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A Relationships Framework for Organisational  
Responsiveness to Te Tiriti/Treaty of Waitangi  
in the Work of Groups and Organisations in the  
Community and the Public Sector of  
Aotearoa New Zealand

A thesis  
submitted in fulfilment  
of the requirements for the degree  
of  
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at  
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by  
**ANTHONY CYRIL SPELMAN**



THE UNIVERSITY OF  
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## **ABSTRACT**

This thesis is focussed on the development and implementation of a Relationships Framework based on Te Tiriti/Treaty of Waitangi. The Framework has been designed to enable working together between Tangata Whenua and Tangata Tiriti in the community and Public Sector in Aotearoa New Zealand. Its development is explored and its implementation critiqued. Within that Framework, an original organisation development tool based on a Tiriti/Treaty two-worldview approach is examined in terms of its potential to facilitate change in the operation and management of public life in Aotearoa New Zealand.

My aim is to establish an effective approach for working with worldview difference in the context of Tiriti/Treaty of Waitangi relationships and their implications. I have a belief that Tangata Whenua are currently excluded from participating in processes that govern public life due to the dominance of Tangata Tiriti worldviews. Therefore I am committed to making a contribution to a change in this dynamic so that Tangata Whenua views are not only heard but form an integral part of how the infrastructure of our public life is developed and managed.

The Tiriti/Treaty of Waitangi Relationships Framework [The Framework] presented in the thesis is critiqued in two ways: i) through an examination of the concepts that inform it, and ii) by exploring six examples of its operation and further development in the community and public sector in Aotearoa New Zealand. The Framework and the Tiriti/Treaty Two-worldview approach used to inform it has worked effectively in a variety of settings. Through my research I show that organisation development of this type is complex. It appears that there need be no fixed starting point in the development process within an organisation. However all key elements of that process must eventually be addressed if effective relationships are to be achieved and the resulting organisational change is to be sustained. Commitment to organisation development of this type is therefore long-term and requires a commitment to leading and supporting change in behaviour, systems and processes, and structures.



## PREFACE AND ACKNOWLEDGEMENTS

Whakataka te hau ki te uru Whakataka te hau ki te tonga Kia mākinakina ki uta Kia mātaratara ki tai E hī ake ana te atakura He tio, he huka, he hau hū Tīhei mauri ora!	He hōnore, he korōria ki te Atua He maungārongo ki te whenua He whakaaro pai ki ngā tāngata katoa <b>Hangā e te Atua he ngākau hou</b> <b>Ki roto, ki tēnā, ki tēnā o mātou</b> <b>Whakatōngia to wairua tapu</b> <b>Hei awhina, hei tohutohu i a mātou</b> <b>Hei ako hoki i ngā mahi mō tēnei rā</b>
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In either the old world or in the new, I acknowledge the created order and the creator. For me, such acknowledgements find their roots in particular whenua, in particular whakapapa and in the lives and influence of particular tupuna. For the work of this thesis, my grandfather Mana Forbes has been an important point of reference. His quiet strength in the face of the confusing cultural revolution in New Zealand at the turn of the 20<sup>th</sup> century is an important sign of hope for me in this part of the 21<sup>st</sup> century. As I reflect on his life with my grandmother May, I acknowledge him, them together, my mother Jean and the part they played in my knowing who I am. For that I thank them.

In 1853, my great great grandmother Mātire sent good wishes to George Grey from the half-caste school in Otawhao. The issues she faced in the 1850s concerned identity, relationships and understanding how the common life was to be lived at the level of whānau and hapū in a local community which was undergoing change. Identifying with my tūpuna is exciting and important to my understanding of the kaupapa they knew and lived in those times. It is not too different from the one we need to engage today.

Finding my voice in this research has involved being able to think deeply about the work of the last 25 years. That has been made possible by belonging to an iwi whose members understand this work. They are, of course, the intended beneficiaries of it as new initiatives to further develop Ngāti Hikairo's relationships with Local Government continue to grow.

I am particularly grateful to my cousins Rosita Forbes-King and Mana Forbes who have never wavered in their belief that I need to be on this road and moving forward.

I have been privileged to work with kaumātua Hōhua Tutengaehe, Hone Turei, Tuaiwa Rickard, Haare Tawhai and Dan Whata. In addition to their work on iwi capacity building, they found time to address the need for change in the machinery of government. I was mentored in and around this kaupapa by Tom Winitana and David Oughton. I acknowledge Tom as the one who first introduced me to others as 'one of ours' and David Oughton who as Secretary for Justice made space for the Te Iho, a Māori responsiveness project across the organisation in the 1990s. The resilience and courage of the Te Iho facilitators and administrators in those days was nothing short of heroic.

I find moving from one worldview to another to be challenging particularly as the current worldview of the Crown is not close to my heart. In these situations Jack Cunningham, Atareta Poananga, Maurice Wilson, Jock Walker, the Community Sector Taskforce team, the MICH Roopu Whakahaere and others have reminded me why this change work is important and encouraged me to keep going.

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I acknowledge, with thanks, Waikato Tainui and the School of Māori and Pacific Development at Waikato University for their practical funding support for my work on this kaupapa.

I especially appreciate the groups and organisations who have agreed to feature in the case examples in Chapter 5, the Community Sector Taskforce, the former Department of Justice, Auckland Council (for the former Manukau City Council), Housing New Zealand Corporation, Counties Manukau Health and Māngere Integrated Community Health (MICH).

I also acknowledge my four adult children who in their own ways have tracked through this MPhil journey with me and who continue their own journeys in this area in their own ways. My sister-in-law Sara dropped in at strategically important times in the writing phase and I acknowledge her confidence and clarity about the task of communicating well. As I reflect on the love and dedication of my wife Ruth at every stage of this process, I am struck once again by our deep connection. I am very grateful to her for everything.

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## Permissions

Consent was sought from each of the organisations whose case examples have been used in Chapter 5. The details of these permission requests are in Appendix 7.



# CHAPTER 1 – A NEW STORY FOR OUR TIME

## INTRODUCTION

### **The problem**

In Aotearoa New Zealand today, the problem of poor engagement and participation by members of communities appears in many parts of our public life. The problem is not new and can be seen in the declining rate of voter turnout in local and central government elections (New Zealand Ministry of Social Development, 2010), the rise in inequality across the general population coupled with its link to the high level of child poverty (St John, 2008) and the consistently poor statistical results for the health of Tangata Whenua<sup>1</sup> in relation to Tangata Tiriti<sup>2</sup> (New Zealand Ministry of Health, 2013). The notion that we need to live sustainably relates to the survival of the human community as part of the wider living world. However for some, conscious attention to this dimension of human and environmental wellbeing is distant from their concerns about survival day to day.

In this research, I focus not on the way we solve these problems directly, but on how we approach them. In particular I argue that we cannot engage in useful problem solving until we affirm that cultural difference is important to the engagement of people. This affirmation implies a need for a greater awareness of the way the current infrastructure used to manage our public life privileges the behaviour of people who lead and manage these processes. It also implies the need for some thought about ways to change the worldviews that underpin this infrastructure so that participation and engagement makes sense to people in terms of how they see the world and each other. In addition, I intend my research to contribute to the wider debate about how to live more sustainably within our physical environment and the need to integrate the activities of the human community, in all its diversity, with the other non-human communities on the planet.

### **Scope of the research and its intended direction**

Through my work recorded in this thesis I offer a contemporary reflection on public life in Aotearoa New Zealand in the context of our history. My focus is on the taking of action and how best to do that in communities and organisations where a commitment to engage the implications of the Treaty is already known. I argue that when contextual issues

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<sup>1</sup> Tangata Whenua – a generic term for Maori comprising those with mana whenua responsibilities (Maori who are tied culturally to an area by whakapapa and whose ancestors who lived and died there), together with Taura here (Maori, resident in an area, but who belong to waka and tribes from other parts of Aotearoa New Zealand).

<sup>2</sup> Tangata Tiriti – a generic term to describe people whose rights to live in Aotearoa/New Zealand derive from Te Tiriti/Treaty of Waitangi and the arrangements that the Crown has established under a common rule of law, and the equity provisions of Article 3 of Te Tiriti/Treaty.

are explored through the lens of divergent worldviews<sup>3</sup> and the way these are used to inform the behaviour of those affected by colonisation, the work has potential benefits for people in communities negatively affected by the impact of the prevailing worldview.

A key feature of my argument is that an overarching framework is needed to reconceptualise the whole, the big picture, and to provide guidance for people to develop and maintain the relationships between the parts. I will examine the process of managing change in groups and organisations focusing on behaviour, systems and processes in order to ensure the argument moves from a theoretical level to a practical application. In order to do this I will use case examples drawn from the Tangata Whenua, Community and Voluntary Sector and the Public Sector where people have attempted such organisational and community change.

I propose an overall change of direction in the way we manage our public life in Aotearoa New Zealand. This proposed change is based on a vision of a society characterised by relationships which span the needs and aspirations of human communities, Tangata Whenua and Tangata Tiriti together, and relationships between the human community, the land and the environment. I have chosen a particular focus on those who find themselves in leadership positions to influence both groups and organisations in the community and government. It is particularly focused on those who are sufficiently motivated to engage the territory beyond simple awareness of the need for some level of change in our public life, thereby demonstrating integrity and creativity through their actions across the cultural hyphen (Jones & Jenkins, 2008).

## **APPROACH TO CHANGE**

The inclusion of worldview analysis in systems design in my view is a necessary precondition of effective change in the same way that such thinking is needed for effective interpersonal communication where diverse worldviews inform the process. I argue that the dynamics of managing difference in this setting requires a *relationships approach*, not one based on law or systems thinking. A relationships approach enables people to develop and engage a range of stakeholder issues in ways that are mana enhancing and mutually satisfying and overcomes the problems of people talking past each other (Metge & Kinloch, 1978). In addition I will argue that a relationships approach enables people to counteract the debilitating effects of hegemonic colonial practice in contemporary community and public settings and ways of working in organisations.

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<sup>3</sup> The term worldview is used to describe an understanding of the defining values and beliefs used by people to make sense of the world, their place in it and their relationships with each other. An expanded definition can be found on page 13.

The potential of a Tiriti/Treaty of Waitangi Relationships Framework, [The Framework] used by a number of groups and organisations in the Tangata Whenua, Community and Voluntary Sector to facilitate relationship development and decisionmaking in Aotearoa New Zealand, assumes respect for worldview difference. It is also strongly informed by kaupapa Māori theory and practice. Central to my argument is the view that Tangata Whenua need to lead change action on indigenous aspirations for improved power relationships with Tangata Tiriti, Government and the Crown. The Framework provides for a clear role for Tangata Whenua as an overarching stakeholder/partner in the public space. I will explore the way relationships and practices for working together with cultural difference in public and community life can be developed in ways that are coherent and beneficial. The exploration of relevant literature from both Tangata Whenua and Tangata Tiriti perspectives is intended to give depth to a discussion of the ontological and epistemological challenges that arise. I also explore the implications of Tangata Whenua worldview perspectives in the context of a change agenda. The starting point for this is the affirmation of the status and responsibilities of Tangata Whenua as indigenous people. The argument will therefore focus on Tangata Whenua responsibilities as a Tiriti/Treaty partner not an ethnic minority. This focus involves exploring the implications of a Tangata Whenua worldview from the perspective of whakapapa that relates to the mana of the whenua. It also explores how Tangata Whenua action, positioned from that standpoint, can have relationship development benefits for Tangata Whenua and Tangata Tiriti alike as well as for wider relationships between people in communities, the land and the environment. I will argue that this position, described as a leadership role for Tangata Whenua, runs counter to the dynamics of colonisation history and its contemporary legacy.

From a constitutional perspective, I reflect on how Te Ao Māori can provide a base from which people can explore the worldview of the New Zealand Crown, a sub-set of Tangata Tiriti in the context of the Tiriti/Treaty of Waitangi relationship and how the Framework can assist this process. Through the use of The Framework, I will show that it is possible to include Tangata Whenua and Tangata Tiriti worldview perspectives in public discourses in ways that preserve the integrity of both parties. This is within an altered power relationship that has a greater focus on community-led action.

## **SUMMARY OF THE KEY ARGUMENTS OF THE RESEARCH**

Four key propositions have shaped this work. The first proposition is that western-based approaches to community wellbeing have failed, principally because of the negative influence of segmented thinking on attempts to understand and act on the wellbeing of communities, the land and the environment.

The second proposition is that new and sustainable ways to develop relationships, and relationships frameworks are needed to enable people in various communities and groupings in the living world to understand ways to connect effectively with each other and to translate that into effective action. I argue that current approaches to public administration, community development and government that assume the continued dominance of Western cultural values within a monocultural model of the State are to be rejected along with inequitable hierarchical power relationships that are now institutionally regarded as normative and reinforced by law.

The third proposition is that the concept of ‘worldview difference’ is a defining feature of praxis that enables people to focus on improved relationship development in communities and within organisations. I argue that it is only when worldview difference is recognised and respectfully maintained in the conduct of our public processes in the community, that people can make progress in improving the quality of our public life and assure the integrity of its operation, in human terms, and in terms of our wider relationships within the living world.

The fourth proposition is that there is a significant leadership role for indigenous peoples in Aotearoa New Zealand to develop and implement integrated initiatives that connect people with each other, with land and with the environment.

### **Research application**

My research is situated in the fields of organisation development and community development and is a contribution to ongoing discussions about new ways to frame and implement Tiriti/Treaty of Waitangi-based organisational change in a context where the community is empowered to lead. I therefore propose a change agenda and supporting guidelines to assist organisations and communities in their ongoing work.

### **RESEARCH QUESTION**

If an authentic and robust Tiriti/Treaty of Waitangi Relationships Framework was used to effect change in the workings of public sector organisations and communities in Aotearoa New Zealand today:

1. how would it be described philosophically and conceptually, drawing on the worldview perspectives of Tangata Whenua and Tangata Tiriti together
2. how could it be used to inform the development of organisational structure, planning and management practice in line with the relationship between the two parties to the original Tiriti/Treaty relationship, and
3. how would such development, in organisations and communities, be assessed.

## THESIS STRUCTURE

**Chapter 1 Introduction** presents my research question in the context of the problems it is intended to address. It gives a broad exposure to the argument, its intended direction and the structure of the document into chapter headings.

**Chapter 2 Overview** covers the broad range of intellectual concepts and issues that need to be addressed as context and positioning from both a Tangata Whenua and Tangata Tiriti perspective and in terms of my personal approach to these questions and this journey. This section includes a broad explanation of key terms such as worldview, the State and the Community and other perspectives that will be important as the argument develops.

**Chapter 3 Literature Review** is presented in four parts. Part 1 looks at the approach to the literature that I will take in relation to the research question. Part 2 looks at Te Ao Māori and its operation through the work of selected authors in relation to this study. Part 3 looks at the development of Western worldview thinking from its origins to the general postmodernist present. This is followed by an identification of particular strands of the Western philosophical tradition that are relevant to Tangata Whenua and Tangata Tiriti engagement today. Part 4 explores the significance of Tangata Tiriti worldview thinking to Aotearoa in the settler and early colonial period. There is an exploration of the relevance of the Tiriti/Treaty of Waitangi and the need for a framework to work with worldview difference in communities as well as in public sector organisations. I also explore the approach I took to the initial and ongoing development of the Tiriti/Treaty of Waitangi Relationships Framework.

**Chapter 4 Methodology** discusses the challenges of developing an integrated approach to working across worldview difference, one that is not captured by Western concepts and methods. I discuss my approach at a personal as well as at a community and professional level and extrapolate from this to the use of the Framework when working in communities and organisations. I then discuss the two-world theoretical challenges that need to be addressed in this work; the requirements of kaupapa Māori, the use of praxis from Freire, change modelling from Kurt Lewin, case study theory from John Gerring and Robert Lin, and within organisations, the work of Donald Kirkpatrick on four level evaluation.

**Chapter 5 Case examples** sets out six illustrations of the way the Tiriti/Treaty of Waitangi Relationships Framework was used in the Tangata Whenua, Community and

Voluntary Sector. They are taken from work undertaken in the Community Sector Taskforce, Department of Justice, Manukau City Council, Housing New Zealand Corporation, Counties Manukau District Health Board and Māngere Integrated Community Health. These illustrate the operation of different Framework components and a range of issues to be addressed in the design and implementation of change projects.

**Chapter 6 Implications for Developing Theory and Practice** explores the way the Framework operates in different settings and my reflection on that for the further development of theory and practice in this area. I argue that the case examples illustrate that the Framework can be used to inform the development of organisational structure, planning and management practice in line with the relationship between the two parties to the original Tiriti/Treaty relationship. This is followed by some concluding remarks that summarise the usefulness of the Framework when working on change within the Sector and in Government. The chapter concludes with a call to action for those who have a commitment to addressing new ways to operate our public life in Aotearoa New Zealand.

## **CHAPTER 2 – RESEARCH[ER] POSITIONING – FROM CONCEPTS TO ACTION**

### **INTRODUCTION**

The intellectual concepts and issues explored in this research are explored in this chapter. They are introduced by explaining how the research is positioned in the context of Aotearoa New Zealand. The need to work from both a Tangata Whenua and Tangata Tiriti perspective is also explained in terms of the approach I have taken to the research and to my position as researcher.

### **SCOPE OF THE STUDY**

Throughout the recorded history of the world, it seems that women and men have wrestled with the question of how people should live together in communities and groups, and with nature. Attempts to identify and articulate such knowledge have often involved people constructing explicit connections between themselves and others and also between people and other parts of the living world. The notion whereby a person can be understood as separate from the rest of the living world could be assumed, mistakenly, to be a relatively recent eurocentrically-inspired phenomenon. In fact the ontological history of this position goes back further and will be discussed in Chapter 3.

The notion of a dominant Western version of ‘world history’ enables an understanding of the impact of colonial behaviour in Aotearoa New Zealand from the 1800s onwards. Two key themes are salient. The first is the innate intolerance of values and worldview difference in that history which, for Tangata Whenua, has been a constraint and an ongoing reason to disengage. The second is if Māori survival in the 21<sup>st</sup> century is to be assured and likewise for non-Māori into the 22<sup>nd</sup> century, there is a need in Aotearoa New Zealand to understand and implement transformative change.

Lloyd Geering (2009), in reflecting on our future as humans and as a planet, observes an emerging transformation which he describes as a second Axial period in the West, from 1400–1900 CE.<sup>4</sup> Geering argues that during this Axial period, there was a movement away from the idea of ‘one God’ and in the Christian tradition, he tracks its progression to a secular post-Christian (not anti-Christian) position. He argues that we are now in the challenging situation of recovering, in the 21<sup>st</sup> century, the interconnectedness of the first pre-axial period, but in this world. Geering describes this current development as secularism. I believe this position needs further consideration. In general terms, I am drawn to the conclusion of Thomas Berry, paraphrased in Denzin and Lincoln (2003b, p. 633) that

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<sup>4</sup> Karl Jaspers first used the term ‘Axial Period’ to describe a creative period of intense societal change. This is further discussed in Chapter 3.

we are, as nations, as peoples, “between stories”. Berry points to the weaknesses in the current story, drawn largely from Western worldview perspectives, and argues that it is out of date. He concludes that the new story is not yet in place.

I intend, through this work, to contribute to the development of our ‘new story’ and its ultimate purpose of understanding appropriate human approaches to analysis and action on issues of community wellbeing. While complex philosophical and cultural issues need to be traversed, within Aotearoa New Zealand the focus on making sense of and developing our common life in the context of the land and our environment is both important and timely<sup>5</sup>.

Across the world, indigenous people seem to generally assert that everything is connected ontologically to everything else. Te Ao Māori, the orientation from which this work is generated, is an example of an indigenous worldview that articulates a Tangata Whenua perspective. This implies that our knowledge of the world will be expressed in terms of an epistemology that has a defining “relationships” perspective (Mead, 2003; Mikaere, 2011; Patterson, 1992). Epistemology from this perspective draws from the belief in the ontological connectedness between all things. The use of whakapapa as a tool for understanding and communicating that interconnectedness is what defines the relationships perspective when referring to Te Ao Māori (Mikaere, 2011; Royal, 2003).

Within Te Ao Māori, an understanding of the person is invariably framed in the context of a reciprocal relationship with others and with other parts of nature (Royal, 2003). A Western worldview, on the other hand, usually supports the idea that humanity can be understood as separate from other parts of the natural world and further, that the relationship of humanity to nature, at least historically, is one of human domination leading to isolation (Berry, 1988; Williams, Roberts, & McIntosh, 2012). So when people who value a segmented view of the world encounter those who do not, the development of an understanding of how people can forge respectful and productive relationships across such worldview difference becomes a challenge for both groups. The history of how worldview difference has been approached in Aotearoa New Zealand has been part of a difficult ongoing story of struggle for people on both the indigenous and western sides of this relationship; this struggle needs to inform both an analysis of the current situation and any helpful response proposed.

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5 Sandra Waddock describes this context in terms of stakeholder theory in relation to Gaia. My work on developing our common life together in a contemporary Tangata Tiriti context assumes a reference to this kind of thinking. Context in Te Ao Māori also assumes a related type of thinking that is discussed separately in Chapter 3. I have limited the detail of this research to the human community, all the time conscious that there is a wider picture to be addressed. (Waddock, S. (2011). We are all stakeholders of Gaia: A normative perspective on stakeholder thinking. *Organization & Environment*, 24(2), 192 - 212. doi:10.1177/1086026611413933)

## **Research question in context**

The question that frames my research has arisen out of a reflection on work I have been involved with for over 20 years in organisations within government and the community in both Māori and non-Māori settings. From the late 1970s to the mid 1980s I was involved in the training and development field in both Private and Public Sectors in both Aotearoa New Zealand and the United Kingdom. From the mid 1980s that work extended to cover, in organisations, the wider dynamics of an organisation's life, including organisational behaviour, systems and process development and the implications of structure and strategy on the effectiveness of the work of people either to sustain the organisation or enable it to grow. I describe that work as broadly 'organisation development' and since the late 1980s I have worked on the organisational implications of the Treaty in all aspects of organisational life in mainly Public Sector organisations as a change manager and leader and as a senior manager in the Public Sector within both Central and Local Government.

I have also been involved in tribal management since 1998 as Secretary of an iwi authority (Te Rūnanganui o Ngāti Hikairo) and have been involved as a leader of a national advocacy organisation for the Tangata Whenua, Community and Voluntary Sector, the Community Sector Taskforce. Overall my interest and energy has been engaged at a personal, whānau, tribal, community and professional level and could be summarised as being concerned with issues such as how do organisations impact on the person and the group; how can individuals safeguard their identities as people and members of groups within an organisation; how can organisations be productive and at the same time respectful of individuals' dignity understood in a variety of ways, for example, in relation to mana, tapu and mauri. My research, while focusing on organisations and groups does so in the context of communities.

Locating the starting point in the community is deliberate. I have a strong sense that the practice of public administration is in danger of losing its link with the concept of 'the public' due to the impact of ongoing segmentation in the way people think about and understand the management of our common life in Aotearoa New Zealand. Whatarangi Winiata (in an informal personal communication in Wellington in the 1990s) summed up part of this problem with a comment about the GIRA Principle (**getting it right by accident**). Winiata observed that as soon as Governments enact a piece of legislation, they immediately plan its first amendment. He believed this weakens the effectiveness of the process by encouraging a less than thorough approach to the initial research. He also observed that those working on law drafting often claim it is impossible to get all the intended and unintended consequences dealt with at the initial stage, so the process tends to place more value on repair than getting it right initially. Hence he concluded that when government did get it right, it was usually only right by accident. The implications of the GIRA Principle are

that if we give up striving for a more comprehensive and integrated view of the work we do, we will mostly fail to get things right overall or will need to commit ourselves to a continuous process of ‘fixing up’.

Thinking about alternatives to this points to the need for a critique of the **way** the common life of people in communities is conceived of and ordered. This would lead to the development of a different approach to the analysis of change and the implementation of more effective options for action. For me it is a given that in Aotearoa New Zealand, Te Tiriti o Waitangi and the Treaty of Waitangi are central to this work and that a framework that engages Te Tiriti, as the document signed by most Māori and the Treaty of Waitangi, the translation of the original used by Government to articulate its right to govern, is likely to be useful when it comes to taking action.

Working from a relationships perspective rather than a legal framework has been an important part of my approach to working with the Tiriti/Treaty. The need to remain committed to modelling the relationships approach is not just a personal position underlying this research, it is an attempt to connect reflection and action in the world on matters of importance to people, to the whenua and to the environment. Ellsworth (1989, cited in Smith, 1999) states that critical theory alone has failed to deliver emancipation for oppressed groups. Critical theorists place much emphasis on praxis, and researchers drawn to this approach often include practice-orientated research methods in their work. My research, therefore, includes a strong focus on action as well as reflection.

## **KO WAI MĀTOU, KO WAI AHAU?**

For as long as I can remember, I have been a person who has wondered about the wider and deeper meaning of things and derived immense satisfaction from the pursuit of these matters. Always the divergent thinker, the position that ‘there is always another way of looking at things’ has consistently been a happy part of living and engaging with others and the world. Therefore my own orientation to this research brings into sharp focus a tension between my approach to the world and the positivist training I experienced in my own formal education.

During my growing up years, I placed a far greater value on pursuing an understanding of all manner of things via the learning process and naively thought that this was the main point of engaging in education. I realised the hard way the paramount importance of complying with the assessment requirements of the learning process through school and university and how relatively unimportant everything else was deemed to be. The judgement by Wally Penetito (2010) that our education history in Aotearoa New Zealand is more about socialisation than education therefore has a special resonance for me and explains significantly why I have not sought, until recently, to undertake further

university study since graduating with a BA from Victoria University of Wellington in 1973<sup>6</sup>. Working from a relationships perspective rather than a legal framework has been an important part of my approach to working with the Tiriti/Treaty. The need to remain committed to modelling the relationships approach is not just a personal position underlying this research, it is an attempt to connect reflection and action in the world on matters of importance to people, to the whenua and to the environment.

I belong to a coastal iwi in Aotearoa New Zealand who exercise mana whenua in Kāwhia. My identity as Māori derives from my mother who comes from a long line of women from Ngāti Hikairo. When I stand in Kāwhia I feel the connection of my whakapapa to people, to the land and the harbour. I am part of the Tainui waka. Understanding my whakapapa involves understanding the discipline of whanaungatanga in action. Whanaungatanga connects my notions of identity to ways of living and gives rise to a set of responsibilities, obligations and expectations that arise from the implications of whakapapa. It is the basis of role definition in the whānau and the tribe. When this is working well, it leads to a greater sense of the collective through the actions of individual members and an increase in personal confidence to engage.

From my father comes an Irish Catholic worldview that is ethnically Pākehā but culturally opposed to some key Pākehā values relating to the power of ‘the establishment’. A consequence of my father’s anti-authority outlook on life was that nothing was ever right. His extroverted nature mitigated the negative effect of this position for me as a child growing up. It was and is a powerful driver nevertheless. The upside of my father’s worldview was that it gave me, as an intuitive child, freedom to roam widely in my formative years and space to come to a range of views about what was ‘right’ for myself. There was a tension, however, which related to feeling ‘other’ in relation to significant non-Maori worldview values arising from individualism alongside a well integrated view of mana tangata in practice. This was something I needed to work on during the adult years and still do.

In the late 1980s Hōhua Tutengahe<sup>7</sup> observed that progress on Tiriti/Treaty Relationships would only come about when the Crown took steps to recover its own mana. At the time I found it an interesting statement of cross-cultural insight. I understood him to mean that even Pākehā are in some sense disconnected or ‘other’ in relation to collective government arrangements for managing our public life across Aotearoa New Zealand today. This disconnect is part of a wider identity issue for many people in Aotearoa New Zealand

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<sup>6</sup> In fact in 1975 I began a BA (Hons) in Philosophy but withdrew soon after, having realised that there was more freedom to learn in the world of work than in the university.

<sup>7</sup> Hōhua Tutengahe, Ngāi Te Rangī, a member of a Kaumātua Council operating within the Department of Justice during the 1980s and 1990s made the comment during workshops with senior Department of Justice managers in the late 1980s.

today. It highlights the need, when thinking of how to change this, to move beyond the agenda of simply changing the power relationships (Bakunin & Dolgoff, 1980).

## **KEY CONCEPTS**

### **The language of the research question**

My research question (pp. 4-5) is framed in an exploratory way in order to deal with the following matters more effectively:

1. the inalienable rights of indigenous peoples
2. a reworking of the rights and responsibilities of people living in communities via charters or other relationship agreements with governments
3. the scope of application of Article 1 and 2 of Te Tiriti o Waitangi and The Treaty of Waitangi
4. the place of the Western legal framework alongside indigenous requirements, and
5. the need for constitutional reform.

When these issues are approached by groups who operate from the perspective of a dominant Western worldview, the result is typically one of failure. This is because working in this way tends to deny the existence of an indigenous perspective in the situation and further reinforces the view that positivism is normal and universal (Smith, 1999, p. 189).

If we are to engage this situation differently with a view to change, I believe an exploration of the nature of the relationship amongst all the parties becomes an important step in the process of taking appropriate and sustainable action. For me, relationships provide context for people to work things out together and to connect values and action at a personal level, in a whānau and in various other collective arrangements. These will be important to explore as part of understanding the dimensions of a ‘relationships approach’. An important view underpinning this argument is that worldview difference is important for the obvious reason that people are different. If worldview differences can be accepted, together with their implications, I will argue that work to manage our public life across Aotearoa New Zealand need not involve disconnecting people from process and wider relationships with the living world.

### **Working with worldview difference**

The contemporary governance of Aotearoa New Zealand is predicated, at least in theory, on the Treaty of Waitangi, a treaty signed between many but not all Rangatira Māori and the Crown in 1840. Te Tiriti o Waitangi/Treaty of Waitangi was preceded by He Whakaputanga – Declaration of Independence, a document signed by chiefs in the northern region of Aotearoa, “asserting their authority over New Zealand” (Keane, 2012).

Undoubtedly, a key issue at the time was the practical one of communicating across worldview difference (Royal, 2002; Salmond, 1991).

*Worldview* in this research refers to a way of expressing an understanding of the world and its many different elements. Usually informed by cultural perspectives, it provides a way of thinking about questions such as:

1. How have people understood the origins of the world and the universe
2. How have people understood the nature and existence of the world and all its parts, including people
3. How to articulate knowledge about the world and the relationships between its various aspects, including human relationships
4. How to articulate the purpose and significance of life
5. How to articulate and practise appropriate behaviour and action, across worldviews, between people, and between people and other parts of the living world

The notion of worldview has both a Tangata Whenua and Tangata Tiriti perspective. The validity of worldview difference is a critical issue in my research and I consider it from both Tangata Whenua and Tangata Tiriti perspectives. In doing so, attempts to actively engage and work across such gaps need to be carried out in ways that assure the independence and integrity of those worldviews. As such, it is important to note that as long as Tangata Whenua persist in maintaining the importance of a Māori worldview in Te Ao Māori (Smith, 1999, p. 172), attempts at sustainable relationship development in Aotearoa New Zealand ought to exclude the possibility of any assimilationist behaviour or tendencies or support for hegemonic practice.

Likewise it is also important to note the Crown's persistent intent to maintain its legal authority to exercise power most recently illustrated in the Foreshore and Seabed Act (2004). Tangata Tiriti were, in the past, the beneficiaries of this hegemonic situation, and some still are, but there is a question about whether the continued domination of the public space by a Western worldview is sustainable or optimal, or whether there is a better way.

I will argue that it is counterproductive to work in the Western paradigm alone, even critically, and that an indigenous lead, through the application of kaupapa Māori theory and practice can inform effective change in Aotearoa New Zealand. I will also argue that it is the comprehensive scope of a Māori worldview and its links to indigenous perspectives worldwide that make it both attractive and useful. A key question however is whether the challenge of developing and working within a relationships framework that enables people to engage and communicate across worldview difference within organisations and in communities will be robust enough for the complex job ahead.

## Community and belonging – context for analysis and action

In my research, the concept of community is central. The term *community* relates essentially to the act of coming together. In the Oxford Online Dictionary, the term is defined as follows:

- 1 - a group of people living in the same place or having a particular characteristic in common: *Montreal's Italian community, the gay community in London, the scientific community*
  - a group of people living together and practising common ownership: *a community of nuns*
  - a particular area or place considered together with its inhabitants: *a rural community, local communities*
  - a body of nations or states unified by common interests:[*in names*]: *the European Community*
  - **(the community)** the people of a district or country considered collectively, especially in the context of social values and responsibilities; society: *preparing prisoners for life back in the community*
  - [*as modifier*] denoting a worker or resource designed to serve the people of a particular area: *community health services*
- 2 - [*mass noun*] the condition of sharing or having certain attitudes and interests in common: *the sense of community that organized religion can provide*
  - [*in singular*] a similarity or identity: *the law presupposes a community of interest between an employer and employees*
  - joint ownership or liability: *the community of goods*
- 3 - *Ecology* a group of interdependent plants or animals growing or living together in natural conditions or occupying a specified habitat: *communities of insectivorous birds*

(Oxford Dictionary Online, 2013)

The above definitions draw on functional as well as geographical concepts and include ontological dimensions of existence of both human beings and other living things. For this research the human aspect that needs elaboration relates to the concept of *belonging*. The question is whether anyone can be part of a community if they have no sense of belonging. When a person accepts their identity in a place or in a group, this gives rise to a quality of being which serves as an important base for creative thinking and action that results in improved community wellbeing. This will be discussed further in Chapter 3. Alternative definitions of community that focus on legal authority or social control are not pursued in this work as they tend to be associated with action characterised by the domination of one

worldview by another. They are also unsupportive of the aspirations of peoples in communities as defined in 1 and 2 above. There is a need to expand the third element of the above definition to include the interconnectedness of all living things. My research will explore this dimension as part of a sustainable relationships development agenda that includes all aspects of the living world.

From the perspective of a Western worldview, the participatory research approach (Heron & Reason, 1997; Reason, 1988) helpfully points to a way of working with people from a relationships perspective. It contrasts with transactional methods of working where the focus of people's relationships is limited to the task at hand, often as objects rather than subjects of relationships. When people work together transactionally, there is often an assumption that the more powerful group is somehow *innately* powerful or its power position can be justified by law. In this situation, a group may even take on the status of an entity, acquiring autonomous rights that transcend and inevitably supersede those of the people who belong to it. This can give rise to problems of hegemonic power and control. When agents of government operate in this way, they display behaviour that is often in tension with the aspirations and expectations of people who wish to actively manage governance arrangements for themselves at a community level.

Therefore, community and community wellbeing will, in my research, rest on the notion of belonging, identity and the interconnectedness of people in relationship with each other and the world around them. When such relationships exist and operate, they form a base on which to develop alternative thinking and practice leading to improved community wellbeing.

### **The State – friend or foe?**

In Aotearoa New Zealand, the 'State' has a complex and, at times, a vexed history and in this research I argue that a community perspective has been lost in the way it functions. It is this dimension that needs to be recovered through a process of reform. Whether or not the State is capable of reform, and under what conditions such attempts could work, will not be considered in this research. In Aotearoa New Zealand, the term 'State' is used largely within a Western paradigm with some perspectives drawn from Te Ao Māori.

Māori reactions to the State have been varied. On first contact with settlers, the cultural disconnection at the level of meaning and communication required the creation of new language in both Māori and English to bridge the gap (Jones & Jenkins, 2011). The colonisation process that was imposed resulted in significant cultural adaptation on the part of Māori (Salmond, 1991). This has been an ongoing problem for the maintenance of integrity and sustainability in tribal organisations (Durie, 1996).

In Aotearoa New Zealand the State, from a Māori perspective, carries with it a history and legacy of action that has led to cultural marginalisation that has suited, at least on the face of it, those whose interests more closely fit with the Western cultural values informing its operation (Smith, 1999; Walker, 2004).

Several writers have used the term State to mean a governing organisation. Mikhail Bakunin argued, in 1872, that the “State has always been the patrimony of some privileged class: a priestly class, an aristocratic class, a bourgeois class. And finally, when all the other classes have exhausted themselves, the State then becomes the patrimony of the bureaucratic class and then falls—or, if you will, rises—to the position of a machine.” (Bakunin & Dolgoff, 1980, p. 318)

If we assume the State to be a helpful construct for people to use in the public business of community governance in Aotearoa New Zealand, I will describe it, in relation to the first of the three definitions of community above (Oxford Dictionary Online, 2013), as a *mechanism used by people to organise a community’s common life*.

While the above description appears simple, the term has Western worldview associations with the exercise of power and control, with care and protection, the ability to take life and with the regulation of the behaviour of people in terms of certain agreed rules. State action though the behaviour of officials has associations with the notion of sovereignty and on occasions, despotism. This often happens when the ‘mechanism’ is given the status of ‘entity’ by those operating it or by those outside its internal operation. At that point, the accountability relationship with people in communities is severed.

The concept of the State as a machine seems to be part of the everyday language of communities in Aotearoa New Zealand and those who work in various organisations associated with the State. For example, when mistakes are made by government or government agencies, we often hear in the media the ‘machinery’ of government at work in the language used to respond to criticism, e.g. the admission of a process flaw or a systems error followed by a commitment to fix.

So, if the machine fails or we decide to move beyond the machine, the question is whether it is possible to formulate a realistic alternative or whether we are stuck with an application of Bakunin’s view around patrimony but in a new guise. Could a reform project on the State be attempted and how might that be set up?

From the perspective of collectivist values, I believe the problematic notion of ‘mechanism’ could be redefined to include a less machine-like view of the relationships between peoples and groups. This could overcome the negative impact of cause and effect certainty that comes about through the current instrumental emphasis on process, systems and the law.

In addition to the State exercising power and control, there are many instances of where it has undertaken a role of care and protection in relation to the welfare of whole communities or individuals or groups within the whole. The Preamble to the Treaty of Waitangi refers to the stated desire of the English Queen Victoria to see a “settled form of civil government” in the country for two reasons: she was “anxious to protect the just Rights and Property” of the chiefs and the tribes of New Zealand in 1840 and to “secure to them the enjoyment of Peace and Good Order” (Text of Treaty of Waitangi, 2012). Notwithstanding the problematic interpretation of the language of the Preamble, State-funded healthcare could be seen as an example of this intended role for the State. So too could State housing and State-funded education. There is however a question about how the State operates in these areas from a values perspective and how the values mix needs to change.

### **Impact of colonisation**

In the context of my research, important conceptual issues exist relating to how a coloniser could be seen to operate in Aotearoa New Zealand from the perspective of care and protection. Can the objectives of colonisation ever be anything other than life threatening, either physically or culturally, for the colonised? At the level of individuals and the group, what do the victims of colonisation need to do to disengage from victimhood or patronisation and engage in a different praxis around ways to organise the common life of the community today?

Colonial history in Aotearoa New Zealand and internationally suggests a certain intergenerational inevitability to the development of colonisation and to the onset of culturally dominating behaviour by the colonising group. Rather than becoming pessimistic about this, I am hopeful about the possibility of change and keen to explore a non-deterministic view of our future. In Aotearoa New Zealand, the question of dealing with colonial thinking and behaviour that leads to domination can be productively framed as being less about performance, i.e. the failure to take certain actions or the consistent taking of the wrong actions, and more about the lack of an appropriately integrating framework to assist the management of change and a negotiated way of working together. I believe our colonial history describes a deep cultural disconnect for Māori when it comes to engaging in the business of our common life. This can be seen generally in the Treaty of Waitangi claims process whereby officials facilitate the accommodation of grievance within a cultural model that primarily reflects the non-Māori values of the State. The problem with this ‘grievance resolution process’ is that it excludes Māori participation on Māori terms.

If we were able to examine and redefine our understanding of the starting point in Aotearoa for community governance and then negotiate the question of different relationships between the parties who have leadership responsibilities and interests in the

collective arrangements for the common life of communities, I believe we could make practical and genuine progress. The Relationship Framework I present, apply and assess, is generated from this belief.

### **Leadership and community wellbeing**

In proposing a change agenda, there is a need to focus on a commitment to the *leadership of change action* because analysis and frameworks, in themselves, change nothing. My work therefore will have a focus on people who facilitate change through the exercise of leadership and influence in groups and organisations and on community activists in Tangata Whenua and Tangata Tiriti communities. I will argue that some groups who currently exercise leadership should cease to do so and practise support. These include groups and organisations, including government agencies, that do not have a direct accountability to members of communities and who therefore do not have a stakeholder interest in their wellbeing.

The concept *community wellbeing* will therefore have a scope that relates to the aspirations of people. This non-prescriptive approach is important for the integrity of the relationship dynamic that underpins it. My research will outline and explore the relational base and the relational ethic that frame aspirations and shape the way people think about taking action.

In Chapter 5, I will explore the way the Tiriti/Treaty of Waitangi Relationships Framework has worked within selected public sector organisations and community organisations and groups in Aotearoa New Zealand since 1989. Chapter 6 will include an analysis of its operational strengths and weaknesses in organisational and community settings. Selected aspects of Tangata Whenua and Tangata Tiriti worldview perspectives<sup>8</sup> will be drawn on using case studies in both government and community settings in Aotearoa New Zealand. The assessment will consider the future potential of the Framework to assist the planning, organisation and management of change.

## **LOOKING FORWARD**

My intention, through this research, is that the reader will be able to:

- identify key problems and development issues for groups, organisations and communities in terms of current and historical perspectives on Māori:Crown relationships in Aotearoa New Zealand
- appreciate how to work with values difference within a Tiriti/Treaty of Waitangi Relationships Framework, and

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<sup>8</sup> A Tangata Whenua worldview perspective will be comprised of generic elements of a Māori worldview within a whānau, hapū, iwi paradigm. A Tangata Tiriti worldview perspective will cover non-Māori worldview perspectives in relation to Tangata Whenua consistent with the relationship requirements of the Tiriti/Treaty of Waitangi.

- assess the options for addressing organisational change issues for individuals and groups working with whānau, hapū and iwi/Māori, with local communities and with government.

I intend this research to contribute to ongoing work aimed at improving approaches to the leadership and management of future public sector and community development philosophy, policy and practice in Aotearoa New Zealand at both a conceptual level and at the level of practice guidelines, tools and resources.



## **CHAPTER 3 – THEORETICAL ORIENTATION AND LITERATURE REVIEW**

### **INTRODUCTION**

The origins of thinking that have shaped understanding of both Tangata Whenua and Tangata Tiriti worldviews are discussed in this chapter. I have chosen literature from both worldview traditions on the basis of its relevance to a supporting argument for a Tiriti/Treaty of Waitangi-based relational approach<sup>9</sup> to working together primarily with those in groups and organisations in the community and the Public Sector in Aotearoa New Zealand who have an ability to influence change. This research is not, however, intended just for the benefit of the human community. There is a need to look wider than the human community in decision-making about how we live together. When we do this, we expand our understanding of ‘community wellbeing’ to include the sustainability of the environment and the wider natural order.

This chapter is presented in four parts. In Part 1, I introduce my approach to the literature review. In Part 2, I explore Te Ao Māori and discuss a Māori worldview that is generic and not tribally based and I provide a discussion of the status of Te Ao Māori as a world philosophy and its essential interconnectedness and way of working. My intent is to examine the extent to which such a view could be engaged in relationships terms so that people with very diverse orientations can work together without imposing one worldview over another. Part 3 looks at worldview perspectives of Tangata Tiriti via the history of the Western worldview tradition. This section includes the broad cultural dimensions of Crown worldview thinking in New Zealand. I explore the broad themes that have shaped an understanding of the infrastructure of public life from a non-Māori perspective and the issues that they raise for engagement with Tangata Whenua perspectives on similar issues. In Part 4, I examine the ideas that have informed the way people work with worldview difference in Aotearoa New Zealand today. Finally I discuss a way Tangata Whenua and Tangata Tiriti approaches to worldview could engage with each other.

### **PART 1 – APPROACH TO REVIEWING THE LITERATURE**

Kamler and Thomson, in writing about doctoral research (2006), propose a wider perspective in research writing than one focused on the processing of information simply as data. They call for an integrated approach to explicitly link the identity of the author, the process of research and the writing of text. They describe this as “social practice” (2006, p. 19). For me this is important as my research explores a relational approach to people

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<sup>9</sup> As opposed to a style of working together that is driven primarily by power relationships, rules and processes or the law.

working together, particularly where there are worldview<sup>10</sup> differences between the parties. At the level of specific text therefore, any approach to understanding meaning will involve engaging both the social and cultural context from a relational perspective. Kamler and Thomson cite Fairclough's three distinctions to be made when considering writing in this way; the **text itself**, its separate but necessary connection with the **immediate social setting** from which derives the rules for shaping the writing and the process of reading, and the **wider socio-cultural context** that shapes both the writer and the text (2006, p. 20). Clarity about my own identity and values and their manifestation in my research process have been a crucial consideration in approaching the design of this research. The dynamics of writing in this broader way could also be described as "invit[ing] an audience into a particular form of relationship" (Gergen & Gergen, 2003, p. 597). As a positional matter for me, I take the wider focus of Fairclough into my review of the literature in order to understand meaning more in the context of the text. This has a number of challenges that relate to the impact of historical context particularly as it influences a writer's orientation to the world, e.g. Max Weber's writing is often used in arguments that support the ongoing bureaucratisation of the workplace.

Weber, however, had his own concerns about this form of organisation and management and in his work sought to understand how bureaucracy worked from a more theoretical perspective (Bendix, 1966). According to Richard Sennett (2006), the historical origins of bureaucracy as a management system can be traced to the need of the Prussian military for an approach to organisation that produced conditions of great stability for the army. As a method of organisation, it was also employed in business and government as both sectors needed a tool that could be used to maintain for stability and control, in one case for the capitalist owners of business and in the other case, political leaders of governments though these are not always so distinct in practice.

The relationship framework that I propose in Part 4 of this chapter derives from my interpretation of a widely expressed but not universally agreed view of the Tiriti/Treaty of Waitangi from both Tangata Whenua and Tangata Tiriti perspectives. I describe my approach to the development of this relationship framework in chapter 3, to working with it in chapter 4, its implementation in chapter 5 and an assessment of its implementation in chapter 6. The framework is focussed on the two worldviews that relate to the parties to the Tiriti/Treaty; one is Te Ao Māori (Tangata Whenua)<sup>11</sup>, and the other is the Crown (taken to be broadly Western in nature). For the purpose of discussing worldviews in the context of communities and public sector organisations, the notion of the Crown has been widened to

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<sup>10</sup> The concept of worldview will be discussed more fully in Part 2.

<sup>11</sup> A tangata whenua worldview perspective comprises generic elements of a Māori worldview within a whānau, hapū, iwi paradigm.

include all Tangata Tiriti.<sup>12</sup> This is to enable thinking about the scope of the Crown to cover a broader ethnic base than the essentially British understanding that applied in the 1800s. I acknowledge that this Crown-related group is now very diverse and comprises many different worldview traditions. The Tangata Whenua grouping also has diversity, although to a lesser extent. I have taken a more generic approach to an understanding of both worldviews on the basis that this enables the development of sufficient understanding of worldview difference to support the parties engaging and working together more productively. The review material has been grouped initially under the headings Tangata Whenua and Tangata Tiriti because each is ontologically different and operates with epistemological approaches and practices that are also different.

I acknowledge the large body of literature addressing colonisation and tangata whenua responses in the context of indigenous struggles worldwide. This global orientation is not a primary focus of this research. I have included a review of this literature and thinking around the dynamics of historical and contemporary encounter between Tangata Whenua and Tangata Tiriti in Aotearoa New Zealand. Writing that illustrates the hegemonic effect of dominant culture has been highlighted, particularly where it is likely to provide useful learning about how to support a change agenda where the reality and position of Te Ao Māori as an indigenous worldview, the further imposition of colonisation, and the re-establishment of Tangata Whenua as a Tiriti/Treaty partner are all addressed.

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<sup>12</sup> A Tangata Tiriti worldview perspective covers non-Māori worldview perspectives in relation to Tangata Whenua consistent with the relationship requirements of the Tiriti/Treaty of Waitangi.

## **PART 2 – TE AO MĀORI – MĀORI WORLDVIEW**

### **Introduction**

Māori approaches to understanding Te Ao Māori are based on the recognition of a multiplicity of interconnected relationships that provide meaning and order for Māori (Barlow, 2002; Mikaere, 2011; Patterson, 1992; Royal, 2003). These recognised relationships, gathered and confirmed inter-generationally, mostly address concerns about

- the origins of the world and the universe – concerns often described as cosmogony
- the nature and existence of the world and all its parts, including people – an ontological concern often described in the language of metaphysics
- the world and the relationships between its various aspects, including human relationships articulated – concerns often described as epistemology
- the purpose and significance of life articulated, concerns often described as teleology, and
- the appropriateness of behaviour and action involving people and between people and other parts of the living world articulated and practised, concerns often described in the language of ethics.

### **Worldview – a framework to connect the parts**

Māori Marsden uses the term ‘worldview’ to describe a broad frame of reference and a model of perceived reality, particularly in relation to the above concerns. He defines ‘worldview’ using key Māori philosophical and cultural concepts that are important to the argument that Te Ao Māori not only has historical significance for us as Māori but also contemporary relevance to Māori and non-Māori alike. Marsden’s definition is as follows:

Cultures pattern perceptions of reality into conceptualisations of what they perceive reality to be; of what is to be regarded as actual, probable, possible or impossible. These conceptualisations form what is termed the ‘worldview’ of a culture. The worldview is the central systematisation of conceptions of reality to which members of its culture assent and from which stems their value system. The worldview lies at the very heart of the culture, touching, interacting with and strongly influencing every aspect of the culture.

(Quoted in Royal, 2003, p. 56)

While Te Ao Māori as a worldview needs to be understood historically, I will argue that it has contemporary relevance and credibility. Following Royal (2002, p. 31), I believe Te Ao Māori can be situated in the context of world philosophy rather than being seen as an important indigenous reference point within the colonisation discourse but not beyond that. The implications of this will be picked up in Chapter 6 when assessing the practical application of a Tiriti/Treaty Relationships Framework to questions of change in public good decision-making and action in relation to groups and organisations in communities and the Public Sector in Aotearoa.

Te Ao Māori is a philosophy of the world. Its key elements can stand on their own terms and in a manner that illustrates its scope and depth such as would be expected of a philosophy of the world. The work of Aerts, Apostel et al. (Aerts et al., 2007) provides a useful point of comparison from a Western perspective that supports the assertion that Te Ao Māori should be treated as a philosophy of the world.

Ani Mikaere (2011) provides a checklist of themes and questions addressed by Te Ao Māori as worldview. This list, combined with key questions posed by Aerts, Apostel et al, have been set out later in this chapter (pp. 39-40). They provide some structure for the way the selected elements have been articulated and analysed in the text. They also provide a summary checklist for review at the end.

### **Approach and tools for understanding connection and meaning**

Te Ao Māori cannot be approached as a body of objective propositional knowledge. Nor is the transactional discipline of Western empiricism appropriate or effective for understanding its dimensions. This is because Te Ao Māori is informed by presuppositions quite different from those which underpin a Western rational approach. Te Ao Maori is understood through personal participation, observation and reflection across all aspects of reality – the world, its people and the relationships between the various constituent parts.

In Te Ao Māori knowledge is as much subjective as it is objective. Described by Royal as the internal consciousness of a person, its Western equivalent frames and values knowledge as “the *product* of consciousness” (Royal, 2005, p. 15). Likewise experience is inseparable from knowledge in Te Ao Māori whereas to a ‘Western mind’ “knowledge is [essentially] the explanation of experience” (2005, p. 15).

A relationship dynamic is central to an understanding of observation and reflection from a Māori perspective. Royal refers to whakapapa as a key tool for unlocking understanding of Te Ao Māori and structuring it. Whakapapa

is the genius of the Māori world for it was the tool by which our ancestors accounted for the origins and nature of the world which were further explained and embellished by myth and legend...Whakapapa is used to record and explain relationships between human beings. It is used to show relationships and group different types of plants, animals and trees and other phenomena of the natural world. It can explain origins and it compels the inquirer to consider relationships. Perhaps its most important principle is that phenomena are more likely to be understood in terms of their relationship to one another. This has given rise to the holistic world view of Māori culture. Everything in the world is interconnected in some way.

(Royal, 1998, p. 78)

The creation stories illustrate this use of whakapapa as an ordering of relationships understood through observation and reflection. As such it is no surprise that there are a variety of different accounts of the origins of the world. The differences are not necessarily

problematic to a ‘Māori mind’ and have developed over time into distinct tribal traditions that are important to acknowledge. I believe, with Māori Marsden, that they illustrate the engagement of the world is necessarily via culture and in that sense, culture could even be said to frame our view of the world (Royal, 2003). This pragmatic approach relates to questions about how we should live in this world and with each other. It does not involve separating such knowledge from its relationships base.

Charles Royal has illustrated Māori Marsden’s three-part conceptualisation of the universe (Royal, 2003, p. 20). This could be described as a three worldview, firstly the world of potential as in Te Korekore, the world of becoming as portrayed by Te Pō and the world of being, Te Ao Mārama.

In describing this view of the universe, Marsden observes that creation is continuous, not static, and he expounds the idea of a dynamic universe. This view of the universe implies the notion of the ‘universe as process’, an unending stream of processes and events occurring on an ongoing basis. The ‘universe as process’ concept is informed by the cultural tool of whakapapa and the relational discipline that is Māori tikanga.

In Marsden’s writings on the Māori view of the natural world, he identifies different approach options for the reader:

1. Māori values and beliefs can be isolated and explained with a view to their being able to be used to engage other worldviews, in the context of policy development and decisionmaking in non-Māori settings, or
2. A traditional Māori holistic approach can be used to engage and explore a Māori understanding of the world (Royal, 2003, p. 27).

I intend to begin with option 2 and then identify a way to approach option 1 that maintains the integrity of Te Ao Māori.

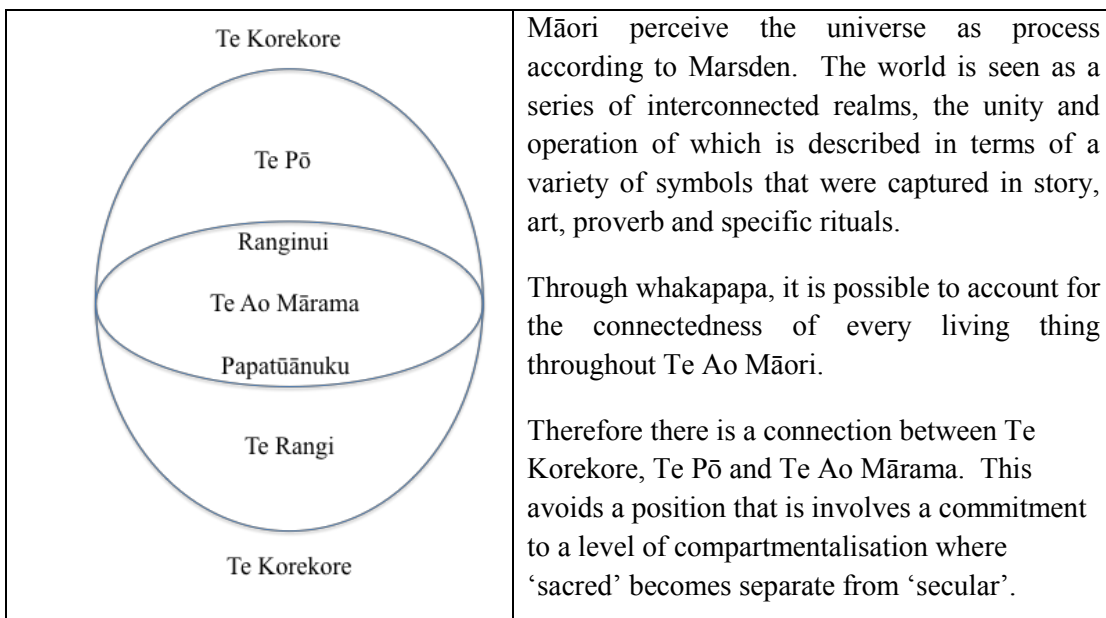


Figure 1.1: Adaptation of a Māori Worldview Illustration - used with permission (Royal, 1998)

Marsden defines culture in this context as

...that complex whole of beliefs/attitudes/values/mores/customs/knowledge acquired, evolved and transmitted by his society as guiding principles by which its members might respond to the needs and demands dictated by life and their environment.

(Royal, 2003, p. 34)

### **Foundational stories of Te Ao Māori**

Papatūānuku and Ranginui are foundational to our understanding of significant relationships between the various elements of the world and human kind. Charles Royal (1998), following Marsden, refers to these conceptualisations of earth and sky as a way to engage physical reality as a philosophical framework, so that meaning may be developed and assured.

Marsden makes the point that the Papatūānuku:Ranginui story is all-embracing (Royal, 2003). As a foundation story, it has been used by our tūpuna to frame, condense and provide structure for a view of the origins of the world and its intellectual and moral infrastructure. While the conceptualisation is not approached through rational segmentation or by separating the parts from the whole, it can be used to inform other enquiries. Examples of such enquiries are when such stories are used to communicate standards of ethical behaviour and to develop measures of societal progress. In other words, in the story of Rangi and Papa, and in a Māori worldview generally, the direct connection between the wellbeing of the environment and human wellbeing is assumed. I believe this to be an important argument in support of the standing of Te Ao Māori as a world philosophy and its potential for use by people to lead comprehensive applications to contemporary societal questions in Aotearoa.

### **The use of symbol and the reality it points to**

The world of symbol is a complex construction used by humans to make sense of and communicate about perceived reality. In relation to knowledge, Marsden refers to the three baskets of knowledge obtained by Tāne (Royal, 2003, p. 60ff). These were named Tua-uri, Aro-nui and Tua-ātea. Tua-uri (beyond in the world of darkness) is a reference to that which sits behind the world of sense perception. He refers to four important concepts operating here – mauri, hihiri, mauri-ora and hau-ora. Mauri – an internal force within all things that binds them together, creating form and maintaining unity within diversity. Hihiri is pure energy as a form of radiation or light to be found especially in living things. Mauri-ora – the life principle that ensures the possibility and sustainability of life. Hau-ora – the spirit or breath that animates at birth.

Te Aro-nui – the world of sense perception to be known through observation. This is a reference to a body of knowledge that is structured empirically on the base of whakapapa that actively connects with Tua-uri. Whakapapa also was the tool for systematising knowledge. It was the teaching tool for imparting knowledge.

Te Ao Tua-ātea is described by Marsden as the world beyond space and time. “The final series of the Tua-uri genealogy is recited as: Te Hauora begat shape, shape begat form, form begat space, space begat time, and time begat Rangi and Papa (heaven and earth). Thus the space-time continuum became the framework into which heaven and earth were born” (Royal, 2003, p. 62).

There is an implicit understanding in Marsden’s thought that the various reference points within the Māori worldview are real. However, in the Māori world, moving beyond the world of sense perception was and is regarded as a specialised undertaking. Therefore there is a need for symbol, the purpose of which is distinguished from the reality it describes. The symbol is not the reality. It describes and points to that reality.

### **Values – a key to understanding cultural dynamics**

Worldview lies at the very heart of a culture and informs the way values are shaped and behaviour developed (Royal, 2002, p. 19). Values are understood by Marsden in terms of three categories, spiritual, social and material (Royal, 2003). The gap between ‘becoming’ and ‘being’ is about striving for excellence. This, says Marsden, applies to all living things. For people, the primary goal is the achievement of atuātanga – divinity, the ultimate meaning and purpose of human life. He identifies two key spiritual qualities associated with this, mana and tapu. These he says, operate as values.

Social values can be seen in action at the level whānau, hapū and iwi. Social values operate in the context of whanaungatanga relationships. This means that they operate in ways that resemble the workings of an organism rather than an organisation. Social values include serving others “loyalty, generosity, caring, sharing, [and] fulfilling one’s obligations to the group [which is in effect] ...to serve one’s extended self” (Royal, 2003, pp. 41-42).

Material values relate to the use of the natural resources of the world and the need to maintain harmony and balance across the natural order.

Marsden refers to the presence of mauri across the natural order. Mauri is the life force that bonds and binds together the diversity of the living world. This is an important understanding of how the dynamics of cohesiveness and connectedness work in practice.

### **Kaupapa and Tikanga – guides to the structuring of Te Ao Māori**

Through the use of kaupapa as first principles, it is possible to delve more specifically into the workings of Te Ao Mārama – the natural world. This enables connection with the

creation stories and other stories that flow from the separation of Rangi and Papa. The world of tikanga takes us into the realm of the right course of action and even ethical behaviour (Royal, 2000), in the light of the wider framework and guiding principles. Tikanga Māori has been described as Māori custom by Marsden (Royal, 2003, p. 66). It comprises customs and traditions together with accompanying protocols that have been integrated and incorporated into the standards, values attitudes and beliefs of the culture.

Kennedy and Jeffries (2009), referring to the Hauraki Iwi Management Plan – *Whaia Te Mahere Taiiao A Hauraki*, associate tikanga with the atua (gods) and their areas of responsibility. They say that “tikanga helps guide the wise use and management of resources” (2009, p. 3) and cite Papatūānuku, Ranginui, Tāne Mahuta, Tangaroa and Rongoma-Tāne in a discussion that has an essentially environmental focus.

Mead (2003) describes tikanga as:

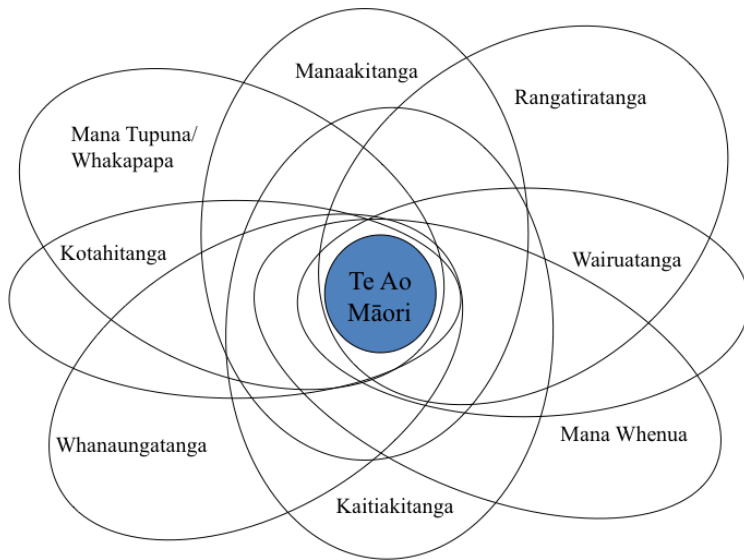
tools of thought and understanding. They are packages of ideas which help to organise behaviour and provide some predictability in how certain activities are carried out. They provide templates and frameworks to guide our actions and help steer us through some huge gatherings of people and some tense moments in our ceremonial life. They help us to differentiate between right and wrong in everything we do and in all of the activities that we engage in. There is a right and proper way to conduct one’s self (2003, p. 12).

Kennedy and Jeffries suggest “that tikanga is grounded in kaupapa and that while tikanga changes over time, kaupapa does not” (2009, p. 23). They cite the pre-colonisation situation where tohunga were fed by others in a manner that ensured that their bodies, being tapu, made no contact with food, which was noa. They point to the modern tikanga around tapu and noa involving not sitting on tables associated with food so as to ensure that the tapu associated with the body does not make inappropriate contact with the table as a place set aside for food. This is an example of where the tikanga changes; the kaupapa does not.

For this research, I have identified a number of key kaupapa and tikanga that support the argument that Te Ao Māori is a world view, an indigenous worldview, and one that provides a sufficiently comprehensive and robust contribution to a change agenda within a Tiriti/Treaty of Waitangi Relationships Framework that can be applied across our public and community life. My ‘construction’ of Te Ao Māori is therefore pragmatic. It is designed to enable a series of connections to be made in Te Ao Mārama between defining elements of Te Ao Māori and a broad range of Western worldviews. This will inform a discussion, in Part 3 of the chapter, about working across worldviews in the context of a Tiriti/Treaty of Waitangi Relationships Framework.

In my approach to working with Te Ao Māori I follow Marsden’s view that from the creation stories a number of key kaupapa can be distilled for the purpose of this research. These foundational principles constitute the framework on which more detailed perspectives

of a Māori worldview can be formulated and discussed. The kaupapa base can be illustrated as follows with the following components:



Mana Tupuna/  
Whakapapa,  
Wairuatanga,  
Manaakitanga,  
Whanaungatanga, Mana  
Whenua,  
Rangatiratanga,  
Kaitiakitanga together  
with Kotahitanga. The  
inter-connection of the  
elements illustrated  
expresses the necessary  
inclusion of these  
kaupapa in a  
comprehensive  
worldview that is  
culturally Māori.

Figure 1.2: Key kaupapa and tikanga from Te Ao Māori used in this research

The components in Figure 3.1 have been chosen because of their relevance to the task of analysing the working of groups and organisations and communities. This list is not exhaustive however and their understanding is necessarily in the context of the whole. In other words the parts cannot be usefully segmented. The following discussion of the above elements assumes the context of an interrelated and connected whole.

### ***Mana Tupuna/Whakapapa***

The concept of mana tupuna makes possible a current discussion of tikanga in the context of past relationships. The notion of making connections with the mana of our tūpuna is a potent concept that relates to a view of identity that has intergenerational dimensions. Mana is a term often associated with power, authority and respect (Williams, 1971). Barlow describes it as the power of the gods, the power of ancestors, the power of the land and the power of the individual (2002, p. 61) and specifically as the power and authority handed down through chiefly lineage. In this context, mana becomes identified with ancestors in a personal and intergenerational way as opposed to an isolated quality of the individual (Henare, 1988, p. 20). Mana tupuna can be illustrated through whakapapa that begins in Te Kore, moves through Te Pō and into Te Ao Mārama.

There are four categories of whakapapa according to Barlow (2002). These are cosmic genealogy which is used to describe the creation of the universe, the genealogy of the

gods which concerns the creation of the atua and the living world, the genealogy of tūpuna of human kind and the genealogy of the canoes which came to Aotearoa from Hawaiki. “Everything has a whakapapa: birds, fish, animals, trees, and every other living thing; soil and rocks and mountains also have a whakapapa” (2002, p. 173).

