

Community Sector Taskforce



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

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## 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.

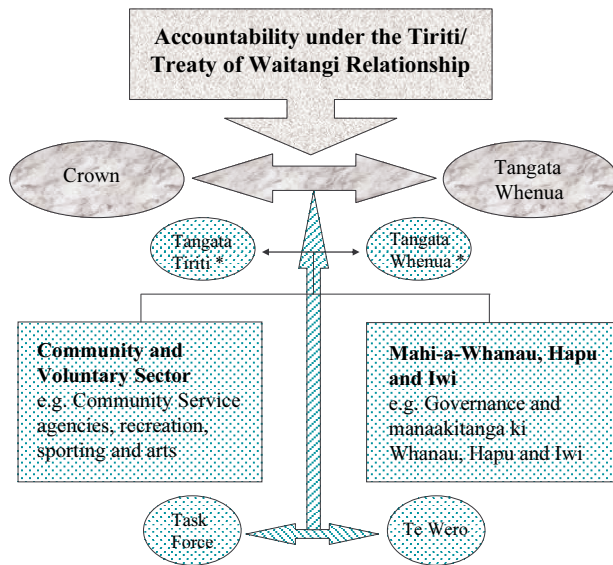
Early discussions within the Sector identified that Tangata Whenua had not been involved in ways that reflected the reality of tikanga Maori and Maori needs and aspirations within the Sector. It is a credit to the Sector that there is a current willingness to address that situation positively as part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

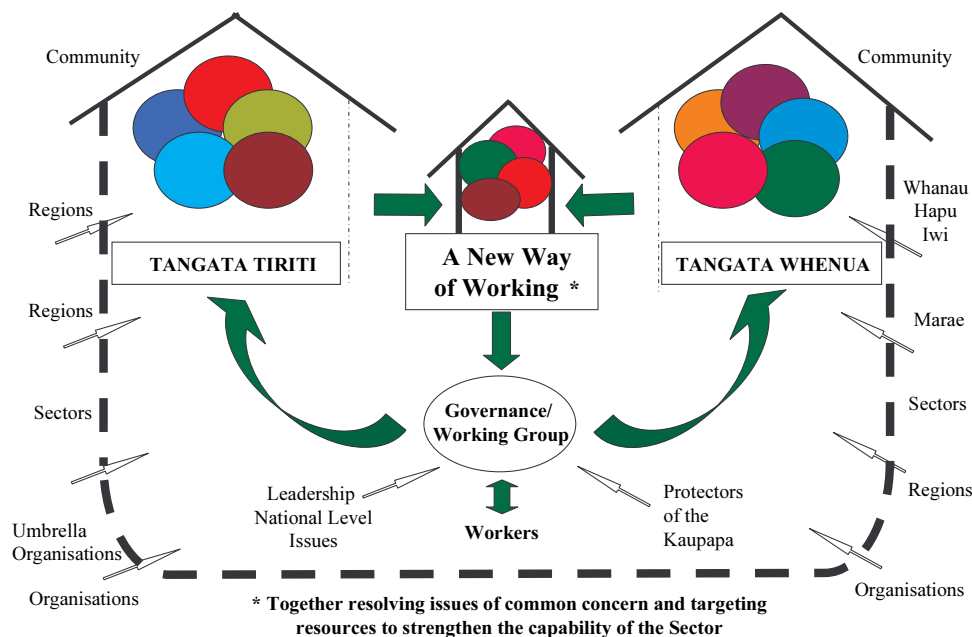
In a Tiriti/Treaty Relationships approach the key relationships to be managed are power relationships.

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.

***Purpose of the combined meeting place to work together in a new way***

- 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

***Examples of identified strategic issues\****

- Information sharing (national conference, regional and sectoral dialogues)
- Further development of Tiriti/Treaty Relationships Framework and the Taskforce methodology arising from it
- Inform and advocate to Government on issues of concern to the whole of the Sector
- Support sector-wide capacity building
- Develop the research project
- Advocacy to Government on issues of concern to Maori within the Sector
- Develop relationships and more effective ways of working with local government.
- 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.

