

## Whānau Ora and the Collaborative Turn



## Getting things done through other organisations

It has been suggested that in a number of western democracies the current model of public sector management is in decline and being replaced by “a new government model in which executives’ core responsibilities no longer centre on managing people and programs but on organising resources – often belonging to others – to produce public value”

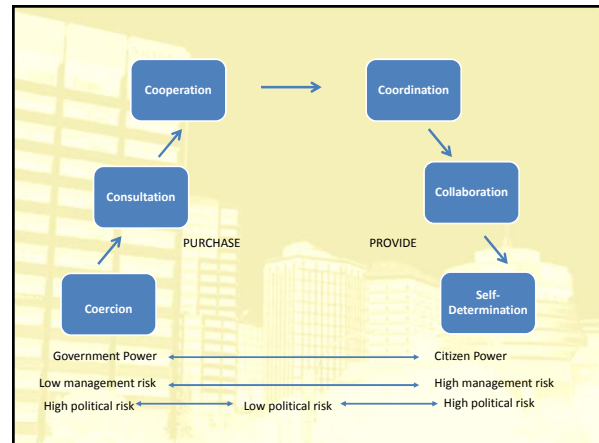
(Eggers, 2008, p. 25).



## The Collaborative Turn

This change involves a shift from a hierarchical and contractual model of public sector governance, based on principal-agent relationships and market-like mechanisms, that has under-pinned much of the public management reforms of the last thirty years.

Rather than being seen as passive consumers of public services (Jun, 2009) citizens and community based groups are emerging as participants in the processes associated with both the design and delivery of those services. In so doing they are raising questions as to the nature and location of power, risk and accountability.



## Funding of non-government organisations

A number of principles underpin how public sector organisations should account for these relationships:

- the purchased services should contribute to the achievement of government outcomes and objectives;
- the services should reflect the needs of the ultimate users or recipients;
- contracts should provide appropriate accountability for public money; and
- services should represent value for the public money.



## Accountability: to a Principle – to the Yet Unborn

Western models of accountability imply positive standards

Māori model of accountability embodies normative standards

## Accountability

“... a relationship between an actor and a forum, in which the actor has an obligation to explain and justify his or her conduct, the forum can pose questions and pass judgement, and the actor may face consequences.”

*(Bovens, 2007)*



## Financial Accountability

Accountability for public money is central to contracting and funding arrangements in the public sector. This involves:

- Being clear why and how money is to be spent.
- Ensuring that it is spent for the purposes it was provided.
- Having reasonable assurance that the expenditure is value for money.
- Having a credible response where the expected services are not provided.
- Accounting to Ministers, Parliament and the public.

*(NZ Treasury, 2009)*

## Managerial Accountability

“... we need a mental model of accountability; we need to shift from the implicit conceptions of linear, hierarchical, uni-directional, holder-holdee accountability to an explicit recognition that we need mutual and collective accountability.”

*Behn (2001)*



## Accountability in Networks

“In these cases the question of accountability goes beyond being a matter of compliance (legal strategy) or performance (economic strategy) and becomes a matter of organisational convergence (cultural strategy).”

*Considine (2002)*



## Accountability in Networks

**Or does it? Can a more dialogical approach accommodate alternative perspectives without the need for “convergence”?**

“Being accountable might even be widened to mean providing some things that were not asked for, or for which there were not yet targets and for which no indicator had yet been identified. In management speak this involves a shift beyond performance against plan accounting.”



## Whānau Ora

“Whānau Ora is about empowering whānau to take control of their future. What we want for our whānau is to be self-determining, to be living healthy lifestyles, to be participating fully in society and to be economically secure.”

*(Hon Tariana Turia Minister Responsible for Whānau Ora)*



## Whanau Ora

Whānau Ora is descriptive of a state where the combined cultural, spiritual, social and economic wellbeing of Māori people, and the kinship of other collectives to which they belong, interact in a manner which optimises their overall wellbeing according to their own preferences and norms.

(Te Puni Kokiri, 2009, p. 11)



## Whanau

*Whanaungatanga* – links or connectedness. The breakdown of which is associated with:

“that loss of history, that loss of connection, that loss of land, that loss of identity, of productivity, of skill mix, of capacity and capability”

(local community service provider)



## Whanau

**Club given \$60,000 for 'whānau connectedness'**

(Dominion Post headline 30May 2012)



## Ora

'Ora' does not simply mean 'health'; it involves a more encompassing concept of "... potential, whānau potential, to be expressed in all the ways that whānau want – whether it's housing, whether it's education, whether it's travel".

(local community service provider).

In this sense 'ora' means the life force embodied in whānau.



## Short Term – Long Term

- Annual appropriations and the triennial election cycle
- Short-term position tenure of central government staff
- Inter-generational and multi-systemic issues
- A lifetime's work

## Economic, Quantifiable – Social, Economic, Environmental and *Spiritual*

“... we judge the success of Whānau Ora in ways other than by economic criteria”

(Tariana Turia)

## Accounting Logic

“... it is as though *all* financial transfers can, in the final analysis, be seen as simple transactions where something (money) is given for something in return and the outcomes and outputs can be defined, specified and measured as is the case with a simple market transaction”

*(Broadbent and Laughlin, 2013, p. 80)*



## Communicative Rationality

“... adopts a view that the understanding of ends and means comes out of an open discourse between parties leading to discursive agreement”.

