



Māori Commissioning Report



Te Pou Matakana
COMMISSIONING AGENCY

Produced by:

Dr Tanya Allport

Waipareira Tuararo

Te Whanau o Waiapareria, Research Unit, July 2014.



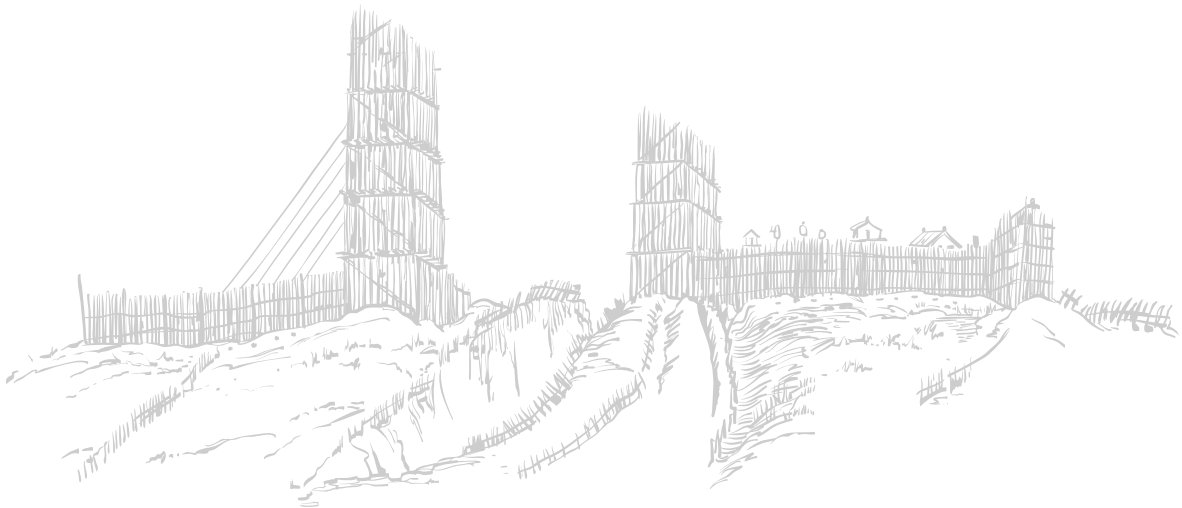
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Te Pou Matakana traditionally, the sentinel tower was a pivotal point within the constructs of Māori pā. The Pou Matakana ensured the safety and oranga of the whānau, it was the first point of information and intelligence on entry and exit. Once received, the sentinels would then distribute the information to all that were under the auspices of that pā, whānau, hapu and/or iwi. The common call or now widely used as a tauparapara from the sentinel was “Kia hiwa rā! Kia hiwa rā! Kia hiwa rā ki tēnei tuku, kia hiwa rā ki tērā tuku, kia tū, kia oho, kia mataara.”- To be alert, to be vigilant, to be alert from this direction, to be vigilant from that direction, stand tall, stand strong, stand vigilant”.

From a contemporary context, the Pou Matakana as the Commissioning Agency has the same function. It will act as the sentinel for all the organisations and collectives within Whānau Ora. It will be the over arching Commissioning Agency that will be vigilant of the ever changing markets, trends and contractual opportunities also changes within the political arena.



Executive Summary

The National Urban Māori Authority (NUMA) submitted the successful RFP for the North Island, and under the proposal a new entity - Te Pou Matakana – was established to become the Whānau Ora Commissioning Agency. Within the RFP a 90 day establishment plan was defined to work on the formation of Te Pou Matakana policies and systems.

As part of this process it was identified that a research project outlining already established funding models for Māori commissioning was required in order to supply a robust research base informing on commissioning, and on the establishment of the “Whānau Direct” funding project.

The aims of this research report are therefore to guide the approach to Māori commissioning by identifying:

- existing Māori commissioning/funder agencies;
- whether/ how kaupapa Māori epistemology and Whānau Ora goals are represented in established Māori funding agencies;
- International indigenous literature/examples of commissioning/funding models.

The methodology of this research concentrated on literature searches of relevant databases on Māori commissioning and funding models, and international indigenous commissioning and funding models. The other part of the research undertook a comprehensive analysis of four New Zealand funders offering funding to Māori. Using the FundView database, two “by Māori for Māori ” (Waka Hourua; and Ngāi Tahu), and two “for Māori by non- Māori” funders (The JR McKenzie Trust; and the ASB Community Trust) were identified, and approached to participate in detailed interviews regarding Māori commissioning and funder best practice.



The existing research on Māori commissioning/funding

While there is much literary engagement with the topic of Māori health and well-being, as well as kaupapa Māori models within that area, this research did not find a conclusive model or framework that was presented as a specific Māori commissioning/framework. Much of the literature involving Māori and funding has concentrated on research critiquing existing (often governmental) funding frameworks, emphasising the shortcomings of these frameworks for Māori, and highlighting the urgency for new models that understand Te Ao Māori, and incorporate kaupapa Māori approaches. That particular research is useful for the consideration of a commissioning/funding model for Te Pou Matakana, as it essentially provides a kind of “wish-list” of optimal funding from the Māori providers and the whānau they work with.

Furthermore, Mason Durie proposes several frameworks and guiding principles for Māori business practice, as well as outcome schema for Māori development (Te Ngāhuru), which this report has identified as being of interest to the aims of Te Pou Matakana – while Durie’s frameworks are not purporting to be specifically for the purpose of Māori commissioning, these models can inform the “business” of funding, and help define funding outcomes using the lens of kaupapa Māori.

An in-depth look at funder practice: The JR McKenzie Trust, The ASB Community Trust, Waka Hourua and Ngāi Tahu

The main question that was posed to all the funders was whether their funding for Māori was underpinned by specific, considered and articulated values of kaupapa Māori; in other words, whether their funding was supported by a framework derived from and operating within Te Ao Māori. They were also questioned about their kaupapa in regards to prioritisation and selection; their outcome measures and evaluations; and whether they regarded their funding practices as being innovative.

The “for Māori by non-Māori” funders were both philanthropic organisations – in the interviews staff from both organisations explained their processes of firstly acknowledging, and then secondly devising kaupapa Māori strategies. Both the JR McKenzie Trust and the ASB Community Trust had a strong drive to incorporate Māori principles not just “on the ground” in their everyday interactions with grant seekers, but also within their overarching aims and visions of their Trusts. Employing strong Māori staff alongside a Māori presence on their boards meant that these principles were enabled to evolve over time.



The JR McKenzie Trust employs a kaitohutohu, who works with Māori throughout the application process, the funding period and beyond. For the JR McKenzie Trust “innovation” is achieved by consciously taking risks with their funding distribution, and by facilitating tino rangatiratanga throughout the processes. This is particularly strong during the outcomes evaluation, where grant recipients are enabled to evaluate themselves and their journey, thereby stressing – in a narrative sense, rather than a numerical sense – what their journey was, what their outcomes were, and how this compared to what their own, initial aims for the project had been. Acknowledging the importance of seeking new pathways for Māori, the JR McKenzie Trust is also committed to finding broader, international solutions for Māori, and have worked with the International Funders for Indigenous organisation on networking and creating new opportunities for Māori.

The ASB Community Trust has gone a step further than the JR McKenzie Trust, and has recently clearly defined their own Māori Strategy – a document that sits alongside their Trust Strategy, with the purpose of encompassing all their funding activities. Their Māori strategy is based on six distinct pillars, which are: “Rangatiratanga (self-determination); Kaitiakitanga (guardianship); Manaakitanga (cherishing and caring); Wairuatanga (spirituality); WhakaWhānaungatanga (family, values and connectedness); Tika, Pono and Aroha (integrity, truth and compassion).” The Trust has the overall vision of affecting systemic change, and are also in the process of developing a specific Māori evaluation strategy, that can then be used for alignment with their overall vision that “Māori aspirations will be raised towards self-determination, to achieve as a community, physically, spiritually and of wholesome mind.”

The “by Māori for Māori” funders are from very different backgrounds in terms of their organisational history. Te Matatini, a Māori health workforce development organisation, won the Ministry of Health contract to be the Māori commissioning agency for the one-off Waka Hourua Community fund for Māori Suicide Prevention. This meant that their funding practices were encompassed by the framework of the New Zealand Suicide Prevention Action Plan 2013-2016 (NZSPAP), which outlines particular aims, goals and actions to build the capacity of Māori whānau, hapū and iwi in regards to suicide prevention, impact support and service delivery. As a Māori organisation, Te Matatini already work within their own kaupapa Māori framework, and had to find a way to work within the NZSPA principles and outcomes as well. Innovation in Māori commissioning was defined by Te Matatini as being able to actively support strong Māori community innovations in regards to suicide prevention.



For Ngāi Tahu, the framework for their extensive funding programmes is the Ngāi Tahu Cultural Strategy, which has been derived from Māori principles, and from Ngāi Tahutanga aspirations. Thus the nine pillars of the strategy – Whakapapa; Tikanga; Mahi Toi; Whenua; Mahinga Kai; Ngā Uara; Ā kāinga, Ā Hapū, Ā iwi; Mana Tangata – guide all processes of funding, and are also being used to develop a specific framework for evaluating outcomes. The Ngāi Tahu fund had been designed for Ngāi Tahu whānau and hapu to determine what is important to them, and hence – like the JR McKenzie funding – outcomes have not been measured against any pre-conceived “tick boxes.” While Ngāi Tahu does not feel that they are “innovative” - meaning that working in a tikanga Māori way is a norm for them rather than a novelty - there is a strong sense from the funding community (and philanthropy in particular) that this iwi framework offers some real new and innovative thinking in regards to indigenous funding models.

The International Literature on Indigenous Commissioning and Funding Models

The literature search for indigenous commissioning/funding models concentrated on research from Australia, Canada and the United States of America. Within the literature surveyed there is a strong recognition that funding arrangements are a critical part of the overall relationship with indigenous peoples worldwide, and therefore address more than fiscal matters. While places like Australia and Canada are in the process of engaging with this issue, and investigating new funding frameworks, the most significant work in this area is being undertaken by the USA based International Funders for Indigenous Peoples (IFIP). IFIP works on a global scale with indigenous peoples and philanthropic funders to “transform philanthropy globally through encouraging and facilitating partnerships with Indigenous Peoples to further vision, imagination, and responsibility to tackle the challenges of our times.”¹

As part of this, IFIP have devised models of engagement with Indigenous people, and have adapted frameworks for that purpose – most notably the “Hundreded Recommendations for Donor Best Practice,” which outlines nine key principles as the “Foundation of Best Practice”. These principals include cultivating direct and long-term relationships based on respect, mutual learning, and reciprocal accountability; empower and effective engagement of indigenous social and political structures; transparency; and raising the priority of indigenous rights and environmental concerns among other competing priorities during all bilateral and multilateral negotiations.



Summary of Insights

- Although this report did not find a definitive model or framework for funding based on kaupapa Māori principles, there are instances of other models of Māori development (Durie 2003) that could be adapted to a funding framework;
- The funders that were interviewed for this report all described an awareness of the importance of incorporating a Māori worldview into their funding frameworks and activities;
- Although the nature and extent of inclusion of kaupapa Māori principles within frameworks varied, all the interviewed funders had at least some aspects within their overarching philosophies;
- The recognition of tino rangatiratanga – or self-determination – is a visible theme throughout the interviews, where funders acknowledge the need for Māori to “be Māori” and to do things within Te Ao Māori;
- Māori staff of the interviewed funders felt like they had always incorporated and worked within Te Ao Māori and using kaupapa Māori principals;
- No matter what the specific kaupapa of the fund was, the importance of being part of a drive forwards to seek new direction was a key theme within all funder interviews;
- The most innovative, risk-taking and unrestricted approaches to funding in terms of incorporating Māori principles within their framework and their approach to funding came from the philanthropic funders that were interviewed;
- Within the literature surveyed for Australia, USA and Canada there is a definite acknowledgement that the time is right to find robust and sustainable solutions that enable indigenous self-determination – including indigenous models of funding;
- The most advanced thinking on indigenous models and frameworks has come from the IFIP, and from “The Hundested Recommendations for Donor Best Practice”;
- Māori working within funding are part of the indigenous movement of establishing global partnerships in funding dissemination and opportunities.

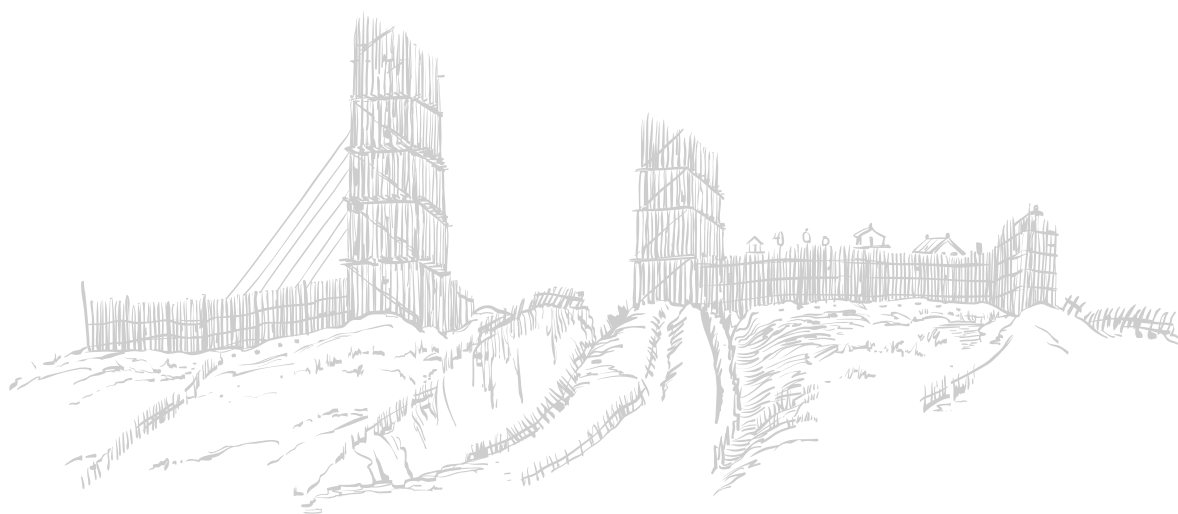
While this research constitutes only the beginning of what could potentially be a much larger research project on “best practice” in Māori and indigenous commissioning, the insights that are gained from it contribute to the wider context of establishing how to incorporate kaupapa Māori in such a way as to support systemic change within funding practices. Furthermore, looking for funding models that serve Māori means actively seeking positive change for Māori within a Kaupapa Māori framework.





Te Pou Matakana -

Research Report on Māori and Indigenous
Commissioning and Funding Models







1. Introduction

In 2013 Te Puni Kōkiri, Ministry of Māori Affairs, released a request for proposals (RFP) for a Non-Government Agency Whānau Ora commissioning Agency. The RFP for commissioning agencies was intended as a way of aligning more closely with the principles of Whānau Ora, by enabling resources to be more easily accessible to Māori whānau groupings.

