Maori but through the practice of tino rangatiratanga we can act for the benefit of all peoples, the land and our environment; ▪ Tikanga sets the framework for our governance and also defines, regulates and protects the rights of whanau and hapu; ▪ The importance of consensus decision making stems from the need to work collectively to get things right – weaving the people together; ▪ Through a shared view of the kawanatanga function, and a more active involvement of Maori in governance activity, the needs of New Zealanders, via the Sector, will be addressed more fully, more effectively and in a more sustainable manner. ▪ The acknowledgment of Te Ao Maori and the respect for tino rangatiratanga will assist the reform of the kawanatanga function in the interest of all peoples, the land and all living things; | <ul style="list-style-type: none"> ▪ Kaupapa ▪ Mana ▪ Manaakitanga ▪ Rangatiratanga ▪ Tapu ▪ Whakapapa ▪ Whanaungatanga ▪ Tika, pono, aroha ▪ Wairua | <p>PHILOSOPHY</p> <p><i>Works holistically not in segments</i></p> <ol style="list-style-type: none"> 1. We change as needs change 2. When we work collectively we commit to far greater goals than when we work alone 3. There is room for everyone in our work because most of it is designed to weave and bind people together 4. We want our work for people to also benefit the land and our environment 5. We won't compete for access to resources or force people to compete for access to our services 6. We resolve to be clear about non-negotiables, and through good business practice honour the trust of funding partners in the quality of our work 7. We aspire to a more cooperative relationship with Government based on a shared approach to respecting and supporting communities, Tangata Whenua and Tangata Tiriti together | <ul style="list-style-type: none"> ▪ Inclusiveness ▪ Fairness ▪ Honesty ▪ Optimism ▪ Respect ▪ Working together ▪ Self determination for the sector ▪ Spirituality | <p>Every person and their family contributes to our sector and/or benefits from what we do.</p> <p>We are as proud of our unique differences as we are of what binds us together.</p> <p>We change as needs change, as communities change, as time passes.</p> <p>Even when we are large and complex, the reason for our being is our original vision – being business-like is a means not an end.</p> <p>We all have people as our base – and we always need to be responsive to them.</p> <p>We must give account of what we are doing, and how – our members & our communities decide our direction.</p> <p>There is an "added value" to our life and work – the binding together of families, of whanau, of communities – because of our shared vision and shared effort.</p> <p>We are placed in this one world, with its natural and physical environment, and we believe together we can enrich both the earth and those who inhabit it.</p> <ul style="list-style-type: none"> ▪ We wish to live up to Te Tiriti/The Treaty of Waitangi |

Figure 5

How does Sector accountability philosophy apply to key processes that relate to “Service Delivery and Being of Service?”

The key process elements relating to work to be undertaken under the heading “service delivery” can be described in the following four steps:

1. Identifying need
2. Organising work
3. Managing issues
4. Reporting value

When practice detail is identified in a way that both Tangata Whenua and Tangata Tiriti can relate to and operate it from their worldview perspectives, the picture of Sector accountability processes can be drawn up as follows:

| Declaration Tangata Whenua | Tangata Whenua Values | Towards a Sector Accountability Framework | Tangata Tiriti Values | Declaration Tangata Tiriti |
|--|---|--|--|--|
| <ul style="list-style-type: none"> We are a first nations people; We have diverse interests as Maori but through the practice of tino rangatiratanga we can act for the benefit of all peoples, the land and our environment; Our beliefs come from Te Ao Maori. Our practice of tikanga Maori includes the disciplines of mana, rangatiratanga and manaakitanga; Tikanga sets the framework for our governance and also defines, regulates and protects the rights of whanau and hapu; The importance of consensus decision making stems from the need to work collectively to get things right – weaving the people together; An holistic approach to leadership is needed in order to practise accountability to Whanau, Hapu and Iwi – ko te iwi te rangatira o te rangatira – people are the chiefs of the chiefs; Through a negotiated view of the kawanatanga function, leading to a more active involvement of Maori in governance activity for all people, the needs of New Zealanders, via the Sector, will be addressed more fully, more effectively and in a more sustainable manner. The acknowledgment of Te Ao Maori and the respect for tino rangatiratanga will assist the reform of the kawanatanga function in the interest of all peoples, the land and all living things; We are committed to governing ourselves through the expression of mana motuhake, our enduring power leading to our self-determination. | <ul style="list-style-type: none"> Kaupapa Mana Manaakitanga Rangatiratanga Whakapapa Whanaungatanga Tika, pono, aroha Wairua | <p>SECTOR FUNCTION <i>Service Delivery and Being of Service</i></p> <p>PROCESS <i>Identifying need</i></p> <p>The Sector in identifying need:</p> <ul style="list-style-type: none"> Works actively to honour the historical and contemporary rights of peoples Works from the basis that we all have responsibilities to each other, the land and our environment Operates from a tikanga base drawn from tikanga Maori and the range of tikanga within Tangata Tiriti Seeks agreement on the relevance and priority of particular needs from a collective community perspective Balances leadership and the exercise of authority in forming a collective view of the needs of people, the land and our environment Closely links needs identification with an active commitment to follow through with focussed action to address needs Asserts that ownership of need belongs to the community and its peoples | <ul style="list-style-type: none"> Inclusiveness Fairness Honesty Optimism Respect Working together Self determination for the sector Spirituality | <ul style="list-style-type: none"> Every person and their family contributes to our sector and/or benefits from what we do. We are driven by a particular purpose, ideal, or vision, and we have a set of values by which we live. We are as proud of our unique differences as we are of what binds us together. We change as needs change, as communities change, as time passes. Our existence is not compulsory, but comes from the choice of people. We rely on the energy, skill and goodwill, the gifts of time and other resources, of countless individuals both voluntary and paid. We all have people as our base – and we always need to be responsive to them. We must give account of what we are doing, and how – our members & our communities decide our direction. There is an "added value" to our life and work – the binding together of families, of whanau, of communities – because of our shared vision and shared effort. We are immensely enriched by the work and life of communities from ethnic groups originating from all over the world. Many of us have important international links and we interact with others around the globe. We are placed in this one world, with its natural and physical environment, and we believe together we can enrich both the earth and those who inhabit it. |

