TE ROOPU TIAKI RANGATAHI

Locally led, centrally enabled:
Building strong foundations for Porirua rangatahi

Wesley Community Action

Maraeroa Marae Health Clinic

TAEAOMANINO TRUST
Strong Families, Stronger Futures

Tū Ora
COMPASS HEALTH

This case study was researched and written by
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Community Innovation held by Wesley Community Action.

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INTRODUCTION

Tēnā koutou

Since it was established in October 2018, Te Roopu Tiaki Rangatahi (TRTR) has been quietly but surely helping rangatahi to develop their leadership skills and grow youth wellbeing and resilience among young people in Porirua.

Te Roopu Tiaki Rangatahi (TRTR) is a cross-sector collaboration success story (2017 to ongoing) between two government agencies, a local authority, and four NGOs (known as The Alliance), with a youth-led governance decision-making framework (known as The Pae or, more recently, The Voyage).

TRTR is a new and agile way of working, rather than a programme – though projects and programmes have emerged from the approach. TRTR takes a holistic approach to youth development by empowering young leaders to identify local needs and service response in Porirua City. This mahi is rooted in a kaupapa of journeying alongside young people and acknowledging that they, along with their whānau, are experts in their own lives. Core to this mahi has been embracing the journey of "learning by doing".

TRTR helps break the cycle of persistent and generational disadvantage, perpetuated through a system that frequently drops well intentioned single-problem-focused initiatives into this community. It's an approach towards doing what works rather than repeating cycles that don't work.

This case study captures translatable learnings and themes from a successful place-based collaboration initiative that can be shared and drawn on from across the system (central government, local government, NGOs and community stakeholders). Context matters, so the case study does not provide a repeatable framework or model for collaboration. It is a generous koha/offering towards supporting an emerging approach to public policy and collaboration for system change.

I'd like to thank Nazanin Jenkin for her invaluable work researching and writing this case study. She has successfully captured the many strands that make TRTR what it is today – and she has looked at how TRTR might develop in the future.

Ngā mihi

David Hanna
Director, Wesley Community Action
October 2022

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EXECUTIVE SUMMARY

Kia whakatōmuri te haere whakamua

I walk backwards into the future with my eyes fixed on the past

We acknowledge this is a dense report, so we present this extended summary to support your travel through the document.

Overview

Te Roopu Tiaki Rangatahi (TRTR) is a cross-sector collaboration success story (2017-ongoing) between two government agencies, a local authority, and four NGOs (The Alliance), with a youth-led governance decision-making framework (The Pae or more recently called The Voyage). It's a new and agile way of working, rather than a programme (albeit projects and programmes have emerged from the approach). This initiative takes a holistic approach to youth development by empowering young leaders to identify local needs and service response in Porirua City. This mahi is rooted in a kaupapa of journeying alongside young people and acknowledging that they, along with their whānau, are experts in their own lives. Core to this mahi has been embracing the journey of "learning by doing".

TRTR is a complex adaptive response that challenges system norms to respond to complex inter-generational opportunities and collective trauma in Porirua City. It is an approach that helps break the cycle of persistent disadvantage, perpetuated through a system that frequently drops well intentioned yet single-problem-focused initiatives into this community. This approach and way of working has evolved as the partners have "learnt by doing". There has been a shift of power from designing services at the centre, towards walking alongside and supporting young people to identify what they need. This is a transformational change for youth development towards doing what works rather than repeating cycles that don't work.

Purpose of the case study

The case study sets out to summarise key phases and activities through the life of the initiative, with a view to capturing translatable learnings and themes from this successful place-based collaboration initiative. These can then be shared with leaders, decision-makers and stakeholders across the system (central government, local government, NGOs, community leaders and stakeholders) to support a growing body of knowledge for those searching for better and different ways of serving our whānau and communities.

Context matters, so the case study does not provide a repeatable framework or model[1] for collaboration towards systemic change i.e. it's not a template for a collaboration project or initiative. There's a paradox and tension in trying to identify what worked in a given context and

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[1] Note through this document we differentiate between a "model" and "framework" – recognising that in general the former works to define and provide direction, whereas the latter explores the variables.

season to learn from, while avoiding a prescriptive approach that replaces earlier prescriptive approaches. Complex, adaptive problems defy tidy logic models and reductive technical solutions – so a key element of this journey has been embracing the "messy" nature of unknowns.

This case study is a koha, a generous offering, towards supporting current and futures thinking for systemic changes that are widely acknowledged to be needed. We hope this report will speak to a new and emerging approach to public policy, investment decisions and service design. The report can be used as a resource for futures thinkers, as well as those who want to transform the public service generally and youth development specifically.

Importantly, the TRTR initiative and supporting material (review, video, case study etc.) aim to support a momentum of collaboration towards systemic change with a view to breaking persistent disadvantage for Māori and Pasifika youth. All partners involved in this initiative are passionate and committed to a shared vision of an improved future for youth that better reflects our collective Te Tiriti-honouring commitment and takes a long-term holistic approach towards youth development and services. It is time to rethink what we are doing and invest in what works, rather than repeat patterns of investment and behaviours that have had limited impact and added value for the lives of our youth. Youth development and supporting services need to be whānau-led, co-designed with those receiving the services and with acknowledgement and understanding that people are the experts in their own lives.

There is a time and season for "doing" and a time and season to "pause and reflect" – too often we negate the latter to invest in the former. As Matariki went down and we awaited the dawning of the Māori New Year, Wesley Community Action(WCA) convened a "A TRTR Learnings Wānanga Hui" with key stakeholders (May 2022). Delivery partners, funder representatives and community stakeholders came together to pause and reflect, to consider the TRTR journey and learnings to date and what might be the pathway forward. This was soon after complemented with "A Pae/Voyage Leaders' Hui" as the leaders were unavailable to attend the earlier hui and we wanted to ensure their perspective was also captured through this case study. Both events were supported by an independent external facilitator. Together we honoured the mahi that has been undertaken and the leaders across the system that have stepped out to make a difference. We are indebted to them all.

As such this case study is informed by many people and specifically:

- A Review of Te Roopu Tiaki Rangatahi (May 2021).
- A Video about TRTR (2021).
- A TRTR Learnings Wānanga Hui with key stakeholders (May 2022).
- A Pae/Voyage Leaders' Hui (May 2022).
- Representative individual/small group interviews within an Appreciative Inquiry framework (May 2022).
- A review of background and supporting documents provided by partner organisations.
- A brief review of the macro environment and relevant National and International Literature through which we introduce a number of frameworks used across the system.

Navigating the report: Some sign posts

Note: You can follow the links in the headings to go straight to the relevant section.

1. Collaboration for system change (in brief)

This is a theoretically heavy part of the report and may not be relevant to all – so skip this section (pages 9 to 15) if the theory is not your thing!

"Collaboration" and "collaboration for system change" mean different things to different people and there are a range of ideas as to what it is, why it's important and how we should respond. This is an attempt to capture some of the current conversations across the system in Aotearoa and beyond.

Here (and through the report) we introduce a variety of frameworks and reports to help ground and deepen the ideas pertaining to collaboration and collaboration for systems change and wherever possible in relation to the context of this case study, youth development. These conversations have been in play for some time now, so it's useful to acknowledge the thinking that has taken place in this arena and that across the system different people are using variations of that thinking. There are a variety of frameworks in use across the New Zealand public sector and even more examples internationally. This is an emerging field and much like the TRTR journey, we are collectively learning by doing.

Some of the material referred to …

New Zealand is unique in legislating for public joint ventures through the Public Service Act 2020, which supports, encourages and promotes collaboration across the system. "Under the Act, the public service shifts from a primary focus on agency leadership to an additional strong focus on system leadership. This is about building the right culture and behaviour first, rather than relying on rigid systems and processes." (see Te Kawa Mataaho, Public Service Commission: Public Service Act 2020 Fact Sheets). In response to this new legislation, Te Kawa Mataaho have developed the system design toolkit as a resource to support collaboration across agencies.

Many will be familiar with the Collective Impact Framework, but maybe not so familiar with its changing nature after ten years, which is covered in a recent Stanford Social Innovation Review report "The Relational Work of Systems Change". In this latest report Kania et al. identify five qualities shared by more radical and relational ways of working together and provide a revised diagram for collective impact (copy included in body of this report).

Of significant relevance for Aotearoa is the work of the Productivity Commission across a number of inquiries and specifically their current mahi "A fair chance for all: Breaking the disadvantage cycle" and the preceding report "Together Alone: A review of joined-up social services".

The recent Institute of Public Administration New Zealand (IPANZ) three-part webinar series "Collaboration for Systemic Change" (May 2022) and the article "Working Jointly in the New Zealand Public Sector" (Gill, Derek (April, 2022) *Public Sector Journal: Journal of the Institute of Public Administration New Zealand*) are also relevant and current contributions to this discussion.

Elsewhere in the report you will find references to emerging frameworks such as "The Haumanu Framework", which is one example where incorporating trauma in system change is being explored; and "Te Whakawhanake ā Hapori – Community-led Development", which is an approach based on appreciating whānau/hapori as holders of expertise in their lives.

Nevertheless, despite a number of references to frameworks and reports, for some this may not be enough! Therefore, we acknowledge that this report is not a comprehensive piece of research on either collaboration for system change or youth development. It does not aim to provide conclusive recommendations as to a way forward but rather provides some signposts as to relevant current conversations.

2. Te Roopu Tiaki Rangatahi (TRTR) overview

The case study then provides a summary of key phases and aspects of TRTR throughout its lifetime and works to understand how these contributed (or not) towards its success. These are summarised in two tables:

1. Key milestones: events and activities (2017-2022).
2. Key timeframes for funding discussions and applications (2017-2022).

3. Key themes that have emerged through the life of TRTR

This part of the case study attempts to capture some of the key collaborative themes that have emerged through the life of TRTR. The content draws on the two hui and a number of individual/small group interviews/kōrero within an Appreciative Inquiry framework. This is not a comprehensive assessment of all that has been discussed but is a thematic presentation that weaves the variety of ideas and perspectives together with the literature.

Key themes identified and discussed in this report include:

- A Common Purpose
- System Stewardship
- Trusted Relationships
- Adaptive Distributed Leadership
- Sacred Healing Spaces
- Guardian Angels
- Openness to Emerging Possibilities

(go directly to each theme by pressing on the title in list above)

4. Looking to the future

In the Looking to the future section the report makes an effort to explore some opportunities both from a "macro" perspective for collaboration for systems change and possible next phases for TRTR.

At a macro level, every indication is that it's time to rethink our system architecture across funding, measures and outcomes and overhaul government service provider contractual arrangements, which do not appear to support adaptability and innovation nor support distributed leadership and decision-making.