The National Urban Māori Authority (NUMA) submitted the successful RFP for the North Island, and under the proposal a new entity - Te Pou Matakana – was established to become the Whānau Ora Commissioning Agency. Within the RFP a 90 day establishment plan was defined to work on the formation of Te Pou Matakana policies and systems.

As part of this process, it was identified that a research project outlining already established commissioning models for Māori funding was required to supply a robust research base informing on commissioning, and on the establishment of the “Whānau Direct” funding project.

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2. Methodology

The research method concentrated firstly on literature searches of relevant databases, as well as searches of relevant archival material at the Auckland research centres. The search topics were Māori commissioning and funding models, and international indigenous commissioning and funding models.

Secondly, a list of all “by Māori for Māori” and “for Māori by non- Māori” funders were identified via the FundView database. (See Appendix 1 for list of funders from FundView) From this list four funding agencies – two from each category – were pinpointed for an in-depth look at their funding mechanisms in regards to Māori principles and practices. For this the funders were approached to participate in interviews (via phone or in-person) on Māori commissioning and funder best practice.

The funders that were approached for this were:

- Waka Hourua – National Suicide Prevention Programme for Māori and Pacific Communities Waka Hourua Community Fund;
- Ngāi Tahu – Ngāi Tahu Fund;
- The J R McKenzie Trust - JR McKenzie Fund;
- The ASB Community Trust – Catalyst for Change Fund, Māori and Pacific Education Initiative, Community Support Grants, Key Community Partnerships.

After participation of the funders had been confirmed, a series of interviews was arranged, during which funders were asked questions in regards to Māori funding, and encouraged to identify issues in regards to their Māori funding approaches. (See Appendix 2 for questionnaire)

Following that, qualitative analysis of the interview data was undertaken to determine key themes and implications.

This research took place within a 2 month period, to meet the specific timeframes allocated for the first phase of establishment of Te Pou Matakana. It is therefore imperative to keep in mind that the findings within this report are easily just the “tip of the iceberg” in terms of identifying Māori and international indigenous funding models, and thereby possibly serves as a scope of the need for a much more comprehensive research analysis of these topics.



3. Māori Commissioning and Funding Research

3.1 Why do we need Māori funding models?

The need for structural, systemic change is one of the reasons for the implementation of the concept of Whānau Ora. While Whānau Ora has grown out of many years of cultural, political, academic and community engagement with issues regarding Māori health and well-being, there has only recently been a recognition by the Crown that a funding model that reflects and implements a Te Ao Māori worldview is needed to support the changes aimed at by Whānau Ora.

In this sense, it is timely to enable the inclusion of kaupapa Māori within funding theory and practice, as “Kaupapa Māori challenges the political context of unequal power relations and associated structural impediments. Kaupapa Māori thus challenges, questions and critiques Pākeha hegemony. It does not reject or exclude Pākeha culture. It is not a ‘one or the other’ choice.”² It makes sense that good practice models for Māori need to be based on Māori worldviews. As Graham Smith states, “It is considered [by indigenous people] a sign of success when the Western world, through one of its institutions, pauses even momentarily to consider an alternative possibility.”³ Te Pou Matakana is in a perfect position to take a leading role in creating such an alternative, and thereby contribute to the dialogue on the nature and place of culturally responsive and appropriate models and practices within the Māori paradigm, and encourage the move from historic exclusion of Māori to full participation.

3.2 What is the existing research on Māori commissioning/funding?

The research into Māori commissioning and funding essentially asked the question whether there were existing, documented funding models or approaches that use a kaupapa Māori framework as the basis from which to determine funding principles and practices. Some of the particular questions around such models or frameworks were also about innovation – meaning the recognition of any new thinking or theoretical and practical applications in regards to best funding practices which actually work to increase positive health and wellbeing outcomes for Māori.

2 Te Puni Kōkiri. (2000). *Māori Provider Views of Government Funding – Key Issues from the literature and Interviews*.

3 Smith, Graham, in Roorda, Matthew, (2009), Challenges to

Implementing Good Practice Guidelines for Evaluation with Māori: A Pākeha Perspective, *Social Policy Journal of New Zealand*, Issue 34, April 2009



In terms of research, there is a wide range of literature on Māori health issues. Exploration of Māori health has invariably involved the analysis of health status and contexts, as well as the creation of particular models to address the issues of Māori Health. Models that have outlined a better understanding of Māori health are now easily accessible and have become cornerstones of the literature on Māori health, as well as now being part of the wider discourse on health in Aotearoa. They have also underpinned the development of Māori health strategies such as A He Korowai Oranga (2002), the Māori Health Action Plan Whakatātaka Tuarua (2006), and more recently the establishment of the Whānau Ora initiative (2011). Whānau Ora's particular focus on Whānau wellbeing outcomes has generated a variety of publications and academic engagements, which have further utilised the Māori health models and evolving framework of best practice within the health sector.

Existing discourse on aspects of Māori health also includes analysis of how funding has impacted on Māori as providers and consumers of social services intended to elevate Māori well-being, and has highlighted the negative issues around existing funding mechanisms. This has also meant the recognition of the need for Māori frameworks within development and outcome measures.

Within the literary engagement around Māori health and wellbeing, or the frameworks that elucidate, measure and critique there is no conclusive, academic framework that proposes a "best practice funding model" for Māori. However, sometimes the gaps - or silences - on particular discourses can be considered to be information in themselves; at the very least highlighting ideas about cultural (and political) timing and risk taking in regards to creating indigenous frameworks. The findings cited above inform the consideration of Māori commissioning in many ways, and there is much to be learned from some of the existing models from other areas of Māori health, where adaptability of those models could well lend itself to gaining some insights into what a "best funding" framework for Māori should look like.

3.3 Māori concern over existing funding models: The Provider "wish list" for funding

The analysis of existing commissioning and funding frameworks - and whether they have served Māori providers and their communities - has to be taken into account when looking at how to construct a new, innovative framework for Māori funding. While this literature does not specify exactly what an alternative framework should look like, there are detailed explanations of the issues that do not work for Māori under existing funding models.

Inferences can be made from these studies in regards to "what to avoid", or improve on in any specifically kaupapa Māori tailored funding models. In essence, the providers' concerns can be viewed



as a Māori “wish list” of how funding should optimally work. The literature points to the areas that need to progress, and provides definitions of what Māori providers consider to be crucial elements for successful provision of services which make lasting, positive impacts on Māori health and wellbeing.

Abel et.al in “Implementing the Primary Health Care Strategy: A Māori Health Provider Perspective” found that one of the real obstacles to implementing the Government’s “Primary Health Care Strategy” (2001) for Māori health providers was the funding and contracting models which were prescribed by the Crown. One of the key issues was that the PHO “per capita” funding was inadequate and not reflective of the reality of enrolled patients. The funding mechanisms were also described as time consuming, fragmented and culturally inappropriate.⁴

In a report for Te Puni Kōkiri “Māori Provider views of Government Funding – Key Issues from the Literature and Interviews” the interviewed Māori providers highlighted a range of key concerns which interfered with their ability to provide kaupapa Māori services. For these providers holistic service provisions, or dealing with Māori “in terms of their totality,”⁵ was impossible due to the inflexibility of funding contracts. It also exacerbated an unequal relationship between the government agencies and the providers.

The issues raised in that report cover all funding stages, from contracting to evaluation and outcome measurements, and are thereby informative of the funding philosophies and mechanism that do not work for Māori providers or the communities they serve.

In summary, the providers highlighted the following issues:

- Māori providers want closer working relationships with their funding agencies;
- There is little consultation [by funding agencies] with Māori communities regarding their needs;
- Māori providers are often required to deliver what government agencies think is best rather than what is best for their community;
- Māori providers receive inadequate levels of funding for the services they provide, and have limited ability to raise money for the shortfalls;
- Short-term contracts add to the financial difficulties of Māori providers;
- Government funding agencies are focused on output – Māori providers view these as clinical – accountability and reporting need to focus on outcomes desired;
- Funding is often fragmented and not secure – there is a need for long term contracts to ensure stability;
- Māori providers want recognition of their own frameworks for monitoring systems.⁶

4 Abel, Sally et.al. (2005). Implementing the Primary Health Care Strategy: A Māori Health Provider Perspective. *Social Policy Journal of New Zealand*, 25 July 2005. P82-83

5 Te Puni Kōkiri. (2000). *Māori Provider Views of Government Funding – Key Issues from the literature and Interviews*’ 18

6 IBID. P 21-42



Success for Māori providers in regards to funding means that funding mechanisms are based on Māori values and practices, “where tikanga is the platform for good practice, and have Māori models of working,”⁷ where Māori providers can:

- Exercise influence in contract negotiations;
- Have equity with mainstream services;
- Have positive, collaborative relationships with funding agencies;
- Have the ability to secure and service large contracts.⁸

Central to a kaupapa Māori funding system is tino rangatiratanga, meaning that “Māori and iwi providers are enabled to determine their own needs, service responses and accountability measures.”⁹The consideration of the above issues is imperative to the design of any new, innovative funding models or commissioning for Māori.

There is much evidence within the reviewed literature that there is a real need for the construction of specific Kaupapa Māori models within health and well-being theory and practice, and in particular the area of funding. The production of Māori knowledge within these contexts is seen as paramount as “Māori knowledge is the product of the Māori analysis of Māori data [...] a Māori analysis places Māori experience at the centre of the theoretical base. It wholeheartedly accepts Māori process as the reality.”¹⁰

Advocating for “Whānau ora” in the sense of whānau being agents of change, and being at the centre of policy means a complete rethinking of existing structures. Mason Durie advocates that bridging the “divide between health, social welfare, education, housing, sport and recreation and labour is a major challenge but an essential prerequisite for consolidating Māori health and wellbeing. To that end, health leaders have a significant part to play in redesigning the ways services are provided and the best means of ensuring that the specific expertise of each sector can be accessed so that they empower, rather than fragment whānau. Simply adding a whānau dimension to services that are primarily designed for individuals will not provide the level of skill to address whānau capacity in the future.”¹¹

The need for further research within the area of kaupapa Māori funding models is expressed by Pipi et al., who state that their report *Iwi and Māori Provider Success – A Research Report of Interviews with Successful Iwi and Māori Providers and Government Agencies* “is just the beginning in terms of expressing Māori and iwi provider stories within a kaupapa Māori framework. There is a need for more work in defining and measuring what success is, within the Māori model of the world.”¹²

7 IBID. P54

8 Pipi, K., et.al. (2003). *Māori and iwi provider success: A Research report of interviews with successful iwi and Māori providers and government agencies*. Wellington. Te Puni Kōkiri. P 63

9 Pipi, K., et.al. (2003). *Māori and iwi provider success: A Research report of interviews with successful iwi and Māori providers and government agencies*. P112

10 Cunningham, Chris. (2000). A Framework for Addressing Māori

Knowledge in Research, Science and Technology. *Pacific Health Dialog*, Vol 7, No 1, 2000. P66

11 Durie, Mason. (2011). *Pae Matatū: Sustaining the Māori Estate*. In Durie, Mason, *Ngā tini whetū: Navigating Māori Futures*. Auckland. Huia Publishers. P19

12 Pipi, K., et.al. (2003). *Māori and iwi provider success: A Research report of interviews with successful iwi and Māori providers and government agencies*. P101



3.4 Māori models of service delivery, development and business ethics: A Step towards Innovative Commissioning

While the research for this report was unable to find one specific model of “Māori commissioning best practice” within the literature analysed, there were several instances of other models that were noteworthy in as far as that they provide kaupapa Māori theory within explorations of service delivery by Māori for Māori, and Māori development and Māori business models. All of these areas inform the construction of a robust funding model, as the theoretical underpinnings and engagements with a Māori worldview can be seen as adaptable to innovation in funding mechanisms.

Pipi et al. propose particular components that need to underpin models of service delivery “by Māori for Māori”: “Within the context of [this] research, the essential factors within a ‘by Māori for Māori’ service delivery model for successful Māori providers were: Titiro, whakarongo, kōrero – understanding community needs and engaging with the community around those needs; Mahia i ngā mahi – responding to those needs; Mana Māori motuhake – realising self determination.”¹³

The Social Policy, Evaluation and Research Committee (SPEaR) also advocates the need for kaupapa Māori principles, and sets out specific guidelines for “best practice approaches”. These guidelines are defined as five key principles of working with Māori, which are: “integrity, respect, responsiveness, competency and reciprocity.”¹⁴

In *Challenges to Implementing Good Practice Guidelines for Evaluation with Māori: A Pākeha Perspective*, Roorda notes that commissioning agencies have, in the past, fallen short of using the SPEaR guidelines during engagement with Māori throughout the funding process, including the evaluation of Māori providers.¹⁵ In order for these guidelines to be effective within funding, Roorda advocates that commissioners close the gap “between intention and responsiveness”, as “definitions of rigour and robustness [of a framework] are socially constructed and subject to culturally distinct interpretations.”¹⁶

The construction of Māori specific measurements of health outcomes can also inform on particular issues that a Māori commissioning model needs to be aware of. In *Hua Oranga: A Māori Measure of Mental Health Outcome* Kingi & Durie consider the definition of a culturally appropriate measurement as imperative to health funding as “for funders outcome measures present the opportunity to further ratify their spending decisions based in the benefit produced (outcome) rather than the service provided (output)”. Furthermore, a “perceived lack of validity (in treatment methods) had contributed to funders unwillingness to invest in services which promote cultural aspects and care.”¹⁷

13 Pipi, K., et.al. (2003). Māori and iwi provider success: A Research report of interviews with successful iwi and Māori providers and government agencies. P104

14 Social Policy. (2007). Evaluation and Research Committee Report on the SPEaR Best Practice Māori Guidelines Hui 2007.

15 Roorda, Matthew, (2009), Challenges to Implementing Good Practice Guidelines for Evaluation with Māori: A Pākeha

Perspective, Social Policy Journal of New Zealand, Issue 34, April 2009. P83

16 IBID. P86

17 Kingi, Te Kani, Durie, Mason. (2004). *Hua Oranga: Application guidelines*. Wellington. School of Māori Studies. Massey University. P29



The report highlights Jenkins' four point approach to prioritisation of funding, which is:

1. Outcome measures used as single indices of health gain for individual patients or groups;
2. Addition of cost effectiveness ratio so that different treatments can be compared in terms of their relative value for money;
3. Use of cost effectiveness data in relation to expected course and outcome-related group;
4. Combine calibrated and cost effectiveness outcome with the wider view of which patients should receive priority.¹⁸

These prioritisation indicators are informed by Kingi's five specific principles forming the key concepts of Māori mental health outcomes, which are "wellness, cultural integrity, specificity, relevance, and applicability."¹⁹

The concept of Māori development is crucial in the struggle towards social equity for Māori. In *The Business Ethic and Māori Development* Mason Durie considers how Māori business can contribute to the wider goal of Māori development, and how the affirmation of cultural identity and creation of Māori wealth in economic terms and human capital are inextricable from any specific Māori models that support such processes.