Such rationality is embodied in '**relational performance management systems**' – “the key factor in this is the extent of choice and ownership of the specific ends and particular means. Often the specific focus will be less like a defined project, less short term in nature and more concerned with the long term survival and sustainability of the organisation/unit through which the stakeholders are working.”

*(Broadbent and Laughlin, 2009, p. 289)*



## Minimised Managerial and Political Risk – Minimised Spiritual Risk

The effect of what Prebble and Ladley (2010) describe as “the iron rule of political contest” is that departments’ external accountability information will potentially always be politically sensitive and a source of material for sensational media coverage and ammunition for opposition parties wishing to embarrass the government of the day.

## Authority: Power to Tell People What to Do – “Weaving the Opinions of People Together”

... from our perspective, *rangatira* is kind of somebody who weaves people together . . . . So it's not somebody who tells people what to do, but it's someone who weaves the opinions of people together.

*(Teana Tuiono, quoted in Hawksley and Howsen (2011))*

## The Government's contractual model

“... has that been supported at all by the way that we've received our contracts, or by the funding, or by the outcomes that have been asked of us – all of those things – and obviously the answer is no.”

*(local community service provider)*

“... this is a **master-servant relationship**; you're the master, you're the funder and you tell us what we've got to do and we go and do it.”

*(local community service provider)*



## The Government's contractual model

When we talk about self-determination it's not absolute. It can't be absolute because in a society we have certain expectations about the way people behave; we have expectations about the way people will be treated, about how families might work.

*(central government manager)*





## Exclusive – Inclusive

Is Whānau Ora a racially-based initiative?

## Exclusive – Inclusive

"In reality this is just another example of 'bro-ocracy' where taxpayers' cash is divided up amongst the bros for nonsensical purposes."

(Winston Peters, 29 May, 2012)

The Māori Party is ignoring Pan-Māori and Urban Māori authorities and is trying to push Māori back into a system of publicly funded tribalism through Whānau Ora. "Tribalism cannot be part of a modern democratic society. Whānau Ora does not help ordinary Māori or non-Māori and this appeasement should be ended forthwith."

(Winston Peters 25 September, 2013)



## Exclusive – Inclusive

"... at the end of the day what sits under a whānau-orientated set of values is the principle of *manaakitanga* or caring ... it isn't just for Māori; it can't be because many of us have non-māori in our families."

(District Health Board manager)

"I know we're a Māori organisation but if you follow *kaupapa Māori* [Māori traditions and values] it doesn't matter where you come from ... and once you walk past that door you're part of the whānau, that's the whole."

(local community service provider)



## Whanau Ora – a Government policy

A policy utilising government funding "to position a group of providers of services in order to be able to work with whānau rather than necessarily with individuals ... [and] to progress work with whānau more directly to look at building their capability and capacity to be self-managing"

(central government manager).

When the Prime Minister states he wants to "devolve power back to the people", what does he mean?



## Whanau Ora – a "window of opportunity"

At the local level, and in the context of potential changes in ministers and government policy, the programme was also described by a local provider as "a window of opportunity" to advance longer-term objectives related to Māori development.



## Different Lifeworlds – *post MPM*

The formal model of public management in New Zealand employs an instrumental rationality drawn from new institutional economics.

Human relations can be defined and managed via a series of cascading formal (as opposed to relational) contracts and performance agreements linking principals with agents designed to achieve their accountability;

an avoidance of multiple accountability arrangements so that each 'agent' should only be accountable to one 'principal'



## Different Lifeworlds – te ao Māori

Stewart-Harawira (2005) has described an indigenous ontology that is holistic in its approach to knowledge and in which the material and spiritual worlds are fundamentally woven together.

She quotes Urion (1999) to suggest that traditional knowledge is living knowledge, that is not limited to codified canon but “is an expression of life itself, of how we live, and of the connection between all living things”.



## “a diffusion of governing power away from central state institutions”

*Tollefson et al 2012*

*Type I governance* involves state authority allocated to a relatively small number of stable, multi-functional bodies with territorial, spatial and policy jurisdictions that are horizontally mutually exclusive.

*Type II governance* arrangements feature a fluid array of multi-tiered bodies with overlapping and cross-cutting jurisdictions, which are typically organised around specific functional tasks that Type I bodies have proven ill-equipped to address.

*Hooghe and Marks (2003)*



Thank You

## Funding of non-government organisations

Governments all around the world have developed new ways to deliver services and to work with their communities, other levels of government, business, and non- government organisations.

This has changed the range of ways in which public funds are used. An increasing proportion is now spent through funding arrangements with individuals or organisations outside public entities, such as commercial providers or non-government organisations.



## Instrumental Rationality

Involves specifically defined objectives (desired ends) and clear means/ends relationships.

These are embodied in what Broadbent and Laughlin refer to as '**transactional performance management systems**' which are "... similar to a simple exchange transaction to achieve a particular end state through a defined set of means".

