

Values Based Management and Leadership

The history, culture and values of the Titirangi Waka Ama and Wellbeing Trust

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The Titirangi Waka Ama and Wellbeing Trust was founded in 1992 and is a Registered Charitable Trust. Its founder Sjimmy Fransen and the original Trust members had a history in early 1980's youth work, protest movement, education and social services development and public health promotion.

The Trust was established to provide services to youth and their families affected by intergenerational substance abuse, violence and to address community economic development. The Trust prioritises developing initiatives which focus on peer support, youth leadership, parenting skills and support reducing family violence. For many of those involved the work is described as being an extension of whakawhanaungatanga or everyday communal/whanau responsibilities and connectedness and is also reflective of the Maori and Pacific influences in the Trusts history and motivations. (Tennant et al., 2006)

The Trust Mission is concerned with change and growth within communities, with giving people more power over the changes that are taking place around them, the policies which affect them and the services they use. The Trusts ultimate concern is to help increase the well being of communities and services takes place predominantly within communities that have been most disadvantaged or marginalised Laverack (2005).

The Trust co-ordinates peer-support programs and train youth from whanau, schools, churches, Maori and Pacific Island networks so that they can in turn offer support to their own peer groups and whanau. The Peer Health Development program draws on the combined knowledge of communities who have been at the forefront youth work, community development and health promotion, the program draws on old knowledge, existing networks and networking these services and resources to create a dynamic model. It is locally focused with regional application.

The Trust remains a small organisation with low overhead and is project focused therefore requiring no permanent staff or offices. Resource people and coordinators meet on a project by project basis and programs are funded through its own economic development initiatives and are largely independent from any permanent Government funding although it does engage in project by project relationships with agencies. This form of economic capacity building and social capital strengthens the ability of the Trust to gain more autonomy Robinson and Williams (2001). The Trust has eight volunteer coordinator resource people, a volunteer Trust convenor and has over 100 members made up of trained peer support people and youth leaders. They provide PHD programs to their wider extended whanau and peer networks based at Marae, churches, sports clubs or family homes.

The Trust is a vehicle for creative initiatives and has some distinct differences with other organisations in the voluntary non for profit sector which in general terms draw upon government or associated funding (Tennant et al., 2006) The Trust is financially independent and is therefore able to determine its own service delivery focus and priorities.

The Trusts strengths are that it has strong community and relational links based on historical credibility. The Trust delivers effective services, within agreed timeframes. The Trust in its work with communities has to meet the expectations and requirements of community people, whanau and stakeholders. An additional strength of the organisation is its focus on customer satisfaction.

A. Values

Vision statement

“Whakawatea ngai nga kohungahunga kia pai I to tupa mo to iwi”

“Nurtured youth grow free to be strong and true for their people” (Ngapuhi Whakatauaki)

The guiding value that has shaped the Trust is whakawhanaungatanga which revolves around looking after, being hospitable, considering the individual as well as the collective by acts of service. As a cultural value the acknowledgement of connectedness between

people is embodied in the goal value or what the Trust aspires to achieve, of Te Waihono a Kupe, the bringing together of the waters of Kupe (Henderson et al., 2006). The bringing together of the peoples of the Pacific and beyond, by the journeying of Kupe the great navigator.

This core value is supported by organisational values like initiative, inclusiveness, hope, tika, pono and friendship. These values are signposts for its policy development and ways of doing things or the Trusts organisational culture. The core value of whakawhanaungatanga promotes strong organisational norms and encourages ethical behaviour in The Trust. These values are drawn from Christian principles as well as indigenous cultural ones.

Values are defined as the 'sum of our preferences and priorities' which are then put into action (Henderson et al., 2006). In the PHD programme Empowerment as a Goal value comes to life by action. PHD is a programme that recognises the potential for rangatahi/youth and their communities to empower themselves and their peers. It believes that rangatahi and that people are Tapu. An important premise of the PHD programme is that rangatahi/youth will make healthy and responsible choices when they have reliable information, and when they have opportunities to consider the full range of implications. Rangatahi increase their leadership skills, gain knowledge, and at the same time share factual information and resources with their peers, promoting good health and responsible behaviour.