As part of this, Durie suggests a list of guiding principles that should underpin Māori centred business practices. The "business" of funding could easily be informed by these principles:

1. The Tūhono principle of alignment – If Māori centred business is not aligned with Māori aspiration it will be of limited use to Māori.
2. The Pūrotu principle of transparency – How will it report back to Māori?
3. The Whakaritenga principle of balanced motives – political, heritage, social motives; governance and balancing the motifs rather than attempting to deny relevance of one or the other.
4. The Paiheritia principle of integrated goals – Accommodation of a range of goals and integration of them.
5. The Pūawaitanga principle of best outcomes – Good outcome will be reflected in several areas (social, cultural & broader economic); development of appropriate indicators and measures.
6. The Kotahitanga principle of alliance – Sensible alliance between Māori organisations/groups-joint venture and shared resources.²⁰

18 IBID. P32

19 IBID.

20 Durie, Mason. *The Business Ethic and Māori Development*.
In Durie, Mason, Ngā Kahui Pou – *Launching Māori Futures*.
Wellington. Huia Publishers



Durie considers the goals and parameters of Māori development within a Tri-Axial framework, in which the “process axis” incorporates methods and practices that ideally should underpin any structures of Māori development. These include:

- The application of Māori worldviews (Māori values, Māori aspirations and Māori-centred analytical frameworks);
- Progress that will benefit all Māori (urban groups, hapū, iwi and individuals);
- The formation of strategic relationships (with the Crown, the private sector and other Māori groups);
- An integrated approach (intersectorial, holistic, economic, social and cultural); and
- Active Māori participation (in planning, policy formulation, priority setting)²¹

Durie also highlights a “Māori specific” outcome schema, Te Ngāhuru, developed by Massey University to distinguish indicators “that capture the relevance of being Māori”. The five principles that are used to understand the outcomes of Māori development seem appropriate to consider in the construction of Māori specific commissioning models, since “funding outcomes” are a crucial factor in this. The five principles defined within Te Ngāhuru are:

1. Outcome interconnectedness: Māori specific outcomes cannot be isolated from other outcomes, i.e. generic social and economic goals;
2. Outcome specificity: Outcome targets should relate to specific interventions so that it is possible to measure effectiveness with greater certainty;
3. Māori focused outcomes: A Māori specific approach must move away from a comparative approach. The aim is not to compare Māori with non- Māori, but to assess outcomes against Māori norms;
4. Māori commonality: Treatment as a distinctive population (for measuring social, economic and cultural parameters);
5. Contemporary relevance: Outcome for Māori must make sense in today’s reality for Māori.

Part of the Te Ngāhuru schema defines particular outcome classes and outcome goals, which can be used to target models, approaches or policies in order to advance the conceptual foundations of Māori development. Durie defines these four classes as “Te Ao Māori”:

21 Durie, Mason. (2003). Parameters, Goals and Outcomes for Māori Development. In Durie, Mason *Ngā Kahui Pou – Launching Māori Futures*. Wellington. Huia Publishers. P308-309



1. Outcome class: Te Manawa – A secure cultural identity (Participation)

Outcome goals:

- Positive Māori participation in society as Māori;
- Positive Māori participation in Māori society.

2. Outcome class: Te Kahui – Collective Māori synergies (Community cohesion)

Outcome goals:

- Vibrant Māori communities;
- Enhanced Whānau capacities;
- Māori autonomy (Tino Rangatiratanga).

3. Outcome class: Te Kete Pūawai – Māori cultural and intellectual resources (treasuring and promoting status of Māori cultural resources)

Outcome goals:

- Te Reo Māori in multiple domains;
- Practise of Māori culture, knowledge and values.

4. Outcome class: Te Ao Tūrua – The Māori Estate (value of physical resources will accrue for future generations)

Outcome goals:

- Regenerated Māori land base;
- Guaranteed Māori access to a clean and healthy environment;
- Resource sustainability and accessibility²².

The perusal of existing research in regards to Māori commissioning/funding models has highlighted that there are a variety of factors that have influenced the various engagements with models of Māori health and wellbeing. Although there is a definite gap in the academic engagement around the construction of a specific Māori funding model, there is enough literature that emphasises the need for such a model. There are also theories and approaches around Māori health that can be seen as influential and adaptable to the process of constructing a solid and innovative framework of funding “by Māori for Māori.”

Scope exists for an academic perspective to add to the early momentum of constructing particular Māori frameworks of funding to inform the wider body of knowledge on Māori health and wellbeing.

As part of the research into Māori commissioning/funding models in-depth interviews were conducted with four particular funders who offer specific grants or funds for Māori. Two of the funders were selected on the basis that they were Māori organisations providing funding for Māori purposes – a “by Māori for Māori” approach. The other two funders were philanthropic organisations who funded for a variety of different purposes, but had at least one specific grant or focus area of Māori funding.



4. An in-depth look at funder practice

4.1 The Funders: JR McKenzie Trust, ASB Community Trust, Waka Hourua, Ngāi Tahu

The JR McKenzie Trust

The JR McKenzie Trust is a charitable Trust that was set up in 1940 by Sir John McKenzie. As an independent philanthropic Trust they support organisations and initiatives with the wider aim to “create a socially just and inclusive Aotearoa New Zealand” so that “all individuals and groups receive fair treatment and a fair share; all can participate significantly in decisions affecting their lives; and all contributions are valued.”

The JR McKenzie Trust focuses on two particular areas of funding: disadvantaged children and their families, and Māori development. Funding is prioritised for community organisations which work in capacity development (activities that strengthen leadership, participation and or/community skills and resources), Māori development (tino rangatiratanga/self-determined activities), and/or social change (advocacy and other work towards social and systemic change).

The outcome of funding for Māori development is defined as “Māori succeeding as Māori”, which means supporting projects or activities that are “by Māori for Māori”, have practical positive outcomes, use a kaupapa Māori approach, ensure participation in decision making and provide long-term sustainability of outcomes.

The JR McKenzie Trust holds two funding rounds per year, and allocates around \$2.5-\$3 million per annum.

Marama Takao, who has the role of Kaitohutohu/Māori Development Advisor was interviewed about the JR McKenzie Trust Māori funding.

The ASB Community Trust

The ASB Community Trust is an independent grant-making organisation that has supported the work of not-for-profit groups in Auckland and Northland since 1988. The Trust was founded on the sale of ASB shares, and has made grants to incorporated societies or charitable trusts (not-for-profit organisations) of close to \$800 million. The ASB Community Trust is now the largest philanthropic organisation in Australasia.



The ASB Community Trust Vision is “to enhance the lives of the people of our region by responsibly managing our investments and effectively making grants in our community.” The grants are distributed over three funding areas, which are “Places, Participation and People,” and falls within four specific funding programmes, which are: Community Support Grants, Key Community Partners, Catalyst for Change, and Iconic and Innovative Projects.

Specific Māori funding is catered for by the Catalysts for Change Fund, which emphasises Māori (and Pacific) young people from high need communities, and by the Māori and Pacific Education Initiative.

There are five funding rounds per year for the “Quick Response Grants” (up to \$20,000); seven funding rounds for “Grants over \$20,000” within the “People, Places and Participation” funding. Eligible schools and ECEs can receive a grant under the Education funding once every two years.

The people interviewed from the ASB Community Trust were Shalini Singh – High Engagement Senior Advisor, Cyril Howard - Māori Strategy Manager, Moi Becroft – Māori and Pacific Education Initiative Manager, and Sue Zimmerman - Manager Strategy, Planning and Evaluation.

Waka Hourua

The Waka Hourua Community fund is a one-off \$2million fund to support community-based suicide intervention initiatives that will build the capacity of Māori whānau, hapū, iwi, Pacific families and communities to prevent suicide, and respond effectively if and when a suicide occurs.

The fund has come out of the issues highlighted within the New Zealand Suicide Prevention Action Plan, and is a partnership between the national Māori health workforce development organisation Te Rau Matatini and the national Pacific non-government organisation Le Va.

Part of the Waka Hourua Suicide Prevention programme is the “Strategic Research Agenda” which includes a one-off funding of grants ranging from \$50, 000 to \$150,000, with a pool of \$600,000 in total. The research grants are awarded to Māori or Pacific researchers, who are hosted and led by an iwi, hapū, whānau or Pasifika community based group or organisations, working in research relevant to suicide prevention.

The Waka Hourua Community fund has had two funding rounds, one in March 2014, and one in May 2014. The research grant has one round for applications, which commenced with “expression of interest” applications in April 2014.

The interview was conducted with Leigh Henderson, Service Development Manager for Te Rau Matatini.



Ngāi Tahu

The Ngāi Tahu Claim Settlement Act came into legislation on the 29th September 1998, providing the platform for the iwi of Ngāi Tahu to embark on the process of iwi revitalisation. The Ngāi Tahu Fund was established in 2005 as a result of a strategic change process implemented by Te Rūnanga o Ngāi Tahu. The Fund provides an opportunity for Ngāi Tahu Whānau to “have the ability to access resources to strengthen Ngāi Tahu cultural excellence through sustainability, innovation and tenacity.”

The Ngāi Tahu fund has two funding rounds a year, and has funded sixteen rounds so far, worth over \$6.8 million. Key priorities for this fund include whakapapa, te reo Māori and tikanga, the arts, Ngā Uara (values and beliefs), ā kāinga, ā hapū, ā iwi (community engagement and participation), mana tangata (self-determination, self-confidence, self-purpose and self-transcendence), whānau and whenua (land) development and traditional food gathering practices.

Ngāi Tahu also runs the Marae Development fund, and a new initiative, the Mahinga Kai Enhancement fund.

There are three levels of funding for the Ngāi Tahu fund: small projects (up to \$5000), medium projects (\$5000-\$30,000), and large projects (\$30,000 and over).

The interview about the Ngāi Tahu funding was held with Lyndon Waaka, Fundraising Project Leader for Ngāi Tahu funds.

4.2 The what, when, where and how: Māori frameworks of commissioning/funding

The main question that was posed to all the funders was whether their funding for Māori was underpinned by specific, considered and articulated values of kaupapa Māori; in other words, whether their funding was supported by a framework derived from and operating within Te Ao Māori.

Part of that question also asked about the rationales and contexts of using a particular model; meaning why and how did the funders choose a particular approach to their funding of Māori organisations, whānau, hapū, and/or iwi.

The JR McKenzie funding is framed by the JR McKenzie Trust Strategy, which articulates “Māori Development” as one of their main priorities, and which, according to Marama Takao from the JR McKenzie Trust, is considered across all their applications and processes. To the question of whether there is an actual kaupapa Māori framework, her answer was both “yes and no”. “No” in the sense that



there is nothing written down or articulated within the Trust's guiding documents, but "yes" in the sense that there has been a lot of thought put into how to appropriately fund Māori:

"It wasn't until 2003 when they asked the question 'how well are we doing in funding Māori?' And they did a bit of research on this and found that only 2-3% of their funding over the last 70 years went to Māori. So in 2006 they went out and met with Māori to see what they want to do, and what came back was whānau development. And they undertook a process that was really different from [the past] when they took all the applications and someone got everything. They were also still running the other side, the responsive grants, but the process which they used was found to be much better and what it was based around was relationship building, power sharing so it's not a top down 'we will tell you what to do' generic funding framework, so it's more a partnership based and less reporting. So based on that it did a lot of good. So then they changed in 2010 to do it right across the board for our responsive grant, and then we had changed from a scatter gun approach to two priorities, which are disadvantaged children and Māori development, so at least a third of the money has to go to Māori development."

The other "yes" to the Māori framework question relates to the way that the Trust – and Marama Takao in particular – works within certain Te Ao Māori concepts, especially in regards to prioritising relationship building:

"Where the [Māori] principles or a Māori framework does come in is in terms of the engagement. For instance, when they [the Māori applicants] come here manaakitanga is really, really important to us. And when we go to visit them it might be on the marae, and we go through that whole process of engagement there. We take kaumatua – I can karanga but I can't do the korero, so we pay kaumatua to come with us - so we make sure that due diligence is done. But we focus really on the kaupapa, and what is the kaupapa, and is it going to do what they say it's going to do, and then work backwards."

Like the JR McKenzie Trust, the ASB Community Trust has also spent considerable time and resources on investigating best practice funding for Māori. The Trust has recently devised their ASB Community Trust Strategic Plan 2013-2018, which is partnered with their "Māori Strategy" - a strategy which is new in terms of it being written down and documented, but which, according to Cyril Howard, Māori Strategy Manager, has been part of the way that the Trust has worked instinctively for some time:

"There was a catalyst for a Māori development in the Trust - that was seven years ago- they didn't have a strategy, but in a way they were prioritising Māori funding anyway, just based on a high



needs community. A kaumatua said to me once, 'why do you need a strategy when you are doing the stuff anyway?' But we have a changing environment, where our trustees change and you need something like this [Māori strategy], to provide that education for the Māori worldview."

The ASB Community Trust Māori Strategy was informed early on by the work done for the Māori and Pacific Education Initiative, a project that aimed to address the issue of educational underachievement of Māori and Pacific youth, and for which \$20 million dollars was ring-fenced. The Education Initiative was guided by Māori values, which highlighted the need for creating opportunities for Māori communities to find ways to lift educational outcomes for their tamariki and rangatahi. The other instrumental drivers of the Māori Strategy were the Māori trustees, who "were given a lot of information, and then they came up with the strategy - the three key pillars which is support Māori led community development, foster Māori leadership and innovation, invest in resources for organisational capacity. We have two Māori representatives on the board, one from Ngāti Whatua, one from Ngāti Hine - that covers the north and Auckland. There has also been a lot of capacity building with trustees, around Māori, [a lot of] training."

The ASB Community Trust Māori Strategy purpose is "to provide direction and guidance on how the Trust can engage and work with Māori in our rohe." The vision of the Strategy is that "Māori aspirations will be raised towards self-determination, to achieve as a community, physically, spiritually and of wholesome mind."

The mission statement highlights that to enable Māori communities to achieve their aspirations the Trust will: "Foster strategic relationships with whānau, hapū, iwi and Māori communities in our rohe; and ensure equity and access to programmes and policies"; while the strategic goals mean that as an organisation the Trust will: "Support Māori led development; Foster Māori leadership and innovation; and invest in sufficient resources in our own organisational capacity."

The Māori Strategy is based on six distinct pillars, which are: "Rangatiratanga (self-determination); Kaitiakitanga (guardianship); Manaakitanga (cherishing and caring); Wairuatanga (spirituality); WhakaWhānaungatanga (family, values and connectedness); Tika, Pono and Aroha (integrity, truth and compassion).