For consideration and discussion, we also present some specific areas to consider when planning future TRTR phases.

5. <u>Concluding thoughts</u>

"Concluding Thoughts" is an attempt to bring the variety of ideas together. But it's not really a conclusion as such – this is an evolving conversation.

The ideas in this report are a resource to support youth development, how we think about change and the emerging fields of futures thinking in public policy and human-centred service design.

Overall, collaboration for system change in the context of youth development means we need to rethink what we do, how we do it, and, how we measure impact/define success. It's time to rethink the system architecture and networks. The role of the centre needs to shift from prescriptive contracts to a focus on system stewardship and whānau-led/community-led commissioning.
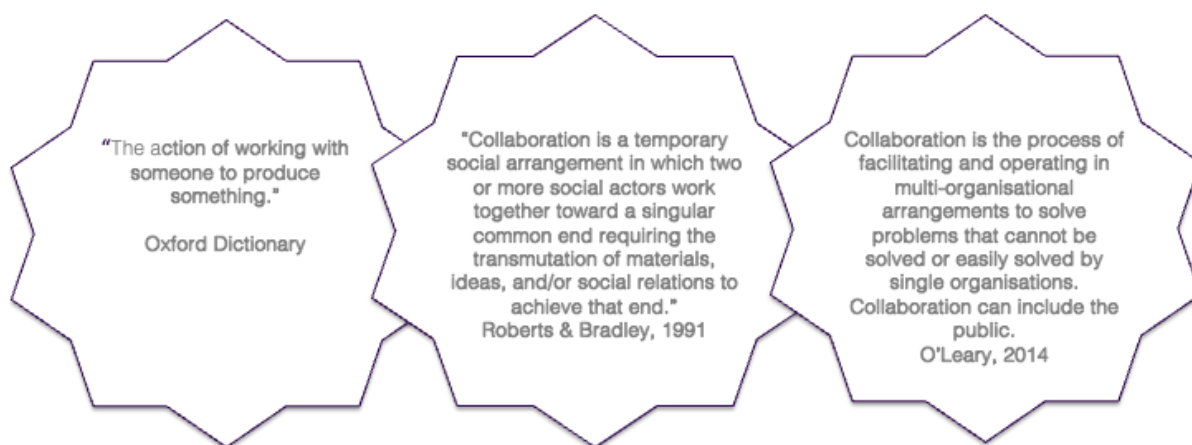
COLLABORATION FOR SYSTEM CHANGE (IN BRIEF)

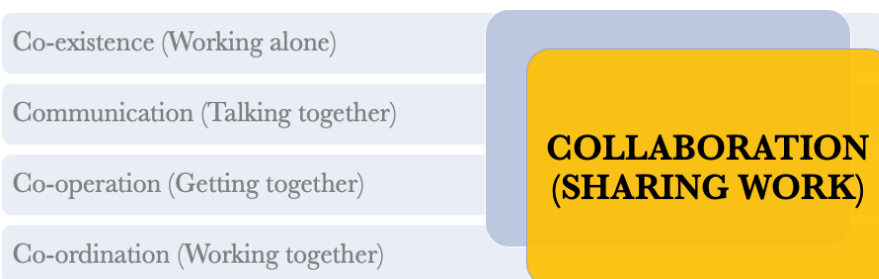**Nāu te rourou, nāku te rourou, ka ora ai te iwi**

With your food basket and my food basket the people will thrive

This whakataukī talks to community, to collaboration and a strengths-based approach. It acknowledges that everybody has something to offer – a piece of the puzzle – and by working together we can all flourish.

Whilst a popular concept in recent years and at times referred to as the holy grail of success, it is fair to say that collaboration and in particular within a cross-sector context, is considered to be hard. Collaboration means different things to different people.

"The action of working with someone to produce something."

Oxford Dictionary

"Collaboration is a temporary social arrangement in which two or more social actors work together toward a singular common end requiring the transmutation of materials, ideas, and/or social relations to achieve that end."
Roberts & Bradley, 1991

Collaboration is the process of facilitating and operating in multi-organisational arrangements to solve problems that cannot be solved or easily solved by single organisations. Collaboration can include the public.
O'Leary, 2014

In truth, on a continuum, collaboration can be anything that spans co-existence, communication, co-operation and co-ordination – moving towards collaboration or sharing work (B Ryan, D Gill, E Eppel, & M Lips (2008). *Managing for Joint Outcomes – connecting up the horizontal and the vertical*. https://doi.org/10.26686/pq.v4i3.4263).

Co-existence (Working alone)

Communication (Talking together)

Co-operation (Getting together)

Co-ordination (Working together)

COLLABORATION (SHARING WORK)

True collaboration is an intersection between strategic planning, co-design of new initiatives and system change. But moving collaboration beyond the current popular "buzzword" has proven to be slower than many imagined, with joint-venture initiatives across Aotearoa mostly working within a system that is not designed for collaboration. Further, in general, the system lacks both incentives and rewards for effective collaboration from an individual and corporate perspective,

with government chief executives frequently saying it is hard to work effectively without those "levers". Effective collaboration across the system happens in small steps and it's often difficult to quantify success. But when done well, that's when we see real system change (and rarely do we see real system change where we are running a "change programme" per se).

Many documents and recent New Zealand legislation, namely the Public Service Act 2020, support, encourage and promote collaboration across the system. "Under the Act, the public service shifts from a primary focus on agency leadership to an additional strong focus on system leadership. This is about building the right culture and behaviour first, rather than relying on rigid systems and processes." (see Te Kawa Mataaho, Public Service Commission: Public Service Act 2020 Fact Sheets.)

New Zealand is unique in legislating for public joint ventures and though the intentions towards joint working have been evident, experience has shown that 'an edict to collaborate doth not collaboration make' and as was identified in a recent IPANZ article, "we have come a long way and not got very far" (Gill, Derek (April, 2022), Working Jointly in the New Zealand Public Sector, *Public Sector Journal: Journal of the Institute of Public Administration New Zealand*).

The recent IPANZ article identifies some key ideas that are commonly heard around collaboration ventures:

> *"Joint working is necessary because boundary crossings are inevitable."*

> *"Working across boundaries is difficult: the transaction costs of collaboration are typically high…"*

> *"Successful collaboration requires getting both the hard (technical governance) stuff and the soft (behavioural) stuff working together."*

To support collaboration across agencies, the Public Service Commission, Te Kawa Mataaho have recently produced the system design toolkit or the toolkit for shared problems. An overview of the toolkit can be accessed on their website – it arranges types of collaboration into a two-dimensional framework. The system design toolkit diagram (accessible on the website link) indicates that the front-line service delivery collaborations generally require input across multiple agencies and are considered "hard". Of course, reducing the complexities pertaining to relationships and systems into a two-dimensional framework has clear limitations and this toolkit is designed for cross-agency work (not considering the whole system); but pragmatically, it's a start.

It's been over ten years since the article "Collective Impact" was first published in Stanford Social Innovation Review (SSIR). Over the past decade many organisations and practitioners have been intentionally working to weave in and use this practice and framework to catalyse and support system change through a collaborative way of working and we have learnt much during that time. Fundamentally, system change is about people, and it is time invested in deep relational work that shifts power dynamics and supports sustainable long-term change. Attempting to reduce this sort of work to linear repeatable models has high risks. In this case study we are using frameworks to guide and help us translate the journey and experiences and find themes and patterns that support learning. We are not attempting to provide a methodology that can be directly repeatable irrespective of the context. Because context is everything.

In the "Relational Work of Systems Change" (Milligan, K., Zerda, J., & Kania, J. (2022). *Stanford Social Innovation Review*. https://doi.org/10.48558/MDBH-DA38) the authors draw on the ten

years of practitioner experience to further develop the collective impact framework and identify five qualities shared by more radical and relational ways of working together:

1. Deep Relational Work

2. Cultivating Space for Healing

3. Serendipity and the Sacred

4. Inner and Outer Change

5. Transforming Power Dynamics

They offer a revised diagram (see below) that extends the now well-known collective impact five conditions (a common agenda, shared measurement systems, mutually reinforcing activities, continuous communication, and backbone support organisations).
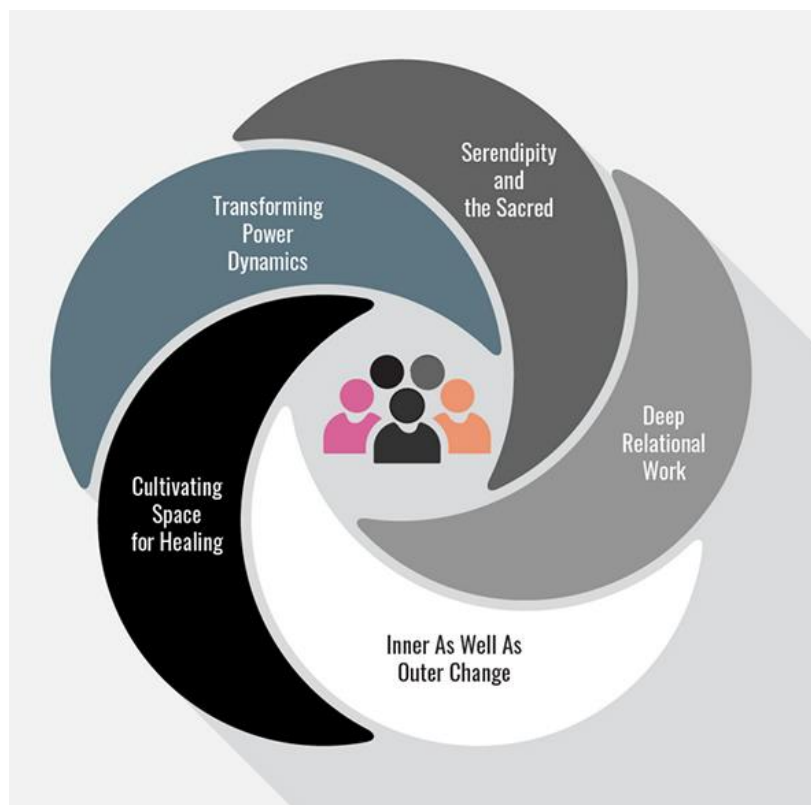
From the SSIR article the " Relational Work of Systems Change"

As identified through this revised collective impact framework, we know that successful collaboration is contingent on trusted relationships, where power imbalances and hierarchy across the system are set aside for the greater collective good or shared desired outcome. Collaboration across the system is often messy and participants frequently experience some discomfort (both at a personal and corporate level) through the process as they iterate, adjust and adapt. Leaders report a loss of "control" and line of sight with daily operational activities and associated uneasiness, particularly when questioned by managers and politicians on the current state, progress or similar. Further, success is difficult to quantify through traditional measures (key performance indicators (KPIs) and such like) and cannot be easily attributed to any one party or

activity. It is the mix of activities, resources and people that come together in any given context and at a given time, which impacts real people and makes a real change to their lives.

