

Community-Led Development Programme

Final Evaluation Report for Hāpai Hapori

Part 1: Overarching findings

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Ngā mihi nui ki a koutou.

We would also like to acknowledge the passing of Wiki Mulholland and Anna Frost, who were widely respected and loved community advisors within Hāpai Hapori.

Ehara tāku toa i te toa takitahi, engari he toa takitini.
My strength is not as an individual, but as a collective.

Executive Summary

Introduction

The Community-led Development Programme (CLDP) supports communities to identify and achieve their goals and aspirations, drawing on the principles of community-led development. These principles shift the focus from small grants for individual projects and/or organisations, to an approach where communities have access to flexible funding that contributes to overall community wellbeing. Design and implementation of CLDP is led by Hāpai Hapori in Department of Internal Affairs (DIA).

This report presents summative evaluation findings, providing a detailed analysis of the contribution that CLDP is making to participating communities. The evaluation is based on 53 interviews with 78 community members and community advisors in each CLDP project, as well as interviews with six leaders within CLDP (the latter informed a preliminary report published in September 2021), and two people from external organisations.

This report focuses on the contribution CLDP is making to 18 communities on 5-year funding partnering agreements within the CLDP, who were participating in the programme as of April 2021. Communities that entered CLDP after April 2021 are outside the scope of this evaluation.

Approach to this evaluation

Four Key Evaluation Questions (KEQs) guide this report:

1. To what extent, and in what ways does the CLDP contribute to community aspirations?
2. To what extent, and in what ways is the partnership built on trust and guided by the CLDP approach?
3. To what extent, and in what ways are communities self-determining, and the CLDP initiatives based on community values and aspirations?
4. What have we learned from implementing the CLDP?

Programme development

CLDP has been operating in its current form since 2016, with 18 participating communities, and a further four joining in late 2021. The purpose of the CLDP is to ‘support communities of place, interest or attribute, hapū and iwi, to achieve their collective vision using a community-led approach.’ Further, the CLDP is a partnering approach to invest in communities, hapū and iwi through intensive advisory services, and where appropriate, the provision of funding to help build strong communities.

The programme has a funding model based on a projected allocation of approximately \$1.4 million to each community that participates in the programme over five years. This occurs in response to requests for funding, rather than as a direct allocation.

Following completion of pilots established in 2011, the programme developed rapidly to set up policy and processes for wide implementation from 2016. A governance structure has developed over time, with a Funding Committee that makes allocative decisions on community programme funding, in addition to a governance group that makes recommendations on policy and processes.

Contributing to community aspirations

CLDP is an important catalyst for mobilising and connecting communities. Community plans are key foundational documents to drive aspirations, and have the flexibility to evolve and adapt. The flexibility of funding models vary, and fundholding is a point of tension for many communities, particularly in regard to governance.

CLDP contributes to mana whenua aspirations when they are genuine partners. The experience of some communities highlights opportunities for CLDP to contribute more positively towards mana whenua aspirations.

CLDP is fostering many local people to become leaders, and is also building on existing leadership. Adaptability is an important leadership attribute in CLDP. Internal dynamics can be a challenge to cohesive leadership, and governance disputes can inhibit the growth of CLD activities and networks.

Some communities are steadily growing their capacity and are confidently looking beyond the end of the CLDP funding period; others, however, have less certain futures.

Partnerships building on trust

Overall, CLDP has been an effective vehicle for developing strong relationships with communities, and for partnerships to evolve. However, 'partnership' is a complex term that can be interpreted and enacted in multiple ways.

Trust in the CLDP partnership takes time to develop and is built primarily through understanding their contexts and histories, and having a strong fit between community advisor and the community itself.

The extent to which equity and Te Tiriti feature in community projects varies, and this affects how mana whenua are engaged in community projects. Again, the community advisor plays a key role in how this unfolds. The balance of power in CLDP is an area that needs some attention and consideration.

The CLD approach clearly guides the CLDP partnership, but not consistently and could do so to a greater degree. The extent to which the programme is flexible, simple, transparent and based on a shared understanding is variable.

Self-determining communities

All communities are on the pathway of identifying their values and aspirations and taking steps to realise their collective goals, but they are at different stages in their journeys. Partnering communities are engaging in dialogue and relationship building, making choices, taking risks, testing ideas, and learning from the results. From this, communities grow and develop their vision for their communities, which is then reflected in planned activities.