Shalini Singh, High Engagement Senior Advisor, describes the overarching nature of the Māori strategy:

"The Māori principles straddle everything we do, also straddles upwards and down with staff and at governance level. So our fifteen trustees are the decision makers, and to ensure that they make good decisions they have to be very familiar with how we should fund in this area."

Cyril Howard comments on the Māori strategy within the context of the ASB Community Trust's Strategic plan, and how the adoption of the kaupapa Māori principals in writing translate into the enactment of kaupapa Māori principals within the Trust business:



“The Trust has its own set of values, but has adopted the Māori values as well. Like if we talk about manaakitanga, those become part of [the trustees’] worldview in terms of decision making, and when you go onto a marae, in terms of manaakitanga, feeding people, taking care of people. That helps in that area development space, and to see how Māori worldview actually works.”

The Waka Hourua Community Fund functions within the framework of the New Zealand Suicide Prevention Action Plan 2013-2016 (NZSPAP), which outlines particular aims, goals and actions to build the capacity of Māori whānau, hapū and iwi in regards to suicide prevention, impact support and service delivery. As part of that “all agencies will design and implement initiatives in a manner that will be effective for Māori and adopt an approach that empowers people and build their resilience.” Although the Waka Hourua Community Fund for Māori, run by Te Matatini, is thereby encased in the Prevention Action plan, there is - according to Leigh Henderson, Service Development Manager - room for kaupapa Māori principles within the way their funding is administered:

“Kaupapa Māori principles are quite broad – but they have been embedded already in the NZSPAP; they were reflected in the sections of the work to be done. But there was still a broad enough lens to [use them]. By the end of it all we will, of course, be using a kaupapa Māori research methodology to go through everything and evaluate it. So yes, without using them for the sake of using them, the kaupapa Māori principles are there. We didn’t have to co-define them because they are already there.”

Asked whether there was specific documentation additional to the NZSPAP which outlined how those principles work within a funding context, Leigh Henderson responded that as a Māori organisation (Te Rau Matatini), dealing with Māori providers who are working with Māori communities, the nature of the kaupapa was within “the doing”, and within the way that the community themselves defined their kaupapa Māori principles:

“Kaupapa Māori providers deliver as kaupapa Māori providers – so you don’t want to deliver a definition that then re-defines what a group has to do. If their approaches and proposals were from a kaupapa Māori approach the rights and responsibilities from Whānau or iwi groups were their approaches to their principles. So if we co-defined what that looked like we may have knocked people out by mistake. Not wanting to say that you cannot strengthen the funding by having principles over the top, or as a way to evaluate them, but it’s that fine line between defining and unwittingly defining that person’s service at the same time. Applications, particularly those that go out to community groups, if you provide boxes for them to define themselves against then we are making it so complex that it’s not accessible. If you define it you make it so. The definition of a kaupapa Māori provider – is it their service approach that is kaupapa Māori or is it the service



organisation? Or is it the framework they work under? Is the point of difference that they believe they are a kaupapa Māori service model? Sometimes we can make it more difficult than it needs to be, the ability of the community to articulate what they are all about is more valuable than us redefining what that should look like.”

Unlike the philanthropic funding organisations of the JR McKenzie Trust and the ASB Community Trust, the Waka Hourua Community Fund is contained by the Ministry of Health as the contract manager, meaning that although Te Matatini are in charge of administering the funding, they are also ultimately accountable not just to the aims of the NZSPA, but to the Government itself.

Similar to the Waka Hourua Community fund, the Ngāi Tahu funding is also embedded within already established, overarching principles, via the Ngāi Tahu Cultural Strategy. According to Lyndon Waaka, Fundraising Project Leader for Ngāi Tahu funds, the actual determining of the Ngāi Tahu strategy “is a recent development”, which came out of the way that Ngāi Tahu had been engaged in the funding, and is articulated in the Ngāi Tahu Cultural Strategic Mission as “Manawa Whenua, Manawa Reo, Manawa Kāi Tahu – Creating successive generations of strong, vibrant champions of Ngāi Tahu culture.”

The Pillars of Ngāi Tahutanga – as identified in the Cultural Strategy - are the key priority areas of the Ngāi Tahu fund:

- Whakapapa – kinship;
- Tikanga – protocols and customs;
- Mahi Toi – creative expression;
- Whenua – landscape, place and locality;
- Mahinga Kai – Food and gathering practices;
- Ngā Uara – Values and beliefs;
- Ā kāinga, Ā Hapū, Ā iwi – community engagement and participation;
- Mana Tangata – Self-determination, self-confidence, self-purpose, self-transcendence.

Describing the way that the strategy acts as a “pou” for the funding framework and activities, Lyndon Waaka comments that while it is a framework adopted by Ngāi Tahu, it is not an exclusive framework:

“What makes it a kaupapa Māori framework is that it is about cultural revitalisation, and it focuses on the things that are important to our Whānau, hapū and iwi, from a cultural perspectives. There are the pillars of the strategy. The nine pillars of Ngāi tahutanga are Māori concepts, but the focus is on supporting Ngāi Tahu whānau, these are our beneficiaries, our members.”



4.3 The kaupapa of prioritisation and selection

All the funders were questioned about their application and selection processes; in particular whether their commissioning frameworks employed “kaupapa Māori” strategies when deciding which organisations and projects to fund.

For Marama Takao from the JR McKenzie Trust, the process leading up to selection starts long before the applications even come in, with the beginning of a relationship:

“I was bought in to be able to work with Māori, because the engagement process is the most important part. Making sure that we invite people to talk to us before they put an application in, they can phone us, they can email us - and that’s not only for Māori, but Māori have really taken up that challenge.”

One of the challenges of assessing funding applications for the JR McKenzie Trust has been aligning the selection criteria with the Trust’s focus area of Māori development, as Marama Takao states: “all the funding that I have been part of has not been about development, it has been about meeting need – based on the statistics that have been shoved in our face time and time again about all those bad scenarios - and funding has been given to that need.”

This means that the Trust also considers the case where Māori applicants are not yet equipped to fully undertake the project that they are presenting to the Trust:

“For some, where the capacity or the capability is not there, we will often give a grant for them to build that first - and then we might come back and fund them afterwards, or we fund it and then we give money on top of that to help them through those things.”

Each application to the Trust is assessed in light of the JR McKenzie Trust Strategy, and the vision of working towards a socially just and inclusive Aotearoa. The applications are received on-line, followed by an initial assessment by staff. They then go to the Trust Board, who create a shortlist and determine the final successful applications. Marama Takao describes the process:

“And then [from the overarching vision] it is broken down further, and the changes we look for are to reduce disparities and social outcomes, more inclusive decision making, greater recognition of diversity, and more connected communities: Māori succeeding as Māori. But what we look to fund is capacity development, activities that strengthen leadership, participation, community skills and resources. Māori development is tino rangatiratanga, so it’s not really for us to say this is what Māori development is or not, it’s really what do they think, it is: ‘Is it going to make a big long-term change? How big?’ And then our assessment [comes from there].”



At the ASB Trust Cyril Howard also engages with Māori as part of the pre-application process, and stresses that this is a vital part of developing their overall framework for Māori funding processes:

“I tend to do a lot of pre-application with iwi, Māori and marae development. Make sure we have all the info, eliminate as much “nos” as we can, and at the same time informing the board members, so that when the application sits in front of them they have a lot more information. But once again, we are still just developing a framework on how to do that.”

The ASB Trust is committed to working in a “kaupapa Māori” way across all stages of applications, as well as across the board of the various grants. In their design of prioritisation mechanisms the Trust also engages in external consultation of what “good practice” prioritisation for Māori would need to look like. Shalini Singh comments on the Catalyst for Change grant:

“If you look at how we fund, we have Cyril and Moi as people who have worked in this area. So when we created the fund priority for Catalyst for Change, I went through a process [of getting advice] from outside the Trust about what good practice is – good practice in the youth sector and how to prioritise Pacific and Māori. Now, when I get the applications in there is a point where Cyril can advise me, as I may not have the expertise to recommend on Māori. So we have internal and external resources.”

The Board makes the final decision about successful outcomes, and measures all applications against the ASB Community Trust Strategic Plan and the Māori Strategy.

The Waka Hourua Community Fund aligns their key evaluation criteria with the National Suicide Prevention Action Plan, which means that all applications are assessed on:

- How the proposed project/ initiative contributes to the outcomes of the Waka Hourua Community Fund;
- The focus on the needs of the community and inclusion of protective factors for suicide prevention and postvention;
- How communities will work together in collaborative relationships to develop and implement solutions to local issues ;
- innovation; and
- Assessment of sustainable development of the project when the community funding has ceased.

Applicants also needed to demonstrate that they had the capacity, capability and systems required to manage and report against contacted deliverables.



From there the applications are evaluated by a specific Māori panel. Leigh Henderson talks about the process of application selection:

“As there are two different types of funds we established a Māori and a Pacific panel. Each panel contains representatives – we had to remove any reps that could potentially apply for the funding – who work within suicide prevention in a clinical, community or cultural capacity, or a public health perspective. As part of this we invited Te Puni Kōkiri along and Ministry of Health as observers, as well as a District Health Board member for sustainability. Because of the complexity of suicide prevention - suicide prevention is about life, it is not about death at all – we want the outcomes to keep communities strong to reduce the likelihood of people committing suicide. So you talking multiple service types interacting. The evaluation criteria is very clearly saying to both sides ‘this is what you need to provide us’ and then you measure a person’s response to that. We had to take many steps, make sure that all people applied to the fund had a legal entity, had a solid structure to support the delivery of their initiative, had financial records, and we had to check their community references before we put them into the fund – to make sure that the community was actually supporting them. The assessment itself was over twelve areas, which was pre-agreed with the Ministry, with the different funding levels attached to them. They were a guide – as we told the panellists, they had to use each of their individual lenses. Based on their expertise in different areas. You wanted the community people to look at it with a community based lens, for example, and then coupled with the belief of how that would fit into a Māori community. It created a really interesting conversation mix between all the different panellists. The process was there for people to express their full opinions – it was not about consensus. All of the recommendations went to a joint chief executives group that questioned the recommendations, and then endorsed the recommendations, and then that went up to the Ministry, for a final check of the process.”

As the funding from Ngāi Tahu is for whānau and hapū of Ngāi Tahu only, the criteria is much more defined from the outset compared to the other funders interviewed for this report. The prioritisation and selection of successful applications occurs against the Ngāi Tahu fund strategic objectives, which are “to have strong sustainable leadership across all pillars; ensuring intergenerational ownership, sustainability and growth of cultural practices across all pillars; to have resources available to engage the strategy to be successful (human, fiscal, natural, archival etc.); all generations of Ngāi Tahu enable, value, celebrate and protect the integrity and uniqueness of Ngāi Tahu culture; promote new forms of Ngāi Tahu cultural expression.”



Lyndon Waaka describes the processing of applications for Ngāi Tahu funding:

“There are criteria within the form, i.e. whether a legal entity is required etc. - then all the applications are assessed internally, to see if they have met the basic criteria to apply, then this goes to a committee, who approves or makes recommendations. There are representatives on the committee from different regions, with a range of backgrounds so they can give quite a holistic view.”

4.4 Outcomes and measurements: The theme of self-accountability

All the funders were asked about their intended outcomes of their Māori funding. They were also questioned about the way they measured and evaluated their successfully funded applicants, and themselves as funders.

The JR McKenzie Trust articulates its outcomes within the JR McKenzie vision as “a socially just and inclusive Aotearoa New Zealand”, which is broken down within the Trust Strategy as aiming for “reduced disparities in social outcomes; more inclusive decision making; more connected communities; greater recognition and valuing of diversity; and Māori succeeding as Māori.”

The evaluation of the JR McKenzie funded programs and organisations emphasises the theme of self-accountability, meaning that the Trust has moved away from seeing an overarching and pre-designed set of achievements as the main measurement of success. Instead, the focus is on establishing how their fund recipients evaluate themselves against their own goals and aspirations:

“When groups are funded by us – over \$100,000 – then included in their budget is that an external evaluation is held, of their choosing and what they want to know. Because a lot of the groups we fund are pilots, it is not really for us to come and tick a box. It is for them to say, what are the questions they want to know – things like ‘how well have we done?’, and most of the time there will be a focus on ‘we thought we were going to do THIS, but my goodness, all this other stuff happened!’ It is the acknowledgement that there is a lot more positive things that happen in the process, rather than always looking at the negative. We also have instances where its ‘we have failed’ and that is ok – we budget for that, because if you are taking lots of risk that happens. We try not to leave people out in the dark. And they are the ones that will come to us and say ‘something has gone wrong.’”



Another consideration for the JR McKenzie Trust in regards to long-term outcomes of their funding is the question of how to make Māori and their initiatives sustainable in the future. Marama Takao comments on the Trust's focus on these long-term outcomes for Māori:

“At the moment about 43% of the money has gone to Māori since 2010 - it's more than any other [fund]. In this last round seven from the eight shortlisted are Māori focused. And the reason for that is if we look at more long term outcomes, more strategic funding, by looking at the same people who have been funded ongoing for the last twenty years, so turning that all around and asking how to reduce that funding that is need based? That is why we give a significantly higher amount of money to reduce that. Yes it's good to have that money, but how in the long term can people become independent of our funding and others? So if we can move people away from us and other funders, then we have achieved something, as they are able to do what they want to do. So often we partner with other funders. We have lots of connections around the country, with government, local government, and other philanthropic organisations.”

The ASB Community Trust outcomes are defined within their Strategic Plan, with the overall vision of “enhancing the lives of all the people of our region by responsibly managing our investments and effectively making grants in our community,” and within the Māori plan that “Māori aspirations will be raised towards self-determination, to achieve as a community, spiritually and of wholesome mind.”

Comparable to the JR McKenzie Trust, the ASB Community Trust also emphasises the importance of measuring achievement “outside of the tick-boxes.” Shalini Singh explains:

“We also have evaluations of each individual project. For MPEI [the Māori and Pacific Education Initiative] we have external consultants who do the evaluations. In Catalyst for Change it's all internal evaluation, so it's all about how we build the capability of each organisations to evaluate their projects, their models. For example, Manurewa Marae, we have just committed 2.25 mill over five years, for a range of programmes that are based in Marae, schools, community, had strong Māori kaupapa - so for their evaluations there is a strong cultural component, how do they measure the cultural competency of their organisation and the cultural development of each person that goes through this programme? How do they measure whānau engagement? So the evaluation does take into account the Māori framework. So part of our funding is for organisations to evaluate their own cultural work.”

The Trust is in the process of developing an evaluation framework to further strengthen the process of assessment to “ensure that the Trust can report on progress and inform further development of the



Māori strategy.” Furthermore, they are actively involved in finding methods to evaluate themselves as funders, and, as Moi Becroft explains, inform thereby on best practice of funding Māori:

“For MPEI we also got them to evaluate us as well. We were also very keen on growing Māori methodologies around evaluation, so how we engaged Māori to do that work was good. We have fostered some of that growing of evaluation. Another thing we did apart from the developmental evaluators is a narrative evaluation of how we funded them, so how we engaged with reference groups, criteria, selection, and engagement. We did a shortlist and interviewed groups that didn’t get funded, and saw how it was for them, what could have been done differently? The ones that were funded – how did it work for them? That has informed us as we were going along – and we had two rounds - so we have two really good documents that have analysed the process. So the challenge for us is to read it and make those changes.”