There is growing momentum of interest to understand how to collaborate effectively for system change, but there is still a limited body of knowledge that supports system collaboration and deliberate collaboration and opportunities to build on learning from success stories. Because when it happens it's frequently driven through goodwill and generosity despite a system that's not designed for collaboration. Sometimes it works, but not always. Nevertheless, we are growing in our understanding of the elements that contribute to "success", whilst recognising that specifics can rarely be replicated and that trying to do so can be problematic. This has also necessitated rethinking what "success" looks like. We are a long way off from having any form of consensus in this arena, but actually recognising the need for change and having the conversations is probably more important.

It has been said that systemic change is about finding new ways to organise a system around a shared sense of purpose, when we have identified that the system is not meeting needs or responding as it should. It takes time to unfold as we are responding to the tensions between systemic challenge and possibility – working together across the macro and micro – top down, bottom up or as some have said "middle down, up". Finding the way forward through a sense of purpose is emergent and a significantly different way of working to goal or outcomes-directed mahi.

In 2015 the Productivity Commission completed the "Better Social Services" Inquiry which identified that in our existing New Zealand system, social services "performed poorly when they were serving disadvantaged individuals and groups with complex intertwined problems and needs" (Geoff Lewis, Inquiry Lead at the Productivity Commission, talking at the Collaboration for Systemic Change IPANZ webinar series, May 2022). When working to break persistent disadvantage, "services need to be customised and integrated", but our government structures and funding approaches continue to support a silo delivery. The rhetoric in support of government agencies collaborating goes back a long way, but, as already noted, progress has been slow. Despite a general agreement that things need to change, in the main they don't and certainly there is no concrete evidence of that change at scale (despite policy and regulatory changes).

Service providers continue to scramble and compete for funding. They work to many masters across government, with often competing priorities and within the constraints of prescriptive contracts. Frequently contracts are better designed to satisfy ministerial mandates rather than meet the needs of the whānau and communities they are serving. It seems that the current structures and cultures are still rooted in the history of New Public Management and have yet to move with the intentions of the new legislation, namely, the Public Service Act 2020.

Taking a narrow or silo approach to services negates a system perspective and does not support system stewardship. It makes commissioning difficult and does not support whānau-led / community-led services. Further, narrowly focused contracts for services do not consider the economic or wider social impacts. In short, every indication is that they are predominantly driven through a culture of risk aversion and a rewards structure that continues to encourage silo agency delivery and incentivises that behaviour.

> *"This approach magnifies the post-war welfare model with the over-reliance on 'markets', measurement and management. It has concentrated power and control in Wellington-based government institutions (that consume a large number of resources) with an over focus on managing risk and reducing spending at the*

expense of innovation, supporting emerging ideas and informal agile community networks."

— David Hanna, Director Wesley Community Action, from the submission to the Productivity Commission's current inquiry: "A fair chance for all: Breaking the disadvantage cycle "

The Cultural Shift from New Public Management to the Public Service Act 2020 is a paradigm shift that has yet to happen. It requires a new set of skills and competencies, as summarised in the table below.

'New' Public Management	Public Service Act 2020
Siloed specialist agency approach	Whole of government and growing system perspective
Focused on performance management	Focused on results and outcomes
Supported by smaller system structures	Supported by larger system structures
Competitive	Collaboration Collective Impact Shared Value

The Better Social Services Inquiry showed that where there are client-directed budgets, outcomes are more evident. When considering "client" needs these can vary from straightforward to extremely complex. The commission noted that the social services system functions reasonably well for most New Zealanders, but is struggling to help those with more complex needs.

The inquiry identified that when we move into the more complex needs category, decision-making (for services and budgets) needs to be devolved closer to the front line and community. In support of this, the inquiry recommended improved accountability, as well as commissioning prior to procurement to explore optimal service models and mix thereof. It's a brave step forward, which requires a paradigm shift towards embracing the "known unknowns" and the "unknown unknowns". Geoff Lewis from the Commission says, "the system requires an architecture that allows that [collaboration] to happen much more often".

All in all, the evidence is mounting to show that collaborative initiatives are part of the solution for systemic change and the best decisions are those made closer to the front line: community-led/whānau-led. The Productivity Commission's most recent report "Together Alone: A review of joined-up social services" (February 2022) identifies in its overarching themes and lessons that:

■ Collaborative initiatives are a part of the solution to persistent disadvantage.

■ Different types of collaborative models are operating in Aotearoa.

■ There have been some successes … including some operating outside of government.

■ Government agencies are coordinating better ... sometimes in response to crisis.

■ There are barriers to the successful operation of collaborative initiatives.

■ Identifying and reaching people experiencing persistent disadvantage can be challenging … and collaborative initiatives are not well supported.

■ There are gaps in Government funding … and workforce capacity and capability constraints.

- Providing more appropriate services can bring unmet demand to light … which, if not resourced, can lead to serious safety issues for clients and staff.
- Accountability is an ongoing challenge.
- Monitoring and evaluation need to be more consistent and rigorous … better ways of feeding results back to the centre are needed … and more needs to be done to ensure lessons are taken on board.
- Systems-level change is not yet occurring.
- There are things government can do to help collaborative initiatives reach their potential.

The Together Alone report states, "Identifying better ways to commission, develop, support, assess and learn from collaborative approaches should be a priority for the Productivity Commission's *A fair chance for all* inquiry*."* This refers to the Productivity Commission's current new inquiry "A fair chance for all: Breaking the disadvantage cycle", which according to the Commission's website sets out "to investigate the dynamics and drivers of persistent disadvantage and to make recommendations to help break or mitigate the cycle of disadvantage within people's lifetimes and across generations".

What is evident from these reports and ongoing discussions is that some good mahi tahi (collaboration) is happening, despite the limiting constraints and a frequent lack of enablers. This happens when ordinary people choose to do good mahi that makes a difference, sometimes at an unfair or unreasonable cost to themselves.

Also in his submission to the Productivity Commission's current inquiry "A fair chance for all: Breaking the disadvantage cycle", David Hanna, Director of Wesley Community Action writes:

> *"The current welfare system is broken and is no longer fit for purpose.*
>
> *Our system that is meant to stop people moving into persistent disadvantage was designed for a different environment and reflects a world view that is not reflective of our Te Tiriti-honouring commitment.*
>
> *Related to this is the lack of a vital role of people/communities experiencing disadvantage to be agents for their change. The current system supports the status quo (persistent advantage). The current policy approach is not geared to embrace the interconnection between environmental, economic, social, cultural, and political domains and how they support wellbeing."*

Because we know that when mahi tahi (collaboration) works it's rewarding and makes a difference, we need to continue to support momentum on the journey, with intentionality to learn and share learnings. So when we see successes – groups and individuals who are prepared to work differently, despite uncertainty and messiness – it's important to capture their stories and celebrate the successes, wherever they might be on the collaboration continuum.

This case study highlights a new way of working and approaching youth development in one of the toughest demographic areas in Aotearoa, with persistent generational disadvantage and poor outcomes for Māori and Pasifika.

This is an initiative that clearly sits in the third category of Te Kawa Mataaho's system design toolkit, or the toolkit for shared problems diagram – "Working Together at the Front Line or Community Level" and at the "hard" end of the spectrum.

In summary, this case study is a story of ordinary people across the system coming together to do extraordinary work that enables real change across disciplines, services and generations. It is a story of sharing work and evolving and adapting programmes and activities (at times in real time) through youth-led leadership.

It is a way of working that gives agency to those that are being served, because in the spirit of manaakitanga it acknowledges that they are the experts in their own lives and know what they need. The responsibility of the initiative and approach is to enable, empower and support – to make it easy for youth to learn and grow and prosper in ways that may not have been possible otherwise.

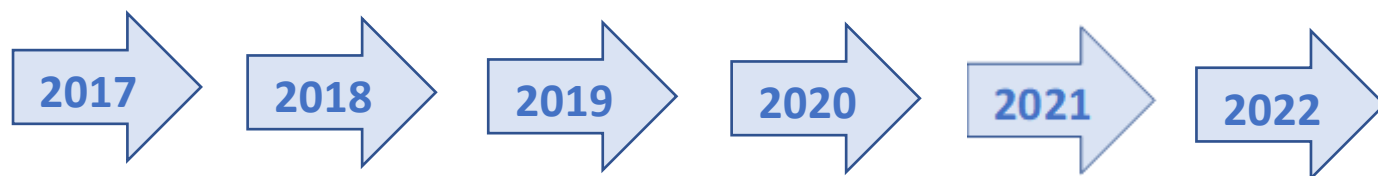Like all effective systemic collaborations, TRTR is not a programme or a set of projects per se, it is rather a "way of working", out of which new frameworks, structures, projects and programmes have emerged in an agile, collaborative, fluid way as partners have collectively learnt by doing work together.