*(Broadbent and Laughlin, 2013, p. 77)*



## Coercion

To the extent that planning and decision making powers remain with government agencies we may conceive of the resulting relationships as being largely coercive in nature.

As Wanna (2008) suggests, "collaboration can involve power and coercion, the ability to force outcomes or impose one's own preferences on another, to some extent, with their compliance or involvement" (p. 3).

In other words, while a relationship may involve a degree of participation by both parties at least one of them may not do so voluntarily or with a view to a common set of objectives.

## Consultation

Even though planning and decision making power may effectively remain with ministers and central government agencies, they may undertake consultative processes which involve:

"seeking feedback on, say, a policy proposal that is already prepared and which those consulted can only modify, endorse or reject" (Ryan, 2012, p. 99)

## Cooperation

Whilst members of the public may be engaged in consultation on issues that affect them, their engagement or involvement in the decision and implementation processes may be very limited.

Cooperation, on the other hand, implies the sharing of information and the acceptance by both parties of the need to change existing or planned practices.

## Coordination

On the other hand, as a response to resource interdependencies, coordination between two or more entities suggests the existence of at least compatible objectives and more formal communication and planning processes.

Whilst each entity retains its independent authority, O'Flynn notes "risk enters into the equation" as organisations become more inter-dependent with others to achieve their broader and longer term objectives

## Collaboration

Both management, and ultimately political, risk will also be incurred as organisations more actively collaborate through the creation of new structures, the joint acquisition and pooling of resources, and the sharing of rewards.

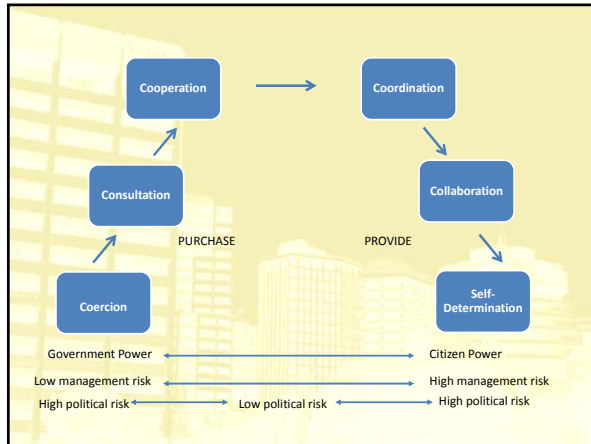
Collaboration may involve planning, communicating and sharing information across multiple levels within each organisation

## Self-determination

Formally, the concept of self-determination may be defined as the ability to make decisions for oneself without influence from outside.

A central feature of such arrangements is the receipt of public funding together with considerable freedom to decide how that funding will be employed.

Providing such an ability to groups of citizens involves a more significant transfer of power from the state and a related increase in both managerial and political risk.




### Accountability for Performance

Reflects a managerial concern with the accomplishment of public purposes.

However, "...we can not do this with rules, procedures and standards. To specify the level of performance we expect from a public agency we need some kind of objective, goal or target – a clear benchmark of performance".


*(Behn 2001)*



### Accountability for Fairness

Public organisations also have a responsibility to treat all citizens fairly (and to protect citizens' trust in government, or government's "public capital", based on their perceptions of fairness).


This therefore includes protection from abuses of power and the maintenance of the rules and procedures to prevent that.



### Legal Accountability


Legal accountability emphasises compliance with some externally derived expectations or standards of performance. It involves close scrutiny and oversight as the means by which actors are held to answer for their performance.

The relationship is thus one of (external) principal and agent.



### Political Accountability


Political accountability involves relationships that are concerned with satisfying key external stakeholders such as elected officials, clients and other agencies. The essential point being that the accountable official anticipates and responds to someone else's expectations or agenda.



### Professional Accountability

Professional accountability involves relationships that emphasise responsibility and deference to expertise. Performance standards are established by professional norms, accepted protocols and prevailing practices of one's peer or work group. Such relationships are marked by high levels of operating autonomy.

A similar perspective might be taken of a **Cultural Accountability** that is based on a distinct set of cultural norms and practices.





## Horizontal Accountability

Horizontal accountability, “opens up the question of relationships between co-authorised actors and institutions; and between authorised actors and those who perform public services but retain the status of private actors.”

*Considine (2002)*



## Task matters

“... There are many tasks carried out by public sector organisations that do not lend themselves to tightly specified performance criteria, which if imposed would subvert or distort those tasks.

Rational systems of control are dependent on an ability to know what the ‘facts’ are; but the unavoidable political dimensions of government systems mean that the ‘facts’ are invariably highly disputable.”

*Gregory (2012)*



## Structure matters

Similarly, the growing devolution of responsibility for service provision has resulted in private and semi-public agencies spending public funds on activities that are all but immune from review.

Attempts to solve these problems involve moving away from both legal and market based relationships to explore network relations.



## Managing Accountability

Systems that establish and manage accountability “... are driven by a discourse of rationalisation, but what and whose discourse of rationalisation?”

*(Broadbent and Laughlin, 2013)*