Sue Zimmerman comments on the Trust’s commitment to learning from their assessments and evaluative processes:

“My sense is that there is this really thoughtful process of engagement and leadership with this work. I think it’s quite outstanding. Narrative data is so important – KPI reporting won’t really show the kind of engagement that Moi is talking about [for the MPEI evaluations]. There is an organisational commitment to analysing the outcomes and impacts of all the funding – and those learnings can inform the Trust. I think there is a real manaakitanga flavour over that work – it really is grounded, it’s not just being ‘PC.’”

The Waka Hourua Community Grant outcomes are derived from the National Suicide Prevention Action Plan, which are defined as:

- Families, whānau and communities are strongly connected to one another and people actively participate in the wider community;
- Families, whānau and communities have their own approaches and plans in place and are actively building resilience and reducing risks of suicide;
- People are informed about and assisted to access the services available to them;
- Community leaders empower people, foster resilience and bring people and resources together;
- Families, whānau and communities have stronger relationships and confidence to be able to talk about their difficulties; and
- People bereaved by suicide receive the support they need within their families and whānau.



At the time of the interview with Leigh Henderson, the second round of applications for the Waka Hourua Grant was about to close. Implementation of the approved projects had not yet begun, so evaluation processes had not yet taken place.

The Ngāi Tahu outcome goals of their funding contribute towards the wider vision of cultural revival and sustainability. The vision for the future defines these as: “Te Kaitiakitanga me te tahu (visionary and consistent leadership); Ko tātou Ngāi Tahutanga (vibrant Ngāi Tahu culture); Ko Ngā Whakapapatanga (participation in tribal affairs and activities); Te Whakatipu (vibrant marae communities); Te Whakaariki (relationship building); Te Ao Turoa (kaitiaki of the environment); Whānau (meeting needs and aspirations); Mātauranga (educational opportunities); and te Putea (economic success).”

For the Ngāi Tahu fund the reporting requirements are an interim project report (for medium and large projects), and a final project report (for all levels). Here again, the theme of self-accountability in regards to evaluation was highlighted by Lyndon Waaka:

“There is a basic reporting booklet and reporting templates in process at the moment – again, we are in that transition phase. There is of course an expectation already that people will report back, but we try not to overburden them. It’s pretty responsive, and we don’t want to make it so hard that people don’t come back, or so hard that people don’t apply. The cool thing about this being an Iwi grant is that in some ways everyone knows everyone – when the funding is approved we put out a list, so everyone knows who got accepted for funding and who sponsored, and so there are some safety mechanisms in there, which work in the sense that there is a pretty small community, and it’s easy enough to work out what happened. It’s one way of monitoring your projects, as your working through your marae and community through the most part.”

While the outcomes are in some sense contained within the overarching 25 year tribal vision “to grow and use the Ngāi Tahu settlement to achieve our tribal mission Mō tātou, ā, mō kā uri ā muri ake nei,” the actual measurement of outcomes is something that Ngāi Tahu is now in the process of defining:

“At the moment we are going through the process where a lot of communities and government are asking about outcomes, and I think to date the Ngāi Tahu fund has just been there to support whānau in our communities to do the things that are important to them. So the outcomes have been pretty relaxed – it’s more about saying, ok there’s a lot of different things out there that communities want to do and we want to support them, but we are starting to ask a lot of questions now about how to measure whether these things contribute to the different pillars -



how do we know that what we are doing actually makes a difference for whānau? What can we capture and what can't we? In a basic sense we want more whānau to know who they are and where they are connected to. And you want more Whānau to be proficient in different cultural practices. And you want to ensure that Whānau and hapū have the ability to do these things that are important to them within their area. That's what basically sits behind it, here is the putea that can support people's aspirations, so today that is as far as the outcome measure has gone. There is more and more information coming together, and more critique of it. So the processes of evaluating things are just starting, and the whole of the iwi are going through that now. We settled in '96, its 2014 so that nearly 20 years, and it's a pretty rapid process, and lots of work going in post settlement to set up structures and do the work that needs to be done, so everyone has just been going for it, and now we have to see what has worked, and we have to look back and evaluate."

4.5 Innovative Funding for Māori

All the funders were asked whether they felt that there was some level of innovation to how they were funding Māori – innovation in their frameworks, approaches or practices on the ground, or any other specifics that made them feel like they were doing something new and effective.

For Marama Takao from the JR McKenzie Trust the question of innovation lies in the way the Trust enables a solid and useful engagement with Māori, where the main focus is on relationships:

"It makes sense to me [to work in this way]. We are always thinking of value for money and how that can make a difference. So we do that all in the front end – and we have never lost any money."

The JR McKenzie Trust is engaging in building relationships across the globe, by looking for strategic networking with other philanthropic organisations in a bid to enable global funding options for Māori:

"We have been going to the conferences of the 'International Funding for Indigenous People' since 2010, when I first got the job and I went over to Canada, then San Francisco, and this year it's in New York, and we are particularly looking at how we can open that global funding door for Māori. So we have been building up relationships along the way, and this time we are looking at taking a few more people, like the head of the Wānanga o Raukawa, because the indigenous people are really keen to hear what we have to say, hearing about Māori. And we are also trying to meet with some of those bigger funders."



The JR McKenzie Trust is actively looking for new and innovating ways of philanthropic funding for Māori, as well as questioning sustainability for the long term outcomes, and educating their Trust Board and other funders about the reality of need and funding for Māori:

“Another side of what we have here is a subcommittee that is looking at Māori development proactively - we are looking at what else can we be doing in this field. It’s not just good enough to give a little bit of money, but to ask long term how can this be sustainable? We have also got BERL to do research into philanthropic research for Māori. It turns out that Māori are not a priority for most philanthropic funding. BERL was quite shocked at how little of the money is actually going to Māori. It’s really based around a while lot of assumptions, which in my mind don’t really make sense, for example one of the reasons being that they have claims settlement and that should be enough – so we are getting Manuka Henare to come around, and I have just had Moana [Jackson] talk to our board, to state those obvious facts that only 3% of what is settled is what is owed.”

For the ASB Community Trust, the priorities are to look for real systemic change through their funding. To this end the Trust has been innovative in its approach to new initiatives, for example the Māori and Pacific Education Initiative, which engaged community Māori and Pacific members to be instrumental in setting up a funding scheme that would benefit their respective communities. Moi Becroft comments on the Trust’s focus on systemic change:

“In terms of MPEI it was all about education data, but the cultural competencies that you put around are essential to the kids achieving education. So the systemic change about whānau happens. But it also has to look at how to make changes in policy, at government level. How can funding happen there? In philanthropy you can do the innovation, and we can take the risk, and we have been lucky that most of our projects have been successful. So when you talk about venture philanthropy that something the trust takes very serious, they are probably leaders.”

To the question of whether the Trust considers their Māori strategy to be an innovative way of approaching funding for Māori the interviewees responded that in some ways it was, while – to the Māori staff in particular – it was simply their tikanga of working, as Cyril Howard states:

“It’s difficult to answer that [whether the Māori strategy is innovative]. I have been in the funding world for twenty years, and I have always worked that way [and the strategy is only a few years old]. But this allows us to put it on paper.”



Shalini Singh comments on the significance of the document for non-Māori:

“It’s an important guiding document for people who don’t work that way. And the important thing is that it’s a very humanist principles – this is how we should be working with everyone. So this is really important across the board.”

Moi Becroft reinforces that innovation comes from the multipurpose potential of the Māori strategy, and that it provides a good framework of how to work with all their applicants:

“For our trustees to be using the Māori strategy it gives us the mandate to go out and do what some of us do naturally. We have been using those models for a long time, and we have started working with Māori and doing these things, but we still have a long way to go as well. And I agree with Shalini – if we get it right with Māori, then we will get it right with everyone.”

For the Waka Hourua fund the question of innovation comes from the specificity of funding for the issues of suicide, and the way that applicants are proposing to use their funding. Leigh Henderson comments:

“Suicide is an incredibly large issue for Māori, and it’s not funded to support - so people have no knowledge of where services are, or how they should be working. Although nine years ago a Māori specific resource was developed on suicide prevention, there is no comparison - it is a complex discussion but every day less people are committing suicide. So the Suicide Prevention fund, for communities it’s the first time they have been able to access this kind of funding. So it’s not that it’s innovative, because communities have been asking for it for a while. Were their approaches innovative? Yes, because it was enabling them an opportunity to look into their communities and ask some real important questions. Some of the applicants are actually very innovative – the main drive is being connected to people, being strong with who you are, and so out of that you get the innovations.”

Lyndon Waaka from Ngāi Tahu, considers that while the funding is not necessarily innovative at this stage, the Iwi usage of their assets is definitely important, as is the recent push by Ngāi Tahu to consider the wider spectrum of economic innovation:

“Probably from a Māori perspective [the fund is innovative], and from an Iwi perspective it is quite new – I don’t know about innovative. But there is probably not too many Iwi grant frameworks out there, so it’s probably relatively unique. From a grant making perspective I don’t think innovation has been the focus – when I think about innovation I think about that whole entrepreneurial innovation, kind of the capital space about breaking new ground – whereas ours is more about



cultural revitalisation, which probably contains some innovation within it. But there is some thinking going on around that economic space and how to create some more opportunities for innovation and entrepreneurialism there. So from the Ngāi Tahu fund perspective – how do we contribute to whānau innovation? From an economic perspective.”

Comparable to the Waka Hourua fund, Lyndon Waaka stresses the fact that the Ngāi Tahu fund allowed applicants to be innovative within their projects. He also comments on the relative freedom that Ngāi Tahu have in regards to risk-taking in their funding and frameworks:

“The fund is definitely responsive. And its flexible, it does give people opportunity to be innovative, which is a good thing. One of the things we have on the committee is reference to other grant makers, from the philanthropic sector, so we have that objective view of things. And they seem to quite like what we are doing. Whereas with a lot of the Crown funding there are more barriers, and higher levels of accountability. Ours is a grant, rather than a contract. No government outcomes attached to it. We still have to be accountable, that’s why the evaluation conversation is happening – but it’s not tax payers’ money.”

4.6 Conclusion

When looking at the results from the interviews with the funders the most noticeable fact is that all of the funders have placed a considerable emphasis on looking at and devising how they commission for Māori; meaning that they have all recognised and acknowledged the need for specific considerations within their funding for Māori, and have endeavoured to devise structures or ways of working to address those needs.

In regards to actual articulated frameworks, it can be seen that all funders use some kind of a framework or overarching, guiding principles that incorporate kaupapa Māori in some way, and which seek to address the social, cultural and economic issues faced by Māori within those frameworks.

The individual processes of prioritisation, selection, outcome setting and evaluation are all encompassed by the particular principles of each funder, and are – although, as stated by all of them “a long way away from being perfect” – in the process of being devised in a way that is a ‘best practice’ way of working within Māori funding.

The recognition of tino rangatiratanga – or self- determination – is a visible theme throughout the interviews, where funders acknowledge the need for Māori to “be Māori” and to do things within te Ao Māori. That also means changing the power dynamics between grant makers and grant seekers, in a way that more emphasis is put on self-monitoring, self- accountability, and counting the experiences



and outcomes that do not belong in any pre-conceived “tick-boxes”.

All the funders also stressed the importance of the relationship building process, and the elements of kaupapa Māori that were the basis of the funder-applicant/recipient relationship, such as manaakitanga, kaitiakitanga, whakaWhānaungatanga, wairuatanga, and tika, pono and aroha.

The funders expressed a recognition of leaving behind a climate where traditional answers to funding Māori was no longer working, and that the time is right for new structures and concepts that allow funding for Māori to be culturally appropriate, inclusive and effective. No matter what the specific kaupapa of the fund was, the importance of being part of a drive forwards to seek new direction was a key theme within all the interviews.

The philanthropic organisations in particular – JR McKenzie Trust and the ASB Community Trust - articulated an emphasis on looking towards more proactive, innovative and strategic philanthropy, and stated that they regard the role of philanthropy as funding innovative solutions to social problems, as well as effecting systemic and sustainable change for Māori.

The concept of innovation is contained in all of these underlying themes, but there is also the theme of “risk taking” – risk in the sense that new models of funding are allowed to evolve, and risk in the sense that Māori - both as recipients and as Trust or funding organisation staff – are enabled and supported to do their business in a way which is optimally steeped in kaupapa Māori, whether it be from theory or action.

Risk is also taken in terms of financial “leaps”, where funders are making decisions which they would have not been able to make in the past. As Jennifer Gill from the ASB Trust states “A risk taking approach would steer the Trust towards the higher risk end of the investment spectrum, where a shrewd businessperson would expect a greater return if the right investment decision was made.”²³ The higher return in this sense is the effectiveness of the particular funding programmes for Māori, and the long-term, sustainable outcomes that align with the funders’ overarching vision.

The funders are evolving from within the context of the historical exclusion and marginalisation of Māori within commissioning/funding, where the acknowledgement of working in a kaupapa Māori

23 ASB Community Trust, Hancock, Frances, *Ngā Maumaharatanga. (2013). Māori and Pacific Education Initiative – Our Journey of Forging Philanthropic Innovation Together*.P18

24 IBID.





5. Research on international Indigenous commissioning and/or funding models

way – let alone working within kaupapa Māori frameworks – would have been impossible. What is clear from all the interviews is that there is a real and timely hive of activity – both theoretically, intellectually and “on the ground” – undertaken by these funders in regards to finding ‘best practice’ commissioning for Māori. “Courageous decision making rarely occurs in a vacuum”²⁴ – and in the case of these funders the time for a new direction within Māori commissioning is now.

5.1 Introduction

Mason Durie cites that “there are some 5000 indigenous groups around the world with a total population of at least 200 million, or around 4% of the global population.”²⁵ While indigenous people account for less than five percent of the overall population, they account for fifteen percent of the world’s poorest, and make up about one third of the world’s 900 million extremely poor rural people.²⁶

These high-need statistics in regards to indigenous populations are prevalent throughout the world, and the issues of need – comparable to Māori – range across all social, cultural and economic spheres. Indigenous people can thus be seen as being in a most vulnerable position, and there is significant potential for funding and grant making to make a positive impact on ameliorating those conditions.

Funding arrangements are a critical part of the overall relationship with indigenous peoples, and therefore addresses more than fiscal matters. A good example is Canada, where “recent developments show that funding arrangements are not simply administrative means for transferring federal moneys for First Nations and related organisations; they are a centrally important forum through which the policy, administrative and financial roles and relationships of the Canadian parliamentary government, DIAND and first Nations are being worked out.”²⁷

The question that this research asked regards the methods and structures of commissioning/funding of the international indigenous population. As with the research into Māori experiences of funding, the key inquiry is whether there are specific models or frameworks of funding that acknowledge and incorporate “indigeneity” (in accordance with specific cultures). How do international funders engage with indigenous peoples, and what are the outcomes of these funding relationships?