> **Ehara taku toa i te toa takitahi, engari taku toa he toa takitini**
>
> *Success is not the work of one, but of many*

TE ROOPU TIAKI RANGATAHI (TRTR) OVERVIEW
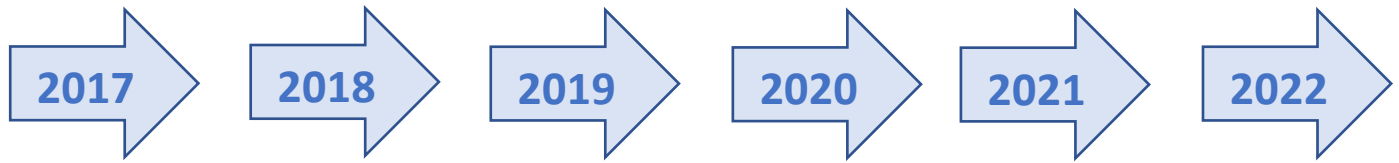
Key milestones: events and activities (2017–2022)

2017 → **2018** → **2019** → **2020** → **2021** → **2022** →

2017	2018	2019	2020	2021	2022
The PaePae (Pae, Voyage) and governance groups were established.	The Alliance TRTR business case was submitted to Porirua City Council: "Children and Young People – Making an Impact Fund".	An MOU was signed by the four Alliance members.	Monthly catchups with PCC representative established and proved to be an excellent forum for maintaining engagement and momentum.	WCA commissions Review of TRTR.	TRTR Learnings Wānanga Hui hosted and funded by WCA.
The governance group and PaePae came together.	Youth worker supervision was funded and proved to be a key role for the initiative.	DIA attended a roundtable conversation with young people and stakeholders led by MYD. This was a critical "aha" moment for some representatives, building a deeper understanding of the collaborative value proposition.	Second youth worker engaged at WCA.	TRTR Video produced and released, with good turnout to celebrate this milestone achievement (including wider agency representatives).	Collaboration Case Study Commissioned by WCA.
Local government and central government representatives met to explore opportunities. Together they began to collate information and research on alternative options for youth services and specifically co-funding options (such as the Rotorua Bay Brighter futures model). This informed the next steps.	Outcomes agreement signed between council and TRTR	PaePae leaders delivered a presentation to PCC councillors.	COVID 19: Agile adaptation of service response to Rangatahi. Provided unique access to youth in the community and helped identify whānau needs/referrals made.	Targeting wider government funding: TRTR presentation to DIA and MSD/MYD.	
Porirua City Council (PCC) committed to support children and young people through their long term plan and developed the Strategic Framework for Children and Young People 2018-2021 (download document here).	Youth activities such as the Bakers Club after school programme (2018-2020) commenced.	Regular ongoing monthly governance group hui were set up.		Ko Au workshop planning. Significant for Youth leaders' development.	
PCC approached and invited partner organisations: Wesley Community Action(WCA), Taeaomanino Trust, Maraeroa Marae Health Clinic and		TRTR success and reach into the community recognised – the Pae began being approached by community groups, schools and wider youth targeted initiatives such as Tag2 vote, which was led by the youth leaders (some pros and cons with growing interest and approaches, as discussed in the body of this report).		Key meetings: governance, funding providers (options discussed).	
		Youth-led local activities growing.		Good support for joint proposal for Rangatahi in Porirua.	

Tumai Hauora ki Porirua / Tū Ora Compass Health came together in collaboration. These four NGOs came together to form "The Alliance". Work commenced towards a formal partnership agreement and a business plan. The Department for Internal Affairs (DIA) decision to fund the initiative as a youth pilot through lottery funding was secured, within a shared co- funding model approach (with PCC and the Ministry for Youth Development (MYD)).				

Note: If required, copies of the Business Case and MOU can be requested from WCA.

Key timeframes for funding discussions and applications (2017–2022)

2017	2018	2019	2020	2021	2022
First round of funding applications submitted.

Representatives from a range of funding organisations were cognisant of existing contract and funding limitations with regard to community needs and resources/ capacity and started collectively exploring alternative collaborative funding and contract models. None were used as presented, but ideas were drawn from existing models. Interestingly, whilst some of those initiatives have since collapsed, TRTR continues.

To simplify the process - funding partners agree to share the application to PCC (use the same format), with some requiring additional information. In principle this was a good idea, but in practice not as successful as hoped – due to individual agency guidelines. | Porirua City Council approves TRTR funding for years and $96K paid over next 12 months. | DIA Lottery Grant Funding Committee for Wellington /Wairarapa region made commitment to fund year two of TRTR as an ongoing pilot programme ($27.5K).

Further funding approved by PCC - $100K over 12 months.

A contract was established with MYD through their Partnership Fund portfolio, which supports innovative mahi and works in collaboration with other funders for projects ($27.5K). | DIA Lottery Grant Funding: another year funding allocated ($40k).

MYD Funding continued for a second year through the Partnership Fund. | Key funding discussion meetings with PCC and Alliance representatives.

Second round of funding applications submitted.

DIA Lottery Funding Committee no longer saw TRTR as a pilot, so they had to apply through an alternative funding pool. The committee have continued to fund annually since – but requires annual applications $40k.

MYD Funding moved to the Youth Development portfolio ($50k). | Funding meeting with Wellington Methodist - agreed two-year funding @ $60K per year

DIA funding ($50k) again approved.

MYD Funding confirmed through to December 2022. |

KEY THEMES THAT EMERGED THROUGH THE LIFE OF TRTR

This part of the case study attempts to capture some of the key themes that have emerged through the life of TRTR. The content draws on the two hui convened in May 2022 and a number of interviews and kōrero within an Appreciative Inquiry framework (2022). This is not a comprehensive assessment of all that has been discussed but weaves the variety of ideas and perspectives together with the literature. It's a beginning platform for broader discussions and exploration.

Key themes identified and discussed in this report include:

- A common purpose
- System stewardship
- Trusted relationships
- Adaptive distributed leadership
- Sacred healing spaces
- Guardian angels
- Openness to emerging possibilities

(go directly to each theme by pressing on the titles in the list above)

A common purpose

In 2017 key partners across the system came together to build a new structure taking a holistic system delivery approach for youth services and youth development in the Porirua community, which included:

- The four NGOs: Wesley Community Action (WCA), Taeaomanino Trust, Maraeroa Marae Health Clinic and Tumai Hauora ki Porirua / Tū Ora Compass Health – coming together as The Alliance (partnership formalised into an MOU in 2019) to collaborate in the development of a joint business case to the Porirua City Council's Making an Impact Fund.
- The three key funders (Department of Internal Affairs (DIA), Ministry for Youth Development (MYD) and Porirua City Council (PCC)) coming together in agreement to deliver a shared-funding approach for TRTR.
- Establishment of the youth-led governance approach: originally The PaePae, later called The Pae and more recently Voyage.

This "coming together" process was initiated by PCC and facilitated respectfully by WCA, a member of the Alliance and the lead party for the joint "Making an Impact Fund". Partners identify that WCA taking the lead was mutually agreed and supported. One alliance partner summed it up as: "They were the right people for the job."

All phases of the journey were supported by good communications throughout, which enabled stronger relationships to develop. The Alliance share "a common commitment to support and sustain children and young people to lead and be responsible for making decisions in their lives, naming and working to their strengths and capabilities, identifying and taking opportunities to develop their talents" (as outlined in the MOU signed 2019).

The Alliance's agreement goes beyond children and young people with the explicit inclusion of "whānau" in the MOU. The agreement was based on a mutual understanding that each party bought complementary skills to the partnership table and the TRTR journey.

Together they agreed on three clear objectives for this initiative:

1. Develop and support leadership through a Youth Advisory Panel, Leadership and life skills support, mentoring.

2. Extending current services to support the wellbeing of children and young people e.g. Bakers Club.

3. To provide exposure to the creative arts and positive expression e.g. volunteering, pathways to potential.

The Alliance Partnership Agreement/MOU outlined relationship principles as follows:

- Work together and support each other in a way that honours, respects and maintains the integrity of each organisation.

- Work co-operatively and collaboratively.

- Work together in good faith.

- Communicate in open, honest and timely communication.

- Share information and ideas that aim to improve the wellbeing of children and young people.

- Work together, so far as practicable, to avoid duplication of resources and time.

Prior to the TRTR journey, the Alliance partners and leaders already knew each other well and had worked together through other avenues over some years. This new agreement built on existing trusted relationships and a spirit of mutual respect. One Alliance Partner leader described that it was always clear that WCA would lead, what we had to consider was our response. "My response is born out of the principles I bring to the group: awhi, tautoko, manaaki and aroha."

Then goes on to explain that alignment of values in a partnership arrangement is important – variations are okay, but demonstrable variations can be problematic. When there isn't alignment or connectedness and the focus is "money", it doesn't work, they say (and share examples) – mistrust escalates and the initiative quickly starts to disintegrate. Even where the issue or service is important, the relationships become untenable. They've experienced both and on occasion have walked away from partnerships, but acknowledge that this partnership was a stand-alone good experience. Initiatives need to go beyond concepts and implementation approach matters.

Through the MOU the Alliance agreed frequency of meetings and a general direction together, not goals. This approach – focusing on a general direction, rather than goals – may well have been (even if only intuitively) a key to their sustained success. It was clear to all that this was an investment now for the future – together they took a generational perspective.

Research and practitioner experience show that complex adaptive systems (such as youth development in areas with persistent disadvantage) have no linear causality – we didn't end up here because of any one event or activity. You can't say if we do "x" we will get "y" result – it just doesn't work that way. Therefore, goals or outcomes focused programmes designed to address a single problem are not the answer. Programmes such as this that are commonly dropped into the community are generally unhelpful and frequently have limited uptake. In fact kamahi report that in recent times agencies like Corrections and the Porirua City Council have had so little engagement with young people they have gone to TRTR leaders to request support in bringing

people through their doors! It seems that the variety of services and programmes are confusing for young people. When these are not rooted in deep relationships, the trust is not present and youth won't walk through the doors.

In complex adaptive systems the optimal approach is to agree a sense of direction or target, which can be adapted and adjusted as needed. Objectives such as those identified in the TRTR MOU serve in this way. They provide a sense of direction for the collective partners and are generally much more helpful towards delivering results and effective change. This is a fundamental change to how things are currently done in a government contract/service provider arrangement, which as discussed earlier, are rooted in an industrial era and New Public Management approaches.

System stewardship

A key enabler for this approach has been a holistic system perspective for youth development through shared funding and sharing work.

The willingness from three key funding partners – MYD, DIA and PCC – to work collectively to support the work of the Alliance and initiative has been critical and essentially served as a pilot approach for shared funding (without explicitly being named that). This has not been easy and at times in spite of the system structures and architecture, rather than because of.

Funder representatives indicate that the current system architecture didn't allow a formal co-funding collaborative arrangement, so this has essentially been a partnership agreement through trusted relationships. It has required sustained effort through good communication and integration from WCA kaimahi, who have acted as the backbone for the initiative and facilitated all funding applications. The early agreement to share funding was supported by a general understanding across representatives that this would be a "one application" process with shared measures and reporting through the funding period.

The shared funding approach from key partners has provided a solid foundation for TRTR, with a full-time lead coordinator appointed at WCA. However, costs are ongoing and additional funds have been attained through ongoing efforts to source one-off investments to support activities and in particular the emergent youth-designed/youth-led events and programmes.

Porirua Council's revised approach to community funding was the initiator, but the shared funding has been sustained through the work of individuals who have championed the cause at board and governance levels across their organisations when needed. There has been a strong reliance on good relationships across organisations with kaimahi and regular hui to deepen understanding of the approach, as well as to build the value proposition for shared funding.

On the converse side through 2017-2022 there have been changes in key kaimahi across the funding organisations and Covid-19 limited face-to-face meetings. Therefore, some of the early regular engagement from funders with The Pae and the Alliance representatives has dropped off. This has resulted in some break down of communication across funders and weakened the impetus behind the shared funding approach (with supporting shared measures and narratives) that had been a key feature of the early "one-application" coming together understanding.