If everything has a whakapapa, there is an implied set of relationships within each ‘part’ of the living world and also between the parts. If the question is asked “how are we related to the rocks – are they persons?” Patterson (1992), poses an interesting answer when he points to the non-propositional approach taken in what could be described as Māori metaphysics. He says that in Te Ao Māori the deeds of tūpuna carry metaphysical messages which are described relationally and not propositionally. An illustration of this can be seen in the traditional account of how my tupuna Whakamarurangi came to acquire the mana over the land between Kāwhia and Pirongia from Te Whareiaia, Kāwhia chief at the time.

Whakamarurangi grew to obtain mana in the district with the support of other chiefs and people about Pirongia. There was another tōhunga named Tūheia at Kāwhia. He said to Te Whareiaia ‘Your mokopuna [Whakamarurangi] will come of great note.’ But Te Whareiaia had already planned as regards to Whakamarurangi. He said to him, ‘Would you be able to retain in your own hands the game from Pirongia to Kāwhia?’ Whakamarurangi bore this in mind during the bird-preserving season. The game taken on one side of Pirongia was to be presented to the Kāwhia people. Whakamarurangi met the party on the way to Kāwhia and destroyed their game at a spot called Tahuahinu. The bearers at once fled to Kāwhia and informed Te Whareiaia and the other chiefs of what had occurred. Whakamarurangi arrived soon after. Te Whareiaia said to him ‘You have fulfilled your promise to hold the game and I therefore hand over to you the mana over the country between Pirongia and Kāwhia.’ He had obtained control of the district. (Evidence of Hone Te One cited in Thorne, 2012, p. 91)

Attempting to understand this story propositionally renders it meaningless. From a relational perspective it carries meaning but on terms relevant to Te Ao Māori alone. Herein lies a warning about the dangers of criss-crossing worldviews, i.e. where a question may be asked in one worldview and answered using assumptions implied and imposed from another worldview.

The mixing up of worldview concepts inevitably leads to a misunderstanding of the issue and renders worthless any subsequent communication outcome as well. An example of this is the comparison that is sometimes made between the Māori creation stories and the Judeo-Christian creation story. While there is a whakapapa connection between human kind and nature in the Māori stories, the Jewish story has no tradition of that kind of kinship framing the relationship (Patterson, 1992, pp. 22-23). The notion in the Jewish story, that humankind and nature were created as discrete entities by the same God, has informed the development of Western traditions and environmental practices that are different from those which would derive from Te Ao Māori.

The importance and significance of the knowledge of whakapapa is further discussed by Mead in terms of birthright. As a child is born into a kinship system that has been operating for many generations, whakapapa provides an important base for identity within a tribal structure and “later in life gives the individual the right to say, ‘I am Māori’” (2003, p. 42).

### ***Wairuatanga***

In order to understand the essentially spiritual dimension of wairua, it needs to be seen alongside mauri. Everything has both a wairua and a mauri. Wairua not the same as mauri. Mauri is described as the life force or life principle of the person and wairua as their spirit. Mead (2003) describes mauri as “the life force that is bound to an individual and which represents the active force of life which enables the heart to beat, the blood to flow, food to be eaten and digested, energy to be expended, the limbs to move, the mind to think and have some control over body systems, and the personality of the person to be vibrant, expressive and impressive. When the mauri leaves the body the activating force of life comes to a dead stop” (2003, p. 54). He writes that a person’s wellness is connected to their mauri and he connects the concept to the notion of self. “When the person is physically and socially well, the mauri is in a state of balance, described as mauri tau (the mauri is at peace)” (Mead, 2003, p. 53). Given that mauri is related to the self, the personality, Justice Joseph Williams (cited in a New Zealand Law Commission study paper) concludes that the extension of the existence of mauri to all things would imply that “all thing[s] have a life-force and personality of their own” (Law Commission, 2001, p. 40).

Barlow provides a description of the relationship between wairua, as spirit, and mauri:

Māori believe that all things have a spirit as well as a physical body; even the earth has a spirit, and so do the animals, birds, and fish; mankind also has a spirit. Before man was fashioned from the elements of the earth, he existed as a spirit and dwelt in the company of the gods. The spiritual and physical bodies were joined together as one by the mauri.

(Barlow, 2002, p. 152)

This suggests that it is the mauri that binds the spirit and physical body together. Mead (2003) describes the situation in terms of the mauri never leaving the human life it is part of whereas “the wairua can detach but never strays too far away. It is believed that during dreams the wairua leaves the body and then returns before the person awakens. Apart from this power to detach when the person is dreaming, the wairua is bound to one specific human being for life.” (Mead, 2003, p. 55).

Wairuatanga refers to the belief that there is a spiritual existence alongside the physical. This can be seen illustrated in the interrelationship of people and whenua, moana and awa and tūpuna. Marsden points to the overarching importance of the spiritual

dimension of Te Ao Māori as a reality that infuses and connects his concept of a three worldview, Te Korekore, Te Pō and Te Ao Mārama (Royal, 2003, p. 20).

### ***Manaakitanga***

Manaakitanga is described as the expression of love and hospitality through action (Barlow, 2002). It is related essentially to the acknowledgement of the mana of others. It follows therefore that when the mana of others is acknowledged in action, the mana of the person acknowledging, is preserved or enhanced (Henare, 1988, p. 26). There is always a concern not to trample the mana of the person and the practice of manaakitanga can mitigate this possibility.

In the context of the responsibilities and functions of whānau, and on the marae, the practice of manaakitanga has been described as important to the protection and nurturing of people in the context of reciprocal relationships (Mead, 2003).

### ***Whanaungatanga***

Whanaungatanga is closely associated with whakapapa (Mead, 2003, p. 28). It is focused on the bonds of kinship as a basis for understanding and operating the social infrastructure of Māori society. Typically understood as referring to a blood relation, whanaungatanga is described by Mead, and by Matiu and Mutu as one of the most fundamental Māori values in relation to community cohesiveness. Matiu and Mutu (2003, p. 163) make a fundamental link between knowing how people are related to each other and the understanding of one's identity in the group. They argue that whanaungatanga is a key driver of the way a person behaves and relates to others.

Another way to put this is to say that whanaungatanga provides both structure and a rationale for the different relationships that exist, and their reciprocal obligations, at the level of whānau, hapū and iwi. As such, whanaungatanga describes the place of the individual in the wider group. It is described in the Māori Party Constitution (Maori Party, 2010), as affirming the value of the whole, the collective. This implies a framework that can be used in the practice of interdependence in relationships. Terms such as tuakana, teina, tuahine, tungāne, matua, kaumātua, rangatira and tupuna populate the linguistic landscape that surrounds whanaungatanga. These terms and their use provide a way for individuals to order and carry out their responsibilities to each other and the collective.

A similar understanding is found in Patterson (1992), who describes whanaungatanga as the principle by which the members of a whānau discharge their responsibilities for supporting each other.

Justice Joseph Williams and the Law Commission describe an expansion of the scope of whanaungatanga as follows:

Of all of the values of tikanga Māori, whanaungatanga is the most pervasive. It denotes the fact that in traditional Māori thinking relationships are everything - between people; between people and the physical world; and between people and the atua.

(Law Commission, 2001, p. 30)

This links whanaungatanga to whakapapa and places it in the context of all the interrelated elements of the living world, Marsden's 'woven universe' (Royal, 2003).

### ***Mana Whenua***

Mana is described by Marsden as "spiritual authority and power" (Royal, 2003, p. 4). The atua are the source, the person is the channel. As applied to whenua, mana is "the power associated with the possession of lands" (Barlow, 2002, p. 61), and the power of the land to be fruitful, having been made that way by the gods.

The association between mana and the placing of the placenta in the whenua after a birth, links the person with the mana of the land and through that identification, empowers the person with both the rights and responsibilities of that association. Therefore the term expresses a strong focus on belonging; it also expresses the authority that whānau, hapū and iwi have over their ancestral land and resources (Matiu & Mutu, 2003), (Barlow, 2002), (Royal, 2003).

Mason Durie made the interesting observation, that when land was sold or lost throughout the 1800s, "the need to remain together and provide mutual support lessened" (Durie, 2004, p. 36). In making a link between whenua and whanaungatanga, he observed that when the two become separated, that this weakens the strength of the tribe spiritually and in many cases physically as the people dispersed from their home areas.

Mana whenua has close associations with other related concepts like tūrangawaewae and ūkaipō. Durie notes that "Māori land ... remains a cornerstone for Māori identity and a sense of continuity with the past" (2002, p. 145). At a macro-tribal level and at the level of roles within the tribe, mana whenua has close associations with the concepts of kaitiakitanga and rangatiratanga.

### ***Rangatiratanga***

The concept of rangatiratanga has an important relational quality (weaving the people together). Within that frame of reference, the functional authority dimension can be understood. Marsden writes, "Rangatiratanga is ... the natural heritage of every Māori through *mana atua, mana tupuna and mana whenua*." (Royal, 2003, p. 154). This links the term with a comprehensive and interrelated spiritual base and offers a contemporary interpretation of the term as the self-determination of Tangata Whenua through mana atua,

mana tupuna and mana whenua. This provides an essential connection with the concept of whanaungatanga in order to understand the way it operates in practice.

Mead refers to relatively recent discussions of the concept rangatiratanga in the context of the Treaty of Waitangi. He states, “The word appears in article 2 of the Māori text. In these discussions, rangatiratanga is associated with political issues such as sovereignty, chieftainship, leadership, self-determination, self-management and the like.” (Mead, 2003, p. 37).

Barlow in *Tangata Whakaaro* does not once refer to the term ‘rangatira’. His view can be inferred from his criticism of the use of a related term ‘tino rangatiratanga’ to describe Māori sovereign power and status. His observation is that ‘tino rangatiratanga’ was created and promoted by the early colonisers who had no appreciation of a relational frame of reference referred to above and whose actions suppressed Māori sovereignty. He argues that the term does not adequately describe, from a Māori worldview, Māori sovereignty. The correct term, he says is arikitanga, a concept that refers to the “supreme mana or power of the Māori” (Barlow, 2002, p. 131). Using the example of Te Arikini Te Atairangikaahu as a paramount chief who held the office of ariki, Barlow says, “The ariki is the supreme authority and power of the tribe or group, by virtue of his or her direct lineage to the gods in accordance with human genealogies” (2002, p. 131).

Notwithstanding Barlow’s objections, I believe there is merit in using the term rangatiratanga, with its self-determination application, to understand and impact on the public life of a community where many different worldview perspectives need to be engaged. Therefore I follow Marsden and Mead’s interpretations on the basis that their understandings have integrity from the perspective of Te Ao Māori overall and they are able to be applied to the way people work together in a contemporary setting.

### ***Kaitiakitanga***

Section 2 (1) of the Resource Management Act 1991 defines kaitiakitanga as “the exercise of guardianship by the Tangata Whenua of an area in accordance with tikanga Maori in relation to natural and physical resources; and includes the ethic of stewardship” (Resource Management Act, 1991)

While this legislative understanding sits within Crown framework and not Te Ao Māori, it does highlight some important understandings about kaitiakitanga that make sense only within Te Ao Māori. These are: kaitiakitanga is a practice that is carried out by Tangata Whenua, it is framed by the particular customary practices that relate to the Tangata Whenua carrying them out and it has widespread application to the natural world, Te Ao Mārama.

McCully Matiu writes,

Traditionally kaitiaki are the many spiritual assistants of the gods, including the spirits of deceased ancestors, who were the spiritual minders of the elements of the natural world. ...These spiritual assistants often manifest themselves in physical forms such as fish, animals, trees or reptiles

(Matiu & Mutu, 2003, p. 167).

Mere Roberts also discusses the part kaitiaki play regarding the different parts of the natural world:

Kaitiaki acting directly or indirectly through the medium of tohunga or animal guardians, were an essential 'controlling' component of this complex network of checks and balances whereby relationships within the environmental family were maintained.

(Roberts, Norman, Minhinnick, Wihongi, & Kirkwood, 1995, p. 12)

Matiu goes further to emphasise the importance of preserving the mana of kaitiaki, closely associating kaitiaki and all Tangata Whenua on the basis of whanaungatanga. It is on the basis of whanaungatanga that everyone is responsible for minding their relations, a reference to all aspects of Te Ao Mārama.

Del Wihongi, in (Roberts et al., 1995), goes even further in her description of relationships within the environmental family:

It is wrong to think that we humans act as 'kaitiaki' of nature – that is a Pākehā view. The earth kaitiaki's us; what we must do is respect and nurture the kaitiakitanga of Papatuanuku... (1995, p. 14).

There is an important whanaungatanga dimension in this role the responsibility for which relates only to tangata whenua or Mana Whenua. Preserving the mauri of that which they are responsible for is part of the role of the kaitiaki. The practice of kaitiakitanga can therefore be seen as reciprocal in nature.

The Māori Party Constitution offers a contemporary summary of the term:

Kaitiakitanga embraces the spiritual and cultural guardianship of Te Ao Mārama, a responsibility derived from whakapapa. Kaitiakitanga entails an active exercise of responsibility in a manner beneficial to resources and the welfare of the people.

(Maori Party, 2010)

Kaitiakitanga also needs to be seen in close association with both mana and tapu, the former providing the basis of the authority to act in the role of kaitiaki and the latter an acknowledgement of the nature of the matter acted upon and the focus of the protection sought through action.

### ***Kotahitanga***

Barlow refers to the importance of tribal unity and working collectively as an expression of kotahitanga (Barlow, 2002, p. 57). Described as a driving motivation for the Poukai round on marae within the Tainui waka, historically and in contemporary times, kotahitanga can be seen as a value that explains the interconnection between other key elements of Te Ao Māori. Understood as solidarity (Henare, 1988, p. 24), it can also operate as a key standard of ethical behaviour, acting as a constraint to actions that may cause dissent and disunity.

Kotahitanga describes in summary form an understanding of the way Te Ao Māori works, particularly as articulated by Marsden (Royal, 2003, pp. 20, 60-62). His sense of the inter-connectedness of Te Korekore, Te Pō and Te Ao Mārama is an illustration of the principle that one cannot understand the parts without knowing their relationships in the context of the whole.

In a decolonised setting, the kaupapa of kotahitanga therefore becomes critical to the task of providing direction and motivation for the task of unpicking the effects of Western worldview segmentation and for developing new indigenous perspectives for the 21<sup>st</sup> century. Kotahitanga also becomes an important reference point for developing strategies to lead the development of respectful, sustainable and fruitful relationships between peoples of many different worldview perspectives and the world we all live in together.

### **Use of kaupapa frameworks in organisational and community settings**

There are a number of organisations and groups who have explored the understanding and application of Te Ao Māori in work situations using kaupapa like the ones listed above. Some of these are the Community Sector Taskforce, Counties Manukau District Health Board, Housing New Zealand Corporation, the Māori Business network, Te Wānanga o Raukawa and the Māori Party. There are differences in the choice and use of kaupapa from group to group.

The variation in the use of particular kaupapa points to the fact that understanding Te Ao Māori is a pragmatic quest as well as one of considerable conceptual depth and complexity. Therefore if the question is asked why are some kaupapa visible in the work of one group but not another, the answer may well be that the purpose of that group requires an approach that involves viewing the whole from a particular standpoint that includes some kaupapa and not others. For example, if a group wishes to address how should we work with the environment or how should children be raised or how should communities make decisions on aspects of their common life as people together, the scope of the question as a starting point will shape the choice of kaupapa. The implication of this is that some kaupapa will have more priority than others in terms of relational usefulness. The task of connecting

the parts and improving the quality of understanding and action on the whole of it becomes an important measure of effectiveness. The pragmatic application of this to my research question will be explored in Chapters 5 and 6, and include a discussion on how applications from Te Ao Māori can be made in ways that do not adversely affect the integrity of Te Ao Māori as a whole.

### **Other models**

There are three contemporary models that usefully illustrate a concern for a holistic approach to health and wellbeing while working on parts of an 'integrated whole' (Durie, 2004, pp. 68-76). Durie makes the general observation that in contrast to the analytical approach where the whole is divided into smaller and smaller parts, holistic Māori understanding occurs "by synthesis into wider contextual systems so that any recognition of similarities is based on comparisons at a higher level of organisation" (Durie, 2004, p. 70).

Te Whare Tapa Whā is a contemporary health concept for Māori that describes health and wellbeing in relation to the four walls of a house. Unwellness relates to a weakness in any of the four sides and conversely good health prevails when all four walls are strong. Integrated health and wellness initiatives focus on the parts in the context of the whole (Durie, 2004, p. 69).

The model Te Wheke is associated with Rose Pere (Durie, 2004). Te Wheke supports Te Whare Tapa Whā. In Te Wheke, the image is of eight tentacles of the octopus that are connected to the body and head. The body and the head represent the family unit. The tentacles are particular dimensions of health that are interconnected with each other. They are similar to the component parts of the Whare Tapa Whā with the following additions: "...mana ake, the uniqueness of each individual and each family and the positive identity based on those unique qualities; mauri, the life-sustaining principle resident in people and objects; ...hā a koro mā a kui mā, literally the breath of life that comes from forebears; ...whatumanawa, the open and healthy expression of emotion; ...and waiora, total wellbeing for the individual and the family, represented in the model by the eyes of the octopus" (Durie, 2004, p. 74). When the components are present and functioning, good health results. When an imbalance exists, total wellbeing suffers.

Ngā Pou Mana is a model that was described in 1988 by the Royal Commission on Social Policy (Durie, 2004, p. 74). This model describes four supports, whanaungatanga (family), taonga tuku iho (cultural heritage), te ao tūroa (physical environment) and turangawaewae (land base). These elements, when taken together, provide a framework on which the health of individuals and the health of the group could be understood and planned for. This model has both macro and micro applications. Integration of the elements is emphasised.

Table 3.1: Summary of the key concepts within Te Whare Tapa Whā, Te Wheke and Ngā Pou Mana

	<b>TE WHARE TAPA WHĀ</b>	<b>TE WHEKE</b>	<b>NGĀ POU MANA</b>
<b>Components</b>	Wairua Hinengaro Tinana Whānau	Wairuatanga Hinengaro Tinana Whanaungatanga Mana ake Mauri Hā a koro mā a kui mā Whatumanawa	Whanaungatanga Taonga tuku iho Te ao tūroa Turangawaewae
<b>Features</b>	Spirituality Mental health Physical Family	Spirituality Mental health Physical Family Uniqueness Vitality Cultural heritage Emotions	Family Cultural heritage Environment Land base
<b>Symbolism</b>	A strong house	The octopus	Supporting structures

(Durie, 2004, p. 76)

### Summary

In summary Te Ao Māori as worldview operates on the world stage as a comprehensive philosophy of the world enabling the posing and exploring of the following questions:

- Who are we?
- Where do we come from?
- Why is the world the way it is?
- How do we fit in the universe?
- Where are we going to?
- How do we accumulate and acquire knowledge?
- How do we formulate a code of behaviour for long-term physical and cultural survival?
- How can we apply our minds to new challenges, and envisage pathways into the future?

(Adapted from Royal, 2002, pp. 23-24 quoting Leo Apostel), and Mikaere, (2011, p. 304)

Mikaere (2011, p. 313ff), identifies some common themes that permeate the thinking and understanding of the way the above questions can be approached via key elements of a Māori world view. She has identified some key themes below and made a number of key points that have been adapted.

***We are all connected***

- We are all connected to one another and to all parts of the living world
- Interconnection leads to a state of interdependence
- Survival depends on our being able to maintain our relationships with each other and with the world around us

***Concepts of balance and reciprocity***

- There is a need to maintain a state of balance between ourselves and other living entities around us (rāhui and karakia as ways to approach doing this)
- Maintaining ongoing connections between generations assures the collective into the future
- Gender balance is an underlying principle when using whakapapa to understand the world
- The manner of Maui's death as a reminder of the importance of the role of women when moving between Te Kore to Te Pō and then to Te Ao
- Whakapapa as essentially non-hierarchical in practice; dominance and subservience are generally not emphasised
- Karakia as more of a dialogue between relatives; not placing oneself at the mercy of another

***Approaches to thought and knowledge***

- Whakapapa is consistent with a belief that knowledge is cumulative and evolving
- A Māori worldview accepts as normal the possibility of more than one correct answer to a question and many valid ways of getting to an answer

***Co-existence of physical and spiritual realms***

- No rigid demarcation between the physical and spiritual areas; Papatūānuku as atua, tupuna and whenua; the coexistence of the seen and unseen; the connection of future and past generations

***The significance of time***

- Past and present time is continuous
- Creation story is not locked in history. It is re-enacted in the birth of every new life

**Next steps**

In Part 3 of this chapter I will explore the key features of Tangata Tiriti worldview thinking before moving to Part 4 for a discussion of the impact of engagement of worldview difference in Aotearoa New Zealand from the period of settlement to the present. I will also

introduce the Tiriti/Treaty of Waitangi Relationships Framework which is intended to support appropriate ways of working with tikanga Māori in communities and in Public Sector organisations. In particular I will outline a way in which behavioural applications of tikanga can be mutually agreed and applied in the context of a Tiriti/Treaty of Waitangi relationship, where the focus is on respecting cultural difference rather than imposing cultural sameness. This discourse sits within the kaupapa Māori tradition which assumes the tino rangatiratanga of Te Iwi Māori as indigenous people.

## **PART 3 – THEORETICAL ORIENTATION – TANGATA TIRITI**

### **Introduction**

A productive engagement of difference between people who operate with Tangata Whenua and Tangata Tiriti worldviews presupposes an understanding of the key defining features of a Tangata Tiriti worldview and particularly its strengths. Without such an understanding, the process of engaging worldview difference will lack substance and depth. The purpose of this chapter, therefore, is to locate the key arguments of my research in the work of the Western academy.

Tangata Tiriti worldviews are broadly Western in nature. They have an origin and a history in that tradition. A brief outline of this worldview history will provide a base on which to explore the work of developing and implementing change within the operations of groups and organisations in the community and the Public Sector in Aotearoa New Zealand.

### **Locating the foundations of Western worldview thinking**

Karl Jaspers first used the term ‘Axial Period’ to explain the phenomenon whereby people in different societies made radical changes in thinking about the way they approached cosmology and religion together (Jaspers, 1953, p. 424). He notes across different societies, in parallel developments, that people evolved quite different approaches to the formulation of models and frameworks that were designed to assist the management of their lives in the context of nature. These changes transformed the way meaning was understood, what was regarded as “intrinsically worthwhile” (Heron & Reason, 1997), and the way societies should structure the management of their public life.

During the first axial period, from 800–200 BCE, in China, India, Greece and Israel, Jaspers describes the emerging contemporaneous development of the philosophical traditions of those regions through a process of questioning and adjustment to what he calls the “Mythical Age” that preceded this period.

The religious historian Karen Armstrong (Armstrong, 2006) also refers to Axial developments as taking place in different ways but only broadly in parallel across societies in conflict. With reference to China, India, Greece and Israel, she describes the compassionate ethic of Axial leaders as a common feature of Axial developments together with an emphasis on practical action. During the first Axial period, a quantum leap in spiritual thinking occurred whereby the concept of ‘many gods’ and a more intimate relationship between the parts of the living world changed to that of ‘one god’, particularly in the West, followed by a progressive separation of that one god from the living world, from humans and a separation of humans from the natural world and finally of people from each other (Armstrong, 1999). This she describes through the development of the great ideologies

of Confucianism, Daoism, Hinduism, Buddhism and Jainism, philosophical rationalism in Greece and monotheism in Israel, leading up to the development of Christianity.

Armstrong describes these developments occurring in societies under the pressure of significant turmoil and she argues that the compassionate ethic of leaders was not just a common feature of these developments but was a necessary condition for their engaging in this type of development, in relation to the living world, the spiritual realm and human relationships.

Lloyd Geering, (2009), observes similarly:

Whereas everything was once thought to be permeated by a life-force, a concept still preserved in certain Maori terms, during the Great Transformation people came to recognize that some things in the world are not alive, nor have ever been alive. Not only are rocks and mountains not alive but neither are volcanoes, rivers, clouds and storms, no matter how much movement and vitality they appear to show. The emergence of the It-world was a great breakthrough in human perception. In the long run it was destined to lead to the emergence of the physical sciences, especially physics and chemistry.

(Geering, 2009, pp. 206-207)

Geering describes the important ontological shift in the new thinking about the existence of an “it-world” and how this eventually paved the way for a transition of thinking of the world as interconnected to a more segmented or specialised study of the universe that is the basis of standalone science. The move from astrology, and its more integrated view of life, to astronomy, is given by Geering as an example of such a transition.

Armstrong describes the first segmentation as occurring between animate and inanimate life. Then came a further segmentation of the various parts of the living world. This was followed by the ontological separation of individuals from each other. Thus the conceptualisation of the separation between people became an important defining feature of Western human identity. It also became a feature of the way humans approached the further development of understanding of the wider world in its now ‘discernible parts’. From this position developed the notion of the individual as a rational being whose spirit could be described separately from the body.

While Armstrong refers to the compassion and openness of thinkers and thinking during the first Axial period, Geering contrasts this creativity with the dogmatic certainty of the periods that come after. Iain McGilchrist, (2010a, 2010b), noting the different functions of the left and right hemispheres of the human brain<sup>13</sup>, observed that at the start of each of the various periods in the history of Western thought, there is evidence of balance in the use

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<sup>13</sup> The left hemisphere is commonly associated with close focused attention and the right with activity that relates to the broader view. McGilchrist argues that the two hemispheres need to work together and there is tension when they don't. Hence his term ‘the divided brain’, a phenomenon that seems to be related to both the creativity and dogmatism of Axial and non-Axial periods respectively.

of the left and right hemispheres together. He further notes the inevitable tendency, within each period, for human behaviour to be increasingly governed by the left hemisphere of the brain and for wider and shared societal values to be accepted and understood more universally in terms of left-brain thought processes.

Karl Jaspers describes the progression through an Axial period, with reference to the (first) Axial Period, in terms of the universality and inevitability of change as follows:

The conception of the Axial Period furnishes the questions and standards with which to approach all preceding and subsequent developments. The outlines of the preceding civilisations dissolve. The peoples that bore them vanish from sight as they join in the movement of the Axial Period. The prehistoric peoples remain prehistoric until they merge into the historical movement that proceeds from the Axial Period, or die out. The Axial Period assimilates everything that remains. From it world history receives the only structure and unity that has endured at least until our own time (Jaspers, 1953, p. 8).

This view has particular implications for an understanding of the way the aims and impacts of colonisation were played out in the 19<sup>th</sup> and 20<sup>th</sup> century in Aotearoa, a discussion taken up in Part 3 of this chapter.

Bertrand Russell (1946), presents a breakdown of Western thought in terms of three broad periods which he describes as Ancient Philosophy, Catholic Philosophy, and Modern Philosophy. Russell focuses on the influence of the Greek philosophers during this ancient period, the influence of Roman Empire on the cultural development of Jewish society and religion followed by the emergence of Christianity. The Catholic era is populated with major contributions from Augustine and Thomas Aquinas and he notes the general influence of the papacy on both spiritual and temporal affairs during this period. The decline of the Papacy is observed to occur near the beginning of the European renaissance. Russell outlines further developments with reference to the reformation in religion, the rise of science and the emergence of the period of modern philosophy. Russell concludes his history with a discussion of the philosophy of logical analysis, a further development of rational, scientific and empirical enquiry, within a liberal and secular frame of reference. He comments on the general trend of development covering the various societies in the Western tradition:

Every community is exposed to two opposite dangers; ossification through too much discipline and reverence for tradition, on the one hand; on the other hand, dissolution, or subjugation to foreign conquest, through the growth of an individualism and personal independence that makes cooperation impossible. In general, important civilizations start with a rigid and superstitious system, gradually relaxed, and leading, at a certain stage, to a period of brilliant genius, while the good of the old tradition remains and the evil inherent in its dissolution has not yet developed. But as the evil unfolds, it leads to anarchy, thence, inevitably, to a new tyranny, producing a new synthesis secured by a new system of dogma. The doctrine of liberalism is an attempt to escape from this endless

oscillation. The essence of liberalism is an attempt to secure a social order not based on irrational dogma, and insuring stability without involving more restraints than are necessary for the preservation of the community (Russell, 1946, p. 20).

Thomas Berry refers to five phases of human development in world history as “the Palaeolithic, the Neolithic, the classical-traditional, the scientific–technological and now the emerging ecological phase” (1988, p. 93). He describes the period of 6500BC – 3500BC using term matricentric, Western civilisation as a patricentric period of 5,000 years from 3500BC onwards followed by the omniscentric period which relates to a stage that he terms the ecological phase. There is a congruence between the axial thinking of Jaspers and the thinking of Berry at this point. The assumption of segmentation as a feature of a patricentric phase is an application of Greek thinking interpreted into the subsequent development of Western thought.

Richard Tarnas (2010)<sup>14</sup> also presents the history of Western thought in terms of three broad periods:

- The Greek worldview and classical era
- The Christian worldview and the medieval era
- The modern worldview and the modern era

### **A Greek worldview (from approximately 650 BCE)**

Western critical thought has a strong link to the Greek intellectual world. The Greek tradition of rationalism, its approach to learning, knowledge and religion have provided a strong and enduring influence on the culture of Western thought. The Greeks as a people were described as “perhaps the first to see the world as a question to be answered” (Tarnas, 2010, p. 69). He describes their worldview as follows:

1. The world is an ordered cosmos, whose order is akin to an order within the human mind. A rational analysis of the empirical world is therefore possible.
2. The cosmos as a whole is expressive of a pervasive intelligence that gives to nature its purpose and design, and this intelligence is directly accessible to human awareness if the latter is developed and focused to a high degree.
3. Intellectual analysis at its most penetrating reveals a timeless order that transcends its temporal, concrete manifestation. The visible world contains within it a deeper meaning, in some sense both rational and mythic in character, which is reflected in the empirical order but which emanates from an eternal dimension that is both source and goal of all existence.

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<sup>14</sup> Richard Tarnas work is drawn on extensively in this chapter because he presents a succinct and comprehensive summary of the key developmental trends in the history of what he describes ‘the western mind’. This review is not intended to be a summary of western thought; it is intended to provide a useful understanding some foundational elements of a contemporary Tangata Tiriti worldview perspective, its whakapapa and links. It is also important background for a contemporary analysis of worldview difference leading to change.

4. Knowledge of the world's underlying structure and meaning entails the exercise of a plurality of human cognitive faculties – rational, empirical, intuitive, aesthetic, imaginative, mnemonic, and moral.
5. The direct apprehension of the world's deeper reality satisfies not only the mind but the soul: it is, in essence, a redemptive vision, a sustaining insight into the true nature of things that is at once intellectually decisive and spiritually liberating (Tarnas, 2010, pp. 69-70)

A second set of principles is set out by Tarnas to explain, within Greek thought, a strand of secular skepticism that existed in tension with the metaphysical idealism described above.

1. Genuine human knowledge can be acquired only through the rigorous employment of human reason and empirical observation.
2. The ground of truth must be sought in the present world of human experience, not in an undemonstrable otherworldly reality. The only truth that is humanly accessible and useful is immanent rather than transcendent.
3. The causes of natural phenomena are impersonal and physical, and should be sought within the realm of observable nature. All mythological and supernatural elements should be excluded from causal explanations as anthropomorphic projections.
4. Any claims to comprehensive theoretical understanding must be measured against the empirical reality of concrete particulars in all their diversity, mutability, and individuality.
5. No system of thought is final, and the search for truth must be both critical and self-critical. Human knowledge is relative and fallible and must be constantly revised in the light of further evidence and analysis. (Tarnas, 2010, pp. 70-71)

### **The emergence of Christianity (from approximately 1000 CE)**

The transition from the Greek to the Christian worldview was progressive over a number of centuries. Christianity, as a philosophy, began to inform and be used by people to govern and manage not only in matters spiritual but also in the workings of the community via the State. Tarnas tracks what he describes as the impact of Christianity on the Greco-Roman mind in the following way:

- The concept and understanding of 'many gods' is replaced by 'one God' who presides over the universe as Father, Son and Holy Spirit, absorbing and displacing most features of polytheism and pantheism
- The change in the scope of Plato's mind:spirit dualism as a result of introducing 'original sin' to better understand human nature and human behaviour but also creating a distance between nature and the divine
- The emergence of the notion of redemption under God and the establishment and development of this function as a key role and responsibility of the institutional church for the benefit of the chosen people
- The reconceptualisation of the Mother Goddess myth into a developing theological account of the Virgin Mary as Mother of God. The Church formulated Mary as an historical figure in the Christian narrative and in the process acquired the role and title of Mother Church

- The downgrading of the value of independent observation and understanding the natural world in favour of the task of individual salvation in the context of the Christian faith, under God
- The eventual denial of the ability for a person to take a view of the world that did not have the sanction of the Church and scripture as final authority on these matters (Tarnas, 2010, pp. 165-166)
- Noting that the Church had by and large accepted Aristotle, Tarnas, (2010, p. 200) observed that the tensions arising from Aristotle's interest in the natural world were proving to be of interest to many outside the formal confines of the Church. He said that the emerging autonomy of intellectual thought in the fourteenth century could be seen in the work of William of Ockham. Ockham argued with Aristotle against Plato that universals did not exist outside the reality of the human mind and language. Universals exist in the mind, as mental concepts, but they are different from the objects in the world which are real. Therefore Ockham argued that the mind's concept of something is not real.

Thus in rejecting the connection between the world as it is and our perception of it there came a growing encouragement of diversity in epistemology that is a defining feature of a Western worldview in our present day.

According to Tarnas, the significance of Ockham's thought was that he "forcefully proclaimed a new form of the double-truth universe, with a religious truth and a scientific truth, effectively cutting the link between theology and philosophy" (Tarnas, 2010, p. 205).

Ockham also separated theology and philosophy by denying a "humanly intelligible continuity between the empirical and the divine" (Tarnas, 2010, p. 206). Such was Ockham's contribution to the development of an interest in science at a later point. The underlying medieval worldview drawing from Aristotle and Christianity together continued for some time until new more critical interpretations emerged alongside these earlier positions resulting in a new pluralism of thought.

### **The modern era (from approximately 1600 CE)**

The worldview relating to the modern era is described by Tarnas as encompassing a diversity of personal points of view on a continuum that ranges from a "childlike religious faith" at one end "to an uncompromisingly tough-minded secular skepticism" at the other. (Tarnas, 2010, p. 285) He describes the key elements of a modern worldview as follows:

- The modern universe was governed by impersonal natural laws that could be measured and understood rationally. God was removed from direct involvement having initially overseen the universe as architect of its design and operation. Eventually God was removed from the picture on the grounds that divine understanding could not be supported by scientific analysis.
- The Christian dualism of spirit and matter was replaced by the Cartesian dualism of mind and matter and an emerging focus on human consciousness of the world instead

of objective knowledge of its ultimate reality. Kant's a priori intellectual infrastructure enabled people to validate their subjective consciousness of the material world. Hence the movement "from the Cartesian premise [to] the Kantian result" (Tarnas, 2010, p. 418).

- The basis of epistemology therefore came to increasingly rely on science not religion with reason replacing doctrine and scripture. Religion and its related metaphysics continued to operate, it was more at the margins of what is considered useful for understanding the world or the human condition. From this development emerged secular humanism and scientific materialism.
- The modern world consisted of an objective world, the structure of which could be perceived by the human mind. The conscious mind was understood to operate independently of the objective world which was seen to be unconscious and mechanical in nature. The ability for human manipulation of nature was seen as evidence not only of human distinctness but also the superiority of the human mind over nature.
- Knowledge of the universe could be achieved through scientific enquiry that was governed by rational and empirical disciplines. Other aspects of human nature were regarded as secondary or irrelevant to epistemological tasks.
- The elements of the whole universe were understood to work in terms of mechanical processes that relate to the ordering of those elements. Recourse to a higher purpose was no longer necessary and attempts to make those connections were regarded negatively as anthropomorphic projection. The impersonal universe could be understood in terms of natural, not supernatural laws, with no essentially deeper meaning.
- The theory of evolution redefined the status of the human person to that of just another animal, an outcome of entirely natural processes. With the increasing development of secularism during this period, the belief that consciousness was the preserve of humans alone, the preferred tool for people working to further understand the world was secular humanism.
- Creating the greatest possible human freedom of the individual was the goal of this period. The modern era valued the power of the human intellect applied without restriction to an entirely secular world. There was no need for God in this picture and the radical affirmation of the independence of the individual was a source of self-confidence for the individual to progress towards a secular utopia.

This stark description of the modern era does little justice to its internal and overall complexity. The summary nature of the perspectives outlined above could, wrongly, contribute to an impression that the development process itself is linear. However just as the Christian era built on elements of the 'ideals' of the Greeks, so too did secularism integrate many features of Christianity. Christian ethical values and the importance of human reason as a defining characteristic of the person are two examples of this. So too is a contemporary interpretation of the First Testament Genesis text<sup>15</sup> that is used to justify acts of human

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<sup>15</sup> Genesis 1:26, 28

domination over nature. These positions can be considered part of a secular as well as a Christian worldview.

Tarnas writes:

...perhaps the most pervasive and specifically Judeo-Christian component tacitly retained in the modern world view was the belief in man's linear progress towards ultimate fulfillment. Modern man's self-understanding was emphatically teleological, with humanity seen as moving in a historical development out of a darker past characterized by ignorance, primitiveness, poverty, suffering, and oppression, and toward a brighter ideal future characterized by intelligence, sophistication, prosperity, happiness, and freedom. The faith in that movement was based largely on an underlying trust in the salvational effect of expanding human knowledge ... (Tarnas, 2010, p. 321).

Another important aspect of a modern worldview has come from what has been described as the culture of romanticism. With an emphasis on imagination, artistic creativity and the exploration of spiritual and emotional depths in art, literature and music, romanticism described activity in the area of human self-expression, the high value to be placed on human powers of understanding of the self in the quest for fulfilment. In the modern era therefore, there emerged a tension between the scientific and the romantic worldviews. While both looked to the human experience and the natural world for fulfilment, the scientific worldview focused on the world essentially as a machine, comprised of atoms, whereas from the perspective of the romantic tradition, the world was perceived as a unitary whole. Tarnas describes this tension:

As time passed, what had been the medieval dichotomy between reason and faith, which was followed by the early modern dichotomy between secular science and the Christian religion, now became a more general schism between scientific rationalism on the one hand and the multifaceted Romantic humanistic culture on the other, with the latter now including a diversity of religious and philosophical perspectives loosely allied with the literary and artistic tradition (Tarnas, 2010, pp. 374-375).

In describing the tension between reason and faith as “a new form of double-truth universe” (Tarnas, 2010, p. 376), the situation is not unlike the phenomenon of faith-reason division from the medieval era. The angst of this modern division between scientific rationalism and romantic humanism is ironically described by Tarnas as beginning from different perspectives initially but ending in a similar position - the separation and alienation of humanity from nature. In the scientific tradition it was an article of faith. In the romantic tradition it was a consequence of human alienation.

### **The post-modern present (from approximately mid – late 20<sup>th</sup> century)**

In considering the post-modern mind, Tarnas reflects on the “plasticity and constant change of reality and knowledge, a stress on the priority of concrete experience over fixed abstract principles, and a conviction that no single a priori thought system should govern

belief or investigation. ... The critical search for truth is constrained to be tolerant of ambiguity and pluralism, and its outcome will necessarily be knowledge that is relative and fallible rather than absolute or certain.” (Tarnas, 2010, pp. 395-396)

The influence of most of the major themes in the history of Western thought can be found in expressions of contemporary Western worldviews. The spread and development of secular humanism with its focus on the individual, though leading to spiritual alienation, has encouraged greater spiritual autonomy and an interest in engaging and participating in new ways to think and act on matters concerning the ultimate nature of being. Have the two traditions achieved rapprochement in the postmodern era? Not so says Tarnas. A common task in this era has been the revisiting of the relationship between the human community and nature, a quest that has been driven by a realisation that modern science is too limited and that neither view is fit for purpose on its own.

Tarnas points to two “antithetical impulses ... in the contemporary intellectual situation, one pressing for a radical deconstruction and unmasking of - knowledge, beliefs, world views - and the other for [their] radical integration and reconciliation” (Tarnas, 2010, p. 407). He poses the question (p. 410) as to whether this stage of metaphysical and epistemological diversity and conflict will continue indefinitely or further evolve into yet another new era of worldview development.

Bohm’s theory of the implicate order (1980), is an interesting example of work done to express a different kind of relationship between the now conventional empirical scientific vision and some sense of understanding of the universe as a whole. The implicate order describes a way of thinking about the interconnectedness of the universe in terms of our knowledge of its wholeness. The implicate order describes the elements of the universe in terms of their ‘enfolding’ (1980, p. 218ff) into each other so that the parts are not separated from the whole. This is in contrast with empirical scientific practice which essentially uses observation and analysis to ‘unfold’ (1980, p. 218ff) specific elements from the whole in such a way that the concept and reality of the whole is lost. Explicate order thinking is used by scientists to conceive of every single thing existing in its own space and time and separate from the space and time consideration of other things. Bohm regards this as an unsatisfactory explanation in the world of modern physics. He says the approach described in the implicate order better explains the interconnectedness of the elements of the universe as part of the underlying approach to the development of theory. It is the preferred orientation for the study of physics as opposed to the mechanistic approach of the scientific tradition. The explicate order can be used as a subset of the overarching implicate order but not the other way round (1980, p. 225).

For Bohm there is a problem when people directly connect theories of knowledge with the perceived reality they refer to. Differences between theories become necessarily problematic when they are linked so directly with reality as this leads to the untenable notion of multiple and contradictory realities. He argues (1980, p. 9) it is better that we start with reality as wholeness, and thought as insight into that wholeness but not the thing itself. Theory can therefore be seen as a particular view of something, a way of looking at reality but no more. He cites atomic theory locating its origins in the work of Democritus (1980, p. 10), saying that it was seen initially as a way to approach wholeness through the diversity of its parts. When used in scientific inquiry to break down wholeness into segmented parts, Bohm argues that we gradually came to accept the view that the world was actually comprised of distinct atoms working together in mechanical ways.

The notion of ‘measure’ suffered the same fate through a similar evolution. For Bohm the term ‘measure’, to the Greek mind, had a sense of balance built into the way it was understood and used. He adds that in a contemporary situation the term is used more like an external standard of observable performance that directly relates to objective reality. He says that in the Greek world, “it is thus implied that measure is a form of insight into the essence of everything, and that man’s [sic] perception, following on ways indicated by such oversight, will be clear and will thus bring about generally ordered action and harmonious living” (1980, p. 27). As ‘measure’ became to be seen as a rule to be applied in particular situations, it became more and more removed from its context of insight. This led to its association with objective reality and absolute truth, together with the strong grip that empiricism has on approaches to Western research in a post-modern world. The problem of over-extending the potential of human thought to be a vehicle for people to assure reality is referred to by Bohm as a significant contemporary epistemological challenge. He argues that the fragmentation of thought into its distinct parts is the reason Western approaches to human knowledge of the world are so conflicted. He says

...it is thought which divides everything up. Every division we make is a result of how we think. In actuality, the whole world is shades merging into one. But we select certain things and separate them from others – for convenience, at first. Later we give this separation great importance. We set up separate nations, which is entirely the result of our thinking, and then we begin to give them supreme importance. We also divide religions by thought – separate religions are entirely a result of how we think (Nichol, 2003, p. 305).

If Bohm’s perspective is sound, does it then follow that the implicate order therefore becomes the ultimate reality? This issue was discussed by Ken Wilber who seemed to think that Bohm, as a physicist dealing with quantum mechanics, was limiting himself to the knowledge of matter (Wilber, 1983, pp. 138-139). Bohm’s view of how to move forward with respect to truth claims seems to be less about recovering a sense of wholeness or

correcting past errors. It is more about new and creative action. He says “When the whole field of measure is open to original and creative insight, without any fixed limits or barriers, then our overall worldviews will cease to be rigid, and the whole field of measure will come into harmony, as fragmentation within it comes to an end. But original and creative insight within the field of measure *is* the action of the immeasurable” (Bohm, 1980, pp. 32-33).

Tarnas argues similarly about the problem in these terms:

The great irony suggested here of course is that it is just when the modern mind believes it has most fully purified itself from any anthropomorphic projections, when it actively construes the world as unconscious, mechanistic and impersonal, it is just then that the world is most completely a selective construct of the human mind. The human mind has abstracted from the whole all conscious intelligence and purpose and meaning, and claimed these exclusively for itself, and then projected onto the world a machine. (Tarnas, 2010, p. 432)

The point Tarnas makes is that such a construction of the universe as a machine can operate only as a construct in the mind. It can never be found in nature and as Bohm has said, (1980) it is the inappropriate linking of Western thought processes with the world as it really is, together with the implications of competing realities arising from contradictory epistemologies, that produces the conflicted impasse for those working on epistemological and ontological issues from a Western perspective.

Tarnas notes the psychological contribution of Freud and Jung to bring back to awareness and enable an exploration of a range of unconscious forces and realities whose existence have been inferred from the life experiences of humanity (2010, p. 422ff). He adds that this has enabled a reconnection to be made between the individual with the wider cosmos. While not a new thought, their work was credited as providing new energy for an exploration of ways forward that could address the impasse in Western thinking. Participatory epistemology provides a further development of this position. Tarnas notes the evolution of Cartesian thinking about the nature and function of the human mind and the development of this thinking, on the one hand into empiricism and on the other into romanticism. He acknowledges that Kant’s “subjective principles are in fact an expression of the world’s own being” (2010, p. 434), effectively moving the discussion beyond the Cartesian paradigm altogether. The participatory paradigm designates the human mind as a tool or a vehicle through which the realities of the world can be articulated. This overcomes the constraints of a subjective view of nature and enables integration in terms of a real and ongoing process that can be accessed by the human mind. Nature therefore is primary and human participation in its processes becomes one of many such worldwide events. Tarnas asks:

Why is there evident now such a widespread and constantly growing collective impetus in the Western mind to articulate a holistic and participatory worldview, visible in virtually every field? The collective psyche seems to be in the grip of

a powerful archetypal dynamic in which the long-alienated modern mind is breaking through, out of the contradictions of its birth process, out of what Blake called its 'mind-forged manacles', to rediscover its intimate relationship with nature and the larger cosmos (Tarnas, 2010, p. 440)

Berry's "omnicentric period" (1988, p. 139), with its focus on relational ecology, has some congruence with Tarnas's participatory worldview perspective although Berry identifies the direction of future efforts to understand reality and value as moving away from the use of human-centric to nature-centric approaches. In looking at some contemporary issues in Western qualitative research, there is helpful work being done on participatory methodologies as a way to bring together the fragmented parts of historical Western worldview thinking. Work to develop a nature-centric approach to ontological and epistemological issues is at an early stage of development.

Having explored some key developmental trends in the evolution of Western worldview thinking, below I summarise the direction of this review in relation to my research question. My argument is that it is important to understand the key elements of a variety of Tangata Tiriti worldview perspectives in order to participate in dialogue on issues that involve significant worldview difference and that this process is helpfully framed in Aotearoa New Zealand by a Tiriti/Treaty of Waitangi relationships framework. A review of key trends and issues within the field of Western qualitative research will therefore provide a useful current perspective on the diversity of particular worldviews that inform Tangata Tiriti cultural values today. The nature and origin of such values and their links within the Western tradition is critical to an understanding of appropriate terms of engagement needed for dialogue between indigenous peoples and those from settler cultures. I believe this relates directly to the effectiveness of any analysis and to the sustainability of any change that may be attempted across the worldview difference divide.

### **Contemporary qualitative research – discussion of relevant issues**

Denzin and Lincoln describe qualitative research as predominantly about process which involves "*theory, method, analysis, ontology, epistemology, and methodology*" (2003a, p. 29). They, along with Kakabadse and Steane (2010), also point to the importance of understanding the influence of the personal biography of researchers and how gender, race cultural and community perspectives drive the approach, the research process itself and its outcomes. In moving beyond naïve realism and/or empiricist epistemology, there is a need to address not just the issue that "understanding is interpretation" (Schwandt, 2003), or "communicative action" in relation to a "rationalised lifeworld" (Habermas, 1984, p. 43), but also the issue of reality *as it is*, together with the question as to what can be said about it.

The challenge for Western methodological thought is that Western theorists have worked predominantly from the base of the individual (Gergen & Gergen, 2003, p. 603)

leaving the status of collectivist worldview cultural values up in the air at best or marginalised. The Western tradition historically has looked at this question from the perspective of Descartes' 'I think therefore I am' and tried to engage, through discussion of, for example, the "African saying '*Ubuntu*,' translated 'I am because we are,' [by asserting] that the individual's existence (and therefore knowledge) is contingent upon relationships with others" (Ladson-Billings, 2003). Ladson-Billings also cites W.E.B Du Bois, (p. 403) who described "double consciousness" when articulating the modern black American sense of "two-ness" in soul, thoughts and perception within what amounts to a bicultural framework relating to identity. However, this is still largely from the perspective of the individual.

If there are alternatives to the individualism underpinning Western research methodology then a reflection on the relationship between the interdependence of researchers and audiences could be fruitful. It would open up the possibility that the notion of the individual, as a foundational thought, can be overcome, largely through "subverting methodological individualism" ... in favour of "co-constructed narratives, multi-voiced methods, participatory performance, conjoint and distributed representation, and participatory action research" (Gergen & Gergen, 2003, p. 603). If a relational approach to the self and others could inform and guide action in research, the development of new language for practice in areas beyond research could be beneficial for managing change on a wider community front. Denzin and Lincoln conclude this thought:

The decentering of the Eurocentric grand narrative, the centering of polyvocality ... the deconstruction of the 'authentic self' - all signal that the time of the fiction of a single, true, authentic self has come and gone. (Denzin & Lincoln, 2003b, p. 632)

So has the Western mind given up on a search for knowledge of 'reality as it is'? Donna Haraway (cited in Gergen and Gergen (2003, p. 587)) suggests that while "few constructionists would maintain that there is 'nothing outside of text', a space is opened for situated truth, that is, 'truth' located within particular communities at particular times." Bohm approaches this concept also through his use of the term 'shared meaning' (Nichol, 2003, p. 314). In this description of dialogue, Bohm says

... [if] we can see what all of our opinions mean, then we are sharing a common content, even if we don't agree entirely. It may turn out that the opinions are not really very important – they are all assumptions. And if we can see them all, we may then move more creatively in a different direction. We can simply share the appreciation of the meanings; and out of this whole thing, truth emerges unannounced – not that we have chosen it. (Nichol, 2003, p. 320)

The positing of a notion of shared meaning is different from that of a claim to universal truth. The jury may still be out on the sustainability of that development within social constructionism.

The work of critical theorists and indigenous scholars within the Western academy has assisted the development of concepts like “multilogicality” (Kincheloe & Steinberg, 2008, p. 138) or “multi-voiced methods” (Gergen & Gergen, 2003, p. 603) as a way to acknowledge the many perspectives that exist alongside each other and while avoiding the problems of universalism. A variety of interpretative qualitative approaches are discussed by Kakabadse and Steane (2010). They say that “Aristotle’s epistemological notion of praxis was not an exercise of detached analysis, but participative reflection. The skill implicit in the act of reflection is to be able to interpret the participation” (p 361). Heron and Reason, (1997) in their work on Participative Inquiry attempt to engage the wholeness that Bohm speaks about and in doing so extend the world of social constructionism accordingly.

### **Indigenous challenges to Western universalism**

The problem of universality has also been addressed through indigenous discourse within a decolonisation paradigm. Grosfuguel, (cited by Jaramillo and McLaren), states:

A truly universal decolonial perspective cannot be based on an abstract universal (one particular that raises itself as universal global design), but would have to be the result of the critical dialogue between diverse critical epistemic/ethical/political projects towards a pluriversal as oppose[d] to a universal world. (Jaramillo & McLaren, 2008, p. 206)

The indigenous challenge to universalism is most powerfully expressed in the colonisation discourse. In this discussion universalism is challenged as the default position of Western worldview thinking and in terms of the historical impact of the segmentation of Western epistemology together with the accompanying practice of relegating essentially non-rational aspects of non-Western epistemologies to the realm of ‘myth’. Myth was considered by Habermas (1984) as an example of other worldviews that are not capable of rational analysis and his attempts to accommodate them ultimately broke down, clearly illustrating the priority of the concept of rationality to Western worldview thinking at the time.

### **Western thinking in public life**

With reference to Max Weber, Habermas (1984, p. 205), described the approach of removing myth and magic from thinking processes in order to assure the integrity of organised thought. In relation to the modern state, the influence of Weber’s analysis of the culture of bureaucratic organisations has been significant and will be discussed in Part 3 of this chapter.

Antonio Gramsci, in drawing attention to exercise of power and power relationships in the 20<sup>th</sup> century, voiced the important concept of hegemony which is focussed not on behavioural issues at an individual level but on the collective impact of behaviour within cultural institutions like the media, the school, the family, the State and the Church on the lives of people (Kincheloe & McLaren, 2003, p. 439). This thinking is a long way from the ‘certainty’ of Max Weber’s concept of rational-legal authority as an aspirational goal for public and community management. It highlights a helpful approach to the critique of State actions as being primarily driven by rules and process with a lesser priority on people or the relationships between them.

### **Other approaches to body, mind and spirit**

Manulani Aluli-Meyer argues the priority of ‘relationship’ over ‘segmentation’. In a discussion about their being a triangulation of meaning, for example, of mind, body and spirit, Aluli-Meyer emphasises the importance of the connection between the three and argues against a segmented focus on any one. Aluli-Meyer describes the elements as follows:

- Body – concerned with “objective/empirical knowing”
- Mind – concerned with “reflection” and “conscious subjectivity”
- Spirit – concerned with “recognition and engagement with the deeper realities”

(Aluli-Meyer, 2008, pp. 224-226)

Aluli-Meyer refers to Ken Wilber’s work on higher levels of mental and spiritual consciousness (Wilber, 1983, pp. 128-129) and the need for an integrated understanding of the relationships between the physical, mental and spiritual dimensions of meaning and understanding (Wilber, 1995, p. 154). These examples of some key contemporary trends in Western thought give confidence about the potential contribution that can be made from a Western perspective to more respectful and fruitful discussions with indigenous peoples about different perspectives on the nature of the world and our place within it.

### **Conclusions**

In contemporary Aotearoa New Zealand, Western worldview thinking can be seen to operate strongly in the way people articulate Tangata Tiriti worldview perspectives in their beliefs and values and in the conduct of community affairs at all levels. Understanding these perspectives necessarily involves appreciating a variety of strands of thought drawn from all stages in the history of the Western tradition. There is little evidence of linear sequencing in the development of Western thought, rather a process that is both iterative as well as cyclical with many interconnecting cycles of development throughout.

In contemporary Aotearoa, I believe Weber’s rational-legal worldview has strongly influenced the early development of the culture and key behaviours desired for the operation

of public processes of the State and New Zealand law. An appreciation of the key aspects of this development is relevant to the process of analysis and change that will be discussed in Chapter 6.

I believe that critical theory has been a helpful contribution to the task of addressing a way through the ambiguity of this current period, referred to by John Naisbitt as a “*time of the parenthesis* – the time between eras” (Naisbitt, 1984, p. 249). Notwithstanding the ongoing challenges of the colonisation discourse and contemporary examples of racism in various aspects of public and private life, there also seems to be a more productive connection between critical theorists and indigenous scholars which can lead to the development of new ways to understand and encourage productive social action and change from the perspective of Western worldview thinking described in this chapter.

However a move beyond critical theory into action informed by an integrated view of humanity and the natural world, will require careful engagement at key points of contact with indigenous worldview thinking and relationship development practice to ensure that important points of cultural or worldview difference are preserved.

### **Looking forward**

Through the colonisation process in Aotearoa New Zealand, the Western academy’s relationship to working with Te Ao Māori has been problematic (Smith, 1999). When people take action in communities or at the level of government, care to preserve the integrity of Te Ao Māori in developing strategies of engagement becomes a high priority given the need not to engage in “problematizing the indigenous” (Smith, 1999, p. 91).

A genuine and sustainable move to a post-colonial environment in Aotearoa New Zealand will be the result of an effective engagement between Tangata Tiriti and Tangata Whenua worldview difference within one “analytic field” (Stoler & Cooper, 1997). That field needs to be broad enough to accommodate the diversity of worldview history and experience from both Tangata Tiriti and Tangata Whenua perspectives and to be framed appropriately in relation to the natural order. The implications of this direction will be explored in Part 4 of this chapter and in subsequent chapters as follows:

- Approaches to working in a post-colonial manner, modeling and the construction of praxis that respects the difference between Tangata Tiriti and Tangata Whenua worldview perspectives
- The Tiriti/Treaty of Waitangi Relationships Framework as an example of such an approach

In Chapter 5 case examples illustrating the use of the Framework in groups and organisations in the community and Public Sector will be explored. Assessment and

reflections on learnings from the case examples will be addressed in Chapter 6 along with recommendations for the development of future understanding and action.

## **PART 4 - WORKING WITH WORLDVIEW DIFFERENCE IN AOTEAROA**

### **Introduction**

My review of the literature and knowledge on worldview development has focused on Tangata Whenua and Tangata Tiriti perspectives that relate to the key issues set out on p. 12. Within the literature reviewed, there is broad support for the following propositions:

- That there are significant differences between a Tangata Whenua worldview and those of Tangata Tiriti
- That historically there has been cultural clash when peoples with worldview differences engage and interact with each other
- Under conditions of colonisation, people holding a western worldview use values that inform and justify behaviours which dominate processes and outcomes when engaging with indigenous peoples
- That a Tangata Whenua worldview, as an indigenous perspective in Aotearoa, is resilient and will continue to inform behaviour and values from a Māori perspective into the future
- That from the perspective of tino rangatiratanga in Te Ao Maori, there are standards of behaviour that apply to actions relating to engagement and working together between people whose worldview is different from a Tangata Tiriti perspective.

In this section my initial focus is on the dynamics of encounter and the engagement of Te Ao Māori and settler worldviews in the context of the colonial experience of both Tangata Tiriti and Tangata Whenua in Aotearoa New Zealand. I then go on to explore, in contemporary situations, a number of attempts to develop workable connections between behaviours that describe human action and the worldviews that can be used to understand and explain them. Then follows a discussion of ways to frame those understandings in order to ensure respect for worldview difference and encourage participation in community and organisational life on the basis of shared meaning (Nichol, 2003, p. 314). A framework to assist working together with worldview difference is proposed and (in Chapter 5) illustrated using examples from organisations in the community and Public Sector in Aotearoa New Zealand.

### **The significance of Tangata Tiriti worldview thinking to Aotearoa New Zealand**

Reflection with hindsight on the reported and implied worldviews of colonial settlers in Aotearoa New Zealand in the 1800s suggests, on the face of it, that Jaspers' view (1953) of the inevitability of change for indigenous people in Aotearoa, specifically in relation to the process of negotiating power arrangements from different worldview perspectives at the time of settlement through to the present may have some currency. There are, however, other views.

Anne Salmond, in describing the complexity of the first and subsequent encounters between Māori and Pākehā, emphasises the need to look to both anthropology and history to understand this dynamic. She observes (1991, p. 431) that “Categories, cosmologies and customs shaped these early encounters as much as more material imperatives” and points to the lack of evidence for the notion of a ‘traditional society’, describing it simply as a colonial creation. She observes that “the ancient patterns of kin-group koorero (talk) about ancestors followed changing genealogical pathways” (1991, p. 191). This suggests a more plausible basis for the existence and strategic importance of relational discourse in Te Ao Māori than a systematised and essentially manufactured view of traditional Māori society, one that fitted the worldview perspectives of the writers and readers of such accounts. If Salmond’s view is to be maintained, caution needs to be exercised when reading or writing historical and anthropological accounts of people’s lives and cultures in order to ensure that interpretation is not presented as fact, and fact presented as dogma (Bohm, 1980; Nichol, 2003).

Edward Said’s description of European imperialism in the 19<sup>th</sup> and 20<sup>th</sup> centuries provides another reflection on Salmond’s sentiments in that the effect of one group’s domination of the descriptions of another’s world tends not only to separate indigenous people from white populations on racial and religious grounds but also reinvents an indigenous people as “requiring a European presence, whether [by] a colonial implantation or a master discourse in which they could be fitted and put to work” (Said 1994, p 167). As applied to Aotearoa, Salmond notes the work of various officials during the early years of land courts and the work of writers like S. Percy Smith and Elsdon Best as fitting Said’s description. Her sharp conclusion is that “The pre-European past (in fact the pre-Land War past) was idealised, and ‘the Māori as He (sic) was’ was recorded for posterity in an a-historical mode” (1991, p. 432).

Evidence exists from British colonial leaders in the 1800s of the kind of cultural self-confidence in the face of worldview difference that Jaspers (1953) refers to. When describing the colonial agenda, the reflections of prominent jurists of the time with their positivist worldview assumptions, were both complex and plain. Antony Anghie describes this agenda as follows:

Jurists, using the conceptual tools of positivism, postulated a gap, understood principally in terms of cultural differences, between the civilized European and uncivilized non-European world. Having established this gap they then proceeded to devise a series of techniques for bridging this gap—of civilizing the uncivilized.

Such an approach enables an exploration of both the relationship between ideas of culture and sovereignty, and the ways in which sovereignty became identified with a specific set of cultural practices to the exclusion of others (1999, p. 5).

Anghie goes on to say that the complexity of this picture was challenging. The need to “coherently account for native personality” (1999, p. 7) was problematic for early colonial practice in Aotearoa not just because of the unpredictability of its development but also its positivist requirements. The colonisation history of Aotearoa could reasonably be described as one of trial and error. The error was that a positivist worldview could ever account for key worldview perspectives that inform an understanding of Te Ao Māori. The trial clearly is that attempts to ‘account for the native personality’ are ongoing and can be seen in a contemporary setting in the well-worked discourse about how to handle the ‘Māori problem’. Linda Smith explains that the problem was addressed initially by the colonisers through military force; it now presents itself as a policy issue or one of law (Smith, 1999).

Anne Salmond makes the interesting observation that the relationship between the settlers and members of various Māori communities was one of “negotiation and exchange” (1991, p. 431) and that this impacted on European notions of colonisation and provided a basis for resistance or it complicated the process, depending on one’s point of view. Evidence of the significance of this phenomenon can be seen in the writings of Sir John Salmond (referred to in Frame, 2002) where he describes the relationship between British law and custom:

It was long the received theory of English law that whatever was not the product of legislation had its source in custom. Law was either the written statute law, or the unwritten, common, or customary law. Judicial precedent was not conceived as being itself a legal source of law at all, for it was held to operate only as evidence of those customs from which common law proceeded ... The common law ... and the common custom of the realm were synonymous expressions (Frame, 2002, p. 64 citing Sir John Salmond).

Sir John Salmond, in *Salmond on Jurisprudence* (1966, p. 66) provides evidence for the view that in the early settlement period in Aotearoa Māori custom had the authority of law. He refers to the Native Rights Act 1865 section IV which provided that:

every title to or interest in land over which the Native Title shall not have been extinguished, shall be determined according to the Ancient Custom and Usage of the Maori people so far as the same can be ascertained (1966, p. 192).

Sir John Salmond comments further on a changing situation with respect to custom:

When the state has grown to its full strength and stature, it acquires more self-confidence, and seeks to conform national usage to the law, rather than the law to national usage (1966, p. 191).

And finally the ultimate statement of position in relation to custom:

It is still to be accounted [as] one of the legal sources of the law of England, along with legislation and precedent, but far below them in importance ... (Salmond, 1966, p. 190).

This is an interesting illustration of a powerful colonist agenda in action where the coloniser's priority can be seen to facilitate the ultimate domination of the 'other'. In Said's terms the phenomenon is orientalism, the "corporate institution for dealing with the Orient—dealing with it by making statements about it, authorizing views of it, describing it, by teaching it, settling it, ruling over it: in short, Orientalism as a Western style for dominating, restructuring, and having authority over the Orient" (Said, 1995, p. 3).

The impact of colonial experience in Aotearoa has been and remains problematic from an indigenous perspective. Seeing the West as a concept and not a physical place, Stuart Hall (1992, p. 277), describes its potency in terms of the distinctions it makes about which societies belong together and which do not. He says that the distinctions to be made about inclusion and exclusion are backed up by the use of specific language systematically applied. Such language enables people to conduct a standardised analysis of differences both between societies in the West (ones that are more or less Western) and between Western and non-Western societies. This comes with relevant value judgements about the defining features of acceptable ideology, all of which is related to a Western perspective.

Linda Smith, referring to Hall's work, sets out the key ideas that constitute the Western paradigm as applied to the colonisation process in Aotearoa:

(1) a legal framework inherited from Britain ...; (2) a 'textual' orientation, which will privilege the written text ...; (3) views about science, which will allow for the efficient selection and arrangement of 'facts'; (4) 'rules of practice' such as 'values' and 'morals' which all parties to the process are assumed to know and to have given their 'consent' ...; (5) ideas about subjectivity and objectivity ...; (6) ideas about time and space ...; (7) views about human nature, individual accountability and culpability; (8) the selection of speakers and experts ...; and (9) the politics of the Treaty of Waitangi .... Within each set of ideas are systems of classification and representation; epistemological, ontological juridical, anthropological and ethical, which are coded in such ways as to 'recognize' each other and either mesh together, or create a cultural 'force-field' which can screen out competing and oppositional discourses. Taken as a whole system, these ideas determine the wider rules of practice which ensure that Western interests remain dominant (Smith, 1999, pp. 46-47)

The strength of the links between the constituent parts of the Western paradigm, as described above, is impressive. In Aotearoa the elements are so deeply embedded and integrated within the infrastructure used to support and manage public and community life that they are assumed to be normal – even naturalised. The contemporary neoliberal approach to the management of funding in communities, whether output or outcome focused, is a relevant example of this process at work. It simply works better from a positivist perspective, the result of which is the necessary exclusion (or constraint) of an active indigenous point of view. In the recent past, there have been attempts to address the application of Te Ao Māori within a dominant Crown culture. Puaoteata Tu (New

Zealand Ministerial Advisory Committee on a Maori Perspective for the Department of Social Welfare & Rangihau, 1986), is an example of this.<sup>16</sup> However, attempts of this nature have achieved only a temporary accommodation of tikanga Māori within a dominant Crown paradigm. Even within the Treaty of Waitangi settlement process,<sup>17</sup> the Crown maintains a dominant position in the management of proceedings and continues to exercise the ultimate decisionmaking authority regarding process and outcome in claims preparation and in claims negotiation (personal experience of the author's engagement of Waitangi Tribunal processes in Wai 1112 and 1113).<sup>18</sup>

From the time of early settlement in Aotearoa New Zealand, it is clear that the worldview that has come to dominate is broadly Western in nature (Durie, 1996; Durie, 2002; Mikaere, 2005; Mikaere, 2011; Smith, 1999; Walker, 2004). The colonisation process, described by Freire as “cultural invasion” (Freire, 1996, p. 141), while not a major focus of my research, is a significant thread of historical discourse that explains how and why a Western worldview currently dominates the way people set and assess the acceptability of public values in Aotearoa New Zealand. This worldview is embedded in the approach and performance of leaders who work to organise the common life of communities and administer government processes at all levels (New Zealand Ministerial Advisory Committee on a Maori Perspective for the Department of Social Welfare & Rangihau, 1986). This worldview also informs, in a normative way, the analysis and actions taken by people in communities and government in relation to their perception of what needs to be done. The strength of such an approach is that when operating with a Tangata Tiriti worldview, ‘segmenting the whole’ enables an in-depth look at parts of different issues. The weakness of this approach lies in its essentially de-spiritualised mechanical orientation to the task of understanding, analysis, decisionmaking and action. Behind this view of the world lies an assumption about the concept of the person as an autonomous individual (Gergen & Gergen, 2003, pp. 602-603) and the history of public service decision-making in New Zealand in relation to its operation which has been historically underpinned by the rational-legal contribution of Max Weber (Bendix, 1966).