Figure 6

| Declaration Tangata Whenua | Tangata Whenua Values | Towards a Sector Accountability Framework | Tangata Tiriti Values | Declaration Tangata Tiriti |
|--|---|---|--|--|
| <ul style="list-style-type: none"> The basis of our identity is Whanau, Hapu, Iwi and through whakapapa we link the land, the people and all living things in our world; We have diverse interests as Maori but through the practice of tino rangatiratanga we can act for the benefit of all peoples, the land and our environment; Our beliefs come from Te Ao Maori. Our practice of tikanga Maori includes the disciplines of mana, rangatiratanga and manaakitanga; The importance of consensus decision making stems from the need to work collectively to get things right – weaving the people together; An holistic approach to leadership is needed in order to practise accountability to Whanau, Hapu and Iwi – ko te iwi te rangatira o te rangatira – people are the chiefs of the chiefs; For a Tiriti/Treaty relationship to bear fruit for all people of Aotearoa/New Zealand the one-world view of the Crown needs to open up to Te Ao Maori; Through a negotiated view of the kawanatanga function, leading to a more active involvement of Maori in governance activity for all people, the needs of New Zealanders, via the Sector, will be addressed more fully, more effectively and in a more sustainable manner. The acknowledgment of Te Ao Maori and the respect for tino rangatiratanga will assist the reform of the kawanatanga function in the interest of all peoples, the land and all living things; We are committed to governing ourselves through the expression of mana motuhake, our enduring power leading to our self-determination. | <ul style="list-style-type: none"> Kaupapa Mana Manaakitanga Rangatiratanga Tapu Whakapapa Whanaungatanga Tika, pono, aroha Wairua | <p>SECTOR FUNCTION <i>Service Delivery and Being of Service</i></p> <p>PROCESS <i>Organising work</i></p> <ul style="list-style-type: none"> If need is understood in the context of people, the land and our environment then organising our work to address needs will have a similar scope Work designed from a relationships base operates differently from work that is task-driven or results-driven Kaupapa-driven working together brings task, team and individual into relationship with our environment Individual leadership contributions are strengthened when they are governed by collective work disciplines and decisionmaking processes The values informing Sector work design and work practice are drawn from Tangata Whenua and Tangata Tiriti together Sector Service delivery work processes model a Tiriti/Treaty Two-worldview thereby including everyone Service delivery tasks have a beginning and an end. When the underpinning values mix is correctly balanced, the "added value" of the work far exceeds the strict boundaries of the task Planning the impact of work needs to include measurement of relationships, community building and environmental support alongside task, team and individual considerations | <ul style="list-style-type: none"> Inclusiveness Fairness Honesty Optimism Respect Working together Voice carriers Self determination for the sector Spirituality | <ul style="list-style-type: none"> Every person and their family contributes to our sector and/or benefits from what we do. We are driven by a particular purpose, ideal, or vision, and we have a set of values by which we live. We are as proud of our unique differences as we are of what binds us together. We change as needs change, as communities change, as time passes. Our existence is not compulsory, but comes from the choice of people. We rely on the energy, skill and goodwill, the gifts of time and other resources, of countless individuals both voluntary and paid. There are ideals, people, principles, specific situations, which brought us into being, and we will always be impelled to "speak for" them, whatever else we do. Even when we are large and complex, the reason for our being is our original vision – being business-like is a means not an end. We must give account of what we are doing, and how – our members & our communities decide our direction. There is an "added value" to our life and work – the binding together of families, of whanau, of communities – because of our shared vision and shared effort. We are immensely enriched by the work and life of communities from ethnic groups originating from all over the world. |

