

Philanthropy News

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Philanthropy and Te Ao Māori

Te pono, te tika, te māramatanga me te aroha anō o tētehi ki tētehi
The truth, the trust, the understanding and the unconditional love for each other

The J R McKenzie Trust's journey

Supporting Māori aspirations in Aotearoa

He Wānanga Mauri

Sharing a journey to understand Mauri and the Māori worldview

The seduction of silver bullets

The role of funders in perpetuating the problem



Philanthropy
New Zealand

Tōpūtanga Tuku Aroha o Aotearoa

Contents

2

Mihi a Te Kāhui Pū Manawa

Foreword from Rongo Kirkwood and
greeting from the Māori Advisory Committee

4

The J R McKenzie Trust's journey

Supporting Māori aspirations in Aotearoa

6

Reflections on a 15-year journey

Te Muka Rau Trust

7

Snowballing engagement with Te Ao Māori

The understanding of and interest
in the relevance of Te Ao Māori

8

He Kawa Ora

Collaboration bringing Taranaki
Mounga back to life

10

He Wānanga Mauri

Sharing a journey to understand
Mauri and the Māori worldview

11

Oranga Marae

New approach to marae funding

12

The seduction of silver bullets

The role of funders in perpetuating the problem

14

Te Tiriti o Waitangi and Grantmaking

Te Tiriti and what it might mean for funders.



Mihi a Te Kāhui Pū Manawa

Greetings from the Māori Advisory Committee – Te Kāhui Pū Manawa

Tēnā koutou katoa

Nau mai! Piki mai! Welcome to this edition of Philanthropy News,
which has a dedicated focus on Philanthropy and Te Ao Māori.

I would like to open this kaupapa kōrero with a whakataukī from
Pekaira Rei, our kaumātua for Philanthropy New Zealand, 'te pono,
te tika, te māramatanga me te aroha anō o tētehi ki tētehi'.

This saying refers to 'the truth, the trust, the understanding
and the unconditional love for each other'.

If we refer to love as the waka on which trust travels, the power we
entrust the waka driver with, the trust we have for each other as
waka passengers, then all that matters is, the faith of our collective
trust throughout our journey will eventually land us safely at our
ideal destination.

I trust this whakataukī will resonate with you throughout this edition.

I would now like to introduce the Māori Advisory Committee –
Te Kāhui Pū Manawa for Philanthropy New Zealand which is made
up of the following representatives:

“If we refer to love as the waka
on which trust travels, the power
we entrust the waka driver with,
the trust we have for each other
as waka passengers, then all
that matters is, the faith of our
collective trust throughout our
journey will eventually land us
safely at our ideal destination.”

*The articles in Philanthropy News do not necessarily
reflect the views of Philanthropy New Zealand.*

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– J R McKenzie Trust



Pekaira Rei

Ngā Ruahine-i-te-rangi, Te Āti
Awa, Taranaki Iwi, Ngā Rauru
Kiitahi, Te Āti Haunui-ā-
Pāpārangī, Taranaki Whānui-
ki-te-Upoko-o-te-Ika and
Te Atiawa-ki-te-Waka-a-Maui



Seumas Fantham

Programme & Relationships
Lead and incoming CE
– Todd Foundation



Steve Merito

Māori and Pasifika
Engagement Advisor
– Rātā Foundation



Rongo Kirkwood

Pouhere Pūtea/
Strategic Grants Advisor
– Trust Waikato

In recent months the Māori Advisory Committee has:

- set and delivered tikanga, protocols and Māori content at PNZ events, most significantly at the PNZ Summit earlier this year, but also as part of funder network and professional development workshops;
- shared networks with PNZ to develop relationships with key Māori stakeholders and individuals: funders, contributors to the Summit, networks, keynote speakers, trainers (i.e. Te Tiriti o Waitangi, trainers, etc);
- co-designed the professional development offering to the sector on Te Tiriti o Waitangi and grantmaking;
- continually acted as a 'sounding board' for Philanthropy New Zealand staff considering engagement with Māori or indigenous on issues.

The Māori Advisory Committee are forever grateful for the support from each of their organisations that enable them to contribute and be on the philanthropy waka.

We thought it best to lay out a whāriki of stories that weave you in and out of “Māori led development” and “ways we can consider more effectively how to partner with Māori”.

I trust that you will enjoy the inspirational, transformational stories that we are sharing with you.

Nāku iti noa

Nā Rongo Kirkwood

J R McKenzie Trust's journey to support Māori aspirations in Aotearoa



1876

J R McKenzie is born



1940

J R McKenzie Trust established



1990

Philanthropy New Zealand established

Learn about the J R McKenzie Trust's journey towards building a strong foundation to support Māori development in Aotearoa.