Key levers are community plans, which enable "dream-building" and bring aspirations to life, alongside coordinators as "connectors" and "pollinators" in their communities.

Progress towards self-determination is affected by the unique context of each community, including the extent to which groups were established prior to partnership. There is noticeable variation in terms of where communities are at on their journey. Some partners are still in the early visioning

stage, while others are producing significant, tangible outcomes that represent clear steps towards their collective community goals.

Efforts to engage with mana whenua are inconsistent, and further capability building is needed in this area. Communities with strong mana whenua representation have built solid partnerships and momentum.

Larger or urban communities pose particular challenges in CLDP implementation and deserve further consideration.

Learning to date

CLDP is offering value to communities in Aotearoa through a range of avenues, including as a catalyst or springboard for change; strengthening community capacity; building connection with other areas of funding; and bridging disconnected communities.

Challenges for CLDP implementation are: governance and fundholding; socialising CLD from an early stage; maturity or readiness to be a CLD project; building community engagement; and council and other key stakeholder relationships.

Relationships and whakawhanaungatanga are at the heart of a successful project, with tailoring of support essential. Relationships with other organisations, particularly councils, are important to CLD momentum and this could be an area of future developmental support.

Te Tiriti sits in an uneasy space in CLDP, with expectations that communities will uphold Te Tiriti and engage with mana whenua, but they have unequable support to achieve this. A review of how CLDP gives effect to Te Tiriti may be warranted. It remains essential, however, to ensure Māori, iwi and hapū participants in CLDP remain well-supported by Hāpai Hapori.

Community partners value the opportunity to connect with each other, and at the same time, community advisors raise the need for greater support and capacity building in their own roles. Both would benefit from developing communities of practice to extend their capability in working in complex, and at times challenging (yet rewarding), settings.

Conclusions

This evaluation presents a snapshot in time, in a dynamic environment where communities are constantly learning and adapting. There are many positive examples of how CLDP has been able to link people across communities, create visions and initiate plans, and work through the many complex challenges to create positive changes to social, cultural, and physical environments.

The changes that we see unfolding in communities through are in line with programme expectations and give confidence that the CLDP is making a positive contribution to community wellbeing. Key enablers of change include community plans; socialising CLD within communities; the presence of community facilitators/coordinators alongside Hāpai Hapori advisors; and mana whenua partnerships.

CLDP is a constantly evolving initiative with an embedded ongoing learning process. Throughout the programme's implementation, there have been learning points where approaches and relationships have had to be revisited and at times renewed. Even with these challenges, CLDP is making a positive difference to participating communities, and supporting them towards a more confident future.

1. Introduction

This report

Hāpai Hapori commissioned Dovetail, an independent evaluation consultancy, to evaluate the Community-Led Development Programme (CLDP). This report presents summative findings that explore the development of the Fund, and the contribution the CLDP is making to participating communities, and learning for future programme implementation. This report provides the synthesised findings of interviews community members and community advisors, programme leadership within DIA, and analysis of background documents. A companion report delivers reflections on the CLDP from the perspective of each participating community and their community advisors.

Background to the Community-Led Development Programme

Community-led development

Community-led development (CLD) is essentially focused on supporting the generation and implementation of solutions by communities, for communities, rather than solutions being imposed upon communities. The approach views communities as a whole. A community-led approach utilises the practices of empowerment, mutual learning and consensus building to create bottom-up, citizen-driven change. Community change is community-led when the community holds the power and makes key decisions; and a large and diverse number of community members are involved in supporting, taking action, and decision-making for the work conducted by the community (Attygalle 2020¹, Kolosy 2020², Wessells 2018³).

There are five key principles that underpin CLD:⁴

- **Shared local visions or goals drive action and change:** A recognition that communities understand how to support positive change in their communities.
- **Use existing strengths and assets.**
- **Many people and groups working together:** Great change comes through collaboration and working across multiple stakeholders.
- **Building diverse and collaborative local leadership**
- **Adaptable planning and action informed by outcomes:** Adaptable thinking, beginning with a clear shared plan/goals, working with the resources on-hand, and regularly reflecting and adapting as needed.

Community-led Development Programme Overview

The CLDP supports communities to identify and achieve their goals and aspirations. Through a flexible funding model, the programme emphasises community and partnerships drawing on principles of CLD. These principles shift the focus away from small grants for individual projects and/or

¹ Attygalle L. 2020. Understanding community-led approaches to community change. Tamarack Institute.