### **Is a change agenda realistic?**

Notwithstanding the hegemonic effect of Western rules of practice on indigenous rights, Tangata Whenua resistance and resilience from the time of first contact (Smith, 1999, p. 172) has been longstanding and continuous (Walker, 2004) and sufficiently so as to cast

<sup>16</sup> Excerpt from the Committee's terms of reference - “The [overall] task of the Maori Perspective Advisory Committee is to advise the Minister of Social Welfare on the most appropriate means to achieve the goal of an approach which would meet the needs of Maori in policy, planning and service delivery in the Department of Social Welfare.”

<sup>17</sup> A process explicitly designed and intended to support the resolution of historical and contemporary breaches of the Treaty of Waitangi

<sup>18</sup> Author was Claims Manager for Ngāti Hikairo claims before the Waitangi Tribunal from 2011-2012

doubt on the universality of Jaspers' (1953) views, applied to Aotearoa, about the transition and development of societies. The assimilation of Tangata Whenua values within those of the dominant group has not been and is not inevitable in Aotearoa. There is tension around worldview difference but the persistence of cultural practice and the consistent thread of Māori aspirations throughout this colonisation period to the present day is, I believe, a cause for hopefulness in a different direction.

### **Looking for an appropriate framework for developing and supporting change**

The development of models and approaches used by indigenous peoples and change agents to address relationship development and organisational change issues is key to the emergence of new and appropriate practice in this area. Linda Smith points to a concern about the feasibility of this task where “the possibility that approaches can be generated from very different values systems and worldviews [is] denied even within the emancipatory paradigm of post-positivism” (1999, p. 167). For me this is a reference to the tendency of the dominant party in a relationship to dominate by default. That is certainly a defensible reading of settlement history and the current reality. I take Smith's comments as a caution to those seeking an alternative to this binary position to be vigilant when promoting change, to ensure that any proposals do not directly or indirectly threaten the integrity of Te Ao Māori.

The contribution of critical theorists to an understanding of the need for change has been a useful first step along the continuum of change action. Given the need for a stronger connection between meaning and action and the priority of action in the relationship between the two, the notion of a person's “orientation to inquiry” (Reason & McArdle, 2004, p. 115) looks like an initially promising Tangata Tiriti approach to understanding the coming together of action and reflection in a context of participation. However a move beyond critical theory into action that is informed by an integrated view of humanity and the natural world will require care at key points of contact with indigenous worldview thinking. This is to ensure that worldview difference is preserved when relationship development activity is undertaken.

Maintaining the value of worldview difference in relationship development and in the workings of communities and organisations will involve ensuring that Te Ao Māori has a secure place in the working infrastructure of public and community management in Aotearoa. This is essentially an argument about the need for a framework that enables people to do two things: to preserve the integrity of Te Ao Māori both conceptually and in the way people work with it, and to enable and support people's practice of inclusiveness in a context where cultural worldview difference is regarded as an acceptable condition of working together.

To summarise my argument at this point:

- The Western paradigm has a poor track record in engaging and working with a Tangata Whenua perspective on terms that are relevant within Te Ao Māori
- Law is a very limited instrument for framing and supporting the development of change in this area because its infrastructure is too inflexible for dealing with cultural difference
- ‘Rights-based’ logic is also problematic as it is informed by an overarching Western paradigm, the use of which tends to deliver outcomes of compromise and conflict from the perspective of Te Ao Māori
- Constitutional reform on the basis of Western notions of ‘constitution’ and ‘the law’ results in the same hegemonic impact that is present in the current colonisation discourse.

There is some desire among some people in the West for a new discourse to address the wholeness of the universe, together with its complex interrelationships across the natural order including its people (Berry, 1988; Bohm, 1980; Geering, 2009; Williams et al., 2012). This orientation to enquiry could be used to begin the initial process of engagement with Tangata Whenua as indigenous people in Aotearoa. The development of a relationships dimension from that initial engagement could lead to an exploration of a different way of working with worldview difference. This process would be grounded in the reality of culture and place and would incorporate a personal dimension.

Te Ao Māori describes an intrinsic relationships dynamic that has informed a consistent approach to both macro and micro questions that communities and governments have wrestled with from the time of first settlement in Aotearoa to now (Bishop, 2008; Henare, 1988; Jackson, 2010; Mikaere, 2011; Royal, 2003). Incorporating this into an overarching relationships framework will require flexibility as well as care in the way it is constructed. A useful relationships framework would need to:

- enable an integrated approach to the question of how communities can manage their common life and governance, rather than continue to work in a segmented way
- provide a way for diverse and different peoples to engage this process from the perspective of respectful engagement of worldview difference and not just as a power-based exercise led by the dominant group
- preserve the integrity of Te Ao Māori in relationship development and work with Tangata Tiriti
- support the reframing of key questions relating to the way we develop and maintain our common life in communities to include our wider interrelationships within the living order.

### **Te Tiriti o Waitangi/Treaty of Waitangi**

A key position in my research is that Te Tiriti o Waitangi/Treaty of Waitangi is of critical and defining importance to the task of developing a relationships framework in

Aotearoa New Zealand. This argument is not based on law, or driven by the rights of indigenous people. It is based on the need to recognise the integrity of worldviews in practice; it is based on the reality of the power of whakapapa, mana and tapu in the lives of people who are in an active relationship with specific whenua and moana and who practise wholistic and collectivist life positions in the quest for harmony and balance. This is in the context of an interrelated universe that includes and integrates human communities within the wider living world.

For clarity, the parties to the Tiriti/Treaty of Waitangi relationship are Mana Whenua and the Crown. Sometimes the term Tangata Whenua is used instead of Mana Whenua (Resource Management Act 1991). In the Tiriti/Treaty relationship setting, the scope of the identity of the Māori party is intended to cover those who have responsibilities for whenua and who, on the basis of whakapapa and ahi kā, have authority in a particular area. The term was not originally intended to cover those outside their acknowledged tribal areas (Taura Here or Ngā Mātā Waka) or to be a national-level document from a Māori perspective. However, Taura Here or Ngā Mātā Waka have rights and responsibilities arising from their relationships with those who exercise Mana Whenua responsibilities.

Understanding the Crown party is a complex matter for different reasons. Some views assert that the Crown refers specifically and exclusively to the sovereign of the day. There are other discussions which expand the Crown's function in relation to sovereignty. Dr Alex Frame, in his brief of evidence in the Rohe Pōtae enquiry before the Waitangi Tribunal (Frame, 2012), has provided useful discussion on this issue. In his evidence, he challenges the proposition that sovereign power is indivisible and unlimited. With reference to the jurist Sir John Salmond, Frame argues that sovereignty can be described in terms of two functions: the first is legislative, the business of Parliament and the Crown; the second is an executive function, the power to enact legislation, which is reserved to the Crown alone. He points to similar divisions in the British and UK constitution and concludes that there is potential for political and legal flexibility when considering the operation of tino rangatiratanga in Aotearoa New Zealand today.

### **Historical and current approaches to working with Te Tiriti o Waitangi**

A variety of approaches have been used to understand Te Tiriti o Waitangi. Two are noted here: the first can be broadly described as 'legal' and the other broadly under the heading 'relationships'.

Legal approaches to Tiriti understanding relate to the way the document has been handled in the Courts, in legislation and via administrative processes mainly in the Public Sector. This includes the considerable body of practice based on the Principles for Crown Action on the Treaty of Waitangi (New Zealand Office for Treaty Settlements, 1989) and

various Treaty Principles that have been articulated in court judgements and by the Waitangi Tribunal (New Zealand Te Puni Kokiri, 2001). Legal approaches are formulated, by and large, within a Western constitutional framework that draws explicitly from a Tangata Tiriti worldview perspective. The legal framework is British in origin. As such there is an emphasis on a positivist engagement of ‘the text’. Consequently, objective rules of practice govern the application of definitions and regulation. These are intended to enable understanding and engagement of Te Tiriti within the Western paradigm that informs the legal and constitutional framework of New Zealand. In that process currently there is little room to express a wider cultural perspective that is integral to the context of Te Tiriti itself. From a Māori perspective the impact of this hegemonic exclusion is problematic (Anghie, 1999; Mikaere, 2005; Smith, 1999; Walker, 2004).

A relationships approach, on the other hand, is less about legal correctness and more about the mutuality of the decision-making behaviour of the parties to that relationship. It is anti-colonial and it does not privilege the current legal framework or a Western worldview. It is more flexible and situation-specific, and decision-making requires consent from all the parties since power does not reside comprehensively or exclusively with either.

From a relationships perspective the behaviours of both parties to Te Tiriti o Waitangi, being informed by worldview difference, are critical to an understanding of appropriate praxis when it comes to behaviour, process and systems development. Holding the tension of this position at a high level (Kroeber, cited in Berry, 1988), a different type of discussion about working together is needed in order to work productively than is the case when a legal approach is used. Discussions about the tension between Te Tiriti o Waitangi and the Treaty of Waitangi are a part of this, and as those particular debates are often framed legally and focus on questions like ‘which document is more important than the other’, I prefer not to pursue this approach. On the contrary, I propose a more ‘productive relationships’ approach to working with Te Tiriti and the Treaty together, even in the knowledge that such an approach raises concerns about diluting the importance of the contra proferentem rule (New Zealand Te Puni Kokiri, 2001). This rule states that in the event of ambiguity in the interpretation of the provisions in a formal document, such provisions should be construed against the party which drafted or proposed them. I take this to mean that Te Tiriti o Waitangi takes preference in the event of, an ambiguity in meaning between Te Tiriti and the Treaty of Waitangi. However, my argument is that working with Te Tiriti and the Treaty within a relationships paradigm does not necessarily prejudice the position of Tangata Whenua indigenous rights that have traditionally been argued within a legal paradigm. I intend to show that working with the two documents together in a redefined relationships paradigm can result in both parties making even more progress in dealing with shared interests and concerns. The need for constitutional reform remains however, and while I do

not cover that issue in any depth, I accept as incontrovertible the argument that any implementation of a relationships approach in the area of Te Tiriti/Treaty will require constitutional change.

Matthew Palmer (2008) uses the term ‘relationships’ to explain the way the various agencies of the Crown have engaged the Treaty and developed capacity to work with it in their spheres of operation. Palmer’s view of a relationships approach to working together with Māori seems to assume a set of arrangements that have been defined by the Crown party. Thus the relationship, even when described as a partnership, would operate primarily on Crown terms. The reality of such an arrangement is that this essentially marginalises a Tangata Whenua partner perspective.

### **A different ‘relationships approach’ to working with Te Tiriti/Treaty of Waitangi**

Two key principles inform the way I have constructed a relationships approach to working with Te Tiriti/Treaty of Waitangi:

- mutuality, and
- the reality and validity of worldview difference

Mutuality is a style of working whereby relationship development processes and operating practices are approached by the parties together and in two stages: firstly in terms of the aspirations of both parties and their different views of the world rather than one party ‘developing’ and the other ‘agreeing’. Secondly as the parties engage each other in order to scope and define a relationship, there is forward movement only when there is a joint decision to proceed; if there is no agreement, the process stops.

In worldview terms, it is clear that both parties need to have a secure base from which to engage each other and work together. This implies the need to develop a way of working productively with cultural and values difference and for people to be able to articulate their views and manage action arising from a position of freedom. This concept is further described through case examples in Chapter 5 (as Tiriti/Treaty two-worldview praxis) where it will be seen that part of its implementation needs to include a developmental agenda for all parties to enable Tangata Whenua to operate from a recognisably secure place alongside Tangata Tiriti. For Tangata Tiriti this will mean engaging more holistically and flexibly. For Tangata Whenua it will mean recovering a decolonised analysis of relationship development, as indigenous people, with the Crown and Tangata Tiriti.

In order for the position of Te Ao Māori to be secure, a limited qualification to the operation of mutuality is required. The scope of such a qualification is that in any relationship of mutuality, the opportunity for Tangata Whenua to operate from an

independent perspective on certain matters needs to be understood by both parties together. This is a practical response to the importance of maintaining the scope of rangatiratanga in agreed practical situations that could be relevant, for example, to the care and protection of the environment. This is a reference to the use of rāhui and other practices that operate from a Māori perspective and which apply to all.

The fundamental Tiriti/Treaty relationship between the parties is straightforward to describe diagrammatically (see Figure 3.1). However, the process of working with worldview difference and the disciplined perspective of mutuality has a level of complexity that will be explored through the use of various case examples which illustrate a Tiriti/Treaty relationships approach in groups and organisations in the community and the Public Sector.

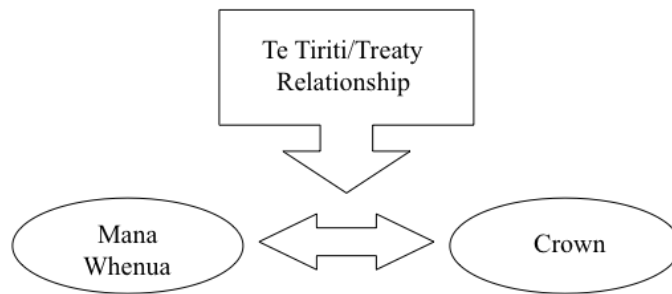


Figure 3.1: Te Tiriti/Treaty of Waitangi Relationship

(Spelman, 2003b)

While the Tiriti/Treaty documents have existed since 1840 their content is essentially unchanging. However, the whakatauki in Table 3.2 implies that the challenge to seek understanding is complex and worldview difference is central to this. However, the whakatauki also suggests that it will be ultimately more rewarding to seek that understanding than to endlessly debate the so-called ‘truth of the matter’.

Table 3.2: Whakatauki - the message of the Tiriti/Treaty of Waitangi

Ma Te Tiriti o Waitangi ano e kawe ana korero	The Treaty of Waitangi conveys its own message but it may mean different things to different people
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(Te Iho, 1989a, p. 24)

In a Tiriti/Treaty Relationships approach, three power relationships need to be managed<sup>19</sup>:

- the power to protect
- the power to define, and

<sup>19</sup> Community Sector Taskforce workshop with Moana Jackson – 2004

- the power to decide

Moana Jackson argues that treaties are strategic relationship agreements between nations. This can be understood, very loosely, in relation to the concept of sovereignty while not inappropriately using that term. This can be contrasted with other types of relationships between parties or bodies that have a different or lesser status. As a lens on the original Tiriti/Treaty relationship, the power to protect, define and decide provides a useful basis for discussions of issues like *kāwanatanga* and *tinorangatiranga*. In addition, these three powers can be seen as useful points of reference to assist an understanding of aspirations and responsibilities of both the Crown and Mana Whenua and reaching agreements between them on matters of interest and concern. If these were to be acted on, there would be a need for the development of some guidelines relating to the practice of both parties to Te Tiriti/Treaty of Waitangi that could be used in such discussions.

Engaging worldview differences requires the development of ‘Tiriti/Treaty two-worldview’ thinking and practice which acknowledges worldview difference as important. This has important implications for the way a Tiriti/Treaty Relationships Framework is designed and works. Secondly the practice of mutuality can operate best when engagement of cultural difference occurs. The effect of such mutuality is increased respect which assists with shared decisionmaking. Given our colonial history, most of us have a need for further development of our ability to think and act from the worldview perspectives of both parties to Te Tiriti/Treaty of Waitangi, not just one.

### **Key features of a Tiriti/Treaty two-worldview**

A Tiriti/Treaty two-worldview describes an approach to the practical analysis and understanding of issues and their communication in situations where working together across cultural difference is to be attempted. It is based on the Tiriti/Treaty of Waitangi relationship between the Crown and Tangata Whenua, and more specifically Mana Whenua. There is a question about how to understand the diversity of Tangata Tiriti groups and in Tiriti/Treaty relationships terms, their relationship to the Crown. Are Tangata Tiriti, in effect, subsumed in the Crown or is there a distinction to be made between the two? An analogous question arises on the Tangata Whenua side of the Tiriti/Treaty relationship in that in a particular rohe, not all Māori are Mana Whenua. A further and more practical question is whether, when it comes to working with the implications of Te Tiriti/Treaty of Waitangi, will the scope of the relationship prove to be too narrow to be useful or is there a place for everyone?

A Tiriti/Treaty of Waitangi two-worldview is intended to cover everybody and so there needs to be a distinction between the Crown and Tangata Tiriti. I believe the most

helpful way to make this distinction is to confirm that the original relationship is between the principal parties, the Chiefs and the Sovereign or her representative. At a community level today, relationships can be described as Tiriti/Treaty-based. This links them to the original relationship. However, these relationships between Tangata Whenua and Tangata Tiriti are different in that they are expressed, ideally, more in terms of culture than power. Hence the need for some relevant thinking and practice around the cultural dynamics of a Tiriti/Treaty Two-worldview. In fact this issue surfaced in 2002 in the Community and Voluntary Sector, as it was then known, when the place of Māori in the Sector was being considered by Tangata Whenua (New Zealand He Waka Kōtuia, 2002). In 2004, Sector leaders wanted to explore the implications of a Tiriti/Treaty of Waitangi relationships perspective within the Sector but to Tangata Whenua it seemed that Tangata Tiriti needed to sit on the Crown side of the Tiriti/Treaty relationship but be distinguishable from the Crown in identity terms. The shared understanding of this dilemma was explained by the Community Sector Taskforce (Taskforce)<sup>20</sup> in 2004 (Community Sector Taskforce, 2004) and further articulated in a Taskforce publication in 2006:

The term Tangata Tiriti was accepted as a term used to describe non-Maori working in the Sector as individuals and within organisations. It was clearly understood that Tangata Tiriti are not the Crown but in Tiriti/Treaty Relationship terms they share some key cultural values that characterise the Crown and its way of working. These values are different from corresponding key Tangata Whenua values (Community Sector Taskforce, 2006, p. 4).

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<sup>20</sup> The Community Sector Taskforce is described as “a nationally mandated approach to working together within the Tangata Whenua, Community & Voluntary Sector, outside of government and within a Tiriti/Treaty framework that co-ordinates and acts as a focal point for Tangata Whenua, Community & Voluntary organisations on sector-wide issues, and facilitates capacity building projects within the Sector” Community Sector Taskforce. (2006). *A new way of working for the tangata whenua, community and voluntary sector in Aotearoa/New Zealand*. Wellington, NZ: Community Sector Taskforce. Retrieved from <http://www.communityresearch.org.nz/research/a-new-way-of-working/>

This was a useful development for the Community Sector Taskforce in 2003 with the illustration in Figure 3.3 showing the relationship that developed between the Taskforce and Te Wero<sup>21</sup> at that time. This culminated in a reconstituted Taskforce in 2004 based on a commitment to the development and maintenance of a Tiriti/Treaty two-worldview.

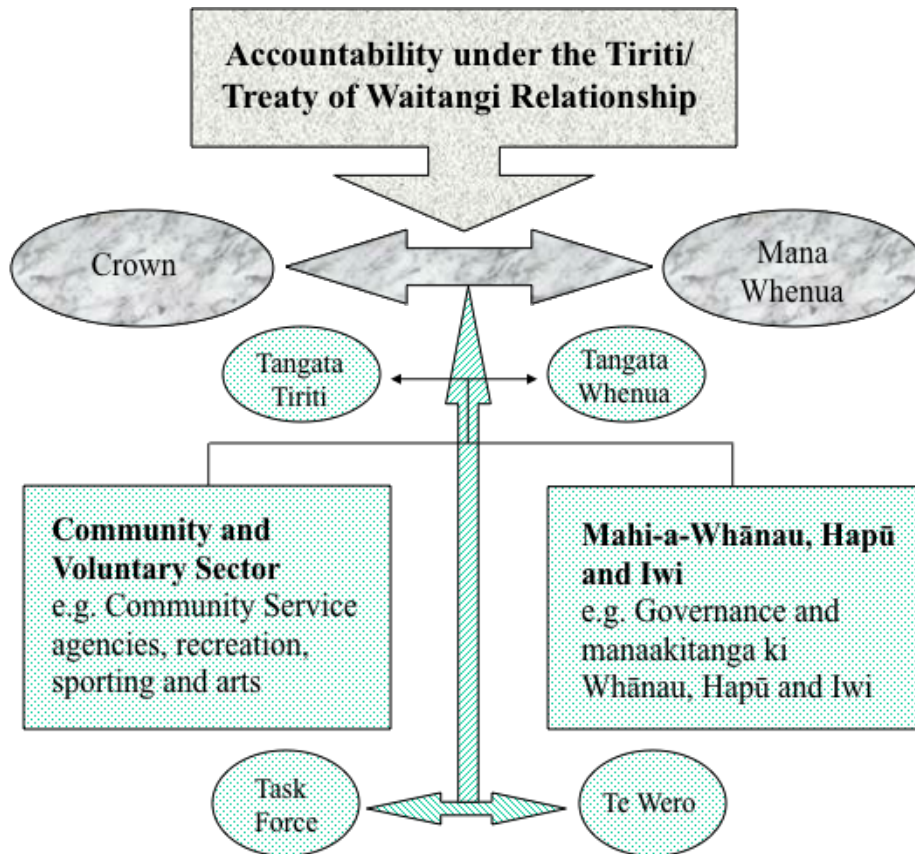


Figure 3.3: Tiriti/Treaty of Waitangi Accountability in the Sector

(Community Sector Taskforce, 2004, p. 10)

Tiriti Treaty Two-worldview thinking in this situation enables Tangata Tiriti to be understood separately from the identity of the Crown while simultaneously noting that Crown worldview thinking is broadly related to Tangata Tiriti worldview thinking, although not in a way that justifies the subordination of one Tangata Tiriti group by another.

A Tiriti/Treaty two-worldview approach to working across areas where there is cultural difference is intended to enable people to work with worldview difference in an inclusive and consistent manner. As seen in Figure 3.4, the dynamics implied relate to values and their indicators, behaviour. A relationship that is focused on mutuality as well as

<sup>21</sup> Action Group Māori - a Ministerial-appointed group set up in January 2003 to review current practice in formalising relationships between tangata whenua and government agencies and to work with a broad range of tangata whenua groups to build capacity and capability in entering into such relationships. Through the Minister for the Community and Voluntary Sector, Te Wero was to provide advice on ways of improving the capability of government agencies in engaging effectively with tangata whenua organisations.

ability and confidence to engage worldview difference will in reality need to deal with issues between stated values and those that are practised. It will also need to deal with any pathological dimensions such as delusion or other psychological conditions that often result in a person saying one thing but doing another. The core of this approach assumes that there is a synergy between stated values and those in practice, and that the enquiry is free from other distortions at this point.

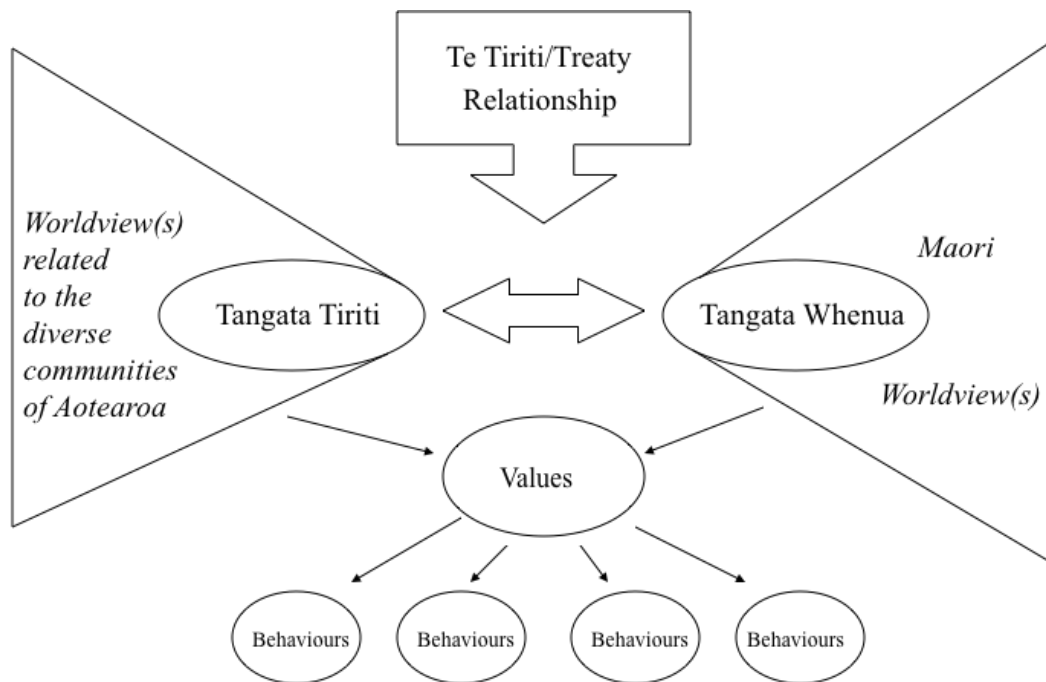


Figure 3.4: Tiriti/Treaty of Waitangi Two-worldview approach to values and behaviours

(Community Sector Taskforce, 2006, p. 2 - adapted with permission)

The key features of Tangata Tiriti worldviews can be linked to Western worldviews as outlined in Part 3 of Chapter 3. These are described as values, even though they are largely generic at this point. Values, described as kaupapa in Part 2 of Chapter 3, are also described, again in a generic sense. These two sets of values/kaupapa can be used, for the purpose of analysis and understanding, to locate the identity of the parties in the relationship and to enable the development of engagement and working together processes. These support the development of appropriate and mutually acceptable behaviours and provide a basis of respect for difference.

The Community Sector Taskforce itself provides a good example of this. In 2004 the Taskforce developed and endorsed a number of Tangata Whenua and Tangata Tiriti values,

via separate Tangata Whenua and Tangata Tiriti caucusing, and then together. These are set out in Figure 3.5.<sup>22</sup>

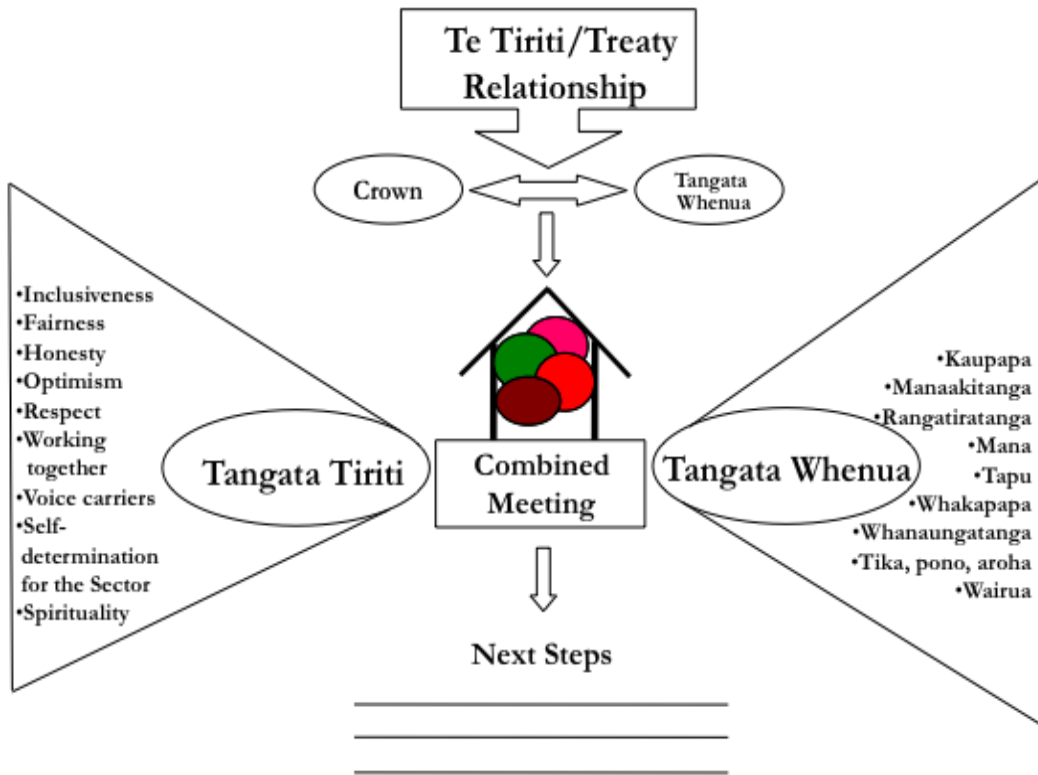


Figure 3.5: Working with Tiriti/Treaty of Waitangi relationships in the Combined Meeting Place

(Community Sector Taskforce, 2007a, p. 2)

In 2003, Housing New Zealand Corporation (HNZC) used a different set of Tangata Whenua and Tangata Tiriti values to explore its capacity to work relationally:

Tangata Whenua	Tangata Tiriti (HNZC)
<ul style="list-style-type: none"> <li>▪ Mana</li> <li>▪ Tapu</li> <li>▪ Manaakitanga</li> <li>▪ Rangatiratanga</li> <li>▪ Whanaungatanga</li> <li>▪ Turangawaewae</li> <li>▪ Kaupapa</li> <li>▪ Kawa</li> </ul>	<ul style="list-style-type: none"> <li>▪ Respect</li> <li>▪ Support</li> <li>▪ Deliver</li> <li>▪ Learn</li> </ul> <p style="text-align: right;">(Spelman, 2003a)</p>

<sup>22</sup> Spirituality and Wairua were subsequently added to the original list of values/kaupapa

Counties Manukau District Health Board has used a slightly different list of Tangata Whenua values alongside those of the DHB to explore its capacity to work relationally as shown in Figure 3.6:

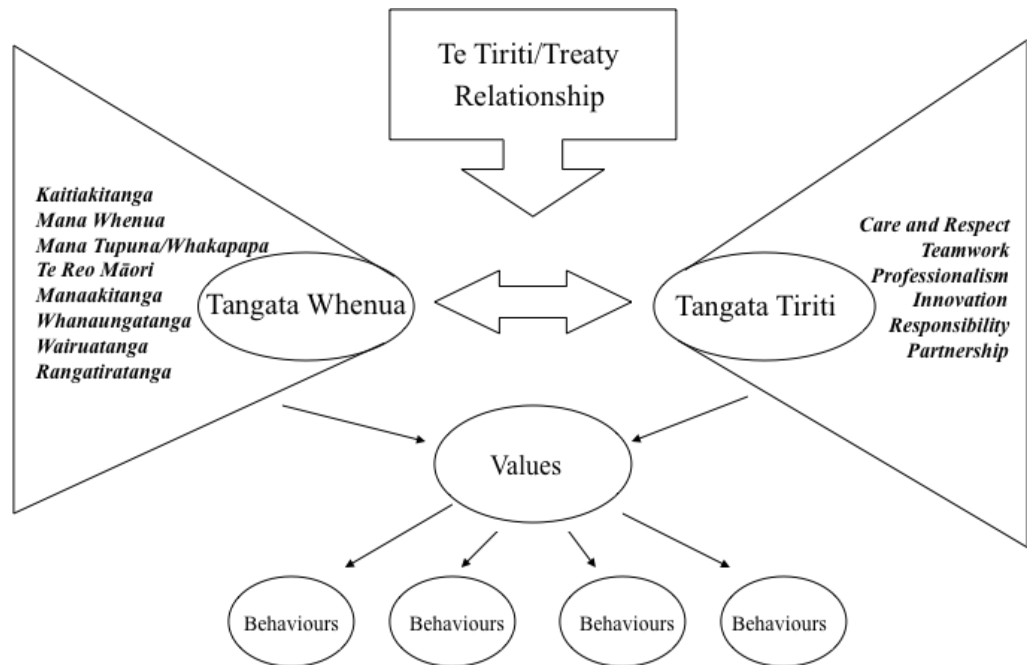


Figure 3.6: Counties Manukau District Health Board's list of Tangata Whenua and Tangata Tiriti Values

(Spelman, 2006)

In relation to mutuality, the composition of the list of relevant values depends on the purposes of the parties and the intent and direction of their work. It also depends on the meaning they give to each value as understood alongside other values and eventually across the worldview divide. Therefore differences amongst these formulations is not problematic. In fact it is desirable in that the meaning attached to values can change over time.

### Summary

- A Tiriti/Treaty Relationships Framework is needed to address the upfront requirements of working with worldview difference and mutuality in contemporary Aotearoa New Zealand
- The approach of using values and kaupapa to articulate worldview thinking and practice enables relationship development activity to proceed in ways that respect the reality and validity of worldview difference and the relationships requirements of the Tiriti/Treaty of Waitangi
- There are a number of approaches to the question - how does the Framework work in groups and organisations in the community and the public sector? Examples of these will be discussed in Chapter 5
- My approach to these case examples will be set out in Chapter 4



## CHAPTER 4 – METHODOLOGY

### INTRODUCTION

Kamler and Thomson (2006) call for an integrated approach to research writing that explicitly links the identity of the author, the process of research, and the writing of text. I therefore begin this chapter with a short account of twenty years of personal engagement with Treaty of Waitangi awareness and practice. I then report how I came to be challenged to find a praxis that allowed for greater integrity when working more formally with a Māori worldview in an environment devoid of such. Finally I describe my work to develop the Tiriti/Treaty of Waitangi Relationship Framework and the key processes essential to its working effectively.

#### **The personal journey**

From the late 1980s to the present, I have been actively involved, in the development of the Tiriti/Treaty of Waitangi Relationships Framework. My own awareness of the importance of Te Tiriti/Treaty can be traced in identity terms to my Māori whakapapa links to Ngāti Hikairo in Kāwhia. When combined with my Pākehā ancestral connections to Ireland and Scotland, I found it impossible to avoid addressing the *relevance* of the Tiriti/Treaty to myself, and to the nation as a whole. At the time, however, the question of *how it could be applied* in the workplace and in our public life was new to me and to many others in New Zealand. My personal journey to develop understanding of the significance of the Tiriti/Treaty ran parallel to that of my professional development. During the 1980s, I was changing the focus of my professional work from the field of Human Resources, focused then on Training and Development and Industrial Relations, to the world of Organisation Development. The shift in orientation between these professional fields can be described as the difference between evaluating a training and development programme in terms of the reaction of participants (how they felt about it) on the one hand and evaluating systems and process change (as a guide for expected on-job behaviour throughout an organisation) that emerges from training and development initiatives on the other. The former is important, the latter highlights the interconnectedness of organisational behaviour and its impact both within an organisation and externally (Kirkpatrick, 1994). In relation to my concerns about the engagement of Tiriti/Treaty-related values, it became important to move myself and other people beyond (but with respect for) a feelings level understanding of the Tiriti/Treaty in relation to their professional and organisational responsibilities.

#### **The Framework – a tool for praxis**

The notion of a two-worldview refers to lived experience that has been important to the development of the Framework. In the early days of Framework development I received

an enquiry from a colleague asking for advice on redesigning a training course to include a Māori perspective. I referred the enquiry to the organisation's group of cultural advisors. That advice was given and the revised course was shown to me. I saw that the names of John and Mary in the original case studies had been changed to Hone and Mere. This was the sum total of what had been altered. When I followed up this observation with the cultural advisor he said simply that he considered the course was OK for a Pākehā course! His response raised issues for me around the low expectation of change, the apparent normalisation of Pākehā culture and its dominant values in a State Sector agency and a lack of shared understanding of the potential of biculturalism. It also raised questions for me about the place of culture in a context apparently intended to explore specific learning from the perspective of cultural difference at work. The illustration starkly demonstrated what an unhelpful example of a Two-worldview can look like when there is little guidance about how to work in this way and how a reactive response to Western worldview domination is not necessarily productive. This raised further questions about what needed to change and what might be considered an effective way to approach change.

The call to interweave theory and action [praxis] is strong in me, in my professional work and in my research. Following Paulo Freire, praxis is understood in my work as “reflection and action upon the world in order to transform it” (Freire, 1996, p. 33; Treaty Resource Centre, 2008). The action reflection process needs to operate at both a personal and professional level simultaneously. In my research, the notion of a big plan to inform and guide development activity was unrealistic because of the difficulty of stating its intended outcomes in a meaningful way. Such an approach also assumed that it was possible to control key variables in the change process whereas in practice this was impossible. However, my active reflections on the Framework resulted in a large collection of notes and ideas over a number of years that I was now keen to scrutinise more closely. One key challenge was to understand how to engage the action and reflection process not just in one worldview tradition but in two.

In Chapter 3, I approached the literature reviews by focusing on how I could build a baseline understanding of thought in each tradition. I searched for what was distinctive in Te Ao Māori and in the broadly drawn Western tradition. I looked for points of difference and points of engagement. The points of difference were shown to be significant and any attempt to make superficial comparisons between them was rejected. The need to address questions of hegemonic control also became important at this point, for example, whose understanding of the world would be normative, and do issues of conflict inevitably need to be resolved by recourse to the use of power and control? I decided to put the emphasis on *difference* rather than *sameness* even though the issues behind the different ways of understanding the world came from broadly similar concerns, for example, the significance

of human life, the origins of the world and the universe and the relationships between its various parts. The rationale for emphasising difference was to enable an engagement between people from two different worldviews in ways that showed respect for each other, holding their different perspectives in place and at the same time doing something together that was mutually beneficial. For me moving between the personal and the professional journey, and progressing both, was an iterative process. I needed a framework to give this process some shape and perspective.

### **Te Tiriti/Treaty of Waitangi**

Among the underlying themes in this process of Framework development are those that relate to the political and public management dimensions of the whakapapa of this research. As discussed more fully in Chapter 6, the role of the State has been central to the history of how public life in Aotearoa New Zealand has been understood and managed. If this was to be a dimension in the Framework, there needed to be a way to critically understand the history of the State in order to move forward. The Westminster system<sup>23</sup> that informs the key operations of our modern State is unhelpful to those whose worldview emphasises collaboration over competition, and where the maintenance of relationships is valued more highly than achievement of results. If the significance of respect for worldview difference is accepted as a necessary corollary of the Treaty, the need for a practical way to interpret difference into how we manage our public life together becomes essential. The Tiriti/Treaty, therefore, became both interesting to me and of foundational importance to the way the Framework was shaped.

I opted for a relationships approach to the Tiriti/Treaty because a legal approach continues to privilege the Crown (Tangata Tiriti) worldview. A relationship approach does not. The literature in both worlds implies support for relational thinking, as was shown in Chapter 3. What the literature does not do, I suggest, is to set out an explicit and comprehensive relational approach to organisational praxis. I therefore intend this thesis to be a contribution to the process of setting out these broader understandings as part of a wider and intergenerational development project that builds understanding through praxis leading to sustainable change. I discuss this further in Chapter 6.

The emerging Framework needed to be able to inform work to guide and support those facilitating change processes in ways that were appropriate for Tangata Whenua and Tangata Tiriti working together. It was important that the Framework could be used within and across groups and organisations in ways that did not privilege a Western worldview. I realised that ultimately it is everybody's job to get involved in this kind of change. However, in looking for a way to think about this issue practically, I realised that while

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<sup>23</sup> The system of parliamentary democracy imported from Britain

everyone's personal journey on these matters is different, there seemed to be some common issues. Dealing with the impact of the Crown's historical domination of our public life in Aotearoa New Zealand is one of these. It is a complex issue and requires a significant level of coordinated work, as has been done in the antiracism field (Consedine & Consedine, 2005; Kirton, 1997). While I acknowledge the work in this area, it is outside the scope of my current research.

I also realised the importance of creating a new way of working that is in keeping with Te Tiriti/Treaty. This is the focus of my research. To this end, the continuum in Figure 4.1 was included as a Framework component to enable people to understand their different personal starting points in the change process. It was also to assist the design of change initiatives in organisations in ways that were realistic given the need to be Tiriti/Treaty relevant and to provide for the diversity of understanding and preparedness to act. The process of decoupling and recoupling experience and thinking at both a personal and other levels in relation to the way we manage community public life is a complex undertaking in one world let alone two. At this point I was also reminded of a personal conversation with the kaumātua Dan Whata of Te Arawa (personal communication in 1990), who remarked that he doubted that there was a single Māori living in New Zealand today who had not been affected by the adaptation of tikanga Māori as a result of colonisation. This confirmed for me, the importance of personal work on Te Ao Māori and the value of linking this with professional development and organisation development so that sustainable change initiatives could be assured. The scope of this task further highlights the need for a framework that can bring these elements together in developments that support the progress of people in communities and how they work in organisations.

### **Framework tools**

Having developed an approach to worldview thinking and worldview difference, and placed this in a Tiriti/Treaty of Waitangi context, I also realised that approaches and tools could be discerned and developed for the benefit of others to use when thinking about change and taking action. The continuum below was helpful in addressing this issue.

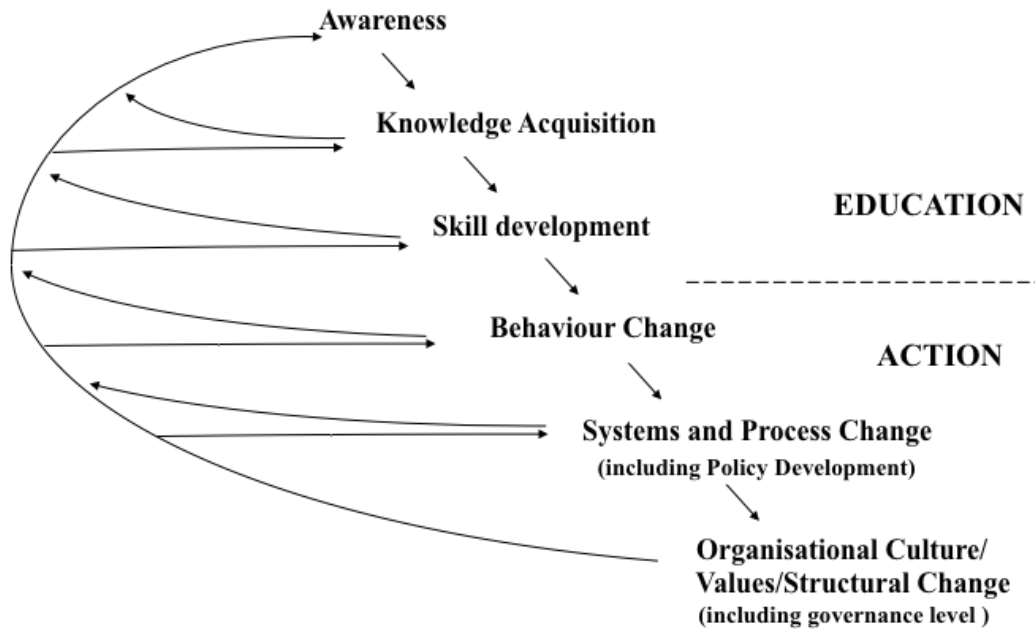


Figure 4.1: Methodology of development and change

(Spelman, 2002)

My approach to the continuum is aligned with Kurt Lewin's ideas about a three-stage change process: "... successful change includes three aspects: unfreezing (if necessary) the present level L1, moving to the new level L2, and freezing group life on the new level L3" (Lewin, 1947, p. 35). The notion of movement along the continuum e.g. to the stage of knowledge acquisition assumes that the person involved has some awareness of the need for this knowledge before its acquisition can be embarked upon.

In the earlier years of using the Framework there was a stronger focus on the internal change aspects within organisations and this appeared to be adequately covered via the use of the continuum. That approach emphasised the opportunities that existed in organisations at the level of behaviour change, systems and process change and organisational level change. Examples of these opportunities included increased numbers of staff who undertook the learning of Te Reo and developed bilingual signage at their place of work. Other examples included staff members developing tangihanga policies and even changing the way Bailiffs measured their work effectiveness from e.g. the number of compulsory repossessions to the number of families and individuals assisted to pay debts through positive interventions.<sup>24</sup>

From the mid-1990s, I found that the approach needed broadening to increase the emphasis on the relationship between Tangata Whenua and Tangata Tiriti at all stages in the change process. This involved moving beyond making change to improve service delivery to Māori directly to becoming more involved in systems change issues, for example, by

<sup>24</sup> These examples are from my personal recollection of change initiatives that were undertaken in the Department of Justice during the period 1990-94.

thinking through the place of tikanga Māori in an organisation's core competency system and planning action to implement it.<sup>25</sup> The place of external relationships with Mana Whenua and Tangata Whenua was also given greater emphasis. The Manukau City Council did some interesting early work on external relationships development from a Tiriti/Treaty perspective. In the late 1990s this aspect of the development process was built on by Community Sector Taskforce work on the application of a Tiriti/Treaty two-house model to the workings of organisations in the Tangata Whenua, Community and Voluntary Sector. This Taskforce development focuses on engagement and working together practice occurring in the combined meeting place between the two houses. This had been designed so that both Tangata Whenua and Tangata Tiriti could work together in 'one space' in ways that are acceptable to both (Stoler & Cooper, 1997). This was a good example of how the integrity of both Te Ao Māori and Tangata Tiriti worldviews could be safeguarded during process design or redesign.

### **Approach to the case examples**

Working with the Framework in organisations and the community has highlighted a need to understand where and how to identify points of engagement leading to relationship development based on respect for worldview difference. This has involved understanding an organisation's stated intent around work and ways of working before looking for ways to engage issues of change. I found that helpful points of connection, in organisational terms, could be broadly grouped under the focus areas Strategy and Policy, External Relationship Development, Education and Training, and Change Action. These were chosen because they were areas where the impact of development could influence the people of the organisation and their work.

In order to illustrate positively the operation of the Framework, I chose to use case examples from actual Framework implementation processes. I use the term 'case example' to emphasise my intent to illustrate cross-unit analysis (Gerring, 2004; Yin, 1981) in a number of different settings. The scope of a case example is different from that of a case study in that a case study involves "an intensive study of a single unit for the purpose of understanding a larger class of (similar) units" (Gerring, 2004, p. 342). Using a case example approach, with its wider cross-unit analysis dimension, made the assessment process feasible from a Tiriti/Treaty Two-worldview perspective.

Although the Framework is presented in Chapter 3 as a finished product, it has been constantly refined and modified over the past 25 years. This occurred firstly because of the need to customise its effective implementation in different organisational settings and as a result of ongoing reflection, personally and with others. Secondly, a central focus on

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<sup>25</sup> A case example from the Manukau City Council, discussed further in Chapter 5.

kaupapa and relationship development needed to be maintained. This was to ensure the preservation of the mana of Te Ao Māori and the notion of worldview difference, when parties engaged. The six case examples reported in this study have been chosen to illustrate the way the Framework has been used in each of the five focus areas identified above.

To illustrate the functioning of the Framework, I chose six different organisations that provided substantial illustrations of Framework elements from 1990 to the present. The size of the organisations ranged from 12 to 6,500 people. There are two examples from community groups, one from Central Government, one from Local Government and two examples from Crown Entities. In some examples, more focus areas are visible than in others. At the start of any development, decisions around approach were usually addressed in a comprehensive plan covering all the focus areas but there was no prescribed starting point. This is where the continuum in Figure 4.1 is useful bearing in mind that individual or group capacity to operate at one particular point on the continuum depends on their capability in the preceding areas.

No attempt is made to compare one case example with another. Each is a unique customisation of the Framework in action. They are intended simply to illustrate the working of particular aspects of the Framework in support of the argument that it is sufficiently robust for use in Aotearoa New Zealand. Having said that, lessons can be drawn from these examples and applied in ongoing thinking about and planning for future developments of the Framework. These are discussed in Chapter 6.

Understanding the organisation of the Framework using concepts like kaupapa makes better sense than the language of Key Performance Indicators. The discipline that goes with kaupapa-driven activity relies on the relationships issues being addressed effectively at the outset of any development, not along the way. Doing this increases the potential for change initiatives to be implemented in ways that respect the integrity of Tangata Whenua and Tangata Tiriti worldview difference and ensure mutual benefit for both parties. It also provides for external relationship development to be established and managed by mutual agreement. This can give confidence to the Tiriti/Treaty partner when both parties work together.

In the next Chapter, I present and discuss six case examples.



## **CHAPTER 5 – HOW IS THE TIRITI/TREATY OF WAITANGI RELATIONSHIPS FRAMEWORK USED IN COMMUNITIES AND IN PUBLIC SECTOR ORGANISATIONS?**

### **INTRODUCTION**

The application of the Framework (described in Part 4 of Chapter 3) to the work of groups and organisations in the community and Public Sector is explored in this chapter. This will be done through a number of examples that illustrate the Framework in use. The chapter is presented in two parts: Part 1 explores an example of how the Framework was used by the Community Sector Taskforce to address a key strategic issue of funding and accountability for organisations and groups in the Tangata Whenua, Community and Voluntary Sector. This example shows how a Tiriti/Treaty-based two-worldview analysis can be applied to Sector work, how Sector philosophy is robust and can be beneficial to communities as well as funders when applied to funding and accountability matters. Part 2 explores the use of the Framework in one community group and four public sector organisations. Taken collectively, these illustrate all the key dimensions of the Framework applied and provide insight into how it has been used to benefit the workings of the organisations concerned. In Chapter 6, I provide a reflection on the Framework in the light of the examples in this chapter and the key learning achieved so far by groups and organisations in the community and in the Public Sector. I conclude the chapter with a summary of the key features of the Framework drawn from the case examples.

### **PART 1 – FUNDING AND ACCOUNTABILITY IN THE TANGATA WHENUA, COMMUNITY AND VOLUNTARY SECTOR**

Funding and accountability has always been an issue for groups and organisations in the Tangata Whenua, Community and Voluntary Sector (the Sector) in Aotearoa New Zealand. The Sector contains around 97,000 groups and organisations that reflect the interests and concerns of both Tangata Whenua and Tangata Tiriti communities across New Zealand (New Zealand Office for the Community and Voluntary Sector, 2012). Its composition is broad: from small associations like a local rural darts club to large not-for-profit service delivery organisations in primary healthcare, marae organisations, whānau, hapū, iwi groupings, and organisations like Barnados.

In 2007, the Community Sector Taskforce<sup>26</sup> developed a proposal to address a funding and accountability issue that affected the whole of the Sector. The Taskforce proposed a Sector-led review of funding and accountability across the Sector. This review would be undertaken with government and would be driven by Sector philosophy and accountability

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<sup>26</sup> First described on page 70.

practice, relevant to the needs of communities. The Taskforce was an appropriate group to undertake this work as its focus on capacity development and advocacy was relevant to such an undertaking. The proposal (Community Sector Taskforce, 2007a), was developed with Sector participation throughout Aotearoa New Zealand.

### **The problem and its history**

From the 1990s, funding and accountability had become a particular problem for groups and organisations in the Sector. This was because of a shortfall in funding levels overall and difficulties of access to that which was available. Many Sector leaders at the time believed that the difficulties with funding arrangements were directly linked to the economic reforms in the 1980s and 1990s (New Zealand He Waka Kōtuia, 2002, p. 9). Tennant, O'Brien and Sanders (2008) confirm this view. They note that since the late 1980s, the Government relationship with the Sector had been influenced increasingly by market philosophy which was driving a restructure of both the economy and the State. The impact on the Sector was inevitable because the "...shift from largely untied grants to contracts signalled a fundamental change in the way non-profit organisations engaged in their activities" (2008, p. 26).

In 2007, the concern was not just one of reduced government funding for organisations in the Sector. It was also about part-funding. Increased agency administration was imposed on Sector organisations through onerous reporting and monitoring arrangements that came with funding contracts. This became more difficult as organisations entered into multiple contracts as a result of part-funding. An increasing volume of legislative compliance was also required in areas such as the management of employees, volunteers and contractors, meeting health and safety requirements, human rights and privacy standards, compliance issues in trading and other activities, concerns about intellectual property, civil and criminal liability, the security of premises and the impact on the environment (New Zealand Office for the Community and Voluntary Sector and New Zealand Federation of Voluntary Welfare Organisations, 2005). The three elements, funding, agency reporting and monitoring, and the law made up what was described by Margaret Tennant (2007) as the "contract crunch". The consequence for many smaller Sector organisations was that they were unable to work with very high levels of administrative overlay and at the same time continue to focus on their primary purpose of working with people in communities on issues of concern to them. The practical reality was that compliance with these new arrangements meant that Sector organisations had a choice; they could address the primary purpose of their work or the administrative requirements of funding contracts. A significant number could not do both.

While issues of viability, accountability and compliance were not new to the Sector, the new arrangements were a poor fit with the wide range of interests of the various parties, primarily community stakeholders, whose diverse aspirations had shaped the way services had been developed and delivered up until then. It was also widely believed that the Government had at that time, concerns about high-profile cases of misuse of public funds in some Sector organisations (NZPA, 2003). The imposition of tight controls through the contract monitoring process gave a level of assurance to the Government about accountability for performance targets, risk and financial management. However, the unanswered question about whether a contracting mechanism could ever measure things of value to the Sector and to the community, beyond cost, quantity and timeliness remained. Whether the Government understood the limitations of the contracting regime for the Sector or not, it seemed to have had no viable alternative for policy and practice in this area.

### **The importance of the Sector:Government relationship**

Since its inception (December 2002), the Taskforce had been advocating a long-held Sector view that the Sector:Government relationship was not working for people in the Sector (Community Sector Taskforce, 2004; New Zealand He Waka Kōtuia, 2002; New Zealand Ministry of Social Development, 2001a). The Statement of Government Intentions for an Improved Community-Government Relationship had been launched in December 2001 (New Zealand Ministry of Social Development, 2001b). This was, in effect, an accord intended to signal commitment to making an improvement in relationship behaviour of benefit to the work of both Government and the Sector. However it made little impact on the Sector's need for a less hierarchical and power-based relationship between the parties from that point forward.

In 2006, as an outcome of the work with communities nation-wide, the Taskforce published 'A New Way of Working for the Tangata Whenua, Community and Voluntary Sector in Aotearoa/New Zealand' (Community Sector Taskforce, 2006). This was intended to engage the relationships issue not addressed via the 'Statement of Government Intentions' initiative. There was a sense that no amount of doing more of the same, or doing it better, could ever change the deeper problem which was that Tangata Whenua participation within the Sector had been difficult to achieve to that point because of the hegemonic operation of monocultural public management processes, the history of which is discussed by Margaret Tennant (2007). These processes effectively marginalised any Tangata Whenua worldview, the result of which was an absence of Tangata Whenua from the workings of the Sector and on matters of Sector development. This was unacceptable because Tangata Whenua were, and are, clearly part of the community.

In the light of the funding issue, the challenge for the Taskforce was to recognise and advocate for the status of the community as primary stakeholder, not as beneficiary or dependent recipient of government assistance. Seen as Tangata Whenua and Tangata Tiriti together, this different perspective informed the approach taken to changing the fundamental relationship between the parties; it also made possible the development of a different approach to the issues of administering funding and practising accountability. From a Government perspective, this may well have been seen to be a major, and difficult, paradigm shift.

### **What did the Community Sector Taskforce do?**

In 2007, both Tangata Whenua and Tangata Tiriti members of Sector groups and organisations participated in seventeen Sector wide meetings, hui and fono organised by the Taskforce throughout the country. The issue of funding was key and the collective feedback from those gatherings provided guidance and direction on current community aspirations concerning funding. The feedback included a range of Sector views on accountability that were different from those of the State. Then followed the drafting of a paper on community funding and accountability from a Sector perspective, together with a number of recommendations for implementation (Community Sector Taskforce, 2007a).

### **What happened to the Community Sector Taskforce proposal?**

The Taskforce paper was tabled at a Community/Government Forum in June 2007. It became apparent that Government was very reluctant to discuss it at that forum. One of the key agreements at the forum was that a review of current funding relationships should be carried out with Government but the review should be led by the Sector. In other words, Government should not lead this review (Community Sector Taskforce, 2007b).

Soon after the forum, the Government announced that it was setting up its own review of Sector funding arrangements and invited participation from the Sector in that process. Government insistence on controlling this process signalled a clear rejection of Sector leadership aspirations in this area.

### **Understanding Taskforce philosophy for working in the Sector**

The Taskforce publication 'A New Way of Working' set out its commitment to working within a Tiriti/Treaty of Waitangi Relationships Framework within the Sector (Community Sector Taskforce, 2007a). In its own development, the Taskforce used the concept of two houses to refer to the two worldviews, Tangata Whenua and Tangata Tiriti, together with the range of systems and processes relevant to those worldviews (Table 5.1). It also referred to their outworkings in organisational and group action and to the way issues

of organisational structure and organisational culture could be worked on in the light of worldview difference.

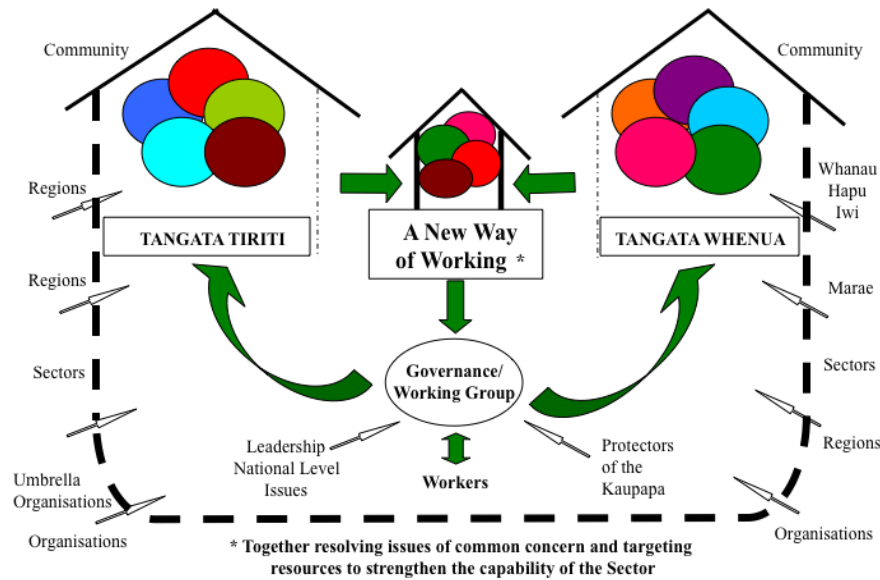


Figure 5.1: Community Sector Taskforce Two-house Model

(Community Sector Taskforce, 2006, p. 6)

While this model has been called a two-house model, to acknowledge its essentially bicultural dimension, the action of importance to communities takes place in the combined meeting place that is figuratively 'between' the other two houses.

The Taskforce described the purposes of the combined meeting place:

- 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 capability of the Sector at national, regional and local levels
- To receive the input from the two houses, and develop an agreed set of priorities and work plans
- To communicate on Sector-wide issues including reaching out to the organisations and grass roots of the Sector at national, regional and local level

(Community Sector Taskforce, 2006, p. 7).

Through the use of this model, the Taskforce explored the use of a Tiriti/Treaty Framework and Tiriti/Treaty-based two-worldview thinking to develop a more Sector-wide relevant, acceptable and sustainable understanding of its key functions in the interests of improved participation of Tangata Whenua and the diversity of Tangata Tiriti at a community level. The process can be described as follows:

- (i) A key Taskforce function was selected, e.g. *Capacity Building*
- (ii) Each house (Tangata Whenua and Tangata Tiriti) then considered by brainstorm the range of values/kaupapa that were relevant to the practice of *Capacity Building*. This selection was made using the list of values previously identified by the Taskforce, depending on their relevance to the Sector. These related to the Tangata Whenua and Tangata Tiriti declarations of worldview perspective which had also been identified by members of the Taskforce and agreed in principle by the Sector at a national forum in 2004 (Community Sector Taskforce, 2004).

Table 5.1: List of values agreed to operate across the Sector

<b>Tangata Tiriti Values</b>	<b>Tangata Whenua Values</b>
<ul style="list-style-type: none"> <li>▪ Inclusiveness</li> <li>▪ Fairness</li> <li>▪ Honesty</li> <li>▪ Optimism</li> <li>▪ Respect</li> <li>▪ Working together</li> <li>▪ Voice carriers</li> <li>▪ Self determination for the Sector</li> <li>▪ [Spirituality]</li> </ul>	<ul style="list-style-type: none"> <li>▪ Kaupapa</li> <li>▪ Mana</li> <li>▪ Manaakitanga</li> <li>▪ Rangatiratanga</li> <li>▪ Tapu</li> <li>▪ Whakapapa</li> <li>▪ Whanaungatanga</li> <li>▪ Tika, pono and aroha</li> <li>▪ [Wairua]<sup>27</sup></li> </ul>

(Community Sector Taskforce, 2006, p. 8)

- (iii) From the above list, specific values were chosen as they related to *Capacity Building*:

Table 5.2: List of values relating to Sector capacity building

<b>Tangata Tiriti Values</b>	<b>Tangata Whenua Values</b>
<ul style="list-style-type: none"> <li>▪ Inclusiveness</li> <li>▪ Honesty</li> <li>▪ Optimism</li> <li>▪ Respect</li> <li>▪ Working together</li> <li>▪ Self determination for the Sector</li> </ul>	<ul style="list-style-type: none"> <li>▪ Kaupapa</li> <li>▪ Mana</li> <li>▪ Manaakitanga</li> <li>▪ Rangatiratanga</li> <li>▪ Tapu</li> <li>▪ Whakapapa</li> <li>▪ Whanaungatanga</li> <li>▪ Tika, pono and aroha</li> </ul>

(Community Sector Taskforce, 2006)

- (iv) Once there was clarity in each house about which values/kaupapa were relevant to *Capacity Building* and why, each group articulated the way that that function could be expressed using the values/kaupapa selected. At this stage there was no discussion of any changes that might be needed to any existing language, thinking or behaviour
- (v) When members of the two houses met together in the combined meeting place to engage each other's thinking, the aim was not decisionmaking at this point, but the achievement of shared meaning and shared understanding (Nichol, 2003)

<sup>27</sup> The original values were developed in 2004, Community Sector Taskforce. (2004, December). *Community Sector Taskforce Report: December 2004*. Retrieved from <http://cst.org.nz/about/publications/>. Spirituality and Wairua were added to this initial list by the Taskforce at a later time.

- (vi) From a position of shared understanding, the combined group developed a common language that expressed the shared applications from each house. The criteria of acceptability for this action were *mutuality* (a clear connection between the agreed verbal statements and an understanding of the respective worldviews) and *integrity of worldview difference* in practice (an absence of conflict between the statements and the values/kaupapa in both houses). This was a decisionmaking step taken by the members of both houses together

(Community Sector Taskforce, 2006, p. 8)

As an illustration, when the values/kaupapa were applied to Taskforce work on *Capacity Building*, the result was as follows:

Table 5.3: Application of Tiriti/Treaty of Waitangi worldview thinking to the work of the Community Sector Taskforce

Relevant TT <sup>28</sup> Values	Application to the <i>Capacity Building</i> work of the Community Sector Taskforce	Relevant TW <sup>29</sup> Values
<ul style="list-style-type: none"> <li>▪ Inclusiveness</li> <li>▪ Working together</li> </ul>	<ul style="list-style-type: none"> <li>▪ <b>We have a responsibility for each other and commit to the discipline of supporting others and building them up.</b></li> <li>▪ <b>We are all in relationship with each other.</b></li> <li>▪ <b>There are no rejects/outsideers.</b></li> </ul>	<ul style="list-style-type: none"> <li>▪ Whanaungatanga</li> <li>▪ Manaakitanga</li> </ul>
<ul style="list-style-type: none"> <li>▪ Self-determination for the sector</li> <li>▪ Honesty</li> </ul>	<ul style="list-style-type: none"> <li>▪ <b>We have a common identity as a Sector, which we affirm and which unites us</b></li> <li>▪ <b>We will ensure that our attempts to develop ourselves and each other are genuine and sustainable.</b></li> <li>▪ <b>We won't settle for second best.</b></li> <li>▪ <b>We expect people to be straight with us and us with them.</b></li> </ul>	<ul style="list-style-type: none"> <li>▪ Tika</li> <li>▪ Kaupapa</li> <li>▪ Rangatiratanga</li> </ul>
<ul style="list-style-type: none"> <li>▪ Respect</li> <li>▪ Inclusiveness</li> </ul>	<ul style="list-style-type: none"> <li>▪ <b>We go the extra mile.</b></li> <li>▪ <b>We are compassionate. We care.</b></li> </ul>	<ul style="list-style-type: none"> <li>▪ Aroha</li> <li>▪ Manaakitanga</li> </ul>
<ul style="list-style-type: none"> <li>▪ Respect</li> <li>▪ Self-determination for the sector</li> </ul>	<ul style="list-style-type: none"> <li>▪ <b>Our behaviour will illustrate the dignity of who we are and will express who we are to each other.</b></li> <li>▪ <b>We will work confidently with people in terms of who they are and expect them to acknowledge us and the work we do.</b></li> </ul>	<ul style="list-style-type: none"> <li>▪ Mana</li> <li>▪ Rangatiratanga</li> <li>▪ Tapu</li> </ul>
<ul style="list-style-type: none"> <li>▪ Optimism</li> </ul>	<ul style="list-style-type: none"> <li>▪ <b>We work collectively on Sector development projects with others.</b></li> <li>▪ <b>We are confident that we possess the skills and knowledge to address our development needs.</b></li> </ul>	<ul style="list-style-type: none"> <li>▪ Kaupapa</li> <li>▪ Pono</li> </ul>
<ul style="list-style-type: none"> <li>▪ Respect</li> <li>▪ Working together</li> </ul>	<ul style="list-style-type: none"> <li>▪ <b>The standards that guide our behaviour reflect our commitment to develop and maintain relationships with each other.</b></li> <li>▪ <b>We will not use power to oppress or disadvantage one for another.</b></li> </ul>	<ul style="list-style-type: none"> <li>▪ Tapu and Noa</li> <li>▪ Whanaungatanga</li> </ul>

<sup>28</sup> Tangata Tiriti

<sup>29</sup> Tangata Whenua

Relevant TT Values	Application to the <i>Capacity Building</i> work of the Community Sector Taskforce	Relevant TW Values
<ul style="list-style-type: none"> <li>▪ Inclusiveness</li> <li>▪ Working together</li> <li>▪ Respect</li> <li>▪ Optimism</li> </ul>	<ul style="list-style-type: none"> <li>▪ <b>We will respect our history and our present as part of our responsibility to make decisions for our future.</b></li> <li>▪ <b>We will look as holistically as we can at our world and our people.</b></li> </ul>	<ul style="list-style-type: none"> <li>▪ Whakapapa</li> <li>▪ Kaupapa</li> <li>▪ Rangatiratanga</li> </ul>

(Community Sector Taskforce, 2006, p. 9)

This above set of statements in the combined meeting place, has a wider scope than the statements from any one of the houses alone. The Taskforce believed that the broader the engagement of worldview difference, the more inclusive is the action that can occur in the combined meeting place. The Taskforce then documented a similar process for the other key functions in its work, *Networking and Communication, Advocacy and Advice on Policy Issues* and *Support for Sector Service Delivery* (Community Sector Taskforce, 2006). Further details of this analysis can be found on pp. 158-161.

