

October 2021

Prepared for Philanthropy New Zealand, Tōpūtanga Tuku Aroha o Aotearoa by:

Haimona Waititi,
Marcus Akuhata-Brown
and Kate Frykberg

KI TE HOE:

A capability building framework for funders supporting Māori aspirations

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ABOUT THIS DOCUMENT

Ki te Hoe is a project commissioned by Philanthropy New Zealand (PNZ) in late 2020 to build the capacity and capability of funders to engage and support Māori aspirations in a mana-enhancing way. Many PNZ members have expressed a commitment to do this and are seeking pathways to implement.

This document provides practical guidance to funders who want to undertake this journey, and section 3 lays out what this voyage of discovery might look like, including the stages and commitments involved, and the practical tools which can help.

This work was undertaken by Haimona Waititi, Kate Frykberg and Marcus Akuhata-Brown, and was developed following a series of focus groups including Māori working in philanthropy, kaupapa Māori organisations who seek funding and trustees and managers of funding organisations. Key steps included:

- An initial focus group with members of Te Kāhui Pūmanawa, representing Māori working in philanthropy and grantmaking.
- A second focus group with kaupapa Māori organisations who have recently requested funding from philanthropic organisations.
- A third focus group with managers and trustees of philanthropic organisations.
- A final workshop where all previous attendees were invited back to review and refine the initial findings.

Thank you to everyone involved in Ki te Hoe's development, particularly the people who gave their time and wisdom in the focus groups.

CONTEXT

a) What it looks like to engage and support Māori aspirations in a mana-enhancing way

From our focus groups, we found that a funder who engages and supports Māori aspirations in a mana-enhancing way will:

- Be driven by values like respect, equity, partnership and trust. They will recognise and support Rangatiratanga and will want to contribute to building the Aotearoa of tomorrow.
- Build relationships with Mana Whenua and Tangata Whenua which are long-term and reciprocal, where power is shared, and where people and communities are supported to be the best version of themselves, as determined by them.
- Appropriately fund strengths-based, kaupapa Māori approaches. Funding is flexible, multi-year and driven by community strengths and aspirations rather than preconceived ideas of what is needed.

On the other hand, a funder who engages and supports Māori aspirations in a mana-enhancing way will NOT be controlling, transactional, impersonal, and process-driven. They will have done their own homework rather than requiring Māori to explain tikanga 101, and engagement will be much deeper than a lip-service, tick-box exercise.

b) Why supporting Māori aspirations well matters

Why go on this journey? Here are some of the reasons why funders might want to improve the way in which they engage and support Māori aspirations:

- The Worldview lens: There is much that can be learned from the Māori worldview and many relevant social, environmental and economic initiatives happening in Te Ao Māori using Māori knowledge bases that can be relevant and effective for all living in Aotearoa. Often, we are more accepting of imported models and structures from overseas without considering what is already in our backyard.
- The Nation-building lens: What does the Aotearoa we are building for our children and mokopuna look like? Does it deliver on the intent of Te Tiriti and embrace both Te Ao Māori and Te Ao Pākehā? Is it a place that cares for both planet and people? And what role might funders have in helping to build this?
- The Treaty lens: Our nation is founded on a principle of partnership between Māori and non-Māori as expressed in Te Tiriti o Waitangi. What might partnership look like for funders?
- The Reparation lens: Uncomfortable though it is to consider, most wealth in Aotearoa comes at least indirectly from the transfer of 95% of Māori land to non-Māori, as well as the systematic dismantling of Rangatiratanga. Government treaty settlements return about 2% of the value of what was lost, so what might the role of non-government funders be?
- The Needs lens: Māori are over-represented in negative social statistics, therefore it is helpful for any funder wishing to address social issues to consider how they can appropriately support Māori.

c) Where philanthropy and grantmaking is at currently

Historically philanthropy and grantmaking has not supported Māori aspirations well, and this was reinforced in the focus groups run to inform Ki te Hoe. Attendees were asked to rate their experience of the philanthropic sector out of 10 in terms of 'how well do philanthropic funders engage and support Māori aspirations in a mana-enhancing way?' Although the sample size is small (43 attendees across the four focus groups), the results are interesting:

- The average rating for how well funders engage and support Māori aspirations is 4.2 out of 10.
- Non-Māori focus group attendees rated funders a little higher – 4.6 out of 10 – while Māori rated funders a little lower at 3.7 out of 10.