At the J R McKenzie Trust, we often have other organisations and funders approaching us asking, 'how did we get to have a focus on Māori development and what prompted that?' In 2003, we undertook a strategic review which revealed only 2-3% of our funding went to Māori. That prompted us to ask ourselves, 'how can our contribution to Māori be improved?' The following was our unique approach.

We came away with a set of recommendations, which included; organise relevant training for the Board and staff, establish a Māori advisory group, develop relationships with Māori organisations and ask for their guidance, and increase funding to Māori organisations.

In 2006, the Māori advisory group adopted the name Te Kāwai Toro – the shoot that reaches out. After meeting with Māori communities, Whānau Development was noted as the priority.

We piloted a three-year Whānau Development funding programme that led to a new application process and ways of engaging with Māori. From this model we selected four projects/programmes.

Based on the valuable learnings from the Whānau Development pilot programmes, Te Kāwai Toro recommended that J R McKenzie adopt a Māori development focus, as a new strategy was being considered.

The 2010–2015, J R McKenzie strategy adopted Māori Development as one of its two main focus areas. Disadvantaged Children and their Families was the other. The funding process that Te Kāwai Toro had piloted was accepted as the main grant process for all applications across the J R McKenzie Trust.

However, a focus on Māori development was challenging for some Board and Regional Panel members, which led to their resignation.

To assist other funders who are considering supporting Māori, we created a resource documenting our journey (just one of many). *Our Journey* video resource is a chronological diary of how one of the oldest philanthropic trusts in Aotearoa came to support Māori development.

We would also like to share some of our resources with you – the following are available on the Philanthropy New Zealand Member's Hub:

- Summary of the '*Philanthropic Funding to Māori*' report, 2012
- Māori Development Assessment template
- *The Philanthropy Landscape – A Review of Trends and Contemporary Practices*.

Te Kāwai Toro has had the privilege of witnessing significant Māori-led development organisations and initiatives over the years. Watch the videos online in Philanthropy New Zealand's Member's Hub to learn more about the inspirational kaupapa of a couple of these initiatives.

'He waka eke noa – we are all in this together.'



2017

Hui Kaikōkiri



2019

Panel of experts & J R McKenzie Trust

For funders looking to engage and support Māori aspirations, we have learnt:

1

Building internal capability within your organisation is essential:

- Provide relevant training to Board and staff members
- Convene or establish a Māori advisory group
- Bring Māori representation to the Board level (suggest two members)
- Hire people with an understanding of Kaupapa Māori (Māori approach) and the right capabilities to work with Māori.

2

Grow your networks with Māori, hapū, iwi, and understanding of Te Ao Māori (the Māori world):

- Develop relationships with Māori organisations
- Identify barriers facing Māori
- Work with key Māori organisations and thought leaders of Te Ao Māori
- Fund Māori organisations, including a small number of pilot projects.

3

Develop a proactive focus for funding Māori within your organisation:

- Include a proactive focus on Māori development, for example in your Long Term Strategy (or 5/10-Year Strategy)
- Dedicate a percentage of funds to Māori development
- Adopt a funding process that ensures the dignity and mana of applicants.

“We piloted a three-year Whānau Development funding programme that led to a new application process and ways of engaging with Māori. From this model we selected four projects/programmes.”

Reflections on a 15-year journey

Te Muka Rau Trust



Te Muka Rau

Back in 2004 when Dave Moskovitz and I set up our small philanthropic trust, our lawyer suggested including the clause, “the Trust shall recognise the views and expectations of Tangata Whenua” in our trust deed. We enthusiastically agreed. We had a small problem though – we had no clue what that meant in practice.

Fifteen years on, we are still finding those clues and we have a long way to go. But here is our journey so far.

1 Looking at ourselves

The first step was looking at ourselves. We knew we wanted to build our understanding and our commitment to Te Ao Māori, but, to be honest, it took a while before this vague feeling of ‘oh we should do this’ became an intentional (and enjoyable) journey. The process involved learning correct pronunciation, doing a Te Tiriti o Waitangi course, starting to read more NZ history, taking te reo classes, finding opportunities to visit and stay on marae, and most importantly, listening, learning and building relationships.

2 Putting Te Ao Māori into action

In 2015 we started putting this into action at our Trust. We wanted to maximise the difference that can be made by a small trust with no paid staff and a very small budget, and we knew that addressing racism and supporting the central place of Te Ao Māori were top of our agenda. We gathered a group of people in our living room over lunch and simply asked how we could help. From the kōrero that day a new vision and a new way forward emerged.