² Kolosy K. 2020, July 7. Clarifying the EU jargon: what does “community led” really mean? Retrieved from LDnet: <https://ldnet.eu/what-does-community-led-really-mean/>

³ Wessells MG. 2018. A guide for supporting community-led child protection processes. New York, NY: Child Resilience Alliance

⁴ https://inspiringcommunities.org.nz/ic_resource/what-is-community-led-development/

organisations, to an approach where communities have access to flexible funding that contributes to overall community wellbeing. Alongside funding, the programme lends expertise from Hāpai Hapori, the wider department and other agencies in a variety of ways.

The CLDP began in 2011 with four pilot communities. The programme was piloted and evaluated from 2011-2015. Communities received funding of up to \$1.5 million per annum, with some communities staying with the programme for 4-5 years.

The CLDP policy document, developed in 2016, sets the following criteria for participation:

- 'Be a community of place (a community of people that reside, work or other in one geographical place), or a community of interest or attribute within a location/place (a group of people that are bound together by a shared interest/passion), or a hapū, or an iwi, within Aotearoa New Zealand; and
- Have an intent to work together in a place to create and achieve locally-owned visions and goals, following the five core principles of CLD; and
- Be a community, hapū or iwi whose population and geographical proximity is suited to a CLD approach. For example, a large local board area within Auckland or a nation-wide community of interest or attribute are too large and broad for participation in the CLDP.'

The focus of the programme is not to support community groups or agencies with ongoing programmes, service delivery or service development, but rather, new and emerging communities.

As of April 2021, there are 18 communities on 5-year funding partnering agreements. The longest currently-funded project is TamaŪpoko based on the Whanganui River. They signed a partnering agreement with DIA in May 2017. The newest community (participating in this evaluation) to sign up to the programme is Raglan Naturally in Waikato, who signed their partnering agreement in October 2020. Of the 18 communities, six signed agreements in 2017, and may be due to leave the programme this year; ten signed agreements in 2018; one signed in each of 2019 and 2020. Four more communities have since entered the programme, but did not feature in this evaluation.

The 18 communities are spread across Aotearoa in a mixture of region and city-based activities. Sites include: two in each of Whanganui, Northland, Manurewa, Rotorua, West Coast, and Wairarapa; and one in each of Auckland, Taranaki, Bay of Plenty, Invercargill, South Canterbury, East Cape, Central Otago, Waitaki, and Waikato.

2. Evaluation approach

CLDP evaluation plan and framework

Working with Hāpai Hapori and community stakeholders, we developed a detailed evaluation plan that guides this work programme.

The evaluation comprises both the preliminary reporting stage, followed by the substantive phase that includes both process and outcomes evaluation to explore the contribution CLDP is making to community outcomes. This final report incorporates direct engagement with participating communities and reflects on criteria for programme success developed in the evaluation framework.

‘Arotakenga Hāpai Hapori,’ the CLD Evaluation Framework, was developed to support the evaluation efforts for the CLD programme (Figure 1 on the following page). The framework, developed as a separate document, details the project’s intended outcomes within the wider contextual environment of Te Tiriti o Waitangi and the obligations that sit within that, and the wider social and ecological environment, Te Ao Tūroa.

The key elements of Arotakenga Hāpai Hapori are:

- **Te Tiriti o Waitangi:** the collective and organisational value sets that underpin partnerships and guides processes surrounding the CLD programme.
- **Te Ao Tūroa:** the natural world and environment locate people to place and highlights the importance of our environment to wellbeing and vitality.
- **Oranga Tangata:** a thriving community as the shared vision of both DIA and communities. Working on the tangible to achieve the intangible.
- **Tukunga iho:** this represents the three outcome focus points of the CLD. Success, as described in this framework is measured based on these three areas and their relationship to the overall goal of thriving communities.

Key evaluation questions

The Key Evaluation Questions (KEQs) guide all elements of evaluation work – they provide the overarching questions for consideration of the findings, and the structure for reporting. Answering the KEQs enables ‘testing’ of the theory of change and identifies learning that might lead to adjustments in design and implementation of the CLDP, and to support future decision-making.

Following feedback from Hāpai Hapori staff and community stakeholders, the following KEQs guide the evaluation:

1. To what extent, and in what ways does the CLDP contribute to community aspirations?
2. To what extent, and in what ways is the partnership built on trust and guided by the CLD approach?
3. To what extent, and in what ways are communities self-determining, and the CLDP initiatives based on community values and aspirations?
4. What have we learned from implementing the CLDP?