Staff and trustees of funding organisations who attended the focus groups were also asked to rate their own organisation out of 10 on this same question. The average overall rating was 4.4 out of 10. Trustees and managers generally gave their organisation somewhat higher ratings, while Māori staff members were generally less positive, with average ratings of 5.25 and 4.0 respectively.

In summary, philanthropy still has a long way to go on the journey to support Māori aspirations in a mana-enhancing way.

That said, the Ki te Hoe project encountered considerable interest and enthusiasm from PNZ members and from PNZ itself for making this journey. The timing for Ki te Hoe feels right, and below is some guidance and tools that might be useful.

THE VOYAGE:

How to engage and support Māori aspirations in a mana-enhancing way.

Developing funder capability to engage and support Māori aspirations in a mana-enhancing way is like a long voyage to a far horizon which none of us have yet visited. This far horizon is a very different way of doing philanthropy where power and resources are equitably shared, and which is appropriate for this land of Aotearoa New Zealand.

All voyages require good preparation and the right people guiding the vessel, so we have divided this journey into three stages:

- a) Getting ready for the voyage
- b) Finding our crew
- c) Seeking the Pae Tawhiti (Seeking the far horizon).

Each of these stages, in turn, involves a number of commitments which funders wishing to support Māori aspirations should consider making.

The table below describes the stages of the voyage, the commitments required in each stage, and actions to take. It's also worth noting that the stages below do not necessarily need to be done sequentially. Additionally, the suggested helpful resources are a starting point only; over time we will be adding more options.

a) Getting ready for the voyage

Just as beginning a voyage requires knowledge, resources and planning, getting ready to become a funder who supports Māori aspirations in a mana-enhancing way requires funders to look carefully at their levels of understanding, attitudes and readiness. Note: Quotes in the following tables came from participants in focus groups held as part of the development of this framework.

COMMITMENTS TO MAKE	ACTIONS TO TAKE
<p>i) Learn more history:</p> <p>Funders should have an overall understanding of Aotearoa New Zealand history, the history of their region and the role of Te Tiriti o Waitangi in order to effectively fund initiatives to build our collective future.</p> <p><i>“There’s not enough understanding of Te Tiriti for both staff and trustees equally.”</i></p>	<ul style="list-style-type: none">• Ensure that all new trustees and staff attend a Treaty training workshop before or soon after joining, for example by building this into staff and trustee induction processes.• Make this an ongoing process. For example, have a regular slot in every board meeting for learning history and tikanga, start an informal book club and buy relevant books as presents.
<p>ii) Recognise and transform personal and structural bias and racism:</p> <p>Addressing personal biases and racism is “like dental hygiene – an ongoing process requiring regular maintenance” – or so says Vietnamese American blogger Vu Le. Funders should honestly explore the attitudes and the systems within which they operate.</p> <p><i>“Our own biases and our Pākehā worldview are barriers – how do we overcome that?”</i></p>	<ul style="list-style-type: none">• Collect data about who is being funded and any barriers to equity. How much funding is reaching Iwi / Māori? How do funders know that organisations receiving grants work in culturally appropriate ways? Is there any unconscious bias in the funding processes or approach?• Include anti-racism training courses as standard professional development for staff and trustees. This can be combined with training on Te Tiriti or as a separate course.
<p>iii) Build understanding of Te Ao Māori and the skills to engage appropriately:</p> <p>It is important for funders to have an understanding of Māori values and tikanga, to use correct pronunciation, to understand the challenges of the Treaty settlement process and ideally to have some basic knowledge of Te Reo Māori.</p> <p><i>“It is not mana-enhancing to constantly explain Māori tikanga 101.”</i></p>	<ul style="list-style-type: none">• Consider undertaking a cultural review of your organisation to assess where it is at currently and how to improve.• Prioritise correct pronunciation personally, as this is an important way of showing respect. Support and challenge others to do the same.• Provide in-house classes in Te Reo Māori and tikanga and/or encourage staff and trustees to take external classes.• Engage a cultural advisor / Pou Ārahi / cultural supervisor, particularly for CEs and chairs. (It was noted that this role often falls on a Māori board member or staff member – on top of the job for which they were engaged. However, this kind of advice is best provided by specialists and often is more effective if coming from an external source.)• Guard against complacency. This is an ongoing journey which doesn’t have an end point, and our focus groups showed that even funders who are perceived as leaders in this area still have a long way to go. Learning a little reo and tikanga is just a start!

b) Finding our crew

The second stage of the voyage is to build relationships and work well together so that everyone is ready to undertake the voyage.