Figure 7

| Declaration Tangata Whenua | Tangata Whenua Values | Towards a Sector Accountability Framework | Tangata Tiriti Values | Declaration Tangata Tiriti |
|---|---|---|--|--|
| <ul style="list-style-type: none"> We are a first nations people; The basis of our identity is Whanau, Hapu, Iwi and through whakapapa we link the land, the people and all living things in our world; We have diverse interests as Maori but through the practice of tino rangatiratanga we can act for the benefit of all peoples, the land and our environment; Tikanga sets the framework for our governance and also defines, regulates and protects the rights of whanau and hapu; Our marae are expressions of our culture, tikanga, values and principles which sustain our uniqueness; The importance of consensus decision making stems from the need to work collectively to get things right – weaving the people together; Through a negotiated view of the kawanatanga function, leading to a more active involvement of Maori in governance activity for all people, the needs of New Zealanders, via the Sector, will be addressed more fully, more effectively and in a more sustainable manner. We are committed to governing ourselves through the expression of mana motuhake, our enduring power leading to our self-determination. | <ul style="list-style-type: none"> Kaupapa Mana Manaakitanga Rangatiratanga Tapu Whakapapa Whanaungatanga Tika, pono, aroha Wairua | <p>SECTOR FUNCTION</p> <p><i>Service Delivery and Being of Service</i></p> <p>PROCESS</p> <p><i>Managing issues</i></p> <ul style="list-style-type: none"> It is important to be flexible enough to change as needs in the Sector change We manage issues from a relationships perspective in the context of our kaupapa We don't problem solve on any one part of an issue without considering it in the context of the whole We don't undertake corrective action that threatens the historical and contemporary rights of people As collective workers we resolve issues in collective forums like hui and draw on marae and other places where corrective action can be taken emotionally, spiritually and psychologically as part of the resolution process Sector emphasises respect, truthfulness and aroha in the resolution of issues The Sector emphasises the self-regulating effect of self discipline and provides support and encouragement for kaupapa driven self determination A key principle in working and resolving issues is voluntary commitment to collaborative action not compulsion Sector works with minimal structures so when there are issues, they are addressed directly so they do not threaten the ongoing integrity of our work. | <ul style="list-style-type: none"> Inclusiveness Fairness Honesty Optimism Respect Working together Voice carriers Self determination for the sector Spirituality | <ul style="list-style-type: none"> Every person and their family contributes to our sector and/or benefits from what we do. We are driven by a particular purpose, ideal, or vision, and we have a set of values by which we live. We are as proud of our unique differences as we are of what binds us together. We change as needs change, as communities change, as time passes. Our existence is not compulsory, but comes from the choice of people. We rely on the energy, skill and goodwill, the gifts of time and other resources, of countless individuals both voluntary and paid. There are ideals, people, principles, specific situations, which brought us into being, and we will always be impelled to "speak for" them, whatever else we do. Even when we are large and complex, the reason for our being is our original vision – being business-like is a means not an end. We all have people as our base – and we always need to be responsive to them. We must give account of what we are doing, and how – our members & our communities decide our direction. There is an "added value" to our life and work – the binding together of families, of whanau, of communities – because of our shared vision and shared effort. |

Figure 8

| Declaration Tangata Whenua | Tangata Whenua Values | Towards a Sector Accountability Framework | Tangata Tiriti Values | Declaration Tangata Tiriti |
|--|---|---|--|---|
| <ul style="list-style-type: none"> The basis of our identity is Whanau, Hapu, Iwi and through whakapapa we link the land, the people and all living things We have diverse interests as Maori but through the practice of tino rangatiratanga we can act for the benefit of all peoples, the land and our environment Our beliefs come from Te Ao Maori. Our practice of tikanga Maori includes the disciplines of mana, rangatiratanga and manaakitanga Tikanga sets the framework for our governance and also defines, regulates and protects the rights of whanau and hapu The importance of consensus decision making stems from the need to work collectively to get things right – weaving the people together; An holistic approach to leadership is needed in order to practise accountability to Whanau, Hapu and Iwi For a Tiriti/Treaty relationship to bear fruit for all people of Aotearoa/New Zealand the one-world view of the Crown needs to open up to Te Ao Maori The acknowledgment of Te Ao Maori and the respect for tino rangatiratanga will assist the reform of the kawanatanga function in the interest of all peoples, the land & all living things | <ul style="list-style-type: none"> Kaupapa Mana Manaakitanga Rangatiratanga Tapu Whakapapa Whanaungatanga Tika, pono, aroha Wairua | <p>SECTOR FUNCTION</p> <p><i>Service Delivery and Being of Service</i></p> <p>PROCESS</p> <p><i>Reporting value</i></p> <ul style="list-style-type: none"> The value of our work is expressed in the way it benefits the relationships between people their communities, the land and environment Much Sector work engages issues of change so the quality of leadership will be an important measure of the quality of work including advocacy The operation of tikanga drawn from Tangata Whenua and Tangata Tiriti together provides an important assurance of the value of work to the Sector as a whole Consensus decisionmaking from a Tiriti/Treaty two-worldview perspective assures the relationships base is valued highly through work practice The quality of leadership will be assured through the mandate of the relevant constituency on the terms it uses to express that mandate Statements of the value of work to the Sector will include the degree to which the community's ability to contribute as a result of the work is enhanced or supported Measurements of value in the Sector will change as needs change Business like practice means practice that relates to Sector needs being met in the context of sustainable relationships with stakeholders Measurement of value also requires the effective practice of a Tiriti/Treaty two-worldview methodology in the Tangata Whenua, Community and Voluntary Sector | <ul style="list-style-type: none"> Inclusiveness Fairness Honesty Optimism Respect Working together Voice carriers Self determination for the sector Spirituality | <ul style="list-style-type: none"> Every person and their family contributes to our sector and/or benefits from what we do. We are driven by a particular purpose, ideal, or vision, and we have a set of values by which we live. We are as proud of our unique differences as we are of what binds us together. We change as needs change, as communities change, as time passes. There are ideals, people, principles, specific situations, which brought us into being, and we will always be impelled to "speak for" them, whatever else we do. Even when we are large and complex, the reason for our being is our original vision – being business-like is a means not an end. Many of us have important international links and we interact with others around the globe. We are placed in this one world, with its natural and physical environment, and we believe together we can enrich both the earth and those who inhabit it. Tiriti/The Treaty of Waitangi |

Figure 9

Clearly the issue of allocating funding needs to be included as part of the picture that is described above. If funding allocation criteria operate from a different values base from the way Sector accountability operates, then the tension is counterproductive and also unnecessary.

Key issues that are not well catered for under current mainstream funding and accountability practices

The accountability mechanisms used by central and local government agencies have long been considered problematic by the Sector and less than effective by many government officials. The heavily target-driven performance management culture which operates within most funding mechanisms, rather than promoting appropriate accountability may be a factor in undermining it.

Current mechanisms are modelled on agency theory, which assumes that Sector organisations and government agencies have different goals.