Despite the early commitment to shared funding from partners, the critical challenge for the initiative has been, and continues to be, sufficient and stable funding. To date there has been good support for the shared funding approach, but wider agency commitment has been lacking and there has been a reliance on philanthropic or similar funding, through fixed/one-off sum applications at critical points. Securing consistent sustainable long-term sufficient funding

continues to be an opportunity. This has been further hampered by poor reporting mechanisms (changing the early agreements) and changes in key kaimahi contacts, which breaks the narrative.

At times this has meant that the heart of the approach has been lost and TRTR is viewed as a "programme to fund", rather than as a "way of working" to change long-term outcomes for youth in the community. Funding decisions taken in the community need to be sustainable to support continuity, enable momentum and successful growth. The first years of initiatives such as TRTR are really about building strong foundations, but that's just a beginning. The real change happens as relationships deepen and new realities emerge but, all too often, the funding doesn't continue. As one funding partner said, "How can a group continue to grow and evolve if they can't get the funding?" Community groups are reliant on devolved decision-making opportunities and permission to try new ideas: even if it fails, they tried. That's the point of community-led development, to provide new opportunities. Representatives say that collaborative funding is a good model to pursue – it makes life easier for communities in general and it benefits a broader spectrum, the benefits are wide reaching. Consistency needs to be considered.

In the early years DIA were able to support the initiative as a "pilot" because lottery funding encourages and supports innovative mahi in the community. But paradoxically as TRTR established itself as an entity and the work became more embedded in the community, they had to move to an alternative funding source due to funding criteria (2021 and 2022) – nevertheless thanks to the support of key champions, DIA have continued in their support and that is very positive.

At the onset a contract was established with the Ministry for Youth Development through their Partnership Fund portfolio, which supports innovative mahi and works in collaboration with other funders for projects. This is not a contestable fund – funders are in conversation with each other around initiatives and the second year of funding was agreed through a round-table discussion (albeit it may have felt like a "reapplication"). For many service providers, the challenge is that this is short-term funding and sustainability can be an issue for providers who wish to continue an initiative, i.e. there is no exit strategy.

However, after two years, there was a general sense that the initiative was providing development opportunities for young people and they were reaching into the lives of wider groups of youth, so this mahi was included in the Youth Development Funding. Funding through this portfolio was already in place for other projects run by WCA, and with associated changes to the service agreement, TRTR was incorporated, and MYD funding continued for a third year through this contestable fund. This did change the relationship with other funders for this initiative, which hasn't been as engaged since this move to the contestable fund.

Overall, there is evidence of a lot of interest in shared/co-funding options across government agencies but is not without challenges when there are competing priorities. Through the "Collaboration for Systemic Change" webinar series (IPANZ, May 2022), a number of leaders identified the strong need for changes to the Public Finance Act (as well as other changes to the system architecture) to support easier shared/co-funding and commissioning, towards improved system stewardship. Constraints for the approach are varied across the system and levers for change towards sustainable collaborative funding are still few.

Like everything to do with successful collaboration the sustainability of the shared funding approach is contingent on relationships – the right person at the right time – someone who is passionate about the cause and champions the change. Just being the "cheque-book holder" is not tenable or sustainable. Some funders have expressed a desire to participate beyond, whereas

others have been difficult to engage through the journey of TRTR – not all relationships are equal in this space.

Kaimahi changes at the funders organisations have resulted in some drop in engagement, as indicated earlier. Because shared/co-funded initiatives are generally working in spite of the system, that reliance on trusted relationships and continuity becomes critical to success. If the system architecture was designed to be an enabler for shared funding, the processes would be in place and not "fully reliant" on individuals committed to driving this approach – albeit they will always be needed! Processes and People are critical to success – relationships are the glue that keeps the partnership arrangement together.

This case study goes part way towards building a shared understating around the value proposition for shared funding the "hard" initiatives, towards system stewardship. Getting the optimal return from our public spend is a win-win for all. And breaking persistent generational disadvantage for Māori and Pasifika youth across Aotearoa must be top of the agenda for better futures.

Trusted relationships

In the Relational Work of Systems Change (2022), Kania et al. say:

> "Sometimes we lose sight of a simple truth about systems: they are made up of people. Despite all of the frameworks and tools at our disposal and all of our learning as a field of practice, purely technical, rational approach to systems change will not make much of a dent in shifting power or altering our most deeply held beliefs."

Through 2018 the strength of the youth leaders group, The Pae/The Voyage and partner relationships grew, with a "Partnership Hui" being a key milestone that strengthened both commitment and understanding of the value of the approach.

In the current system, the Alliance partners would traditionally be in competition for contract funding, but have come together and stayed together over the four-year journey of TRTR to support youth through a shared commitment for change. There is mutual respect amongst partner organisations and the leadership of WCA for the collective.

The Pae members have been supported and enabled, which has facilitated an environment of trust. In turn they have designed safe spaces for wider youth groups and successfully began leading through co-design and co-delivery of multiple activities, alongside their studies, whānau and work responsibilities.

Like an octopus, the arms and reach of those involved in TRTR at all levels has grown exponentially, which continues to deepen trust, strengthen relationships and youth/young adults leadership competencies.

Building trusted relationships is complex and it takes some effort , which is often intangible and difficult to quantify or explain. Scholars and practitioners alike recognise the importance of trust and have made some attempt to articulate the elements that undergird trusted relationships. One Alliance Partner leader says:

> "I have to be open, honest and straight forward. Without being aggressive or assertive, but rather warm and open to share what I have to share, and about myself. What usually happens is that people reciprocate. Not everyone, but the majority do reciprocate. And that's when you start seeing the opportunities and

strengths and they see yours. The relationship goes beyond – beyond that initial contact…"

Alliance Partner leaders say, what we share and how depends on who the audience is. You have to sense it and engage with the response. Listening to the words they use and the way they use those words matters. The imagery they share is important too and how they feed back to you. You have to be ready to adjust and customise your delivery in the moment.

They build these skills over many years of working in the community. These leaders know their community, they are locals and have exsisting points of connection with the whānau they are serving. Often they know each others' stories. The reality is they are working with different people at different levels – politicians, government officials, health professionals, whānau, youth and so forth– so the conversation, presentation and approach changes. Over time, it's intuitive; unpacking it is hard – we rarely refelect on it, they say. They acknowledge that this mahi is beyond intuition and you do need some knowledge around the speciliaty health disciplines, as well as a grasp of political nuances.

In the Anatomy of Trust, Brené Brown[2] uses the acronym BRAVING to talk about some key characteristics she has identified through her research that are core to trusted relationships:

- Boundaries
- Reliability
- Accountability
- Vault [holding confidences]
- Integrity
- Non-Judgement
- Generosity

And in her article, "Turf Trust, Co-creation and Collective Impact"[3] Liz Weaver from the Tamarack Institute says:

> *"Authentic community change moves at the speed of trust. And yet, we spend so little time and focus on intentionally building trust amongst partners. This paper explores the intricacies of trust, how to build it and what to do when trust is broken."*

Trust trumps legislation and any technical framework. Too often partnerships break down when there is a focus on differences and money. When there is a sense of unfairness or power-over, rather than power-with. Here we see no evidence of that sort of behaviour. Trusted relationships necessitate an intentionality and maturity in the right skills sets and competencies – it doesn't just happen.

Perhaps most importantly building trust is contingent on the spirit in which we approach the relationships, the time we invest to listen without judgement, the preparedness to explore alternative ideas (especially those that are different to ours), a readiness to inquire rather than

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[2] Listen to the podcast "Anatomy of Trust" here.

[3] View full document here.

tell, and the respect we show one another through interactions (sharing hospitality, information, knowledge and such like).

These are the behaviours that partners and youth leaders report experiencing through their TRTR journey; sometimes such expressions were filled with deep emotion and gratitude. They say in this environment we had "mutual respect, mutual openness and mutual reciprocity" so that speeded up the trust process and "you can take risks as well, because you know all those things are in place. You can put ideas out and those won't be admonished. They might even be a little bit crazy!" It's the same with the rangatahi, The Pae as well. One Alliance partner leader said, "It means a lot"; and, a youth leader said, "It's safe and we are heard".

These are relationships rooted in a commitment to Te Tiriti o Waitangi, based on tikanga and kaupapa Māori and Pasifika. They are born out of a connection with and empathy for the community and people they are serving. These are relationships born out of care and a desire to change the status quo.

When trusted relationships are in place within partnership groups or a collective of people there is evidence to show they work effectively together and begin to demonstrate organically the nature and organism of what is sometimes known as an "impact network"[4]. The core activities of impact networks are commonly understood to include:

- Clarify Purpose and Principles
- Convene the People
- Cultivate Trust
- Coordinate Actions
- Collaborate for Systems Change

Impact networks change the system hierarchical paradigm decision-making processes through behaviours, language and a new way of working. They demonstrate an emerging leadership style that enables collaboration and connectedness, through deeper meaningful activities and conversations.

Hierarchies	Networks
Top Down	Distributed
Command & Control	Connect & Collaborate
Directive Leadership	Collaborative Leadership
Deliberate Strategy	Emergent Strategy
Task Orientated	Relationship Orientated

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[4] See video "Impact Networks: Creating Change in Complex World" here.

This new way of working is what partners and stakeholders have seen, felt and heard through the TRTR journey. It has consolidated a spirit of trust and deepened it over time – this is not their common experience through partnership journeys. It is the exception and has sustained the test of time (five+ years and counting).

Adaptive distributed leadership

Collaborative Leadership is a dance between leading and following. It's the difference between being the conductor of the orchestra and a member of the jazz group, where everyone takes a turn to lead. This approach acknowledges and values the importance of both the leader and the followers for both are essential and co-dependent.

Through this journey the Pae leaders have had the opportunity to grow their competencies and learn through experimentation. They have been mentored and coached by the youth leader and supported by a collective of partners who have managed funding, governance, systems architecture, permission giving and so forth.

Whilst "mentoring" in and of itself is not unique to this initiative, the combination of this with a youth-led strengths-based approach, where young people's voices are being heard and wellbeing needs of the youth are considered, does reflect evidenced-based best practice. Government officials identify that there are other communities across the country, where providers follow similar principles, which are either informed by youth development best practice or youth development models (of which there is a range) and there are providers that run youth programmes that might not follow those models. So, you have a range of outcomes but also a range of engagement opportunities. One representative said:

> *"When considering the Waitangirua and Porirua area specifically – there are a number of external factors which have seen a range of programmes be offered within that community and this programme takes a real collaborative approach from a providers' perspective and has ownership from the community. Which has seen, I think, better outcomes (than rather an organisation establishing a programme to then seek or gain young people's engagement in). I feel young people have had much more of an ownership and leadership opportunity through the TRTR model, which has worked well in the Porirua context …*
>
> *With the TRTR model having a number of organisations come together within the community and provide a community focused approach, where you've got social service providers, health providers and whānau/cultural community groups acknowledging and working together to deliver shared outcomes through a shared kaupapa, I think has been a point of difference."*

One funding representative spoke to the value of participation models and the importance of considering parameters such as: access to power, information, choices and trusted relationships and even a process of appeal – which together can provide a good "base layer" before considering the "how and what" for youth involvement.