Appendix 1 details these KEQs in more depth, including supporting questions that guided our overall approach.

The CLDP includes a focus to work collaboratively with Māori communities, hapū, and iwi, as well as other diverse communities. The evaluation therefore similarly needed to ensure the experiences and perspectives of these communities are captured respectfully and responsibly. To do so, the evaluation team drew on Kaupapa Māori and culturally responsive evaluation practices as part of the approach.

Figure 1: Arotakenga Hāpai Hapori framework



Data collection

This evaluation report is informed by wide-ranging interviews with community partners and community advisors in each CLDP project, Hāpai Hapori leadership, and external stakeholders. These were supplemented by document analysis of the CLDP and participating communities.

In total, 53 interviews were conducted through the course of the evaluation, comprising the following:

- 53 community partners
- 17 community advisors/members from Hāpai Hapori
- 6 leaders within Hāpai Hapori
- 2 external stakeholders

Interviews with community partners varied in number from one participating, through to as many as seven. Because of COVID-19 restrictions, interviews were largely conducted via videoconference, but some in-person interviews/hui were able to be conducted with partners from Tatau Pounamu, Stone Soup Whanganui and TamaŪpoko community projects.

The preliminary interviews with Hāpai Hapori CLDP leadership were conducted over May-June 2021. They were intended to provide background information on CLDP's development and learning to date. The interviews helped focus the evaluation, uncover key learning, and provided questions for more detailed examination with participating communities in the next stage of the evaluation.

Interviews with community members and community advisors in each project were conducted over August 2021 to January 2022.

Each interview explored the following areas:

- Applying principles of CLD locally through CLDP
- Relationship of community with Hāpai Hapori
- Learning and development through CLDP participation
- Engagement and relationships between advisors and community partners
- Diversity, equity and Te Tiriti o Waitangi
- Impacts and achievements
- Success factors
- Challenges, barriers and risks
- Improvements and adjustments to CLDP

All interviews were recorded and transcribed, and/or detailed notes were taken. The evaluation team collectively discussed findings from the interviews, which have informed this report. Information sheets and consent forms for signing were supplied to all participants.

For document analysis, Hāpai Hapori supplied the evaluation team with a range of background documents detailing the history of the programme and background to each of the participating communities. Findings have been included in sections where relevant.

Rubrics and criteria

Rubrics provide a transparent way of making evaluative judgements, by explicitly identifying how well an initiative has performed against key criteria. The criteria provide a way of presenting agreed upon definitions of quality and value at different levels of development. It makes the basis on which evaluative judgments will be made explicit, and facilitates clarity of evaluation design, data collection, analysis and reporting.^{5,6} Essentially, the evaluation criteria and indicators provide the key road map for the evaluation.

⁵ Davidson EJ. 2005. *Evaluation Methodology Basics – The Nuts and Bolts of Sound Evaluation*. Sage Publications, CA.

⁶ King J, McKegg K, Oakden J, Wehipeihana N. 2013. Rubrics: A method for surfacing values and improving the credibility of evaluation. *Journal of MultiDisciplinary Evaluation*. Vol 9, No. 21. http://journals.sfu.ca/jmde/index.php/jmde_1/article/view/374

In evaluation planning activity with Hāpai Hapori, we asked participants to identify markers of success of the CLDP for each of the outcomes identified in the CLDP evaluation framework. Hāpai Hapori stakeholders were further asked to identify levels of performance that were either **just good enough** or **excellent**. Together, these form the basis for evaluative criteria. Anything that does not meet adequate is by definition insufficient for the delivery standards envisaged by Hāpai Hapori; and anything that is above adequate and below excellent can be categorised as on a pathway to excellence.

The rubrics for this evaluation are detailed in Appendix 2, drawing on Hāpai Hapori stakeholder engagement, and the theory of change (page 68). Using ‘Te Puāwai’ (flower) framework developed by Kataraina Pipi, we set out a four-level scale where:

- Te Puāwai (the flower) signals **excellent** delivery across success criteria.
- Te Puanga (the bud) signals relatively strong delivery across success criteria, or on the pathway to excellence.
- Te Pihanga (the shoot) signals that the foundations are in place but there are some areas for improvements; **this rating signals at least adequate performance against criteria**.
- Te Kākano (the seed) signals that performance in this area is still emerging and requires further work to create the foundations.