In 2007, the Taskforce applied the approach in ‘A New Way of Working’ to the issue of Sector funding and accountability. The paper tabled at the Community:Government Forum on 20-21 June 2007, titled ‘Community Sector Model and Framework for Sustainable Funding and Accountability within Communities’ (Community Sector Taskforce, 2007a), expressed this approach. As an advocacy position articulated on behalf of the many different voices in the Sector, the paper set out a different way to approach the issue of community funding and accountability, using an analysis that derived from the Tiriti/Treaty of Waitangi Relationships Framework and specifically employing a Tiriti/Treaty Two-worldview analysis of the issues.

### **My role**

Since 2004 I have played an active role in the work of the Community Sector Taskforce as follows:

- 2003 – 2004 member of Te Wero (action group Māori) which was set up following a recommendation of the report from the Community-Government Relationship Steering Group – He Waka Kōtuia to include a Tangata Whenua dimension in the Community:Government relationship
- 2004 - 2005 member of a four-person transition team to assist the then Community Sector Taskforce move from a single structure to a two-house Tiriti/Treaty relationships entity following a Sector-wide hui from 28-30 May 2004
- 2005 – 2011 Tangata Whenua Co-chair, Community Sector Taskforce

As well as providing leadership and facilitation within the Taskforce overall and the Tangata Whenua caucus, I undertook a significant role in authoring the two strategic documents referred to in this example<sup>30</sup>.

### **Taskforce proposal for the review of Sector funding and accountability arrangements**

The Taskforce proposal began with a critique of the concept of accountability as seen from the perspective of a Western worldview. This critique explored the perception that the current funding mechanism assumed Agency Theory, which from a funder's perspective, is concerned primarily with control (Cribb & Victoria University of Wellington. Institute of Policy Studies., 2006; Davis, Shoorman, & Donaldson, 1997). In contrast, Sector practice is essentially relational in nature and from 2004, it aspired to be Tiriti/Treaty of Waitangi relationships based.

In the proposal, the Taskforce described Tangata Whenua and Tangata Tiriti perspectives as 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." (Community Sector Taskforce, 2007a, p. 3) This was seen as directly related to the development of improved practice of accountability across the Sector.

The Taskforce, in exploring Sector approaches to accountability, broke the inquiry up into five areas for analysis and discussion. The first three were *Philosophy*, *Functions* and *Processes*. Also identified were two additional areas where development and change was necessary if a Sector-led approach was to be implemented. These were *Further Sector Development* and the *Role of Government at Central and Local Level*.

The process used to begin describing an overall Sector approach to accountability was as follows:

- (i) The first step was to engage the declarations of Tangata Whenua and Tangata Tiriti, developed in 2004 (Community Sector Taskforce, 2004) and reproduced in (v) below. These provided the base position for people, in both houses, to use to identify the values and kaupapa that were considered important to the way the Sector works.
- (ii) The values and kaupapa were then confirmed as relevant for use, reflecting key understandings of aspects of Sector-based thinking about accountability (see (v) below).
- (iii) In each of the three areas, *Philosophy*, *Functions* and *Processes*, a brainstorm was undertaken in the respective houses, initially to identify the relevant values/kaupapa that pertained to each (see (v) below). The other two, *Further Sector Development* and the *Role of Government at Central and Local Level* were set aside as areas for

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<sup>30</sup> Community Sector Taskforce. (2006). *A new way of working for the tangata whenua, community and voluntary sector in Aotearoa/New Zealand*. Wellington, NZ: Community Sector Taskforce.  
Community Sector Taskforce. (2007). *Community sector model and framework for sustainable funding and accountability within communities*. Wellington, NZ: Community Sector Taskforce.

further work relating to implementation once the Sector view on the core elements had been articulated.

- (iv) After *Philosophy* had been considered in each house, and then with both houses together, the key functions of the Sector were identified in relation to a generic view of work undertaken in the Sector. For the purpose of developing a Sector-relevant view on accountability, the Taskforce chose the function ‘Service Delivery and Being of Service’ as the one to explore in this proposal as it was considered to be at the core of Sector work and therefore a suitable vehicle for illustrating a Sector view on accountability.
- (v) To summarise, an initial overview of this work is set out in Table 5.4.

Table 5.4: Sector accountability – philosophy, functions and processes

Declaration Tangata Whenua	Tangata Whenua Values	Towards a Sector Accountability Framework	Tangata Tiriti Values	Declaration Tangata Tiriti
<ul style="list-style-type: none"> <li>• We are a first nations people;</li> <li>• The basis of our identity is Whānau, Hapu, Iwi and through whakapapa we link the land, the people and all living things in our world;</li> <li>• 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;</li> <li>• Our beliefs come from Te Ao Maori. Our practice of tikanga Maori includes the disciplines of mana, rangatiratanga and manaakitanga.</li> <li>• Tikanga sets the framework for our governance and also defines, regulates and protects the rights of whānau and hapū;</li> <li>• Our marae are expressions of our culture, tikanga, values and principles which sustain our uniqueness;</li> <li>• The importance of consensus decision making stems from the need to work collectively to get things right – weaving the people together;</li> <li>• An holistic approach to leadership is needed in order to practise accountability to Whānau, Hapu and Iwi – ko te tui te rangatira o te rangatira – people are the chiefs of the chiefs;</li> <li>• 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;</li> <li>• 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.</li> <li>• 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;</li> <li>• We are committed to governing ourselves through the expression of mana motuhake, our enduring power leading to our self-determination.</li> </ul>	<ul style="list-style-type: none"> <li>▪ Kaupapa</li> <li>▪ Mana</li> <li>▪ Manaakitanga</li> <li>▪ Rangatiratanga</li> <li>▪ Tapu</li> <li>▪ Whakapapa</li> <li>▪ Whanaungatanga</li> <li>▪ Tika, pono, aroha</li> <li>▪ Wairua</li> </ul>	<p><b>PHILOSOPHY</b></p> <ul style="list-style-type: none"> <li>▪ Driven by relationships not law</li> <li>▪ Committed to leadership not compliance</li> <li>▪ Works holistically not in segments</li> </ul> <p><b>FUNCTIONS</b></p> <ul style="list-style-type: none"> <li>▪ Sector Support and Capacity Development</li> <li>▪ Communication, Information Sharing and Networking</li> <li>▪ Service Delivery and Being of Service</li> <li>▪ Central, Regional and Local Government Relationships - (Advocacy and Policy Development)</li> </ul> <p><b>PROCESSES</b></p> <ul style="list-style-type: none"> <li>▪ Identifying need</li> <li>▪ Organising work</li> <li>▪ Managing issues</li> <li>▪ Reporting value</li> </ul> <p><b>FURTHER SECTOR DEVELOPMENT</b></p> <p><b>ROLE OF GOVERNMENT AT CENTRAL AND LOCAL LEVEL</b></p>	<ul style="list-style-type: none"> <li>▪ Inclusiveness</li> <li>▪ Fairness</li> <li>▪ Honesty</li> <li>▪ Optimism</li> <li>▪ Respect</li> <li>▪ Working together</li> <li>▪ Voice carriers</li> <li>▪ Self determination for the sector</li> <li>▪ Spirituality</li> </ul>	<ul style="list-style-type: none"> <li>• 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.</li> <li>• We are part of everyone’s lives Every person and their family contributes to our sector and/or benefits from what we do.</li> <li>• 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.</li> <li>• 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.</li> <li>• 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.</li> <li>• 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.</li> <li>• 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.</li> <li>• We are community-linked We all have people as our base – and we always need to be responsive to them.</li> <li>• We are accountable We must give account of what we are doing, and how – our members &amp; our communities decide our direction.</li> <li>• We contribute to community wellbeing There is an “added value” to our life and work– the binding together of families, of whānau, of communities – because of our shared vision and shared effort.</li> <li>• 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.</li> <li>• 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.</li> <li>• We wish to live up to Te Tiriti/The Treaty of Waitangi</li> </ul>

(Community Sector Taskforce, 2007a, p. 4)

- (vi) The Taskforce in setting out its detailed approach to *Philosophy, Functions and Processes* engaged the declarations and values/kaupapa in both houses, separately at first and then in the combined meeting place. Taskforce members identified statements of relevant application of the declarations, values and kaupapa in terms of each identified area under the three headings above. An example of the outworking of one dimension of Sector philosophy on accountability is set out from a relational Tiriti/Treaty two-worldview perspective, in Table 5.5. Further detail on this is set out on pp. 174-178.

Table 5.5: Tiriti/Treaty Two-worldview of “Driven by relationships not law”

Declaration Tangata Whenua	Tangata Whenua Values	Towards a Sector Accountability Framework	Tangata Tiriti Values	Declaration Tangata Tiriti
<ul style="list-style-type: none"> <li>▪ We are a first nations people.;</li> <li>▪ 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.</li> <li>▪ Our beliefs come from Te Ao Maori. And include the practice of manaakitanga.</li> <li>▪ Tikanga sets governance framework and defines, regulates and protects the rights of whanau and hapu.</li> <li>▪ The importance of consensus decision making stems from the need to work collectively to get things right.</li> </ul>	<ul style="list-style-type: none"> <li>▪ Kaupapa</li> <li>▪ Mana</li> <li>▪ Manaakitanga</li> <li>▪ Whakapapa</li> <li>▪ Whanaungatanga</li> </ul>	<p><b>PHILOSOPHY</b></p> <p><i>Driven by Relationships not Law</i></p> <ol style="list-style-type: none"> <li>1. <b>Knowing who people are and respecting their mana as a prerequisite for working together</b></li> <li>2. <b>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</b></li> <li>3. <b>The power of consensus decisionmaking as a practical acknowledgement of a relationships kaupapa</b></li> <li>4. <b>The power to act as a description of the process of taking action not its legitimization</b></li> <li>5. <b>The right to act derives from the collective and not its parts. Action from the parts therefore needs validation from the collective</b></li> <li>6. <b>The weaving together of participants in collective action benefits the collective as well as individuals</b></li> </ol>	<ul style="list-style-type: none"> <li>▪ Inclusiveness</li> <li>▪ Optimism</li> <li>▪ Respect</li> <li>▪ Working together</li> </ul>	<ul style="list-style-type: none"> <li>▪ Every person and their family contributes to our sector and/or benefits from what we do.</li> <li>▪ 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.</li> <li>▪ Our members &amp; our communities decide our direction.</li> <li>▪ The binding together of families, of whanau, of communities comes through our shared vision and shared effort.</li> <li>▪ We are immensely enriched by the work and life of communities from ethnic groups originating from all over the world.</li> <li>▪ We wish to live up to Te Tiriti/The Treaty of Waitangi</li> </ul>

(Community Sector Taskforce, 2007a, pp. 5-6).

### How did the two-worldview analysis work?

The above statements of application in the middle column can be understood in terms of the two worldviews expressed in the Tangata Whenua and Tangata Tiriti houses. Two statements of application from the above list are further explored in order to demonstrate the links between the statement of application and the values/kaupapa from both Tangata Whenua and Tangata Tiriti worldviews.

The first statement is ‘Knowing who people are and respecting their mana as a prerequisite for working together’ (statement number 1 in Table 5). ‘Knowing who people are’, in relationship development terms, is a prerequisite from both a Tangata Whenua and a Tangata Tiriti Sector perspective (Aluli-Meyer, 2008; Barlow, 2002; Ladson-Billings, 2003; Mead, 2003; Mikaere, 2011; Patterson, 1992; Roberts et al., 1995; Royal, 2003; Wilber, 1995). However, this may not universally be seen as a prerequisite for working together with others, e.g. people in some regulatory environments or compliance-driven working situations usually do not require or encourage ‘knowing who people are’. In those situations, when it comes to working together, command environments or more formal bureaucracies tend to deemphasize the priority of this approach (Bendix, 1966).

In the Sector, Tangata Tiriti identified ‘inclusiveness’ and ‘respect’ as two relevant values that underpin ‘knowing who people are’. They can be understood in terms of two contextual statements in the Tangata Tiriti declaration, ‘every person and their family

contributes to our sector and/or benefits from what we do’ and ‘the binding together of families or whanau, of communities comes through our shared vision and shared effort’. The use of ‘inclusiveness’ and ‘respect’, understood in the context of the two declaration statements above, is consistent with Sector philosophy that knowing who people are is a prerequisite to working in a relational way.

The notion of respecting the mana of people comes from a Tangata Whenua worldview, discussed in Part 2 of Chapter 3. This notion can be seen in the scope and operation of the values ‘whakapapa’, ‘whanaungatanga’ and ‘manaakitanga’. ‘Whakapapa’ is deeply connected with relationships and the relatedness of people to each other and to other parts of the natural order. So too, ‘whanaungatanga’ has a focus on the disciplines of making and maintaining relationships. ‘Manaakitanga’ in this situation refers to how a person approaches relationship development and engages others and works with them. It introduces the notion that care for the person would be an important feature of this part of the process.

Overall, the language in the combined meeting place does not imply a limitation of a Tangata Whenua or a Tangata Tiriti worldview. It expresses, in a Sector context, an approach to working together with others that is different (all business is personal) and wider (its implications reach far into our environment beyond people).

The second statement of application under the heading ‘Driven by Relationships not Law’ is ‘The power to act as a description of the process of taking action not its legitimation’ (statement number 4 in Table 5.5). As a statement of Sector philosophy, it acknowledges that action taking is important but that there are conditions attached to the way it should be done.

From a Tangata Whenua perspective, the taking of action, in kaupapa terms, needs some other justification than ‘I did because I could’. ‘Kaupapa’ implies a lesser priority for action based on the exercise of power than that which is focused on the wider purpose of that action. This supports the positioning of the importance of a discussion of the power to act below one that is focused on the significance and purpose of the action and its execution. The focus given by the application of ‘manaakitanga’ and respect for ‘mana’ in relation to ‘kaupapa’ further emphasises the need for relationships disciplines around the use of power within the Sector. This direction encourages looking beyond power and authority when action needs to be justified.

From a Tangata Tiriti perspective, the importance of ‘optimism’ is significant in the context of encouraging ‘inclusiveness’ and ‘respect’. These values are informed by two Tangata Tiriti declaration statements, firstly ‘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'. The second declaration statement is 'Our members & our communities decide our direction'. As context, there is an implied position around the inappropriateness of using power to influence or control others or to act independently in ways that are self-referencing. Instead there is a focus on a wider frame of reference that includes a consideration of people as individuals and in communities.

The Taskforce proposal sets out a similar analysis for the other two components of the Sector's approach to the philosophy of accountability. The process followed was exactly the same as set out for the first component. A discussion of selected aspects of these additional components is in Appendix 3.

### **Understanding service delivery and being of service in the sector**

Following a discussion of sector philosophy on accountability, the Taskforce considered the key processes that relate to the function 'Operation of Service Delivery and Being of Service'. These were: *identifying need, organising work, managing issues and reporting value*.

The same approach to analysing these processes was employed, i.e. from the perspective of a two-house discussion of the baseline declarations for Tangata Whenua and Tangata Tiriti followed by a selection and application of the values and kaupapa from each house. This led into a discussion, in the combined meeting place, of applications of the understandings of these two-house discussions. This led to the identification of some high level key tasks for each process.

The first process heading, 'Identifying need', has seven statements of application. The following analysis of statement number 2 in Table 5.6, 'Works from the basis that we all have responsibilities to each other, the land and our environment', illustrates the links in the combined meeting place between that statement and the values/kaupapa from both Tangata Whenua and Tangata Tiriti worldviews.

Table 5.6: Tiriti/Treaty Two-world applications of the process Identifying Need

Declaration Tangata Whenua	Tangata Whenua Values	Towards a Sector Accountability Framework	Tangata Tiriti Values	Declaration Tangata Tiriti
<ul style="list-style-type: none"> <li>▪ We are a first nations people;</li> <li>▪ 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;</li> <li>▪ Our beliefs come from Te Ao Maori. Our practice of tikanga Maori includes the disciplines of mana, rangatiratanga and manaakitanga;</li> <li>▪ Tikanga sets the framework for our governance and also defines, regulates and protects the rights of whanau and hapu;</li> <li>▪ The importance of consensus decision making stems from the need to work collectively to get things right – weaving the people together;</li> <li>▪ 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;</li> <li>▪ 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.</li> <li>▪ 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;</li> <li>▪ We are committed to governing ourselves through the expression of mana motuhake, our enduring power leading to our self-determination.</li> </ul>	<ul style="list-style-type: none"> <li>▪ Kaupapa</li> <li>▪ Mana</li> <li>▪ Manaakitanga</li> <li>▪ Rangatiratanga</li> <li>▪ Whakapapa</li> <li>▪ Whanaungatanga</li> <li>▪ Tika, pono, aroha</li> <li>▪ Wairua</li> </ul>	<p><b>SECTOR FUNCTION</b></p> <p><i>Service Delivery and Being of Service</i></p> <p><b>PROCESS</b></p> <p><i>Identifying need</i></p> <p><b>The Sector in identifying need:</b></p> <ul style="list-style-type: none"> <li>▪ <b>Works actively to honour the historical and contemporary rights of peoples</b></li> <li>▪ <b>Works from the basis that we all have responsibilities to each other, the land and our environment</b></li> <li>▪ <b>Operates from a tikanga base drawn from tikanga Maori and the range of tikanga within Tangata Tiriti</b></li> <li>▪ <b>Seeks agreement on the relevance and priority of particular needs from a collective community perspective</b></li> <li>▪ <b>Balances leadership and the exercise of authority in forming a collective view of the needs of people, the land and our environment</b></li> <li>▪ <b>Closely links needs identification with an active commitment to follow through with focussed action to address needs</b></li> <li>▪ <b>Asserts that ownership of need belongs to the community and its peoples</b></li> </ul>	<ul style="list-style-type: none"> <li>▪ Inclusiveness</li> <li>▪ Fairness</li> <li>▪ Honesty</li> <li>▪ Optimism</li> <li>▪ Respect</li> <li>▪ Working together</li> <li>▪ Self determination for the sector</li> <li>▪ Spirituality</li> </ul>	<ul style="list-style-type: none"> <li>▪ Every person and their family contributes to our sector and/or benefits from what we do.</li> <li>▪ We are driven by a particular purpose, ideal, or vision, and we have a set of values by which we live.</li> <li>▪ We are as proud of our unique differences as we are of what binds us together.</li> <li>▪ We change as needs change, as communities change, as time passes.</li> <li>▪ Our existence is not compulsory, but comes from the choice of people.</li> <li>▪ We rely on the energy, skill and goodwill, the gifts of time and other resources, of countless individuals both voluntary and paid.</li> <li>▪ We all have people as our base – and we always need to be responsive to them.</li> <li>▪ We must give account of what we are doing, and how – our members &amp; our communities decide our direction.</li> <li>▪ 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.</li> <li>▪ We are immensely enriched by the work and life of communities from ethnic groups originating from all over the world.</li> <li>▪ Many of us have important international links and we interact with others around the globe.</li> <li>▪ 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.</li> </ul>

(Community Sector Taskforce, 2007a)

Identifying need, using the Western management language of training needs analysis, is often informed by those Tangata Tiriti worldview values that relate to a transactional approach to the analysis of performance from the perspective of cause and effect. In social services settings, identifying need is often problem focused even when using strengths based approaches. In the Sector, the Tangata Tiriti canvas for identifying need is very broad and informed by declaration statements like ‘Every person and their family contributes to our sector and/or benefits from what we do’, ‘We all have people as our base – and we always need to be responsive to them’ and ‘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’. These three statements in turn inform a common Tangata Tiriti understanding of the use of the values ‘inclusiveness’, ‘fairness’, ‘honesty’, ‘working together’, ‘self determination for the sector’ both individually and taken as a whole. The link between identification of need and our responsibilities to the environment is essentially a moral and spiritual issue. Fairness and balance in the application of the other values suggest that if the exercise of identifying need does not make sense in terms of the wider picture, it makes no practical sense at all.

From a Tangata Whenua perspective, responsibilities to each other and to the environment are concerned with the application of ‘whakapapa’ and ‘whanaungatanga’. ‘Whakapapa’ enables the painting of the wide picture implied in the statement and ‘whanaungatanga’ enables the requirements of ‘mana’ and ‘manaakitanga’ to be addressed.

Such action, from this perspective, will be seen as ‘tika’ and ‘pono’ or not. The weaving together of the responsibilities described is the concern of a rangatira, and the ‘wairua’ dimension of the statement is an important part of the process to successfully weave together and balance the various responsibilities for people, land and the environment. The declaration statements that are relevant to the values selected are ‘We have diverse interests as Māori but through the practice of tino rangatiratanga we can act for the benefit of all peoples, the land and our environment’ and ‘The importance of consensus decisionmaking stems from the need to work collectively to get things right – weaving the people together’.

The second of four process headings, ‘Organising work’ has eight statements of application. The following analysis of statement number 8 in Table 5.7, ‘Planning the impact of work needs to include measurement of relationships, community building and environmental support alongside task, team and individual considerations’, illustrates the multiple links in the combined meeting place between the statement and the values/kaupapa from both Tangata Whenua and Tangata Tiriti worldviews.

Table 5.7: Tiriti/Treaty Two-world applications of the process Organising Work

Declaration Tangata Whenua	Tangata Whenua Values	Towards a Sector Accountability Framework	Tangata Tiriti Values	Declaration Tangata Tiriti
<ul style="list-style-type: none"> <li>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;</li> <li>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;</li> <li>Our beliefs come from Te Ao Maori. Our practice of tikanga Maori includes the disciplines of mana, rangatiratanga and manaakitanga;</li> <li>The importance of consensus decision making stems from the need to work collectively to get things right – weaving the people together;</li> <li>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;</li> <li>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;</li> <li>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.</li> <li>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;</li> <li>We are committed to governing ourselves through the expression of mana motuhake, our enduring power leading to our self-determination.</li> </ul>	<ul style="list-style-type: none"> <li>Kaupapa</li> <li>Mana</li> <li>Manaakitanga</li> <li>Rangatiratanga</li> <li>Tapu</li> <li>Whakapapa</li> <li>Whanaungatanga</li> <li>Tika, pono, aroha</li> <li>Wairua</li> </ul>	<p><b>SECTOR FUNCTION</b></p> <p><i>Service Delivery and Being of Service</i></p> <p><b>PROCESS</b></p> <p><i>Organising work</i></p> <ul style="list-style-type: none"> <li>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</li> <li>Work designed from a relationships base operates differently from work that is task-driven or results-driven</li> <li>Kaupapa-driven working together brings task, team and individual into relationship with our environment</li> <li>Individual leadership contributions are strengthened when they are governed by collective work disciplines and decisionmaking processes</li> <li>The values informing Sector work design and work practice are drawn from Tangata Whenua and Tangata Tiriti together</li> <li>Sector Service delivery work processes model a Tiriti/Treaty Two-worldview thereby including everyone</li> <li>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</li> <li>Planning the impact of work needs to include measurement of relationships, community building and environmental support alongside task, team and individual considerations</li> </ul>	<ul style="list-style-type: none"> <li>Inclusiveness</li> <li>Fairness</li> <li>Honesty</li> <li>Optimism</li> <li>Respect</li> <li>Working together</li> <li>Voice carriers</li> <li>Self determination for the sector</li> <li>Spirituality</li> </ul>	<ul style="list-style-type: none"> <li>Every person and their family contributes to our sector and/or benefits from what we do.</li> <li>We are driven by a particular purpose, ideal, or vision, and we have a set of values by which we live.</li> <li>We are as proud of our unique differences as we are of what binds us together.</li> <li>We change as needs change, as communities change, as time passes.</li> <li>Our existence is not compulsory, but comes from the choice of people.</li> <li>We rely on the energy, skill and goodwill, the gifts of time and other resources, of countless individuals both voluntary and paid.</li> <li>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.</li> <li>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.</li> <li>We must give account of what we are doing, and how – our members &amp; our communities decide our direction.</li> <li>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.</li> <li>We are immensely enriched by the work and life of communities from ethnic groups originating from all over the world.</li> </ul>

(Community Sector Taskforce, 2007a, p. 7)

Statement number 8 is broad in scope but it has a specificity of intent. From a Tangata Tiriti perspective, the key values informing this statement are ‘inclusiveness, fairness, honesty, optimism, respect, working together and spirituality’. ‘Inclusiveness’ here implies a minimal focus on the process mechanics aspects of the way work is organised. This has a moral dimension to be understood via the value ‘fairness’ and ‘honesty’ and a reference to the value of ‘spirituality’. The ‘optimism’ of the statement relates to the bigger

picture purpose referred to in the Tangata Tiriti Declaration and while there is no specific reference to the wider context of the environment, its inclusion in the statement would not be inconsistent with an environmental reference being there. Respect for the person and their family is in the Tangata Tiriti declaration and this is understood in terms of adding value to both life and work. It provides context for the value 'respect'.

From a Tangata Whenua perspective, the measurement of relationships assumes an awareness of their existence. This reference to 'whakapapa' is at the heart of any attempt to broaden the base of enquiry beyond a more transactional approach to 'task, team and individual'. As applied to the measurement of relationships, community building and environmental support, there is a place for the practice of 'whanaungatanga', its requirement to respect 'mana' and acknowledge the 'tapu' implications of such a broad scope in the design of work and getting the interconnections right. This is beyond the triple bottom line developments to be found in Tangata Tiriti innovations in sustainable management and partnering concepts, a feature of some contract management processes in business. The value of 'tika' is important to this statement because there is an implication here that anything less than this broad canvas of analysis and design will not do the job in terms of Sector aspirations. This is a reasonable statement of kaupapa-related thinking in this situation.

The third of four process headings, 'Managing issues' has nine statements of application. The following analysis is of statement number 7 in Table 5.8, 'The Sector emphasises the self-regulating effect of self-discipline and provides support and encouragement for kaupapa driven self determination'. It illustrates the links in the combined meeting place between that statement and the values/kaupapa from both Tangata Whenua and Tangata Tiriti worldviews.

Table 5.8: Tiriti/Treaty Two-world applications of the process Managing Issues

Declaration Tangata Whenua	Tangata Whenua Values	Towards a Sector Accountability Framework	Tangata Tiriti Values	Declaration Tangata Tiriti
<ul style="list-style-type: none"> <li>▪ We are a first nations people;</li> <li>▪ 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;</li> <li>▪ 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;</li> <li>▪ Tikanga sets the framework for our governance and also defines, regulates and protects the rights of whanau and hapu;</li> <li>▪ Our marae are expressions of our culture, tikanga, values and principles which sustain our uniqueness;</li> <li>▪ The importance of consensus decision making stems from the need to work collectively to get things right – weaving the people together;</li> <li>▪ 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.</li> <li>▪ We are committed to governing ourselves through the expression of mana motuhake, our enduring power leading to our self-determination.</li> </ul>	<ul style="list-style-type: none"> <li>▪ Kaupapa</li> <li>▪ Mana</li> <li>▪ Manaakitanga</li> <li>▪ Rangatiratanga</li> <li>▪ Tapu</li> <li>▪ Whakapapa</li> <li>▪ Whanaungatanga</li> <li>▪ Tika, pono, aroha</li> <li>▪ Wairua</li> </ul>	<p><b>SECTOR FUNCTION</b></p> <p><i>Service Delivery and Being of Service</i></p> <p><b>PROCESS</b></p> <p><i>Managing issues</i></p> <ul style="list-style-type: none"> <li>▪ It is important to be flexible enough to change as needs in the Sector change</li> <li>▪ We manage issues from a relationships perspective in the context of our kaupapa</li> <li>▪ We don't problem solve on any one part of an issue without considering it in the context of the whole</li> <li>▪ We don't undertake corrective action that threatens the historical and contemporary rights of people</li> <li>▪ 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</li> <li>▪ Sector emphasises respect, truthfulness and aroha in the resolution of issues</li> <li>▪ The Sector emphasises the self-regulating effect of self discipline and provides support and encouragement for kaupapa driven self determination</li> <li>▪ A key principle in working and resolving issues is voluntary commitment to collaborative action not compulsion</li> <li>▪ 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.</li> </ul>	<ul style="list-style-type: none"> <li>▪ Inclusiveness</li> <li>▪ Fairness</li> <li>▪ Honesty</li> <li>▪ Optimism</li> <li>▪ Respect</li> <li>▪ Working together</li> <li>▪ Voice carriers</li> <li>▪ Self determination for the sector</li> <li>▪ Spirituality</li> </ul>	<ul style="list-style-type: none"> <li>▪ Every person and their family contributes to our sector and/or benefits from what we do.</li> <li>▪ We are driven by a particular purpose, ideal, or vision, and we have a set of values by which we live.</li> <li>▪ We are as proud of our unique differences as we are of what binds us together.</li> <li>▪ We change as needs change, as communities change, as time passes.</li> <li>▪ Our existence is not compulsory, but comes from the choice of people.</li> <li>▪ We rely on the energy, skill and goodwill, the gifts of time and other resources, of countless individuals both voluntary and paid.</li> <li>▪ 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.</li> <li>▪ 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.</li> <li>▪ We all have people as our base – and we always need to be responsive to them.</li> <li>▪ We must give account of what we are doing, and how – our members &amp; our communities decide our direction.</li> <li>▪ 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.</li> </ul>

(Community Sector Taskforce, 2007a, p. 8)

The notion of self-regulation and self-discipline comes from the traditionally independent positioning of the Tangata Whenua, Community and Voluntary Sector alongside the Public and Private Sectors. Sometimes referred to as the 'Third Sector' or by other names, (Tennant, Sanders, O'Brien, & Castle, 2006) the Tangata Whenua, Community and Voluntary Sector, in Tiriti/Treaty relationship terms, has certain links to the Crown culturally, but is also strongly independent of it (Community Sector Taskforce, 2006).

From a Tangata Whenua perspective, the 'kaupapa' can be seen as an approach not only to work and working relationships but also a bigger picture perspective on issues that inevitably arise when people work together. The notion of self-discipline can be understood in the scope of 'rangatiratanga' seen at the personal level of independent action that is correct and appropriate, i.e. 'tika'. There is a strong reference to 'mana' which expresses Sector self-confidence about knowing how to act in self-regulating and self-disciplined ways that can be associated with the practice of 'mana'. Closely connected with this is the relationship to 'manaakitanga', in terms of a positive and enabling attitude towards the difficulties of managing issues, i.e. at any one time, some people will be more competent and effective in their practice of self-regulation and self-discipline than others.

From a Tangata Tiriti perspective, the statement is a good example of the application of the value of 'optimism'. This is linked to a recognition of both self-respect and also respect for others. The independence of the Sector is captured in the language of Sector 'self-determination'. It also sets out an approach to the complex process of working together

and problem solving that is driven by purpose, ideals or vision rather than power or the law. The emphasis on ‘self-discipline’ is more than simply a description of how the Sector operates. It has the sense of promotion and advocacy that comes from the value of being a ‘voice carrier’ within the Sector.

The last process heading in this section, ‘Reporting value’ has nine statements of application. The following analysis of statement number 8 in Table 5.9, ‘Business like practice means practice that relates to Sector needs being met in the context of sustainable relationships with stakeholders’, illustrates the links in the combined meeting place between that statement and the values/kaupapa from both Tangata Whenua and Tangata Tiriti.

Table 5.9: Tiriti/Treaty Two-world applications of the process Reporting Value

Declaration Tangata Whenua	Tangata Whenua Values	Towards a Sector Accountability Framework	Tangata Tiriti Values	Declaration Tangata Tiriti
<ul style="list-style-type: none"> <li>▪ The basis of our identity is Whanau, Hapu, Iwi and through whakapapa we link the land, the people and all living things</li> <li>▪ 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</li> <li>▪ Our beliefs come from Te Ao Maori. Our practice of tikanga Maori includes the disciplines of mana, rangatiratanga and manaakitanga</li> <li>▪ Tikanga sets the framework for our governance and also defines, regulates and protects the rights of whanau and hapu</li> <li>▪ The importance of consensus decision making stems from the need to work collectively to get things right – weaving the people together;</li> <li>▪ An holistic approach to leadership is needed in order to practise accountability to Whanau, Hapu and Iwi</li> <li>▪ 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</li> <li>▪ 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 &amp; all living things</li> </ul>	<ul style="list-style-type: none"> <li>▪ Kaupapa</li> <li>▪ Mana</li> <li>▪ Manaakitanga</li> <li>▪ Rangatiratanga</li> <li>▪ Tapu</li> <li>▪ Whakapapa</li> <li>▪ Whanaungatanga</li> <li>▪ Tika, pono, aroha</li> <li>▪ Wairua</li> </ul>	<p><b>SECTOR FUNCTION</b></p> <p><i>Service Delivery and Being of Service</i></p> <p><b>PROCESS</b></p> <p><i>Reporting value</i></p> <ul style="list-style-type: none"> <li>▪ The value of our work is expressed in the way it benefits the relationships between people their communities, the land and environment</li> <li>▪ Much Sector work engages issues of change so the quality of leadership will be an important measure of the quality of work including advocacy</li> <li>▪ 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</li> <li>▪ Consensus decisionmaking from a Tiriti/Treaty two-worldview perspective assures the relationships base is valued highly through work practice</li> <li>▪ The quality of leadership will be assured through the mandate of the relevant constituency on the terms it uses to express that mandate</li> <li>▪ 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</li> <li>▪ Measurements of value in the Sector will change as needs change</li> <li>▪ Business like practice means practice that relates to Sector needs being met in the context of sustainable relationships with stakeholders</li> <li>▪ Measurement of value also requires the effective practice of a Tiriti/Treaty two-worldview methodology in the Tangata Whenua, Community and Voluntary Sector</li> </ul>	<ul style="list-style-type: none"> <li>▪ Inclusiveness</li> <li>▪ Fairness</li> <li>▪ Honesty</li> <li>▪ Optimism</li> <li>▪ Respect</li> <li>▪ Working together</li> <li>▪ Voice carriers</li> <li>▪ Self determination for the sector</li> <li>▪ Spirituality</li> </ul>	<ul style="list-style-type: none"> <li>▪ Every person and their family contributes to our sector and/or benefits from what we do.</li> <li>▪ We are driven by a particular purpose, ideal, or vision, and we have a set of values by which we live.</li> <li>▪ We are as proud of our unique differences as we are of what binds us together.</li> <li>▪ We change as needs change, as communities change, as time passes.</li> <li>▪ 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.</li> <li>▪ 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.</li> <li>▪ Many of us have important international links and we interact with others around the globe.</li> <li>▪ 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.</li> <li>▪ Tiriti/The Treaty of Waitangi</li> </ul>

(Community Sector Taskforce, 2007a, p. 8)

From a Tangata Whenua perspective, the statement illustrates an application of ‘whakapapa’ whereby everything is related to everything else. Therefore a view broader than a transactional view of measurement is required. The reference to ‘practice’ links with the sense of ‘whanaungatanga’ and the discipline of action from this perspective can be understood to be a focus on stakeholders rather than service providers and service users. In fact the language of ‘stakeholder’ in the Sector is a reference to the community, understood as Tangata Whenua and Tangata Tiriti together. This dimension is a good illustration of ‘rangatiratanga’ and ‘mana’ implying a need to operate, and be accountable, within an integrated relationships paradigm. This has implications for the way the Sector would define business practice and design processes to measure value and be able to report it; this is a reference to ‘kaupapa’.

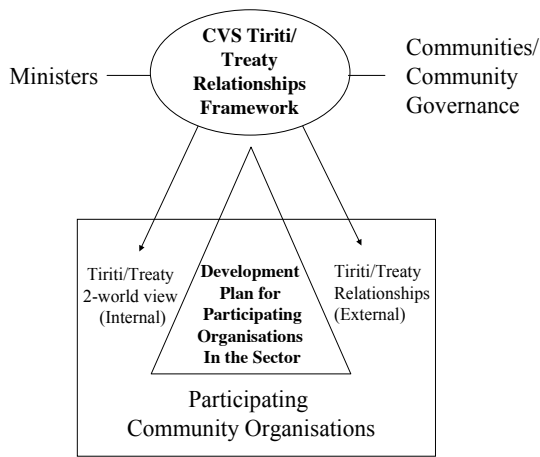
From a Tangata Tiriti perspective, the orientation of the statement relates to Sector needs, but the notion of Sector needs is focused on the accountability of Sector service delivery to the community, an illustration of ‘Self determination for the sector’. Focusing business practice on wider considerations than technical business process connects design and implementation with the need for ‘inclusiveness’ and ‘respect’. It further illustrates the Sector view of working together as an essentially relationships-driven process not one based on regulation, authority and the law.

### **Implementation of the Taskforce proposal**

The Taskforce proposal was to initiate a Sector-led review of funding and accountability arrangements for the Sector in a way that would have been a new way of working for all parties. As the proposal was rejected by government, there is no data on how it was implemented. The Taskforce, however, sets out advice, at a general level, on how an organisation or group in the Sector could develop their Tiriti/Treaty response using the Tiriti/Treaty Relationships Framework and a Tiriti/Treaty two-worldview. In ‘A New Way of Working’, the Taskforce (2006) stated:

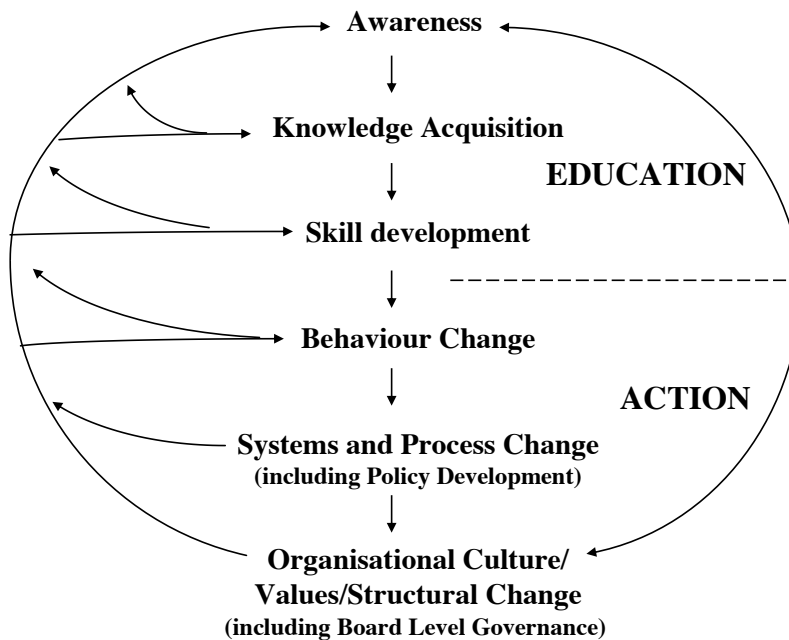
... if an organisation in the Sector wishes to look at ways to approach working with the Tiriti/Treaty Relationships Framework and a Tiriti/Treaty two-worldview, some general approaches to operational management can be set out as follows:

1. The organisation would again identify how it sees itself in the Sector currently, e.g. as primarily Tangata Whenua, Tangata Tiriti or a mix of both; as Tangata Tiriti but staffed with Tangata Whenua, or Tangata Tiriti but working with Tangata Whenua
2. The organisation would identify its commitment to and understanding of the Tiriti/Treaty Relationships model, and
3. Articulate the key features of its identity in terms of the Taskforce model for a new way of working.
  - A Tangata Whenua organisation would articulate its identity in Maori terms either in relationship to whanau, hapu or iwi or to the whole community or both
  - A Tangata Tiriti Organisation would articulate its identity in Maori and/or non-Maori terms in relation to the benefits for those it serves and the value of that for people and communities)
4. The organisation would undertake an assessment of the capacity of Tangata Tiriti members to understand and communicate effectively with Tangata Whenua in terms of a Maori worldview.
5. For each type of NGO above, there would be a development process to check alignment with the Tiriti/Treaty Relationships model. This would involve:



- a review of the values mix from a Tiriti/Treaty two-worldview perspective
- a confirmation or an adjustment of the values mix in order to reflect Tangata Whenua and Tangata Tiriti values together ...
- possibly a learning and development process that supported internal development and change that in turn supported external relationship development activity which directly links to the Tiriti/Treaty Relationship Framework.

In terms of a development process, the key elements can be set out as follows



(Community Sector Taskforce, 2006, pp. 15-16)

The Taskforce description of a new way of working also involved the following guidelines for the operation of the two houses and working together in the combined meeting space/third house:

1. A cooperative and shared relationship between Tangata Whenua and Tangata Tiriti when working on all issues of interest and concern to the Sector and on all matters that relate to Sector support
2. There will be two houses, Tangata Whenua, Tangata Tiriti
3. Participation in the combined meeting place shall be determined by each house on an equal 50:50 basis
4. There shall be respect and agreement on timeframes

5. The responsibility for negotiating the terms of joint decision-making shall be allocated to the combined meeting
6. Priorities for the spending of Crown funding allocated to the Taskforce shall be decided in the combined meeting place
7. In combined meeting place proceedings, the following kawa will apply:
  - There will be shared leadership of the meeting between the Tangata Whenua and Tangata Tiriti houses. This will usually be done via co-chairs
  - Meetings will begin and end with karakia
  - Tangata Whenua and Tangata Tiriti will be encouraged to caucus before and during meetings as necessary
  - There will be collective decision-making that operates on consensus rather than a voting system. This will encourage the articulation of diverse views rather than a single or dominant viewpoint
8. The preferred method of working at national, regional and local levels is kanohi ki te kanohi

The Taskforce is committed to model this approach in its own work and in relationships with others. It is also willing to share its knowledge and experience with others who would like to develop their response to the Tiriti/Treaty at a regional, local national or international level

(Community Sector Taskforce, 2006, p. 17).

These proposed approaches to implementation are drawn from the operating practices of the Taskforce itself and were intended to inform any implementation of a Sector-led funding and accountability review.

A number of groups and organisations in Aotearoa New Zealand have engaged in the challenge of working with the Framework. I will now explore five examples of how they have approached the organisation development process in practice and the lessons learnt.

## **PART 2 – OVERVIEW OF FIVE CASE EXAMPLES**

The key focus areas of the organisation development process associated with the Tiriti/Treaty of Waitangi Relationships Framework are Strategy and Policy, External Relationships, Change Action and Education and Training. The examples following describe how organisations in the Public Sector and the community have worked with these focus areas to plan and apply Te Tiriti/Treaty of Waitangi to the work of groups and organisations in the community and the Public Sector. Each example uses a different element as a starting point. Some examples show more effective implementation than others. They all highlight, within an organisation development paradigm, that change is complex but manageable. The main learnings are discussed in Chapter 6.

### **Department of Justice – Te Iho**

This example illustrates a Māori responsiveness programme that was implemented with approximately 6500 staff of the Department of Justice from 1990 – 1995. It was called Te Iho and it is an example of an education and training lead supported by government policy. It was directed towards change action.

Te Iho was triggered by the announcement of government policy Te Urupare Rangapu. The policy required Māori responsiveness action across the Public Sector in 1989 (New Zealand Department of Māori Affairs, 1988). Senior managers of the Department of Justice understood the policy requirements, yet the action needed was not obvious and had to be developed with some care. Members of the Te Iho team believed that an effective response to this policy turned on the level of understanding staff had of the relevance of the Tiriti/Treaty of Waitangi to them personally and their work in a public sector organisation, particularly one which had a strong control agency relationship with Tangata Whenua via the Courts, Probation and Penal divisions.

The starting point was identified to be education and training since it was unclear at that time what the strategic implications of Te Urupare Rangapu might be. Within the Te Iho team there were ongoing discussions as to the merits of trying to imagine a future state of affairs if the Tiriti/Treaty was to significantly influence the culture and workings of the Department of Justice. The leap in vision would have been huge. There was also a question about the appropriateness of imagining a Tiriti/Treaty-driven future without the active participation of Tangata Whenua, external to the department, in the process on terms that were negotiated and satisfactory to both parties. So the leaders of Te Iho decided to use education and training as a base for developing staff capability to think and act differently when working with Māori. This course of action raised questions about the nature of the role of public servants in a State agency, and particularly Māori public servants, from a Tiriti/Treaty perspective. It was believed that if the role of public servants could embrace

the realistic development and implementation of change within the department, then this could be a workable approach to the management of change action, supported by relevant education and training.

In 1987, the concept of partnership had been given significant exposure by the Court of Appeal in the lands case involving State-owned Enterprises (New Zealand Maori Council v Attorney-General. [1987] 1 NZLR 641), along with a number of other principles (New Zealand Te Puni Kokiri, 2001). In 1989 the Government introduced its own perspective on this developing discussion via its *Principles for Crown Action on the Treaty of Waitangi* (New Zealand Office for Treaty Settlements, 1989), and public sector organisations were then instructed not to use the term 'partnership'. Instead, 'cooperative relationships' was the preferred description of Public Servants' roles in developing relationships with Tangata Whenua. Partnership was regarded as an activity for the Crown.

In Te Urupare Rangapu, the Government agenda was devolution but there was uncertainty within agencies about the approach to be taken to the undoing and redoing of Crown processes in relation to hapū and iwi picking up the services to be devolved. These issues shaped the approach taken by the leaders of Te Iho to the development of staff education and training and the change processes that were designed to follow it. In Te Iho, the approach to the leadership of change was not top down from senior management as senior managers did not necessarily know how to lead this type of change. Nor was it led by middle management; the experience in the Department of Social Welfare of the power of middle management to block change had been underestimated even when senior management were comfortable in leading such processes (New Zealand Ministerial Advisory Committee on a Maori Perspective for the Department of Social Welfare & Rangihau, 1986). Te Iho methodology was that change came from the bottom levels of the department as that was where the significant relationship interface between Government and Tangata Whenua existed and where most Māori were employed. So what was the leadership role for middle and senior management in Te Iho? It was simply to support those of their staff who initiated informed change. A three kete education programme was designed for all staff, numbering approximately 6,500 (Te Iho, 1989a, 1989b, 1989c). The programme was to assist with the development of knowledge and skill to undertake change. Within that, a primary role for managers was to be able to recognise a good idea for change from their staff and teams and to support its implementation; nothing more, nothing less.

Other influences in the early stages of this process included significant criticism from Winston Peters, who as opposition National spokesperson for Māori Affairs was critical of the performance of the Department of Māori Affairs. He had questioned the relevance of Treaty of Waitangi and threatened to review its status should National get into power (Hames, 1995; New Zealand Hansard, 1988). At the general election in late 1990, there was

a change of government and the launch of a new programme Ka Awatea. This replaced Te Urupare Rangapu; however there was no such review.

In Te Iho, what then happened to Strategy and Policy and External Relationships in the organisation's development process? While this was an education and training lead, there was strong government policy that mandated it. From 1990 – 95, 6,105 staff completed Kete 1, 4,874 completed Kete 2 and 3,273 completed Kete 3 (Te Iho, 1995). Beyond Kete 3, staff were moving to identify change action projects in their place of work. Specific initiatives in external relationship development emerged. One such operated in parts of the Prison Service, led by an innovative Assistant Secretary for Justice, Kim Workman. Beyond that, there was no widespread external relationship development activity flowing from Te Iho at that stage.

In 1995, the Department of Justice was restructured into three departments, Department of Courts, Department of Corrections and the Ministry of Justice. As a consequence of the restructure, the leadership of the then Secretary for Justice, David Oughton, was lost to the overall development of Te Iho from that point onwards. In fact, the change process that followed the education programme had barely started when the departmental restructure effectively cut short its development. Quite apart from any discussion of the efficacy of this type of Public Sector restructure, the end point of Te Iho raised important questions about the continuity of leadership and the time frame needed to engage the depth of this kind of organisational change.

### **Manukau City Council**

This example illustrates a Tiriti/Treaty responsiveness programme that was implemented for approximately 21 elected members of the Manukau City Council and approximately 1,100 Council staff between 1997 – 2008. It is an example of an external relationships lead for elected members of the Council and a change action lead for staff within the Council organisation. For Councillors, the focus was on a change in relationship with Mana Whenua from agency representation via the Huakina Development Trust, to a direct relationship with Mana Whenua groups. For the organisation the change action focused on the Manukau competency system for staff in relation to a Tiriti/Treaty Two-worldview.

In the mid 90s, the Manukau City Council undertook significant work on a 'relationships approach' to managing the Council operations. In relation to strategic planning for the city, the Council "...in 1993/94 sought the views of the community to determine a long term direction for the City (Strategic Directions 1996-2010). It took into account the views of resident's feedback from Tangata Whenua, ideas from young people and opinions of government and business representatives" (Manukau City Council, 2001).

This approach had its origins in ‘community development’ thinking of the time and the relationships dimension of that approach became a feature of industrial relations practices throughout the Council. It also influenced the way political negotiation and decisionmaking was undertaken, the approach being both pragmatic and sympathetic to community aspirations from a Tangata Tiriti perspective.

In the mid to late 1990s, the political wing of the Council addressed a challenging position in its external relationship with the Huakina Development Trust. Up until that point, the Council’s relationships with Mana Whenua had been developed and maintained through the Trust, the northern most regional management committee of the Tainui Māori Trust Board. This was a longstanding contractual relationship between the two parties. An issue emerged when Council staff were informed by an increasing number of ‘on the ground’ Mana Whenua interests within the boundaries of Manukau City, that they no longer wished for their representation to be managed by the Huakina Development Trust. They made it clear that they were ready and willing to exercise Mana Whenua responsibility directly. The Council was informed by the Huakina Development Trust that the Trust was the only mandated body to deal with local government.

As the Council began to reflect on the relationship requirements of working with Mana Whenua, to its credit it acknowledged the individual Mana Whenua groupings, much to the consternation of the Trust. In March 1997, Council accepted with regret the dissolution of the formal agreement between Manukau City Council and Huakina Development Trust and requested a Councillor workshop be held to consider the total picture of Maori representation and the broader matter of relationships with Māori in Manukau City. The decision to acknowledge local Mana Whenua was correct in terms of tikanga as the concept of Mana Whenua relates to people’s belonging to a particular whenua. Agency representation, through organisations like the Huakina Development Trust is one step removed. In relationship development terms, it was an example of a situation where being creative as well as bold in decisionmaking was thought through in terms of first principles and acted on with respect for the worldviews of both parties in a Tiriti/Treaty relationship.

In 1999, the Council went on to adopt a Tiriti/Treaty of Waitangi relationships approach to working with the Treaty in Manukau and approved a policy position on Treaty of Waitangi relationships with Mana Whenua in 1999 as follows:

That Council confirms its desire to take a leadership position, together with Mana Whenua, in defining and developing Treaty of Waitangi relationships for Manukau [Minute no. 494/99] (Manukau City Council, 1999)

Within the Council organisation, Tiriti/Treaty relationship development began not with education and training but the change process arising from it. The Council did implement an education process and its managers and staff were more generally open to

development and change initiatives as long as there was a demonstrable level of integrity around staff relationships and their participation in the change process itself. So the engagement of staff on the development of a Tiriti/Treaty-based competency system was relatively straightforward, at least initially. The idea had been to develop a Treaty competency and then extend that by embedding a specifically Tiriti/Treaty of Waitangi dimension into the existing competency system which had been, up until that point, informed by perspectives from the Tangata Tiriti house. Bringing a Tiriti/Treaty Two-worldview to this situation is illustrated in Table 5.10 using the competency ‘Working Together’, an existing core competency at the time. This involved working with applications of tikanga that relate to working together and engaging the Tangata Tiriti values base of the existing competency. This resulted in a revised competency definition and set of descriptors, the values of which can be seen to relate to Tangata Whenua and Tangata Tiriti worldviews together. In 2003, this analysis process was carried out on the four core competencies at the time and a draft of the revised competencies was developed for discussion with staff.

The process stalled while a new stand alone Treaty of Waitangi competency was developed and trialled. In 2008, that competency was confirmed as a core competency. The events are timetabled as follows:

1997	Development of a standalone Treaty competency (Table 5.10)
2002-3	Development of a draft set of core competencies that integrated a Tiriti/Treaty of Waitangi dimension throughout the Council’s core competencies at the time (Spelman, 2003b)
Mid 2000s	Decision to amend the Council’s core competencies and not to implement an integrated Tiriti/Treaty dimension at that point. Instead, there was a decision to trial a revised Treaty competency, in 2005, as one of the Council’s core competencies
2008	The trialled Treaty of Waitangi competency was finally approved as a Council core competency (Table 5.13)

Over the period, a number of significant changes took place. In 2002, I left the Council to work independently. As a consultant, I had drafted a revised set of competencies ready for staff discussion in 2003, but the pace and direction of the change process had slowed up markedly. The Council had been responding to pressure from Government to change its understanding of effectiveness in Council service delivery. This was a process that was connected to the influence of managerialism that had gathered momentum throughout local government. As this continued, the emerging change significantly affected the Council’s earlier commitment to a community development approach in its relationship with local communities. A different values mix became more visible throughout the

organisation and this resulted in different work priorities. The integrated approach to the competency system development therefore stalled. In 2005, a stand-alone Treaty competency was trialled and finally confirmed on 2008 as one of four core competencies for the Council organisation. The change therefore was not lost but significantly reduced in scope.

The original Treaty competency, from approximately 1997, the recommended version of the core competency Working Together (integrated Tiriti/Treaty version of 2003), the final version of the core competency Working Together in 2008 and the final version of the standalone Treaty core competency in 2008 are set out in Tables 5.10 – 5.13.

The full analysis that informed the development of the 2003 integrated version of Council's core competency *Working Together* can be found on pp. 209-216. It shows the analysis that informed the application of Tiriti/Treaty Two-worldview thinking to the four core competencies of the Council which had reflected, at that point, a Tangata Tiriti perspective only.

Table 5.10: Manukau City Council Treaty Competency from late 1990s

Manukau



Competency System

# TREATY OF WAITANGI

( ORIGINAL VERSION – L A T E 9 0 S )

A person demonstrating this competency recognizes the importance of the Treaty of Waitangi (its preamble and articles) by developing and implementing work practices that are consistent with the Crown’s Treaty obligations.

## Level One

### Basic

- Demonstrates recognition of two Treaty partners
- Demonstrates basic knowledge of the Treaty of Waitangi and Tikanga Maori
- Recognizes own deficiencies and acts to improve knowledge
- Demonstrates acceptance of Tikanga Maori in working relationships

## Level Two

### Practitioner

- Demonstrates understanding of the Treaty in the relationship with the two Treaty Partners
- Analyses work issues from a Tikanga Pakeha and Tikanga Maori perspective
- Tikanga Maori is demonstrated in their business practices
- Encourages and supports active participation in Treaty partnership development

## Level three

### Advanced

- The Treaty of Waitangi and Tikanga Maori are visible in the policy/service delivery and strategic/business planning processes used on the job
- Has ability to manage changes in processes and systems from a Treaty perspective Council-wide
- Supports others in the process of developing change from a Treaty perspective
- Identifies and ensures that equitable practices are endorsed

### Unacceptable Behaviours

- Does not demonstrate an understanding of Treaty issues or Tikanga Māori
- Actively avoids incorporating Tikanga Maori into business practices
- Finds it difficult to accept or recognize the two Treaty Partners
- Makes incorrect assumptions about Treaty of Waitangi issues

(Spelman, 1997)

Table 5.11: Manukau City Council Draft Core Competency from a Tiriti/Treaty Two-worldview

Manukau



Competency System

# WORKING TOGETHER

RECOMMENDED VERSION – 2003

<p><b>Ehara taku toa i te toa takitahi engari he toa takitini</b></p> <p>A person demonstrating this competency</p> <ul style="list-style-type: none"> <li>- acknowledges people and the value of their contribution to work,</li> <li>- makes their own contribution to work and to the work of colleagues in a manner that is relevant to the bigger picture, and</li> <li>- commands respect from others for their commitment to constructive and co-operative relationships</li> </ul>	<p><b>My strength is not that of the individual But that of the multitudes</b></p>
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*Bearing in mind the application of Whakapapa, Whanaungatanga, Kaupapa and Mana to Working Together, the relevant behaviours are as follows:*

### Needs Development (ND)

- Withholds information and knowledge and will not share opinions or experience with others (mana)
- Avoids giving support or help to others when they need it (whanaungatanga)
- Avoids taking responsibility for mistakes made or problems created (kaupapa)
- Undermines the agreed decisions and actions of others (whanaungatanga)
- Fails to listen to, consider or value others' opinions (mana)
- Fails to contribute consistently to agreed teamwork tasks (kaupapa)

### Effective (E)

- Takes time for people and shows interest in them as colleagues and in their work (mana)
- Shows respect to others by giving constructive feedback on their contributions to work (whanaungatanga)
- Actively supports team decisions and participates in implementing them (whanaungatanga)
- Interprets own and other's knowledge and experience within teams in order to make links with the organisation's direction and the expectations of the community (whakapapa)
- Actively considers the different viewpoints of others in problem solving and decisionmaking while remaining focused on the primary task (kaupapa)
- Fully carries out own share of the workload and supports others when they need help (whanaungatanga)

### Outstanding (OS)

- Provides mentoring opportunities that benefit others in the workplace (mana)
- Advocates on behalf of staff who need support to work effectively (mana)
- Remains staunch in the face of opposition to a course of action that is essentially correct (kaupapa)
- Encourages teams to take appropriate risks for the benefit of the work of Council in the community (mana)
- Mediates opposing viewpoints on the job in ways that respect cultural differences and produce solutions acceptable to the Council and the parties concerned (whanaungatanga)

Table 5.12: Manukau City Council Final Core Competency Working Together approved in 2008



# WORKING TOGETHER

(FINAL VERSION – 2008)

<p><b>Ehara taku toa i te toa takitahi</b> <b>Engari he toa takitini</b></p> <p>A person demonstrating this competency</p> <ul style="list-style-type: none"> <li>• acknowledges people and the value of their contribution to work,</li> <li>• makes their own contribution to work and to the work of colleagues in a manner that is relevant to the bigger picture, and</li> <li>• commands respect from others for their commitment to constructive and co-operative relationships</li> </ul> <p><i>Bearing in mind the application of Whakapapa, Whanaungatanga, Kaupapa and Mana to Working Together, the relevant behaviours are as follows:</i></p>	<p><b>My strength is not that of the individual</b> <b>But that of the multitudes</b></p>
<p><b>Effective (E)</b></p>	
<p><b>Needs Development (ND)</b></p> <ul style="list-style-type: none"> <li>• Does not share information, knowledge or experience with others</li> <li>• Does not support or help others; protects own interests to the detriment of others</li> <li>• Doesn't take responsibility for mistakes made or problems created; fails to assist in resolving difficulties</li> <li>• Undermines the agreed decisions and actions of others</li> <li>• Does not listen to, or consider others' opinions; dominates groups to the detriment of others</li> <li>• Fails to contribute to agreed teamwork tasks</li> </ul>	<p><b>Outstanding (OS)</b></p> <ul style="list-style-type: none"> <li>• Advocates on behalf of staff who need support to work effectively.</li> <li>• Models effective team behaviours and discourages inappropriate behaviour.</li> <li>• Seeks to provide mentoring that will benefit others in the workplace.</li> <li>• Buys into team activities and projects, creating a high degree of enthusiasm and commitment.</li> <li>• Mediates opposing viewpoints on the job in ways that respect cultural and other differences and produces solutions that are acceptable to all parties.</li> <li>• Promotes the views and expectations of the team when interacting with the wider organisation and works to diminish the silo effect across teams.</li> </ul>

Table 5.13: Manukau City Council Final Core Competency Treaty of Waitangi approved in 2008



# TREATY OF WAITANGI

(FINAL VERSION 2008)

A person demonstrating this competency recognises the importance of Council's Te Tiriti o Waitangi Charter and Strategic Plan Te Tiriti o Waitangi and applies these principles to work practices.	
Unacceptable	Effective
<ul style="list-style-type: none"> <li>Does not apply the values of Te Tiriti Charter to their job</li> <li>Does not make an effort to understand the Treaty/Te Tiriti o Waitangi, acknowledge their own skill gaps or take action to correct them</li> <li>Does not make any effort to learn and participate in any Māori work related cultural activities or events</li> <li>Cultural insensitivity to Te Tiriti o Waitangi considerations affects decisionmaking and achievement of objectives</li> </ul>	<ul style="list-style-type: none"> <li>Applies knowledge and understanding of the vision, values and principles in the Manukau City Council Te Tiriti o Waitangi Charter to their job</li> <li>Incorporates the vision and/or goals of the Strategic Plan Te Tiriti o Waitangi into their job</li> <li>Demonstrates and understanding of Tikanga Maori (protocols and practices) and participates in Maori cultural events as part of their job</li> <li>Demonstrates that an understanding of Te Reo Maori and Tikanga Maori adds value to the work of Council</li> <li>Contributes to the provision of a culturally supportive environment</li> <li>Recognises gaps in own skills and knowledge and acts to improve on these</li> </ul>
<ul style="list-style-type: none"> <li>Does not apply the values of Te Tiriti Charter to their job</li> <li>Does not make an effort to understand the Treaty/Te Tiriti o Waitangi, acknowledge their own skill gaps or take action to correct them</li> <li>Does not make any effort to learn and participate in any Māori work related cultural activities or events</li> <li>Cultural insensitivity to Te Tiriti o Waitangi considerations affects decisionmaking and achievement of objectives</li> </ul>	<ul style="list-style-type: none"> <li>Promotes and champions the application of the vision, values and principles articulated in the Manukau City Council Te Tiriti o Waitangi Charter at both operational and governance levels</li> <li>Champions organisational change processes, policies and/or procedures relating to the Treaty of Waitangi in the work place.</li> <li>Demonstrates that Maori values and concepts (including Te Reo Maori and Tikanga Maori) are given respect and legitimacy at both operational and governance levels.</li> <li>Leads the organisation in implementing Maori cultural practices at an operational level</li> </ul>

### **Housing New Zealand Corporation (HNZC)**

This example illustrates a project that involved approximately 60 senior managers of Housing New Zealand Corporation in 2003. It is an example of a strategy and policy lead coupled with high level change action within a New Zealand Crown Entity. The example shows a strategic use of the Tiriti/Treaty Relationships Framework to lead change.

In 2003, the senior managers of Housing New Zealand Corporation worked on the application of Tiriti/Treaty two-worldview thinking to the corporate values that informed the work of that organisation. The organisation's values at the time were 'Respect, Support, Deliver and Learn'. These had been set previously but the behavioural indicators to be used to implement and monitor them had not yet been developed. A question arose about the relevance of the Tiriti/Treaty of Waitangi Relationships Framework to the way these values could be articulated, modelled and supported in practice throughout the organisation.

Senior managers, through facilitated workshops, undertook to explore the organisation's values from a Tiriti/Treaty two-worldview perspective having adopted a Tiriti/Treaty of Waitangi Relationships Framework for use within the organisation. The Tangata Whenua values that were considered relevant to this task and this organisation at the time were Mana, Tapu, Manaakitanga, Rangatiratanga, Whanaungatanga, Kaupapa, Turangawaewae and Kawa. In terms of the Framework, a definition of these values was avoided. What was sought instead was a more pragmatic application of a Tiriti/Treaty Two-worldview to the values statements as given followed by the development of a set of desired behaviours that could be used in performance management, recruitment and competency systems over time in order to improve practice across the Corporation. Senior management understanding of the applications of identified Tangata Whenua values is set out on pp. 236-240.

The work to engage the four HNZC values 'Respect, Support, Deliver and Learn' with the identified Tangata Whenua values Mana, Tapu, Manaakitanga, Rangatiratanga, Whanaungatanga, Kaupapa, Turangawaewae and Kawa is presented below.