The value of Modifiability or the belief that people are modifiable, helps to achieve our participant/client goal of empowerment and is a Means value (Henderson et al., 2006). The aim of this approach is to modify the individual, emphasising autonomous and self-regulated change. The basis for this value is the belief that intelligence is viewed as a propensity of the organism to modify itself when confronted with the need to do so. It involves the capacity of the individual to be modified by learning and the ability to use whatever modification has occurred for future adjustments. Intelligence is defined as a changeable state rather than an immutable trait. Cognition thus plays a central role in human modifiability. Many behavioural and emotional conditions may become modified through cognitive intervention Tamanui (2005). Mediated Learning Experience is a proximal factor of human modifiability, which can moderate the influence of such distal factors as genetic predisposition, organic impairment, or educational deprivation. Feurstein (Structural Cognitive Modifiability (SCM), (1991).

Empowerment as a value for whanau or groups of individuals involved in our Trusts services, can be attained by a dynamic process that allows the members of our 'communities' to empower themselves for action Laverack (2005).

Another strong belief which is closely related to a value of the Peer Health Development program is that facilitated group discussions enable agreements to be reached (Henderson et al., 2006). The Trust has a long history in youth-work; youth work hui and community negotiations including community conflict resolution. Many of these have been at very tense times in our countries history. The Trust key people have facilitated in the best and most difficult environments and have gained the historical credibility and experience to generate real and meaningful discussions, change and evaluate participants work practices and coming to agreement and understanding.

The organisational values are reinforced by national and international policy guidelines these include

1. The United nations Conference of Environment and Development (UNCED),
2. The Agenda 21 Document
3. The Ottawa Charter
4. The World Summit for Social Development. (Department of Internal Affairs. (2002).

B. Organisational Culture

The Trust uses the creative skills of young people in its programme delivery the mediums include animation and development of cartoon characters, hip hop and dance and traditional performing arts like kapa haka. The Trusts creative pursuits lean heavily on Maori and Pacific Island ways of doing things and taste and flavour. These have developed into an organisational culture or way of doing things reflected in its artefacts and creations, values a world view (*Henderson et al., 2006*).

The Titirangi Waka Ama and Wellbeing Trust's culture embraces tikanga Maori in its rituals these include karakia before hui, waiata and mihi when required and story telling with elements of tragedy mixed with humour are used to engage and develop atmosphere. The Trust operates as a whanau group with the interrelationships between those involved is important, this is much like the model Handy describes as the ancient Greek Gods relationship construct where all members have roles and are different helping to keep the Trusts work relevant and successful *Handy(1998)*.

The Trusts dress code tends to be informal and casual and in rural areas gumboots and swan dry may be the primary dress code. The Trusts culture supports the actioning of whakawhanaungatanga with the sharing of food and conversation an integral part of this process. These values ensure that the organisational culture leads not its leader (*Henderson et al., 2006*).

Henderson describes organisational culture as “the system of shared beliefs, values, and customs that are transmitted from one generation to another through observed behaviour and learning” It is argued that the building of a strong culture through its values helps the Titirangi Waka Ama and Wellbeing Trust to meet its vision. Further, It is argued that the Trusts way of working can be defined as the process by which our community and whanau networks are helped to identify goals or common problems and in other ways develop and implement strategies for reaching goals that they have set with our input and support *Minkler and Wallerstein (2002)*.

The Trust as a small organisation has lasted since 1993 and has survived through a combination of flexibility, low overheads, building its financial independence and extending its work as a natural part of life and cultural/social obligations. (*Henderson et al., 2006*).

C. Ability to deliver

The Trust has strong stakeholder networks and connections to draw from and also has Iwi Tautoko, Ministry of Justice and City Council support, The Commonwealth Secretariat support for its services and was a finalist in the MOH, Health Innovation Awards allow the organisation to deliver on its mission and vision. The stakeholder analysis includes strong built up relationships with various groups, public health leaders or networks, including: ALAC, Alcohol Health-watch, various DHB teams, Health promotion Forum, Iwi health providers such as Raukura Hauora, Pacific Groups such as Tagata Pasifika resources development Trust (*Stakeholder Analysis*)

It is argued that organisations require strong capacity to grow and maintain cohesive services or the ability to meet its vision. This organisation has identifiable organisational culture, commitment, integrity, vision, and a clear philosophy ability to adapt and is innovative. These are reflected in tangible ways in its systems, programs, policies, stakeholder relationships, networks and people skills. An important quality has been the ability to maintain and sustain integrity *laverack (2005)*

Another way the organisation is enabled to meet its mission is through its robust evidence based processes developed over the years to reflect the Trusts unique place in health and social service provision. The Impact Assessment (IA) aims to ensure that health and wellbeing are considered when strategies and any PHD programs are being developed for a particular extended whanau, community or population group. This process can be an in-depth robust consultation exercise, but can also be a very quick 'health lens'. The focus of the IA is around how the PHD program could potentially impact upon the determinants of health for a population (both positive and negative) and then how these determinants could potentially impact upon outcomes.