COMMITMENTS TO MAKE

iv) Develop skills to build authentic and reciprocal relationships with Mana Whenua / Tangata Whenua:

Relationships with Mana Whenua / Tangata Whenua should be mutually beneficial and mana-enhancing, and should avoid tick-box, extractive, burdensome or superficial relationships.

"We don't have an intentional relationship with Mana Whenua."

v) Review funder governance and staffing:

Funders who are serious about supporting Māori aspirations need Māori board members and Māori staff. But why would Mana Whenua / Tangata Whenua want to be part of a funder's board and staff? How can a conducive environment be created where everyone thrives and benefits?

"How decision makers are appointed is a barrier – like attracts like and we replicate ourselves on the board/grant committees."

ACTIONS TO TAKE

- Take the time to explore and understand our own whakapapa.
- Don't journey alone. Rather than Iwi needing to build multiple funder relationships, form a 'coalition of the willing' with like-minded funders and build relationships together.
- Don't go too quickly and have good guidance. Relationship building with Tangata Whenua / Mana Whenua should be intentional and can be slow. In addition, relationships need to acknowledge the many, multi-dimensional demands already experienced by Iwi, they need to outlast personnel changes and they need to be focussed on reciprocity and long-term, mutual benefit.
- Before engaging staff and board members who whakapapa Māori, ensure that your organisation is ready to do this well. This can be achieved by going through the steps above, particularly the cultural review to assess readiness.
- Boards and staff should include multiple people who understand Te Ao Māori. Aim for good Tangata Whenua representation, and, for regional foundations, aim for Mana Whenua representation as well.
- Review trustee appointment processes – are they fit for purpose? Do they provide good mechanisms for appointing trustees with a good understanding of Te Ao Māori? Will they facilitate the creation of a board which reflects the communities being served? If not, consider changing trustee appointment processes, even if this involves reviewing your Trust Deed.
- Taking this one step further, consider adopting Tiriti-based or Waka Hourua models of governance. (See more detail in the next section.)

c) Seeking the Pae Tawhiti (Seeking the far horizon)

The final stage of this journey is about sharing power and finding new and very different ways of doing philanthropy and grantmaking. For example, funding resources, processes and decisions are generally all controlled by funders. But to what extent has this wealth which funders control been built from privilege and inequity, for example from the acquisition and reselling of land that was once held by Māori, and through systems which have for generations ignored the obligations of Te Tiriti? The final stage of this voyage involves the interrogation of privilege, power sharing and reinventing philanthropy in a way that is appropriate for Aotearoa.

COMMITMENTS TO MAKE

vi) Find ways to assess and improve the way Mana Whenua / Tangata Whenua are currently funded:

A good first step is to overhaul current approaches and processes for funding Māori aspirations.

“Decision makers don’t understand what mana-enhancing means – or choose not to understand.”

vii) Reinvent and decolonise philanthropy and its power structures to contribute to nation-building and the creation of the Aotearoa New Zealand of the future:

What if we used models for sharing resources invented here, rather than imported models of philanthropy?

“The tradition of koha and utu in Te Ao Māori is something to be better understood and celebrated across Aotearoa.”

viii) Build ‘Pūtea Mana Motuhake’ where Tangata Whenua generate, manage and control funding:

How might funders help build independence and self-determination?

“How can we create funding ourselves rather than relying on donors? Let’s create our own philanthropy.”