Recent research in the Social Services sub-sector has identified a trend whereby agencies rate the priority of accountability to their clients more highly than accountability to the funder⁵. The reasons for this were that the social services agencies surveyed believed that their clients were the key reason the organisation existed and therefore were the primary focus from an accountability perspective. Accountability to government was based on delivering on the outputs specified in their government contracts for service provision and for complying with regulations.

In addition, the same social services' respondents identified that the next most important set of accountability relationships was within their organisations. Third priority was accountability to government agencies for funds and compliance with regulatory compliance being seen as a necessary evil and government funding as an input to enable them to provide services to clients.

The Community Sector has a broad scope, being made up groups and organisations at a local, regional and national level throughout the country. For the purposes of defining sub-sectors and population groups there has been much discussion of "The International Classification of Non-Profit Organisations". While there are concerns about the classification of Maori organisations and their marginalisation under the Committee for the Study of NZ Non-Profit Sector, the following classification, based on the Johns Hopkins work has a number of practical links with actual Sector groupings.

- Culture, Recreation and Sport
- Education and Research
- Health
- Social Services
- Environment
- Housing
- Law, Advocacy and Politics
- Philanthropy
- International organisations
- Religion and faith communities
- Business and professional associations, unions
- Marae and Iwi/Hapu Organisations, Marae Committees
- Tangata Whenua, Community & Voluntary Sector Network Groups
- Volunteer Services

⁵ Cribb, J. *Being Accountable, Voluntary Organisations, Government Agencies and Contracted Social Services in New Zealand* Institute of Policy Studies, Victoria University of Wellington, 2006, p 67

If agency theory is inappropriate across the whole of the Sector then the reason for this may lie in the values it espouses rather than the overbearing weight of its monitoring and management infrastructure.

Davis, Shoorman and Donaldson⁶ argue that the key values and beliefs that drive Agency Theory can be set out and compared to Stewardship Theory the latter being an alternative for some. They argue that both theories can have a role and a place in modern management practice.

TABLE 1
Comparison of Agency Theory and Stewardship Theory

| | Agency Theory | Stewardship Theory |
|--|--|--|
| <i>Model of Man</i> | Economic man | Self-actualizing man |
| <i>Behavior</i> | Self-serving | Collective serving |
| <i>Psychological Mechanisms</i> | | |
| <i>Motivation</i> | Lower order/economic needs (physiological, security, economic) | Higher order needs (growth, achievement, self-actualization) |
| <i>Social Comparison</i> | Extrinsic | Intrinsic |
| <i>Identification</i> | Other managers | Principal |
| <i>Power</i> | Low value commitment | High value commitment |
| | Institutional (legitimate, coercive, reward) | Personal (expert, referent) |
| <i>Situational Mechanisms</i> | | |
| <i>Management Philosophy</i> | Control oriented | Involvement oriented |
| <i>Risk orientation</i> | Control mechanisms | Trust |
| <i>Time frame</i> | Short term | Long Term |
| <i>Objective</i> | Cost control | Performance Enhancement |
| <i>Cultural Differences</i> | Individualism | Collectivism |
| | High power distance | Low power distance |

Figure 10

Previous researchers have assumed that managers are predisposed to act like stewards or agents. This research assumes that the operation of the two styles is based on choice rather than determinism.

Agency theory arguably provides a useful way to explain relationships where the parties' interests are at odds and can be brought more into alignment through monitoring and a well planned compensation system. Steward's behaviour is more organisationally centred. The behaviour of executives is aligned with the behaviour of the principals.

The question is, when we think about the Sector or the community as distinct from the groups and organisations within it, is there a difference in the way Agency and Stewardship Theory applies? If an application can be made, there is a further question as to whether there is a difference between a collective stewardship approach and a kaupapa-driven approach to work and people relationships in the Sector and in the community.

⁶ James H. Davis, F. David Schoorman and Lex Donaldson, "Toward a Stewardship Theory of Management", *Academy of Management Review* 22, 1 January 1997, pp. 20-47.

The answer to these questions is important. There is a good case to be made for a discrete piece of further work that addresses these matters as part of a way forward.

What is the Sector saying about Funding and Accountability Arrangements

In 2007 groups and organisations in the Sector identified current examples of funding and accountability arrangements that were problematic to them and therefore those they were working for. Feedback from 17 forums and fono is in Appendix 1. Below is a summary of that feedback.