Table 5.14: A Tiriti/Treaty Two-worldview of behavioural indicators for HNZC values in 2003

<b>Value: Respect</b>
<p><b>Definition:</b> Understands and accepts self and others (Relevant Maori values and concepts that apply are: Tapu, Mana, Manaakitanga, Rangatiratanga, Whanaungatanga, Turangawaewae)</p>
<p><b>Behaviours:</b></p> <ul style="list-style-type: none"> <li>• Acknowledges the skills, experience and wisdom others bring to the team (mana)</li> <li>• Consults with and involves others – seeks out others’ views in ways that involve them in our work</li> <li>• Meets and works with customers on their “home ground” as a first preference (turangawaewae)</li> <li>• Talks, listens and reflects before taking action</li> <li>• Honours, appreciates and accepts there is cultural difference (tapu)</li> <li>• Acknowledges the dignity of others when taking action (mana and manaakitanga)</li> <li>• Respects own self and recognises and accepts own role (rangatiratanga)</li> <li>• Takes an interest in others (as people) and acts on what is important to them (whanaungatanga)</li> <li>• Values, builds and cherishes relationships with others (whanaungatanga)</li> <li>• Leads by example (mana).</li> </ul>
<b>Value: Support</b>
<p><b>Definition:</b> Looks after the whole person and the kaupapa as part of normal work (Relevant Maori values and concepts that apply are: Mana, Manaakitanga, Rangatiratanga, Whanaungatanga, Kaupapa)</p>
<p><b>Behaviours:</b></p> <ul style="list-style-type: none"> <li>• Acts in ways to enhance people’s well being (mana)</li> <li>• Enables others to contribute, be themselves and learn (rangatiratanga)</li> <li>• Speaks up when something needs to be said</li> <li>• Takes the time to really know others (whanaungatanga)</li> <li>• Is there for people in difficult times (manaakitanga)</li> <li>• Promotes an environment (of trust) where it’s safe to try new things (manaakitanga)</li> <li>• Looks for and acknowledges the good things in the day to day contributions of others</li> <li>• Gives feedback with concern for the whole person (manaakitanga)</li> <li>• Acknowledges and values all feedback from others</li> <li>• Asks for help (because that’s okay) and actively helps others (manaakitanga)</li> <li>• Looks for and shares ways to make life easier.</li> </ul>

<b>Value: Deliver</b>
<p><b>Definition: Our actions will match our words</b></p> <p>(Relevant Maori values and concepts that apply are: Kaupapa, Mana, Whanaungatanga, Kawa)</p>
<p><b>Behaviours:</b></p> <ul style="list-style-type: none"> <li>• Understands why we do things (not just what) and how work fits into the bigger picture (kaupapa)</li> <li>• Acts collaboratively when working with others</li> <li>• Communicates clearly about what will happen and when – does not over promise</li> <li>• Welcomes challenges and can adapt/grow to meet them</li> <li>• Takes time to think, plan and reflect (kaupapa)</li> <li>• Makes a commitment and sticks to it (kaupapa)</li> <li>• Works in partnership with others to achieve mutual outcomes (mana)</li> <li>• Actions are built on relationships of trust and an understanding of where others are coming from (whanaungatanga)</li> <li>• Drives ongoing development of better practice (kawa)</li> <li>• Trusts others to deliver</li> <li>• Recognises different needs and aspirations and is flexible in response (kaupapa)</li> <li>• Has a heart for people and a head for business</li> <li>• Maintains a strong focus on making things happen.</li> </ul>

<b>Value: Learn</b>
<p><b>Definition:</b> Seeks to understand and grow</p> <p>(Relevant Maori values and concepts that apply are: Kaupapa, Mana, Whanaungatanga, Rangatiratanga)</p>
<p><b>Behaviours:</b></p> <ul style="list-style-type: none"> <li>• Acknowledges skill, spiritual belief and knowledge differences in others (mana)</li> <li>• Takes responsibility for own learning (rangatiratanga)</li> <li>• Learns by helping others to learn (whanaungatanga)</li> <li>• Supports or creates a learning opportunity</li> <li>• Acknowledges and learns from the past (kaupapa)</li> <li>• Actively applies learning and seeks feedback</li> <li>• Identifies own knowledge and skill before beginning learning</li> <li>• Is open to learning, new possibilities and change – recognises doesn't have all the answers (kaupapa).</li> </ul>

## Counties Manukau District Health Board (CMDHB)

This example focuses on a change management initiative within a Māori Responsiveness Programme which was designed for approximately 3,500 staff of Counties Manukau District Health Board (Hope & Cox, 2005). It began in 2004 and is ongoing. It is an example of a policy lead for the development of the DHB. Through its Māori Responsiveness Programme, the DHB developed a comprehensive approach to working with the Tiriti/Treaty of Waitangi.

The policy lead in CMDHB change came about because the Auckland District Health Board had published a Tikanga Best Practice policy already and CMDHB was keen to develop something similar within a broader initiative it called its Māori Responsiveness Programme. This was the first piece of development work undertaken in CMDHB. It can be seen as a workstream alongside the other deliverables in the organisation development process.

### KEY DELIVERABLES

#### Tiriti/Treaty Relationships Framework

An approved development framework based on Te Tiriti/Treaty of Waitangi

#### Tikanga Best Practice Policy

A signed off tikanga best practice policy that addresses Maori requirements for healthcare

#### Tikanga Best Practice Training

An approved cultural responsiveness training programme for CMDHB staff

and primary care providers that embeds Te Tiriti/Treaty of Waitangi into the fabric of the organisation and enables staff to implement tikanga best practice in their work within CMDHB, *(programme designed, developed, piloted, delivered and evaluated)*

#### Tikanga In Practice

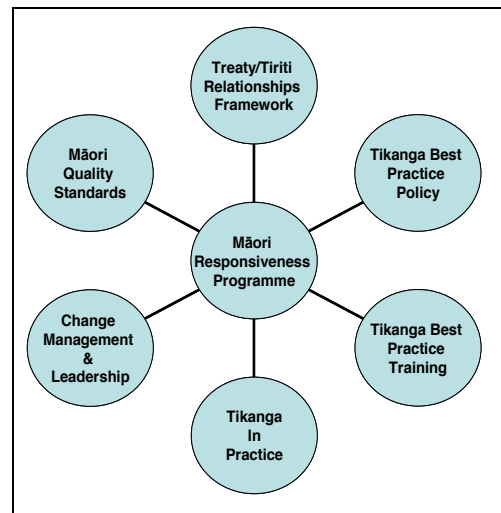
Tikanga in Practice programme implemented in AT&R, Tiaho Mai and beyond

#### Change Management and Leadership

Organisation Development plan implemented

#### Māori Quality Standards

Signed off Māori quality standards integrated within the organisation's reporting framework *(includes KPIs and other performance measures)*



**Evaluation**

Conduct an external evaluation of the above six aspects of this organisation-wide programme

- Tiriti/Treaty Relationships Framework
- Tikanga Best Practice Policy
- Tikanga Best Practice Training
- Tikanga in Practice programme
- Change Management and Leadership
- Māori Quality Standards

(Spelman, 2007)

CMDHB implemented sections 1-4 above by the end of 2007. Workstream 4 (Tikanga in Practice) had become the first base destination for the operational staff of the DHB after education and training. In this process, the policy served as a resource and guide to the application of tikanga on the job and the training was designed to focus and support the growth in the individual's capability to develop and implement change.

The Tikanga in Practice Programme was implemented through guided workshops often with staff working together on implementation matters in work units. Staff would identify procedures operating in their own units throughout the hospital that had the potential to be improved and explore, in groups, the application of tikanga to those procedures. In the example below, staff chose the Family Meeting/Whānau Hui process to develop change.

Table 5.15: First Two Steps of the Family Meeting/Whaanau Hui Process

Current Process	Identify DHB Values	Identify Maaori Values	Identify Combined Application of Values	Confirm Revised Process
1. Staff decide the need for a meeting with the patient/whanau/family	<ul style="list-style-type: none"> <li>Partnership</li> <li>Responsibility</li> <li>Care &amp; Respect</li> <li>Teamwork</li> <li>Professionalism</li> </ul>	<ul style="list-style-type: none"> <li>Manaakitanga</li> <li>Whanaungatanga</li> <li>Rangatiratanga</li> <li>Mana Tupuna/Whakapapa</li> </ul>	<ul style="list-style-type: none"> <li>Shared decision making and informed consent</li> <li>Starting with the patient not the process</li> <li>Whanaungatanga implies <ul style="list-style-type: none"> <li>offer of family meetings</li> <li>identifying information that is needed for meeting</li> <li>whaanau participate and set the meeting format</li> </ul> </li> </ul>	<ul style="list-style-type: none"> <li>Welcome Pack <ul style="list-style-type: none"> <li>Family meetings are offered to all.</li> </ul> </li> <li>Link to relationship development processes</li> <li>Key Worker – discuss together with the patient on first contact, the available meeting times and days.</li> <li>Discuss the details of proposed meetings in ways that make sense to patient and whaanau.</li> <li>Review terms – context/name family meeting/whaanau hui.</li> <li>Suggest more detail to flesh out what needs to happen by whom</li> </ul>
2. Staff decide the timing of such a meeting	<ul style="list-style-type: none"> <li>Teamwork</li> <li>Responsibility</li> </ul>	<ul style="list-style-type: none"> <li>Manaakitanga</li> <li>Rangatiratanga</li> </ul>	<ul style="list-style-type: none"> <li>Timing of meeting is via shared decision</li> </ul>	<ul style="list-style-type: none"> <li>Establish the level of flexibility of staff (particularly doctors) to attend to meetings after work if whaanau are attending</li> </ul>

(Kaihe-Wetting &amp; Spelman, 2007)

The process set out in Table 5.15 had eight more steps and was supported by an organisational understanding of the key Māori values and concepts that were relevant to the work of the DHB. These Māori values are shown below alongside the key organisational values at the time. The DHB applications of those values (both Māori and organisational) to health are set out below and were used as a resource for this workshop process with staff<sup>31</sup>.

<sup>31</sup> It was understood that there is no comparison to be attempted of values/kaupapa from one worldview to another across the above chart.

Table 5.16: Values of Tangata Whenua and CMDHB and their application to the work of the DHB

<b>DHB Value</b>	<b>Application of DHB value to the work of health</b>	<b>Application of Tangata Whenua values to the work of health</b>	<b>Tangata Whenua Value</b>
<b>Care and respect</b>	Treating people with respect and dignity; valuing individual and cultural differences and diversity	<ul style="list-style-type: none"> <li>▪ Exercising the responsibility that tangata whenua have to whaanau, hapuu, and iwi and the environment</li> <li>▪ Responsibility to care for selves and whaanau, hapuu, iwi</li> <li>▪ To encourage participation in healthy mental, spiritual, physical and family lifestyles</li> </ul>	<b>Kaitiakitanga</b>
<b>Teamwork</b>	Achieving success by working together and valuing each other's skills and contributions	<ul style="list-style-type: none"> <li>▪ The responsibility to connect people to their uukaipoo, tuurangawaewae, takiwaa and rohe</li> <li>▪ Expressing the authority that whaanau, hapuu and iwi have over their ancestral land and resources</li> <li>▪ Whaanau, hapuu, iwi determination of their health and wellbeing</li> </ul>	<b>Mana Whenua</b>
<b>Professionalism</b>	Acting with integrity and embracing the highest ethical standards	<ul style="list-style-type: none"> <li>▪ Links to all things are maintained and protected</li> <li>▪ Role of whaanau in decision-making as part of the informed consent process (if that is the wish of the patient)</li> </ul>	<b>Mana Tupuna/ Whakapapa</b>
<b>Innovation</b>	Constantly seeking and striving for new ideas and solutions	<ul style="list-style-type: none"> <li>▪ Te Reo – the repository of maatauranga Maaori that sustains the people and the culture</li> <li>▪ Requirement that DHB and PHO staff to learn pronunciation of te reo Maaori and be given the opportunity to further learn the language as part of their job.</li> </ul>	<b>Te Reo Maaori</b>
<b>Responsibility</b>	Using and developing our capabilities to achieve outstanding results and taking accountability for our individual and collective actions	<ul style="list-style-type: none"> <li>▪ The expression of affection, hospitality, generosity and mutual respect</li> <li>▪ The sharing of knowledge and resources within the health sector</li> <li>▪ The promotion of whaanau as a model for ensuring individuals and groups take responsibility for themselves and for each other</li> </ul>	<b>Manaakitanga</b>
<b>Partnership</b>	Working alongside and encouraging others in health and related sectors to ensure a common focus on, and strategies for achieving health gain and independence for our population	<ul style="list-style-type: none"> <li>▪ Affirming the relationships that tangata whenua and other people have to each other individually or at whaanau, hapuu and iwi level through common whakapapa and reciprocal obligations inherent in whakapapa relationships.</li> <li>▪ Promoting activities that enhance and strengthen whaanau participation in healthcare</li> </ul>	<b>Whanaungatanga</b>

(Continued)

<b>DHB Value</b>	<b>Application of DHB value to the work of health</b>	<b>Application of Tangata Whenua values to the work of health</b>	<b>Tangata Whenua Value</b>
		<ul style="list-style-type: none"> <li>▪ Connecting and maintaining the vitality of the relationships between tangata, whenua, atua, and tupuna</li> </ul>	<b>Wairuatanga</b>
		<ul style="list-style-type: none"> <li>▪ Self-determination of tangata whenua through mana atua, mana tupuna and mana whenua.</li> <li>▪ Self-determination underpins good health and wellbeing and the power to protect, define and decide on health matters</li> </ul>	<b>Rangatiratanga</b>

(Kaihe-Wetting & Spelman, 2007)

Tikanga in Practice is currently moving systematically through the various operational units of the DHB and beginning the process of shifting the values mix underpinning DHB-wide standards using work from the Māori Quality Standards workstream of the Māori Responsiveness Programme (deliverable 6 of the Māori Responsiveness Programme, pp. 119-120).

### **Māngere Integrated Community Health (MICH)**

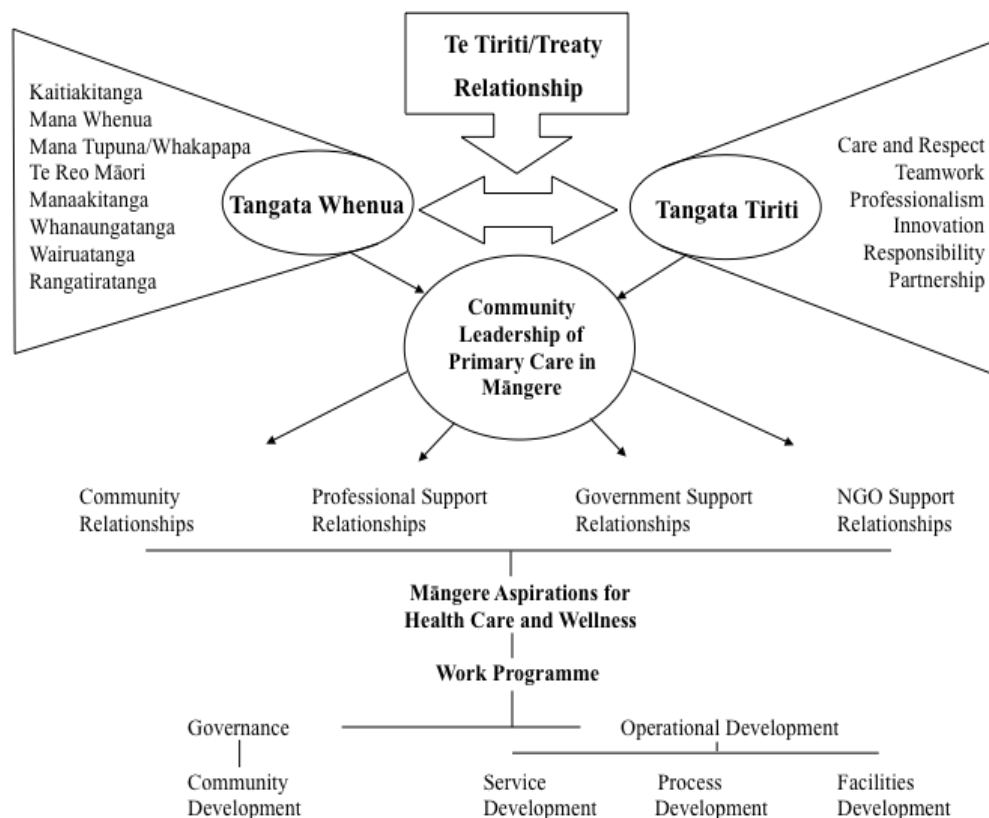
This example illustrates a community based Tiriti/Treaty Responsiveness Programme designed for the Māngere community and health providers which began in 2007 and is ongoing. It is an example of a Strategy lead when addressing the question of how primary care in the Māngere Community should be developed into the future. It explores the practical implications of applying a Tiriti/Treaty of Waitangi Relationships Framework and Tiriti/Treaty Two-worldview thinking to the way primary care facilities are designed.

MICH is a community advocacy group in Māngere that is working to a model of community ownership of health and a cooperative relationship with providers in the delivery of healthcare in a community setting. It began with ‘Strategy’ because its leaders believed that if community ownership of health was to become tangible, then community members needed to be acknowledged in a practical sense for the diverse way in which they practise ownership of their health. Since this thinking existed in the Māngere community, community members were encouraged to identify and redevelop a number of key relationships that could improve or impede the ability of people to own their own health in practical ways.

Members of MICH assumed that people in various groups across the community had a specific understanding of what owning one’s health meant to them, in terms of their own worldview, and therefore set out to identify the ways in which the community might articulate this. Through a series of community conversations with a wide range of groups, MICH distilled an overall ‘Statement of Community Aspirations for Health and Wellness for

Māngere (Māngere Integrated Community Health (MICH), 2009a), which was developed within a Tiriti/Treaty of Waitangi Relationships Framework in order to ensure the inclusion of Tangata Whenua together with the diverse cultures of Māngere. Thus the Strategy lead is illustrated in Table 5.17:

Table 5.17: MICH within a Tiriti/Treaty Relationships Framework



(Māngere Integrated Community Health (MICH), 2008)

The Community Statement of Aspirations for Health and Wellness in Māngere (Māngere Integrated Community Health (MICH), 2009a), is strongly relational and it calls for a change in the approach to leadership of primary care development processes in the interests of enabling community ownership and personal ownership of health in Māngere. MICH took the position that if the ongoing development of primary care is led by health professionals and government, then the people's ownership of their health will be significantly compromised. If professionals were to lead less, there would be space for the community to lead more. This example asserts the position of the community as primary stakeholder and that the position of providers and others is as support stakeholders. A change in power relationships is implied in this position.

As part of the ongoing work of MICH, a Facilities Development paper (Māngere Integrated Community Health (MICH), 2009b) was drafted to illustrate what healthcare facilities could look like if the Māngere community's aspirations were engaged and applied

to the process of developing facilities. Facilities specifications were developed in four areas from a relationships perspective (2009b):

- Initial Encounter
- Engagement and Relationship Development
- Working Together
- Disengagement and Departure

#### *Initial encounter*

Understanding initial encounter begins with the acknowledgement of identity, for self and the other. When that initial encounter is at a clinic, this can be supported by the use of good design which is informed by relationships thinking in areas like sound, light, colour and smell.

#### *Engagement and relationship development*

From a facilities development perspective, engagement and relationship development concerns the placement of staff in relation to patients on first arrival and whether such design decisions assist or impede engagement on personal matters of health and wellness. There is a need for a person to greet people on arrival and through the use of technology be able to identify patient appointments and the timetable on a hand-held computer. This was a person whose job would essentially be hospitality not typing, filing or answering the phone. This begins the overall relationship development around a particular visit.

#### *Working together*

From a relationships perspective, working together implies a change in the sense of ownership of space during the visit. The design suggestion was that the default position would be that the patient and whānau remained in a single space and professionals came to them in the facility rather than the other way round. This directly affects the power relationships in a general practice and if that meeting space looks and feels open and relaxed in terms of design for interaction, then a different relationship can be developed between patients, whānau and professionals.

#### *Disengagement and departure*

This is the same dynamic as was identified for the initial encounter and engagement process but in reverse. The last person to farewell the patient and whānau is the one who greeted at the start. This completes the relationship process for that visit. There is the suggestion that questions of payments could be handled primarily through the use of automated kiosks so that the transactional aspect of this process does not dominate.

The look and feel of such a facility would be very different because the values mix is different. The example illustrates the significance of worldview difference and how its application can assist and include others in public processes of importance to them.

The full paper MICH – Specifications for Facilities Development can be found in Appendix 6.

## **Conclusion**

The case examples in Part 1 and Part 2 of this chapter illustrate six general points about the Tiriti/Treaty of Waitangi Relationships Framework:

1. While there are a number of common themes in the range of current approaches to accountability and working together in the Tangata Whenua, Community and Voluntary Sector, it is only when the question of worldview difference is engaged on the Sector's terms that the possibility of respectful and productive relationships can be broached across the diversity of the Sector.
2. Sector approaches are still developing within this new paradigm and while these are different from those used by Government, they are nonetheless valid and can be effective in relation to addressing stakeholder aspirations and values. They also make it possible for the Government to achieve the outcomes it considers important.
3. The problems relating to Sector dissatisfaction with current funding and accountability arrangements are able to be addressed; however change is required that will enable a shift in the culture of public management processes from a position of Western worldview dominance to a relational paradigm that involves engaging and working with worldview difference and a different role of Tangata Whenua in these processes.
4. A Tiriti/Treaty of Waitangi Relationships Framework can be used in ways that show respect for the leadership role of Tangata Whenua in the organisation of public and community life in Aotearoa New Zealand.
5. A Tiriti/Treaty of Waitangi Relationships Framework is sufficiently robust and practical to support the effective development of a full range of productive working relationships across the Sector through support for people to work in ways that reflect and respect the diversity of their worldviews and aspirations across communities.
6. There are changes required in both the Sector and Government for this to happen. These imply the inclusion of a development agenda in any implementation plans for all parties.

The following chapter looks at a critical assessment of the use of the Framework in both the community and in Public Sector organisations and reflects on the lessons learnt together with their future implications.

## **CHAPTER 6 – IMPLICATIONS FOR DEVELOPING THEORY AND PRACTICE TO IMPROVE TIRITI/TREATY RESPONSIVENESS**

### **INTRODUCTION**

My research explores the development and application of a Relationships Framework to effect change in the workings of public sector organisations and communities in Aotearoa New Zealand today. I begin with a discussion of how the Framework was used in the case examples in Chapter 5 to effect change when applied to the groups and organisations in the community and Public Sector. Guidelines are presented for using the Framework in practical situations. With a focus on approach and practice, the case examples are then tested for compliance with this set of guidelines. Subsequently key issues in relation to developing theory and developing practice in this area are considered, followed by a discussion of the potential of the Framework for ongoing wider use in groups and organisations in the Sector.

### **APPROACH TO ASSESSMENT OF FRAMEWORK DEVELOPMENT AND IMPLEMENTATION**

My original intention in exploring the development and implementation of a Tiriti/Treaty of Waitangi Relationships Framework was to contribute to a development initiative to enable organisations and groups in the community and Public Sector to manage change. In doing this it has been important that the negative legacy of New Zealand's colonisation history can be resisted and people enabled to work beyond the current hegemonic arrangements of New Zealand's public life. This has involved understanding the history of two broad worldview traditions. The first is essentially Western in origin. It has modern imperial and colonial overlays that highlight the practical issue of how people understand and work with cultural worldview difference in their lives and in communities (Ballantyne, 2012; Salmond, 1991, 1997). The second is indigenous and shares little philosophical and cultural common ground with Western values. The dynamics of Te Ao Māori are more focused on the essential interconnectedness of all things in the universe and less on the individuation of its parts (Royal, 2003).

My work has involved understanding how to engage worldview difference in ways that do not simply perpetuate an assimilationist agenda against a backdrop of the ongoing colonisation of Tangata Whenua. My proposal of an agenda of inclusion uses a relationships-based approach that in Te Ao Māori, reflects the importance of the essential interrelatedness of all things, and from a Western perspective, reflects a commitment to sustainability and social justice.

In Chapter 3, I noted the development of a number of important Tangata Tiriti worldview traditions in the post-modern era suggesting a desire to re-form the connections between individuals and the communities they live in and the contextual links between the parts and the whole throughout the living world (Aluli-Meyer, 2008; Armstrong, 2006; Bohm, 1980; Gergen & Gergen, 2003; Heron & Reason, 1997; Jaramillo & McLaren, 2008; Kakabadse & Steane, 2010; Kincheloe & Steinberg, 2008; Nichol, 2003; Tarnas, 2010; Wilber, 1983). I considered this to be a promising base for developing potentially workable strategies for effective cross-cultural analysis as well as communication processes to develop capability for more productive communications with Tangata Whenua. For the operation of the Tiriti/Treaty of Waitangi Relationships Framework, such a development in the Tangata Tiriti house is, in effect, a necessary condition for effective engagement with Tangata Whenua whose fundamental worldview dynamics are driven by worldview connections rather than segmentation.

## **DEVELOPMENT AND IMPLEMENTATION ISSUES**

In assessing this type of development, I reflected on the rigour and credibility of the view i) that there is a need for a Framework, ii) that Framework specifications need to be based on Te Tiriti/Treaty of Waitangi and iii) that the experience of implementing it in groups and organisations in the community and the Public Sector is productive and sustainable in changing circumstances. Therefore, my assessment of the design and implementation of the Framework focuses on relevant theoretical and conceptual issues as well as experiences of practice as illustrated in the work of the groups and organisations in the case examples. I did this bearing in mind the need to ensure that a suitable assessment framework is itself subject to the discipline of a Tiriti/Treaty two-worldview. Therefore my approach employs a process of reflection and judgement that relates to praxis. This sets a high priority on the need to maintain interconnections between people and with the living world, and it rules out the use of questionnaires and other techniques designed to collect statistical or quantitative data, considered discrete from the people providing information and from which disembodied assessment may be drawn. These are considered inappropriate and therefore not useful to this research. There is, however, structure to the process. Guidelines for using the Framework to deal with worldview difference are based on two principles set out in Part 4 of Chapter 3. The guidelines can be applied to the case examples to assess their usefulness. These are set out below followed by four illustrations of how they were addressed in practice.

- Mutuality in working together and decisionmaking
- Acceptance of the reality and validity of worldview difference

- Preservation of the integrity of Te Ao Māori when working on relationship development and organisation development
- Ongoing openness in using of the Framework's development processes in order that our knowledge of the wider interrelationships within the living world may be extended and enhanced

The practice of mutuality can be seen in the Manukau City Council's resolution to engage with Mana Whenua in 1999 in both word and action. This initiative was couched explicitly in the language of mutuality – Council's "desire to take a leadership position, together with Mana Whenua, in defining and developing Treaty of Waitangi relationships for Manukau" (Manukau City Council, 1999). It was also followed by consistent action.

The Community Sector Taskforce initiative to develop 'A New Way of Working' (2006), illustrates in some detail, how to work with worldview difference. It also demonstrates that when people genuinely engage difference and work with it in their thinking and planning of action, something new can happen. The examples of such analysis from the Manukau City Council, Housing New Zealand Corporation, Counties Manukau DHB and the Taskforce illustrate broader and richer improvements in behavioural expressions of organisational values, in service philosophy and development of systems and processes.

Preserving the integrity of Te Ao Māori is illustrated in the change analysis language in all the examples discussed in Chapter 5. Those examples show the application of tikanga in ways that consistently acknowledge and safeguard the integrity of Te Ao Māori.

The Taskforce analysis in 'A New Way of Working' (2006) began to explore an understanding of social issues to engage environmental perspectives. However, this is an underdeveloped aspect of Framework implementation to date.

The key questions arising from the case examples in Chapter 5 are discussed below under two headings, Developing Theory and Developing Practice.

#### ***Developing Theory***

- What is the role of the State in working with a Tiriti/Treaty of Waitangi Relationships Framework?
- Are the constitutional dimensions of Te Tiriti/Treaty of Waitangi problematic for the development and implementation of a Tiriti/Treaty Relationships Framework?
- What are the challenges around leadership practice for Tangata Whenua and Tangata Tiriti?
- If everything is connected, can we work on the parts without knowing the whole?

#### ***Developing Practice***

- How well does the Framework fit our community governance environment?

- Does a Tiriti/Treaty-based analysis and methodology signal a break with the colonisation history of Aotearoa New Zealand?
- Is the applications mechanism real or is it just neo-colonialism dressed up?
- What constitutes 'readiness to act' at the level of the individual, the group, organisation, community and government?

## **DEVELOPING THEORY**

### **What is the role of the State in working with a Tiriti/Treaty of Waitangi Relationships Framework?**

State hegemony operates largely in a systemic fashion in the sense that the power imbalance currently operating between the parties militates against the Māori partner to Te Tiriti/Treaty of Waitangi in the way government processes are set up. The notion of the State in Aotearoa New Zealand, therefore, becomes problematic when removed from a relationship base with people. I wonder if Bakunin, who argued in the mid 1800s that the beneficiaries of State action were the privileged classes (1980), may have pinpointed something important then which could illuminate the ambiguous relationship some communities in Aotearoa New Zealand have with the State in the 21<sup>st</sup> century.

Richard Sennett's analysis of public sector reform highlights the transition from a Weberian analysis of bureaucratic form and function, to one where the institution is dismantled in favour of "more personal initiative [of citizens] and enterprise: vouchers for education, employee savings accounts for old age and for medical care, one's welfare conducted as a kind of consulting business" (Sennett, 2006, p. 46). The stabilizing role of the institution has given way to greater freedom for capitalist interests to exert control more effectively from a position of central control. Sennett says that proponents of this direction of reform " ...argue that their version of these three subjects—work, talent, consumption—adds up to more freedom in modern society... My quarrel with them is not whether their version of the new is real; institutions, skills, and consumption patterns have indeed changed. My argument is that these changes have not set people free" (2006, p. 12).

Therefore, a key challenge for the State is how well it includes people enabling them to participate in the management of our common life. Tony Ballantyne (2012) claims that the writing of our history in New Zealand has overemphasised the role of the State. This has led to a narrow perspective on our place in the world. He argues that even if a broader view of our history was to be attempted, any imagined future direction for Aotearoa would still need to address the impact of the State on the development of any change initiatives. Accordingly, it is relevant to note the still prominent role of the State in people's lives, and our perceptions of it as a uniting or a dividing construct depending on the way it impacts on us as people.

### **Are the constitutional dimensions of Te Tiriti/Treaty of Waitangi problematic for the development and implementation of a Tiriti/Treaty Relationships Framework?**

A constitutional issues discussion began in 2012 in Aotearoa New Zealand. The Government framed the discussion terms of reference to assist its consideration of the following topics:

#### Electoral matters

- Size of Parliament
- The length of the term of Parliament and whether or not the term should be fixed
- Size and number of electorates, including changing the method for calculating size
- Electoral integrity legislation

#### Crown-Maori relationship matters

- Māori representation, including Māori Electoral Option, Māori electoral participation, Māori seats in Parliament and local government
- The role of the Treaty of Waitangi within our constitutional arrangements

#### Other constitutional matters

- Bill of Rights issues (for example, property rights, entrenchment)
- Written constitution

(Constitutional Advisory Panel, 2012)

An independent Constitutional Transformation Working Group – Aotearoa Matike Mai was established in 2009 with the following terms of reference:

1. To work on developing a model for a constitution for our country based on our tikanga and fundamental values, He Whakaputanga o te Rangatiratanga o Niu Tireni and Te Tiriti o Waitangi and the work already carried out in this area. This includes the debates in the 1995/6 hui convened by Sir Hepi te Heuheu.
2. To give consideration to the United Nations Declaration of the Rights of Indigenous Peoples, the Bolivian constitution and the international context.
3. To ensure that whanau and Hapu are fully informed and participate fully in the development of the model.
4. To discuss the model with government once Maori are satisfied with it (Jackson & Mutu, 2012)

The two pieces of work clearly reflect different starting points for a constitutional review, one broadly related to a Crown worldview and the other to Te Ao Māori.

Moana Jackson asserts that the Crown Advisory Group Review assumes the Westminster system and values as normative. This leads to a process of incremental enhancement of the status quo (Jackson, 2010). He advocates the importance of a Māori process to inform an independent Māori position followed by engagement with the Crown to define and develop a shared approach to constitutional review and development. If this does

not happen, he argues that Crown values will dominate proceedings to the exclusion of a Māori voice.

From a Māori perspective, Jackson says "... a constitution is just a kawa or the rules that people make to govern themselves" (2010, p. 325). As such, it is not a new activity for the tribes. Sir Eddie Durie takes a similar view when responding to criticism of the low status of a different, more localised Māori approach to organising and expressing authority and control. He says, "... it is probably an understatement to say that Maori did not develop a central political authority, and more correct to assert that [a] Maori ethic was averse to it" (Durie, 1996, p. 449).

Framing the question therefore needs to be undertaken in terms of the worldview perspectives of both parties to the original agreement. A failure to do this is to continue to commit to the ongoing marginalisation of the perspective of Te Ao Māori in favour of a monocultural approach. The constitutional conversation "...has got to be about iwi being governments, because that's what we were before 1840. This is where our kōrero needs to start" (Jackson, 2010, p. 327). Ani Mikaere (2011), in her notion of 'first law', reinforces the important status of tikanga Māori and its practical implications in the process of transforming the constitution. She expresses strong opposition to initiatives where people are permitted or even encouraged to merely accommodate tikanga Māori within an essentially monocultural framework that assumes exclusive Crown sovereignty (2005).

Durie points to the reality of a Māori legal system, and states that comments about its non-existence by the British government were more about perception than fact. From a Māori perspective, "... political power was vested at the basic community or hapu level. Power flowed from the people up and not from the top down" (Durie, 1996, p. 449). From the perspective of a top down approach, found in the Westminster system, there was not only a non-fit with Te Ao Māori, there was also little motivation to engage the difference between the two worldviews. Yet Durie argues that the history shows "that Māori fought to maintain their own law and authority" (Durie, 1996, p. 456) and that fight continues (Walker, 2004).

It is difficult to disagree with Jackson when he says (2010) that identifying the starting point for the constitutional conversation will materially affect the usefulness of the review process and outcome and its capacity to include and be relevant to Māori and ultimately to the people of Aotearoa New Zealand. Jackson situates the conversation in the context of colonisation and describes the need for transformation rather than reform. This thinking is similar to the description of the Tiriti/Treaty Relationships Framework as a model for transformational change that is focused on developing capacity in leaders of groups and organisations in both the community and government agencies so they can engage and operate a Tiriti/Treaty two-worldview in their work.

From the perspective of law, Durie argues that there “... were thus two vastly different legal systems and a value judgement as to which was better was inappropriate when each was valid in its own terms” (Durie, 1996, p. 456). He posits an interesting practical challenge when he says,

The principle of the English Laws Act was that the laws of England applied ‘so far as applicable to the circumstances’ of the colony. This did not explicitly state that only English law applied. Perhaps that was generally assumed, but it was arguable that English law did not apply if the effect was to prejudice existing Maori interests arising by Maori law (Durie, 1996, p. 460).

He also stated:

The courts have generally assumed that the law of England came into New Zealand as a consequence of either the Treaty, the proclamation of sovereignty or settlement. In any event it did come in and it appears Maori had no objection at the time or subsequently, provided their own laws were also respected. The difficulty was the corollary in later judicial opinions that English law came in because Maori, lacking civilisation, had no settled legal system. Not only was this an assumption made without evidence, but for all practical purposes it seems to have been unnecessary. If Maori law were not geared to the needs of a national state, then one had only to legislate for English law to apply to the extent necessary (Durie, 1996, p. 459).

Durie further argues “It cannot then be said, as a matter of fact, that the Treaty introduced the law of England if the corollary is that Maori laws then ceased to be applicable” (Durie, 1996, pp. 460-461). This view makes sense if there is any real meaning to be attached to Article 2, even in the English language version of the Treaty,<sup>32</sup> quite apart from that in Te Tiriti. He goes on “...The Treaty is rather authority for the proposition that the law of the country would have its source in two streams” (pp. 460-461). This position is supportive of the Tiriti/Treaty of Waitangi Relationships Framework as a contribution to the challenge of how to work with the ‘two streams’.

Durie uses the term ‘cultural conciliation’ to describe a process that “ensure[s] a proper provision for indigenous law in our jurisprudence and statutes” (1996, p. 462). I believe that the Framework guidelines outlined (pp. 128-129) for dealing with worldview difference illustrate a way in which cultural conciliation could be addressed.

The above argument about how a Māori perspective on constitutional issues could be introduced into a constitutional review process supports, in my opinion, both the philosophy and practice of a Tiriti/Treaty two-worldview approach to the development and implementation of a Tiriti/Treaty Relationships Framework.

<sup>32</sup> “... the Queen of England confirms and guarantees to the Chiefs and Tribes of New Zealand and to the respective families and individuals thereof the full exclusive and undisturbed possession of their Lands and Estates Forests Fisheries and other properties ...” Text of Treaty of Waitangi. (2012). *Read the Treaty*. Retrieved from <http://www.nzhistory.net.nz/politics/treaty/read-the-treaty/english-text>

### **What are the challenges around leadership practice for Tangata Whenua and Tangata Tiriti?**

In proposing a change agenda, the role of leadership is crucial. The Framework implies significant leadership from people operating as Tangata Whenua and Tangata Tiriti. However leadership looks different within each worldview.

The structural implications for Tangata Whenua of leadership in the Framework arise from the nature of rangatiratanga, the subject of Article Two of the Tiriti/Treaty of Waitangi. As discussed in Chapter 3 the functional authority dimension of the word needs to be understood in terms of its relational quality (weaving the people together). Within the frame of reference posed by Marsden, rangatiratanga can be seen as "... the natural heritage of every Māori through *mana atua, mana tupuna and mana whenua*." (Royal, 2003, p. 154). The contemporary interpretation of the term as self-determination of tangata whenua through *mana atua, mana tupuna and mana whenua* is what gives Tangata Whenua a degree of freedom to operate independently within the Framework on particular occasions.

The Tangata Whenua leadership dimension concerns the status of a Māori worldview in discussions about managing our common life, and about our relationships as a human community with the rest of living order. This means moving beyond mere accommodation within a Western paradigm and being able to apply a level of independent thinking in the community and in groups and organisations. This is an integral part of the change process, from a Tangata Whenua and a Tangata Tiriti perspective, not separate from it.

From a Tangata Tiriti perspective, and particularly from a Crown perspective, the challenge of leadership is to lead relationally and in terms of accountability to communities, both Tangata Tiriti and Tangata Whenua. In terms of current Tangata Tiriti leadership models, continued status quo activity is likely to be counter-productive as it is closely associated with the power arrangements that relate to the colonisation process. Therefore it is likely to conflict directly with Tangata Whenua leadership practice. Operating with the Tiriti/Treaty Relationships Framework from a Tangata Tiriti perspective needs to be mindful of the need to reform Tangata Tiriti practice in order to address the hegemonic impact of using colonised processes, thinking and behaviour that have been regarded by some as normative. Therefore the Tangata Tiriti leadership dimension will require many Tangata Tiriti values to change in order for Te Ao Māori to operate. This means in a practical way that a Tangata Tiriti leadership role involves practising support for Tangata Whenua in the interests of an eventual different mix of values in the shared space. In addition it will involve new practices from both parties in relation to community accountability where the community is seen as the primary stakeholder.

### **If everything is connected, can we work on the parts without knowing the whole?**

The ontological dimension of the interconnectedness of the living order raises questions that are essentially epistemological in nature. Does an individual or group need to know the whole before they can make sense of their particular part? An answer in the affirmative has an initial appeal, particularly as it refers to the importance of context. However, there are difficulties. For example, as an empirical inquiry, the requirement to understand the whole before attempting to acquire knowledge of the parts is impossible to achieve unless one is to restrict the scope of the interconnectedness of the parts. Such a restriction would be unjustified from an empirical point of view. Therefore, the search for context would never end.

However, from a more evolutionary perspective, it seems possible to have a working sense of a universal picture, some reference points, a collaborative approach and a degree of trust that proposed action can be judged sensible and useful or not as a way forward. The mutuality of that process and particularly the way the parties work together across worldviews, means that some safeguards can be put in place to lessen the risk of domination of one party by the other or the sometimes damaging effect of impulsive action. It also means that ‘readiness’ is not about an exhaustive knowledge of the whole but a willingness to take action on a part with the whole in mind. In the spirit of Bohm (1980; Nichol, 2003), the constructs we use to make sense of the whole are simply that. The important question is not whether they are empirically describable as absolute truth, but whether they are a helpful means to ensure that those things of importance to people, and our environment, can be addressed on common ground in the community.

In a relationship between two people, if one is ready to act and the other not, then they are not ready overall. So too, for an organisation and a community. The discipline here is a relational one and the guideline it relates to is *mutuality in working together and decisionmaking*. Therefore, if there is no consensus on an issue, then there can be no decision to move forward. When managing transitions of any kind, this approach values mutually acceptable process more highly than outcomes. It also enables people to maintain the integrity of worldview difference and keeps dialogue alive.

## **DEVELOPING PRACTICE**

### **How well does the Framework fit our community governance environment?**

For the Framework to work well, its capacity for use needs to span groups and organisations across diverse communities. It needs to enable a variety of relationships between communities and government. Therefore it is important to establish whether the Framework description of the Tangata Whenua, Community and Voluntary Sector in terms

of the primary Tiriti/Treaty relationship between the Crown and Māori is accurate and whether the position of Government is correctly stated in relation to the Crown as well as the Sector.

The illustration below highlights both the simplicity of the Tiriti/Treaty relationship and its complexity when applied to the workings of public sector organisations and those in communities. It also highlights the complexities of external relationship development in the Sector from the perspective of accountability. In showing the difference between the Sector and Government, it is possible to show the coherence of a Tiriti/Treaty-based two-worldview analysis of change issues and at the same time maintain a degree of separation between Government and Tangata Tiriti in the Sector.

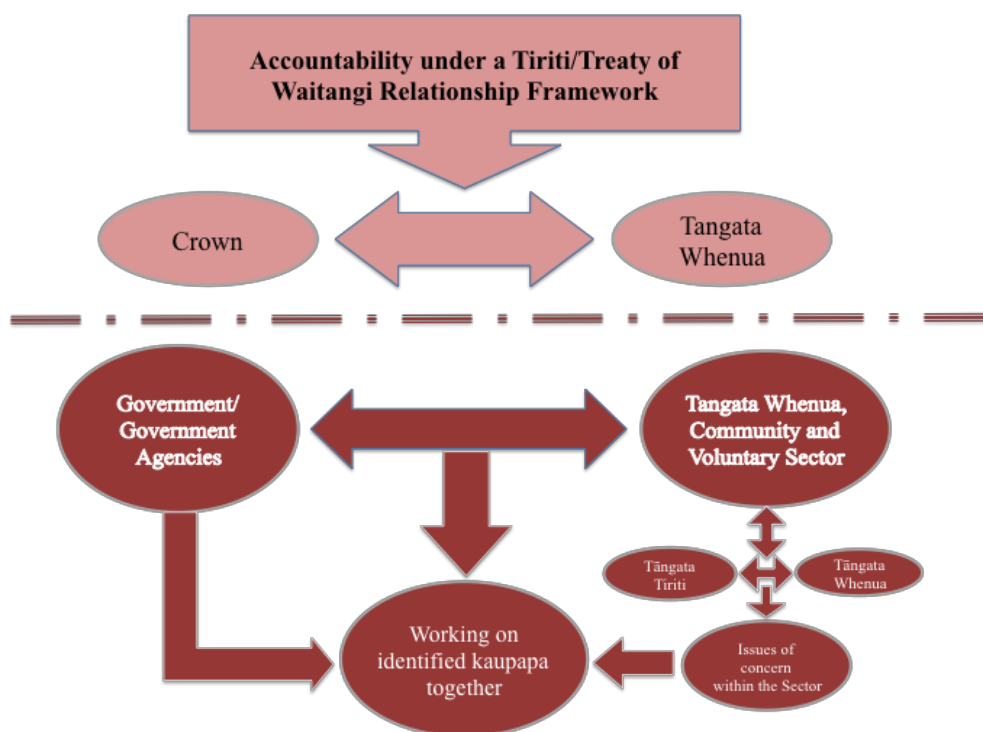


Figure 6.1: Understanding differences between Government and Tangata Tiriti within a Tiriti Treaty relationship

(Community Sector Taskforce, 2011)

The Sector is very reluctant to position itself under Government and government agencies notwithstanding that many groups and organisations in the Sector feel the weight of dependency (Nowland-Foreman, 1997) due to the impact of Government funding and accountability regimes. In Figure 6.1, if the Sector was positioned under Government and government agencies, members of sector groups and organisations would effectively become public servants and lose their independence. Their placement in a horizontal relationship with Government describes a degree of mutual accountability. This is consistent with a relationships philosophy and Sector independence.

In terms of Tangata Whenua and Tangata Tiriti together, the Government has democratic accountabilities to the Sector and vice versa. Government has accountability to the Sector if it is accepted that the community has the status of primary stakeholder; the Government is expected to provide competent government in relation to stakeholder interests. The status of primary stakeholder derives from the role of community members as electors (Waddock, 2011). The Sector has an important accountability to Government for the use of resources that are administered by Government on behalf of all. When that relationship is not working or is working badly, Government suffers, as does the primary stakeholder.

There is a further question about whether the separation of the Sector from the Crown-Government grouping in Figure 6.1, incorrectly severs the link between the Sector and the Crown/Tangata Tiriti side of the Tiriti/Treaty relationship. While it is a break, I believe the separation to be justified on the basis that the Sector is not a Tiriti/Treaty partner and therefore does not act in that role. Therefore a different but related analysis of key relationships applies, not one directly concerned with 'partnership'. Hence, the dotted line between the essential Tiriti/Treaty relationship and its operational dimension.

The Tiriti/Treaty Two-worldview is a mechanism to enable Tiriti/Treaty-based work to be undertaken, usually for the common good, in a way that is relevant to the need to meet the partnership obligations arising from the original relationship. Its use implies a reduction in the power of the State. This is a necessary feature of any attempt to reduce the hegemonic power of Government administrators whose outlook and behaviour remains monocultural. I believe the introduction of disciplines associated with Tiriti/Treaty two-worldview analysis can make it possible to work in ways that are relevant and consistent with the relationship requirements of the Tiriti/Treaty itself.

A possible enhancement to this picture could be made if Government and government agencies embraced Tiriti/Treaty Two-worldview development for themselves. The work of that whole government group could be enriched by the use of a broader internal values mix and more flexible methods of working together. This would be more aligned to community aspirations where these are articulated in terms of Tiriti/Treaty of Waitangi relationships thinking. Another benefit of diversifying the role of Government could be government action that more deeply supports the Crown in meeting its obligations as a Tiriti/Treaty partner.

The place of other non-Governmental, non-Māori groups such as Churches, the Employers' Federation and small businesses, in terms of the primary Tiriti/Treaty relationship, may be served best, in Framework terms, through their inclusion in the relationship between Tangata Whenua and Tangata Tiriti, as set out on the right hand side of

Figure 6.1. A relationship from this perspective would be community-based and the opportunity for many of those groups to engage in this way could arise through the process of developing a mutual relationship with Tangata Whenua for purposes of alignment and mutual support. The Framework could be helpfully used to facilitate such a relationship.

The location of Tangata Pasifika within the broad Crown party can prove problematic given the whanaungatanga relationships that link the people of the Pacific with Tangata Whenua. The Framework can be used to encourage creative differentiation within the Crown-related party suggesting it is more a question of working through the implications of all relationships in terms of their worldviews rather than attempting to turn non-Māori into Tangata Whenua. It is also true that the term Tangata Tiriti covers a very diverse group. This simply underscores the huge volume of relationship development work that needs to be undertaken rather than signalling a structural problem with the Framework itself. In this sense I believe that the notion of Tiriti/Treaty-based multiculturalism could be supported through the skillful use of the Framework.

Finally, does Pompallier's action in 1840 to secure religious freedom for the Christian churches, as well as traditional Māori custom (New Zealand Ministry of Culture and Heritage, 2012), helpfully define the place of the Church and other non-Māori, non-Government institutions in Aotearoa New Zealand today, as being Crown related? The actions of independent bodies like the Church are really no different from the range of Tangata Tiriti organisations in the Sector. The Tiriti/Treaty relationship and its implications, as discussed, offers a significant challenge to the Church to develop Tiriti/Treaty-based relationships generally. The Anglican Church in New Zealand, with its two tikanga approach (Māori:Pākehā) developed in 1992, followed two years later by the addition of Tikanga Pasifika, is one example of such an attempt (Walters, 2010)

### **Does a Tiriti/Treaty-based analysis and methodology signal a break with the colonisation history of Aotearoa New Zealand?**

For the purposes of my research, there are important questions about how a coloniser could ever operate in Aotearoa from the perspective of care and protection. I believe that the effects of colonisation in Aotearoa New Zealand, as an issue of social justice, need to be addressed not only on the basis of compensation, as in Treaty claims settlement, but also on the basis of recovery of life, either physically or culturally, and the need to maintain a better way of living with others. This has implications for the Treaty settlement process that currently precludes this sort of response. At the level of individuals and groups, there are questions for the victims of colonisation to consider when deciding to disengage from victimhood and engage in a different praxis around ways to organise the common life of the community. These include issues of personal commitment and an ability to identify

individual readiness to act. It is also important that those leading any reform of community governance infrastructure commit themselves to use public processes differently and consistently into the future.

Timing is critical when planning an initiative which aims to decrease the practice of assimilation in the public sphere while simultaneously encouraging the active promotion of tikanga Māori amongst Tangata Whenua. An important issue for participants in this process is to strike the right balance between being too accommodating or too dogmatic when working within the machinery of Government. In 2010 the tensions experienced within the Māori Party over how to work with the terms laid down by the Government for the repeal of the Foreshore and Seabed Act 2004 illustrate the need to be clear about where the balance lies. This example also highlights the importance of the general issue of whether and how Māori can work as Māori within a Crown structure and avoid being given the damning label kupapa.

### **Is the applications mechanism real or is it just neo-colonialism dressed up?**

My contention is that the behaviour and experience of both parties in any freely chosen relationship needs to be understood in terms of their respective worldviews. When understanding is achieved in this way it gives certainty to any analysis and change that may be proposed for communities and the corporate life of public sector organisations in Aotearoa New Zealand. Without it, the parties will simply talk past each other and in the case of relationships with the State, continue to reinforce the debilitating effects of hegemonic colonial practice in contemporary community and public settings and within organisations. The case examples have, I believe, enabled a glimpse into a possible alternative future development that is sustainable for people, for groups and organisations and for communities overall. In that sense, it is not just a new version of neo-colonialism.

The applications mechanism, as a way to work with tikanga, is designed to do two things: i) prevent any perceived tendency to further colonise Te Ao Māori by ring-fencing tikanga in such a way that it never features directly in the public non-Māori arena to inform change, and ii) to enable people to engage Te Ao Māori. The approach was to acknowledge the need for space so that Māori can practise tikanga freely from a Māori perspective; for non-Māori the approach is to enable Tangata Tiriti to work with behavioural applications of tikanga to enable agreement of the shared reality before both parties. One downside of this approach is that it imposes a degree of segmentation in the combined meeting place. It does so by drawing together, for analysis, a number of behavioural indicators of the application of tikanga in particular situations (as was seen in the HNZC and CMDHB case examples in Chapter 5). This tension needs not, I believe, have fatal implications as long as the Māori

partner in the relationship is empowered to engage as Tangata Whenua in relationship activity in that combined meeting place.

### **What constitutes ‘readiness to act’ at the level of the individual, the group, organisation, community and government?**

Discussions about the flexibility of the starting point for Framework implementation raise an important question about ‘readiness to act’. Understanding readiness has been a useful guide to decisionmaking about the choice of which Framework focus area<sup>33</sup> to begin with in the development process and when. This is an important matter because the macro issues relating to the societal implications of a Tiriti/Treaty of Waitangi Relationships approach often present alongside more practical and situation specific issues. Readiness in all the examples in Chapter 5 has been judged, somewhat intuitively, not in terms of comfort but in terms of whether there is a commitment by the individual, group or organisation to make a contribution in their part of the whole picture. In relation to the application of Sector development methodology, ‘knowledge acquisition’ has been found to be difficult to achieve unless there is an ‘awareness’ of the need to acquire it. This is often brought about by an awareness of the lack of knowledge and some desire to change that. Likewise, ‘skill development’ is understood in terms of the knowledge base; if that is not present, the skill development process will be incomplete or inadequate. Behaviour change depends on prior skill acquisition. Similarly ‘systems and process change’ is dependent on the capacity of people to implement changes to process tasks and macro level ‘organisational change’ and depends on the level of understanding people have of the makeup and culture of the organisation as it currently operates.

In Chapter 5, the example of the partial development of the Manukau City Council’s competency system illustrates a close relationship between readiness to act on change and leadership. Leadership and the timeliness of change initiatives at the Council were shown to be important, particularly in relation to the impact on staff from external sources in the wider political and community context. A correct reading of that wider context is an important aspect of readiness. So too is the need for the leader to either remain hands-on throughout the change process or to ensure leadership continuity.

With hindsight, the perceived threat of change to Manukau City Council staff from the new managerial thrust of Government at that time, created doubt and fuelled a developing lack of confidence in the sustainability of the Manukau culture into the future. This may have been an early sign of the time being wrong for a Tiriti/Treaty change process associated with the competency system development. The subsequent restructures and the eventual absorption of the Council into the Auckland Super City certainly ended the further

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<sup>33</sup> Strategy and Policy, External Relationships, Change Action and Education and Training

development of the Manukau culture. Whether or not the change in leadership of the development contributed to the slowdown that occurred is a moot point, and whether or not continuity in that area could have overcome the underlying worry for staff, while an important question, is speculative. It does however illustrate the need to consider the depth of impact of Tiriti/Treaty-based change initiatives on people's lives at a personal level, in the workplace and then in the community through service delivery processes.

In the Housing New Zealand Corporation example in Chapter 5.1, the desire to achieve results may have influenced the decision of senior managers to develop the behavioural indicators for the organisation's values sooner than was warranted. At the time, there had been no countrywide rollout of training and education on the Tiriti/Treaty of Waitangi Relationships Framework, which had already been adopted by the Corporation. While the work done was essentially sound, the steps to implement change at the behavioural level had not been considered in any tactical detail. So, while the process had been collegial at the level of senior management, the results were not facilitated through the organisation in order to achieve buy in and further development before finalisation. This is a good example of the danger of working on behavioural change issues before considering the knowledge and skill requirements of proposed action.

The Framework has significant implications for the understanding of organisational leadership. In the Department of Justice example, readiness to act involved having a clear idea about where workplace change initiatives were likely to come from. This was important for Te Iho from the design perspective. It also created empowerment through the resourcing of individuals and groups who were competent to initiate change. Leadership of change within the department was understood as not coming automatically from the senior management group. The acknowledgement of staff at all levels of the organisation as potential change leaders had implications for the traditional role of leader in the work group. In the Department of Justice, the role of manager was understood as not leading the development of the content of change initiatives because, as individuals, managers may or may not have possessed the knowledge or skill to do so. Where they did possess that knowledge and skill, they were expected to act. Where they did not, it was understood that the leadership role of the manager was to recognise a good initiative from staff members and support it with encouragement and resource to facilitate implementation. This is consistent with a relational approach to the manager's role and the potential for that role to be enriched within an organisation through the development and implementation of Tiriti/Treaty Two-worldview praxis.

This type of organisation development process can start with any one of the key focus areas in the development process because while all dimensions need to be addressed in time, there is no prescribed order or even a best practice sequence. From a relationships

perspective it is important that the commitment to lead is demonstrated by engaging the energy of the people in the organisation rather than imposing or prescribing action. I believe that in the Department of Justice development, if there had been an expectation for top down change leadership, there would have been a thunderous silence from most staff. Instead, a focus on the development of change initially at the bottom end of the organisation, where the energy and appetite for change could be translated into specific proposals, was helpful for the overall direction of Te Iho at the time.

Another significant public sector issue can arise when managing a national operation and developing external relationships that are regional or local in scope. This can be illustrated via the anecdotal story of the Fisheries Officer who having become very enthusiastic about working with Mana Whenua over mataitai regulations, asked iwi kaumātua if they had any advice about how the Ministry could manage itself more effectively in support of this different relationship. The amused reply was that since the Fisheries Officer was paid for their work, they should take ownership of that responsibility and deal with issues in their own house first as preparation for a different style of working together on matters of mutual interest and concern. Consequently, Iwi would not seek advice from the Ministry about how they should undertake their responsibilities as kaitiaki. The key message was that both parties needed to be responsible for their own operations and to ensure that they were fit for the purpose of engagement and relationship development. Such a commitment is an important indicator of the quality of work the parties might do together on matters of mutual interest and concern. It was on that basis that the Department of Justice undertook to manage its own internal change before attempting to invite any significant external relationship development interest from the Tiriti/Treaty partner. While this approach permitted reflection on the identity as well as the role of the public servant, it was not without criticism from some Iwi throughout Aotearoa New Zealand.

## **IMPLICATIONS FOR DEVELOPING THEORY AND PRACTICE**

The Tiriti/Treaty of Waitangi Relationships Framework is proposed as a contribution to the development of more effective, appropriate and sustainable public processes for managing the workings of our public and community life in Aotearoa New Zealand today. The Framework has been explored largely through the work of groups and organisations across the Tangata Whenua, Community and Voluntary Sector and Government.

I argue that there are problems with the way we currently conceive of, construct and facilitate the workings of our public and community life in Aotearoa New Zealand and that these problems relate to espoused notions of justice, inclusion and sustainability that have not (yet) come to fruition. Contemporary illustrations of my analysis include the consistent and persistent action taken by Tangata Whenua to resist hegemonic Crown behaviour

through Treaty of Waitangi claims processes, the longstanding debate over funding and accountability in the Tangata Whenua, Community and Voluntary Sector, the environmental difficulties that affect the stability of our economic life and the social health and wellbeing of people and communities. I have argued that the core of the problem seems to be a lack of connectedness within various communities, and between communities, the government, and the range of institutions that serve them. I have noted the pervasiveness of relationship breakdown and I have suggested that there is evidence of an emerging call for a new way to see these things.

At the level of philosophy, the problem is complex. I have argued the importance of culture and worldview as a useful way to approach the issues. In terms of the impact on people and communities, an understanding of cultural engagement, seen through the interaction of key values, has proved a practical and effective way to approach an analysis of the workings of our public processes.

My argument is that a framework is needed to support the development of an understanding of not only the early history of Tangata Tiriti worldview thinking but also its post-modernist trends, with its lesser focus on the individual and greater emphasis on the vast networks of interconnection that exist between the living and dead, and between humanity and the environment. The framework I propose involves a radical critique of the universality of a Western scientific/rational worldview constructed from the silos that demarcate entities in the world and the spheres of knowledge that relate to them. The problem here is that these silos are much less porous than the ideas of more spiritually orientated communities and those that value interconnection more strongly in their approach to epistemology. In the post-modernist landscape, the participatory paradigm proposed by Heron and Reason (1997) has been a useful point of reference for framework development from a contemporary Western worldview perspective.

A framework that will appropriately engage the complex dynamics of diverse worldviews would specifically acknowledge the indigeneity of Tangata Whenua and provide a way to work with the implications of Te Ao Māori in everyday life on terms that do not compromise its integrity. This would imply a framework that enables Māori as Tangata Whenua to engage the worldview of the New Zealand Crown in the context of the Tiriti/Treaty of Waitangi relationship. In terms of indigenous thinking and practice, the work therefore sits within a kaupapa Māori paradigm and links with the aspirations of indigenous peoples for improved power relationships when engaging with community issues and leading action based on community aspirations.

The idea of developing relationships in ways that avoid the hegemonic downside of dominant culture behaviour continues to be an ongoing challenge for both theory and

practice in this area. Attempts to develop relevant ontological and epistemological capability have been cited through this same post-modernist literature (Tangata Tiriti) and via Te Ao Māori with a view to influence our current public life by developing and implementing relationships methodologies that are better designed and working satisfactorily from both worldviews.

At a macro level, worldview engagement in Aotearoa New Zealand has been understood in terms of Te Tiriti o Waitangi/Treaty of Waitangi. This engagement of worldviews occurred in the context of a highly significant statement of aspirations and relationship commitments, made between Tangata Whenua and the Crown as they attempted to define a relationship together appropriate to nation states. Reference to the colonisation history of Aotearoa New Zealand has been important to note as background to our current position because of the shift in power from Tangata Whenua to Tangata Tiriti that has occurred over the last 173 years.

The Framework is based on the Tiriti/Treaty of Waitangi because this is Aotearoa New Zealand and the place of Tangata Whenua in the Tiriti/Treaty relationship is acknowledged and valued. The research, therefore, explored the implications of worldview difference in a Tiriti/Treaty relationships context and specifically the question of how to engage across worldview difference. This was explored both theoretically and through a number of case examples of attempts to use the Framework in community groups and organisations and in government agencies.

A Tiriti/Treaty of Waitangi Relationships Framework was employed because of its potential to umbrella the analysis and change agenda outlined above. The research examined a tangata whenua worldview in terms of the status and responsibilities of indigenous people. This focus on Tangata Whenua responsibilities was from the perspective of being a Tiriti/Treaty partner, not an ethnic minority. The argument explored the implications of some overarching responsibilities relating to the practice of rangatiratanga in Te Ao Māori. Also covered was the way a Tangata Whenua perspective in action can have benefits for Tangata Whenua and Tangata Tiriti alike and for wider relationships between communities of people, the land and the environment. This dimension of a leadership role for Tangata Whenua runs counter to the experience of colonisation history and its contemporary legacy. Worldview, therefore, has been explored in terms of Tangata Whenua and Tangata Tiriti culture, largely through the philosophical traditions that relate to each. To that end, a review of available literature has enabled an understanding of how people, Māori and non-Māori, acquired knowledge of the world, its nature and workings.

Worldview difference between Te Ao Maori and that which relates to Tangata Tiriti has been noted as of central importance to both problem identification and the development

of new approaches to working on issues. I have argued that significant change in any so-called post-colonial period, to have credibility, needs to demonstrate a comprehensive rework of the current hegemonic arrangements that exist in New Zealand public life. Both Te Ao Māori and a number of post-modernist trends in Western thought point to the interconnectedness of all things in the universe. We continue to segment at our peril. The importance of being able to frame the whole and understand how to work with the parts in context was explored in terms of the practical consequences in situations where this both does or does not occur. The approach to working on systemic issues that relate to the way we currently conceive of, construct and facilitate the operation of our public and community life has raised questions about identity, the nature of the world and our knowledge of it. Identity influences worldview, which influences the way we approach problem solving and implementation.

My study is most appropriately situated in the fields of organisation development and community development as a contribution to ongoing discussions about new ways to frame and implement Tiriti/Treaty of Waitangi-based organisational change in a context where the community leads. The proposed Framework, used to date in public sector and community organisations in Aotearoa New Zealand, continues to be challenging. Nevertheless, my research has found it to be a suitable tool for organisational transformation and community development from a Tangata Whenua and Tangata Tiriti perspective together. This supports the proposal to develop an ongoing change agenda for the future.

The relationship between Agency Theory and Stewardship Theory has been the subject of some academic research by Jo Cribb (2006). Research on the relationship between Stewardship Theory and the Treaty/Tiriti of Waitangi Relationships Framework would be useful as there is a gap in this area at present. Further research into the use of praxis from a relational perspective in organisations would complement any further work on framework modelling.

The case examples have highlighted a number of implications that need to be taken into account when people take action. For philosophers and intellectuals, it is important to pay attention to the need to relate the parts to each other with an eye on the whole. This means avoiding a dogmatic approach to culturally diverse ontologies and a rigid approach to epistemology. The notion of cultural difference is complex for those who are used to operating in a monocultural environment. Accepting the notion of identity as a driver for understanding relationship development is different from simply assuming it and proceeding to the business of the day. The difference is sharpest when different cultural worldviews inform the relationship development process; but arguably it is a factor in all situations of encounter.

For practitioners and community leaders, it is important to understand that relational thinking works only when the motivation is mutuality rather than competition. The status of members of the community as primary stakeholders is wide-reaching in relation to 'community ownership' and the responsibilities for community life. Imagining a strategic direction and vision that is radically different from the present reality is difficult but not impossible. David Bohm is helpful here with his advice on the philosophy of working on the parts with the whole in mind and keeping on moving (Bohm, 1980; Nichol, 2003). This is not a soft approach to the epistemological issues associated with describing the nature of the universe. Rather it is a principled way to engage reality to the extent that it is possible to do so. The continuity of leadership in a change process is important as is the depth of leadership. Praxis is likely to be important on an ongoing basis with its emphasis on action and reflection and then further action.

For government, it is important that an understanding of the validity of government authority to act is dependent on the quality of its relationship with the people who elect it; that relationship is renewed in the process of decision-making and therefore is ongoing. Authority does not primarily reside in the legal right to make those decisions. The Framework's relationships base is likely to push the locus of this authority away from the centre and away from a monocultural worldview. I acknowledge the challenge of such a paradigm shift for government and the difficulties in making such a shift. In a change process where the Framework is used to facilitate and guide education and action, it is likely that the role of public servants will change. If communities are seen to house primary stakeholders then government and government agencies cease to operate in that role. The question therefore concerns their role as supporting primary stakeholders rather than acting independently of them. The move away from devices like the Treaty principles would signal significant movement in the task of achieving a shift in the power relationships between the Tiriti/Treaty partners.

For communities, it is important that the voice of people is heard in order to provide confidence that their aspirations for life, health and justice have a mode of expression that resonates with the deep connections between people and between humanity and the natural order. Acting as a primary stakeholder is a long and deep process of community development for groups and communities. Owning one's health is a practical example of this. When a person, family or group takes such ownership, their perception of their identity changes and so too do relationships with professionals and others who deliver services in the health sector.

## SUMMARY

The argument in support of the usefulness of the Framework for working on worldview difference is as follows:

- A focus on the relationship between the parties (rather than their rights or legal status), when defined and developed together by the parties, is an important defining feature of a Tiriti/Treaty paradigm. For it to operate as intended, significant change in the current positioning of relationships between Tangata Whenua and Crown is implied. If this change is not attempted, the hegemonic effect of Crown culture will continue to diminish Tangata Whenua participation and decision-making in the affairs of the community.
- The tools of public discourse, based on status quo power relationships, have until recently focused on Treaty Principles and attempts to accommodate tikanga Māori within Western law/governance structures that reflect predominantly a Crown and Tangata Tiriti perspective. This continues to fail to work for Tangata Whenua and perpetuates an impoverished approach to the engagement of significant community governance challenges that face communities.
- If, as I have argued, Tangata Whenua and Tangata Tiriti worldviews are fundamentally different, then it is necessarily true that no amount of accommodation of a Tangata Whenua worldview within an essentially Western colonial infrastructure will ever address the level of potential relationship development implied in the Tiriti/Treaty itself.
- An appropriate but effective framework, where difference can be maintained and engagement framed and managed to the mutual satisfaction of the parties, is necessary if the practice of common good governance and respect for people and the environment are to be credible and practical at the same time. This requires a framework that enables people to deal effectively with questions of identity and their implications for relationship development and working together.
- One of the key standards for the operation of such a framework is that all people need to be able to find an appropriate place within it that acknowledges their worldviews. Any lesser standard would only achieve the replacement of one hegemonic state of affairs with another via a simple change in the names of ‘those in power’.
- Finally the use of a Tiriti/Treaty of Waitangi Relationships Framework, given our colonial history in Aotearoa New Zealand, makes it possible to secure the position of Tangata Whenua in the community. Alongside that, it becomes important that the Framework be used to support the identification and securing of a place and a role for all peoples in community life.