Figure 2: Te Puāwai criteria framework



These criteria have been applied to enable transparent reflection on CLDP performance across KEQs1-3. For KEQ4, where there are reflections on overall learning, detailed criteria have limited use, as the discussion is more exploratory in nature. For this KEQ, the discussion focuses on identifying strengths, weaknesses, lessons, opportunities for improvement, and areas of value.

It must be stressed though that this evaluation presents a snapshot in time, in a dynamic environment where communities are constantly learning and adapting. The patterns we see in different communities at the time of interviewing and writing could well shift and change as new opportunities and challenges emerge.

3. Contributing to community aspirations

KEQ1: To what extent, and in what ways does the CLDP contribute to community aspirations?

This section describes the ways in which community aspirations are being realised, through the following areas of discussion:

- How CLDP is helping to bring community aspirations to life.
- The role of community coordinators in catalysing local change.
- The contribution of community advisors to the programme.
- How CLDP is supporting mana whenua aspirations.
- Emergence of strong and diverse community leadership.
- The sustainability of community projects beyond CLDP funding.

Overarching themes

CLDP is an important catalyst for mobilising and connecting communities. Community plans are key foundational documents to drive aspirations, and have the flexibility to evolve and adapt.

Key enablers of change are the flexible funding model, the presence of funded community coordinators, and community advisors working in partnership. CLDP provides a supportive space in which innovative ideas can be tested and adapted.

However, the flexibility of funding models vary, and fundholding is a point of tension for many communities, particularly in governance.

CLDP contributes to mana whenua aspirations when they are genuine partners. The experience of some communities highlights opportunities for CLDP to contribute more positively towards mana whenua aspirations.

CLDP is fostering many local people to become leaders, and is also tapping into and building from existing leadership. Adaptability is an important leadership attribute in CLDP. Internal dynamics can be a challenge to cohesive leadership, and governance disputes can inhibit the growth of CLD activities and networks.

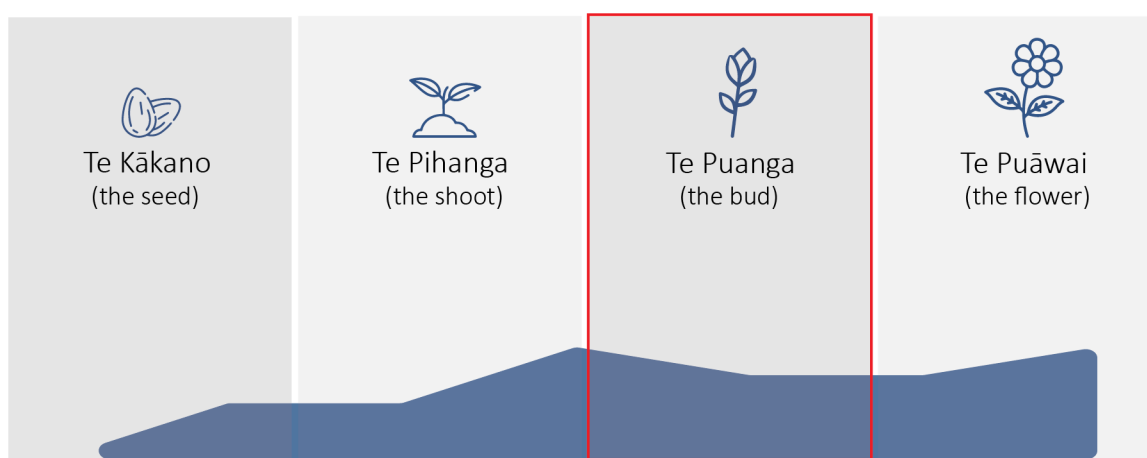
Some communities are steadily growing their capacity and are looking confidently beyond the end of the CLDP funding period; others, however, have less certain futures.

Rubric assessment

Overall, we made the evaluative assessment that the contribution of CLDP to community aspirations is on the pathway to excellence – Te Puanga, as detailed in Figure 3 below.

Figure 3: Rubric assessment of the extent to which the communities are contributing to community aspirations

KEQ1: To what extent, and in what ways does the CLDP contribute to community aspirations?