1. What would be your ideal resourcing mechanism

| Tangata Whenua | Tangata Tiriti |
|---|--|
| <p>Partnership Kaupapa Crown-related and Government funders need to work in a true partnership with Tangata Whenua groups and organisations. This would enable Tangata Whenua to:</p> <ul style="list-style-type: none"> ▪ honour their role as first nation's people of this land and embrace everyone with manaakitanga ▪ practise self determination in ways that are consistent with Tikanga ▪ develop creative and entrepreneurial responses to problems ▪ Work more simply but effectively <p>Reformed Management of Government Funding Consistent Government funding needed as follows:</p> <ul style="list-style-type: none"> ▪ long term investment focus (whole funding with CPI adjustments) ▪ providers to participate in collective allocation decisions directly ▪ collective administrative services funded for ease and efficiency ▪ generic approach to simple reporting using relevant measures ▪ funding to assist growth in capacity through training and development ▪ Full funding to include travel where relevant, office space, administration and management functions <p>Tax</p> <ul style="list-style-type: none"> ▪ Funding should be tax free for community organisations ▪ Community organisations should be GST free <p>Funding Allocation Framework Issues</p> <ul style="list-style-type: none"> ▪ Holistic decisionmaking needs to take into account the four wellbeing: <ul style="list-style-type: none"> – Environment | <p>Positive Current Funding Options</p> <ul style="list-style-type: none"> ▪ Bulk funding ▪ Dual stream funding – core funding that recognises intrinsic work and value of organisation with contestable project oriented funding ▪ Grants ▪ Long term – multi-year funding that promotes <ul style="list-style-type: none"> – Development of relationships, trust, credibility – Flexibility and sustainability in the people and community ▪ Donations/purchases ▪ Undesignated funding – “allows you to be” ▪ Funding for outcomes ▪ Pasifika: <ul style="list-style-type: none"> – 100% percent funding – Bulk funding – Multiple year/time <p>Reformed Management of Government Funding Processes</p> <ul style="list-style-type: none"> ▪ More awareness by funders of similar applications to increase collaborative initiatives ▪ Standardisation of application processes ▪ More direct line for funders to fundees – ‘less middle men’ ▪ Fund operations + Salaries ▪ Core funding/Project funding ▪ Government Liaison Person who actually understands NGO's!!! ▪ Funders come and meet groups rather than wait in office for application form – individual groups or forums <p>Outcomes and Measurement</p> <ul style="list-style-type: none"> ▪ Measurement issue: <ul style="list-style-type: none"> ○ How do you measure outcomes, unintended, intended, flow-on? ○ Collection of social measures! which |

| | |
|--|--|
| <ul style="list-style-type: none"> - Social - Economic - Culture ▪ Corporate sponsorship is a good approach to relationship development ▪ Bulk Funding used in Education has potential <p>Working with Tikanga There is a need to apply tikanga throughout the funding process to:</p> <ul style="list-style-type: none"> ▪ Improve the ability of the process to be holistic vs. fragmented ▪ Tiriti/Treaty partnership relationships need to drive the development of <ul style="list-style-type: none"> ○ mutual trust and respect ○ equal power relationships ○ non-bureaucratic processes <p>Modelling from a Community Perspective</p> <ul style="list-style-type: none"> ▪ Bottom up model captures best the aspirations of people (current model - opposite) ▪ When there is a better Relationship there are better outcomes for Maori ▪ Partnership – the preferred dynamic | <p>aren't statistical.</p> <ul style="list-style-type: none"> ▪ Organisations should only be accountable to government for the proportion for which they are contracted ▪ Accountability to include clients telling their good news stories and positive feedback ▪ Funding for outcomes: <ul style="list-style-type: none"> - Difficulty with Government interpretation and ownership of outcomes - Need a set of outcomes community-wide e.g. in Tairāwhiti which is adding to measurable outcomes ▪ A rounded regional focus to outcomes setting and measurement ▪ Prescribe for our region the funding in dialogue with everyone |
|--|--|


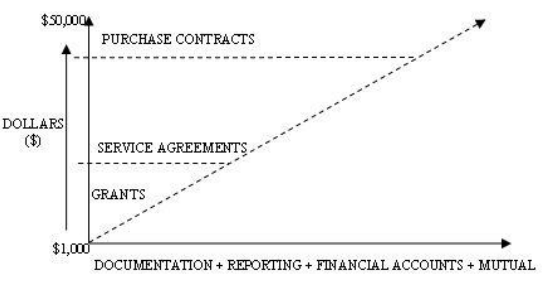
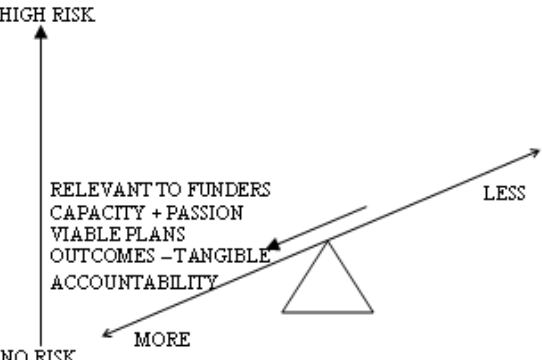
2. What problems do we have with the current resourcing mechanisms available to us?

| Tangata Whenua | Tangata Tiriti |
|---|---|
| <p>Assimilation Issues</p> <ul style="list-style-type: none"> ▪ Overbearing tactics on organisations to enforce compliance ▪ Many funders know little about the people and the work they fund ▪ Criteria for eligibility – too highly segmented ▪ The money dimension threatens kaupapa Maori. We get the money and the kaupapa changes to fit within contract restraints ▪ When Maori models devolve, Maori concepts are lost or watered down <p>Funding Process Issues</p> <ul style="list-style-type: none"> ▪ Systems bottlenecks produce delays ▪ Application processes unnecessarily complicated ▪ Different funders – different projects, some community ▪ Lack of transparency with some funders ▪ No provider relationship with funders ▪ Application processing too complicated <p>Measurement Issues</p> | <p>Equity Issues</p> <ul style="list-style-type: none"> ▪ Vast differences between the way different government departments and agencies resource groups ▪ Time and resources needed to manage contracts is beyond many groups ▪ The level of accountability asked should match the level of funding ▪ Funding structures are not culturally responsive ▪ Access to corporate funding is limited ▪ 'Make do' skills and culture count against us ▪ Community organisations perceived as cheap service providers ▪ Concerned that it's 'who you know' and not how worthy your cause is!! for some funding bodies <p>Funding Process Issues</p> <ul style="list-style-type: none"> ▪ No clear rules – there are guides that suggest approaches or best practice but nothing that binds departments into a definitive way of relating to sector |