## CONCLUSION

It seems highly unlikely that the continued domination of a Western worldview in Aotearoa New Zealand is sustainable. It is certainly not the best we can hope for. Tagore wrote of the decline of Western domination on the last day of 1899:

The crimson glow of the light on the horizon is not the light  
of thy dawn of peace, my Motherland.  
It is the glimmer of the funeral pyre burning to ashes the  
vast flesh - the self-love of the Nation - dead under its  
own excess.  
Thy morning waits behind the patient dark for the East,  
Meek and silent (1976, p. 81).

Thomas Berry also points from our present to our future, with hope:

We are in between stories. The old story, the account of how the world came to  
be and how we fit into it, is no longer effective. ...we have not [yet] learned the  
new story (Berry, 1988, p. 123).

Throughout my research, I have argued for a better understanding of how to work with indigenous and other worldviews and the concept of worldview difference in the context of community life. This is a contribution to our new story. It supports the overall direction of change based on a vision of society characterised by relationships spanning the needs and aspirations of human communities, Tangata Whenua and Tangata Tiriti together, and relationships between the human community, the land and the environment.

The last word is with Tāwhiao, second Māori king.

Māku anō e hanga tōku whare.	I will build my house
Ko tōna tāhuhu, he hīnau.	Its ridge pole will be made of hīnau.
Ōna pou he māhoe, he patatē.	Its posts will be made of māhoe (whiteywood) and patatē (seven-finger).

(Papa & Meredith, 2013, p. 3)

This tongi from Tāwhiao, arising out of raupatu in the Waikato, points to our common life in communities, the terms of which currently work well in the interests of too few. In moving forward, we are directed to the task of building the house again. The use of less well known trees for the building process speaks a contemporary message of inclusion of all whose voices are not currently part of the public processes that are used to manage our common life in Aotearoa New Zealand.

A story in the making; a story for our time.





**APPENDIX 1**

Community Sector Taskforce



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**A NEW WAY OF  
WORKING FOR THE  
TANGATA WHENUA,  
COMMUNITY AND  
VOLUNTARY SECTOR  
IN AOTEAROA/  
NEW ZEALAND**

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**Contact Details**

For further information, please contact:

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Version 2 – Released: November 2006

## Introduction

This paper explores three questions:

1. How can the Tangata Whenua, Community and Voluntary Sector (the Sector) think about Te Tiriti/Treaty of Waitangi and work with it positively and productively?
2. In providing support for the Sector, how does the Community Sector Taskforce (Taskforce) methodology address the Sector's practical issues?
3. How does the Taskforce support those parts of the Sector who wish to develop their response to the Tiriti/Treaty of Waitangi at a regional, local or at a Sector organisational level?

Over the last 165 years there have been many aspirations for Te Tiriti/Treaty of Waitangi articulated by Maori and non-Maori alike. There have been many attempts, both good and bad, to implement Te Tiriti/Treaty within the infrastructure of government and within the community.

Those attempts have been mixed; some have been for the good of *all* people and some have focused on the good of *some* people at the expense of Maori. There have also been some recent perceptions that Te Tiriti/Treaty of Waitangi has been used by Maori at the expense of non-Maori.

### **How can the Tangata Whenua, Community and Voluntary Sector think about Te Tiriti/Treaty and work with it positively and productively?**

A strong desire to work with both Maori values and non-Maori values was part of the history of the Community Sector Working Party. It has also been a significant dimension of the work of the Taskforce which replaced it.

The Taskforce developed a framework to understand how to work with Maori values alongside those of non-Maori. This framework was based explicitly on Te Tiriti/Treaty of Waitangi to ensure that the terms of any proposed participation of Tangata Whenua in the work of the Sector would have historical as well as contemporary credibility.

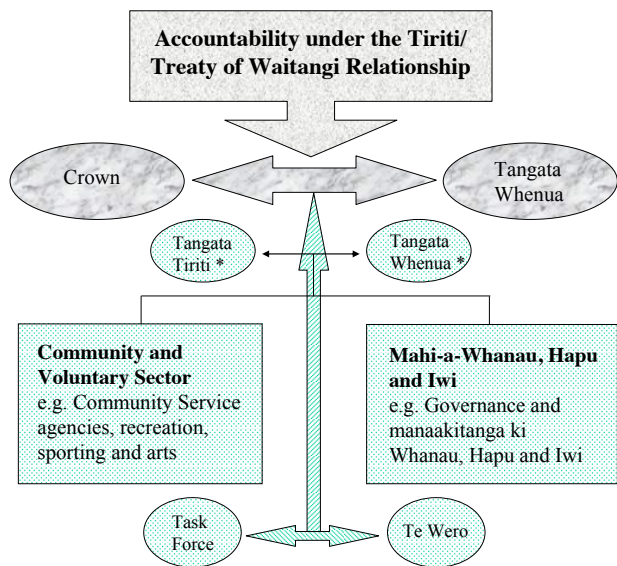
Early discussions within the Sector identified that Tangata Whenua had not been involved in ways that reflected the reality of tikanga Maori and Maori needs and aspirations within the Sector. It is a credit to the Sector that there is a current willingness to address that situation positively as part of the development of the Sector overall.

The term Tangata Tiriti was accepted as a term used to describe non-Maori working in the Sector as individuals and within organisations. It was clearly understood that Tangata Tiriti are not the Crown but in Tiriti/Treaty Relationship terms they share some key cultural values that characterise the Crown and its way of working. These values are different from corresponding key Tangata Whenua values.

There was intent within the Taskforce to work with Maori values and beliefs as part of the diverse work of the Sector and also as part of the practical working with the implications of a Tiriti/Treaty Relationship in practice.

In doing this, the Taskforce realised the complexity of its course of action and in 2003, formulated a framework with the assistance of Te Wero (Action Group Maori) as follows:

Figure 1



\* **Tangata Whenua** (Generic terms for Maori comprising those with mana whenua responsibilities (Maori who are tied culturally to an area by whakapapa and whose ancestors who lived and died there), together with Taura here (Maori, resident in an area, but who belong to waka and tribes from other parts of Aotearoa/New Zealand).

\* **Tangata Tiriti** (Generic term to describe people whose rights to live in Aotearoa/New Zealand derive from Te Tiriti/Treaty of Waitangi and the arrangements that the Crown has established under a common rule of law, and the equity provisions of Article 3 of Te Tiriti/Treaty).

#### STRENGTHENING RELATIONSHIPS BETWEEN THE TANGATA WHENUA, COMMUNITY AND VOLUNTARY SECTOR, TANGATA WHENUA AND GOVERNMENT WITHIN A TIRITI /TREATY FRAMEWORK

Figure 1 describes a “relationships approach”, one which models a number of defining features in the way it is intended to operate. These are set out below.

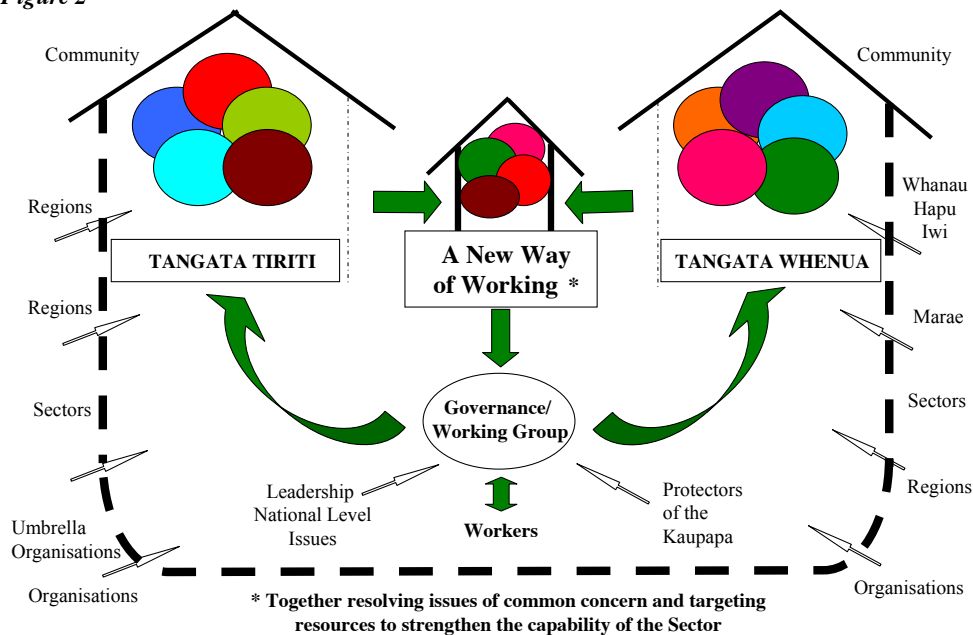
1. The terms and relationships between the parties need to be defined and developed together by the parties (Crown culture historically has dictated process and decision-making. This generally constrains Tangata Whenua development and therefore the development of New Zealand, i.e. Treaty principles, western law/governance structures that reflect predominantly one cultural worldview);
2. A Tiriti/Treaty 2-worldview is implied whereby there is an attempt to implement a developmental agenda that will ensure that Tangata Whenua in the Sector have a proper place within it alongside Tangata Tiriti;
3. As a result of the overarching Tiriti/Treaty relationship there will be an ability for Tangata Whenua to operate from an independent position on particular issues (through the exercise of tino rangatiratanga);
4. **All** peoples will have a place and a role in the way the Sector organises itself when the Tangata Whenua position is secured and a Tiriti/Treaty Relationships approach is practised.

In a Tiriti/Treaty Relationships approach the key relationships to be managed are power relationships.

The power to protect, the power to define and the power to decide are not only important dimensions of the original Tiriti/Treaty relationship but are also important standards that apply to individual and collective behaviour on both sides of the relationship.

If Tiriti/Treaty practice is developed and maintained in relation to the power to protect, define and decide, there is enhanced potential for both parties to operate in ways that are consistent with the different worldviews that underpin the values of each group. When this is translated to a model of how the Sector can work together, it becomes a two-house model from which the parties can come together to begin to work together within the Sector in a way that is appropriate and effective.

Figure 2



### Overall Purpose of the Community Sector Taskforce

A nationally mandated approach to working together within the Tangata Whenua, Community & Voluntary Sector, outside of government and within a Tiriti/Treaty framework that:

- co-ordinates and acts as a focal point for Tangata Whenua, Community & Voluntary organisations on sector-wide issues
- facilitates capacity building projects within the Sector

#### Purpose of the two houses

- To provide a culturally appropriate and safe way to work on sector-wide issues at a national, regional and local level
- Each house to discuss, define and prioritise their strategic issues to bring to the combined meeting place
- To be a conduit of information and help create relationships and connections between the communities within each house and the Sector as a whole

#### Tangata Whenua House

The Tangata Whenua house will be made up of people who work within organisations at the level of whanau, hapu and iwi. The house will define ways to develop mechanisms to protect mana Maori and empower whanau, hapu and iwi on terms defined by Tangata Whenua in relation to kawa and tikanga. The house will operate in ways that express the power to protect, define and decide on matters that ensure protection of the integrity of Te Ao Maori and the values implicit within the Tiriti/Treaty of Waitangi two-world view.

#### Tangata Tiriti House

The Tangata Tiriti house will be made up of people who work within organisations and who are able to facilitate the voices of the Sector. Each participant will be wearing many hats, “reflecting” their experience of the Sector and organisations, rather than “representing” one organisation. The house will create space and understanding for the great diversity of sectors, regions and cultures, which make up this part of the Sector. As well, this house will be an “open house” with input from all those who wish to participate.

<p><b>Purpose of the combined meeting place to work together in a new way</b></p> <ul style="list-style-type: none"> <li>▪ To create an environment where Tangata Whenua and Tangata Tiriti can engage with each other as equal partners</li> <li>▪ Together, to resolve issues of common concern and target resources to strengthen the capability of the Sector at national, regional and local levels</li> <li>▪ To receive the input from the two houses, and develop an agreed set of priorities and work plans</li> <li>▪ To communicate on Sector-wide issues including reaching out to the organisations and grass roots of the Sector at national, regional and local level</li> </ul>
<p><b><i>Examples of identified strategic issues*</i></b></p> <ul style="list-style-type: none"> <li>▪ Information sharing (national conference, regional and sectoral dialogues)</li> <li>▪ Further development of Tiriti/Treaty Relationships Framework and the Taskforce methodology arising from it</li> <li>▪ Inform and advocate to Government on issues of concern to the whole of the Sector</li> <li>▪ Support sector-wide capacity building</li> <li>▪ Develop the research project</li> <li>▪ Advocacy to Government on issues of concern to Maori within the Sector</li> <li>▪ Develop relationships and more effective ways of working with local government.</li> <li>▪ Strengthen Tangata Whenua organisational capacity within the Sector to enable Tangata Whenua to work more effectively with local communities, with the Government and with global networks.</li> </ul> <p>* For further discussion and development</p>

### **Community Sector Taskforce Methodology – A New Way of Working Together**

Figure 2 uses the concepts of a whare and a house. These are images of *belonging* which relate to identity. Neither the Tangata Whenua or the Tangata Tiriti house or the combined meeting place is a physical structure. Therefore the focus is on enabling work to be done using processes which respect the legitimate practice of tikanga from both houses at all times. This is a very dynamic method of interacting with people that requires a set of practices that enhance respect for people and organisations involved in the process.

This means that there can be different ways of working in different parts of the country depending on the wishes of the different organisations that constitute the two houses. Collaborative activity occurs in the combined meeting place. This is where diverse views and opinions can be discussed in relation to how the Sector strengthens itself and interacts with central, regional or local government and where the range of issues confronting it can be handled together.

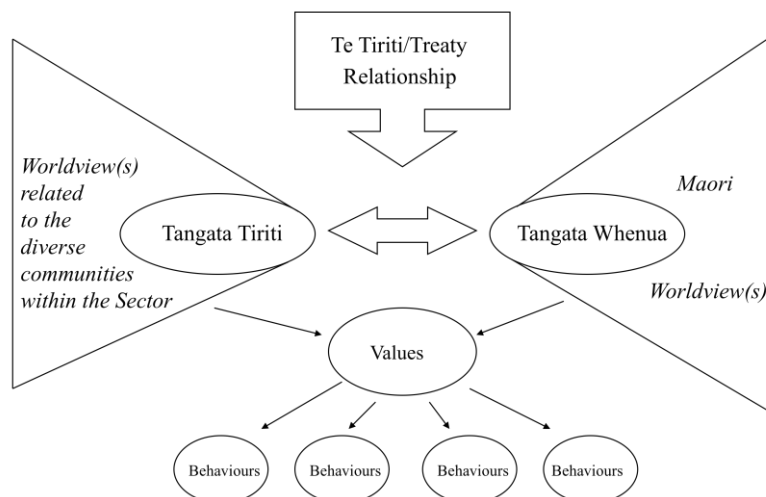
Methodology is therefore important to how the Taskforce works in and for the Sector. The concept of a Tiriti/Treaty two-worldview is the foundation of this methodology.

#### **The Tiriti/Treaty Two-Worldview is an Enabling Methodology**

When people work together in this new way, the values they bring to that process relate to the values of the organisations and people in each of the two houses.

Figure 3 illustrates this.

Figure 3



At the May 2004 Hui of the Taskforce, a number of Tangata Tiriti and Tangata Whenua values were developed and confirmed in the two houses.

<b>Tangata Tiriti Values</b>	<b>Tangata Whenua Values</b>
<ul style="list-style-type: none"> <li>▪ Inclusiveness</li> <li>▪ Fairness</li> <li>▪ Honesty</li> <li>▪ Optimism</li> <li>▪ Respect</li> <li>▪ Working together</li> <li>▪ Voice carriers</li> <li>▪ Self determination for the sector</li> </ul>	<ul style="list-style-type: none"> <li>▪ Kaupapa</li> <li>▪ Mana</li> <li>▪ Manaakitanga</li> <li>▪ Rangatiratanga</li> <li>▪ Tapu</li> <li>▪ Whakapapa</li> <li>▪ Whanaungatanga</li> <li>▪ Tika, pono, aroha</li> </ul>

The following analysis is intended to show how the values of Tangata Tiriti and Tangata Whenua can work together and be articulated in a way that has integrity and relevance in both worlds.

### **How do Tangata Tiriti and Tangata values operate in the way the Taskforce works in the Sector?**

Within the Sector the key functions of the Taskforce work are *Capacity Building, Networking and Communication, Advocacy and Advice on Policy Issues, and Support for Sector Service Delivery*. These are the focus areas of Taskforce planning and provide a framework for the Taskforce work programme within the Sector. It is possible to identify values that relate to these functions within each of the two houses. It is then possible for those to inform in a new way an integrated mix of beliefs and practice that relates to both worldviews together.

## Capacity Building

The statements that are set out on below are not definitions of the Tangata Whenua or Tangata Tiriti values mentioned but are practical *applications* of the value being described in relation to building capacity. The descriptions connect the two worldviews thus enabling the two houses to work on building capacity from the perspective of both worlds together.

Relevant TT <sup>34</sup> Values	Application to the <i>Capacity Building</i> work of the Taskforce	Relevant TW <sup>35</sup> Values
<ul style="list-style-type: none"> <li>▪ Inclusiveness</li> <li>▪ Working together</li> </ul>	<ul style="list-style-type: none"> <li>▪ <b>We have a responsibility for each other and commit to the discipline of supporting others and building them up.</b></li> <li>▪ <b>We are all in relationship with each other.</b></li> <li>▪ <b>There are no rejects/outsideers.</b></li> </ul>	<ul style="list-style-type: none"> <li>▪ Whanaungatanga</li> <li>▪ Manaakitanga</li> </ul>
<ul style="list-style-type: none"> <li>▪ Self- determination for the sector</li> <li>▪ Honesty</li> </ul>	<ul style="list-style-type: none"> <li>▪ <b>We have a common identity as a Sector, which we affirm and which unites us</b></li> <li>▪ <b>We will ensure that our attempts to develop ourselves and each other are genuine and sustainable.</b></li> <li>▪ <b>We won't settle for second best.</b></li> <li>▪ <b>We expect people to be straight with us and us with them.</b></li> </ul>	<ul style="list-style-type: none"> <li>▪ Tika</li> <li>▪ Kaupapa</li> <li>▪ Rangatiratanga</li> </ul>
<ul style="list-style-type: none"> <li>▪ Respect</li> <li>▪ Inclusiveness</li> </ul>	<ul style="list-style-type: none"> <li>▪ <b>We go the extra mile.</b></li> <li>▪ <b>We are compassionate. We care.</b></li> </ul>	<ul style="list-style-type: none"> <li>▪ Aroha</li> <li>▪ Manaakitanga</li> </ul>
<ul style="list-style-type: none"> <li>▪ Respect</li> <li>▪ Self-determination for the sector</li> </ul>	<ul style="list-style-type: none"> <li>▪ <b>Our behaviour will illustrate the dignity of who we are and will express who we are to each other.</b></li> <li>▪ <b>We will work confidently with people in terms of who they are and expect them to acknowledge us and the work we do.</b></li> </ul>	<ul style="list-style-type: none"> <li>▪ Mana</li> <li>▪ Rangatiratanga</li> <li>▪ Tapu</li> </ul>
<ul style="list-style-type: none"> <li>▪ Optimism</li> </ul>	<ul style="list-style-type: none"> <li>▪ <b>We work collectively on Sector development projects with others.</b></li> <li>▪ <b>We are confident that we possess the skills and knowledge to address our development needs.</b></li> </ul>	<ul style="list-style-type: none"> <li>▪ Kaupapa</li> <li>▪ Pono</li> </ul>
<ul style="list-style-type: none"> <li>▪ Respect</li> <li>▪ Working together</li> </ul>	<ul style="list-style-type: none"> <li>▪ <b>The standards that guide our behaviour reflect our commitment to develop and maintain relationships with each other.</b></li> <li>▪ <b>We will not use power to oppress or disadvantage one for another.</b></li> </ul>	<ul style="list-style-type: none"> <li>▪ Tapu and Noa</li> <li>▪ Whanaungatanga</li> </ul>
<ul style="list-style-type: none"> <li>▪ Inclusiveness</li> <li>▪ Working together</li> <li>▪ Respect</li> <li>▪ Optimism</li> </ul>	<ul style="list-style-type: none"> <li>▪ <b>We will respect our history and our present as part of our responsibility to make decisions for our future.</b></li> <li>▪ <b>We will look as holistically as we can at our world and our people.</b></li> </ul>	<ul style="list-style-type: none"> <li>▪ Whakapapa</li> <li>▪ Kaupapa</li> <li>▪ Rangatiratanga</li> </ul>

<sup>34</sup> Tangata Tiriti

<sup>35</sup> Tangata Whenua

### Networking and Communication

From the perspective of the Tiriti/Treaty of Waitangi Relationships Framework, *networking and communication* is about the priority of building up collective identity and working together from that perspective. This would apply to all types of communication, from kanohi ki te kanohi at local, regional and national level, and to hui and forums as examples of more formal gatherings.

If the meaning of *networking and communication* is articulated and the relevant Maori values applied to it, the integrated application from both Tangata Tiriti and Tangata Whenua can be expressed as follows:

Relevant TT Values	Application to the <i>Networking and Communication</i> work of the Taskforce	Relevant TW Values
<ul style="list-style-type: none"> <li>▪ Respect</li> <li>▪ Inclusiveness</li> <li>▪ Fairness</li> </ul>	<ul style="list-style-type: none"> <li>▪ <b>We connect with people specifically through their worldview rather than through our worldview.</b></li> <li>▪ <b>We know who people are and value them for that alone.</b></li> </ul>	<ul style="list-style-type: none"> <li>▪ Whanaungatanga</li> <li>▪ Whakapapa</li> <li>▪ Rangatiratanga</li> </ul>
<ul style="list-style-type: none"> <li>▪ Working together</li> <li>▪ Optimism</li> <li>▪ Self-determination for the sector</li> </ul>	<ul style="list-style-type: none"> <li>▪ <b>We seek to build up the work of others rather than compete with them.</b></li> <li>▪ <b>We seek to support others in their issues.</b></li> <li>▪ <b>We enjoy the company of others and believe that there is strength in standing together rather than standing alone.</b></li> </ul>	<ul style="list-style-type: none"> <li>▪ Kaupapa</li> <li>▪ Aroha</li> <li>▪ Manaakitanga</li> </ul>
<ul style="list-style-type: none"> <li>▪ Honesty</li> <li>▪ Inclusiveness</li> <li>▪ Working together</li> </ul>	<ul style="list-style-type: none"> <li>▪ <b>We are present to others personally in our work rather than present to others only in our work roles.</b></li> <li>▪ <b>We share our work and make it known to others.</b></li> <li>▪ <b>We seek common ground between our work and that of others.</b></li> </ul>	<ul style="list-style-type: none"> <li>▪ Tika</li> <li>▪ Mana</li> <li>▪ Pono</li> <li>▪ Tapu</li> </ul>

### Advocacy and Advice on Policy issues

From the perspective of the Tiriti/Treaty of Waitangi Relationships Framework there is a need for advocacy work to be firmly based on the 'relationships' kaupapa that underpins it. If one party advocates alone there is a danger that the interests of the other, and therefore the Sector as a whole, will be badly served. It is better modeling when the parties work together.

From the perspective of giving policy advice there is a need to exercise balance in the way it is formulated and delivered in order to ensure that any advice from one world is not given at the expense of advice from the other. Therefore if the meaning of *advocacy and advice on policy issues* is articulated and the relevant Maori values applied to it, the application from both Tangata Tiriti and Tangata Whenua can be expressed as follows:

Relevant TT Values	Application to the <i>Advocacy and Advice on Policy Issues</i> work of the Taskforce	Relevant TW Values
<ul style="list-style-type: none"> <li>▪ Inclusiveness</li> <li>▪ Self- determination for the sector</li> <li>▪ Fairness</li> </ul>	<ul style="list-style-type: none"> <li>▪ <b>We defend the position of Tangata Whenua to exercise the power to protect, define and decide on matters to do with tikanga Maori.</b></li> <li>▪ <b>We seek a balance between the worldviews of Tangata Whenua and Tangata Tiriti in our sector-wide advocacy work.</b></li> <li>▪ <b>We promote the distinct identity of the Sector in debates about the life and direction of our nation.</b></li> </ul>	<ul style="list-style-type: none"> <li>▪ Rangatiratanga</li> <li>▪ Tika</li> <li>▪ Kaupapa</li> <li>▪ Mana</li> <li>▪ Pono</li> </ul>
<ul style="list-style-type: none"> <li>▪ Inclusiveness</li> <li>▪ Working together</li> <li>▪ Optimism</li> <li>▪ Self- determination for the Sector</li> </ul>	<ul style="list-style-type: none"> <li>▪ <b>We always see our part of the Sector in relation to the whole.</b></li> <li>▪ <b>When we think and speak about community benefits we have a way of thinking about the whole community.</b></li> <li>▪ <b>Ultimately we all benefit or we all suffer.</b></li> </ul>	<ul style="list-style-type: none"> <li>▪ Whanaungatanga</li> <li>▪ Whakapapa</li> <li>▪ Kaupapa</li> </ul>
<ul style="list-style-type: none"> <li>▪ Honesty</li> <li>▪ Fairness</li> <li>▪ Working together</li> <li>▪ Optimism</li> </ul>	<ul style="list-style-type: none"> <li>▪ <b>We work to secure the gains for the Sector using win/win and Tiriti/Treaty relationship development approaches.</b></li> <li>▪ <b>We work to communicate openly and honestly with and on behalf of the Sector.</b></li> <li>▪ <b>We will not engage in win/lose tactics and will challenge others if they wish to engage in win/lose tactics with us.</b></li> </ul>	<ul style="list-style-type: none"> <li>▪ Tika</li> <li>▪ Kaupapa</li> <li>▪ Mana</li> <li>▪ Tapu</li> </ul>
<ul style="list-style-type: none"> <li>▪ Respect</li> <li>▪ Honesty</li> <li>▪ Fairness</li> </ul>	<ul style="list-style-type: none"> <li>▪ <b>We give special attention to those whose voice is not heard/rarely heard.</b></li> <li>▪ <b>Our advice is focussed on change, protection of rights, raising awareness on a specific issue(s), influencing policy direction, challenging decisions where necessary and supporting others with their issue(s).</b></li> </ul>	<ul style="list-style-type: none"> <li>▪ Aroha</li> <li>▪ Manaakitanga</li> <li>▪ Rangatiratanga</li> </ul>

### *Support for Sector Service Delivery*

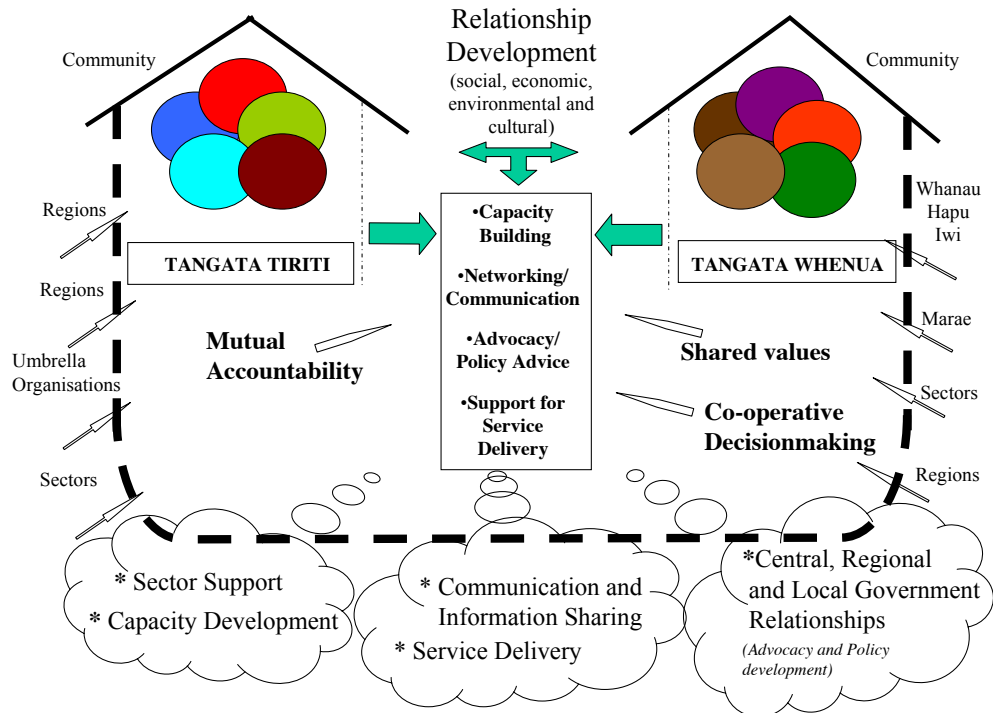
When *Service Delivery* is seen essentially as a series of process transactions, as is the case when the work is driven by tight contractual requirements, there is little to no room for a Maori worldview or for any of its interconnecting values to have a place. However there is scope under a Tiriti/Treaty Relationships Framework to express an approach to *Service Delivery* that captures community building aspirations alongside people and the more specific functions of organisations who work within and across the Sector.

Accordingly if the meaning of *Support for Service Delivery within the Sector* is articulated and the relevant Maori values applied to it, the application from both Tangata Tiriti and Tangata Whenua can be expressed as follows:

Relevant TT Values	Application to the <i>Support for Service Delivery within the Sector</i> work of the Taskforce	Relevant TW Values
<ul style="list-style-type: none"> <li>▪ Respect</li> <li>▪ Working together</li> <li>▪ Inclusiveness</li> <li>▪ Optimism</li> </ul>	<ul style="list-style-type: none"> <li>▪ <b>We deliver services that protect and enhance the spiritual dignity of the person.</b></li> <li>▪ <b>We act with a degree of gracefulness that acknowledges both the giver and receiver of our service.</b></li> <li>▪ <b>We work with people on their terms and on their issues.</b></li> <li>▪ <b>We are relevant to the whole person when we deliver services.</b></li> <li>▪ <b>We encourage the participation of the community in the way our services are designed and delivered.</b></li> <li>▪ <b>People feel acknowledged and encouraged when they work with us.</b></li> </ul>	<ul style="list-style-type: none"> <li>▪ Mana</li> <li>▪ Manaakitanga</li> <li>▪ Aroha</li> <li>▪ Whakapapa</li> <li>▪ Rangatiratanga</li> <li>▪ Whanaungatanga</li> </ul>
<ul style="list-style-type: none"> <li>▪ Self-determination for the sector</li> <li>▪ Fairness</li> <li>▪ Honesty</li> <li>▪ Working together</li> </ul>	<ul style="list-style-type: none"> <li>▪ <b>Our services are sustainable and are offered for the long haul.</b></li> <li>▪ <b>We are trustworthy in the way we do our work.</b></li> <li>▪ <b>People are not exploited when they work with us and us with them.</b></li> <li>▪ <b>Our staff are driven by high standards of ethical behaviour.</b></li> <li>▪ <b>People get the same quality of service from all our staff.</b></li> <li>▪ <b>Our people can balance competing interests from the perspective of the common good.</b></li> <li>▪ <b>We go the extra mile with people.</b></li> </ul>	<ul style="list-style-type: none"> <li>▪ Kaupapa</li> <li>▪ Manaakitanga</li> <li>▪ Tika</li> <li>▪ Pono</li> </ul>

This above analysis can be expressed diagrammatically using the original Taskforce model.

Figure 4



**In providing support for the Sector, how does the Taskforce methodology address the Sector's practical issues?**

What follows are a number of examples of some broad processes at a national, regional and local level that illustrate the Taskforce methodology at work.

***Sector Support and Capacity Development***

If organisations in the Sector wish to address the training needs of Sector Governance Boards from a Tiriti/Treaty Two-worldview perspective, they could engage a process of reflection and action broadly set out below.

1. How do particular organisations see themselves, e.g. as primarily Tangata Whenua, Tangata Tiriti or a mix of both, i.e. Tangata Tiriti but staffed with Tangata Whenua, or Tangata Tiriti but serving Tangata Whenua?
2. What is the understanding of the organisation and its commitment to the Tiriti/Treaty Relationships Framework? (pp. 149-150)
3. Can the organisation articulate its identity as Tangata Whenua or Tangata Tiriti or both?

*(A Tangata Whenua organisation would articulate its identity in Maori terms either in relationship to whanau, hapu or iwi or to the whole community or both.*

*(A Tangata Tiriti Organisation would articulate its identity in Maori and/or non- Maori terms in relation to the benefits for those it serves and the value of that for people and communities)*

4. For each Sector organisation a development process could then be drawn up that would:
  - a) Check the organisation's current alignment with the Tiriti/Treaty Relationships Framework. This would involve a review of the organisation's values from a Tiriti/Treaty two-worldview perspective.

- b) Confirm or adjust the values in order to reflect an appropriate mix of Tangata Whenua and Tangata Tiriti values together (see examples of this on pp 154-157 of this paper).
- c) Identify the key elements of the practice of relational governance from a Board perspective in terms that express the worldviews together of both Tangata Whenua and Tangata Tiriti.
- d) This would be followed by collaborative training and development design and delivery for participating Boards and Board members.

The implications of a Tiriti/Treaty Relationships approach to the governance of Boards within the Sector would be largely concerned with relational governance, operating with a high degree of participation and consensus as opposed to a formal reliance on legally defined authority or the competitive aspects of the market.

For Sector Boards there would be a need, from a Tiriti/Treaty Relationships perspective, to consider what a relational view of the governance function would look like. This means exploring options that would be different from a mainstream perspective on governance seen largely in legal terms with a functional separation of the governance and management functions. It means exploring the accountability connection between sector organisations and communities more explicitly in terms of community requirements. This would ensure that community accountability between a board/organisation and the community is enhanced to the benefit of all.

Practically this could proceed by reviewing the current statement of the governance function and analysing that statement from a Tiriti/Treaty two-worldview perspective. This means, if the statement of the governance function is drawn largely from the world of Tangata Tiriti, asking the question about what would happen to that function if some key Maori values were applied to that statement. It means making any appropriate adjustments to the statement so that there is an ability for it to be used both within the world of Tangata Whenua and Tangata Tiriti in a way that is consistent with the basic kawa and tikanga requirements of both worlds.

Once that work had been completed, the analysis could begin of the knowledge and skill levels of participating Board members and also the collective needs that may apply to the Board itself. This again would involve a Tiriti/Treaty two-worldview analysis and out of it would come a set of training needs that would span learning and development to be drawn from both Maori and non-Maori worlds.

A relational view of the governance function at a Board level relates to relationship development activity that could/should be carried out by that Board in relation to Mana/Tangata Whenua at a local level. It would also relate to the governance requirements that a Board may expect the organisation to be working to in terms of policy, performance and community accountability.

### ***Central, Regional and Local Government Relationships - (Advocacy and Policy Development)***

Can a Tiriti/Treaty two-worldview help to develop a more satisfactory way of understanding the need for the resourcing of community groups? Many would argue that the current funding regime suits few, if any, in the Sector. However it is clear that the culture of the current regime sits in the Tangata Tiriti house and is significantly informed by values that relate to risk management and financial accountability. Many community groups “play the game” to get the funding support and then in parallel, work on their projects in terms that they understand and relate to and in terms that their communities relate to as well.

If the Sector decided that a more appropriate funding and contracting regime was needed both to support community groups and also to express collaborative relationships that are based on diverse community needs, there would emerge a new way of working with the Sector and within the Sector in relation to the Tiriti/Treaty Framework. The following would happen:

1. Analysis of needs would occur from a Tangata Whenua and Tangata Tiriti perspective together
2. Development of specific understandings of proposals for funding would be couched in terms that made sense culturally to Tangata Whenua and to the diversity of Tangata Tiriti
3. An accountability regime would be developed to include community benefit, organisational and funding performance dimensions that could be understood from a shared perspective that related to the values of Tangata Whenua and Tangata Tiriti together
4. Formal relationship agreements would be developed to express mutual accountability and commitment around service and community, shared accountability for results and an acknowledgment of the relevance and influence of historical relationships and current accountabilities that have a bearing on current work

This different approach to contracting and funding would need the support of funding agencies, government and non-government for it to work. Initially a pilot community organisation and funding agency could develop this alternative to the current contracting regime through to a successful example that could be further built on.

### ***Service Delivery and Being of Service***

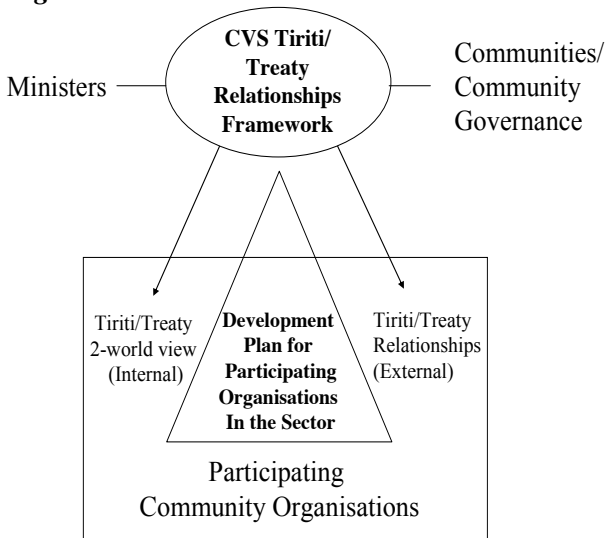
Unless there is a clear view about the way people and organisations understand themselves, and their particular place in the Sector, then working together in the Sector will default to monocultural practices that may not have the capacity to accommodate a degree of divergent viewpoints. Such an approach necessarily excludes Tangata Whenua participation on Tangata Whenua terms and is likely to exclude others as well.

Therefore if an organisation in the Sector wishes to look at ways to approach working with the Tiriti/Treaty Relationships Framework and a Tiriti/Treaty two-worldview, some general approaches to operational management can be set out as follows:

1. The organisation would again identify how it sees itself in the Sector currently, e.g. as primarily Tangata Whenua, Tangata Tiriti or a mix of both; as Tangata Tiriti but staffed with Tangata Whenua, or Tangata Tiriti but working with Tangata Whenua
2. The organisation would identify its commitment to and understanding of the Tiriti/Treaty Relationships model, and

3. Articulate the key features of its identity in terms of the Taskforce model for a new way of working.
  - A Tangata Whenua organisation would articulate its identity in Maori terms either in relationship to whanau, hapu or iwi or to the whole community or both
  - A Tangata Tiriti Organisation would articulate its identity in Maori and/or non-Maori terms in relation to the benefits for those it serves and the value of that for people and communities)
4. The organisation would undertake an assessment of the capacity of Tangata Tiriti members to understand and communicate effectively with Tangata Whenua in terms of a Maori worldview.
5. For each type of sub-sector above, there would be a development process to check alignment with the Tiriti/Treaty Relationships model. This would involve:

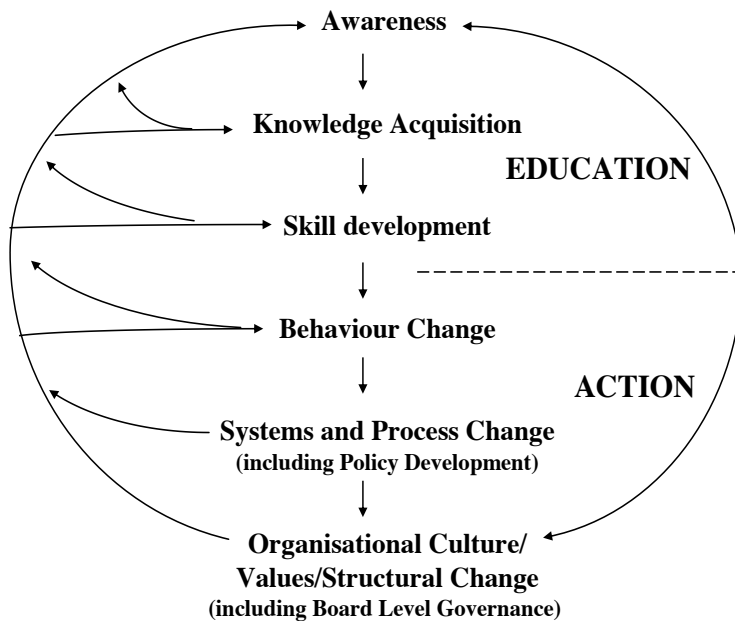
**Figure 5**



- a review of the values mix from a Tiriti/Treaty two-worldview perspective
- a confirmation or an adjustment of the values mix in order to reflect Tangata Whenua and Tangata Tiriti values together (examples on pages 154-157)
- possibly a learning and development process that supported internal development and change that in turn supported external relationship development activity which directly links to the Tiriti/Treaty Relationship Framework.

In terms of a development process, the key elements can be set out as follows:

**Figure 6**



### ***Communication, Information Sharing and Networking***

In the Tangata Whenua world, everyone and everything is related to everything else and everyone and everything has its place. When only part of the picture is considered in decision-making there will always be the experience of either getting it right by accident or a need to fix mistakes caused by the effect of unintended negative consequences of particular actions.

Communication, the sharing of information and networking are all key activities that organisations in the Sector take part in. From a Tangata Whenua perspective these activities relate to the practice of whanaungatanga as well as the business at hand. They are not just tasks that people carry out. They are also a way of being for groups in the Sector and involve the cultural expression of a number of key values and behaviours that were identified earlier in this paper.

The mechanism of working together from the perspective of the two houses can assist the process of communication when there is an ability to listen for, hear and relate to worldview differences. It does not assist if the objective is to debate and win an argument. The process of caucusing and engagement in the combined meeting place is vital to the success of the way communication, information sharing and networking is carried out.

The use of procedures that relate to the above can have the effect of building collective identity as well as communicating information. The practice of respect, if standard practice, has the potential to bind people to each other. In a society where there is huge movement of people and where networking takes place nationally as well as regionally and locally (internationally in some cases) it is a challenge to practise these disciplines in a variety of settings on an ongoing basis. The Tiriti/Treaty two-worldview and the unique character of our Sector makes it worthwhile to persist with this in order to develop what could become a differentiating feature of this Sector from others in the wider society at present.

### **How does the Taskforce support those parts of the Sector who wish to develop their Tiriti/Treaty response at a regional, local, national or international level?**

The agreed defining features of the new way of working supported by the Tangata Whenua and Tangata Tiriti houses are:

1. A cooperative and shared relationship between Tangata Whenua and Tangata Tiriti when working on all issues of interest and concern to the Sector and on all matters that relate to Sector support
2. There will be two houses, Tangata Whenua, Tangata Tiriti
3. Participation in the combined meeting place shall be determined by each house on an equal 50:50 basis
4. There shall be respect and agreement on timeframes
5. The responsibility for negotiating the terms of joint decision-making shall be allocated to the combined meeting
6. Priorities for the spending of Crown funding allocated to the Taskforce shall be decided in the combined meeting place
7. In combined meeting place proceedings, the following kawa will apply:
  - There will be shared leadership of the meeting between the Tangata Whenua and Tangata Tiriti houses. This will usually be done via co-chairs
  - Meetings will begin and end with karakia
  - Tangata Whenua and Tangata Tiriti will be encouraged to caucus before and during meetings as necessary

- There will be collective decision-making that operates on consensus rather than a voting system. This will encourage the articulation of diverse views rather than a single or dominant viewpoint
8. The preferred method of working at national, regional and local levels is *kanohi ki te kanohi*

The Taskforce is committed to model this approach in its own work and relationships with others. It is also willing to share its knowledge and experience with others who would like to develop their response to the Tiriti/Treaty at a regional, local national or international level.

## **Conclusion**

To summarise, operating a new way of working under a Tiriti/Treaty Framework requires more than just agreeing with the concept. Change is required in the way we work and in the culture of the workplace itself.

The development necessary to undertake this journey successfully involves a degree of reflection on self and others that may involve some unlearning around what is normal both for *Tangata Whenua* and *Tangata Tiriti* alike. Some people describe this process as one of decolonisation and would say that it is a precondition for the exploration of the real dynamics of Tiriti/Treaty Relationship development.

The material in this paper attempts to describe a number of these undoing and redoing processes that will make the working together in the Sector something that is relevant, inclusive, vibrant and sustainable.

There is recognition that the Sector needs an active research strategy and programme to improve understanding of and development of the Sector. Partnership Projects, such as the Value Added by Voluntary Agencies (VAVA) project and the National Accounts Project are small inroads to improving Sector understanding of its scope and potential and future development needs. The Taskforce is actively developing a Research Centre for the Sector, along with a wide range of Sector organisations and academic institutions. The challenge is to do all of this work from a Tiriti/Treaty two-worldview perspective and develop a relevant and appropriate set of values that apply to the way research would be carried out in the Sector with the support of such a centre.

The Taskforce Media project (COMVOICEs) is focused on the need for recognition of the enormous work of the Sector. It notes that *Te Tiriti/Treaty of Waitangi* is alive and well within the Sector. It notes that notwithstanding the diversity of the Sector, people and organisations can and do work together effectively. If the government wants to build strong and respectful relationships with the Sector, it will need to work collaboratively with the Sector and the direction in which the Sector develops itself. If this happens, the government will be able to have access to the level of excellent advice that will be critical to the formulation of effective government policy for communities.

The challenge of the Tiriti/Treaty two-house model supports the future direction of organisations in the Sector like ANGOA, the Maori Women's Welfare League, the National Council of Women and others. The engagement of organisations with the two-house model in the manner described in this paper will be challenging but worthwhile to those organisations, the people with whom these organisations work and the Sector as a whole.

It is always important to remember that when the going gets tough, people often revert to the status quo. The Taskforce believes it is important to persist with this work so that the status quo option is not one that people need to fall back on at any time, now or in the future.

## ANNEX 1

### Tangata Whenua Declaration

The Maori declaration, a summary statement, was developed from all forums and hui held around the country and was the consensus of all Maori present. It sets out the base position unpinning the work of the Taskforce as follows:

- 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 Iwi/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.

**ANNEX 2****Tangata Tiriti Declaration**

This Declaration reflects the voices of Tangata Tiriti - Pakeha, Pacific and other non-Maori ethnic groups within the Sector. We celebrate that we are placed in this land of Aotearoa/New Zealand founded on the basis of a contract binding Tangata Whenua and Tangata Tiriti in relationships of trust and mutual honour. We celebrate our proud history of freedom of association and freedom of speech, enriched by the contribution of countless people through volunteer service.

**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**



**APPENDIX 2**

## 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 Torstonsen

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'<sup>36</sup> which is underpinned by a Tiriti/Treaty Relationship model.

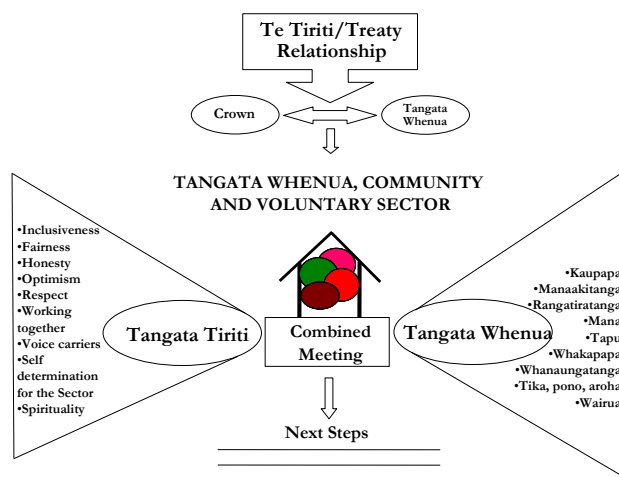
From a Tangata Whenua perspective, inclusion in the Sector provides tangible opportunities to practise key values and tikanga and for that to be 'normal'. It implies operating in ways that express the power to protect, define and decide on matters that ensure protection of the integrity of Te Ao Maori 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.

<sup>36</sup> 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 explanation<sup>37</sup>.

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 Declaration<sup>38</sup> 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 begin<sup>39</sup> 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.

### **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

<sup>37</sup> Pratten, Belinda. *Accountability and Transparency* NCVO, June 2004, p25

<sup>38</sup> Community Sector Taskforce, op cit, p 18

<sup>39</sup> Ibid, pp 19-20. Note - Tangata Tiriti is defined as Pakeha, Pacifica and other non-Maori ethnic groups within the Sector

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"> <li>• We are a first nations people;</li> <li>• 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;</li> <li>• We have diverse interests as Maori but through the practice of fino rangatiratanga we can act for the benefit of all peoples, the land and our environment;</li> <li>• Our beliefs come from Te Ao Maori. Our practice of tikanga Maori includes the disciplines of mana, rangatiratanga and manaakitanga;</li> <li>• Tikanga sets the framework for our governance and also defines, regulates and protects the rights of whanau and hapu;</li> <li>• Our marae are expressions of our culture, tikanga, values and principles which sustain our uniqueness;</li> <li>• The importance of consensus decision making stems from the need to work collectively to get things right – weaving the people together;</li> <li>• 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;</li> <li>• 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;</li> <li>• 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.</li> <li>• The acknowledgment of Te Ao Maori and the respect for fino rangatiratanga will assist the reform of the kawanatanga function in the interest of all peoples, the land and all living things;</li> <li>• We are committed to governing ourselves through the expression of mana motuhake, our enduring power leading to our self-determination.</li> </ul>	<ul style="list-style-type: none"> <li>▪ Kaupapa</li> <li>▪ Mana</li> <li>▪ Manaakitanga</li> <li>▪ Rangatiratanga</li> <li>▪ Tapu</li> <li>▪ Whakapapa</li> <li>▪ Whanaungatanga</li> <li>▪ Tika, pono, aroha</li> <li>▪ Wairua</li> </ul>	<p><b>PHILOSOPHY</b></p> <ul style="list-style-type: none"> <li>▪ <b>Driven by relationships not law</b></li> <li>▪ <b>Committed to leadership not compliance</b></li> <li>▪ <b>Works holistically not in segments</b></li> </ul> <p><b>FUNCTIONS</b></p> <ul style="list-style-type: none"> <li>▪ <b>Sector Support and Capacity Development</b></li> <li>▪ <b>Communication, Information Sharing and Networking</b></li> <li>▪ <b>Service Delivery and Being of Service</b></li> <li>▪ <b>Central, Regional and Local Government Relationships - (Advocacy and Policy Development)</b></li> </ul> <p><b>PROCESSES</b></p> <ul style="list-style-type: none"> <li>▪ <b>Identifying need</b></li> <li>▪ <b>Organising work</b></li> <li>▪ <b>Managing issues</b></li> <li>▪ <b>Reporting value</b></li> </ul> <p><b>FURTHER SECTOR DEVELOPMENT</b></p> <p><b>ROLE OF GOVERNMENT AT CENTRAL AND LOCAL LEVEL</b></p>	<ul style="list-style-type: none"> <li>▪ Inclusiveness</li> <li>▪ Fairness</li> <li>▪ Honesty</li> <li>▪ Optimism</li> <li>▪ Respect</li> <li>▪ Working together</li> <li>▪ Voice carriers</li> <li>▪ Self determination for the sector</li> <li>▪ Spirituality</li> </ul>	<ul style="list-style-type: none"> <li>• 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.</li> <li>• We are part of everyone’s lives Every person and their family contributes to our sector and/or benefits from what we do.</li> <li>• 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.</li> <li>• 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.</li> <li>• 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.</li> <li>• 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, wherever else we do.</li> <li>• 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.</li> <li>• We are community-linked We all have people as our base – and we always need to be responsive to them.</li> <li>• We are accountable We must give account of what we are doing, and how – our members &amp; our communities decide our direction.</li> <li>• 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.</li> <li>• 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.</li> <li>• 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.</li> <li>• We wish to live up to Te Tiriti/The Treaty of Waitangi</li> </ul>

**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"> <li>▪ We are a first nations people.;</li> <li>▪ 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.</li> <li>▪ Our beliefs come from Te Ao Maori. And include the practice of manaakitanga.</li> <li>▪ Tikanga sets governance framework and defines, regulates and protects the rights of whanau and hapu.</li> <li>▪ The importance of consensus decision making stems from the need to work collectively to get things right.</li> </ul>	<ul style="list-style-type: none"> <li>▪ Kaupapa</li> <li>▪ Mana</li> <li>▪ Manaakitanga</li> <li>▪ Whakapapa</li> <li>▪ Whanaungatanga</li> </ul>	<p><b>PHILOSOPHY</b></p> <p><i>Driven by Relationships not Law</i></p> <ol style="list-style-type: none"> <li>1. <b>Knowing who people are and respecting their mana as a prerequisite for working together</b></li> <li>2. <b>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</b></li> <li>3. <b>The power of consensus decisionmaking as a practical acknowledgement of a relationships kaupapa</b></li> <li>4. <b>The power to act as a description of the process of taking action not its legitimation</b></li> <li>5. <b>The right to act derives from the collective and not its parts. Action from the parts therefore needs validation from the collective</b></li> <li>6. <b>The weaving together of participants in collective action benefits the collective as well as individuals</b></li> </ol>	<ul style="list-style-type: none"> <li>▪ Inclusiveness</li> <li>▪ Optimism</li> <li>▪ Respect</li> <li>▪ Working together</li> </ul>	<ul style="list-style-type: none"> <li>▪ Every person and their family contributes to our sector and/or benefits from what we do.</li> <li>▪ 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.</li> <li>▪ Our members &amp; our communities decide our direction.</li> <li>▪ The binding together of families, of whanau, of communities comes through our shared vision and shared effort.</li> <li>▪ We are immensely enriched by the work and life of communities from ethnic groups originating from all over the world.</li> <li>▪ We wish to live up to Te Tiriti/The Treaty of Waitangi</li> </ul>

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"> <li>▪ We are a first nations people;</li> <li>▪ 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;</li> <li>▪ The importance of consensus decision making stems from the need to work collectively to get things right;</li> <li>▪ An holistic approach to leadership is needed in order to practise accountability to Whanau, Hapu and Iwi;</li> <li>▪ 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;</li> <li>▪ Through a negotiated and shared view of the kawatanga function, the needs of New Zealanders, via the Sector, will be addressed more fully, more effectively and in a more sustainable manner.</li> <li>▪ We are committed to governing ourselves through the expression of mana motuhake, our enduring power leading to our self-determination.</li> </ul>	<ul style="list-style-type: none"> <li>▪ Kaupapa</li> <li>▪ Mana</li> <li>▪ Manaakitanga</li> <li>▪ Rangatiratanga</li> <li>▪ Tapu</li> <li>▪ Tika, pono, aroha</li> </ul>	<p><b>PHILOSOPHY</b></p> <p><i>Committed to Leadership not Compliance</i></p> <ol style="list-style-type: none"> <li>1. <b>Understanding that mandate for work is from the community</b></li> <li>2. <b>Working to the priority of community need as a bottom line</b></li> <li>3. <b>Letting community priorities shape work processes and the measurement of value</b></li> <li>4. <b>Reporting to the community in terms of community priorities</b></li> <li>5. <b>Articulating the key features of how the community likes to work - methodology</b></li> <li>6. <b>Being creative and engaged</b></li> <li>7. <b>Supporting leadership actions and initiatives within communities wherever they arise</b></li> <li>8. <b>Getting it right needs to be seen in relation to community need and participation not process efficiency</b></li> </ol>	<ul style="list-style-type: none"> <li>▪ Inclusiveness</li> <li>▪ Fairness</li> <li>▪ Honesty</li> <li>▪ Optimism</li> <li>▪ Respect</li> <li>▪ Self determination for the sector</li> </ul>	<ul style="list-style-type: none"> <li>▪ 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.</li> <li>▪ We are driven by a particular purpose, ideal, or vision, and we have a set of values by which we live.</li> <li>▪ We change as needs change, as communities change, as time passes.</li> <li>▪ 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.</li> <li>▪ 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.</li> <li>▪ 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.</li> <li>▪ We wish to live up to Te Tiriti/The Treaty of Waitangi</li> </ul>

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"> <li>▪ 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;</li> <li>▪ 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;</li> <li>▪ Tikanga sets the framework for our governance and also defines, regulates and protects the rights of whanau and hapu;</li> <li>▪ The importance of consensus decision making stems from the need to work collectively to get things right – weaving the people together;</li> <li>▪ 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.</li> <li>▪ 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;</li> </ul>	<ul style="list-style-type: none"> <li>▪ Kaupapa</li> <li>▪ Mana</li> <li>▪ Manaakitanga</li> <li>▪ Rangatiratanga</li> <li>▪ Tapu</li> <li>▪ Whakapapa</li> <li>▪ Whanaungatanga</li> <li>▪ Tika, pono, aroha</li> <li>▪ Wairua</li> </ul>	<p><b>PHILOSOPHY</b></p> <p><i>Works holistically not in segments</i></p> <ol style="list-style-type: none"> <li><b>1. We change as needs change</b></li> <li><b>2. When we work collectively we commit to far greater goals than when we work alone</b></li> <li><b>3. There is room for everyone in our work because most of it is designed to weave and bind people together</b></li> <li><b>4. We want our work for people to also benefit the land and our environment</b></li> <li><b>5. We won't compete for access to resources or force people to compete for access to our services</b></li> <li><b>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</b></li> <li><b>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</b></li> </ol>	<ul style="list-style-type: none"> <li>▪ Inclusiveness</li> <li>▪ Fairness</li> <li>▪ Honesty</li> <li>▪ Optimism</li> <li>▪ Respect</li> <li>▪ Working together</li> <li>▪ Self determination for the sector</li> <li>▪ Spirituality</li> </ul>	<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 &amp; 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"> <li>▪ We wish to live up to Te Tiriti/The Treaty of Waitangi</li> </ul>

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

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"> <li>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;</li> <li>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;</li> <li>Our beliefs come from Te Ao Maori. Our practice of tikanga Maori includes the disciplines of mana, rangatiratanga and manaakitanga;</li> <li>The importance of consensus decision making stems from the need to work collectively to get things right – weaving the people together;</li> <li>An holistic approach to leadership is needed in order to practise accountability to Whanau, Hapu and Iwi – ko te iwi te rangaitira o te rangaitira – people are the chiefs of the chiefs;</li> <li>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;</li> <li>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.</li> <li>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;</li> <li>We are committed to governing ourselves through the expression of mana motuhake, our enduring power leading to our self-determination.</li> </ul>	<ul style="list-style-type: none"> <li>Kaupapa</li> <li>Mana</li> <li>Manaakitanga</li> <li>Rangatiratanga</li> <li>Tapu</li> <li>Whakapapa</li> <li>Whanaungatanga</li> <li>Tika, pono, aroha</li> <li>Wairua</li> </ul>	<p><b>SECTOR FUNCTION</b> <i>Service Delivery and Being of Service</i></p> <p><b>PROCESS</b> <i>Organising work</i></p> <ul style="list-style-type: none"> <li>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</li> <li>Work designed from a relationships base operates differently from work that is task-driven or results-driven</li> <li>Kaupapa-driven working together brings task, team and individual into relationship with our environment</li> <li>Individual leadership contributions are strengthened when they are governed by collective work disciplines and decisionmaking processes</li> <li>The values informing Sector work design and work practice are drawn from Tangata Whenua and Tangata Tiriti together</li> <li>Sector Service delivery work processes model a Tiriti/Treaty Two-worldview thereby including everyone</li> <li>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</li> <li>Planning the impact of work needs to include measurement of relationships, community building and environmental support alongside task, team and individual considerations</li> </ul>	<ul style="list-style-type: none"> <li>Inclusiveness</li> <li>Fairness</li> <li>Honesty</li> <li>Optimism</li> <li>Respect</li> <li>Working together</li> <li>Voice carriers</li> <li>Self determination for the sector</li> <li>Spirituality</li> </ul>	<ul style="list-style-type: none"> <li>Every person and their family contributes to our sector and/or benefits from what we do.</li> <li>We are driven by a particular purpose, ideal, or vision, and we have a set of values by which we live.</li> <li>We are as proud of our unique differences as we are of what binds us together.</li> <li>We change as needs change, as communities change, as time passes.</li> <li>Our existence is not compulsory, but comes from the choice of people.</li> <li>We rely on the energy, skill and goodwill, the gifts of time and other resources, of countless individuals both voluntary and paid.</li> <li>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.</li> <li>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.</li> <li>We must give account of what we are doing, and how – our members &amp; our communities decide our direction.</li> <li>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.</li> <li>We are immensely enriched by the work and life of communities from ethnic groups originating from all over the world.</li> </ul>

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"> <li>We are a first nations people;</li> <li>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;</li> <li>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;</li> <li>Tikanga sets the framework for our governance and also defines, regulates and protects the rights of whanau and hapu;</li> <li>Our marae are expressions of our culture, tikanga, values and principles which sustain our uniqueness;</li> <li>The importance of consensus decision making stems from the need to work collectively to get things right – weaving the people together;</li> <li>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.</li> <li>We are committed to governing ourselves through the expression of mana motuhake, our enduring power leading to our self-determination.</li> </ul>	<ul style="list-style-type: none"> <li>Kaupapa</li> <li>Mana</li> <li>Manaakitanga</li> <li>Rangatiratanga</li> <li>Tapu</li> <li>Whakapapa</li> <li>Whanaungatanga</li> <li>Tika, pono, aroha</li> <li>Wairua</li> </ul>	<p><b>SECTOR FUNCTION</b> <i>Service Delivery and Being of Service</i></p> <p><b>PROCESS</b> <i>Managing issues</i></p> <ul style="list-style-type: none"> <li>It is important to be flexible enough to change as needs in the Sector change</li> <li>We manage issues from a relationships perspective in the context of our kaupapa</li> <li>We don't problem solve on any one part of an issue without considering it in the context of the whole</li> <li>We don't undertake corrective action that threatens the historical and contemporary rights of people</li> <li>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</li> <li>Sector emphasises respect, truthfulness and aroha in the resolution of issues</li> <li>The Sector emphasises the self-regulating effect of self discipline and provides support and encouragement for kaupapa driven self determination</li> <li>A key principle in working and resolving issues is voluntary commitment to collaborative action not compulsion</li> <li>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.</li> </ul>	<ul style="list-style-type: none"> <li>Inclusiveness</li> <li>Fairness</li> <li>Honesty</li> <li>Optimism</li> <li>Respect</li> <li>Working together</li> <li>Voice carriers</li> <li>Self determination for the sector</li> <li>Spirituality</li> </ul>	<ul style="list-style-type: none"> <li>Every person and their family contributes to our sector and/or benefits from what we do.</li> <li>We are driven by a particular purpose, ideal, or vision, and we have a set of values by which we live.</li> <li>We are as proud of our unique differences as we are of what binds us together.</li> <li>We change as needs change, as communities change, as time passes.</li> <li>Our existence is not compulsory, but comes from the choice of people.</li> <li>We rely on the energy, skill and goodwill, the gifts of time and other resources, of countless individuals both voluntary and paid.</li> <li>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.</li> <li>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.</li> <li>We all have people as our base – and we always need to be responsive to them.</li> <li>We must give account of what we are doing, and how – our members &amp; our communities decide our direction.</li> <li>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.</li> </ul>

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"> <li>The basis of our identity is Whanau, Hapu, Iwi and through whakapapa we link the land, the people and all living things</li> <li>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</li> <li>Our beliefs come from Te Ao Maori. Our practice of tikanga Maori includes the disciplines of mana, rangatiratanga and manaakitanga</li> <li>Tikanga sets the framework for our governance and also defines, regulates and protects the rights of whanau and hapu</li> <li>The importance of consensus decision making stems from the need to work collectively to get things right – weaving the people together;</li> <li>An holistic approach to leadership is needed in order to practise accountability to Whanau, Hapu and Iwi</li> <li>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</li> <li>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 &amp; all living things</li> </ul>	<ul style="list-style-type: none"> <li>Kaupapa</li> <li>Mana</li> <li>Manaakitanga</li> <li>Rangatiratanga</li> <li>Tapu</li> <li>Whakapapa</li> <li>Whanaungatanga</li> <li>Tika, pono, aroha</li> <li>Wairua</li> </ul>	<p><b>SECTOR FUNCTION</b> <i>Service Delivery and Being of Service</i></p> <p><b>PROCESS</b> <i>Reporting value</i></p> <ul style="list-style-type: none"> <li>The value of our work is expressed in the way it benefits the relationships between people their communities, the land and environment</li> <li>Much Sector work engages issues of change so the quality of leadership will be an important measure of the quality of work including advocacy</li> <li>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</li> <li>Consensus decisionmaking from a Tiriti/Treaty two-worldview perspective assures the relationships base is valued highly through work practice</li> <li>The quality of leadership will be assured through the mandate of the relevant constituency on the terms it uses to express that mandate</li> <li>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</li> <li>Measurements of value in the Sector will change as needs change</li> <li>Business like practice means practice that relates to Sector needs being met in the context of sustainable relationships with stakeholders</li> <li>Measurement of value also requires the effective practice of a Tiriti/Treaty two-worldview methodology in the Tangata Whenua, Community and Voluntary Sector</li> </ul>	<ul style="list-style-type: none"> <li>Inclusiveness</li> <li>Fairness</li> <li>Honesty</li> <li>Optimism</li> <li>Respect</li> <li>Working together</li> <li>Voice carriers</li> <li>Self determination for the sector</li> <li>Spirituality</li> </ul>	<ul style="list-style-type: none"> <li>Every person and their family contributes to our sector and/or benefits from what we do.</li> <li>We are driven by a particular purpose, ideal, or vision, and we have a set of values by which we live.</li> <li>We are as proud of our unique differences as we are of what binds us together.</li> <li>We change as needs change, as communities change, as time passes.</li> <li>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.</li> <li>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.</li> <li>Many of us have important international links and we interact with others around the globe.</li> <li>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.</li> <li>Tiriti/The Treaty of Waitangi</li> </ul>

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 funder<sup>40</sup>. 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

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<sup>40</sup> 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.