The blue 'ridge plot' in the diagram indicates the distribution of rankings across all projects, and shows a distribution of projects across all points of the rubric scale, with a spread of communities between Te Kākano (the seed), and Te Puāwai (the flower). This continuum of projects reflects the following factors:

- All projects in some way have been able to undertake activities that have forged community connections and created change to the social, cultural, and physical environments of communities.
- Some communities have established comprehensive relationships with local iwi, or are on the pathway to doing so. Others have struggled due to a range of factors.
- Communities are receiving value from the partnership with Hāpai Hapori, and valuable connections between individuals and groups are being fostered. At times, however, relations with Hāpai Hapori and communities have not always reached their potential, although Hāpai Hapori have sought to address challenges where they have arisen.
- Local leaders have emerged in community projects, but are often constrained by other commitments, including family/whānau, work, and hapū/iwi.
- Where governance and/or fundholding challenges have been encountered, the scale of activity, connection, and change has been negatively impacted.
- Funding has been a strong enabler of success, but flexibility of funding is inconsistent and unclear for many communities.
- Some communities have forged a range of successes through the programme, and are facing a confident, self-sustaining future. However, others are less confident and some projects have a very uncertain future.

How is the programme contributing to community aspirations?

CLDP is an important catalyst for mobilising and connecting communities

It is evident that across all projects, funding and support has enabled community aspirations to be realised to some degree. This has ranged from small-scale community initiatives that have acted as a

catalyst for more wide-ranging community activity, to some larger-scale initiatives that have connected across communities. Many activities have created notable changes in the social, cultural, and environmental features of communities.

These initiatives are spread across a diverse range of activity, including, but not limited to; conservation and environmental enhancement, community facilities, community events and festivals, social enterprise, arts and crafts, health and fitness programmes, employment skills, te reo, community gardens, and food hubs.

CLDP has acted as a valued catalyst for action, with ‘quick wins’ often further serving to build community connections, trust, and momentum. A myriad of small-scale initiatives serve to connect people in small ways, give focus to the local projects, and germinate into new ideas being generated by communities themselves.

I think some of the greatest outcomes are just those relationships and just the change of approach from more of that competitiveness and more of a how can we work together. (community advisor)

I think the biggest impact has been kind of giving people a sense of enthusiasm and excitement for their community. This has happened through holding events right where people can gather and people can enjoy time together ... it's like that snowball effect. ... people have been saying it's great what you guys are doing. (community advisor)

Weaving connections for change

Fostering relationships between groups and individuals is evidently a key outcome of CLD. New relationships are often unintentional outcomes from projects, and support bridge-building between different parts of the community. While it may take significant time to produce tangible deliverables, the “stuff that happens in the background” was described by many of the groups as the most significant contribution of CLDP to their community to date. One stakeholder saw this impact as a result of communities learning new ways of working together, as opposed to top-down working relationships:

The biggest achievements that I see are not just a mural but the structures perhaps that might go behind something like a mural around actually how do we make our buildings look good and how do we involve people around us and things that matter, the how more than the what. (other stakeholder)

Interviewees noted the value of events in bringing people together and contributing to relationship-building. Some of the simplest activities initiated via CLDP such as ‘community cuppas’, shared meals and other gatherings, were seen by their respective communities to be the most significant. This was because they provided opportunities to gather and in many cases these events have become a base for forming strong local connections. These new relationships can lead to positive unintentional outcomes that form local projects. In other communities, these gatherings have become spaces where project ideas are pitched and interest fostered in more formal ways.

Partnership employees have maintained existing relationships, facilitated new ones, and helped mend broken ones. At the time of interviewing, in the midst of an extended COVID lockdown, the community connections fostered via the CLDP were seen to be crucially important for one Auckland community:

It's probably the connections that are made between people that wouldn't normally be connected. For me, a really important aspect of building community is to have people who know each other ... , especially in times like this, I've had people from community who just message me and go, "Hey.. I have some lemons," "Have you got some wool," "How can I get hold of a food parcel," like its building those relationships to be able to not fix the issues but to be able to come up with solutions for these challenges that people are having. (community partner)

Through acknowledging strengths and resources, CLDP is also seen to be fostering excitement and enthusiasm for communities. A few stakeholders spoke of CDLP as a "snowball effect", with its legacy being that people are more engaged, confident and connected.

It's also about learning that community can say things and then work towards getting outcomes together rather than just rely on the Community Board or council ...that you can be involved in your community. And then here also it's a lot about connecting all the different groups and getting them out and celebrating the community that we have. (community partner)

Building hope and confidence

The CLDP can be seen to provide a space for communities to convene, dream of a shared future, and follow through on delivery. Over time, constructive and trusting relationships have been built, both between communities and Hāpai Hapori, and within communities. This is especially significant in Māori communities and those that endure harms caused by colonisation, economic upheaval, and the broken promises of governments over the years.