\* For further discussion and development

## **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.

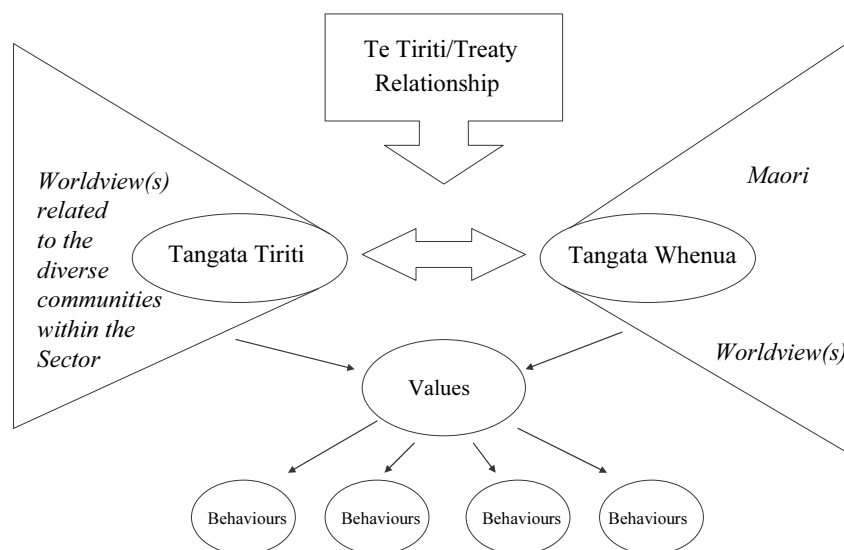
Methodology is therefore important to how the Taskforce works in and for the Sector. The concept of a Tiriti/Treaty two-worldview is the foundation of this methodology.

### ***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.

<i>Tangata Tiriti Values</i>	<i>Tangata Whenua Values</i>
<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>1</sup> Values	Application to the <i>Capacity Building</i> work of the Taskforce	Relevant TW <sup>2</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>

### 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 kano ki te kano at local, regional and national level, and to hui and forums as examples of more formal gatherings.

<sup>1</sup> Tangata Tiriti

<sup>2</sup> Tangata Whenua

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>

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>▪ 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.

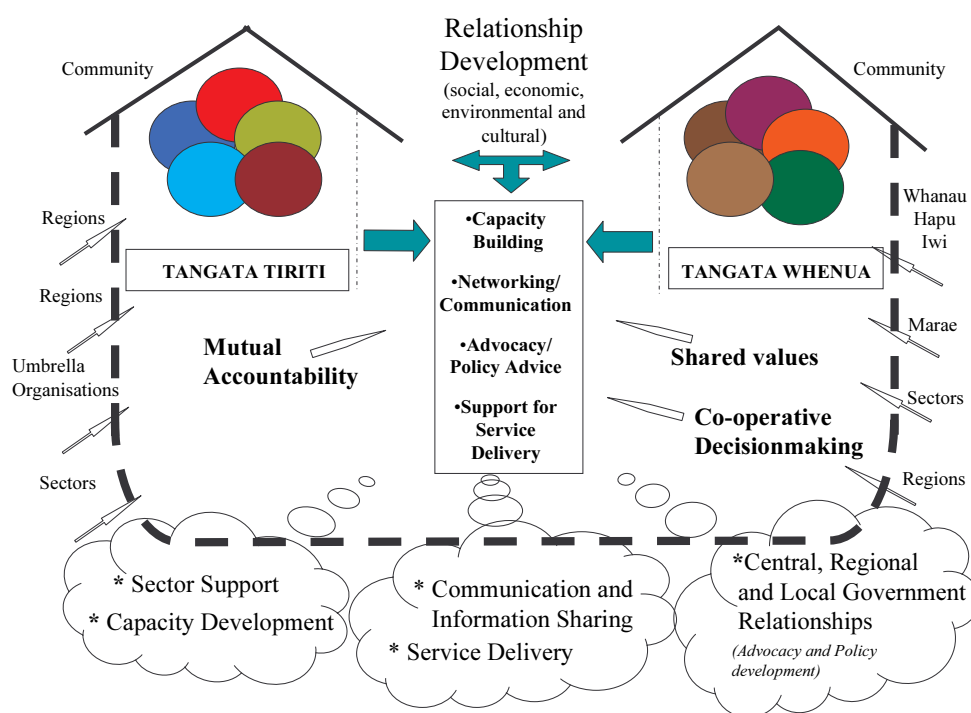
Accordingly if the meaning of *Support for Service Delivery within the Sector* is articulated and the relevant Maori values applied to it, the application from both Tangata Tiriti and Tangata Whenua can be expressed as follows:

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>

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>▪ 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? (page 4)
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 8 - 11 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.