3 Moving to bicultural governance

Our next step was to move to bicultural governance with two Māori trustees, Pekaira Rei (Te Āti Awa) and Seumas Fantham (Ngāti Porou) and two Pākehā trustees, Dave and me. This has significantly changed how we work. One example of this is that we now align trustee meetings with Māori tikanga by holding board meetings in our home and starting with karakia and an in-depth kōrero about a relevant topic before we consider grant decisions or governance business. We also always share a meal together.

4 ‘The many strands’

Our Trust was then gifted a new name by Pekaira – “Te Muka Rau”, meaning “the many strands”. This refers to how the strands (muka) within flax (harakeke) can be woven together to create new, strong and beautiful possibilities, and it replaced the previous, somewhat random name of “Thinktank Charitable Trust”. Under Pekaira’s guidance we also ‘took on the journey of finding a ‘Mauri Toka’ or letting this taonga find us’ – a taonga to hold the spirit and essence of our trust, which sits at the centre of our meetings and is here on my desk as I write.

5 Culturally appropriate ways

We are now actively exploring how philanthropy looks when done in culturally appropriate ways. This has included making small grants on the basis of a conversation with our trustees, managing the required checks and balances and paperwork internally, and meeting in person with grantees instead of asking for written reports.

6 ‘Relationship before resources’ approach

Another new initiative is working with East Coast communities and other funders (The Tindall Foundation, Todd Foundation, J R McKenzie Trust and Eastland Community Trust) to explore a ‘relationship before resources’ approach which involves spending time with communities and collaboratively funding the projects which emerge. A concrete deliverable from this work is replacing the usual, somewhat onerous ‘funding agreement’ with a reciprocal ‘relationship agreement’ to spell out what each player in the project can expect from each of the others.

Fifteen years on, we are at last starting to practically enable the ‘views and expectations of Tangata Whenua’ to be front and centre of how we work, and we are actively trying to embody the partnership and sharing of power envisaged by Te Tiriti o Waitangi. We’re still clue-hunting, still on the journey, but already our grantmaking decisions have improved and the experience of philanthropy has become more rewarding and meaningful.

This article is written by Kate Frykberg, who currently works as a philanthropy and community advisor. She previously held roles as Executive Director of the Todd Foundation and Board Member and then Chair of Philanthropy New Zealand.

Snowballing engagement with Te Ao Māori



The understanding of and interest in the relevance of Te Ao Māori (the world of Māori) to the philanthropic and grantmaking sector continues to grow.

In recent years, many philanthropic and grantmaker funders have taken steps to understand the relevance of Te Tiriti o Waitangi and make change at a personal and professional level, in their organisation and their funding.

At a sector level, this snowballing interest is being supported by Te Kāhui Pū Manawa (the Māori Advisory Committee). A major milestone and trigger for action was the International Funders for Indigenous Peoples Pacific Regional hui, held in Ōtaki in 2017.

Following on from that, Māori leaders spoke to interested members of the funding sector, suggesting ways it can better support Māori to achieve their aspirations. In February a number of funders met to consider this advice, and look to how they could use the Philanthropy Summit as a way to reach a wider audience, and share what we had learnt.

Many attending the Summit in May this year showed a strong desire to better work with Māori, iwi, and mana whenua in their regions, to build the relationships and knowledge to fund better in this space. We had positive feedback in our Summit survey and calls for us to continue to support our members in this area. The conversations at the Summit were sometimes challenging.

We could only host these conversations because of the huge contribution and commitment of the Māori Advisory Committee and Whaea Pekaira Rei, to the sector, and those it serves.

Given the increasing call for more support in this area, the Māori Advisory Committee have led thinking around how best to do this. The Tindall Foundation's John McCarthy, Kate Frykberg from Te Muka Rau, and myself have also been involved in these discussions.

This edition of *Philanthropy News* is intended to provide food for thought for interested funders and grantmakers. In addition to this, we have also confirmed that Sacha McMeeking will offer Te Tiriti o Waitangi training in mid-2020.

We are considering options for how to support funders, including those at the beginning stages in their journey, to engage and work with Māori through to those ready to partner with iwi and other kaupapa Māori organisations.

We have a list of funders and grantmaking organisations who are interested in being kept up-to-date with this work. If you would like to be included, please email sue@philanthropy.org.nz

So watch this space and share with us any good work you're doing. We'd love to hear from you. Over the last year I've learnt a lot from the members of the Māori Advisory Committee and Whaea Pekaira. A key reflection is that before we can make positive changes in our organisations to work alongside Māori to support their aspirations, we also have to be ready at an individual level – personally and professionally. This is different for everyone, but I'm aware of my continual learning on the ongoing implications of our history and current discrimination.

“Many attending the Summit in May this year showed a strong desire to better work with Māori, iwi, and mana whenua in their regions, to build the relationships and knowledge to fund better in this space.”