- Marae and Iwi/Hapu Organisations, Marae Committees
- Tangata Whenua, Community & Voluntary Sector Network Groups
- Volunteer Services

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 Donaldson<sup>41</sup> 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
<b>Psychological Mechanisms</b>		
<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)
<b>Situational Mechanisms</b>		
<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

<sup>41</sup> 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.

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.

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

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

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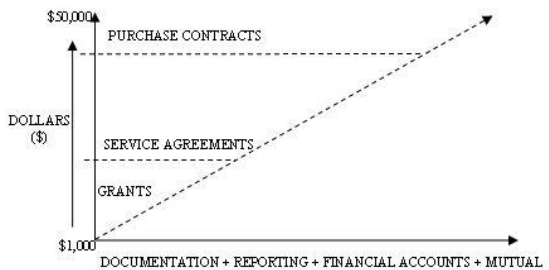
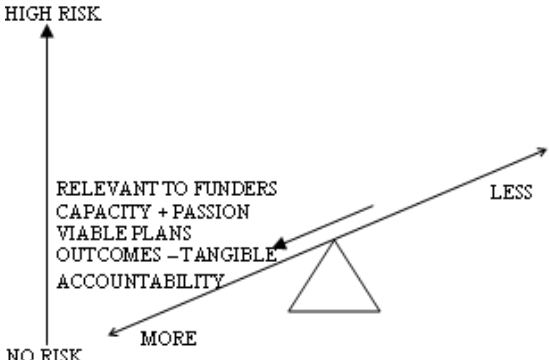
2. What problems do we have with the current resourcing mechanisms available to us?

<b>Tangata Whenua</b>	<b>Tangata Tiriti</b>
<p><b>Assimilation Issues</b></p> <ul style="list-style-type: none"> <li>▪ Overbearing tactics on organisations to enforce compliance</li> <li>▪ Many funders know little about the people and the work they fund</li> <li>▪ Criteria for eligibility – too highly segmented</li> <li>▪ The money dimension threatens kaupapa Maori. We get the money and the kaupapa changes to fit within contract restraints</li> <li>▪ When Maori models devolve, Maori concepts are lost or watered down</li> </ul> <p><b>Funding Process Issues</b></p> <ul style="list-style-type: none"> <li>▪ Systems bottlenecks produce delays</li> <li>▪ Application processes unnecessarily complicated</li> <li>▪ Different funders – different projects, some community</li> <li>▪ Lack of transparency with some funders</li> <li>▪ No provider relationship with funders</li> <li>▪ Application processing too complicated</li> </ul> <p><b>Measurement Issues</b></p> <ul style="list-style-type: none"> <li>▪ Timeframes are often unrealistic for quality work</li> <li>▪ Accountability outcomes – they are not our</li> </ul>	<p><b>Equity Issues</b></p> <ul style="list-style-type: none"> <li>▪ Vast differences between the way different government departments and agencies resource groups</li> <li>▪ Time and resources needed to manage contracts is beyond many groups</li> <li>▪ The level of accountability asked should match the level of funding</li> <li>▪ Funding structures are not culturally responsive</li> <li>▪ Access to corporate funding is limited</li> <li>▪ 'Make do' skills and culture count against us</li> <li>▪ Community organisations perceived as cheap service providers</li> <li>▪ Concerned that it's 'who you know' and not how worthy your cause is!! for some funding bodies</li> </ul> <p><b>Funding Process Issues</b></p> <ul style="list-style-type: none"> <li>▪ 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</li> <li>▪ Government Departments have a lack of understanding of the sector and are therefore extremely risk adverse</li> <li>▪ Language on forms often not relevant. We need plain English and user friendly consistency</li> </ul>

<p>outcomes nor are they our measures</p> <ul style="list-style-type: none"> <li>▪ Maori work within a holistic model of practice does not fit output model</li> </ul> <p><b><i>Equity Issues</i></b></p> <ul style="list-style-type: none"> <li>▪ Government controlled system</li> <li>▪ Promotes Competition between applications and divides the community and Iwi services/groups</li> <li>▪ Produces uncertainly through the continual changes at government level</li> <li>▪ Funding does not meet the true cost of services being provided by Maori</li> <li>▪ Full time job/commitment required for short term employment stability</li> <li>▪ The same things government gets funded for should apply to community</li> </ul> <p><b><i>Scope of Contracts/Funding Agreements</i></b></p> <ul style="list-style-type: none"> <li>▪ Government needs to fund 100% of services/contracts being provided and not expect that community trusts or other sources will pick up the balance</li> <li>▪ Funding levels don't meet organisation's needs e.g. salary, administration, trustee training, capacity building</li> <li>▪ 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</li> <li>▪ Short term contracting does not work – needs to be 3 year provision</li> </ul>	<ul style="list-style-type: none"> <li>▪ Lack of professional people in rural areas to consider applications and lack of communication with and between government funders generally</li> </ul> <p><u>Pasifika:</u></p> <ul style="list-style-type: none"> <li>▪ Needs to be greater awareness of the financial support and information that is available</li> <li>▪ Pasifika groups not generally aware of the work involved in tailoring applications</li> <li>▪ Funding criteria to be reviewed to be more flexible</li> <li>▪ Inclusive of community for sector transparency</li> </ul> <p><u>Measuring/accountability:</u></p> <ul style="list-style-type: none"> <li>▪ Level of auditing out of proportion to funding received</li> <li>▪ What do we measure and are we measuring the right things?</li> <li>▪ There is a need to shift from measuring wellbeing in figures to more qualitative measures. Genuine Progress Indicators have a lot to offer.</li> <li>▪ 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</li> </ul> <p><b><i>Power Relationship Issues</i></b></p> <ul style="list-style-type: none"> <li>▪ Voluntary groups implementing government programmes told that funding is a 'contribution' but government define the programme</li> <li>▪ Funding is used as a form of control on what group does or says - loss of independence</li> <li>▪ Need greater respect for partnership models – two way relationship based, not dictatorial</li> <li>▪ Funding structures don't listen to community wisdom</li> <li>▪ 'Culture of contempt' remains</li> <li>▪ Tell us what you will fund but don't tell us how to do it</li> <li>▪ NGO collaboration could be looked</li> </ul> <p><b><i>Funding Models and Approach Issues</i></b></p> <ul style="list-style-type: none"> <li>▪ Assessing need in comparison to other areas is wrong. Where local stats better than other districts it doesn't mean there's no problem</li> <li>▪ Short term, or contestable funding if not re-financed causes loss of projects, staff, etc</li> <li>▪ Funding does not recognise networking –</li> </ul>
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	<p>contracts not holistic enough for present day conditions</p> <ul style="list-style-type: none"> <li>▪ More community representatives need to be on funding bodies</li> <li>▪ Population-based funding doesn't work for our region</li> <li>▪ Regional funding could create another layer of bureaucracy and encourage yet more groups to set up?</li> <li>▪ There needs to be <u>lots</u> of consultation about who would hold regional funds, how would decisions be made, etc</li> </ul> <p><b><i>Contracting Issues</i></b></p> <ul style="list-style-type: none"> <li>▪ Contracts are too prescriptive – minutiae are overwhelming</li> <li>▪ Contract asks for client data for work that isn't part of contract</li> <li>▪ 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</li> <li>▪ 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</li> <li>▪ Funding contracts only suit some organisations</li> <li>▪ Process is Treasury and Government driven, where outcomes are pre-specified, reducing ability to be flexible</li> <li>▪ Mismatch of actual outcomes vs. measurable outputs</li> <li>▪ Organisations needing to 'top-up' funding compete with local initiatives – not desirable</li> <li>▪ No \$\$ for accountability studies or for actual time spent on actually applying for funding</li> <li>▪ Time spent focussed on funding distracts community organisations from their mission/goals</li> <li>▪ Who defines who we are accountable to? <ul style="list-style-type: none"> <li>○ Funders – government?</li> <li>○ Community?</li> <li>○ Organisation focus?</li> </ul> </li> </ul>
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3. What changes can you make/can others make to improve the situation?

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

	<p><u>Pasifika:</u></p> <ul style="list-style-type: none"> <li>▪ Work collaboratively</li> <li>▪ Improved and relationships with members</li> <li>▪ Workshops to assist with the development of applications</li> <li>▪ The language issues with many groups disadvantages those groups and needs to be addressed</li> <li>▪ DIA should employ Pasifika advisors</li> </ul> <p><b><i>Government and Funder Roles</i></b></p> <ul style="list-style-type: none"> <li>▪ Greater correlation and uniformity between how different departments resource sector</li> <li>▪ Government officers should talk to each other</li> <li>▪ 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</li> <li>▪ We could build relationships by doing likewise – thanks to funders</li> <li>▪ Government funders need to commit to communities</li> </ul> <p><b><i>Process Adjustments</i></b></p> <ul style="list-style-type: none"> <li>▪ Cost of living adjustments – recognition of increasing cost to deliver same services</li> <li>▪ Clear rules across the entire state sector – each department has different approach</li> <li>▪ Please fund research and development, administration</li> <li>▪ 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</li> <li>▪ Regional meetings should fund travel and childcare costs and cell phones</li> <li>▪ Funding should account for full cost of recovery (i.e. time spent in meetings, caucuses, doing the applications)</li> <li>▪ Funding could ideally be administered from a central source – not fund-raisers tailoring each application to various numerous organisations or competing with each other.</li> </ul> <p><b><i>Advocacy and Communications</i></b></p> <ul style="list-style-type: none"> <li>▪ Take credit where credit is due <ul style="list-style-type: none"> <li>○ Promote our achievements</li> <li>○ Promote our financial benefits to community (like business and governments organisations currently do)</li> </ul> </li> <li>▪ We can support other groups' funding by sending letters of support or thanks – can be either in response to request or spontaneous</li> </ul>
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	<ul style="list-style-type: none"> <li>Resourcing sector to have a true and effective voice</li> </ul>
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4. What alternatives have you explored to address the issues with your current resource relationships?

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

	<p>practice guidelines</p> <ul style="list-style-type: none"> <li>▪ 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.</li> <li>▪ Ideal mechanism? <ul style="list-style-type: none"> <li>○ Partnership between funder and recipient</li> <li>○ Collaborative model e.g. Twigger Women's – based on trust, respect</li> </ul> </li> </ul> <p><b><i>Role of Government</i></b></p> <ul style="list-style-type: none"> <li>▪ Handover successful delivery to government sector</li> </ul>
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### 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

<b>Driven by relationships not law</b>	<ol style="list-style-type: none"> <li>1. Knowing who people are and respecting their mana as a prerequisite for working together</li> <li>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</li> <li>3. The power of consensus decisionmaking as a practical acknowledgement of a relationships kaupapa</li> <li>4. The power to act as a description of the process of taking action not its legitimation</li> <li>5. The right to act derives from the collective and not its parts. Action from the parts therefore needs validation from the collective</li> <li>6. The weaving together of participants in collective action benefits the collective as well as individuals</li> </ol>
<b>Committed to leadership not compliance</b>	<ol style="list-style-type: none"> <li>1. Understanding that mandate for work is from the community</li> <li>2. Working to the priority of community need as a bottom line</li> <li>3. Letting community priorities shape work processes and the measurement of value</li> <li>4. Reporting to the community in terms of community priorities</li> <li>5. Articulating the key features of how the community likes to work - <i>methodology</i></li> <li>6. Being creative and engaged</li> <li>7. Supporting leadership actions and initiatives within communities wherever they arise</li> <li>8. Getting it right needs to be seen in relation to community need and participation not process efficiency</li> </ol>
<b>Works holistically not in segments</b>	<ol style="list-style-type: none"> <li>1. We change as needs change</li> <li>2. When we work collectively we commit to far greater goals than when we work alone</li> <li>3. There is room for everyone in our work because most of it is designed to weave and bind people together</li> <li>4. We want our work for people to also benefit the land and our environment</li> <li>5. We won't compete for access to resources or force people to compete for access to our services</li> <li>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</li> <li>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</li> </ol>

### **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



## APPENDIX 3

### Additional Analysis of Sector Philosophy from a Tiriti/Treaty Two-worldview Perspective

The second aspect of Sector Philosophy is ‘Committed to Leadership not Compliance’. The process to discern the language, in the combined meeting place, that expresses an application of relevant values/kaupapa for the Tangata Whenua and Tangata Tiriti houses, and an understanding of the declarations, is illustrated via a discussion of two selected statements in the table below.

Declaration Tangata Whenua	Tangata Whenua Values	Towards a Sector Accountability Framework	Tangata Tiriti Values	Declaration Tangata Tiriti
<ul style="list-style-type: none"> <li>▪ We are a first nations people;</li> <li>▪ 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;</li> <li>▪ The importance of consensus decision making stems from the need to work collectively to get things right;</li> <li>▪ An holistic approach to leadership is needed in order to practise accountability to Whanau, Hapu and Iwi;</li> <li>▪ 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;</li> <li>▪ 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.</li> <li>▪ We are committed to governing ourselves through the expression of mana motuhake, our enduring power leading to our self-determination.</li> </ul>	<ul style="list-style-type: none"> <li>▪ Kaupapa</li> <li>▪ Mana</li> <li>▪ Manaakitanga</li> <li>▪ Rangatiratanga</li> <li>▪ Tapu</li> <li>▪ Tika, pono, aroha</li> </ul>	<p><b>PHILOSOPHY</b></p> <p><i>Committed to Leadership not Compliance</i></p> <ol style="list-style-type: none"> <li><b>1. Understanding that mandate for work is from the community</b></li> <li><b>2. Working to the priority of community need as a bottom line</b></li> <li><b>3. Letting community priorities shape work processes and the measurement of value</b></li> <li><b>4. Reporting to the community in terms of community priorities</b></li> <li><b>5. Articulating the key features of how the community likes to work - methodology</b></li> <li><b>6. Being creative and engaged</b></li> <li><b>7. Supporting leadership actions and initiatives within communities wherever they arise</b></li> <li><b>8. Getting it right needs to be seen in relation to community need and participation not process efficiency</b></li> </ol>	<ul style="list-style-type: none"> <li>▪ Inclusiveness</li> <li>▪ Fairness</li> <li>▪ Honesty</li> <li>▪ Optimism</li> <li>▪ Respect</li> <li>▪ Self determination for the sector</li> </ul>	<ul style="list-style-type: none"> <li>▪ 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.</li> <li>▪ We are driven by a particular purpose, ideal, or vision, and we have a set of values by which we live.</li> <li>▪ We change as needs change, as communities change, as time passes.</li> <li>▪ 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.</li> <li>▪ 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.</li> <li>▪ 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.</li> <li>▪ We wish to live up to Te Tiriti/The Treaty of Waitangi</li> </ul>

The first statement of application under the heading ‘Committed to Leadership not Compliance’ is ‘Letting community priorities shape work processes and the measurement of value’, (statement number 3 above). The linking of leadership with community priorities is a bold position to adopt. It is also uncertain because community priorities are not usually fixed. Tangata Tiriti expressed this in the declaration ‘We change as needs change, as time passes’. The declaration also expressed a commitment to leadership behaviour in terms of speaking up for those things that are important. The assumption is that compliance, while it has a role, is not a key driver of action in this situation. It is not surprising to see self-determination for the Sector as a Tangata Tiriti value applied here. This relates closely to ‘respect’, ‘inclusiveness’ and ‘optimism’ which suggest a quality of leadership action that deals with situations that are never clear cut. The other values ‘fairness’ and ‘honesty’ seem to be related to the notion of measuring the right things in the right way.

From a Tangata Whenua perspective, the statement of application addresses the concerns of ‘kaupapa’ and ‘rangatiratanga’ in the sense that the language ‘shaping work processes’ can be linked to the need for a rangatira to reflect and weave the diverse parts of a kaupapa into a whole through people, for accountability to be related to what is important to people and for community outcomes to be part of a wider, bigger picture approach than just a vertical slice.

This also relates to the Tangata Whenua declaration statement ‘An holistic approach to leadership needed in order to practise accountability to whanau, hapu and Iwi’. As there is great diversity across Te Iwi Māori as to priorities, the voice of the people becomes very important. However, the bringing together of diversity is best demonstrated through actions that show respect for mana and tapu, actions that are ‘tika’ and demonstrably so and where ‘manaakitanga’ as a practice is used as a measure of value to all people, the land and the environment. In the workplace there is a single line of development between the kaupapa and the processes used to address it.

The second statement of application under the heading ‘Committed to Leadership not Compliance’ is ‘Getting it right needs to be seen in relation to community need and participation not process efficiency’ (statement number 8 above). From a Tangata Whenua perspective, the notion of getting it right looks immediately like an application of ‘tika’ and ‘pono’. However, it seems to go further, in that ‘community need’ seems to refer to actions to restore or preserve ‘tapu’ and to recognise ‘mana’ sufficiently to enable people to participate with dignity. ‘Aroha’ and ‘manaakitanga’ are signs that people are working together in a collective manner. Getting it right in relation to community need suggests a broad and worthwhile ‘kaupapa’ to work on together not just a part of something. Process efficiency seems to be the antithesis of most of the Tangata Whenua values listed.

From a Tangata Tiriti perspective, the declaration statement that ‘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’ reflects the polarity between community need/participation and process efficiency. Phrases like ‘getting it right’ may well refer to practices that align with the vision of Tangata Tiriti in the Sector. However, the values of ‘inclusiveness’ (seen in the participation of many), ‘fairness’ (getting it right through right action) and ‘respect’ (the importance of getting it right for people) indicate a clear link between the values and their application to leadership as opposed to a focus on the limitations of compliance behaviour.

The third aspect of Sector Philosophy is ‘Works holistically not in segments’. The process to discern the language, in the combined meeting place, that expresses an application of relevant values/kaupapa for the Tangata Whenua and Tangata Tiriti houses, and an understanding of the declarations, is illustrated via a discussion of two selected statements.

Declaration Tangata Whenua	Tangata Whenua Values	Towards a Sector Accountability Framework	Tangata Tiriti Values	Declaration Tangata Tiriti
<ul style="list-style-type: none"> <li>▪ 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;</li> <li>▪ 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;</li> <li>▪ Tikanga sets the framework for our governance and also defines, regulates and protects the rights of whanau and hapu;</li> <li>▪ The importance of consensus decision making stems from the need to work collectively to get things right – weaving the people together;</li> <li>▪ 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.</li> <li>▪ 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;</li> </ul>	<ul style="list-style-type: none"> <li>▪ Kaupapa</li> <li>▪ Mana</li> <li>▪ Manaakitanga</li> <li>▪ Rangatiratanga</li> <li>▪ Tapu</li> <li>▪ Whakapapa</li> <li>▪ Whanaungatanga</li> <li>▪ Tika, pono, aroha</li> <li>▪ Wairua</li> </ul>	<p><b>PHILOSOPHY</b></p> <p><i>Works holistically not in segments</i></p> <ol style="list-style-type: none"> <li><b>1. We change as needs change</b></li> <li><b>2. When we work collectively we commit to far greater goals than when we work alone</b></li> <li><b>3. There is room for everyone in our work because most of it is designed to weave and bind people together</b></li> <li><b>4. We want our work for people to also benefit the land and our environment</b></li> <li><b>5. We won't compete for access to resources or force people to compete for access to our services</b></li> <li><b>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</b></li> <li><b>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</b></li> </ol>	<ul style="list-style-type: none"> <li>▪ Inclusiveness</li> <li>▪ Fairness</li> <li>▪ Honesty</li> <li>▪ Optimism</li> <li>▪ Respect</li> <li>▪ Working together</li> <li>▪ Self determination for the sector</li> <li>▪ Spirituality</li> </ul>	<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 &amp; 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"> <li>▪ We wish to live up to Te Tiriti/The Treaty of Waitangi</li> </ul>

The first statement of application under the heading ‘Works holistically not in segments’ is ‘When we work collectively we commit to far greater goals than when we work alone’ (statement number 2 above). From a Tangata Tiriti perspective, the declaration statement ‘There is “added value” to our life and work- the binding together of families, of whanau, of communities – because of our shared vision and shared effort’ sets out the benefits of collective working together not just in the workplace but in life. There is also a sense of the valuing of the diversity of the whole group in the statement ‘We are as proud of our unique differences as we are of what binds us together’ and a celebration of the greater power of the collective than the brilliance of any one part. Commitment to ‘greater goals’ implies not only ‘inclusiveness’ in order that collective ‘working together’ can occur but also that ‘respect’ is an important part of this working together process.

From a Tangata Whenua perspective, the declaration refers to the importance of consensus decisionmaking and the need to ‘work collectively to get things right’. This is referred to as a process of ‘weaving the people together’. This is a different notion from ‘working collectively’ in that the former is informed by values like ‘whakapapa’ and ‘whanaungatanga’ and the latter by shared vision and shared effort and respect for personal and family contribution. The Tangata Whenua declaration states ‘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 notion of committing to ‘great goals’ could be seen to have a similar scope as the practice of tino rangatiratanga. While the terms are different, the collective nature of the general practice of rangatiratanga in Te Ao Māori suggests an ability to balance the complexity of high-level interconnectedness in order to provide direction that people can make sense of and commit to.

The second statement of application under the heading ‘Works holistically not in segments’ is ‘There is room for everyone in our work because most of it is designed to weave and bind people together’. (statement number 3 above). From a Tangata Tiriti perspective, the statement that there is room for all is a direct link with the value of inclusiveness and the

statement that everyone in the Sector makes a contribution to the Sector. This is an optimistic statement of affirmation of people in the community, a respect for them as a people. The statement has a spiritual dimension that clearly does not refer to the quantum or the value of contribution but to its nature, coming about through the presence of people. The 'added value' of this is that it is concerned with a quality of working together, and communicates an acceptance of the value of the person because of who they are.

From a Tangata Whenua perspective, the statement refers to tikanga setting the framework and defining the rights of whānau and hapū particularly in relation to respect for the tapu of the person. The basis of inclusion is 'whakapapa', the 'operation of which links the land, people and all living things in our world' (Tangata Whenua Declaration). The connections referred to can be understood in terms of 'wairua'; they are not physical connections. Such work to weave and bind people together could also be described as the work of the 'rangatira' and driven by 'whanaungatanga'. The discovery of everyone's place in work is linked to an understanding of mana tangata which carries with it the notion that everyone fits in somewhere and that recognising 'mana' in this sense is a part of the effective weaving together of people.

Tony Spelman

16 August 2013

## APPENDIX 4

### MCC COMPETENCY SYSTEM AND THE TREATY OF WAITANGI

<p>A Treaty of Waitangi Framework and the Competency System</p>	<p>In 1996, work to define a strategic vision for Human Resources included the following:</p> <p><b>Vision</b></p> <p><i>An organisation which is driven by progressive Human Resource practices which are integrated within the operating principles, systems and processes of the organisation and informed by:</i></p> <ul style="list-style-type: none"> <li>▪ <i>Values which have been drawn from both partners to the Tiriti/Treaty of Waitangi,</i></li> <li>▪ <i>Values that enable staff to be responsive to the diversity of Manukau City.</i></li> <li>▪ <i>A balance between business-like values and the values of social development.</i></li> </ul> <p><b>Goal</b></p> <p><i>Staff and elected members empowered to develop the organisational environment, form and structure in a way that:</i></p> <ul style="list-style-type: none"> <li>▪ <i>reflects a balanced set of values, which are inspired by the Tiriti/Treaty of Waitangi, interpreted into the workplace.</i></li> <li>▪ The key elements in both statements therefore are: <ul style="list-style-type: none"> <li>○ Systems and processes informed by a mix of values drawn from both partners to the Tiriti/Treaty of Waitangi</li> <li>○ The values mix reflects balance and will be as a result of an interpretation into the workplace</li> <li>○ The result will lead to integrated practice within the organisation's operating infrastructure from a Tiriti/Treaty perspective.</li> </ul> </li> <li>▪ Therefore in proposing to integrate the Tiriti/Treaty of Waitangi competency within a revised competency system for the Council, four tasks need to be undertaken: <ul style="list-style-type: none"> <li>○ Identification of the key Maori values that need to apply and the key Council values that need to engage the Maori values.</li> <li>○ Analysis of the points of contact, the points of difference and the common ground between the two values sets.</li> <li>○ Identification, at a values level, of what the values mix would look like if the two sets of values were to move together in part.</li> <li>○ The final task would be to draft the behaviours that describe the desired values mix under the headings. As some initial work has been done on revised statements and behaviours, the analysis may lead to some adjustment in the statements and the behaviours.</li> </ul> </li> </ul>
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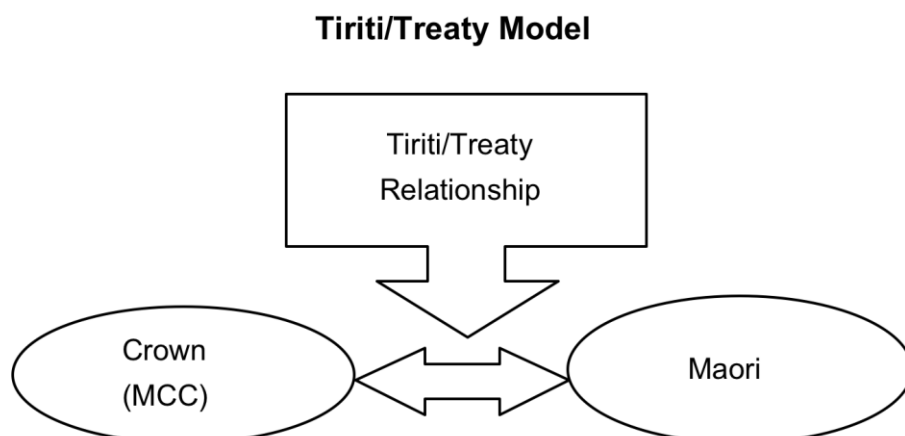
## ANALYSIS OF EACH CORE COMPETENCY FROM A TIRITI/TREATY PERSPECTIVE

- Service Excellence
- Working Together
- Personal Effectiveness in the Workplace
- Future Perspectives

From a Tiriti/Treaty perspective (two world view), each core competency needs to be understood in terms of the appropriate and desirable mix of existing Council values and relevant Maori cultural values.

The context of this question from a Tiriti/Treaty perspective is the Tiriti/Treaty of Waitangi and the implications of the range of relationships between its two principal parties, Maori and the Crown.

The core business and core services of Council are part of the kawanatanga function. They therefore need to be seen in that context. The kawanatanga function covers the regulatory aspect at one level. It also covers the relationships aspect of the governance function which is concerned with looking after the common good for people as individuals and in groups, looking after the environment and for being accountable for the best use of existing reso



The Tiriti/Treaty relationship informs the practice of kawanatanga and the challenge is to do this from a relationships perspective rather than from an absolute position focused exclusively on rights, rules and authority.

<b>Competency Headings</b>	<b>Key Maori values</b>
Service Excellence	<i>Organisation and Work</i>
Working Together	Kaitiakitanga
Personal Effectiveness in the Workplace	Rangatiratanga
Future Perspectives	Mana
	Kotahitanga
	<i>People and Relationships</i>

	Manaakitanga Whakapapa Whanaungatanga Tapu Matauranga <i>Environment/Community</i> Mauri Tuakana/Teina Wairua
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## SERVICE EXCELLENCE

If the activities of the Council are seen in relation to kawanatanga (in a relational sense), then there must be a two-world view of the customer or the citizen on the part of the Council. Consequently there must be a two-world view of Service Excellence if it is to operate from a Tiriti/Treaty perspective.

Some relevant Maori values to consider when reflecting on Service Excellence, are Whanaungatanga, Kaitiakitanga, Manaakitanga and Mana.

The above values bring the following dimensions to the concept of Service Excellence from a Maori perspective.

**WHANAUNGATANGA** brings to the Council the view that all people are related to each other. This occurs traditionally through blood ties or by association around common ground like living in the same neighbourhood or working together. From a traditional point of view, relationships are understood within a total social system of obligations and rights. These drive the setting of priorities and drive the acknowledgement of loyalty in practice. Therefore the focus of relationships, and the thinking about how to develop relationships, is not restricted to particular transactions or issues. Acknowledgement of the fact and the power of these dynamics can play a big part in people being ready and willing to work together generally as well as in teams. Relationships can have intergenerational implications into the future, (both positive and negative) and current relationships can be affected by events that have occurred in the past.

If the Maori sense of relatedness through **whanaungatanga** is brought to the understanding of citizen, customer, customer relationships and Service Excellence, there will need to be an openness to designing and managing citizen and customer processes in such a way that they:

- have collective as well as individual elements,
- have elements that relate to context, and
- are informed by relationship history as well as the need to deal with current and future issues or specific transactions.

In order to open up the concept of *Service Excellence* to the application of **whanaungatanga**, the competency statement for this area may need to change. The suggested change is set out below.

<b>Proposed Statement – Whanaungatanga</b>	Existing Statement – Service Excellence
<b>A person demonstrating this competency develops and maintains excellent service relationships with individuals and groups of people throughout the city (including colleagues).</b>	A person demonstrating this competency works to provide excellent service to the people of Manukau.

The difference between the two statements above is that the proposed statement is linked primarily to people relationships and their dynamics and not the product or the “thing” being delivered.

Its application to the behaviour statements coming from the amended competency statement would focus on:

1. Forming relationships
2. Maintaining or nurturing them
3. Dealing with conflict/breakdowns in relationships

In practice, and in relation to the application of **whanaungatanga**,

**A person doing an Effective (E) job will:**

<b>Proposed Behaviours (Whanaungatanga)</b>	Existing Behaviours – Service Excellence
<ul style="list-style-type: none"> <li>➤ <b>Form common ground when establishing relationships with citizens and customers.</b></li> <li>➤ <b>Listen and respond to citizens and customers in ways that respect their perspectives on the community, on the Council and on council services.</b></li> <li>➤ <b>Seek win:win solutions to problems based on the importance of maintaining citizen and customer relationships.</b></li> <li>➤ <b>Work together with colleagues, citizens and customers on an on-going basis, anticipating and responding to changing needs, particularly in relation to service development.</b></li> </ul>	<ul style="list-style-type: none"> <li>➤ Listen and respond courteously to customers.</li> <li>➤ Identify barriers and opportunities to improve services to customers.</li> <li>➤ Seek and action feedback on the quality of services to customers.</li> <li>➤ Handle difficult customers with tact and diplomacy.</li> <li>➤ Maintain contact, anticipate and respond to changing needs.</li> <li>➤ Makes each customer feel that their needs are important.</li> </ul>

**KAITIAKITANGA** brings to the Council the concept of care and protection and taking a lead in maintaining the standards that support the common good for the people of the City. Kaitiakitanga is related to the concept of tangata and mana whenua and the obligations to discharge those responsibilities for all people within a particular rohe. Throughout Manukau, Mana Whenua have huge responsibilities for people, land and resources that can weigh heavily given their current capacity to resource the discharge of those responsibilities.

If elements of **kaitiakitanga** are introduced into the way Council cares for staff, customers, citizens and communities and therefore Service Excellence, there is a possibility of a more integrated concept of citizen and customer that draws from both a Maori and non-Maori values base. This would contribute to an opening up of Council systems to make provision for Mana Whenua responsibilities to be addressed in the way Council thinks and acts on the issue of citizen and customer. It would also be an excellent basis for working co-operatively with Mana Whenua in their formal role of Kaitiaki across the City.

In Council, **kaitiakitanga** relates to the way the notion of the common good or the public good applies. It is not about who has the power or the authority to make decisions. It is not about satisfying wants and needs in every case. It is about making sure that some commonly shared and understood beliefs, practices and standards are maintained, even when there may be a strong demand for them to change. The debate in 2001/02 about whether to sell the airport shares illustrates something of the situation where determining the correct course of action does not solely rely on what a stated majority may think or want. A judgement about future public good is a part of the consideration.

If the application of **kaitiakitanga** was simply an empirical matter, there would be a cost benefit analysis of some sophistication that could apply, for example, to the sale of the airport shares question and out would come the answer. However **kaitiakitanga** has a spiritual dimension that means that any application to the affairs of people would need to consider how best to balance the spiritual relationship between the environment and people when considering initiatives relating to the impact of community development and service delivery in the community.

In recent times it has become more acceptable to acknowledge the spiritual dimension in the community and at work. This is an acknowledgement of people whose culture does not separate the spiritual from the secular. If this acknowledgement was to be interpreted into the understanding of the values and concepts that drive service creation and service delivery processes, an application of **kaitiakitanga** would lead to a much deeper integration of the concepts of citizen, customer and community and greatly assist the development of strategy and policy in this area.

It would also assist with giving depth to the leadership role that goes with articulating and advocating a two-world view of customer, citizen and community in this diverse city. Therefore any two-world articulation of citizen and customer would necessarily address the seamlessness between the spiritual and the secular in order to achieve seamlessness in that respect.

In order to open up the concept of *Service Excellence* to the application of **kaitiakitanga**, the existing competency statement could be further altered as follows:

Proposed Statement – Kaitiakitanga	Existing Statement – Service Excellence
<p><b>A person demonstrating this competency develops and maintains excellent service relationships with people throughout the city in a manner that seamlessly balances the needs of individuals and groups in relation to the overall common good.</b></p>	<p>A person demonstrating this competency works to provide excellent service to the people of Manukau.</p>

From the perspective of **kaitiakitanga**,

**A person doing an Effective (E) job will:**

Proposed Behaviours (Kaitiakitanga)	Existing Behaviours – Service Excellence
<ul style="list-style-type: none"> <li>➤ <b>Form common ground when establishing relationships with citizens and customers.</b></li> <li>➤ <b>Listen and respond to citizens and customers in ways that respect their perspectives on the community, on the Council and on council services.</b></li> <li>➤ <b>Seek win:win solutions to problems based on the importance of maintaining citizen and customer relationships and the common good standards for the city.</b></li> <li>➤ <b>Work together with colleagues, citizens and customers on an on-going basis, anticipating and responding to changing needs and developing services that address common good responsibilities.</b></li> </ul>	<ul style="list-style-type: none"> <li>➤ Listen and respond courteously to customers.</li> <li>➤ Identify barriers and opportunities to improve services to customers.</li> <li>➤ Seek and action feedback on the quality of services to customers.</li> <li>➤ Handle difficult customers with tact and diplomacy.</li> <li>➤ Maintain contact, anticipate and respond to changing needs.</li> <li>➤ Makes each customer feel that their needs are important.</li> </ul>

**MANAAKITANGA** brings to the Council another aspect of care and protection. It is the more personal aspect of the care and protection for individuals and groups. Manaakitanga relates to all aspects of hospitality, taking care and showing care for people, thoughtfulness towards others, thinking of their best interests and acting accordingly, taking action and protective action on behalf of others and making sure that service to people is useful and of value to them.

**Manaakitanga** is inclusive. It does not lead to action that pits one group against another group and is usually marked by a degree of gracefulness in action that reflects on the essential dignity of both the giver and receiver of a service.

In relation to service standards and service levels, **manaakitanga** can be applied to that portion of the customer relationship that deals with how people are treated, how they feel about themselves, the service they are receiving and the Council itself. Like kaitiakitanga, it has a spiritual depth that relates to the nature of the person and their essential dignity that is acknowledged and addressed when hospitality is shown, or when courtesies are extended to people through protocols and acts of kindness.

**Manaakitanga** is not related to the WHAT part of giving. It relates to the spirit with which giving is undertaken. Even the most humble show of hospitality or generosity towards another can be an overwhelming experience of **manaakitanga** (and aroha). Such displays usually address the core of the person and there is a deep acknowledgement and engagement at that level as well as at the practical level, sometimes with food and drink, sometimes with time and availability, sometimes with care and attention to the details of another's needs. It is the part that takes us *beyond* the "It's a pleasure to do business with you" statement by affirming relationships *beyond* the transaction of the moment. Each of us has these experiences from time to time. We may consider it to be the exception rather than the norm.

**Manaakitanga** is a value that drives the person to identify the real need so that it can be addressed in a graceful and respectful manner. Applicable to citizen and customer service? Absolutely! **Manaakitanga** and the use of that value in the workplace could well change the norm in this area. That would be good for people. It would be good for the business of citizen and customer service across the whole of Council.

The challenge with the application of **manaakitanga** is to express the essence of it in terms of service standards and service levels. This is merely a taste of the concept. There is a piece of work to review service levels and service standards so that they are adjusted to reflect **manaakitanga** in relation to practice. The thing that needs to be captured in statements and measures is not so much the need to demonstrate **manaakitanga** as a behaviour, but rather some indicators and evidence of **manaakitanga** in terms of the discipline of going the extra mile with people and expressing care and protection through a different quality of action.

In relation to the competency *Service Excellence*, further change in the existing competency statement could be considered as follows:

Proposed Statement – Manaakitanga	Existing Statement – Service Excellence
<b>A person demonstrating this competency develops and maintains excellent service relationships with people throughout the city in a manner that seamlessly balances the need to care for individuals and groups and the overall common good.</b>	A person demonstrating this competency works to provide excellent service to the people of Manukau.

From the perspective of **manaakitanga**,

**A person doing an Effective (E) job will:**

Proposed Behaviours (Manaakitanga)	Existing Behaviours – Service Excellence
<ul style="list-style-type: none"> <li>➤ <b>Form common ground when establishing relationships with citizens and customers.</b></li> <li>➤ <b>Listen and respond to citizens and customers in ways that show respect for their perspectives on the community, on the Council and on council services.</b></li> <li>➤ <b>Seek win:win solutions to problems based on the importance of maintaining citizen and customer relationships and maintaining the common good standards for the city.</b></li> <li>➤ <b>Work together with colleagues, citizens and customers on an on-going basis, anticipating and responding to changing needs and developing services that address common good responsibilities.</b></li> </ul>	<ul style="list-style-type: none"> <li>➤ Listen and respond courteously to customers.</li> <li>➤ Identify barriers and opportunities to improve services to customers.</li> <li>➤ Seek and action feedback on the quality of services to customers.</li> <li>➤ Handle difficult customers with tact and diplomacy.</li> <li>➤ Maintain contact, anticipate and respond to changing needs.</li> <li>➤ Makes each customer feel that their needs are important.</li> </ul>

**MANA** is a word that is in reasonably common usage in Aotearoa/New Zealand today. When pressed for a definition, people often describe it in terms of authority to act on behalf of others and the degree of influence a person may have. People often refer to the impression a person makes when they take action, the way they conduct themselves and the impact that that has on others over and above the content or substance of what they may be doing or saying.

When people are treated in a manner that leaves their **mana** intact or enhanced, relationships develop and grow. Looked at negatively, seamlessness in citizen and customer service can be ruptured when people have their first bad experience of an organisation like Council. From the perspective of **mana**, things do not just move on as they might be considered to in a strict transactional sense. The fallout from a bad transaction carries on to the next transaction even though it may be with different people who may not know about the first issue which is unresolved. Nevertheless they are or will be the beneficiaries of the fall out from that first experience in the “next round”. The point here is that **Mana**, if trampled, needs to be restored. If it is restored, then there is a level playing field again for the “next round”.

There is the view that an organisation that treats its staff badly will never work well with its communities. When Council recognises the **mana** of its staff, it places their dignity above their ability to comply with systems and processes. It would say that systems and processes are there to ensure that collectively there is progress in terms of the bigger picture (a concern of kaitiakitanga), but the manner in which it deals with people who do not comply is deeply concerned with protecting that essential dignity which is greater than any system or process could ever be.

When applied to citizens and customers directly, there is a relationship between the application of whanaungatanga at the point of contact with customers and the concern to protect or recognise the **mana** of others. The point of convergence is around the spiritual nature of the person and the depth of feeling that people have for each other's dignity when showing respect for each other and practising the disciplines of obligations and rights that arise between individuals and groups. A key discipline will be respect when relating to citizens and customers and this will mean dealing with the imbalance that exists between Council and the citizen/customer (big guy vs. the little guy). If that imbalance is not dealt with positively and proactively, the "little guy", in **mana** terms, will always act to protect their **mana**, and will withdraw from a relationship with Council or attack. Neither option works well and those involved end up fighting fires. The challenge is to build in **mana** recognition upfront with a view to keeping citizens and customers engaged on an ongoing basis. This is part of seamlessness in action.

In relation to the competency *Service Excellence*, further change in the existing competency statement could be considered as follows:

Proposed Statement – Mana	Existing Statement – Service Excellence
<p><b>A person demonstrating this competency develops and maintains excellent service relationships with people (including colleagues) throughout the city in a manner that seamlessly balances the need to show care and respect for individuals and groups and to act for the overall common good.</b></p>	<p>A person demonstrating this competency works to provide excellent service to the people of Manukau.</p>

From the perspective of **mana**, (and incorporating cumulatively the application of whanaungatanga, manaakitanga, and kaitiakitanga),

**A person doing an Effective (E) job will:**

Proposed Behaviours (Mana)	Existing Behaviours – Service Excellence
<ul style="list-style-type: none"> <li>➤ <b>Form common ground when establishing relationships with citizens and customers.</b></li> <li>➤ <b>Listen and respond to citizens and customers in ways that show respect for them personally, for their perspectives on the community, on the Council and on council services.</b></li> <li>➤ <b>Seek win:win solutions to problems based on the importance of respecting the person, maintaining citizen and customer relationships and maintaining the common good standards for the city.</b></li> </ul>	<ul style="list-style-type: none"> <li>➤ Listen and respond courteously to customers.</li> <li>➤ Identify barriers and opportunities to improve services to customers.</li> <li>➤ Seek and action feedback on the quality of services to customers.</li> <li>➤ Handle difficult customers with tact and diplomacy.</li> <li>➤ Maintain contact, anticipate and respond to changing needs.</li> <li>➤ Makes each customer feel that their needs are important.</li> </ul>

<p>➤ <b>Work together with colleagues, citizens and customers on an on-going basis, acknowledging their dignity in culturally appropriate ways, anticipating and addressing changing needs and developing services that address the common good responsibilities of the Council.</b></p>	
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### Existing Statement – Service Excellence

A person demonstrating this competency works to provide excellent service to the people of Manukau.

Proposed Statement Whanaungatanga	Proposed Statement Kaitiakitanga	Proposed Statement Manaakitanga	Proposed Statement Mana
<p>A person demonstrating this competency develops and maintains excellent service relationships with individuals and groups of people throughout the city (including colleagues).</p>	<p>A person demonstrating this competency develops and maintains excellent service relationships with people (including colleagues) throughout the city in a manner that seamlessly balances the needs of individuals and groups in relation to the overall common good.</p>	<p>A person demonstrating this competency develops and maintains excellent service relationships with people (including colleagues) throughout the city in a manner that seamlessly balances the need to care for individuals and groups and the overall common good.</p>	<p>A person demonstrating this competency develops and maintains excellent service relationships with people (including colleagues) throughout the city in a manner that seamlessly balances the need to show care and respect for individuals and groups and to act for the overall common good.</p>
<p><b>A person who is doing a good job will:</b></p> <ul style="list-style-type: none"> <li>➤ <i>Form common ground when establishing relationships with citizens and customers.</i></li> <li>➤ <i>Listen and respond to citizens and customers in ways that respect their perspectives on the community, on the Council and on Council services.</i></li> <li>➤ <i>Seek win:win solutions to problems based on the importance of maintaining citizen and customer relationships.</i></li> <li>➤ <i>Work together with colleagues, citizens and customers on an on-going basis, anticipating and responding to changing needs, particularly in relation to service development.</i></li> </ul>	<p><b>A person who is doing a good job will:</b></p> <ul style="list-style-type: none"> <li>➤ <i>Form common ground when establishing relationships with citizens and customers.</i></li> <li>➤ <i>Listen and respond to citizens and customers in ways that respect their perspectives on the community, on the Council and on council services.</i></li> <li>➤ <i>Seek win:win solutions to problems based on the importance of maintaining citizen and customer relationships and the common good standards for the city.</i></li> <li>➤ <i>Work together with colleagues, citizens and customers on an on-going basis, anticipating and responding to changing needs and developing services that address common good responsibilities.</i></li> </ul>	<p><b>A person who is doing a good job will:</b></p> <ul style="list-style-type: none"> <li>➤ <i>Form common ground when establishing relationships with citizens and customers.</i></li> <li>➤ <i>Listen and respond to citizens and customers in ways that show respect for their perspectives on the community, on the Council and on council services.</i></li> <li>➤ <i>Seek win:win solutions to problems based on the importance of maintaining citizen and customer relationships and maintaining the common good standards for the city.</i></li> <li>➤ <i>Work together with colleagues, citizens and customers on an on-going basis, anticipating and responding to changing needs and developing services that address common good responsibilities.</i></li> </ul>	<p><b>A person who is doing a good job will:</b></p> <ul style="list-style-type: none"> <li>➤ <i>Form common ground when establishing relationships with citizens and customers.</i></li> <li>➤ <i>Listen and respond to citizens and customers in ways that show respect for them personally, for their perspectives on the community, on the Council and on council services.</i></li> <li>➤ <i>Seek win:win solutions to problems based on the importance of respecting the person, maintaining citizen and customer relationships and maintaining the common good standards for the city.</i></li> <li>➤ <i>Work together with colleagues, citizens and customers on an on-going basis, acknowledging their dignity in culturally appropriate ways, anticipating and addressing changing needs and developing services that address the common good responsibilities of the Council.</i></li> </ul>

## SERVICE EXCELLENCE Revised statement

A person demonstrating this competency develops and maintains excellent service relationships with people throughout the city in a manner that seamlessly balances the need to show care and respect for individuals and groups and to act for the common good of the City.

Bearing in mind the Tiriti/Treaty framework underpinning the competency *Service Excellence*, and the need to understand the application of Whanaungatanga, Kaitiakitanga, Manaakitanga and Mana, the relevant behaviours can be stated as follows:

Unacceptable (UP)	Effective (E)	Outstanding (OS)
<ul style="list-style-type: none"> <li>➤ <i>Fail to become informed about the diverse needs of the community for a range of working relationships with the Council.</i></li> <li>➤ <i>Works to satisfy their own needs at the expense of citizen and customer needs.</i></li> <li>➤ <i>Fails to deliver on undertakings and agreements made with Citizens and Customers</i></li> <li>➤ <i>Demonstrates a lack of energy and willingness to be helpful</i></li> <li>➤ <i>Communicates a lack of respect through ignorance of cultural difference</i></li> <li>➤ <i>Fails to earn respect of colleagues, citizens and customers in a variety of relationships and transactions.</i></li> </ul>	<ul style="list-style-type: none"> <li>➤ <i>Form common ground when establishing relationships with citizens and customers.</i></li> <li>➤ <i>Listen and respond to citizens and customers in ways that show respect for them personally, for their perspectives on the community, on the Council and on council services.</i></li> <li>➤ <i>Seek win-win solutions to problems based on the importance of respecting the person, maintaining citizen and customer relationships and maintaining the common good standards for the city.</i></li> <li>➤ <i>Work together with colleagues, citizens and customers on an on-going basis, acknowledging their dignity in culturally appropriate ways, anticipating and addressing changing needs and developing services that address the common good responsibilities of the Council.</i></li> </ul>	<ul style="list-style-type: none"> <li>➤ <i>Coach others on how to develop confidence in building working relationships with citizens and customers</i></li> <li>➤ <i>Follow through with problem resolution particularly where process improvement is needed.</i></li> <li>➤ <i>Welcome and work openly with citizen and customer involvement in process/product improvement</i></li> <li>➤ <i>Initiate new ways to meet citizen and customer requirements</i></li> <li>➤ <i>Uphold the values of Service Excellence when they are challenged by staff or the community</i></li> <li>➤ <i>Show leadership by taking action to restore relationships that have been strained between staff and citizens and customers</i></li> </ul>

## WORKING TOGETHER

In order to identify the requirements and application of a two world view to Working Together, ultimately we must ask ourselves, what are the characteristics of the type of person we would wish to have join the MCC whanau. Unlike other whanau where you are unable to choose the members, we have the opportunity, through employment practices, to identify those who will potentially 'fit' in. The competency and managing for performance systems provide two important means by which we are able to reinforce, strengthen and develop the additional skills and qualities that will be required of us all in order to contribute appropriately and effectively to the MCC whanau – and the wider community.

Working Together brings together two key elements, Task and People. The relationship between these have been the focus of Western management literature for a long time. How this looks when relevant Maori values are considered is interesting.

The key Maori values that can be applied to *Working Together* are Whakapapa, Whanaungatanga, Kaupapa and Mana.

## WHAKAPAPA

From a Maori perspective the question of “what does a person bring to a working together situation” is primarily about who the person is. That question concerns **whakapapa** - the description of relationships and connections within the present and to the past. Historically and traditionally, **whakapapa** underpinned the way roles and responsibilities were developed and practised within the tribe and between tribes. This aspect of **whakapapa** has undergone change and there is now operating in society a mixture of the traditional and what could be described as meritocracy.

**Whakapapa** involves locating yourself in relation to others and understanding that relationships will influence the way things get done. If handled well, relationships will assist the flow of work and its effectiveness. This level of recognition means that it is not essential to know everything about relationships as a piece of knowledge. It is important however, to be committed to the discipline that comes with the obligations and responsibilities that are implied. Therefore people need to pull their weight when doing things (their responsibility to others). It is perfectly acceptable to seek support from others (their responsibilities to you). It is perfectly acceptable to admit weakness (no one knows or can do everything). Also some relationships have particular responsibilities in relation to seniority. Working together with older people involves respecting these aspects of relationships. Working together with younger people involves taking responsibility for a degree of parental oversight and care.

The importance of **whakapapa** to *Working Together* is this. Whakapapa is concerned with the fact and the operation of people relationships. It is a truism that any successful working together between people will be marked by successful people relationships. Therefore knowing one's **whakapapa** means knowing who you are and knowing how to work with others given who they are. When that knowledge is brought to collaborative relationships with other people, there are benefits that relate to confidence as well as effectiveness in *Working Together*.

In order to open up the concept of *Working Together* to the application of **whakapapa**, the competency statement for this area may need to change. The suggested change is set out below.

Proposed Statement – Whakapapa	Existing Statement – Working Together
<b>A person demonstrating this competency acknowledges people and their contribution to constructive and co-operative relationships to achieve a common goal.</b>	A person demonstrating this competency works constructively and co-operatively with others to build relationships and achieve a common goal.

From the perspective of **whakapapa**,

**A person doing an Effective (E) job will:**

Proposed Behaviours (Whakapapa)	Existing Behaviours – Working Together
<ul style="list-style-type: none"> <li>➤ <b>Take time for people and be interested in them as colleagues and in their work.</b></li> <li>➤ <b>Give constructive feedback to others on their contributions to work.</b></li> <li>➤ <b>Share knowledge and experience with others in teams, in the organisation and in the community.</b></li> <li>➤ <b>Actively consider the different viewpoints of others in problem solving and decisionmaking.</b></li> <li>➤ <b>Accept share of the workload and help others when required.</b></li> <li>➤ <b>Support team decisions and participate in implementing them.</b></li> </ul>	<ul style="list-style-type: none"> <li>➤ Accept share of the workload and help others when required.</li> <li>➤ Support team decisions and participate in implementing them.</li> <li>➤ Seek, listen to, and share different ideas/information/cultural perspectives with others.</li> <li>➤ Build enthusiasm throughout projects and encourage others to do the same.</li> <li>➤ Participate in problem-solving, discussions and communication to resolve differences and conflict.</li> <li>➤ Be accessible to and approachable for colleagues.</li> <li>➤ Maintain productive networks.</li> <li>➤ Initiate and develop partnerships, alliances with relevant stakeholders.</li> </ul>

**WHANAUNGATANGA** brings to the competency *Working Together* the view that all people are related to each other. For Maori staff, **whanaungatanga** carries with it certain obligations and rights that derive from whakapapa and the need to acknowledge and nurture whakapapa relationships. The common bonds between people who are related by blood or who have very close ties of association, influence the setting of priorities in the workplace and the way work is carried out. For non-Maori staff, **whanaungatanga** can be seen as the glue that binds people together and provides the basis for loyalty and the confidence for collaborative work. Acknowledgement of the fact and the dynamics of **whanaungatanga** can contribute hugely to people's readiness and willingness to work together in teams. Practising **whanaungatanga** is different from doing teamwork. The collective strength and individual confidence that results from **whanaungatanga** clarifies roles and responsibilities,

drives the setting of priorities, builds loyalty and leads to a strong base for getting things done. Without these links in place, task behaviour becomes irrelevant and soul destroying. Therefore the focus of relationships, and the thinking about how to develop relationships prior to action, is not restricted to particular transactions or issues. Relationships can have intergenerational implications into the future, (both positive and negative) and current relationships can be affected by events that have occurred in the past.

If the Maori sense of relatedness through **whanaungatanga** is brought to *Working Together*, there will need to be an openness to designing and managing team and individual work processes to reflect a balance between individual and collective elements.

In relation to the competency *Working Together*, the revised competency statement, in the light of **whanaungatanga** remains.

Proposed Statement - Whanaungatanga	Existing Statement – Working Together
A person demonstrating this competency acknowledges people and their contribution to constructive and co-operative relationships to achieve a common goal.	A person demonstrating this competency works constructively and co-operatively with others to build relationships and achieve a common goal.

From the perspective of **whanaungatanga**,

**A person doing an Effective (E) job will:**

Proposed Behaviours (Whanaungatanga)	Existing Behaviours – Working Together
<ul style="list-style-type: none"> <li>➤ <b>Take time for people and be interested in them as colleagues and in their work.</b></li> <li>➤ <b>Give constructive feedback to others on their contributions to work.</b></li> <li>➤ <b>Share knowledge and experience with others in teams, in the organisation and in the community.</b></li> <li>➤ <b>Actively consider the different viewpoints of others in problem solving and decisionmaking.</b></li> <li>➤ <b>Accept a share of the workload and help others when required.</b></li> <li>➤ <b>Support team decisions and participate in implementing them.</b></li> </ul>	<ul style="list-style-type: none"> <li>➤ Accept share of the workload and help others when required.</li> <li>➤ Support team decisions and participate in implementing them.</li> <li>➤ Seek, listen to, and share different ideas/information/cultural perspectives with others.</li> <li>➤ Build enthusiasm throughout projects and encourage others to do the same.</li> <li>➤ Participate in problem-solving, discussions and communication to resolve differences and conflict.</li> <li>➤ Be accessible to and approachable for colleagues.</li> <li>➤ Maintain productive networks.</li> <li>➤ Initiate and develop partnerships, alliances with relevant stakeholders.</li> </ul>

**KAUPAPA** is not exactly a value but is an important concept to understand in relation to ways of organising work. The concept of **kaupapa** is more strategic than operational. As all work relates to other work, it is only effective when there is alignment of all the parts within the bigger picture. The word **kaupapa** can be used both as a discipline that is focused on the need to get alignment right within a piece of work. It is also used to describe the framework within which work can be aligned, e.g. policy and strategy work.

When people use the phrase “understanding the kaupapa” or “he’s not on the kaupapa”, it often refers to an intuitive judgement that is being made of someone’s behaviour or presentation. The judgement is that the presentation is out of alignment with the wider strategy for the future and that what is proposed will never move forward. The alignment sought is often “heard” or “not heard” through presentation and there is an expectation of being able to articulate these matters appropriately.

In relation to the competency *Working Together*, the revised competency statement may need to change further in the light of **kaupapa**. The suggested change is set out below.

Proposed Statement – Kaupapa	Existing Statement – Working Together
<b>A person demonstrating this competency acknowledges people and their contribution to constructive and co-operative relationships to achieve a common goal and makes their own contribution in a manner that aligns with the bigger picture.</b>	A person demonstrating this competency works constructively and co-operatively with others to build relationships and achieve a common goal.

From the perspective of **kaupapa**,

**A person doing an Effective (E) job will:**

Proposed Behaviours (Kaupapa)	Existing Behaviours – Working Together
<ul style="list-style-type: none"> <li>➤ <b>Take time for people and be interested in them as colleagues and in their work.</b></li> <li>➤ <b>Give constructive feedback to others on their contributions to work.</b></li> <li>➤ <b>Interpret own and other’s knowledge and experience within the team in order to achieve alignment with organisation direction and community aspirations.</b></li> <li>➤ <b>Actively consider the different viewpoints of others in problem solving and decisionmaking while remaining focused on the primary task.</b></li> </ul>	<ul style="list-style-type: none"> <li>➤ Accept share of the workload and help others when required.</li> <li>➤ Support team decisions and participate in implementing them.</li> <li>➤ Seek, listen to, and share different ideas/information/cultural perspectives with others.</li> <li>➤ Build enthusiasm throughout projects and encourage others to do the same.</li> <li>➤ Participate in problem-solving, discussions and communication to resolve differences and conflict.</li> <li>➤ Be accessible to and approachable for colleagues.</li> </ul>

<ul style="list-style-type: none"> <li>➤ <b>Accept one's own share of the workload and help others when required.</b></li> <li>➤ <b>Support team decisions and participate in implementing them.</b></li> </ul>	<ul style="list-style-type: none"> <li>➤ Maintain productive networks.</li> <li>➤ Initiate and develop partnerships, alliances with relevant stakeholders.</li> </ul>
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**MANA** brings to the competency *Working Together* an important understanding about the importance of enabling individuals and empowering them to carry out work with others in the organisation or in the community.

**Mana** is often described in terms of authority to act on behalf of others and the degree of influence a person may have. People often refer to the impression a person makes when they do take action, the way they conduct themselves and the impact that that has on others over and above the content or substance of what they may be doing or saying.

Respecting the **mana** of a person is respecting the essentially spiritual nature of the person and the depth of feeling that people have for each other's dignity. If respect for the **mana** of a person is not dealt with positively and proactively, the person who is disempowered in **mana** terms, will always act to protect their **mana**. They will withdraw from the working relationship or they will attack. Neither option works well and those involved end up fighting rear guard actions. The challenge is to build in upfront the recognition of **mana** with a view to encouraging staff relationships to be engaging in the interests of effectiveness in working together.

In the work situation, when the **mana** of staff is acknowledged, that acknowledgement allows the special knowledge and skill of individuals and groups to operate. That is good for the organisation. It is also good for individuals as well. It is consistent with the view that you can only be yourself when doing the things you can do and are not frustrated in the attempt to do so.

**Mana** implies standards of responsible behaviour that relate to respect and the dignity of work colleagues and citizens and customers. Those who trample the **mana** of others usually suffer a loss of **mana** themselves.

**Mana** in the context of working in an organisation implies upholding the key cultural values of the organisation as a means of ensuring its survival but also as a means of promoting its enhancement.

Therefore in relation to the competency *Working Together*, further change in the existing competency statement could be considered as follows:

<b>Proposed Statement - Mana</b>	Existing Statement – Working Together
<b>A person demonstrating this competency acknowledges people and their contribution to constructive and co-operative relationships to achieve a common goal and makes their own contribution in a manner that aligns with the bigger picture and commands respect.</b>	A person demonstrating this competency works constructively and co-operatively with others to build relationships and achieve a common goal.

From the perspective of **mana**,

**A person doing an Effective (E) job will:**

Proposed Behaviours (Mana)	Existing Behaviours – Working Together
<ul style="list-style-type: none"> <li>➤ <b>Take time for people and be interested in them as colleagues and in their work.</b></li> <li>➤ <b>Show respect to others by giving constructive feedback on their contributions to work.</b></li> <li>➤ <b>Interpret own and other’s knowledge and experience within the team in order to achieve alignment with organisation direction and community aspirations.</b></li> <li>➤ <b>Actively consider the different viewpoints of others in problem solving and decisionmaking while remaining focused on the primary task.</b></li> <li>➤ <b>Accept one’s own share of the workload and help others when required.</b></li> <li>➤ <b>Support team decisions and participate in implementing them.</b></li> </ul>	<ul style="list-style-type: none"> <li>➤ Accept share of the workload and help others when required.</li> <li>➤ Support team decisions and participate in implementing them.</li> <li>➤ Seek, listen to, and share different ideas/information/cultural perspectives with others.</li> <li>➤ Build enthusiasm throughout projects and encourage others to do the same.</li> <li>➤ Participate in problem-solving, discussions and communication to resolve differences and conflict.</li> <li>➤ Be accessible to and approachable for colleagues.</li> <li>➤ Maintain productive networks.</li> <li>➤ Initiate and develop partnerships, alliances with relevant stakeholders.</li> </ul>

### Existing Statement – Working Together

A person demonstrating this competency works constructively and co-operatively with others to build relationships and achieve a common goal.

Proposed Statement Whakapapa	Proposed Statement Whanungatanga	Proposed Statement Kaupapa	Proposed Statement Mana
<p>A person demonstrating this competency acknowledges people and their contribution to constructive and co-operative relationships to achieve a common goal.</p>	<p>A person demonstrating this competency acknowledges people and their contribution to constructive and co-operative relationships to achieve a common goal.</p>	<p>A person demonstrating this competency acknowledges people and their contribution to constructive and co-operative relationships to achieve a common goal and makes their own contribution in a manner that aligns with the bigger picture.</p>	<p>A person demonstrating this competency acknowledges people and their contribution to constructive and co-operative relationships to achieve a common goal and makes their own contribution in a manner that aligns with the bigger picture and commands respect.</p>
<p><i>A person who is doing a good job will:</i></p> <p><i>Take time for people and be interested in them as colleagues and in their work.</i></p> <p><i>Give constructive feedback to others on their contributions to work.</i></p> <p><i>Share knowledge and experience with others in teams, in the organisation and in the community.</i></p> <p><i>Actively consider the different viewpoints of others in problem solving and decisionmaking.</i></p> <p><i>Accept share of the workload and help others when required.</i></p> <p><i>Support team decisions and participate in implementing them.</i></p>	<p><i>A person who is doing a good job will:</i></p> <p><i>Take time for people and be interested in them as colleagues and in their work.</i></p> <p><i>Give constructive feedback to others on their contributions to work.</i></p> <p><i>Share knowledge and experience with others in teams, in the organisation and in the community.</i></p> <p><i>Actively consider the different viewpoints of others in problem solving and decisionmaking.</i></p> <p><i>Accept a share of the workload and help others when required.</i></p> <p><i>Support team decisions and participate in implementing them.</i></p>	<p><i>A person who is doing a good job will:</i></p> <p><i>Take time for people and be interested in them as colleagues and in their work.</i></p> <p><i>Give constructive feedback to others on their contributions to work.</i></p> <p><i>Interpret own and other's knowledge and experience within the team in order to achieve alignment with organisation direction and community aspirations.</i></p> <p><i>Actively consider the different viewpoints of others in problem solving and decisionmaking while remaining focused on the primary task.</i></p> <p><i>Accept one's own share of the workload and help others when required.</i></p> <p><i>Support team decisions and participate in implementing them.</i></p>	<p><i>A person who is doing a good job will:</i></p> <p><i>Take time for people and be interested in them as colleagues and in their work.</i></p> <p><i>Show respect to others by giving constructive feedback on their contributions to work.</i></p> <p><i>Interpret own and other's knowledge and experience within the team in order to achieve alignment with organisation direction and community aspirations.</i></p> <p><i>Actively consider the different viewpoints of others in problem solving and decisionmaking while remaining focused on the primary task.</i></p> <p><i>Accept one's own share of the workload and help others when required.</i></p> <p><i>Support team decisions and participate in implementing them.</i></p>

My strength is not that of the individual but that of the multitudes

Ehara taku toa i te toa takitahi  
Engari he toa takitini

## WORKING TOGETHER

### Revised Statement

A person demonstrating this competency acknowledges people and their contribution to constructive and co-operative relationships to achieve a common goal and makes their own contribution in a manner that aligns with the bigger picture and commands respect.

Bearing in mind the Tiriti/Treaty framework underpinning the competency Working Together, and the need to understand the application of Whakapapa, Whanaungatanga, Kaupapa and Mana, the relevant behaviours can be stated as follows:

Unacceptable (UP)	Effective (E)	Outstanding (OS)
<ul style="list-style-type: none"> <li>➤ <i>Not share opinions, information, knowledge or experience with others.</i></li> <li>➤ <i>Not support or help others when needed.</i></li> <li>➤ <i>Not take responsibility for mistakes made or problems created.</i></li> <li>➤ <i>Undermine the agreed decisions and actions of others.</i></li> <li>➤ <i>Not listen to, consider or value others' opinions.</i></li> <li>➤ <i>Fail to contribute to agreed teamwork tasks.</i></li> </ul>	<ul style="list-style-type: none"> <li>➤ <i>Take time for people and be interested in them as colleagues and in their work.</i></li> <li>➤ <i>Show respect to others by giving constructive feedback on their contributions to work.</i></li> <li>➤ <i>Support team decisions and participate in implementing them.</i></li> <li>➤ <i>Interpret own and other's knowledge and experience within the team in order to achieve alignment with organisation direction and community aspirations.</i></li> <li>➤ <i>Actively consider the different viewpoints of others in problem solving and decisionmaking while remaining focused on the primary task.</i></li> <li>➤ <i>Accept one's own share of the workload and help others when required.</i></li> </ul>	<ul style="list-style-type: none"> <li>➤ <i>Seek to provide mentoring opportunities that will benefit others in the workplace.</i></li> <li>➤ <i>Advocate on behalf of staff who need support to work effectively in the achieve.</i></li> <li>➤ <i>Remain staunch in the face of opposition to a course of action that is essentially correct.</i></li> <li>➤ <i>Encourage teams to take appropriate risks for the benefit of the work of Council in the community.</i></li> <li>➤ <i>Mediate opposing viewpoints on the job in ways that respect cultural differences and produce solutions acceptable to the Council and the parties concerned.</i></li> </ul>

## PERSONAL EFFECTIVENESS IN THE WORKPLACE

There are two thrusts to this core competency from the Council's perspective, getting tasks done and maintaining a personal level of capability in order to work effectively over a sustained period. The competency makes the assumption that you can separate tasks from people and individual performance from collective performance.

A perspective from Te Ao Maori does not make these distinctions so firmly. Te Ao Maori incorporates a belief in the interrelatedness of people and the world and the ability of people to link the physical to the metaphysical, reaching into the realms of taha Wairua (the spiritual dimension) through the spoken word.

From the perspective of Te Ao Maori, the values of Whanaungatanga, Kotahitanga, Rangatiratanga and Mana join those of MCC to form the foundation for this competency.