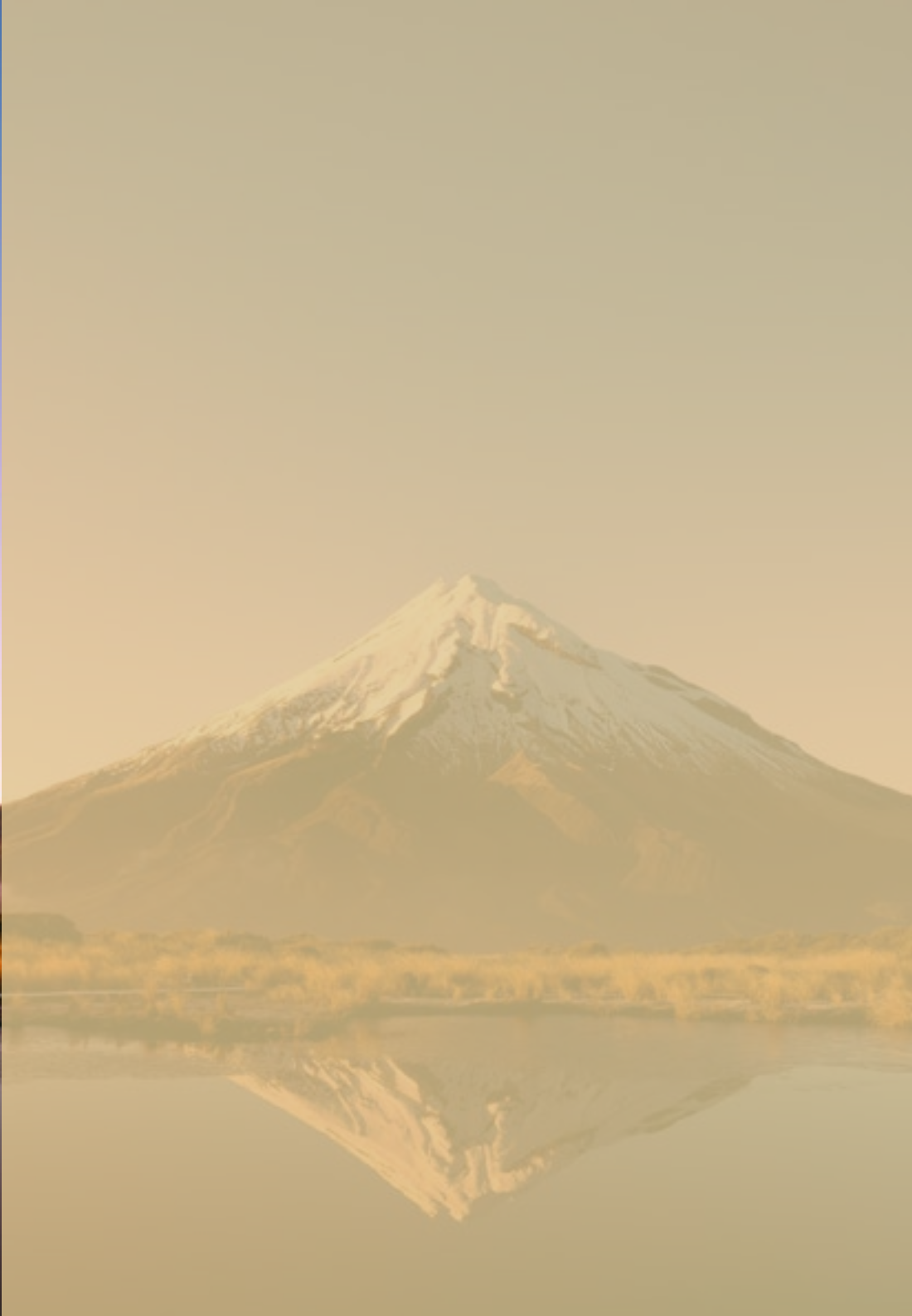
ACTIONS TO TAKE

- Seek to fund more kaupapa Māori solutions – both ‘by Māori for Māori’ and ‘by Māori for all’.
- Approach funding with an attitude of ‘what’s your kaupapa and how can we help?’ This is likely to involve letting go of preconceived ideas of ‘what Māori need’ and making criteria and outcome assumptions less rigid. It also probably means changing time horizons to think five years, 10 years or even intergenerationally.
- Review grantmaking processes so that funding is holistic, quick and easy to apply for, quick and easy to report on, and, where possible, multi-year. As one Māori grant seeker put it, “I looked at the application form and applying for a 20k grant was more complicated than applying for my mortgage.”
- Think relationships before resources. Just as koha is a relatively small part of the pōwhiri process, funding should be a relatively small part of a relationship with Mana Whenua.
- Think reciprocity. Western philanthropy is typically arm’s-length and unilateral, while giving and sharing in Te Ao Māori is typically relational and reciprocal. What might reciprocity look like in Aotearoa funding practices? What might reciprocal accountability look like?
- Rethink board roles and structures. Funder board structures usually use Western business models, but is that the most appropriate model for philanthropy in Aotearoa New Zealand? In particular, consider Te Tiriti-based or Waka Hourua models, where equity and partnership is built into the governance and operating structures, and learn from others in the non-profit sector who are experimenting with this approach.
- Hold wānanga on the relationship between philanthropy, Te Ao Māori and nation-building. What are our shared aspirations for the Aotearoa of tomorrow? How can we work together to contribute to this? What relationships and actions will make this a reality?
- Use social procurement to help build the Māori economy, e.g. engage Māori researchers, designers, consultants, caterers, etc.
- Experiment with putting a percentage of annual grant budgets into funds that are managed by and for Māori. These could be shared funds contributed to by multiple funders and could be regional or national. Learn from others who are experimenting with this approach.

HELPFUL RESOURCES

The resources listed below are suggestions only – there are many good options not listed here and everyone’s needs are different so not all suggestions will suit everyone. However we hope these are a useful start.

- **Resources for learning history:** Documentaries and online resources include [The Aotearoa History Show](#) and [Te Ara – The Encyclopedia of New Zealand](#). Books: The Story of a Treaty by Claudia Orange; Tangata Whenua: An Illustrated History by Atholl Anderson, Judith Binney and Aroha Harris; The New Zealand Wars Ngā Pakanga o Aotearoa by Vincent O’Malley.