I notice how helpful it is for me to reflect on perspectives I hear that sometimes I don't understand in the moment. And – despite how much I listen – that I still think from my own narrow perspective and lived experience. It's meant taking myself off with a mate to do a Te Tiriti o Waitangi course and continuing to learn te reo Māori. I welcome people contacting me to talk through any feedback they may have on this article as discussion, sometimes hard, is the way forward.

By Sue McCabe, Philanthropy New Zealand Chief Executive

He Kawa Ora

Collaboration bringing Taranaki Mounga back to life



Taranaki Iwi representatives involved in the Taranaki Mounga Project (from left: Jamie Tuuta, Taranaki Mounga Chair; Hemi Sundgren, Taranaki Mounga Iwi representative; and Wharehoka Wano, Tumuwahakarito/CEO of Te Kāhui o Taranaki Trust) recognising NEXT Founders Neal and Annette Plowman's contribution to restoring biodiversity in Taranaki.

Taranaki Mounga is an ambitious, large-scale and long-term conservation project, aiming to restore the ecological vitality of the region's namesake *koro Taranaki*. The project area includes various tūpuna maunga – Pouakai, Kaitake, Paritutu and other peaks within Egmont National Park – covering an area of 34,000 hectares.

Like most areas of New Zealand, much of the native biodiversity in Taranaki has been impacted by introduced pests. Over the next 20 years, the goal is to eradicate pests, restore native species and enhance the mauri – vitality and life force – so he will once again flourish.

The restoration of the national park requires innovation, and the passion of many, to become a reality.

The project is founded on a vision for He Kawa Ora, to bring our tūpuna to life, through community partnerships, networks and collaboration. It brings together private, public and iwi partners including: the Department of Conservation (DOC); Taranaki Iwi Chairs Forum; philanthropic investors NEXT Foundation and TSB Community Trust; and founding sponsors: Jasmine Social Investments, Shell New Zealand and Manaaki Whenua Landcare Research.

Iwi involvement at all levels

The aspirations and expertise of the iwi of Taranaki are woven into all levels of the Taranaki Mounga project, from guiding the vision and ongoing strategy at Board level, through to the operational delivery of the project. Iwi are involved in monitoring whio, releasing kiwi, helping to translocate titipounamu, engaging in predator control and reconnecting whānau to their tūpuna.

Mātauranga Māori also informs the project through the employment of the project team. Many of the people working in the project whakapapa to the Mounga and grew up in the region.

This is an example where iwi and hapū are fundamental to achieving the project and restoration of their tūpuna.

“We say we are the mountain and the mountain is us because he is our ancestor, the source of our identity,” says Taranaki Mounga Chair Jamie Tuuta. “It is important that our communities, especially iwi and hapū, shape initiatives which increase the health and well-being of our tūpuna and that they have the opportunity to contribute to the vision of Taranaki Mounga.”

Taranaki Mounga has achieved a lot since launching in 2015.

NEXT Foundation says a key part of this project's success has involved having iwi as equal partners in the project and ensuring that they are represented at all levels.

Community

- Community volunteers have increased eightfold
- Community volunteers service 60% of stoat traps
- Taranaki businesses have adopted traplines to reconnect staff with nature
- Citizen science tools (*Zooniverse* and *iNaturalist*) enable virtual participation
- Community Corrections, youth and after school programmes have built over 500 stoat traps
- Relationship with START Taranaki has evolved into employment for at-risk youth
- Dozens of school students are actively engaged in predator control.



Teacher Tina Dalliston (middle) with students from Francis Douglas Memorial College. Tōtōuwai release. Credit: Mark Dwyer

Enhancing biodiversity

- The stoat trapping network has increased to 14,000 hectares. A 1,000 hectare rat control block has also been set up
 - 95 tōtōuwai/North Island robin have been reintroduced
 - Latest figures show a dramatic increase of 60 whio ducklings and 59 fledglings on eight rivers
 - An abundance of titipounamu on the Mounga enabled 60 to be translocated
- Over 100 North Island brown kiwi have been released since 2006
 - Kākā and seabird translocation work is underway
 - Goats are believed to now be functionally extinct
 - The eradication of key weed species has begun (e.g. climbing asparagus, gunnera).

Gains in perpetuity

The ecological gains being made are also underwritten in perpetuity, thanks to the Tomorrow Accord agreement. The Accord means that if external parties provide the capital to make significant ecological gains in qualifying projects, DOC will maintain these gains in perpetuity. It is an example of Government becoming part of a solution and gives those involved confidence that this project's ecological gains will be sustained.