**WHANAUNGATANGA** describes the system of rights and obligations of people whose relationships were based on blood ties. It incorporates elements of how people interact with each other and the world around them and also a degree of regulation (tapu and noa). The systems built up around relationships ensured intergenerational transfer of information concerning the lore and custom of the greater group as well as protection from danger. As a result, key values were maintained and communicated to all members of the group who practised the disciplines involved and who were in turn upheld and guided by them.

Within Council, the organisational values highlight key imperatives for all Council employees that in turn provide guidelines to the way we set about carrying out our business. Using the competency system in recruitment has the aim of achieving a strong fit between the core competencies and the individual values of candidates for positions. Where there are shared values, there is often a greater synergy between people. This in turn can lead to a more effective focus on the achievement of the task.

Staff are encouraged to reflect MCC values in their work, to strive for excellence in their positions, and to take responsibility for ensuring that the job is completed. **Whanaungatanga** suggests something more. Its systematic aspect relates to the need to build organisational culture based on shared values and to practise the disciplines that go with maintaining that culture. This works well when there is sufficient consistency between the stated and actual culture. When there is not, the tensions that are caused often get resolved against the preferences of the organisation, such is the priority of **whanaungatanga** to the survival of relationships.

On a more positive note **whanaungatanga** as applied would require people to do their bit for and with others and also to support organisational direction and build your part of the organisation accordingly.

In relation to the competency *Personal Effectiveness in the Workplace*, the revised competency statement may need to change in the light of **whanaungatanga**. The suggested change is set out below.

<b>Proposed Statement – Whanaungatanga</b>	Existing Statement – Personal Effectiveness in the Workplace
<b>A person demonstrating this competency takes responsibility for self and colleagues and for getting things done in ways that are consistent with the organisation’s current and future aspirations.</b>	A person demonstrating this competency reflects organisational values and is committed to doing things better and taking responsibility for getting things done.

From the perspective of whanaungatanga:

**A person doing an Effective (E) job will:**

<b>Proposed Behaviours (Whanaungatanga)</b>	Existing Behaviours – Working Together
<ul style="list-style-type: none"> <li>➤ <b>Understand their weaknesses and seek support from others when necessary.</b></li> <li>➤ <b>Understand their strengths and offer support to others in the team/workplace when necessary.</b></li> <li>➤ <b>Plan own work and organise time and resources to deliver to deadlines and to standard.</b></li> <li>➤ <b>Make adjustments to expectations and performance when required.</b></li> <li>➤ <b>Maintain positive self image when under pressure.</b></li> <li>➤ <b>Work co-operatively with others in ways that respect their perspectives and contributions.</b></li> <li>➤ <b>Seek the best methods for working as an individual and in teams.</b></li> </ul>	<ul style="list-style-type: none"> <li>➤ Accept share of the workload and help others when required.</li> <li>➤ Support team decisions and participate in implementing them.</li> <li>➤ Seek, listen to, and share different ideas/information/cultural perspectives with others.</li> <li>➤ Build enthusiasm throughout projects and encourage others to do the same.</li> <li>➤ Participate in problem-solving, discussions and communication to resolve differences and conflict.</li> <li>➤ Be accessible to and approachable for colleagues.</li> <li>➤ Maintain productive networks.</li> <li>➤ Initiate and develop partnerships, alliances with relevant stakeholders.</li> </ul>

**KOTAHITANGA** is the value of solidarity and it can be seen as arising out of the successful practice of whanaungatanga. It refers to a cultural imperative to work for the common good of the group. When applied to MCC this encompasses the dimension of working with colleagues within the work area, and operating from a shared perspective on the important issues and aspirations of the organisation.

**Kotahitanga** therefore supports and enhances whanaungatanga. The wellbeing of the Team, the organisation, the Manukau community relies on the combined strength and support of all

working for the common good. **Kotahitanga** as a state of well being in Te Ao Maori covers not just the degree of agreement on issues or work or the degree of togetherness of teams, it has spiritual, psychological, emotional as well as physical benefits as well.

<b>Proposed Statement – Kotahitanga</b>	Existing Statement – Personal Effectiveness in the Workplace
<b>A person demonstrating this competency takes responsibility for self and colleagues and for getting things done in ways that balance competing needs and address the organisation’s current and future aspirations.</b>	A person demonstrating this competency reflects organisational values and is committed to doing things better and taking responsibility for getting things done.

From the perspective of **kotahitanga**:

**A person doing an Effective (E) job will:**

<b>Proposed Behaviours (Kotahitanga)</b>	Existing Behaviours – Working Together
<ul style="list-style-type: none"> <li>➤ <b>Understand their weaknesses and act on support from others when requested.</b></li> <li>➤ <b>Understand their strengths and offer support to others in the team/workplace when necessary.</b></li> <li>➤ <b>Plan own work and organise time and resources collaboratively with others to deliver on time and to standard.</b></li> <li>➤ <b>Make adjustments to expectations and performance when required.</b></li> <li>➤ <b>Maintain sound judgement and a positive self image when under pressure.</b></li> <li>➤ <b>Work co-operatively with others in ways that respect their perspectives and contributions.</b></li> <li>➤ <b>Seek the best methods for working as an individual and in teams.</b></li> </ul>	<ul style="list-style-type: none"> <li>➤ Accept share of the workload and help others when required.</li> <li>➤ Support team decisions and participate in implementing them.</li> <li>➤ Seek, listen to, and share different ideas/information/cultural perspectives with others.</li> <li>➤ Build enthusiasm throughout projects and encourage others to do the same.</li> <li>➤ Participate in problem-solving, discussions and communication to resolve differences and conflict.</li> <li>➤ Be accessible to and approachable for colleagues.</li> <li>➤ Maintain productive networks.</li> <li>➤ Initiate and develop partnerships, alliances with relevant stakeholders.</li> </ul>

**RANGATIRATANGA**, when applied to *Personal Effectiveness in the Workplace*, deals with elements of chiefness and leadership, and particularly those elements that inspire confidence and action in others. **Rangatiratanga** has a concern with the implications of action within the whanau, hapu, iwi and waka. It involves effective self-management and also an understanding of how the group will be managed as well.

**Rangatiratanga** used in this context requires a group in order to operate. It requires active participation of members of the group where the leaders are bound to reflect the mind of the group. When the rangatira speaks, he or she speaks for the full range of the members of the group and has the capacity both to understand and balance the diversity of views and express the way forward that is consistent with the kaupapa of the tribe. Essentially the person has considerable self-knowledge, knowledge of the tribe and its historical and contemporary complexity and courage to act.

**Rangatiratanga** has no place in thinking and action that exists in silos. The elements that are important to this competency relate to the need to be kaupapa-driven (taking a broad strategic view), operating from the highest standards of ethical behaviour and being able to balance competing interests from the perspective of the common good.

Proposed Statement – Rangatiratanga	Existing Statement – Personal Effectiveness in the Workplace
<b>A person demonstrating this competency takes responsibility for self and colleagues, for getting things done in ways that balance competing needs and gives confidence that action taken will be for the good of the organisation and the wider community.</b>	A person demonstrating this competency reflects organisational values and is committed to doing things better and taking responsibility for getting things done.

From the perspective of **rangatiratanga**:

**A person doing an Effective (E) job will:**

Proposed Behaviours (Rangatiratanga)	Existing Behaviours – Working Together
<ul style="list-style-type: none"> <li>➤ <b>Understand their weaknesses and act on support from others when requested.</b></li> <li>➤ <b>Understand their strengths and give confidence to others in the team/workplace when necessary.</b></li> <li>➤ <b>Plan own work and organise time and resources collaboratively with others to deliver on time and to standard.</b></li> <li>➤ <b>Make adjustments to expectations and performance when required.</b></li> </ul>	<ul style="list-style-type: none"> <li>➤ Accept share of the workload and help others when required.</li> <li>➤ Support team decisions and participate in implementing them.</li> <li>➤ Seek, listen to, and share different ideas/information/cultural perspectives with others.</li> <li>➤ Build enthusiasm throughout projects and encourage others to do the same.</li> <li>➤ Participate in problem-solving, discussions and communication to</li> </ul>

<ul style="list-style-type: none"> <li>➤ <b>Maintain sound judgement and a positive self image when under pressure.</b></li> <li>➤ <b>Work co-operatively with others in ways that respect their perspectives and contributions.</b></li> <li>➤ <b>Seek the best methods for working as an individual and in teams for the good of the organisation and the wider community.</b></li> </ul>	<p>resolve differences and conflict.</p> <ul style="list-style-type: none"> <li>➤ Be accessible to and approachable for colleagues.</li> <li>➤ Maintain productive networks.</li> <li>➤ Initiate and develop partnerships, alliances with relevant stakeholders.</li> </ul>
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**MANA** is about wellbeing and integrity. It emphasises the wholeness of social relationships and expresses continuity through time and space. At the most basic level of explanation, **Mana** is a quality that cannot be generated for oneself; neither can it be possessed for oneself. Rather mana is generated by others and is bestowed upon both individuals and groups.

In Te Ao Maori, virtually every activity, ceremonial or otherwise, has a link with the maintenance of and enhancement of **mana**. It is central to the integrity of the person and the group. Many everyday measures, threaded into the fabric of existence, are designed, consciously or otherwise, as maintainers of **mana**.

In reflecting upon the work we are required to do and the impact it has upon the lives of those around us and the varied communities of Manukau that we serve, it should be acknowledged that a degree of **mana** has been bestowed upon us as workers within this organisation. This in turn must be upheld in our interactions with our colleagues and with our communities by ensuring that we do not ‘trample on the **mana**’ of others (should avoid showing disregard or disrespect).

Respecting the **mana** of others has implications for the ways in which we consult with each other, and the wider public of Manukau in developing and operationalising policies and procedures. To be a person with **mana** evokes an image of someone who is ready to listen to the views of others, is willing to co-operate with others, seeks and values the input of others, supports and at times leads others, and contributes whole-heartedly to the work that needs to be done.

**Mana** in this context refers to the degree of clarity about what has to be done and the integrity in action that leads to its consistent application. When that is achieved, the trust and the belief that the community places in us is upheld.

Proposed Statement – Mana	Existing Statement – Personal Effectiveness in the Workplace
<p><b>A person demonstrating this competency takes responsibility for self and colleagues, for getting things done in ways that balance competing needs and gives confidence that consistent action taken will be for the good of the</b></p>	<p>A person demonstrating this competency reflects organisational values and is committed to doing things better and taking responsibility for getting things done.</p>

<b>organisation and the wider community.</b>	
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*From the perspective of mana:*

**A person doing an Effective (E) job will:**

<b>Proposed Behaviours (Rangatiratanga)</b>	<b>Existing Behaviours – Working Together</b>
<ul style="list-style-type: none"> <li>➤ <b>Understand their weaknesses and act on support from others when requested.</b></li> <li>➤ <b>Understand their strengths and give confidence to others in the team/workplace when necessary.</b></li> <li>➤ <b>Plan own work and organise time and resources collaboratively with others to deliver on time and to standard.</b></li> <li>➤ <b>Make adjustments to expectations and performance when required.</b></li> <li>➤ <b>Maintain consistently sound judgement and a positive self image when under pressure.</b></li> <li>➤ <b>Work co-operatively with others in ways that respect their perspectives and contributions.</b></li> <li>➤ <b>Seek the best methods for working consistently, both as an individual and in teams, for the good of the organisation and the wider community.</b></li> </ul>	<ul style="list-style-type: none"> <li>➤ Accept share of the workload and help others when required.</li> <li>➤ Support team decisions and participate in implementing them.</li> <li>➤ Seek, listen to, and share different ideas/information/cultural perspectives with others.</li> <li>➤ Build enthusiasm throughout projects and encourage others to do the same.</li> <li>➤ Participate in problem-solving, discussions and communication to resolve differences and conflict.</li> <li>➤ Be accessible to and approachable for colleagues.</li> <li>➤ Maintain productive networks.</li> <li>➤ Initiate and develop partnerships, alliances with relevant stakeholders.</li> </ul>

## Existing Statement – Personal Effectiveness in the Workplace

A person demonstrating this competency reflects organisational values and is committed to doing things better and taking responsibility for getting things done.

Proposed Statement Whanaungatanga	Proposed Statement Kotahitanga	Proposed Statement Rangaitatanga	Proposed Statement Mana
<p>A person demonstrating this competency takes responsibility for getting things done in ways that are consistent with the organisation's current and future aspirations.</p>	<p>A person demonstrating this competency takes responsibility for self and colleagues and for getting things done in ways that balance competing needs and address the organisation's current and future aspirations.</p>	<p>A person demonstrating this competency takes responsibility for self and colleagues, for getting things done in ways that balance competing needs and gives confidence that action taken will be for the good of the organisation and the wider community.</p>	<p>A person demonstrating this competency takes responsibility for self and colleagues, for getting things done in ways that balance competing needs and gives confidence that consistent action taken will be for the good of the organisation and the wider community.</p>
<p>A person who is doing a good job will:</p> <ul style="list-style-type: none"> <li>➤ <i>Understand their weaknesses and seek support from others when necessary.</i></li> <li>➤ <i>Understand their strengths and offer support to others in the team/workplace when necessary.</i></li> <li>➤ <i>Plan own work and organise time and resources to deliver to deadlines and to standard.</i></li> <li>➤ <i>Make adjustments to expectations and performance when required.</i></li> <li>➤ <i>Maintain positive self image when under pressure.</i></li> <li>➤ <i>Work co-operatively with others in ways that respect their perspectives and contributions.</i></li> <li>➤ <i>Seek the best methods for working as an individual and in teams.</i></li> </ul>	<p>A person who is doing a good job will:</p> <ul style="list-style-type: none"> <li>➤ <i>Understand their weaknesses and act on support from others when requested.</i></li> <li>➤ <i>Understand their strengths and offer support to others in the team/workplace when necessary.</i></li> <li>➤ <i>Plan own work and organise time and resources collaboratively with others to deliver on time and to standard.</i></li> <li>➤ <i>Make adjustments to expectations and performance when required.</i></li> <li>➤ <i>Maintain sound judgement and a positive self image when under pressure.</i></li> <li>➤ <i>Work co-operatively with others in ways that respect their perspectives and contributions.</i></li> <li>➤ <i>Seek the best methods for working as an individual and in teams.</i></li> </ul>	<p>A person who is doing a good job will:</p> <ul style="list-style-type: none"> <li>➤ <i>Understand their weaknesses and act on support from others when requested.</i></li> <li>➤ <i>Understand their strengths and give confidence to others in the team/workplace when necessary.</i></li> <li>➤ <i>Plan own work and organise time and resources collaboratively with others to deliver on time and to standard.</i></li> <li>➤ <i>Make adjustments to expectations and performance when required.</i></li> <li>➤ <i>Maintain consistently sound judgement and a positive self image when under pressure.</i></li> <li>➤ <i>Work co-operatively with others in ways that respect their perspectives and contributions.</i></li> <li>➤ <i>Seek the best methods for working consistently, both as an individual and in teams, for the good of the organisation and the wider community.</i></li> </ul>	<p>A person who is doing a good job will:</p> <ul style="list-style-type: none"> <li>➤ <i>Understand their weaknesses and act on support from others when requested.</i></li> <li>➤ <i>Understand their strengths and give confidence to others in the team/workplace when necessary.</i></li> <li>➤ <i>Plan own work and organise time and resources collaboratively with others to deliver on time and to standard.</i></li> <li>➤ <i>Make adjustments to expectations and performance when required.</i></li> <li>➤ <i>Maintain consistently sound judgement and a positive self image when under pressure.</i></li> <li>➤ <i>Work co-operatively with others in ways that respect their perspectives and contributions.</i></li> <li>➤ <i>Seek the best methods for working consistently, both as an individual and in teams, for the good of the organisation and the wider community.</i></li> </ul>

## PERSONAL EFFECTIVENESS IN THE WORKPLACE

### Revised Statement

A person demonstrating this competency leads by example, reflects the organisational values in their relationships with colleagues, citizens and customers and through the quality of the duties they carry out, and strives constantly to improve the service they are providing to the organisation and the peoples of Manukau.

Bearing in mind the Tiriti/Treaty framework underpinning the competency *Personal Effectiveness*, and the need to understand the application of Whanaungatanga, Kotahitanga, Rangātrātanga and Mana, the relevant behaviours can be stated as follows:

<b>Unacceptable (UP)</b>	<b>Effective (E)</b>	<b>Outstanding (OS)</b>
<ul style="list-style-type: none"> <li>➤ Fail to have regard to performance related concerns raised by managers, colleagues and/or the community.</li> <li>➤ Regularly fail to meet agreed deadlines.</li> <li>➤ Work individually without reference to others.</li> <li>➤ Communicate a lack of respect for colleagues, elected members, and citizens and consumers.</li> <li>➤ Communicate a lack of respect through ignorance of cultural difference.</li> <li>➤ Reject opportunities to undertake recommended training and development opportunities.</li> </ul>	<ul style="list-style-type: none"> <li>➤ Understand their own weaknesses and act on support from others when requested.</li> <li>➤ Understand their own strengths and give confidence to others in the team/workplace when necessary.</li> <li>➤ Plan own work and organise time and resources collaboratively with others to deliver on time and to standard.</li> <li>➤ Make adjustments to expectations and performance when required.</li> <li>➤ Maintain consistently sound judgement and a positive self image when under pressure.</li> <li>➤ Work co-operatively with others in ways that respect their perspectives and contributions.</li> <li>➤ Seek the best methods for working consistently, both as an individual and in teams, for the good of the organisation and the wider community.</li> </ul>	<ul style="list-style-type: none"> <li>➤ Seek out opportunities to increase their skill and knowledge base in order to enhance their ability to serve Manukau.</li> <li>➤ Achieve results beyond requirements.</li> <li>➤ Inform the team/organisation of community issues that impact on work and identify relevant and innovative responses.</li> <li>➤ Initiate innovative and new ways of achieving work goals.</li> <li>➤ Takes initiative to review current practice and implement process improvement.</li> <li>➤ Take the initiative to support the development of colleagues in own team or other teams.</li> </ul>

## FUTURE PERSPECTIVES

Future Perspectives is a necessary consideration for any organisation that needs to work within a changing environment. It is a core competency for the Council because of a commitment to high standards of service and relevance to the community and because a commitment to the status quo implies a very short-term view of survival.

This competency is concerned not just with thinking ahead but with understanding the relationship between the different elements of what needs to be planned for in the future and the history of all those elements to this point.

Some relevant Maori values to consider when reflecting on *Future Perspectives* are Kaupapa, Whakapapa, Kaitiakitanga, Manaakitanga.

The above values bring the following dimensions to the concept of *Future Perspectives* from a Maori point of view.

The concept of **KAUPAPA** brings to this task a mechanism that addresses both the overarching purpose and a range of ways of aligning and organising work. **Kaupapa**, seen more strategically than operationally, works effectively only when there is alignment of all the parts within the bigger picture. It is therefore a whole picture view not just part of the story. The word **kaupapa** can also be used as a discipline that is focused on the need to get alignment right within a piece of work. When people are told to “get back on the **kaupapa**”, it often refers to inappropriate barrow pushing by some at the expense of all or to a lack of understanding in practice. **Kaupapa** is sometimes used to describe the framework within which work can be aligned, e.g. a policy and strategy framework. A Tiriti/Treaty **kaupapa** is a big picture Tiriti/Treaty framework that captures the aspirations of those who have gone before as well as an analysis of current issues and a way forward into the future.

The phrase “true to the **kaupapa**” has both a future focus and an historical focus and refers to the need to operate consistently from a clear view. Clarity about present day activity only makes sense in the light of past relationships and events. These in turn affect the way people will think about the most relevant action to take for the future which ideally should preserve a consistent relationship between past, present and future. The respect that people have for kaumatua and the teaching and guidance of tupuna, all take their inspiration from the need to be true to the **kaupapa** seen from the perspective of past, present and future. There is a corresponding discipline at work as well which is to make sure any leadership work or teaching is focused on the **kaupapa** and that behaviour is consistent with it.

For the Council, a **kaupapa** perspective will therefore attempt to integrate within task, organisational or community frameworks all the aspects that will have an influence on the need to maintain a position, or develop it further into the future or to correct a situation that has become out of kilter.

In order to open up the concept of Future Perspectives to the application of **kaupapa**, the competency statement for this area may need to change. The suggested change is set out below.

Proposed Statement (Kaupapa)	Existing Statement – Future Perspectives
<p><b>A person demonstrating this competency can interpret current events in the light of the past and can make judgements about future needs of the City, the Council, their job function and people in the community from a Tiriti/Treaty framework perspective.</b></p>	<p>A person demonstrating this competency actively helps us to understand and respond to current and future influences.</p>

**From the perspective of kaupapa, a person doing an Effective (E) job will:**

Proposed Behaviours (Kaupapa)	Existing Behaviours – Future Perspectives
<ul style="list-style-type: none"> <li>• <b>Analyse current events and current issues in the light of their history in the community and beyond from both a Maori and non-Maori perspective.</b></li> <li>• <b>Identify and articulate future responses to issues and trends on the basis of an analysis of the past and current understanding of those matters.</b></li> <li>• <b>Work cooperatively with Mana Whenua to develop innovative and agreed responses to organisational, service or policy issues.</b></li> <li>• <b>Interpret a 2 world-view analysis into the current and future operations of the organisation at the level of their job function.</b></li> </ul>	<ul style="list-style-type: none"> <li>• Identify, articulate and integrate into their work, current issues and trends and the effect on Council and the community.</li> <li>• Ensure representation and develop partnerships with stakeholders and Tangata Whenua in the development of the vision and direction.</li> <li>• Anticipate, plan and provide for organisational needs in terms of capabilities, structure people processes and systems.</li> <li>• Provide knowledgeable advice and information about future trends likely to affect Council and the community.</li> <li>• Utilise knowledge, innovation and creative thinking.</li> </ul>

## **WHAKAPAPA**

From a Maori perspective, **whakapapa** describes relationships and connections between the present and the past. Historically and traditionally, **whakapapa** underpinned the way roles and responsibilities were developed and practised within a tribe and between tribes. This was, and is, an important part of understanding how things should be thought about and action-planned. The link between roles and responsibilities and **whakapapa** has undergone a degree of change and there is now operating in society a mixture of the traditional and what could be described as meritocracy.

**Whakapapa** involves locating yourself in relation to others and understanding that relationships will be a part of getting things done. If handled well, relationships will assist

the flow of work and its effectiveness. This level of recognition means that it is not essential to know everything about relationships as a piece of knowledge. It is important however, to be committed to the discipline that comes with the obligations and responsibilities that are implied.

The importance of **whakapapa** to *Future Perspectives* is this. **Whakapapa** is concerned with the fact and the operation of people relationships. It is about knowing one's place and the correct place of anything in a consideration of its significance in the past, in the present and for the future.

In order to open up the concept of Future Perspectives to the application of **whakapapa**, the competency statement for this area may need to change. The suggested change is set out below.

Proposed Statement (Whakapapa)	Existing Statement – Future Perspectives
<p><b>A person demonstrating this competency can interpret current relationships and events in the light of the past and can make judgements about future needs of the city, the Council, their job function and people in the community and how to work with them from a Tiriti/Treaty relationships framework perspective.</b></p>	<p>A person demonstrating this competency actively helps us to understand and respond to current and future influences.</p>

**From the perspective of whakapapa, a person doing an Effective (E) job will:**

Proposed Behaviours (Whakapapa)	Existing Statement – Future Perspectives
<ul style="list-style-type: none"> <li>• <b>Analyse current events and current issues in the light of their history in the community and beyond from both a Maori and non-Maori perspective.</b></li> <li>• <b>Identify and articulate future responses to issues and trends on the basis of an analysis of the past and current understanding of those matters</b></li> <li>• <b>Work cooperatively with Mana Whenua to develop innovative and agreed responses to organisational, service or policy issues.</b></li> <li>• <b>Interpret a 2 world-view analysis into the current and future operations of the organisation at the level of their job function.</b></li> </ul>	<ul style="list-style-type: none"> <li>• Identify, articulate and integrate into their work, current issues and trends and the effect on Council and the community</li> <li>• Ensure representation and develop partnerships with stakeholders and Tangata Whenua in the development of the vision and direction</li> <li>• Anticipate, plan and provide for organisational needs in terms of capabilities, structure people processes and systems</li> <li>• Provide knowledgeable advice and information about future trends likely to affect Council and the community</li> <li>• Utilise knowledge, innovation and creative thinking.</li> </ul>

<ul style="list-style-type: none"> <li>• <b>Work cooperatively with people throughout the organisation and beyond to ensure that everyone has an opportunity to contribute to the development of change according to their strengths.</b></li> </ul>	
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**KAITIAKITANGA** brings to the Council the concept of care and protection and taking a lead in maintaining the standards that support the common good for the people of the city. If elements of kaitiakitanga are introduced into the way Council thinks and acts around a concern for the future, then intergenerational considerations regarding good stewardship and care for staff, customers, citizens and communities will be part of a deliberation on Future Perspectives. Maori are practised in the exercise of kaitiakitanga and if the Council opens up its systems to make provision for Mana Whenua to exercise these responsibilities alongside the Council, it would be an excellent example of working co-operatively with Mana Whenua on issues that concern the future.

**Kaitiakitanga** has a spiritual dimension that means that any application to the affairs of people would need to consider how best to balance the spiritual relationship between the environment and people when considering initiatives relating to the impact of community development and service delivery in the community.

In recent times it has become more acceptable to acknowledge the spiritual dimension in the community and at work. This is an acknowledgement of people whose culture does not separate the spiritual from the secular. If this acknowledgement was to be interpreted into the understanding of the values and concepts that drive strategy and policy and service creation, an application of **kaitiakitanga** would lead to a much deeper integration of the concepts of citizen, customer and community and greatly assist the credibility of community participation in Council decisionmaking.

In order to open up the concept of Future Perspectives to the application of **kaitiakitanga**, the competency statement for this area may need to change. The suggested change is set out below.

<b>Proposed Statement (Kaitiakitanga)</b>	Existing Statement – Future Perspectives
<p><b>A person demonstrating this competency can interpret current events in the light of the recent and past history of the land and the people who have kaitiaki responsibilities. They can also make judgements about future needs of the city, the Council, their job function and people in the community from a Tiriti/Treaty relationships framework perspective.</b></p>	<p>A person demonstrating this competency actively helps us to understand and respond to current and future influences.</p>

From the perspective of kaitiakitanga, a person doing an Effective (E) job will:

Proposed Behaviours (Kaitiakitanga)	Existing Statement – Future Perspectives
<ul style="list-style-type: none"> <li>• Analyse current events and current issues in the light of their community and environmental history from both a Maori and non-Maori perspective.</li> <li>• Identify and articulate future responses to issues and trends on the basis of an analysis of the historical and current understanding of those matters and taking into account Council's responsibility to care and protect people, the community and the environment.</li> <li>• Work cooperatively with Mana Whenua as kaitiaki to develop innovative and agreed responses to organisational, service or policy issues.</li> <li>• Interpret a 2 world-view analysis into the current and future operations of the organisation at the level of their job function.</li> <li>• Work cooperatively with people throughout the organisation and beyond to ensure that everyone has an opportunity to contribute to the development of change according to their strengths.</li> </ul>	<ul style="list-style-type: none"> <li>• Identify, articulate and integrate into their work, current issues and trends and the effect on Council and the community.</li> <li>• Ensure representation and develop partnerships with stakeholders and Tangata Whenua in the development of the vision and direction.</li> <li>• Anticipate, plan and provide for organisational needs in terms of capabilities, structure people processes and systems.</li> <li>• Provide knowledgeable advice and information about future trends likely to affect Council and the community.</li> <li>• Utilise knowledge, innovation and creative thinking.</li> </ul>

**MANAAKITANGA** brings to the Council another aspect of care and protection. It is the more personal aspect of the care and protection for individuals and groups. **Manaakitanga** relates to all aspects of hospitality, taking care and showing care for people, thoughtfulness towards others, thinking of their best interests and acting accordingly, taking action and protective action on behalf of others and making sure that service to people is useful and of value to them.

**Manaakitanga** is inclusive. It does not lead to action that pits one group against another group and is usually marked by a degree of gracefulness in action that reflects well on the essential dignity of both the giver and receiver of a service.

In relation to *Future Perspectives*, the quality of **manaakitanga** can be seen, for instance, in the way the needs of people are handled in Council's future thinking, planning and action. Like kaitiakitanga, it has a spiritual depth that relates to the nature of the person and their essential dignity that is acknowledged and addressed when their needs can be seen to be factored into planning around change at all levels.

**Manaakitanga** is a value that drives a person to identify underlying need so that it can be addressed in a graceful and respectful manner through agreed Council service levels. Corresponding service delivery standards would be informed by this same value.

In order to open up the concept of Future Perspectives to the application of **manaakitanga**, the competency statement for this area may need to change. The suggested change is set out below.

Proposed Statement (Manaakitanga)	Existing Statement – Future Perspectives
<p><b>A person demonstrating this competency can interpret current events in the light of the recent and past history of the land and the people who have kaitiaki responsibilities. They can also make judgements about future needs of the city, the Council, their job function and people in the community from a Tiriti/Treaty relationships framework perspective leading to action that acknowledges the dignity of people.</b></p>	<p>A person demonstrating this competency actively helps us to understand and respond to current and future influences.</p>

From the perspective of **manaakitanga**, (and incorporating cumulatively the application of **kaupapa**, **whakapapa** and **kaitiakitanga**, a person doing an Effective (E) job will:

Proposed Behaviours (Manaakitanga)	Existing Behaviours – Future Perspectives
<ul style="list-style-type: none"> <li>• <b>Analyse current events and current issues and needs in the light of their community and environmental history from both a Maori and non-Maori perspective.</b></li> <li>• <b>Identify and articulate future responses to issues, trends and needs on the basis of an analysis of the historical and current understanding of those matters and taking into account Council’s responsibility to address need through the care and protection of people, the community and the environment.</b></li> <li>• <b>Work cooperatively with Mana Whenua to develop innovative and agreed responses to organisational, service or policy needs.</b></li> <li>• <b>Interpret a 2 world-view analysis into the current and future operations of the organisation, at the level of their job function, with a concern for a</b></li> </ul>	<ul style="list-style-type: none"> <li>• Identify, articulate and integrate into their work, current issues and trends and the effect on Council and the community.</li> <li>• Ensure representation and develop partnerships with stakeholders and Tangata Whenua in the development of the vision and direction.</li> <li>• Anticipate, plan and provide for organisational needs in terms of capabilities, structure people processes and systems.</li> <li>• Provide knowledgeable advice and information about future trends likely to affect Council and the community.</li> <li>• Utilise knowledge, innovation and creative thinking.</li> </ul>

<p><b>positive impact on people.</b></p> <ul style="list-style-type: none"><li>• <b>Work cooperatively and respectfully with people throughout the organisation and beyond to ensure that everyone has an opportunity to contribute to the development of change according to their strengths.</b></li></ul>	
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## Existing Statement – Future Perspectives

A person demonstrating this competency actively helps us to understand and respond to current and future influences.

Proposed Statement Kaupapa	Proposed Statement Whakapapa	Proposed Statement Kaitiakitanga	Proposed Statement Manaakitanga
<p>A person demonstrating this competency can interpret current events in the light of the past and can make judgements about future needs of the city, the Council, their job function and people in the community from a Tiriti/Treaty framework perspective.</p>	<p>A person demonstrating this competency can interpret current relationships and events in the light of the past and can make judgements about future needs of the city, the Council, their job function and people in the community and how to work with them from a Tiriti/Treaty relationships framework perspective.</p>	<p>A person demonstrating this competency can interpret current events in the light of the recent and past history of the land and the people who have kaitiaki responsibilities. They can also make judgements about future needs of the city, the Council, their job function and people in the community from a Tiriti/Treaty relationships framework perspective leading to action that acknowledges the dignity of people.</p>	<p>A person demonstrating this competency can interpret current events in the light of the recent and past history of the land and the people who have kaitiaki responsibilities. They can also make judgements about future needs of the city, the Council, their job function and people in the community from a Tiriti/Treaty relationships framework perspective leading to action that acknowledges the dignity of people.</p>
<ul style="list-style-type: none"> <li>➤ Analyse current events and their history in the light of their community and beyond from both a Maori and non-Maori perspective.</li> <li>➤ Identify and articulate future responses to issues and trends on the basis of an analysis of the past and current understanding of those matters.</li> <li>➤ Work cooperatively with Mana Whenua to develop innovative and agreed responses to organisational, service or policy issues.</li> <li>➤ Interpret a 2 world-view analysis into the current and future operations of the organisation at the level of their job function.</li> <li>➤ Work cooperatively with people throughout the organisation and beyond to ensure that everyone has an opportunity to contribute to the development of change according to their strengths.</li> </ul>	<ul style="list-style-type: none"> <li>➤ Analyse current events and current issues in the light of their history in the community and beyond from both a Maori and non-Maori perspective.</li> <li>➤ Identify and articulate future responses to issues and trends on the basis of an analysis of the historical and current understanding of those matters and taking into account Council's responsibility to care and protect people, the community and the environment.</li> <li>➤ Work cooperatively with Mana Whenua as kaitiaki to develop innovative and agreed responses to organisational, service or policy issues.</li> <li>➤ Interpret a 2 world-view analysis into the current and future operations of the organisation at the level of their job function.</li> <li>➤ Work cooperatively with people throughout the organisation and beyond to ensure that everyone has an opportunity to contribute to the development of change according to their strengths.</li> </ul>	<ul style="list-style-type: none"> <li>➤ Analyse current events and current issues in the light of their community and environmental history from both a Maori and non-Maori perspective under the Tiriti/Treaty of Waitangi.</li> <li>➤ Identify and articulate future responses to issues, trends and needs on the basis of an analysis of the historical and current understanding of those matters and taking into account Council's responsibility to address need through the care and protection of people, the community and the environment.</li> <li>➤ Work cooperatively with Mana Whenua to develop innovative and agreed responses to organisational, service or policy needs.</li> <li>➤ Interpret a 2 world-view analysis into the current and future operations of the organisation, at the level of their job function, with a concern for a positive impact on people.</li> <li>➤ Work cooperatively and respectfully with people throughout the organisation and beyond to ensure that everyone has an opportunity to contribute to the development of change according to their strengths.</li> </ul>	<ul style="list-style-type: none"> <li>➤ Analyse current events and current issues in the light of their community and environmental history from both a Maori and non-Maori perspective under the Tiriti/Treaty of Waitangi.</li> <li>➤ Identify and articulate future responses to issues, trends and needs on the basis of an analysis of the historical and current understanding of those matters and taking into account Council's responsibility to address need through the care and protection of people, the community and the environment.</li> <li>➤ Work cooperatively with Mana Whenua to develop innovative and agreed responses to organisational, service or policy needs.</li> <li>➤ Interpret a 2 world-view analysis into the current and future operations of the organisation, at the level of their job function, with a concern for a positive impact on people.</li> <li>➤ Work cooperatively and respectfully with people throughout the organisation and beyond to ensure that everyone has an opportunity to contribute to the development of change according to their strengths.</li> </ul>

## FUTURE PERSPECTIVES

### Revised Statement

A person demonstrating this competency can interpret current events in the light of the recent and past history of the land and the people who have kaitiaki responsibilities. They can also make judgements about future needs of the city, the Council, their job function and people in the community from a Tiriti/Treaty relationships framework perspective leading to action that acknowledges the dignity of people.

Bearing in mind the Tiriti/Treaty framework underpinning the competency *Future Perspectives*, and the need to understand the application of Kaupapa, Whakapapa, Kaitiakitanga and Manaakitanga, the relevant behaviours can be stated as follows:

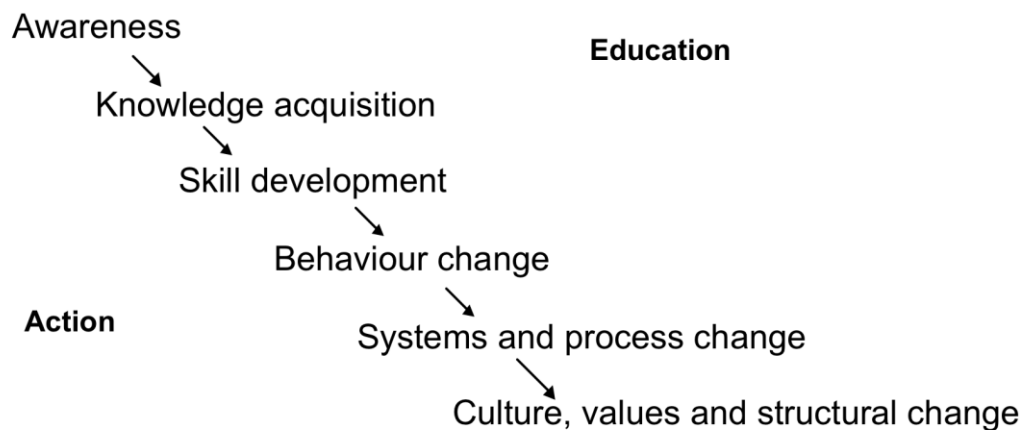
<b>Unacceptable (UP)</b>	<b>Effective(E)</b>	<b>Outstanding (OS)</b>
<ul style="list-style-type: none"> <li>➤ Analysis or action that demonstrates inadequate or no consideration of the environmental or community context of decisionmaking from a Maori and a non-Maori point of view under the Tiriti/Treaty of Waitangi.</li> <li>➤ Non-engagement of a Maori perspective alongside a non-Maori perspective when considering future change issues in the workplace.</li> <li>➤ Failure to identify and collaborate with Mana Whenua on issues of mutual interest together with relevant other stakeholders.</li> <li>➤ Failure to engage and encourage colleagues to collaborate on issues of change in ways that encourage their contribution.</li> <li>➤ Failure to make any plans that anticipate change on the job or where plans show inadequate planning (i.e. short-term focus or lack of contingency planning).</li> </ul>	<ul style="list-style-type: none"> <li>➤ Analyse current events and current issues in the light of their community and environmental history from both a Maori and non-Maori perspective under the Tiriti/Treaty of Waitangi.</li> <li>➤ Identify and articulate future responses to issues, trends and needs on the basis of an analysis of the historical and current understanding of those matters and taking into account Council's responsibility to address need through the care and protection of people, the community and the environment.</li> <li>➤ Work cooperatively with Mana Whenua to develop innovative and agreed responses to organisational, service or policy needs.</li> <li>➤ Interpret a 2 world-view analysis into the current and future operations of the organisation, at the level of their job function, with a concern for a positive impact on people.</li> <li>➤ Work cooperatively and respectfully with people throughout the organisation and beyond to ensure that everyone has an opportunity to contribute to the development of change according to their strengths.</li> </ul>	<ul style="list-style-type: none"> <li>➤ Shows leadership in supporting others to take corrective or developmental action leading to future change at the level of the job function, Council/city wide, across the region or nationally.</li> <li>➤ Identifies areas of mutual interest for Council and Mana Whenua and Maori and champions those initiatives with both the Council and with Mana Whenua.</li> <li>➤ Champions a culture of action/reflection regarding the development of the organisation's operations from the perspective of an integrated Maori and non-Maori perspective.</li> <li>➤ Provides leadership and guidance to colleagues encouraging their contribution to the ongoing development of the organisation through formal and informal initiatives in the workplace.</li> </ul>

When the process of drafting and developing the core competencies has been completed there are two further pieces of work that I recommend be carried out within the Council:

1. Workshops/training to take people through the thinking and analysis underpinning the competency statements and behaviours and how they work from a two-world view perspective.
2. Identification of a change management programme looking at key work processes to ensure that there is consistency between the competency system, behaviour change and process change in the workplace.

This is consistent with the methodology that informs and governs the development of Council's response to the implementation of Te Tiriti o Waitangi/Treaty of Waitangi throughout the organisation.

## Methodology



Tony Spelman

31 March 2003

## APPENDIX 5

### Towards 2007: HNZN Behaviours

#### Introduction

In February 2003, HNZN recognised that it needed to take a longer term view of the future and that the challenges facing the Corporation meant that it had to change the way it worked. These changes were expressed in the “Future HNZN” booklet and included the vision for 2007 and the guiding principles.

Our new way of working will take a more “customer-focused” and “bottom-up” approach. This means the Corporation is making a commitment to work differently with customers and to do different things.

The SOI and business plan go some way to describe “what” those different things may be but the Corporation also needs a set of core behaviours to describe “how” we’ll do things. This ensures that what customers and communities experience externally, staff also experience internally.

In May, a group of managers and staff completed a workshop to reflect on the Corporation’s mission, vision, values and guiding principles and the desired behaviours to deliver that vision. In addition the group looked at the behaviours from a Two-World View perspective. These behaviours are attached and have been endorsed by Kaimahi (Te Hou Ora).

#### Two-World View

In order to address the implications of the Tiriti o Waitangi /Treaty of Waitangi for the way the organisation approaches its work, its people and the community, the values of the organisation need to be viewed from a Tiriti/Treaty Two-World View perspective.

When looking at HNZN’s current values from a Maori perspective, there are a number of points of contact with a Maori worldview that can be articulated. The question is whether selected Maori values and concepts can sit alongside a number of existing values and provide a useful balanced perspective on how the Corporation wishes to operate through to 2007. The answer is yes.

The key Maori values and concepts that have particular relevance to the way the Corporation understands its self and its role are:

Mana	Rangatiratanga	Kaupapa
Tapu	Whanaungatanga	Kawa
Manaakitanga	Turangawaewae	

In looking to use Maori values and concepts, an absolute definition of each value or concept has been avoided. Rather the focus is on a more *pragmatic application*.

This approach will enable us to develop sufficient insight into the selected Maori values and concepts in order to make appropriate and useful applications to the work of the Corporation through its key values and behaviours.

If a person was looking at the values and behaviours from a Maori perspective, they should be able to relate comfortably in terms of a Maori world-view. Further, non-Maori could also relate to the selected Maori values and concepts on Maori terms. This means there is a balanced mix of both Maori and non-Maori perspectives that inform the behaviours

underpinning HNZC's values. This balanced mix, seen from both a Maori and Non-Maori perspective, constitutes an example of a Tiriti/Treaty based **Two-World View**.

Therefore, for each value and behaviour, where there are relevant Maori values and concepts, they are listed alongside. We've attached some resource material as a background to those values and concepts.

### Next Steps

The values and behaviours will be used further to develop the performance management system, recruitment and competency systems and training and development and there will be a need to review operational processes over time to achieve a consistency in practice throughout HNZC.

<b>Value: Respect</b>
<p><b>Definition:</b> Understands and accepts self and others</p> <p>(Relevant Maori values and concepts that apply are: Tapu, Mana, Manaakitanga, Rangatiratanga, Whanaungatanga, Turangawaewae)</p>
<p><b>Behaviours:</b></p> <ul style="list-style-type: none"> <li>• Acknowledges the skills, experience and wisdom others bring to the team (mana)</li> <li>• Consults with and involves others – seeks out others' views in ways that involve them in our work</li> <li>• Meets and works with customers on their “home ground” as a first preference (turangawaewae)</li> <li>• Talks, listens and reflects before taking action</li> <li>• Honours, appreciates and accepts there is cultural difference (tapu)</li> <li>• Acknowledges the dignity of others when taking action (mana and manaakitanga)</li> <li>• Respects own self and recognises and accepts own role (rangatiratanga)</li> <li>• Takes an interest in others (as people) and acts on what is important to them (whanaungatanga)</li> <li>• Values, builds and cherishes relationships with others (whanaungatanga)</li> <li>• Leads by example (mana).</li> </ul>

<p><b>Value: Support</b></p>
<p><b>Definition:</b> Looks after the whole person and the kaupapa as part of normal work</p> <p>(Relevant Maori values and concepts that apply are: Mana, Manaakitanga, Rangatiratanga, Whanaungatanga, Kaupapa)</p>
<p><b>Behaviours:</b></p> <ul style="list-style-type: none"> <li>• Acts in ways to enhance people's well being (mana)</li> <li>• Enables others to contribute, be themselves and learn (rangatiratanga)</li> <li>• Speaks up when something needs to be said</li> <li>• Takes the time to really know others (whanaungatanga)</li> <li>• Is there for people in difficult times (manaakitanga)</li> <li>• Promotes an environment (of trust) where it's safe to try new things (manaakitanga)</li> <li>• Looks for and acknowledges the good things in the day to day contributions of others</li> <li>• Gives feedback with concern for the whole person (manaakitanga)</li> <li>• Acknowledges and values all feedback from others</li> <li>• Asks for help (because that's okay) and actively helps others (manaakitanga)</li> <li>• Looks for and shares ways to make life easier.</li> </ul>
<p><b>Value: Deliver</b></p>
<p><b>Definition: Our actions will match our words</b></p> <p>(Relevant Maori values and concepts that apply are: Kaupapa, Mana, Whanaungatanga, Kawa)</p>
<p><b>Behaviours:</b></p> <ul style="list-style-type: none"> <li>• Understands why we do things (not just what) and how work fits into the bigger picture (kaupapa)</li> <li>• Acts collaboratively when working with others</li> <li>• Communicates clearly about what will happen and when – does not over promise</li> <li>• Welcomes challenges and can adapt/grow to meet them</li> <li>• Takes time to think, plan and reflect (kaupapa)</li> <li>• Makes a commitment and sticks to it (kaupapa)</li> <li>• Works in partnership with others to achieve mutual outcomes (mana)</li> <li>• Actions are built on relationships of trust and an understanding of where others are coming from (whanaungatanga)</li> <li>• Drives ongoing development of better practice (kawa)</li> <li>• Trusts others to deliver</li> <li>• Recognises different needs and aspirations and is flexible in response (kaupapa)</li> </ul>

- Has a heart for people and a head for business
- Maintains a strong focus on making things happen.

**Value: Learn**

**Definition:** Seeks to understand and grow

(Relevant Maori values and concepts that apply are: Kaupapa, Mana, Whanaungatanga, Rangatiratanga)

**Behaviours:**

- Acknowledges skill, spiritual belief and knowledge differences in others (mana)
- Takes responsibility for own learning (rangatiratanga)
- Learns by helping others to learn (whanaungatanga)
- Supports or creates a learning opportunity
- Acknowledges and learns from the past (kaupapa)
- Actively applies learning and seeks feedback
- Identifies own knowledge and skill before beginning learning
- Is open to learning, new possibilities and change– recognises doesn't have all the answers (kaupapa).

**Maori Values and Concepts – Introductory Overview (draft)**

<b>Turangawaewae</b>	<b>Whanaungatanga</b>
<ul style="list-style-type: none"> <li>• A place to stand;</li> <li>• Place where I have a right to stand, to be who I am;</li> <li>• Sense of belonging;</li> <li>• Feeling supported in my place;</li> <li>• Being strong within myself;</li> <li>• Home or a place of importance to me or my family;</li> <li>• Being supported in my place;</li> <li>• That which gives someone/group a sense of belonging;</li> <li>• Where people feel strongest in themselves;</li> <li>• The security of a sense of identity.</li> </ul>	<ul style="list-style-type: none"> <li>• Kinship ties based on ancestral, historical, traditional and spiritual ties;</li> <li>• Understood within a total social system of obligations and rights;</li> <li>• Relationships develop a sense of unity, strength and confidence;</li> <li>• Clarifies roles and responsibilities;</li> <li>• Drives the setting of priorities;</li> <li>• Builds loyalty and leads to a strong base for getting things done;</li> <li>• Drives survival of relationships;</li> <li>• Takes time for people and takes and interest in them as colleagues and in their work;</li> <li>• The ties that bind me to all others.</li> </ul>

<p><b>Manaakitanga</b></p> <ul style="list-style-type: none"> <li>• How well the relationships between people are looked after and cared for;</li> <li>• Usually marked by a degree of gracefulness in action that reflects on the essential dignity of both the giver and receiver;</li> <li>• Has a spiritual depth that relates to the nature of the person and their essential dignity that is acknowledged and addressed when hospitality is shown;</li> <li>• More personal aspect of the care and protection for individuals and groups;</li> <li>• Thoughtfulness towards others, thinking of their best interests and acting accordingly;</li> <li>• Taking action and protective action on behalf of others;</li> <li>• Making sure that service to people is useful and of value to them.</li> </ul>	<p><b>Kaupapa</b></p> <ul style="list-style-type: none"> <li>• Concept of kaupapa is more strategic than operational;</li> <li>• Word can be used as a discipline that is focused on the need to get alignment right within a piece of work;</li> <li>• Can describe the framework within which work can be aligned, e.g. policy and strategy work;</li> <li>• A Tiriti/Treaty kaupapa is a big picture Tiriti/Treaty framework that captures the aspirations of those who have gone before as well as an analysis of current issues and a way forward into the future;</li> <li>• Implies integration within a task, organisational or community framework of all the aspects that will influence the need to maintain a position, develop it further into the future or correct a situation that is out of kilter.</li> </ul>
<p><b>Kawa</b></p> <ul style="list-style-type: none"> <li>• Ritual, protocol and etiquette operating on a marae;</li> <li>• Includes day-to-day conduct and procedures;</li> <li>• The rules of the game;</li> <li>• Process;</li> <li>• The way we structure and order ourselves.</li> </ul>	<p><b>Tapu</b></p> <ul style="list-style-type: none"> <li>• Self-imposed social control and discipline prior to the arrival of Europeans;</li> <li>• Very strong spiritual connotations ensuring that tapu was sacrosanct;</li> <li>• Non-observance of tapu was tantamount to disaster;</li> <li>• A place or thing that is sacred that requires respect at all times.</li> </ul>
<p><b>Mana</b></p> <ul style="list-style-type: none"> <li>• Respecting the essentially spiritual nature of the person and the depth of feeling that people have for each other's dignity;</li> <li>• Authority to act on behalf of others;</li> <li>• The degree of influence a person may have;</li> <li>• The impression a person makes when they take action;</li> <li>• The way a person conducts him/herself and the impact that that has on others over and above the content or substance of what they may be doing or saying;</li> <li>• Mana places the dignity of persons above their ability to comply with systems and processes;</li> </ul>	<p><b>Rangatiratanga</b></p> <ul style="list-style-type: none"> <li>• Chiefly and leadership;</li> <li>• Inspires confidence and action in others;</li> <li>• Concerned with the implications of action within the whanau, hapu, iwi and waka;</li> <li>• Involves effective self-management and also an understanding of how the group will be managed as well;</li> <li>• The rangatira has the capacity both to understand and balance the diversity of views and express the way forward that is consistent with the kaupapa of the tribe;</li> <li>• Considerable self-knowledge, knowledge of the tribe and its historical and contemporary complexity and courage to</li> </ul>

<ul style="list-style-type: none"> <li>• If a person is disempowered in mana terms, they will always act to protect their mana;</li> <li>• Wellbeing and integrity;</li> <li>• Mana is generated by others and is bestowed upon both individuals and groups;</li> <li>• Appreciating and honouring the wisdom of a person;</li> <li>• Recognition of the inherent value that we all bring (individually) by being who we are.</li> </ul>	<ul style="list-style-type: none"> <li>act;</li> <li>• The need to be kaupapa-driven (taking a broad strategic view);</li> <li>• Operating from the highest standards of ethical behaviour and being able to balance competing interests from the perspective of the common good.</li> </ul>
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**APPENDIX 6**

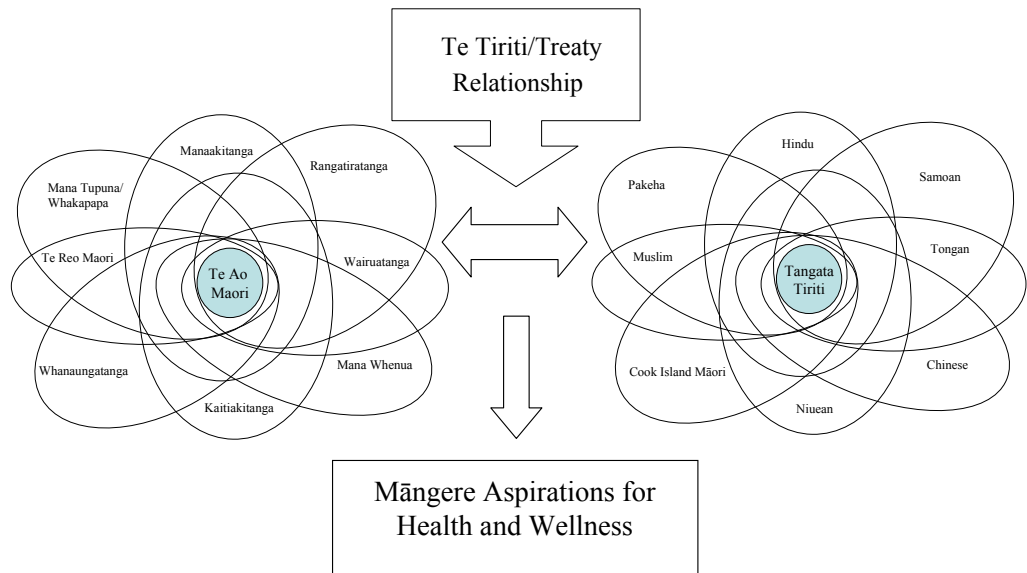
**Māngere Integrated Community Healthcare  
(MICH)**

*Owning our health in Māngere  
and working together to create our wellness*

**SPECIFICATIONS FOR FACILITIES DEVELOPMENT**

The starting point for the development of specifications for building or enhancement of Māngere health and wellness facilities is the Community Statement of Aspirations for Health and Wellness in Māngere. This provides a different starting point for work of this nature and precedes debates about whether form follows function or vice versa.

The nature of the relationship between the community as patient/whānau and health/other professionals should drive debates about form and function. That relationship will ultimately shape and validate building design and environmental standards. Then follows the technical dimension of the building design and development process.



The question is how can we create facilities that reduce barriers for people and increase their power in relationships in ways that are consistent with their taking ownership of their health alongside health professionals?

These specifications have been drawn up around a generic relationship process that enables the community’s aspirations to be translated into building and facilities design requirements

that can be worked on from a technical perspective but still remain in line with the aspirations set out in the Māngere Community Statement.

There are four areas where specifications have been developed as follows:

1. Initial encounter
2. Engagement and relationship development
3. Working together
4. Disengagement and departure

### **Initial Encounter**

From the perspective of the patient/whānau and health professional relationship, the initial encounter occurs by phone/text, letters and emails as well as in person.

A strong relationships approach was present amongst the cultures who contributed to the Māngere community statement. This generally focused on identity and the need to acknowledge the cultural dimension of identity.

Therefore if the physical environment is to acknowledge “me and mine” there will be a need to explore light, music, sound, smell and colour, things that I can immediately recognise as an acknowledgement of the person either as an individual and/or as part of a whānau.

From the perspective of engagement, the precursor to relationship building, effective design invites entry. It draws you in. Good design provides a base upon which support can be built. The result of good design is a feeling of being “at home” and in that context supported in what is what needs to happen next, i.e. relationship development.

The second issue is the location of staff in the general space and their availability to engage with patients/whānau when they arrive.

On arrival if the aim is to conduct the rituals of encounter in order to begin a relationship of working together, this is severely hampered and probably rendered impossible when one party is behind a large reception desk. Therefore the desk needs to go. It needs to be replaced by open space in which the parties can begin to engage each other in ways that are relevant and personal.

This implies staff who have greeting and engagement with people as a key focus of their role. This is fundamentally different from reception staff who currently greet and engage alongside answering the phone, taking payments, working on the computer. In other words when these tasks are put together within the scope of one job, the relationships imperative gets relegated.

There needs to be an emphasis on the human face within the engagement process, a person who assists the movement from engagement to relationship development that will lead eventually to the business at hand.

The face is that of a Greeter but a Greeter with a difference. The Greeter would have a hand held scheduler and certain data base information on patients and would know something about the person who has arrived at the centre before the initial greeting occurs. In the greeting they create the effect in the visitor that they are known here and through this

personalised approach they develop the sense that this is a place that patients/whānau connect to. The cultural elements of this process are critical.

Through the use of technology, the Greeter can connect the visitor immediately with an appointment or slot them into a list if they are coming without a prior appointment.

If the initial encounter is to lead seamlessly to relevant and active relationship development, it will need to be able to accommodate diverse activity discretely.

- Different activity will need to be able to be undertaken in a cluster arrangement of furniture not with chairs in rows.
- Segregated activity would need to be provided (where there is a need for a degree of privacy that is different from more active areas)
- For very sick people who need to wait, there also needs to be provision for quiet gathering
- The space overall needs to be active in feel not passive, and interactive around information and education
- There needs to be appropriate toilet and washing facilities available

This implies a different naming of the space. “Waiting room” is probably the most impassive label that could be given to this space given the intent of MICH for people to own their health and work together to create wellness. Therefore as a term it needs to go. The name of the space should focus on a “health things to do” concept.

Examples of things to do that could be provided are:

- Videos on health topics (not commercial videos)
- Computers/other resources on issues concerning my health and the health of my whānau and community
- Surveys and questionnaires to inform and educate online
- Information on Community and Health Services in Māngere
- There should also be an electronic facility for an individual to update details on their record

### **Engagement and Relationship Development**

At this point there is a need to address the specific reason for the visit to the medical centre unless the person has come simply for the purpose of information/education and has no need to discuss with any other staff at the centre.

Therefore at the right time the Greeter would escort the person from the “health things to do” space to the room where they will do their work with whomever they have come to see. The concept is that this is a work room that becomes their space for the duration of the visit. Everything that needs to happen to them would take place in this room and the staff would rotate in and out as needed. In other words they wouldn’t be shunted around the medical centre if they needed the services of several different staff during any one visit. Instead they would stay in the one place.

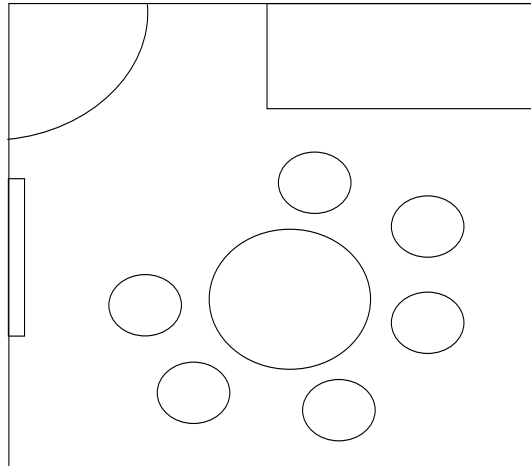
The working together space needs to support in design terms a working together relationship. As this may include whānau it needs to include:

- Sufficient room to accommodate the person and whānau
- Ensuite facilities that are appropriate for community needs

- Work areas at equal levels to facilitate the development and operation of equal working relationships

A “working together room” could look as follows:

- There would be no desk
- Instead there would be a coffee table with chairs around
- There would be a bed for examinations
- There would be a computer screen that is able to be seen by the patient and whānau (wireless keyboard and screen on the wall may be practical options here)



### **Working Together**

As a person’s needs are met in 1 location/room, the space in effect becomes the patient’s and whānau not the doctor’s or health professionals. This leaves the working together aspect of the visit now more focused on the interpersonal and group dynamics of the relationship that is established between the patient/whānau and the different health professionals and developed during the visit.

The range of health professionals would come and go during the visit either individually or in groups as appropriate. If related services are in close proximity, e.g. the pharmacist, there is no reason that they could not also come to a “working together room” as one of the health professionals working with the patient and whānau during a visit. This is a consequence of removing the segmentation of the whole process and shifting the focus from the professional to the patient and whānau.

Logistical details of this are not covered here. Nor are the details of the relationships dynamics that would need to be worked through with health professionals and patients/whānau. That is the business of MICH Workstream 3.

However it is correct to observe that the look and feel of these “working together rooms” should communicate engagement and cooperative working together. They should engender and encourage feelings of sharing, listening and safety through colour, light, music, sound and smell.

### **Disengagement and Departure**

As each professional disengages from the patient and whānau during the visit, the last one to arrive is the Greeter. That person’s role is to wrap up the whole experience and to escort the patient and whānau out to the place where everything began. Through the hand held device that they use in their work, the Greeter would have the patient’s payment details listed. Their job would be to confirm these with the patient/whānau and to offer advice if there are any changes or there is a problem with payment.

In the “health things to do” space there would be a number of kiosks (similar to a kiosk in a parking building). The Greeter would advise on how to use these if needed and offer any further information relating to the visit or any matters arising.

At that point the farewell would occur.

24 March 2009



## **APPENDIX 7**

### **Permissions Request to use organisational material cited in the thesis**

Two different letters were sent to key people in the organisations whose work is discussed in this thesis.

20 May 2013

12 Tainui Terrace  
Māngere Bridge  
Auckland 2022

Charles Royal  
**The University of Auckland**

Kay Read  
**Housing New Zealand Corporation**

Ian Kaihe-Wetting  
**Counties Manukau District Health Board**

Phil Wilson  
**Auckland Council (for Manukau City Council)**

Text of the letter

“Tēnā koe  
Ngā mihi o te wā ki a koe.

I am in the process of completing an MPhil at Waikato University in the School of Māori and Pacific Development and the School of Management. I am due to complete mid-August this year.

The title of the thesis is

The Application of Te Tiriti/Treaty of Waitangi to the Work of Organisations and Groups in the Community and the Public Sector of Aotearoa New Zealand

I would like to use:

**WORK LISTED SPECIFICALLY IN EACH CASE**

I have attached the thesis chapter that relates to my use of this work.

▪

A print copy of my thesis, when completed, will be deposited in the library at Waikato University and a digital copy will be made available online via the University's Research Commons.

I am requesting permission to use the (material) because I believe you hold the copyright.

The University has advised me that I need a non-exclusive licence for an indefinite period to include this material in the print and electronic copies of my thesis with full and correct referencing.

If you agree, I would be very grateful if you would sign the form over the page and return a copy to me. If you do not agree, or if you do not hold the copyright for this work, would you please notify me of this. I can most quickly be reached by email at [tony@spelman.co.nz](mailto:tony@spelman.co.nz)  
Thank you for your assistance. I look forward to hearing from you.

Naku noa, nā

Tony Spelman  
Ngāti Hikairo ki Kāwhia

I \_\_\_\_\_, agree to grant you a non-exclusive licence for an indefinite period to include the above material, for which I am the copyright owner, in the print and digital copies of your thesis.

Signed: \_\_\_\_\_

Date: \_\_\_\_\_”

I have a copy of a signed form from:

- Charles Royal, The University of Auckland
- Kay Read, Housing New Zealand Corporation
- Bernard Te Paa, Counties Manukau District Health Board
- Phil Wilson, Auckland Council (for Manukau City Council)

I sent the following email to the members of the Community Sector Taskforce (10)  
Members of the Community Sector Taskforce

Atareta Poananga	Sam Sefuiva
Leon Hawea	Pancha Narayanan
Hori Awa	Tim Weir
Pania Coote	Anna Cottrell
Iris Pahau	Kitty Chiu

“Tēnā tātou katoa

Ngā mihi o te wā ki a koutou

Hoping all is well with you.

I am in the process of completing an MPhil at Waikato University in the School of Māori and Pacific Development and the School of Management. I am due to complete mid-August this year.

It is a thesis-only degree, the title of which is:

**The Application of Te Tiriti/Treaty of Waitangi to the Work of Organisations and Groups in the Community and the Public Sector of Aotearoa New Zealand**

This is essentially a write-up of the last 25 years of my work with the Treaty.

The Tiriti/Treaty Relationships Framework and modelling forms a major part of my research and I am keen to use our work as a good example of how this Tiriti/Treaty thinking has been applied to community groups and organisations and in the Public Sector. In particular I want to use the following two documents in the thesis:

Community Sector Taskforce. (2006). *A new way of working for the tangata whenua, community and voluntary sector in aotearoa/new zealand*. Wellington, NZ: Community Sector Taskforce. Retrieved from <http://www.communityresearch.org.nz/research/a-new-way-of-working/>

Community Sector Taskforce. (2007). *Community sector model and framework for sustainable funding and accountability within communities*. Wellington, NZ: Community Sector Taskforce. Retrieved from <http://www.communityresearch.org.nz/research/community-sector-model-and-framework-for-sustainable-funding-and-accountability-within-communities/>

The University tells me that I need to get permission to use this material for copyright reasons. I personally think that our situation is a little different from that; however I would like to ask for your support to use this material that was developed for Sector use, as a courtesy certainly, and also as a way of letting you know that I still think the work we did was worthwhile and that I am still interested to pursue it for the same reasons that existed when we were more active for all those years. I will reference it as CST material.

I have attached the two documents that I wish to use in my research. Could you please let me know if you can support this request on the basis of our work together in the Taskforce.

Naku noa, nā

Tony Spelman

I have had email confirmations of support from

Atareta Poananga	Sam Sefuiva
Leon Hawea	Pancha Narayanan
Hori Awa	Tim Weir
Pania Coote	Kitty Chiu
Iris Pahau	

The third email was sent to the Co-Chairs of Māngere Integrated Community Health (MICH) as follows:

Joe Wilson and Peter Sykes

“Kia ora kōrua

Hoping all is well with you.

I think you both know that I am in the process of completing an MPhil at Waikato University in the School of Māori and Pacific Development and the School of Management. I am due to complete mid-August this year.

It is a thesis-only degree, the title of which is:

**The Application of Te Tiriti/Treaty of Waitangi to the Work of Organisations and Groups in the Community and the Public Sector of Aotearoa New Zealand**

This is essentially a write-up of the last 25 years of my work with the Treaty.

The Tiriti/Treaty Relationships Framework and modelling forms a major part of my research and I am keen to use our work in MICH as a good example of how this Tiriti/Treaty thinking has been applied to community groups and organisations. In particular I want to use three documents in the thesis. One is the project proposal, the second is our community statement, the third is our facilities paper. I have also attached a fourth, the draft thesis text for MICH.

The University tells me that I need to get permission to use this material for copyright reasons. I personally think that our situation is a little different from that; however I would like to ask for your support to use this material that was developed for community use, as a courtesy certainly, and also as a way of letting you know that I still think the work we did was worthwhile and that I am still interested to pursue it for the same reasons that existed when we started this. I will reference it as MICH material.

**Could you please email me back to say whether you do/do not support this request on the basis of our work together in MICH.**

Nāku noa, nā

Tony Spelman”

I have had positive email responses from both Joe Wilson and Peter Sykes.

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