> *"From what I can see these young people have had choices. They haven't been given this 'thing' and asked their opinion on it and the decision has already been made for them. They've been given the opportunity to choose the direction. They've been given access to the information they need to make a really well-informed decision in that space and they've got relationships with the power holders or with the people that are in control of that wider space – they know their names and they know the*

> *faces of the leaders within their community, who will take the time to listen to them ... I've seen and heard from the young people involved how that's been valuable and been kind of, almost permission giving ... them holding ownership."*

The Pae leaders have been free to rise into their individual rangatiratanga and grow from strength to strength. The Pae leaders are now reaching out to wider groups of youth through community events and more recently small workshops. Significantly, one Pae member ran for youth council and another worked to gain employment with an Alliance partner. This approach – Alliance partners bringing on the young adult leaders – has potential to grow as the work of the initiative and core work of Alliance Partners continues to be integrated and aligned. As acknowledged through the interviews, whilst there are other providers working in the youth space in this community, this initiative has provided unique culturally anchored leadership opportunities for young people. Young people "get to express themselves in a unique way and contribute to other young people in the community."

Through 2019 there was a strong youth voice in Porirua City with youth represented through "youthquake and YOSS" and a presentation/hui to funding partners. There were consultations with:

■ Tumai Hauora ki Porirua on the PIKI programme

■ Capital and Coast District Health Board (CCDHB) on the Youth Co-Existing Mental Health and Addictions Problems and Alcohol and Drugs Virtual Service

■ the Citizens Health Council on youth input into the design and delivery of health services in the Greater Wellington region for youth

Other activities included:

■ providing advice to Tū Ora Compass Health on General Practitioner services in Porirua

■ young leaders' input to the District Court Youth Justice project, as well as the People's Promise project (Kainga Ora's housing redevelopment, Porirua East).

■ attending an event at parliament on youth poverty with the Prime Minister

■ a "meet the candidates" event, a workshop called Engage and a two-day noho.

Regular governance hui were established, with growing palpable evidence of youth being empowered through the community and well-positioned to support whānau across the city.

Going into the COVID-19 pandemic there was strong commitment from the Voyage leaders who by this stage were well connected into the community. They were able to build on the connections and relationships they had developed over a number of years. There was also regular engagement with the local authority representative and support as well as mentorship from the full-time youth co-ordinator at WCA.

This all positioned the Voyage well to respond adaptively and successfully through the Covid-19 pandemic period and beyond (2020-2021). Working virtually, moving into whānau homes remotely, gave the Voyage leaders a unique perspective into the lives of rangatahi and their whānau. Through safe and good communication this enabled referrals and introductions to broader services in the community (including mental health, food packages, prezzie cards to purchase immediate needs such as clothing etc.). This was an incredible tangential positive outcome and a significant extension of the early outcomes visioned for the approach.

Organically, the youth leaders have been reaching wider youth through presentations at local schools and living out "tuakana-teina" (a traditional Māori cultural philosophy and practice; also

literally referring to the relationship between an older and younger sibling or close family members like cousins).

Additionally, as Voyage members matured the Alliance representatives were able to support introductions to mahi and apprenticeship programmes (2021-2022), with a number of youth taking up these opportunities. Further, the youth leaders requested and were supported in delivering a significant "youth business forum" where local (and wider) business leaders came to share and support the group and the Ko Au (My Story) programme in 2022.

The youth leaders are appreciative and thankful for the opportunities presented to them. But they do not appear to be fully cognisant of the time and effort that has gone on in the background to enable their mahi and growth. In a way, that's not important, they don't need to know – but it is an important consideration as the initiative transitions into future phases.

The demand for youth-led presentations at schools and agencies continues to grow and whilst this is a true acknowledgment of their abilities, it also puts significant strain on their limited time availability (many study and have paid mahi, as well as whānau commitments and broader volunteer mahi in the community) and is infrequently respected or reimbursed in any way. The anchoring and mentoring from the full-time co-ordinator at WCA has been critical through this journey to ensure safety of the youth and help them manage their time and input optimally.

Enabling the youth to rise into their own leadership space is a significant step towards succession planning for the initiative and approach. Alliance Partner leaders talk of the opportunities presented and the possibility of handing over the mantle to Voyage leaders as they move from education into full-time work. Whilst no-one is decided around what that might look like or when it might unfold, they are preparing the way and exploring ideas through on-going conversations. It's exciting to see the youth leaders move into work with Alliance partners and this too presents an opportunity to extend mentoring and competency development for the Pae leaders, as well as workforce development in areas of high need across Aotearoa. Potentially, over time the current Pae leaders could be the ones to bring a new group through and the Alliance Partner leaders could awhi them (support them) and enable them in that endeavour.

This distributed leadership approach is not without challenges. Decisions are made quickly at the front line and often it takes time for new information about new initiatives or a change in direction to filter through to Alliance and Funding Partners. Collaboration across the system is often messy and participants and leaders (at all levels) experience some discomfort through the process as they iterate, adjust and adapt. Leaders report a loss of "control" and line of sight with daily, operational activities and associated discomfort, particularly when questioned by managers and ministers. Embracing the emergence is not without risk. Nevertheless they support the approach and continue to empower the front line decision making opportunities.

> *"So much of our work isn't planned but has a relational "go with the heart" feel. The connections that form release energy for new possibilities."*
>
> — David Hanna, Director Wesley Community Action, (As quoted in The Relational Work of Systems Change, 2022)

As expressed earlier, this is a story of ordinary people across the system coming together to do extraordinary work that enables real change across disciplines, services and generations. It is a story of sharing work and evolving and adapting programmes and activities (often in real time) through youth-led leadership. It is a way of working that gives agency to those who are being served, because in the spirit of manaakitanga it acknowledges that they are the experts in their own lives and know what they need. The responsibility of the initiative is to enable, empower and

support – to make it easy for youth to learn and grow and prosper in ways that may not have been possible otherwise. This sort of shift for youth development requires a fundamental change in language, bringing a stronger focus to process and direction (rather than outcomes).

Like all effective systemic collaborations, TRTR is not a programme or a set of projects per se, it is rather a "way of working", out of which new leadership styles emerge and competencies grow. Core to this mahi is the belief that people are the experts in their own lives. By enabling the youth, they are empowered to find their own future pathways.

> **Māmua ka kite a muri, mā muri ka ora a mua**
>
> *Those who lead give sight to those who follow, those who follow give life to those who lead.*

Sacred healing spaces

In the Relational Work of Systems Change, Kania et al. Talk about "Cultivating Space for Healing" and "Serendipity and the Sacred". We have paired these together in this theme "Sacred Healing Spaces". This is a difficult concept to capture, but we're going to try … mostly through the words of those who have experienced the TRTR journey.

This expression of "sacred healing spaces" has been core to the TRTR initiative for all concerned. The coming together, the trusted relationships, the collective agreement, the enabling and empowering, have woven together to facilitate "sacred healing spaces". Government officials are encouraged to see real change in the community through funding options that support new ways of working. Many officials involved have a community background and understand the deep value of creating healing spaces that support generational healing. Alliance partners are able to work more effectively as they share resources and work and support each other. Importantly, the young leaders and the youth that participate in their events and workshops are experiencing positive healing.

The "Ko Au – My Story" workshop has been a significant development in this space for TRTR and Voyage members say it has been a fabulous self-discovery journey, where they have truly been able to identify their strengths. The workshop, designed by the youth leaders, integrates storytelling, art and music and runs as a three-day wānanga. Activities are structured and rooted in each participant sharing their Tipuna or Kaupapa – heritage story – through a "Home" poem, where participants identify what/who/where "home" is to them:

■ it smells like…

■ it feels like…

■ it tastes like…

■ I am from…

The Voyage leaders say they are making change through Ko Au as they draw on their own heritage and customs and as they take their role to support and guide. They observe rangatahi working together as they are enabled to use their voice, they rise into their own confidence and power. It's about being present.

Voyage leaders say:

> *"We create a space and are careful with our language, so they are comfortable sharing."*
>
> *"We don't see ourselves as leaders from the front."*
>
> *"We read the room, we feel the vibes, the mana, we sense it – it's an energy thing."*

The Ko Au Workshops are spaces where all are welcome, there are no stereotypes, no judging, where all are encouraged to "be okay with their own story". It's a healing space.

As the leaders share their stories, they demonstrate vulnerability, which provides safety and is reciprocated by rangatahi engaging and sharing their own stories. Nobody has to share, but the space is there, when they are ready.

The youth leaders' sense is that the large events of the early years of TRTR served a purpose, but it's the smaller workshops, like Ko Au, where they see the future mahi. This is where they have experienced real change and healing and connections across the community. As they speak, it is palpable that they see these as sacred spaces. Moving forward, current members are keen to stand in their own strengths as kaitiaki, to develop Ko Au and other similar programmes.

Voyage leaders say:

> *"We do this because we want to. We see change, we see impact. We are rewarded as we see and learn and connect and grow."*

Many of the youth have experienced trauma and carry the trauma of their forebears.

Breaking inter-generational trauma is a key part of this mahi. In the Ko Au mahi, they are in essence describing a shift from working with a Western Mindset to He Ara Waiora. David Hanna says in his submission to the Productivity Commission Inquiry:

> *"The dominant western linear lifecycle approach is of limited value. There is no beginning and end point in a whānau system. Each new generation carries the life experience of earlier generations and is an opportunity for a whānau system to do better – thus becoming a parent generates possibilities. A crisis can also create opportunities for positive change if the response is compassionate and knows how to respond to trauma."*

Working with collective trauma in system change mahi appears to be a relatively new stream of work. In a broader Aotearoa context, the Centre for Social Impact and Foundation North Initiative, the "Haumanu Framework" is one example where this approach to incorporating trauma in system change is being explored. This framework recognises that "To create new futures we must also restore the past; we cannot ignore it". It works to weave in indigenous principles from Te Ao Māori, but can be adapted to suit wider cultural contexts. "The emphasis is on healing, healthy relationships and connection, with self and with other people, places, ecosystems and species."