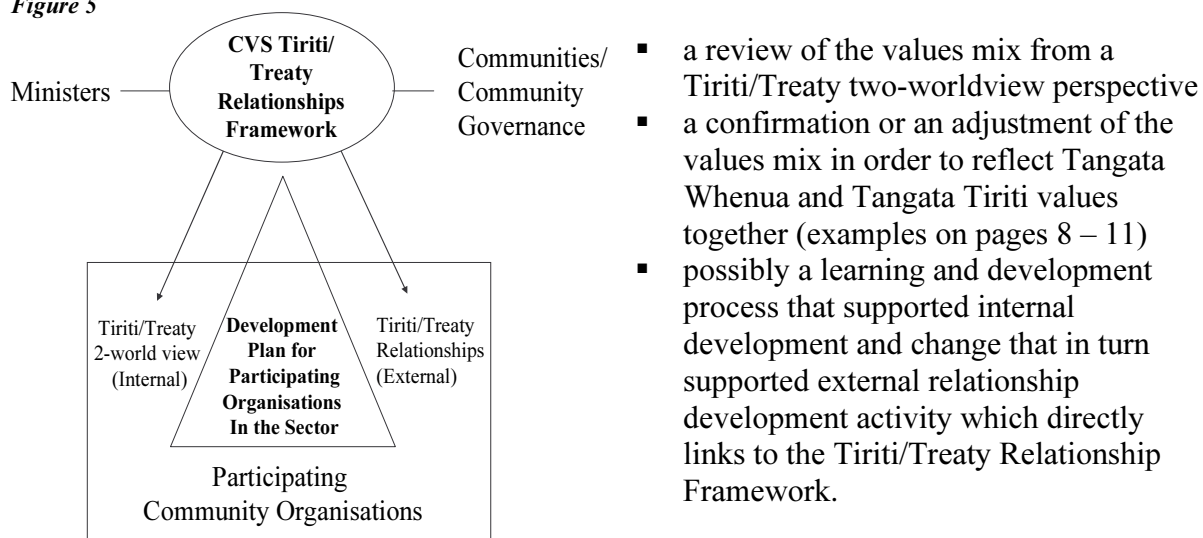
***Service Delivery and Being of Service***

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:

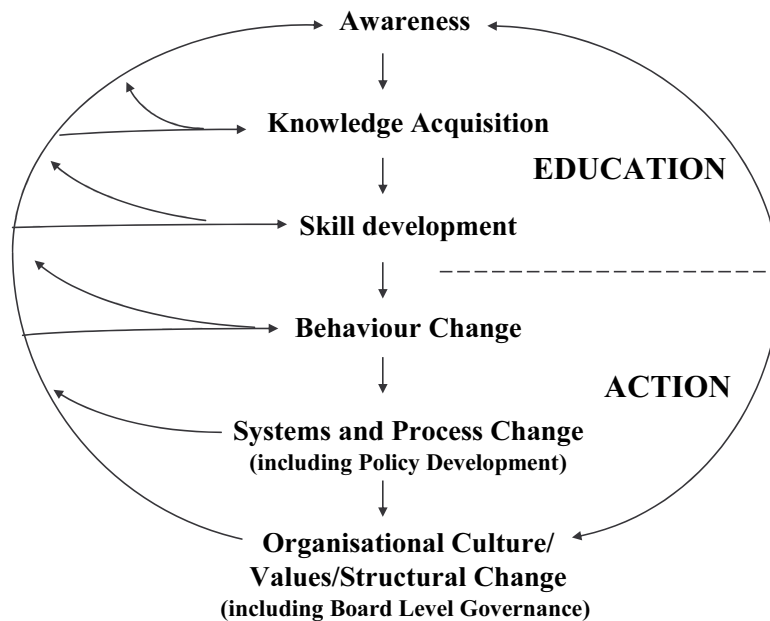
1. The organisation would again identify how it sees itself in the Sector currently, e.g. as primarily Tangata Whenua, Tangata Tiriti or a mix of both; as Tangata Tiriti but staffed with Tangata Whenua, or Tangata Tiriti but working with Tangata Whenua
2. The organisation would identify its commitment 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**



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.

## **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 are culturally diverse as Iwi/Maori but through the practice of tino rangatiratanga we can act in the interests 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.

## **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**