| | |
|---|--|
| <ul style="list-style-type: none"> ▪ Timeframes are often unrealistic for quality work ▪ Accountability outcomes – they are not our outcomes nor are they our measures ▪ Maori work within a holistic model of practice does not fit output model <p><i>Equity Issues</i></p> <ul style="list-style-type: none"> ▪ Government controlled system ▪ Promotes Competition between applications and divides the community and Iwi services/groups ▪ Produces uncertainty through the continual changes at government level ▪ Funding does not meet the true cost of services being provided by Maori ▪ Full time job/commitment required for short term employment stability ▪ The same things government gets funded for should apply to community <p><i>Scope of Contracts/Funding Agreements</i></p> <ul style="list-style-type: none"> ▪ Government needs to fund 100% of services/contracts being provided and not expect that community trusts or other sources will pick up the balance ▪ Funding levels don't meet organisation's needs e.g. salary, administration, trustee training, capacity building ▪ Funding is needed for core business (not only overheads), management, human and physical resources (material needs), including travel, staff training, team building, maintenances/replacement of resources e.g. Computers, vehicles, succession planning and staff promotion ▪ Short term contracting does not work – needs to be 3 year provision | <ul style="list-style-type: none"> ▪ Government Departments have a lack of understanding of the sector and are therefore extremely risk adverse ▪ Language on forms often not relevant. We need plain English and user friendly consistency ▪ Lack of professional people in rural areas to consider applications and lack of communication with and between government funders generally <p><u>Pasifika:</u></p> <ul style="list-style-type: none"> ▪ Needs to be greater awareness of the financial support and information that is available ▪ Pasifika groups not generally aware of the work involved in tailoring applications ▪ Funding criteria to be reviewed to be more flexible ▪ Inclusive of community for sector transparency <p><u>Measuring/accountability:</u></p> <ul style="list-style-type: none"> ▪ Level of auditing out of proportion to funding received ▪ What do we measure and are we measuring the right things? ▪ There is a need to shift from measuring wellbeing in figures to more qualitative measures. Genuine Progress Indicators have a lot to offer. ▪ Government are not consistent in their use of Social Report data. They select different data sets in their reporting each year, so we can't see trends <p><i>Power Relationship Issues</i></p> <ul style="list-style-type: none"> ▪ Voluntary groups implementing government programmes told that funding is a 'contribution' but government define the programme ▪ Funding is used as a form of control on what group does or says - loss of independence ▪ Need greater respect for partnership models – two way relationship based, not dictatorial ▪ Funding structures don't listen to community wisdom ▪ 'Culture of contempt' remains ▪ Tell us what you will fund but don't tell us how to do it ▪ NGO collaboration could be looked <p><i>Funding Models and Approach Issues</i></p> <ul style="list-style-type: none"> ▪ Assessing need in comparison to other areas is wrong. Where local stats better than other districts it doesn't mean there's |
|---|--|

| | |
|--|--|
| | <p>no problem</p> <ul style="list-style-type: none"> ▪ Short term, or contestable funding if not re-financed causes loss of projects, staff, etc ▪ Funding does not recognise networking – contracts not holistic enough for present day conditions ▪ More community representatives need to be on funding bodies ▪ Population-based funding doesn't work for our region ▪ Regional funding could create another layer of bureaucracy and encourage yet more groups to set up? ▪ There needs to be <u>lots</u> of consultation about who would hold regional funds, how would decisions be made, etc <p><i>Contracting Issues</i></p> <ul style="list-style-type: none"> ▪ Contracts are too prescriptive – minutiae are overwhelming ▪ Contract asks for client data for work that isn't part of contract ▪ Contracting model creates divisiveness, discourages communication, damages relationships and is counter-productive to community development and peer support and the recognition of community needs and realities ▪ Government contracts don't pick up the true cost of client contract in remote areas (e.g. meals, accommodation) and generally involve poor pay rates, long work hours, high level of burnout, a revolving door of staff out of the sector, reduced service delivery and reduced quality of service and employment ▪ Funding contracts only suit some organisations ▪ Process is Treasury and Government driven, where outcomes are pre-specified, reducing ability to be flexible ▪ Mismatch of actual outcomes vs. measurable outputs ▪ Organisations needing to 'top-up' funding compete with local initiatives – not desirable ▪ No \$\$ for accountability studies or for actual time spent on actually applying for funding ▪ Time spent focussed on funding distracts community organisations from their mission/goals ▪ Who defines who we are accountable to? <ul style="list-style-type: none"> – Funders – government? – Community? – Organisation focus? |
|--|--|

3. What changes can you make/can others make to improve the situation?

| Tangata Whenua | Tangata Tiriti |
|--|--|
| <p>Relationships and Accountability</p> <ul style="list-style-type: none"> ▪ Contracts built on trust and respect, instead of levels of bureaucracy. ▪ We are already accountable to our people – whanau, hapu and iwi – build on that. ▪ We could bring together mana whenua and nga mata waka and strengthen relationships: ▪ Nga runaka could work more closely together ▪ Government to play more active role in partnership – be consistent e.g. <ul style="list-style-type: none"> – Understand sector – Level playing field – Trust – Reduce power imbalance – Integrity ▪ Sector to lobby consistently ▪ Need to promote community unity and trust | <p>Independence</p> <ul style="list-style-type: none"> ▪ Groups funded to be themselves – funded to deliver its own aims ▪ Organisations negotiate accountability for itself ▪ An environment of openness and trust – a better appreciation, within government of the sector ▪ Government should value the expertise and effectiveness of local models instead of constantly trying to make overseas programmes work ▪ Increased + shared investment in <u>ethical</u> investments, i.e. community owned banks <p>“NOT WHY COUNCIL FUNDERS SHOULD GIVE YOU MONEY FOR YOUR GROUP BUT TELL COUNCIL FUNDERS OF THE BENEFITS THAT OUR GROUP COULD DO</p> <p style="text-align: right;">CONTRACT </p>   <ul style="list-style-type: none"> • PURPOSE OF GROUP • BENEFITS TO CITY • OUTCOME FOR YOUR GROUP • LINK TO FUNDER'S FUNCTION/VALUE • CAPACITY TO DELIVER • FINANCIAL <ul style="list-style-type: none"> • VIABILITY • SYSTEMS <ul style="list-style-type: none"> ▪ Involvement in decision making/funding distribution ▪ Give the sector some power. ▪ We are not cheap government service providers but have our own goals |