The TRTR approach to mahi sets the new and right tone for working together for youth development — providing safe pathways for youth leadership development that weave together (both at a collective and personal level) the past, present and future within a culturally sensitive context. It's a paradigm shift from dropping events and programmes into communities to journeying alongside youth as needed, for as long as it takes, in whatever way they need in a given season. It can't be prescriptive – it's a way of being and doing that connects hearts and minds, across generations and stories.

Guardian angels

A discussion document for managers and front-line staff on better joining up the horizontal and the vertical some years ago identified three key leadership roles in successful collaborations:

1. Entrepreneurs – someone (often in the middle of the organisation) who initiates the collaborative venture and is outcomes focused.

2. Fellow-travelers – like-minded people who see themselves working as part of the common or shared agenda and purpose.

3. A Guardian Angel – managers and senior leaders who sponsor the initiative and protect/advise/mentor.

   — Managing for joint outcomes: connecting the horizontal and the vertical, Victoria University of Wellington. Institute of Policy, Studies (2008), Eppel, Elizabeth; Gill, Derek; Lips, Miriam; Ryan, Bill

Through the life of this initiative we have seen funding partners be the "entrepreneurs", pioneering new shared funding approaches that are now being talked about and considered on a wider scale. We have seen Alliance Partners as well as Youth Leaders rising into the role of "fellow travellers". Here we want to build on the role of "guardian angels" through this initiative, because of its unique significance in collaborative work. It is worth noting that this role has been "seen as being in the shortest supply in the New Zealand public service and the handbrake on collaborative innovation" (Gill, Derek (April, 2022). Working Jointly in the New Zealand Public Sector*, Public Sector Journal: Journal of the Institute of Public Administration New Zealand*).

The TRTR journey has been enabled by the guardianship provided from WCA through the role of the Director at the governance level and the "anchor or gluing" provided from the full-time youth coordinator. These have been two key roles and capabilities that have enabled momentum and helped sustain the initiative, supported by a larger team.

The former has worked as a collaborator and influencer across the system to ensure ongoing communication and sustained momentum. He has worked within an often difficult system architecture to bring together the variety of cultures, agendas and drivers across partners and stakeholders and enable effective working together and collaboration. Against all odds, he has steered and engineered a mechanism to move forward the collective initiative. This has been through sustained efforts to maintain and grow trusted relationships, ongoing efforts through enabling a strong backbone function, commissioning hui and storytelling opportunities, demonstrating values and principles that are at the heart of real collaboration and importantly, living out our collective Te Tiriti-honouring commitment, to name some.

The youth coordinator supports the Voyage through building connections, group and individual mentoring/coaching, acts as a carer and holder of individual stories, is a gatekeeper that enables safe access to the Voyage leaders, and often a partner in delivering programmes (particularly during the day when the young leaders are at school or work).

The responsive and adaptive nature of youth-led initiatives has been key to success of this approach and programme outputs. However, this sort of approach can be a little messy at times, especially when the system is better suited to hierarchies rather than distributed adaptive leadership. Specifically, as discussed earlier, government contractual requirements drive behaviours counter to collaboration because they are based on traditional mechanisms and

measures (rooted in an industrial era and NPM). We need to think about upstream changes and changes that make the biggest difference.

For example, as discussed earlier (see adaptive distributed leadership) the local response from youth for both youth and whānau through Covid was to rapidly pivot to a virtual delivery approach, moving into whānau homes remotely, which gave the Voyage leaders a unique perspective into the lives of rangatahi and their whānau. This would not have been possible without the early years of preparation, which meant The Voyage and their support systems were ready when needed. This goes well beyond traditional measures and contract outcomes requirements, rooted in an era and system not suitable for this season in the life of Aotearoa (as discussed previously).

The guardian angels demonstrate a way of working that is honouring of the past, whilst looking into the future – acknowledging our inter-connectedness across the generations, cultures and communities and effectively holding that space (and the tensions and paradoxes therein) through the journey of the mahi tahi.

The work of the Guardian Angels and indeed others across the initiative, is rooted in Te Ao Māori Values and Tikanga, including:

Whakawhanaungatanga – Which can be literally translated as the process of establishing relationships, relating to others or metaphorically it is about connecting at both a physical and spiritual level.

Manaakitanga – This is at the heart of tikanga Māori and marae life. It's about being hospitable, sharing kindness and generosity, and providing support/awhi.

Kaitiakitanga – This is about guardianship, stewardship and trusteeship. It's about protecting people, place and environment – taking a holistic and wellbeing approach to services in the community.

Rangatiratanga – Professor Chellie Spiller[5] says being a rangatiratanga is about demonstrating a leadership approach that goes beyond attribution and supports each to grow in their own leadership or rangatira space. In her TEDx talk on Wayfinding Leadership, she says that rangatira and mana are closely related and that Professor Charles Royal describes "mana" as an energy, a consciousness in the world. Its root is "ranga" or "raranga", which is to weave and "tira", which is a group, so literally translated "we weave a group together". Professor Spiller continues to say,

> *"We gain mana by growing it in others – it is a process of reciprocity and mutual recognition. Mana points to collective effort."*

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[5] Professor Chellie Spiller is of Ngāti Kahungunu and Pākehā lineage, and is a professor of leadership at the University of Waikato Management School, Aotearoa New Zealand. Her research explores wayfinding, authentic leadership and how businesses can create sustainable wealth and wellbeing. Professor Spiller is a co-author of a book on traditional Polynesian navigation "Wayfinding Leadership: Ground-breaking Wisdom for Developing Leaders" (2015) with Hoturoa Barclay-Kerr and John Panoho. Her TEDx Hastings talk "Wayfinding Leadership: Wisdom for Developing Potential (2018) can be found here.

Openness to emerging possibilities

Collaborative leaders, such as those through the TRTR journey, work with a curious and open mindset, effectively searching for novelty and emerging possibilities – adapting and reorientating the direction of the collective as needed. They are the futures thinkers of today, working creatively with inquiry, open to the variety of voices and ideas. It's an inclusive approach that holds space without judgement giving time for new futures to emerge.

This mahi and approach is difficult to quantify and is infrequently valued through rewards or incentives. So we need to be asking how can we reward and encourage cross-sector programme leaders and guardian angels across the system? Where are the opportunities to integrate narratives and numbers to support a better understanding of the deeper collaboration work?

This case study may be one step in the right direction.

> *"There are four keys that unlock systems: power, relationships, purpose and resource flows. These four keys make up a set and are often reinforced together in a repeating pattern, which can be hard to change. Systems start to change when this pattern is disrupted and opened up. Then a new configuration can emerge."*
>
> — Leadbeater, Charles; Winhall, Jennie (2020) Building Better Systems, A Green Paper on System Innovation.

At this point, whilst there is a spectrum, youth development across Aotearoa tends to be focused on services for youth that respond to a specific issue e.g. diabetes, truancy, poverty etc. There needs to be a wider openness to shift the paradigm towards taking a holistic approach and looking at the holistic needs of youth and whānau.

One funding partner representative and youth development leader outlined that there are a lot of layers to best practice in youth development. When taking an ownership lens, it's a bit of a spectrum. In an almost over-simplified way – at one end it's about presenting a programme or activity to young people; in the middle might be presenting a real strong voice from young people that informs the work but still it's an adult-led and organised programme; and, on the far side young people really having that ownership and organising activities themselves, with adults being the supporters.

> *"There is scope in youth development for activities across that spectrum — not all activities are going to be led by young people, but it's really important that that's part of the scope of possibility. And I think TRTR fits into that edge of the spectrum, which is really a lovely component of the work, because young people then have that agency, the strong voice, they have the ownership. They're making decisions, adults are supporting and sort of walking alongside, but young people are really driving decision-making and activities … That's not unique, necessarily, but it's definitely a valuable piece of TRTR … I think if we had more of that within youth development, I would think that would be a good outcome to support that kind of way of working with young people."*

An Alliance partner said:

> *"Our system has got it wrong when they proportionalise and break out groups: rangatahi, old people, girls brigade etc – it should be whānau. We should be doing this all together – it should always be about "together". The heart of all this needs to be whānau – like the life that's modelled for us in the marae. When you put people*

into boxes you lose the life-force, the wairua and the support, the awhi, the tautoko, the manaaki. When we take a whānau approach everyone benefits from it. Whānau-led. The western mindset is too sterile, we can't break the connection to who we are – no system or programme can make it right. We need to build opportunities for belonging and connection."

Collaborative Systems Change Necessitates a Shift

Linear delivery	Experimental and iterative delivery
Working with THE solution	Multiple options and futures
Strategic planning	Scenario planning
One delivery structure	Multiple self-governing, organic, complementary constellations
Project or Change Management	Empowering Leadership
A controllable approach	Embracing messy
Power over	Power with

None of this can happen without an openness to do mahi differently. To find new ways of working that go beyond outputs and measures, and put whānau first. There is a critical role for whānau-led and community-led services. In his submission to the Productivity Commission's current inquiry "A fair chance for all: Breaking the disadvantage cycle", David Hanna, Director Wesley Community Action writes:

"The issue is broader than how government services are provided. It relates to the "world view" that the "services" have been designed out of…. This assumption [that services are designed to "fix" the disadvantaged people] is embedded in the current system and keeps this group trapped in a dependency cycle and teaches them not to step into being the authors of their own lives."

"Te Whakawhanake ā Hapori – Community-led Development" framework is one approach from Inspiring Communities, which is based on appreciating whānau/hapori as holders of expertise of their lives and could help shift the perspective of policy makers and service commissioning agencies.

Te Whakawhanake ā-Hapori
Weaving our connections and contributions

LOOKING TO THE FUTURE

> **Poipoia te kākano kia puāwai**
>
> *Nurture the seed and it will bloom.*

Macro perspectives

At a macro scale we need to rethink how we approach change and what youth development means. This requires some time for collective inquiry and exploration. We need to think about upstream changes and changes that make the biggest difference. System redesign needs to be whānau-led/community-led, giving agency to those that are central to the services and acknowledging they are experts in their own lives.

It is evident that, in the main, change initiatives and narrowly focused youth services/programmes have added limited value towards achieving real change. Particularly as we emerge from a post-Covid world and isolation, we need to be looking to new theories of change that are whānau-led/community-led and build social connections – such as that offered by Inspiring Communities and shown below.

"It illustrates how sustainable change happens using a community-led development approach – beginning with the understanding that all communities have the ability to thrive and that effective change is dynamic – there is no perfect 'straight line' plan."[6]

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[6] You can download the Inspiring Communities diagram with description here.

Looking to frameworks such as [Te Whakawhanake ā Hapori – Community-led Development](#) will help steer us in the right direction for youth wellbeing and alternative approaches to youth development.