25 Durie, Mason. (2008). Bioethics in Research: The Ethics of Indigeneity. In Mason Durie, (2008) P11 *Ngā tini whetū: Navigating Māori Futures*. Auckland. Huia Publishers P2

26 http://www.ruralpovertyportal.org/en/topic/statistics/tags/indigenous_peoples

27 Crouch, Gavin. (2002). A Practical Critique of Practical Reconciliation – What is the Reality of Indigenous Funding? *Australian Universities Review*, Vol 45, No.1, 2002. P9.

28 IBID. P7



Durie comments on three specific characteristics of indigeneity that must shape any debate about ethics, standards or protocols for any models of engagement. These are “the close and enduring relationship between people and the environment; the protocols associated with encounters between groups and ways that relationships are cemented; and the indigenous quest for autonomy and self-determination.”²⁸

The identification of specific frameworks or principles of commissioning/funding for international indigenous thereby has to take into account that – as with Māori – the basic understanding of a non-Western worldview is the premise to any real engagement between funders and indigenous grant seekers.

As with the research into Māori specific commissioning, the many factors around health and social need that have been considered in an academic and theoretical context have to also be considered in regards to what other frameworks of engagement – in general – can be found within the literature on indigenous people.

The research of the available literature for this purpose focused particularly on the Aboriginal and Torres Strait Islanders of Australia, the First Nation and Inuit of Canada, and the American Indian and Alaskan Native people of the USA.

5.2 Australia

Australian indigenous people have suffered a vast decline in all aspects relating to their health, social and cultural wellbeing since the advent of colonisation. With the fairly recent move of the Australian Government towards “reconciliation”, the issue of how to address the magnitude of deprivation is being addressed alongside the acknowledgement that indigenous Australians customs and traditional modes of self-determination have been systematically undermined and dismantled: “Colonisation has had an impact [on aboriginal custom] in two ways: firstly by codifying, simplifying and rigidifying the fluidity and complexity of pre-colonial practice, and secondly by challenging, modifying and frequently undermining indigenous systems of authority.”²⁹

The research on the indigenous health and social care system highlights foremost the need and deprivation, and seems to have only recently started talking about the necessity to incorporate indigenous worldviews within the design of systems that addresses this current deprivation.

The issues of indigenous governance and capacity building are investigated by Sullivan and Oliver, who note that Aboriginal organisations need to be provided with “support and conceptual tools

29 Sullivan, Patrick, Oliver, Katherine. (2007). Governance, Indigenous and Non-Indigenous as a Social Determinant of Aboriginal Health. In Anderson, I., Baum, F., Bentley, M.I (eds). *Beyond Band-aids: Exploring the Underlying Social Determinants of Aboriginal Health. Papers from the Social Determinants of Aboriginal Health Workshop*. Adelaide. Darwin. CRC for Aboriginal Health. P182

30 IBID. P183
31 IBID. P184



to adapt their practice to contemporary circumstances.³⁰ The issue of governance is important in the context of self-determination, where even Aboriginal structures themselves are struggling to operate within a framework of indigeneity: "Aboriginal organisations are not indigenous in structure and are not entirely under indigenous control, yet they have been adapted by indigenous people to indigenous purposes and they intersect with unincorporated indigenous governance processes."³¹ According to Sullivan and Oliver, there is a real need for more analysis of what Aboriginal governance³² processes are optimal for addressing the needs of the communities, and the move towards self-determination.³³

Funding for Australian Aboriginal and Torres Strait Islanders' health issues is directed from the Australian Department of Health to be administered by the Aboriginal and Torres Strait Islander Health Services. The literature examined contained various critical engagements with the current funding arrangements, stating that it would be "a misnomer to refer to them as resourcing indigenous development and self-determination."³⁴ Gavin Mooney highlights the imperative for indigenous models to be devised by and implemented by indigenous Australians, when he comments that indigenous "self funding is not furthered by the present system of highly externally directed arrangements for funding indigenous organisations in Australia, nor service delivery by non-government organisations. Self-determination requires that there should be at least some aspects of the funding arrangements that allow indigenous incorporated bodies to determine their own priorities and strategies, and recognise them as political communities of peoples with their own governance arrangements." The idea that the existing, governmental funding models are appropriate and sufficient to change indigenous health and social issues in a long-term and sustainable way is negated by Mooney, who states that "the current funding arrangements provide little encouragement to indigenous economic development, since the resourcing of indigenous organisations does not increase in line with increases in economic activity in their local area [...] service delivery in itself brings few economic benefits."³⁵

As part of the Australian government's attempts to create fairer and more sustainable practices in regards to Aboriginal and Torres Strait Islander issues, it embarked on a "Strategic Review of Indigenous Expenditure" in 2010. The resulting report recommended a review of the relationship between current grant funding for indigenous health services and Medicare billing arrangements. This led to the a review of primary healthcare undertaken by the Indigenous and Rural Health Division (IRHD) in 2012 "to examine a number of possible funding models for the distribution of IRHD funding to Aboriginal and Torres Strait Islander Community Controlled Health Organisations and other organisations funded from the IRHD primary health care base that deliver comprehensive primary health care services."

32 Governance here meaning "processes, systems, and institutions, both formal and informal, by which social groups constitute themselves, devise values and policies, carry out joint objectives, distribute power and authority and hold their embers accountable to one another." P181

33 IBID. P189

34 Mooney, Gavin. (2000). What's fair in funding indigenous health care? We don't know, but isn't it time we did? *The Drawing Board: An Australian Review of Public Affairs*, Vol 1, Number 2, November 2000. P9

35 IBID. P10



The directive for this review acknowledges the need for a better funding model for indigenous funding, stating as its primary aims that funding “be directly related to the type, complexity, quantity and quality of services delivered; be transparent and defensible; promote sector stability and administrative efficiency; represent sound value for money; enhance equity within the confines of the current funding appropriation.”³⁶ The key themes that the review has so far established from consultation workshops is that the desirable characteristics of a new funding model for indigenous Australians:

- Enables flexibility in how funds are used;
- Recognises differing provider characteristics;
- Enables continued access to Medicare;
- Rewards good performance;
- Based on population needs;
- Maintains predictability in funding amounts.

Undesirable characteristics of a new funding model would be:

- Funding based on activity (fee-for-service and Activity Based Funding) given potential for perverse incentives;
- Inappropriate additional data collection.

The model preference is:

- The majority of stakeholders consulted preferred a population based funding model, based on relative health and wellbeing of each community and the cost drivers experienced by each service provider;
- Some stakeholders supported a pay-for-performance model as part of a blended funding approach.³⁷

Engagement with the issue of how to construct funding models in an appropriate and sustainable way for indigenous Australians is also occurring within the philanthropic funding sector, where grant makers are seeking to achieve “change not charity.”³⁸ Adding to the sparse literature on giving to indigenous causes in Australia, Scaife reports on research on the philanthropic sector, which highlights the thinking about changes in models and practices. The prevalent themes across the academic and practitioner streams focused on “overcoming cultural and power differences between grantor and grantee by more participatory and indigenous grounded decision making; the benefits

36 The Indigenous and Rural Health Division. (2012). *Primary Health Care Funding Review*. Australia.

37 IBID.

38 Scaife, Wendy, (2006), Challenges in Indigenous Philanthropy: Reporting Australian Grantmakers' Perspectives. *Australian Journal of Social Issues*. Vol.41, NO 4, 2006. P445

39 IBID. P444



of collaboration and exchange among funding sources; the importance of promulgating information about such grant making and the need it fills; and the role of paradigms based on long term – systemic change.”³⁹

Participants in the research were critical of government approaches that were “highly bureaucratic, fragmented and silo like, risk averse and off putting to those who needed help the most,” and recommended instead that “grant makers take the counsel of indigenous representatives grounded in the culture and issues to guide funding options and plan realistic outcomes.”⁴⁰ The consideration of indigenous models of funding also relates to the need to support the emergence of those structures, where infrastructure funding was seen as a way towards this “as a form of capacity building, infrastructure funding was reported as almost mandatory and potentially a problem for funders whose trust guidelines precluded it – indigenous have a strong need for infrastructure support.”⁴¹

Like the Indigenous and Rural Health Division’s review of governmental funding models, the philanthropic sector is also aware of the need for “concepts of even more flexibility, long term commitments, collaborative and cross sector funding and willingness to adopt different benchmarks.”⁴² And while these models of indigenous funding have not yet been officially devised or implemented, there is a move towards the process of change within the principal funders of Australian indigenous people.

5.3 Canada, USA and beyond

Canada has over 600 First Nation and Inuit communities, all with their own culture, history and identity, speaking more than fifty-one languages.⁴³ First Nations and Inuit people occupy a unique status in Canada, and the complexities of their history in regards to colonisation has meant that as with indigenous peoples worldwide, they have been at the forefront of economic and social deprivation. There is a range of literature dealing with the impacts of this on the indigenous peoples and Canadian society as a whole. In regards to commissioning and funding the literature has concentrated on analyses of the federal government’s role in funding for indigenous health and other social issues.

The issue of how to fund for indigenous health has been on the agenda since the 1979 Indian Health Policy, which led to the “Indian Health Transfer Policy”. This policy sought to provide a framework for the assumption of control of health services by First Nations people. The idea of self-determination was one of the driving factors, where control of health was transferred from federal government (Health Canada) to indigenous communities. “Once involved in transfer, communities are able to take

40 IBID P444

41 IBID.

42 IBID. P449

43 http://www.hc-sc.gc.ca/fniah-spnia/pubs/finance/_agree-accord/10_years_ans_trans/index-eng.php#introduction



control of health program responsibilities at a pace determined by their individual circumstances and health management capabilities. [But] although many communities were interested in assuming increased control over health services and programs, not all communities were ready to move into this level of control so quickly. It became increasingly apparent that one design could not fit all the diversity of readiness. Some communities expressed interest in alternative strategies which would also give them increased control of resources."⁴⁴

A multi-departmental funding agreement was devised by Health Canada (First Nations and Inuit Health Branch) Indian and Northern Affairs Canada and the Department of Justice for implementation during fiscal year 1999/2000. This funding mechanism, the Canada/First Nations Funding Agreement (CFNFA), is a new funding mechanism which can be used by First Nations who are wanting to have one agreement that includes several federal departments' programs. This health management funding is made available to First Nation and Inuit communities who opt into the Transfer initiative.

Changing the funding system meant allowing for capacity building and exploration of different indigenous structures. "Over the past 10 years First Nations and Inuit Health Branch has provided First Nation and Inuit communities and organizations with \$72.3 million to cover planning, capacity building and start-up costs involved with the Health Services Transfer Approach and the Integrated Community-Based Health Services Approach. Of this total amount, \$54.9 million was spent on pre-transfer planning."⁴⁵

The Health Transfer Policy has effected change whereby now First Nations and Inuit manage a sizeable portion of program funds and Chiefs and Councils have a dual accountability for its use. The ongoing challenges of this scheme are developing culturally appropriate accountability, outcome measures and also funding mechanisms that give more control to First Nation and Inuit. "First Nation and Inuit organisations are now beginning to express a desire to provide a scope of service greater than the simple delivery of community-based health programs. First Nations and Inuit Health Branch therefore needs to develop mechanisms to support an expanded scope of service, such as those which have been identified by First Nation organisations wishing to undertake a more 'holistic health approach' toward First Nation health service delivery. The challenge is to develop potential Health Authority Models, outside of existing Transfer models. This identification process will include a determination of types of health service delivery structures under which these models may operate."⁴⁶

In contrast to Canada, health care and social service funding and delivery to American Indians and Alaskan Natives from the United States of America is still firmly under the control of central government. Since the 1950s the Indian Health Service had been the primary provider of federally defined health care to the approximately 5.2 million indigenous people in the USA.⁴⁷ There are

44 Health Canada <http://www.hc-sc.gc.ca/fniah-spnia/pubs/strat-plan-2012/index-eng.php>

45 Health Canada <http://www.hc-sc.gc.ca/fniah-spnia/pubs/strat-plan-2012/index-eng.php>

46 IBID

47 "2000 Summary File 1 – US Census Bureau" (PDF). US Census Bureau. 2007.

48 "The U.S. Relationship to American Indian and Alaska Native Tribes". *america.gov*.



562 federally Recognised tribal governments, meaning that they have the right to “form their own governments, to enforce laws (both civil and criminal) within their lands, to tax, to establish requirements for membership, to license and regulate activities, to zone and to exclude persons from tribal territories.”⁴⁸ Despite this, the health status of American Indians is such that they are “dying of diabetes, alcoholism, tuberculosis, suicide, and other health conditions at shocking rates. Beyond disturbingly high mortality rates, Native Americans also suffer a significantly lower health status and disproportionate rates of disease compared with all other Americans.”

In terms of models of health delivery and funding, research has focused on the “how-to” of achieving real indigenous self- determination: “As federal funds for health diminish and health care concerns become increasingly complex, there has been a shift towards increasing tribal self-determination. [...] [A] tribal capacity building model must transcend the tendencies of a Western, linear, static, time oriented format.”⁴⁹

One of the examples of studies that explore the construction of indigenous models by Chino and DeBruyn, suggests a “Four step, cyclical, iterative process and philosophy for program design and community development for indigenous people.”⁵⁰ Called the “Community Involvement to Renew Commitment, Leadership and Effectiveness (CIRCLE) the model proposes a way of establishing “effective working partnerships, ultimately promoting commitment to the issues, the group, and the process.”⁵¹ Based on indigenous ideology, the model advocates:

1. Building relationships – “Honors the GONA⁵² concept of belonging”;
2. Building skills - “Honors the GONA concept of mastery”;
3. Working together – “Honors the GONA concept of interdependence”;
4. Promoting commitment – “Honors the Gona Concept of generosity.”⁵³

The model could be adapted as a cornerstone of an indigenous funding framework, as it “goes beyond the surface structure of cultural competence to the deeper structure of the cultural, historical, social and environmental forces that shape health behaviours among indigenous peoples.”⁵⁴

One of the most innovative things currently happening in the USA in regards to indigenous funding is from within the philanthropic sector, where new research is supporting the aims of the USA based “International Funders for Indigenous Peoples” (IFIP). IFIP works on a global scale with indigenous peoples and philanthropic funders to “transform philanthropy globally through encouraging and facilitating partnerships with Indigenous Peoples to further vision, imagination, and responsibility to tackle the challenges of our times.”⁵⁵

49 Chino, Michelle, DeBruyn, Lema. (2006). Building True Capacity: Indigenous Models for Indigenous Communities. *American Journal of Public Health*. Vol 96, No.4, April 2006.P596-597
50 IBID. P597
51 IBID. P598
52 Gathering of Native Americans (GONA)

53 Chino, Michelle, DeBruyn, Lema. (2006). Building True Capacity: Indigenous Models for Indigenous Communities.P598
54 IBID.
55 <http://www.internationalfunders.org/>
56 International Funders for Indigenous Peoples. (2011). *A New Way of Giving*. P37



Motivated by relevant statistics that less than \$55million (0.2%) of the \$27billion in grant making by US based foundations in 2008, was earmarked for indigenous causes and concerns internationally⁵⁶, IFIP works in education, research and advocacy to change the face of funding for indigenous peoples around the world.