| | |
|--|---|
| | <p><u>Pasifika:</u></p> <ul style="list-style-type: none"> ▪ Work collaboratively ▪ Improved and relationships with members ▪ Workshops to assist with the development of applications ▪ The language issues with many groups disadvantages those groups and needs to be addressed ▪ DIA should employ Pasifika advisors <p><i>Government and Funder Roles</i></p> <ul style="list-style-type: none"> ▪ Greater correlation and uniformity between how different departments resource sector ▪ Government officers should talk to each other ▪ We'd like affirmation from government and other funders e.g. "congrats, thanks, you've done well, etc" not just negatives. Also constructive advice re how our applications could be improved. They should awahi us ▪ We could build relationships by doing likewise – thanks to funders ▪ Government funders need to commit to communities <p><i>Process Adjustments</i></p> <ul style="list-style-type: none"> ▪ Cost of living adjustments – recognition of increasing cost to deliver same services ▪ Clear rules across the entire state sector – each department has different approach ▪ Please fund research and development, administration ▪ Need for clarification around stats – is a returning client a new client or an on-going one? Is there consistency in the sector? Interpretations within agency or agency/funder differ ▪ Regional meetings should fund travel and childcare costs and cell phones ▪ Funding should account for full cost of recovery (i.e. time spent in meetings, caucuses, doing the applications) ▪ Funding could ideally be administered from a central source – not fund-raisers tailoring each application to various numerous organisations or competing with each other. <p><i>Advocacy and Communications</i></p> <ul style="list-style-type: none"> ▪ Take credit where credit is due <ul style="list-style-type: none"> – Promote our achievements – Promote our financial benefits to community (like business and governments organisations currently do) ▪ We can support other groups' funding by |
|--|---|

| | |
|--|--|
| | <p>sending letters of support or thanks – can be either in response to request or spontaneous</p> <ul style="list-style-type: none"> ▪ Resourcing sector to have a true and effective voice |
|--|--|

4. What alternatives have you explored to address the issues with your current resource relationships?

| Tangata Whenua | Tangata Tiriti |
|--|---|
| <p>Entrepreneurial</p> <ul style="list-style-type: none"> ▪ Dedicate a portion of the ‘business as usual’ time and funding to building the capacity of organisation to become self sustaining <p>Working Smarter</p> <ul style="list-style-type: none"> ▪ Contract services to paying clientele to sustain non-paying clientele <p>Revisiting what has worked before</p> <ul style="list-style-type: none"> ▪ We explored the Forecast funding and the CEGS model. <p>Tino Rangatiratanga</p> <ul style="list-style-type: none"> ▪ Services provided by Maori for Maori. We will look after our own. | <p>Alternative models:</p> <ul style="list-style-type: none"> ▪ Collaborative funding models <ul style="list-style-type: none"> – Community models of funding – Core funding for smaller organisations – NOT population-based – “COMMUNITY CHEST” – Community Base distribution by <u>local representatives</u> with a balanced criteria to work from – Land Development Trust – example of a mechanism where funding comes through 1 conduit – Ethical investment: <ul style="list-style-type: none"> ○ Majority in Tairawhiti ○ Private Trusts ○ Fund our dream not how you are going to get there <p>Two-house Model – Ethical Processes</p> <p>Improvements</p> <ul style="list-style-type: none"> ▪ Multi-year funding to provide greater security and allow better planning and focus on core activities ▪ Dual level funding to allow groups to meet basic operational expenses as well as apply for specific project oriented funding ▪ Government need to be able to engage in funding relationships that are appropriate to organisations ▪ Funders invest in developmental phase, good ideas then continue to fund the ones that work <p>Pasifika</p> <ul style="list-style-type: none"> ▪ Work collaboratively <p>Equity</p> <ul style="list-style-type: none"> ▪ If community organisations are audited on their accountability then government |

| | |
|--|--|
| | <p>departments should be audited against the best practice guidelines</p> <ul style="list-style-type: none"> ▪ We discussed client-focused funding. This model gives the funding to the client, who then decides which services to spend this funding with. This model also involves the family of the client participating in the decision-making. If it is not possible for the client to be making these decisions then a broker or lead agency may be used. ▪ Ideal mechanism? <ul style="list-style-type: none"> – Partnership between funder and recipient – Collaborative model e.g. Twigger Women's – based on trust, respect <p><i>Role of Government</i></p> <ul style="list-style-type: none"> ▪ Handover successful delivery to government sector |
|--|--|

Looking Forward

A number of different organisations and groups in the Sector have an interest in working more creatively and effectively on funding models and practice. These groups recognise the importance of working with an inclusive methodology across the Sector and endorsing the Sector Tiriti/Treaty Relationships Framework and methodology in order to create connections and relationships between peoples and groups.

A service provider in the King Country has offered a case study that would work for them within the Tangata Whenua/Tangata Tiriti way of working together. It is outlined below in relation to grant funding.