Contributed by NEXT Foundation



Emily King from DOC leads the first team into the release area. Tōtōuwai release. Credit: Mark Dwyer

He Wānanga Mauri

Sharing a journey to understand Mauri and the Māori worldview

G.I.F.T is a Foundation North innovation programme that has the Māori concept of Mauri enshrined within it. As well as looking for what is going to improve the physical well-being of the Hauraki Gulf, G.I.F.T is looking for how people work with Mauri, as expressed in their emotional, spiritual, cultural and felt connections with land, sea, birds, fish and people.

The Gulf Innovation Fund Together (G.I.F.T) was initiated by Foundation North in 2016, to ignite innovation to improve the Mauri of Tikapa Moana/ Te Moananui ā Toi (the Hauraki Gulf).

Foundation North recognises the importance and value of Mātauranga (Māori knowledge, culture, values and worldview), and through G.I.F.T encourages agencies, individuals and communities to engage with Māori (Mana Whenua) to deepen their collective understanding of connections, interdependencies, and long-term intergenerational perspectives to restore the Mauri (life force, vitality) of the Hauraki Gulf.

Earlier this year, the G.I.F.T trustees and project team recognised a need to support applicants and grantees to better understand and work with Mauri.

To this end, Foundation North organised He Wānanga Mauri – an immersive all-day workshop held at Ōrākei Marae close to Auckland's CBD. Using the expertise of Te Kaa (a programme that ignites your Māori cultural competency), Precious Clark (creator of Te Kaa and former Foundation North trustee), with the support of her co-facilitators, ran workshops designed to explore the concept of Mauri and the Māori worldview, Te Ao Māori, in a safe and highly experiential way. The experience was opened out not only to the G.I.F.T kaikōkiri (grantee network), but to



He Wānanga Mauri participants with former Foundation North trustee and Te Kaa lead facilitator, Precious Clark (centre) in front of the whareniui at Ōrākei Marae.

local Iwi, Foundation North trustees, and other key Gulf stakeholders, with around 60 people participating.

Starting with a Pōwhiri to welcome all visitors (manuhiri), the day explored the Māori creation story to articulate Māori systems' approach to the environment, followed by a session to understand the key values of kaitiakitanga, manaakitanga, whanaungatanga and tino rangatiratanga (sacred guardianship, caring behaviour, working together and self-determination). A highlight of the day for everyone was the contributions by a panel of distinguished Māori leaders: Foundation North's Kaumātua Kevin Prime (Ngāti Hine, Ngāti Whātua, Tainui, Welsh), Whaea Moe Milne (Ngāti Hine, Ngāpuhi) and Matua Rereata Mākiha (Ngāti Whakahaheke, Te Aupōuri, Te Arawa).

Precious Clark commented, "By gifting this wānanga to its internal and external networks, Foundation North is not simply practising the principles enshrined in its Strategic Plan and Māori Strategy,

rather the decision to convene this Mauri hui demonstrates that Foundation North itself is on a journey to better understand Te Ao Māori, and is doing so in a supportive and collaborative way, with the help of its Māori staff, advisors and past trustees."

The Foundation's new Chief Executive Peter Tynan attended the workshop in full and commented, "Talking to other participants, this experience has had a profound effect on people. The philanthropic sector is well-placed to lead here, to convene collaborative approaches to better understanding Te Ao Māori and the lessons here for our work."

Foundation North will be working with Te Kaa to write up and share the learnings from He Wānanga Mauri. This will be published on the Foundation North and G.I.F.T websites in due course.

foundationnorth.org.nz
giftofthegulf.org.nz
tekaa.co.nz

Contributed by Foundation North



Ngāti Hikairo whānau open new wharekai at Waipapa Marae. Te Rawhitiroa Photography

Oranga Marae

New approach to marae funding

Marae have always been and continue to remain at the centre of Māori identity. Marae are locations where te reo Māori can be spoken, tikanga can be explored and debated, and where important ceremonies are performed such as welcoming visitors, meeting inter-tribal obligations, or farewelling the dead.

In 2018, Te Puni Kōkiri and the Department of Internal Affairs (on behalf of the Lottery Grants Board) pooled funding to develop the Oranga Marae programme. Oranga Marae provides support, advice and investment to eligible marae all over Aotearoa – ensuring the physical and cultural revitalisation of marae as centres of Māori identity and mātauranga.

The custodians of Waipapa Marae had their dreams realised in March this year when their new wharekai project was complete. Michelle Te Hae had been involved with the project for many years. “All these years we were fundraising and fundraising – then all of a sudden we found the Oranga Marae programme,” she said. “I have to take my hat off to the major funders, Te Puni Kōkiri and DIA, for our wharekai. I’m just so proud. Proud to be Ngāti Hikairo, proud of our new dining room.”