Fundamentally, we need to re-think "outcomes" and collectively consider what success looks like and how do we measure impact/show success. We need to take a long-term economic and broader wellbeing benefit assessment of investments and resources for youth development. Together, we need to take time to make sense of the past, the present and explore future pathway options.

It's time to rethink our system architecture across funding, measures and outcomes and overhaul government service-provider contractual arrangements, which do not support adaptability and innovation.

> *"Current contracting arrangements do not support adaptability. Services are often prescriptive and output focused, they take a short-term perspective and have inflexible criteria. This is not going to support the work that is required to see transformational change. ... Iwi and communities need government help. We want to work together on delivering solutions."*
>
> — Ann Wikie, Programme Director for the South Auckland Social Wellbeing Board (NZ Police) speaking at the "Collaboration for Systemic Change" Webinar Series (IPANZ, May 2022)

The current approach to contractual arrangements with associated output measures has been shown to manipulate motives and drivers of service providers, who are constantly concerned about sustainable funding. This approach results in much activity but traditionally in limited impact or transformational change in people's lives. It's time to move away from key performance indicators and output measures towards an agreed direction and targets, whilst continuing to explore ways to identify and measure "impact" to help articulate success and support funding decisions. Involving young people and helping them have ownership of how to measure that impact, capturing narratives and changes in narratives, as well as involving whānau will be a positive direction.

Building trust relationships between funding organisations and service providers will be critical to scaling new ways of working. Taking a partnership approach towards change, where there is ongoing engagement and dialogue – a connectedness. Those at the front line need freedom to adjust and adapt as needed. This was demonstrated successfully across a range of contracts through the peak of the covid pandemic when by virtue of the circumstances Wellington officials stepped back and gave providers the freedom they needed to adapt[7]. The success of this community-led mahi, making it possible for service providers to respond to whānau needs in a real-time way, was frequently far more effective as local providers were able to identify community and whānau needs quickly and this in turn improved access for whānau to broader services in a timely manner.

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[7] The [MBIE COVID-19 Innovation fund](#) is one formal example of how government supported the acceleration of operational deployment of innovative solutions.

Shifting the paradigm from numbers to real time narratives using fit-for-purpose technology and software (e.g. such as SenseMaker) would provide an opportunity to combine numbers and narratives, which in turn will deliver improved accountability that's rooted in real-time and real-life stories, which will go a long way towards improving decision-making frameworks. Working towards building a collective understanding of what works will mean better investments for better futures. Balancing the objectivity of numbers with the persuasive nature of narratives is where we will begin to see cultural change.

Context is everything and managing the context youth live in is the way forward. Taking a place-based approach to connect and understand: what they are feeling, hearing, seeing, sensing – who do they think they are and where do they think they can go – will shift the paradigm from delivering services to inquiring and respecting that they know in themselves what they need. They are experts in their own lives.

As a starting point, a couple of examples and groups to draw learning from:

1. In Aotearoa, the work of AraTaiohi – a national body for youth development, representing a diverse range of groups and practitioners that work with young people.

2. Internationally, the Canadian Communities Building Futures which is a collective impact movement aimed at improving the future of 7,500 youth. This is a government and NGO commitment to a five-year pan-Canadian project to develop collective impact and system-wide solutions for youth as they build and act upon plans for their future.

There will be others and there is opportunity to commission broader research in this field.

Next phase of TRTR

TRTR has reached a juncture which has provided an opportunity to review, reflect, assess and consider what the future might be. The challenge remains as to how to make this new way of working sustainable and scalable. By its very nature young leaders lives and interests are ever-changing, which will impact their choices and youth work tends to have a transient workforce, with often high turnover (for a range of reasons).

This case study goes part-way towards presenting some ideas that could support succession planning and sustainability. Moving forward there is an opportunity to explore sustainability, succession planning and inter-generational leadership development in more depth – all from the inquiry lens: what does "youth development" mean?

Some specific areas to consider when planning future TRTR phases:

■   Identifying key areas for Pae leaders learning and development investment – building capability and capacity of future leaders.

■   Handing over the TRTR mantle – training Pae members to be the future leaders (if they want it).

■   Entrepreneurial approach to funding – potentially formalising some of the key features into commercially viable products/programmes that could be a stand-alone funding source: such as mentoring, coaching, tuakana-teinei programmes, apprenticeships, Ko Au workshops etc.

■   Exploring the wider potential of Ko Au and its alignment with mental health counselling, growing the work force, mental health school programmes etc.

- Widening the partnership with existing members and extending to other groups to explore other avenues that could support with leadership training, apprenticeships and business/entrepreneurship support.

- Exploring volunteer and kaumatua involvement in programmes (this seems to be an evident gap).

- Fundraising opportunities e.g. crowd sourcing for events and workshops.

- Capturing real-time stories – building better and fit-for-purpose social infrastructures to capture changing narratives in real-time and shift the numbers constraining paradigm.

- Articulating "success" more fluently and widely to build a broader understanding of a new way of working and the value proposition for youth development through shared funding and shared work.

- Exploring opportunities for space – working to anchor this into an approach that grows the mauri or spark of young people and helps develop their identity towards "tino rangatirantanga" [going beyond a "one-stop" shop idea].

- Building on the evidenced-best/good practice principles incorporated into the initiative and kaupapa to scale up and reach wider groups (without attempting a carbon copy approach, which does not work).

We need to shift the paradigm from "youth services" to building a better understanding of what "youth development" might look like moving forward. Enabling the youth to rise into their own leadership space is a significant step towards succession planning for the initiative and approach. Alliance Partner leaders have talked of the opportunities presented and the possibility of handing over the mantle to Voyage leaders as they move from education into full-time work. Whilst no-one is decided around what that might look like or when it might unfold, they are preparing the way and exploring ideas through on-going conversations.

In her Wayfinding Leadership work, Professor Chellie Spiller mixes modern theories of leadership with the ancient Polynesian traditions of wayfinding, such as how Māori, the indigenous people of Aotearoa, New Zealand found their way to Aotearoa. In this work she describes the first step of wayfinding leadership as "stepping into your rangatira space". In her TEDx talk she says:

> "In leadership our task is to weave a group together…this is the act of weaving, where every person is a thread in the community. Each person expressing leadership at different times. Lending their own specialness, expertise, and effort as we weave as a movement through time as part of something that's bigger than us."

She says this involves working with tension and finding balance, as has been demonstrated through the experiences and stories of those on the TRTR journey.

In her recent article "May the Life-Force Be with you in 2022" Professor Spiller discusses the important role leaders have in cultivating and nourishing the vibe or mauri (life force, vital essence) of an organisation and of tending to the wellbeing of people, communities, and economies.

> "For many Indigenous peoples, our institutions have been modelled on a relational view of the universe whereby humans self-actualize in relationship to all of creation and the notion of "I belong therefore I am" rejects the Cartesian premise of "I think therefore I am" (Spiller et al., 2011). Organizations reflecting a relational worldview are conceived as complex, interconnected, and dynamic with cascading effects throughout the organizational ecosystem. They tend to the wellbeing of people,

communities, and economies and seek to be mindful of tangible and intangible impacts. As we head deeper into 2022, perhaps it is timely to consider the vibe we are emanating in our endeavours in the field of leadership."

As one funder representative outlined through the interview process you can't "force" young people into a role (albeit you might be able to cast a vision for what their role might look like) – the key is to take a strengths-based approach and provide opportunities. Energy and interests for areas/activities will vary from community to community and will reflect the interconnections and overlaps of the people that live there. "You have to look for the spark or energy, whatever you want to call it, that hits the ground running! If you try to direct it from above, it's going to be much harder work, you have to draw on the strengths present in the community."

Therefore, it's really exciting to see the youth leaders move into work with Alliance partners and this too presents an opportunity to extend mentoring and competency development for the Pae leaders, as well as workforce development in areas of high need across Aotearoa. Potentially, over time the current Pae leaders could be the ones to bring a new group through and the Alliance Partner leaders could awhi them (support them) and enable them in that endeavour. Acknowledging what they've done, celebrating that and supporting them with learning and development in the areas they need. And as one Alliance leader said: "Maybe there will be some grief too. It's okay for you to hand over and it's okay for you to stay. Whatever is needed."

CONCLUDING THOUGHTS

Collaboration and systems change is about people. It takes time to listen and hear and that has to be on the basis that people are the experts in their own lives. Leaders need to hold the space for all the voices and perspectives to be heard, giving time for emergence of novelty and new realities. In the context of youth development change is constant and both the mahi and participants are ever evolving, which adds a significant layer of complexity. Sustainability and succession planning are ongoing issues for providers and investors.

None of this mahi is linear, it's an iterative process – we have to trust the process and let go of the need to be in control. Complex, adaptive problems defy tidy logic models and reductive technical solutions – it's about embracing emergence and prioritising relationships. Participation models and evidenced-based best practice youth development approaches can be helpful along the way.

Power dynamics are transformed through trusted relationships. This requires intentionality and effort. Through the process we have to examine our biases, assumptions and blind spots, which can be confronting both at a personal and corporate level.

Success may look different to what we know. It is contingent on leaders throughout the system and in particular "guardian angels" who fund and sponsor a joint venture collaborative approach (embracing its messiness and the new narrative of change).

As discussed through this report, the current approach to contractual arrangements with associated output measures has been shown to manipulate motives and drivers of service providers, who are constantly concerned about sustainable funding. This approach frequently results in much activity but limited impact or transformative change in people's lives and often perpetuates social injustice. It's time to move away from KPIs and output measures towards an agreed direction and targets, whilst continuing to explore ways to identify and measure "impact" to help articulate success and support funding decisions. Reframing from "numbers" only to a mix of "numbers and narratives" and exploring new approaches that support capturing real-time narratives and anecdotes will be a strong catalyst for change. Additionally, involving young people and helping them have ownership of how to define and measure that impact, as well as involving whānau, will be key to longevity and sustainability. Giving agency to and acknowledging that they are experts in their own lives is important for long-term system change. Involving different people in the design process will change what and how we do youth development.

Fundamentally, we need to re-think "outcomes" and collectively consider what success looks like and how do we measure impact. We need to take a long-term economic and broader wellbeing benefit assessment of investments and resources for youth development. We need to rethink the system architecture and networks. The role of the centre needs to shift from prescriptive contracts to a focus on system stewardship and whānau-led/community-led commissioning.

Similarly, the role of leaders is changing and that may be a continuous cycle – one Alliance leader outlined it by saying, "'we' have a role now, but 'we' will/may have a different role later". Being ready to step back when the time is right and the season has changed may come at some personal cost. But this is how we open the doors for the generations ahead.