- **Training on Te Tiriti o Waitangi and its relevance for funders:** [here is a list](#) of Te Tiriti and anti-racism trainers. Trainers on Te Tiriti who have been used by PNZ and funders include Sacha McMeeking, Ben Penetito, Jen Margaret and Dr Ingrid Huygens. In addition PNZ recorded a three-webinar series which features Sacha McMeeking discussing Te Tiriti with funders. Contact PNZ to access these.
- **Pronunciation, reo and tikanga:** here is an [online pronunciation guide](#) from Te Taura Whiri, here is [Te Aka Māori - English online dictionary](#), and examples of organisations providing tikanga and Māori language classes include Te Wānanga o Aotearoa (<https://www.twoa.ac.nz/>), Te Ataarangi (<https://teataarangi.org.nz/>) and community education providers.
- **Cultural supervision:** examples of organisations providing this service include Tūmanako Consultants (<https://www.linkedin.com/in/haimona-waititi-b8a166208/>) and Tūtira Mai (<https://www.tutiramai.co.nz/>).
- **Introduction to Te Ao Māori:** examples of organisations provide this service include Reo Māori Mai (<https://www.reomaorimai.co.nz/>), and Maurea Consulting through the Te Kaa training programme (<https://www.tekaa.co.nz/>).
- **Marae-based wānanga for philanthropic and grantmaking leaders:** PNZ, Tūmanako Consultants (<https://www.linkedin.com/in/haimona-waititi-b8a166208/>) and Think Tank Consulting (<https://thinktank.co.nz/>) run marae-based wānanga series to support philanthropic and grantmaking trustees, managers and family members to better understand Te Ao Māori and to explore personal and professional relationships with Te Ao Māori. Contact PNZ for more information.
- **Options for social procurement of Māori organisations:** search Amotai (www.amotai.nz) or Whāriki (www.whariki.co.nz).
- **Support for using more Te Reo Māori in your communications:** Ōkupu offers a translation service or you can find a register of translators at [Te Taura Whiri](#).
- **Cultural reviews:** examples of organisations providing this service include Tūmanako Consultants (<https://www.linkedin.com/in/haimona-waititi-b8a166208/>) and Maurea Consulting through their Te Kaa (<https://www.tekaa.co.nz/>) training programme.



NEXT STEPS

Ki te Hoe provides a framework to assist funders to engage with Māori and support their aspirations. This framework will also be helpful to other types of organisations including community groups.

We will now turn our focus to supporting organisations to progress with their journey. We will do this through engaging with PNZ members on this document and providing more pathways to take action, both through PNZ and also highlighting external organisations that can assist.

We will look to review and update Ki te Hoe in 2022 to incorporate our learnings.