Oranga Marae ngā kaupapa matua (outcomes) are to:

- ensure marae are safe and healthy
- ensure people are engaged on the marae to provide the transmission of mātauranga Māori
- ensure marae are contributing to the revitalisation of te reo and tikanga Māori
- ensure whānau work together to develop the marae.

Oranga Marae funds:

- Marae Development Plans which map out marae aspirations for the future and how these will be prioritised and delivered. Marae Development Plans are living documents and will be updated over time and are the gateway to access future funding support
- technical support where specialised advice is required by a marae to prepare for capital or cultural development
- capital works, cultural activities and other requirements to help revitalise marae.

With a new fund comes new processes

Marae are supported through the new process with advice and guidance from regional advisors. The Oranga Marae online application process and turnaround times have also been streamlined. Applications for cultural development activities and capital works are made quarterly.

In Budget19, the Government also recognised the crucial role marae play in providing emergency shelter and sanctuary in times of need. Kāinga Rua: Marae Preparedness will support marae to assess and develop their capability and capacity and purchase response equipment to enable them to remain operational during and following an emergency. The extra funding was also aimed at supporting marae to reach environmental goals such as zero waste.

Contributed by the Department of Internal Affairs and Te Puni Kōkiri

The seduction of silver bullets

The role of funders in perpetuating the problem

Tokona te Raki is a Ngāi Tahu-led collaborative initiative to inspire, equip and connect our rangatahi to future opportunities. Our challenge is to shift our collective course towards a new and better future where rangatahi Māori are the backbone of the future of Aotearoa. This means shifting from being decision takers to future makers. Key to this is the belief that rangatahi are the solution, not the problem.

Imagine a future where our demographics don't determine our destiny. Imagine a future where inequality is not seen as an inevitability but an obstacle to be overcome. Imagine a future where an equitable education system enables all rangatahi to be inspired by their future, confident in their culture, thriving in their work and empowered to succeed as Māori whatever pathway they choose. Our vision is one of self-determination, empowerment and tino rangatiratanga. It speaks to the heart of our belief that every child has the right to a good education that leads to meaningful employment and a decent income in order to thrive in a free, fair and just Aotearoa.

The current education system, however, is not designed to deliver on this vision – it is geared to work for some but not all. Racism and systemic bias is evident in the increased rates of Māori students being stood down, expelled or streamed into lower level classes leading to lower participation in higher education and nearly half the Māori workforce being constrained in low-pay, low-skill, low security jobs. These outcomes don't happen by chance but are the cumulative result of the choices and bias of people across agencies, institutions, classrooms and workplaces whereby lower expectations of Māori become self-fulfilling prophecies. Looking ahead, we need to be having a national

conversation on how this sits with our values and whether we choose to sustain inequality in Aotearoa or commit our energies towards a brighter alternative.

From programme to systems leadership

Our transition from short-term, output-focussed programme leadership was partly driven by our belief in the need for a collaborative approach and our growing disillusionment with the fallacy of a 'silver bullet'. We had spent many years running one-off pilot projects that, regardless of impact, were always destined for the urupā. I understand the seduction of a 'silver bullet' as it strips the complexity out of the picture so a simple, predictable and easily packaged solution can emerge. These 'silver bullets' are easy to explain, easy to measure and easy to mobilise funding for – unfortunately it's doubtful they can effect real change long-term. I think of one-off pilot projects like the social change equivalent of the dating app Tinder – you may experience some success early on but it's unlikely to lead to anything meaningful in the long run. Despite good intentions, nothing seems to change as we fail to address the upstream causes that hold the problem in place and eventually our brief fling wanes and our fickle attentions move on to be seduced by the next 'shiny object'.

Seeing funders as part of the problem and part of the solution

A key enabler for us has been changing the way things are funded. In order to rid our addiction to project or programme-based funding we needed to find partners who shared our vision to shift the focus from treating downstream symptoms to tackling upstream causes. It is important to acknowledge Te Rūnanga o Ngāi Tahu and the Peter McKenzie Project, who played a pivotal role as core founding partners. This included a multi-year approach, support for core infrastructure to support collaboration, with the key focus on short-term strategic learnings and later long-term population level outcomes. Here all parties agree you cannot tackle a long-term complex grey issue with a simplistic short-term black and white solution. This means getting comfy sitting in the grey for a while, even if a solution is not immediately evident as transformation requires experimentation and learning.

Systems thinking encourages us to raise our gaze from individuals to see broader patterns, so our focus is on the whole not the parts. Systems change starts with us acknowledging that we too are part of the system and therefore part of what needs to change. It is only through acknowledging our part in



Dr Eruera Tarena,
(Executive Director, Kaihautū)
Tokona te Raki

“Most of our greatest challenges today are the result of human systems that can be corrected. Funders have huge influence that can incentivise more band-aids or enable transformational approaches to create a future where none are needed.”

contributing to the problem that we unlock our true power to be part of the solution. This is where we need to be brave and ask ourselves what role do funders play in sustaining the problem?