IFIP's framework of values echoes key points in regards of the acknowledgement and incorporation of indigenous worldviews:

- Reciprocity – Embrace the idea that giving and receiving connects people, beliefs, and actions. It is not all about money, and funders also need to be open to receiving. Giving and receiving from the earth's endowment is also part of a virtuous circle of healing.
- Respect: Honour traditions and the ideas of Indigenous Peoples. Respect diverse ways, and use processes and approaches that are transparent, open, adaptable and flexible. Work directly with communities to gain understanding and knowledge about the community, issues, and solutions. Go beyond making grants and think about building long-term relationships and self-reliant communities.
- Responsibility: Recognise that Indigenous Peoples should speak for themselves and be responsible for their own voice in meetings, negotiations, and on issues. Be familiar with the principles articulated in the UN declaration and seek to uphold these when working with indigenous peoples and to advance these as goals in this work.
- Relationships: Engage with indigenous communities by understanding the nature of relationships among ancestral cultures, lands and spirituality. Engaging in this way requires long-term commitments and mutual learnings. Relationships based on mutual respect eliminate the tendency to exert power over another.⁵⁷

Part of IFIP's aim has been to devise particular strategies and frameworks in which best practice funding for indigenous peoples can occur. *The International Funders for Indigenous Peoples Grantmaker's Guide* highlights the unique factors of funding Indigenous peoples, and outlines a "step-by-step" approach for working with indigenous peoples:

1. Adopt guiding principles that match both foundation and indigenous values;
2. Explore historical, social, economic and political context of country and community to formulate a strategy;
3. Support indigenous people with grant;
4. Encourage learning and constant feedback to adapt practices;
5. Build institutional commitment by supporting diversity.⁵⁸

57 International Funders for Indigenous Peoples. (2011). *A New Way of Giving*. P35

58 International Funders for Indigenous Peoples. (2013). *Grantmaker's Guide – Strengthening International Indigenous Philanthropy*. San Francisco. P28



Another model proposed by the IFIP focuses on promoting “best practice” guidelines for a partnership approach within funding. Strategic partnerships with Indigenous peoples are enabled by:

1. Full and effective participation of Indigenous peoples in decisions that directly or indirectly affect their lives;
2. Opportunity for indigenous peoples to identify and prioritise concerns and propose community-driven solutions;
3. Respect and support for indigenous peoples’ chosen forms of representation, including traditional and customary authority structures;
4. Acknowledgement of existing social capital and strengths within the indigenous communities and emphasis on enhancing them;
5. Recognition of the cultural diversity that exists within indigenous peoples and among their communities.⁵⁹

Some of the barriers to philanthropic funders working with indigenous peoples (IP) are articulated in *Indigenous Peoples and Conservation - A Briefing Paper for Donors and NGOs*, and include “the failure to consider IP priorities and point of view; fear of granting to IPOs because they are too risky; donors are held accountable to their home boards but not to IPO or communities affected by their funding; IPOs viewed as not competent to meet donor requirements due to bureaucratic inertia to adapt funding IPOs and local IP support organization.”⁶⁰

The briefing paper is annexed by “the Hundested Recommendations for Donor Best Practice,” which emerged from a roundtable and workshop, held in Hundested, Denmark, 7-9th March 2001, “where representatives of multilateral, bilateral and private donors exchanged insights and experiences with indigenous participants from Asia, Europe, the Americas, Africa and the Arctic.”⁶¹ The proposed framework for best practice spans across the areas of “Best Practice in Policy;” “Best Practice in Projects and Programmes;” and “Best Practice in Non-Project Assistance.” (See Appendix 4 for the complete Hundested Recommendations)

In terms of a funding framework for working with indigenous peoples, the Hundested Recommendations outline nine key principles as the “Foundation of Best Practice”:

59 IBID. P37

60 International Funders for Indigenous Peoples. (2011). *Indigenous Peoples and Conservation, A Briefing Paper for Donors and NGOs*. P32

61 IBID. P43



1. Have a written policy. Enforce safeguards – do no harm;
2. Have direct contact and relationships with IPs;
3. Base relationships on respect, mutual learning, and reciprocal accountability;
4. Empower and effectively engage indigenous social and political structures;
5. Stay the course. Longterm relationships are key to success;
6. Be transparent;
7. Support IPs in efforts to address core social issues that affect all citizens;
8. Raise the priority of indigenous rights and environmental concerns among other competing priorities during all bilateral and multilateral negotiations;
9. Value donor coordination and work together on these issues.⁶²

These recommendations form a robust base on which to advance debate over appropriate commissioning/funding models for indigenous peoples across the world. Together with the work done by the IFIP, the model presents a timely engagement with the role of funding, not just within the context of creating needs-based change, but within the context of contributing towards a systemic and structural change that upholds and supports self-determination for indigenous peoples as to how they address their own health, social, cultural and economic needs.

The research into international indigenous commissioning/funding models highlights that – as in Aotearoa – determining indigenous frameworks of funding is topical and necessary. It further highlights that while international governments are investing in research on new models (such as Australia), this research is still at an early stage. Meanwhile, the most active engagement of working towards frameworks that incorporate indigenous worldview has come from within the indigenous sector itself (IFIP), and is supported and encouraged by the philanthropic sector, where –according to Christine Edwards, CEO of the “Myer Foundation” – it is possible to “imagine new approaches. [...]The space is filled with people who have ideas and visions, who take great leaps of faith in imagining how they will change the world.”⁶³

62 IBID.

63 International Funders for Indigenous Peoples. (2013). *Grantmaker's Guide – Strengthening International Indigenous Philanthropy*. P15



6. Conclusion

This research into Māori and international indigenous models of commissioning/funding was designed to be exploratory, and to highlight some issues and areas to consider during the design of an appropriate commissioning process for Te Pou Matakana Commissioning Agency.

While much of the academic and theoretical literature surveyed lacked definitive models, it certainly pointed to the fact that engagement with the complexities of indigenous self-determination in funding is occurring here in Aotearoa, and in a multitude of places throughout the rest of the world.

What is remarkable is that while in New Zealand these models have not been definitively articulated within the academic context, there are distinct frameworks and principles based on Te Ao Māori, which have been devised and are being used by funders who are “on the ground”, working with Māori. It is not that there is an absence of kaupapa Māori models of commissioning/funding, it is merely that these models do not seem to have been widely disseminated within an academic context.

This research has highlighted instances of real innovation – some of it coming from the people who are working with Māori every day; some of it from within a systematic iwi revival; and some of it from the philanthropists who are “taking risks” within what was once a very restricted, “safe” world of funding. International innovation is paramount from indigenous organisations like the IFIP, who are actively devising frameworks that place principles of indigeneity as a norm within the funding community.

The research also stresses that the concept of “innovative practices” is an important part of incorporating kaupapa Māori and indigenous worldviews into funding. Mason Durie describes indigenous innovation as “a factor that can accelerate resilience”, meaning that investments in innovation are contributions towards indigenous success.⁶⁴ Therefore, kaupapa Māori models of funding are an integral part of the Māori health agenda.

In terms of “normalising” kaupapa Māori within the funding context, it is interesting to note that for Māori working in the area there is no real novelty to those models, as they have always lived and worked within the context of Te Ao Māori principles. What is novel is that for places like the ASB Community Trust, these models are now written documents underpinning the vision and aim of an essentially non-Māori organisation.

⁶⁴ Durie, Mason. (2011). *Indigenous Health: Catalysts for Innovation*. In Durie, Mason, *Ngā tini whetū: Navigating Māori Futures*. Auckland. Huia Publishers. P2



Therefore, the main themes that this analysis has highlighted are:

- Although this report did not find a definitive model or framework for funding that is based on kaupapa Māori principles, there are instances of other models of Māori development (Durie 2003) that could be adapted to a funding framework;
- The funders that were interviewed for this report all reported an awareness of the need to incorporate a Māori worldview into their funding frameworks and activities;
- Although the nature and extent of inclusion of kaupapa Māori principles within frameworks varied, all funders had at least some aspects within their overarching philosophies;
- The recognition of tino rangatiratanga – or self- determination – is a visible theme throughout the interviews, where funders acknowledge the need for Māori to “be Māori” and to do things within Te Ao Māori;
- Māori staff of the interviewed funders felt like they had always incorporated and worked within te Ao Māori and using kaupapa Māori principals;
- No matter what the specific kaupapa of the fund was, the importance of being part of a drive forwards to seek new direction was a key theme within all funder interviews;
- The most innovative, risk-taking and unrestricted approaches to funding in terms of incorporating Māori principles within their framework and their approach to funding came from the philanthropic funders that were interviewed;
- Within the literature surveyed for Australia, USA and Canada there is a definite acknowledgement that that time is right to find robust and sustainable solutions that enable indigenous self-determination – including indigenous models of funding;
- The most robust thinking on indigenous models and frameworks has come from the IFIP, and from “The Hundested Recommendations for Donor Best Practice”;
- Māori working within funding are part of the indigenous movement of establishing global partnerships in funding dissemination and opportunities.



While this research constitutes only the beginning of what could potentially be a much larger research project on “best practice” in Māori and indigenous commissioning, the insights that are gained from it contribute to the wider context of establishing how to incorporate kaupapa Māori in such a way as to support systemic change within funding practices. Furthermore, looking for funding models that serve Māori means actively seeking positive change for Māori within a Kaupapa Māori framework.

Fundamental to such a framework is the Te Pou Matakana approach of ‘by Māori, for Māori, with Māori’. This approach encompasses the meaning of tino rangatiratanga, meaning Māori self-government and full participation and access to resources. In this way, kaupapa Māori within commissioning/funding becomes not just a cultural aspiration, but a “taonga tuku iho.”

Te Pou Matakana’s aim to be at the forefront of developing and delivering an innovative and sustainable funding framework is in line with international and local thinking about the connection between using indigenous frameworks and indigenous wellbeing:

“Māori and iwi providers are taking for granted that being Māori is both valid and legitimate and that Māori cultural values must underpin service delivery if Māori capability and wellbeing is to be ensured. Iwi and Māori providers show us that Kaupapa Māori service provision works; that a distinctively Māori approach is sought after by many; and that there is a large number of Māori committed to the betterment of Māoridom.”⁶⁵

⁶⁵ Pipi, K., et.al. (2003). *Māori and iwi provider success: A Research report of interviews with successful iwi and Māori providers and government agencies*. P104





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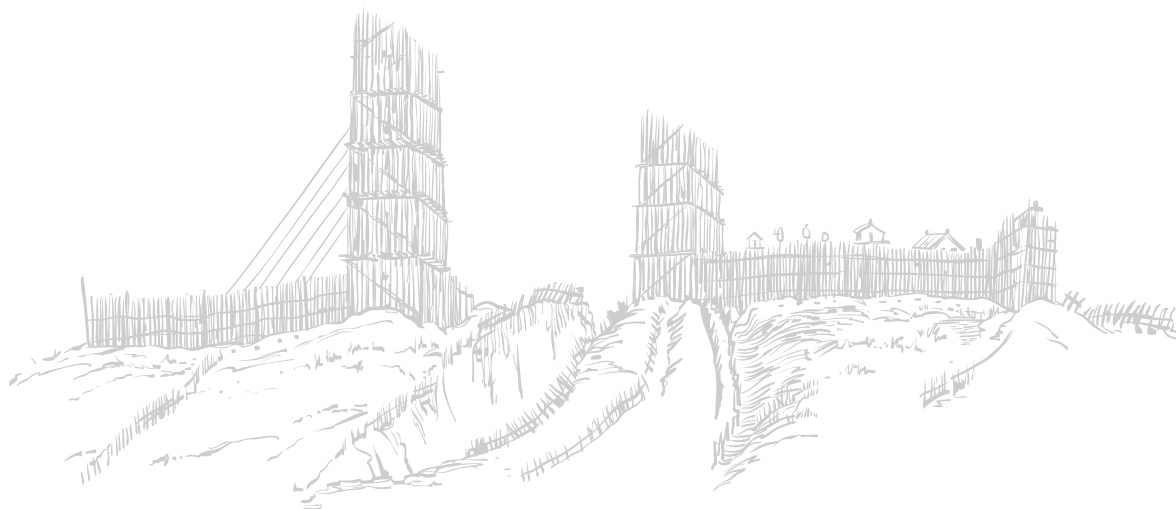