The Problem

- Separate applications to each grant funder
- Separate accountability process to each grant funder
- Separate operational audit for each grant funder
- Separate time span for each grant funder
- Separate service criteria for each grant funder
- Separate financial audit for each grant funder
- A powerless process for community groups

Some Solutions

- That grant funders have a conversation around placing all grant funding to a central combined Banking House
- That community groups negotiate a combined application
- Payment is in the form of a value voucher system where there are no timelines and funding is drawn down on an **as and when required** by the group. The voucher has a life span of two to three years.

Accountability

A combined team of all funders, once a year for:

- Operational audit
- Financial audit
- Criteria around policy and procedures
- Staff
- Anything else they may think of

The forum/fono feedback has highlighted that there are other opportunities for pilot projects to begin the process of managing some real development and change in the way our Sector can be supported in its operation into the future.

The ground is complex and in order to ensure there is substantive progress and not just another pragmatic short term reaction, the Taskforce suggests the following way to link the analysis of Sector-driven framework and methodology issues with the practical needs and expectations that have come through from Sector groups and organisations at local, regional and national level.

1. Survey the Sector on its culture and style of operation
2. Identify through specific examples and reflection, the way a Tiriti/Treaty relationships framework applies to a range of key Sector functions and processes and the benefits to communities from a more inclusive way of working together
3. Relate Agency Theory and Stewardship Theory to the Sector Tiriti/Treaty relationships methodology to understand points of difference and points of connection
4. Identify and implement some pilot developments of alternative ways of working across the diversity of the Sector that involve a new way of working on accountability and funding

The Sector has indicated that it ready to move forward in this way. In order for it to work there are changes needed in the way Sector groups and organisations do things in and with their communities.

To recap the differences from the status quo, the accountability framework incorporating Tangata Whenua and tangata Tiriti worldviews and values would look as follows:

Accountability Framework from Community Sector for Communities

Philosophy

- Driven by relationships not law
- Committed to leadership not compliance
- Works holistically not in segments

Processes for funding service delivery and being of service

- Identifying need
- Organising work
- Managing issues
- Reporting value

| | |
|--|---|
| <p>Driven by relationships not law</p> | <ol style="list-style-type: none"> 1. Knowing who people are and respecting their mana as a prerequisite for working together 2. Articulating and practising the discipline of relationships in terms that make sense to the identity, role and culture of people – the key to working in a sustainable manner 3. The power of consensus decisionmaking as a practical acknowledgement of a relationships kaupapa 4. The power to act as a description of the process of taking action not its legitimation 5. The right to act derives from the collective and not its parts. Action from the parts therefore needs validation from the collective 6. The weaving together of participants in collective action benefits the collective as well as individuals |
| <p>Committed to leadership not compliance</p> | <ol style="list-style-type: none"> 1. Understanding that mandate for work is from the community 2. Working to the priority of community need as a bottom line 3. Letting community priorities shape work processes and the measurement of value 4. Reporting to the community in terms of community priorities 5. Articulating the key features of how the community likes to work - <i>methodology</i> 6. Being creative and engaged 7. Supporting leadership actions and initiatives within communities wherever they arise 8. Getting it right needs to be seen in relation to community need and participation not process efficiency |
| <p>Works holistically not in segments</p> | <ol style="list-style-type: none"> 1. We change as needs change 2. When we work collectively we commit to far greater goals than when we work alone 3. There is room for everyone in our work because most of it is designed to weave and bind people together 4. We want our work for people to also benefit the land and our environment 5. We won't compete for access to resources or force people to compete for access to our services 6. We resolve to be clear about non-negotiables, and through good business practice honour the trust of funding partners in the quality of our work 7. We aspire to a more cooperative relationship with Government based on a shared approach to respecting and supporting communities, Tangata Whenua and Tangata Tiriti together |

What is the role of government and government funders?

Further development of this framework needs to be carried out in the knowledge that there are other players in the process who need to be working collaboratively with a Sector lead on accountability and funding.

There are significant change implications for the roles of government and government funders at a local and central level and other governance agencies e.g. DHBs alongside an enhanced role for groups and organisations in the Community Sector

These changes would need to be worked through collaboratively with the Sector in good faith in the context of a Sector desire for an improved relationship with the Government. If there is a commitment to working together on change issues, the Sector would be prepared to commit energy and time to ensure that this development is both useful and respectful of the interests of the Government. There needs to be sector confidence that the Government would accord the Sector that same respect.

Action Plan

The Community Sector Taskforce on behalf of the Sector would like to see the following next steps agreed and implemented:

1. Engagement by Government with the Sector on sector aspirations for a way forward with accountability and sustainable funding
2. Further Government-Sector dialogue on ways of working together that respect Sector identity and values
3. Development of a shared approach to working together on the next stages of development and implementation of the Sector model and framework for sustainable funding and accountability within communities
4. Financial support for the Sector to engage with Government in the next stages of the development and implementation process in 2 and 3 above beyond the June 2007 forum
5. Commitment by Government to positively manage its own redevelopment and ongoing development in the light of agreements to work with Sector thinking, values and aspirations
6. Financial support for the management of selected pilot projects to provide opportunities to develop and implement positive alternatives to current models of funding and accountability
7. Development of a way to evaluate the next stages of this work in a manner that reflects a different relationship between Government and the Sector and which uses methods of measurement that are relevant to the Sector
8. Government endorsement of the role of the Taskforce to lead the Sector's interests in this development and implementation process with some sector-identified local, regional and national networks to provide ongoing guidance, support and direction.

Community Sector Taskforce
11 June 2007