As Desmond Tutu states, “*There comes a point where we need to stop just pulling people out of the river. We need to go upstream and find out why they’re falling in.*” The desire for tangible quick wins not only incentivises the focus on pulling people out of the river but also removes any accountability from those pushing them in. The philanthropic sector has huge influence over whether we gear ourselves towards pulling more people out of the river, faster, quicker and cheaper. Or that we start to place emphasis upstream so that many downstream services are never needed in the first place.

Most of our greatest challenges today are the result of human systems that can be corrected. Funders have huge influence that can incentivise more band-aids or enable transformational approaches to create a future where none are needed. These are problems that can be solved but our attention needs to shift beyond good intentions to tackling challenges at their root cause. Transformation starts with us, understanding our role in sustaining the current state in order to unleash our power to create a brighter alternative. Ki te hoe!

Funders can:

- Stop running hothouse weekends – these incentivise shallow hustle over deep understanding of the issue
- Stop confusing innovation with invention – rather than always seeking ‘new things’ to fund look to how you could unlock greater value from the resources already in your community
- Examine your own practices – see how much you spend on transactional grantmaking vs longer-term strategic investments in transformational outcomes

- Support multi-year agreements – create some experiments with those focussed on longer-term change to enable them to grow and learn
- Encourage learning by doing – support developmental evaluation and adaptive contracting to enable activities to adapt as new learning, knowledge and experience emerges.

To find out more about Tokona te Raki visit maorifutures.co.nz

This think piece is contributed by Tokona te Raki Kaihautū (Executive Director) Dr Eruera Tanera



Maorifutures.co.nz website

References:

Easterling, D. (2016). How Grantmaking Can Create Adaptive Organizations. *Stanford Social Innovation Review* (Fall).

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Te Tiriti o Waitangi and Grantmaking

Upholding Te Tiriti o Waitangi is a growing focus for many sectors, including philanthropy. Te Tiriti educator, Jen Margaret (Pākehā) introduces Te Tiriti and what it might mean for funders.

What is Te Tiriti o Waitangi?

Signed by the Crown and over 500 rangatira in 1840, Te Tiriti o Waitangi (the Treaty) is a founding document of Aotearoa New Zealand. It is an agreement between the Crown and hapū, intended to ensure an ongoing relationship of good faith, power sharing and mutual benefit between tangata whenua (the first peoples of Aotearoa), and tangata Tiriti (all others who have come here).

In brief, Te Tiriti o Waitangi:

- Provided the Crown with the right of **kāwanatanga**: the responsibility to govern tangata Tiriti (non-Māori) for the benefit of all
- Affirmed the **tino rangatiratanga** of hapū¹ – absolute authority and control over their lands, treasures, and all their resources
- Assured **ōritetanga** – equitable outcomes for tangata whenua
- Provided the assurance that religious and spiritual freedom – **wairuatanga** would be respected.

It was the te reo Māori text which Hobson and over 500 rangatira signed. The English version of the treaty does not reflect what was agreed to in the Māori text. Current tensions in relation to the treaty are often attributed to this difference. However, the issues arise

from the process of colonisation, in which the commitments of both documents were neglected.

What happened after it was agreed to?

Te Tiriti o Waitangi affirmed and upheld the political, economic and cultural power of tangata whenua. The Crown disregarded this and undertook the process of colonisation – asserting sovereignty, taking land and assimilation.

There was a rapid process of land alienation – through Crown purchases in which the Crown did not honour its commitments, multiple laws and war. Today about 5.2% of NZ is in Māori freehold title.

British systems of education, health and justice were imposed and remain the dominant systems today.

How has this impacted our society?

Colonisation is a root cause of current inequities for Māori in health, justice and education. A working group chaired by former National MP Chester Burrows recently reported on the criminal justice system. The report states, “the effects of colonisation undermine, disenfranchise and conspire to trap Māori in the criminal justice system” and that “racism is embedded in every part of it”.

Mr Borrows said, “The fact, though, is that colonisation is an ongoing process. You take away a group’s economic base, educate them in a foreign language, relegate them into housing that isn’t certain. Is it any surprise that, a few generations down the track, this indigenous population has been corralled into low-decile, vulnerable communities, where they have the smallest voice in our democracy? This is what we mean when we talk about ongoing colonisation. It was those government policies that affect outcomes for Māori today.”²

Honouring Te Tiriti as a way forward

There have been continued calls from Māori for the commitments made in 1840 to be honoured. Honouring Te Tiriti provides a way to address the injustices of colonisation and create a harmonious and healthy society for all.