Appendices -

Appendix 1. Māori Funders from FundView

Appendix 2. Questionnaire for Interviews

Appendix 3. The Hundested Recommendations for
Donor Best Practice







Appendix 1 - List of Māori Funders from FundView

Name	Administered by	Purposes Funded
Erihapeti Rehu-Murchie Research Fellowship in Māori Health	Māori Health Research Council (HRC)	Research
Eru Pōmare Research Fellowship in Māori Health	Māori Health Research Council (HRC)	Research
Hauraki Māori Trust Board Marae Development Grant	Hauraki Māori Trust Board	Marae Development
Hauraki Māori Trust Board Marae Sporting Grant Application	Hauraki Māori Trust Board	Sport and Recreation
Hohua Tutengaehe Research Fellowship in Māori Health	Māori Health Research Council (HRC)	Research
Irihapeti Ramsden Research Fellowship in Māori Health	Māori Health Research Council (HRC)	Research
Iwi/Hapu/Marae Purchase of Professional Services Fund	New Plymouth Council	Resource consents, district plan authorities
Kainga Whenua Infrastructure Grant	Social Housing Unit	Housing Development on Māori Land
Kainga Whenua Loans	Housing NZ	Building or relocation on multiple owned Māori land
Kainga Whenua Project Capability Grant	Social Housing Unit	Housing Development on Māori Land
Lottery Marae Heritage and Facilities	Lottery Grant	Marae and Facilities
Ma te Reo	Te Taura Whiri i te Reo Māori	Te Reo planning, education etc
Maatauranga Toi Grant	Waikato Tainui	Participation in Māori arts and craft
Maniapoto Trust Board	Maniapoto Trust Board	Education/Social/Community
Māori Health Research Development Grant	Māori Health Research Council (HRC)	Research
Māori Health Research Knowledge Translation Grant	Māori Health Research Council (HRC)	Research
Māori Health Research Masters Scholarships	Māori Health Research Council (HRC)	Research

continued



Name	Administered by	Purposes Funded
Māori Health Research PhD Scholarships	Māori Health Research Council (HRC)	Research
Māori Health Research Summer Studentships	Māori Health Research Council (HRC)	Research
Māori Women's Development Inc. (Social Loan)	Māori Women's Development Inc.	Māori Business, Trade and Economic development
Māori Women's Transfer Fund	Ministry for Culture and Heritage	Māori women's group projects in Wellington region
Ngā Kanohi Kitea	Māori Health Research Council (HRC)	Grants for Community Research
Nga Whenua Rahui Fund	Department of Conservation	Protection of indigenous ecosystems
Ngai Tahu Fund	Ngai Tahu	Resourcing of Ngai tahu whanuai, runanga, hapu and whānau groups
Ngapuhi Discretionary Fund	Te Runanga A Iwi o Ngapuhi	Special Events attendance
Parininihi ki Waitotara (Taranaki) Community Grants	Parininihi ki Waitotara Trust	Projects
Parininihi ki Waitotara (Taranaki) Marae Grants	Parininihi ki Waitotara Trust	Marae Development and maintenance
Putea Māori Grants	Social Housing Unit	Housing Development
Rangahau Hauora Award	Māori Health Research Council (HRC)	Research
Rona Scholarship	Te Putea Whakatipu - Te Ohu Kaimoana	Bachelor Fisheries, aquaculture, marine science
Tai Tokerau Māori Trust Board	Tai Tokerau Māori Trust Board	Education Grant
Tāwera Scholarship	Te Putea Whakatipu - Te Ohu Kaimoana	Bachelor business, management, commerce
Te Mangai Paho	Te Mangai Paho	Māori Language Media
The Hawea Vercoe Commemoration Fund	Bay of Plenty Regional Council	Kura Kaupapa Māori, Kohanga Reo
Tohunga Tukunga	Creative NZ	Tohunga passing on knowledge
Toi Ake	Creative NZ	Heritage Arts
Tuwharetoa Māori Trust Board	Tuwharetoa Māori Trust Board	Education Grant, Scholarship Grant and Kaumatua Medcial Grant
Waka Hourua Community Fund	Te Rau Matatini and Te Va	Suicide Intervention; collaborative community projects
Whakatohea Māori Trust Board	Whakatohea Māori Trust Board	Education Grant
Whānui Scholarship	Te Putea Whakatipu - Te Ohu Kaimoana	Agriculture



Appendix 2 - Questions for Māori commissioning/funding interviews

“By Māori for Māori” funders:

- Does the fund use a framework of specific kaupapa Māori principles? What is the framework? How were these principles derived?
- Who are the stakeholders? In which way are the fund principles and practices building or fostering relationships with Māori community/iwi/hapu/whānau?
- What are your prioritisation/selection mechanisms? Are they based on Māori principles?
- How does the application of those prioritisation mechanisms manifest in the practicalities of funding? What is the kaupapa of the selection process?
- What are the desired results of the funding? Are the results aligned with a certain set of Māori goals or principles (e.g. tino rangatiratanga, mana tangata etc)?
- How do you evaluate the outcomes of the funding in light of your [Māori] principles and framework?
- Is there a review process of your funding activity? If so, is it judged in regards to Māori principles?
- Is there a gap between the principles in theory and the practice of funding in regards to application processing, relationship building, and (long-term) outcomes?
- Would you say that your funding framework is innovative in regards to its principles and practices by Māori for Māori?



Funding by “non-Māori for Māori”:

- What is your understanding of kaupapa Māori principles and how – if at all – has this influenced the framework of your fund?
- Who are the stakeholders? Do the fund principles and practices engage in relationships with Māori community/iwi/hapu/whānau?
- What are your prioritisation/selection mechanisms? In which way do these mechanisms consider Māori worldviews?
- What is your selection process? In which way does this process regard or use underlying Māori principles?
- What are the desired outcomes of the funding? In which way do these outcomes address issues for Māori?
- How do you evaluate the outcomes of your funding practices? Does the evaluation take into account Māori specific outcomes? If so, how?
- Is there a gap between the principles in theory and the practice of funding in regards to application processing, relationship building, and (long-term) outcomes?
- Would you say that your framework is innovative in regards to its framework design (as to how it makes positive change for Māori)?



General questions:

- What is the duration of the fund?
- What is/was the entire \$ of the fund?
- Has/was the fund allocated in timed phasing?
- What was the range of funds dispersed?
- What was the average \$ per size of group?
- What was the range of activities within the projects funded?
- How was the money dispersed?
- How many staff administered what range of grants within each of the regional offices?
- Are there any internal reports, evaluations, risk logs or programme summaries available?



Appendix 3 - The Hundested Recommendations for Donor Best Practice **March 2001**

These “best practice” recommendations emerged from a Roundtable & Workshop, held in Hundested, Denmark, 7-9th March 2001, where representatives of multilateral, bilateral and private donors exchanged insights and experiences with indigenous participants from Asia, Europe, the Americas, Africa and the Arctic. The workshop was co-sponsored by the Biodiversity Support Program, Forest Peoples’ Programme, International Work Group on Indigenous Affairs, The Alliance of Indigenous-Tribal Peoples of the Tropical Forests, and World Wide Fund for Nature-Denmark. The Roundtable was funded by the United States Agency for International Development (USAID), but the perspectives expressed herein do not necessarily represent the views of USAID.

The underlying concerns —

- Indigenous Peoples are marginalised and impoverished.
- Their lands and waters harbour endangered reservoirs of Earth’s biodiversity.
- Cultural and biological diversity are both being diminished by inappropriate development and poor governance.
- Efforts to reverse negative trends can succeed if there is a coordinated donor effort to: (a) actively apply best practices that strengthen Indigenous Peoples’ participation in civil society; (b) nurture more positive partnerships between governments and Indigenous Peoples; and (c) encourage the private sector to respect human rights and biodiversity.

Recommendations for Donor Best Practice:

Recognising that there is great diversity among donors and among Indigenous Peoples, these general recommendations can serve as the basis for dialogue to develop best practices in particular circumstances.



Nine Key Principles – the Foundation of Best Practice

- Have a written policy. Enforce safeguards – do no harm.
- Have direct contact and relationships with IPs.
- Base relationships on respect, mutual learning, and reciprocal accountability.
- Empower and effectively engage indigenous social and political structures.
- Stay the course. Longterm relationships are key to success.
- Be transparent.
- Support IPs in efforts to address core social issues that affect all citizens.
- Raise the priority of indigenous rights and environmental concerns among other competing priorities during all bilateral and multilateral negotiations.
- Value donor coordination and work together on these issues.

Best Practice in Policy

Donors demonstrate leadership amongst nations and toward the private sector. They lead by supporting policies that create political space and enabling conditions for Indigenous Peoples to exercise full benefits of citizenship and participate in civil society as a collective group co-existing within the larger nation state and international society.

- Strengthen internal policies on Indigenous Peoples. Periodically review them. Such policies are valuable tools for reforming project design and implementation. Donors would be in a stronger position to coordinate dialogues with governments if more donors had Indigenous Peoples policies.
- Recognise and address unforeseen negative impacts from projects. Don't abandon the area and its people to struggle to adapt to negative impacts alone.
- Respect and support indigenous decision-making structures. Value the diversity of locally-adapted institutions.
- Respect lessons learned from IPs. Adapt policies to reflect lessons learned.
- Keep ILO 169 and IPs' rights high on the agenda at all international events and negotiations.
- Encourage high level government dialogues on IPs' rights.
- Use CBD (Articles 8J, 10 C), ILO 169, UN Universal Declaration of Human Rights, Agenda 21, and other relevant international instruments and treaties as standards when negotiating with governments, including Trade issues as well as loan and project assistance. Use a human rights screen on all projects, loans, and other bilateral and multilateral negotiations. Support public and donor staff awareness of the treaties and their application.



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- Enhance staff understanding and capacity in embassies and donor offices so that IP policies are applied in practice and in negotiations. Provide funding and career incentives for informal networks of concerned staff in headquarters and field offices to create synergies, learn, and share insights and concerns with all staff.
 - Leverage private sector change by linking funding to government's agreements to use ILO 169 as a code of conduct for private companies operating within their borders.
 - Encourage private sector commitment through codes of conduct, certification processes, etc. Create a budget line for direct interaction with IPs, eliminate locked timeframes, and hire adequate staff resources to reach out and work directly with IPs.
 - Establish mechanisms for consulting with IPs and facilitate roundtables for IPs to meet with private companies and government, prior to granting loans or other support to private sector to extract oil, minerals or other resources from indigenous lands and waters.
 - Under repressive governments, facilitate informal dialogues between IPs and governments to open channels for communication and positive progress.
 - Develop special mechanisms for seeking and responding to needs expressed by IPs, because they are often the most marginalized members of civil society.
 - Create Consultative Groups on IPs or other donor coordination mechanisms at regional and national levels.

Best Practice in Projects and Programmes

Donors demonstrate leadership by implementing projects that adhere to standards set by donor policies, human rights law and international agreements, and respond to Indigenous Peoples' needs, strengths, and interests.

- Support self-determined projects to support autonomy and capacity strengthening to reach IPs' goals. Recognise, value and support IPs' plans and strengths during project design. Develop and use MOU templates that define roles.
- Support efforts to legally Recognise IPs' collective rights to lands, waters, and resources.
- Develop guidelines and mechanisms for informed consent.
- Assist countries to develop legislation and effective mechanisms for protected areas co-management or direct management by IPs.
- Adapt to the fact that Indigenous Peoples' organisations are not NGOs. They need holistic strengthening, not sectoral approaches to education, health, and environment.



- Move from showcasing special IPs' projects to mainstreaming IPs' concerns into portfolios.
- Use grant technical assistance during project preparation for loans in order to lay the groundwork that influences governments' projects implemented with loans.
- Seek creative options for direct funding. Find creative solutions to the problem that IPs cannot register as organisations in many countries where projects are demand driven by governments that repress IPs' interests.
- Review IPs' concern that NGO intermediaries are not accountable to IPs. Insist on mechanisms of accountability and respond to the problems that are revealed.
- Don't support projects with negative impacts. Encourage governments to respect the same precautionary principle.
- Learn how to effectively use IPs' political structures so that cultures are not eroded as they adapt to development.
- Provide longterm funding and other non-financial support.
- Support reciprocal accountability. Involve IPs in evaluations, and use benchmarks and indicators they select.
- Develop positive criteria for good project management and goals through dialogue with IPs.
- Create grantmaking and project processes that fit IPs' needs and strengths. Simplify processes. Avoid imposing onerous reporting requirements. Accept alternative reporting mechanisms, such as videos, and photographs with tape recorded oral messages. Deadlines and inflexible time frames don't fit indigenous culture. Develop alternative frameworks that enable IPs to achieve their goals.
- Recognise that language can be a major impediment to good communication and invest in translation.
- Be transparent about investments' size and distribution of funds. Disseminate the information in local language.
- Accept and value lessons learned by working together.
- Support traditional stewardship and its adaptation to changing conditions. Support existing, unwritten IPs' plans and strategies for resource management.
- Avoid creating or supporting new organisations that conflict with existing indigenous authorities.
- Do intensive case studies of projects that have affected IPs to find best practices and learn from failures.
- Find ways to level power differences in multi-stakeholder committees that oversee projects.



Best Practice in Non-Project Assistance

Indigenous nations are not NGOs; they require different sorts of strengthening. Donors can support innovative forms of assistance that respond to the expressed needs of Indigenous Peoples so they may be fully informed and capable of strategic decision-making, policy dialogue, project implementation, and otherwise participate in civil society at local, national and international levels.

Build skills & knowledge:

- Increase technical capacity amongst IPs. Support university scholarships for training teachers and other professionals.
- Support the way people organize themselves, beyond NGOs.
- Invest in IPs' leadership, systems, and human resources development.
- Fund culturally supportive education in local languages.
- Strengthen IPs' networks' capacities and opportunities to build relationships with donors.
- Build the foundation for informed consent and participation. Raise public awareness of indigenous issues. Build indigenous awareness of their rights and responsibilities as citizens.
- Strengthen broad public awareness of international conventions that their government has signed, and their obligations under those agreements. Provide training in human rights laws and standards, followed by assemblies in every indigenous village to discuss the implications.

Invest for the longterm:

- Support creative financing mechanisms for IPs, such as trust funds under IPs' control.
- Fund core costs for IPs' organisations and train them in sustainability mechanisms. Don't only fund activities.
- Develop alternative ways to access credit. Nurture indigenous saving societies and credit unions to build financial independence without risking lands as collateral.

Create new mechanisms for strengthening Indigenous Peoples:

- Involve Indigenous Peoples in strategic planning, national assessments, and reconstruction efforts where public involvement is key. Assist Indigenous Peoples to join other civil society associations to assess national and local governance. Involve Indigenous Peoples as key players in negotiation and implementation of Peace Accords.



- Build IPs' capacity to effectively use donors. Disseminate information about donor processes, policies, interests and concerns. Enhance channels for IPs to access donors.
- Use partnerships between private foundations and bilateral/multilateral donors to overcome internal bureaucratic barriers to creative options.
- Nurture effective conflict resolution mechanisms at local and national levels.
- Research and develop culturally appropriate ways to encourage IPs to address gender and equity concerns.

Support communication and networking:

- Support networking and opportunities for IPs to share lessons and ideas within and between regions.
- Support translation of information into local languages, written, by radio or traveling theatre.
- Create networks of IPs living with protected areas, to share experiences and approaches.
- Develop regular channels of communication between IPs and donors. Talk on a frequent and regular basis.

For society to advance, there needs to be improvement in intercultural relations between indigenous and non-indigenous. We are seeking tolerance, solidarity, justice, dignity and good environment. – **Marcial Fabricano Noe, CIDOB, Bolivia**

We want to improve the relationship between society and nature. IPs are central partners in the quest to address the imbalance in social relations. – **Joji Cariño, Tebtebba, Philippines**

Donor requirements are like a tower without a staircase. The challenge is for donors and support groups to work with IPs to build a staircase. – **Pavel Sulyandziga, RAIPON, Russia**

We don't only need donor funding but we need donors' help to influence government policy, to help IPs indirectly. If donors understand IPs' needs and situation, they can help. – **Prasert Trakansuphakon, IMPECT, Thailand**

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People living in rural areas don't understand what policy is. We need to help them understand so they can shape and use it. – **Joram Useb, WIMSA, Namibia**

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There is order in nature. Conservation organisations need to learn from IPs, how they have interacted with nature. Humans are being seen as instruments. That is a mistake. – **Benedict Ole Nangoro, CORDS, Kenya**

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What happens to us, happens to you. – **Alexandra McGregor, Assembly of First Nations, Canada.**

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STAND TALL - STAND STRONG - STAND VIGILANT

www.tepoumatakana.com

Level 4, Whānau Centre | 6-8 Pioneer Steet, Henderson, Auckland, New Zealand
Postal | PO Box 21 081, Henderson, Auckland 0650. New Zealand | Phone 0508 843 768