Kaplan describes this ability to work strategically and with direction as a way to better deal with poverty alleviation and be socially transformative rather than just delivering products according others specifications *Kaplan (1999)*. This transformative work feeds into the Trusts Mission to help increase the well being of communities and services takes place predominantly within communities that have been most disadvantaged or marginalised.

The Trust is interested in what Kaplan discusses as developing a robust capability being flexible and project orientated rather than building structures. Yet having appropriate organisational procedures and material resources is a requirement of having capacity and this is the area that the Trust struggles with as its strength in flexibility and low overhead is also its weakness as program quality requires stable resources *Kaplan (1999)*.

Simons Organisational life stage model discusses the life cycle of organisational development. The Trust is in a constant review and renew, stage reinventing itself through the vision and energy of participants and the creative abilities of communities and those involved. Each project however offers different stages options and all these offer obstacles and opportunities at different stages of individual stages of various projects life cycles *Simon (2004)*. It could be argued that the Trust is still being challenged by stage three with issues of governance development.

D. Archetype

The Trusts Economic Independence visioning happened largely as a result from learning in the 1980's and 1990's as Government increasingly dictated the activities on the voluntary

sector and the governance structures of contracted service deliverers (*Tennant et al., 2006*). The Non-For Profit Archetype of ambiguous ownership was considered by the Trust in its due diligence and feasibility study in 1993 before incorporation.

The Trust and leadership considered the underlying motivations behind the development of the Trust. Greed, pride, ambition and vanity were considered as motivating factors rather than the more wholesome value of “reducing inequity and disparities”. Greed was discussed and this exposed that most of the people involved had come from working class Christian family rural moved to urban backgrounds and most had no tertiary education but were dreamers, visionary and creative.

The Titirangi Waka Ama and Wellbeing Trust does share a common description or archetype of what it is to be a non for profit organisation in New Zealand in that it is small, relatively informal and employs no paid staff. (*Tennant et al., 2006*)

The difference between this organisation and a church organisation or sports club is that it does not have a large membership due to common interest to draw from. Church organisation may have institutional resources and developed systems and sports clubs may also have a bar or national income streams. (*Tennant et al., 2006*) A business sells a product or services and is focused on this as their mission. The Trust however does not fit into these models of NFP organisations.

E. Strengths and Challenges

The challenges and strengths of the organisation are related to our circumstances; these may be government policy, personal leadership issues inter personal dynamics and issues of relevance. The Trust is in the Produce and Sustain life stage of development Simon and Sharken (2004).

The organisation was born in an environment of protest and challenge and it is continuing this theme using creative means. It is not issue focused it is more developing discussions around what are accepted norms around culture and identity health and also about what way to communicate messages to the public, what works.

The Trusts challenge lies in its overall capacity and retention of resource people. The Trust is a loose network of skilled people who over the last 17 years are now working in education Government and health services. Some are politicians or work overseas. It is a network of colleagues who have a commitment to youth and whanau development. This means that without their continued involvement continuity is difficult.

The second challenge is economic; economic development and independence is a significant challenge in itself and the continuous energy and maintenance of initiatives requires administrative capacity even in a small turnover organisation. This appropriate and flexible good practice in administration and standards is vital to the long term viability of the Trust. *(Tennant et al., 2006)*

The challenge for the Trust is to look at the work and culture of the trust through different lenses or conduct multi frame thinking in reframing the organization by managing in ways which utilizes a palette of options and in creative ways *Bolman and Deal (2008)*. To achieve these outcomes the Trust relies heavily on the goodwill, personal commitment of those involved in the organisation and its extended family networks *Paton and Cornforth (1991)*.

The Trusts work to empower communities and improve socio political determinants for health and reduce inequities, by developing leadership and community efficacy requires strong political action, broad participation and sustained advocacy. The Trusts strengths are its ability to establish functional partnerships and alliances for promoting community connectedness and empowered whanau and communities that include private and public sectors, and civil society groups *Wallerstein (2002)*.

To conclude, innovation and creativity are the Trusts strengths supported by an inclusive and flexible environment developing robust programs. Furthermore the Trust and its members have maintained credibility over the years. Its weaknesses however are its lack of material resources to produce programs which are evaluated and written about building up professional credibility and an evidence base.

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