At the heart of Te Tiriti is a commitment to relationships of mutual benefit and to upholding te tino rangatiratanga – self-determination of tangata whenua. Self-determination is central to wellbeing for any individual or community. Working to uphold tino rangatiratanga could enrich us all as we commit to working in ways that reflect the uniqueness of Aotearoa, that value both differences and the things we share, and in which power and resources are shared equitably.

¹ This built on the recognition of tino rangatiratanga expressed in He Whakaputanga o te Rangatiratanga o Nu Tireni (the 1835 Declaration of Independence).

² www.rnz.co.nz/news/national/391593/poor-treatment-of-crime-victims-maori-exposed-in-justice-report
e-tangata.co.nz/korero/chester-borrows-the-blue-leftie

“While the Treaty was a relationship between the Crown and hapū, we all have a responsibility to address the injustices and build a better society.”



By Jen Margaret, Te Tiriti educator

What does this mean for philanthropic funders and grantmakers?

While the Treaty was a relationship between the Crown and hapū, we all have a responsibility to address the injustices and build a better society. Philanthropic funders make a considerable contribution to a fairer society.

In any healthy relationship a first step is to listen to our partner. At this year's Philanthropy Summit Ani Mikaere, co-director of Te Kāhui Whakatupu Mātauranga, Te Wānanga o Raukawa urged philanthropy to fund those, “dedicated to dismantling colonial structures and building a truly just Aotearoa founded on Te Tiriti o Waitangi.” Ani said philanthropists needed to, “provide long-term support for those willing and able to lead the thinking to bring about change. They needed to trust Māori to lead the work.”³

The settlements process

There can be a misconception that issues of inequity are addressed by Treaty settlements. The settlements provide iwi with only one to three percent of what they lost as a result of the Crown's actions.⁴ This process also does not address the needs of many urban Māori who are dislocated from their hapū and iwi connections through colonisation.

Over the first 25 years of the process (1992-2017) a total of about \$2.2 billion dollars was returned to iwi as the financial redress component of historic claims. This is about the amount the government spends every two

months on superannuation.⁵ And by comparison to philanthropy, in 2014 the total annual philanthropic giving was estimated at \$2.788 billion.⁶

Many iwi have achieved a lot with relatively small amounts – consider how much more could be achieved with greater funding.

Actions funders can take include:

- Funding whānau, hapū, iwi, kaupapa Māori organisations, ensuring you:
 - commit to sharing power and resources
 - engage early and build relationships
 - provide long term support.
- Reviewing your organisation – ask “how are we working with the Treaty and hapū/iwi/Māori?”:
 - Collect data on funding to Māori and on relationships between recipients and Māori
 - How are your processes and decision-making informed by, and responsive to, Māori worldviews?
 - How does the work of organisations you fund impact on Māori?
 - How does your work reflect you trusting Māori to lead.
- Learning more about Te Tiriti, colonisation and the history of your organisation and your area
- Funding initiatives aimed at building capability of tangata Tiriti to contribute to Te Tiriti honouring.

Jen Margaret is Pākehā, of Cornish, Danish and English ancestry. Raised near Leeston on the Canterbury Plains, in the rohe of Kāi Te Ruahikihiki, Jen first learnt about Te Tiriti at university in the mid-1990s. Since then, she's been working to build understanding and application of the Te Tiriti o Waitangi in a range of organisations and sectors – including health, education, community and local government. Jen authored *Working as allies: supporters of indigenous justice reflect, Ngā Rerenga o Te Tiriti: Community organisations engaging with the Treaty of Waitangi*, and *The State of the Pākehā Nation 2018*. She lives in Te Whanganui a Tara / Wellington where, through www.groundwork.org.nz, she provides workshops and consultancy to support Te Tiriti honouring change.

Further information:



He Whakaputanga and Te Tiriti – National Library website:

natlib.govt.nz/he-tohu



Key questions and answers:

nwo.org.nz/wp-content/uploads/2018/06/QandA.pdf



Applying Te Tiriti in organisations: Ngā Rerenga o Te Tiriti: Community organisations engaging with the Treaty of Waitangi:

trc.org.nz/application/nga-rerenga-o-te-tiriti

³ Excerpt from *Philanthropy News* July

⁴ natlib.govt.nz/he-tohu/korero/interview-with-professor-manuka-henare

⁵ www.stuff.co.nz/national/104205997/the-amount-allocated-to-treaty-settlements-is-tiny-compared-with-other-government-spending

⁶ The latest real data quantifying the philanthropic dollar was in 2014 (the Giving NZ report): www.philanthropy.org.nz/giving-new-zealand



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