I guess the biggest learning is that from this initiative... I guess it created hope, that's the biggest thing. Hope creates opportunities but it just gave us a little hope, just enough to capture and have a little bit of self-belief. (community partner)

The way in which CLDP provides a platform for community members to be successfully engaged, while also feeling listened to, is part of the value that CLDP offers, and which itself builds community self-confidence that they can instigate change.

I think the biggest impact is actually on the community themselves. Not so much infrastructure we've put in, it's the fact that the community now know that they've been listened to and that things have actually happened and they feel empowered. (community partner)

Funding is a critical enabler

The availability of flexible funding through CLDP is a critical enabler for community aspirations. It provides a readily available pool of funding through which community aspirations can be achieved.

The benefit of monthly funding meetings in enabling responsiveness and allowing communities to action projects quickly, is clear. The prompt processing of funding requests allows partners to be responsive to the needs and aspirations of their communities, without the administrative burden and "fight for funding" characterised by contestable funds.

It is notable that funding systems have evolved over time and that there is now a less risk-averse approach to funding decisions for projects. A growing flexibility and ease of access to funds is generally perceived to be present, once the rationale and use of the funds has been documented. Decisions by the Funding Panel tend to focus on alignment with CLD principles, and less on the detail of the application itself, beyond usual due diligence. A lead advisor explained how this functions to maintain energy and momentum within communities:

That's one of the beauties with the Community-Led Development Programme is that it's got those monthly [funding] meetings, ... so if things do come up within the community, then we're able to be a bit more responsive and quickly get some resourcing in there to build on that energy in the community. (community advisor)

Flexibility of funding models vary

However, the presence of different funding models across communities points to inconsistencies and a need for greater transparency in the degree of flexibility that may be available. In addition, there is uncertainty about the circumstances where Hāpai Hapori would allow communities to have more flexible or discretionary funding.

Some project leaders expressed confusion or frustration with funding decisions and their rationale, or perceived a lack of clarity of the funding available.

There's a difference between giving information and giving instruction. I think that they're worried that they're going to be telling us what to do but we're not asking for that. We're asking for information so that we know where our boundaries are. (community partner)

There is also some uncertainty and/or confusion about what else Hāpai Hapori may bring to the table beyond the funding and community advisor support.

They say it's a complete partnership and so we've tried to ask for, apart from the money, what else is there that you're bringing? ... have you got some friends in high places who might give us resources, or other projects that are doing similar things that could mentor us? there's other ways that they could offer things, and in theory and in conversations face-to-face at hui, that's all been great, but in practice really the help has been the money. (community partner)

The long-term nature of funding and support maintains momentum and development

The ongoing support to projects through CLDP over five years, and through their transition to a different way of working with CLDP at the conclusion of five years, provides the bedrock for projects to continue, and to be able to step up to the next level of delivery. Over time, there appears to be a shift among successful projects, from building community connections and relationships, to ad-hoc and reactive activities that generate momentum, to more collectively owned and planned activities with widespread buy-in.

Embedding change agents in communities

Alongside funding, community coordinators are key drivers for achieving aspirations

It is notable that hiring one or two locally-based community coordinators (who may be called partnership managers, facilitators, or other titles) has played a pivotal role in bringing aspirations to life and building momentum. The appointment of a coordinator or facilitator was seen by many to help communities get things done that they had discussed for years.

Something bubbles up in the community and then we help them apply and we help them with whatever resources we can wrap around that to support that to grow. (community partner)

Some proactive community coordinators work to identify and recruit less vocal members of the community to lead their own projects, and in the process build the foundation of community

leadership and capacity. Coordinators often connect members of the community who have similar ideas for change, and work with them to connect with potential sources of funding.

We encourage learning and fostering leaders beyond just our facilitators ... so we are looking at holding more workshops and bringing more community facilitators down to town and opening that up to the public. (community partner)

Community coordinators are skilled roles that rely as much on local relationships as they do on the ability to organise and implement actions. Community coordinators often have a lead role in bridging community members or groups, keeping abreast of emerging opportunities, and also resolving conflict, often with the support of the community advisor.

Although optional, paid coordinators appear critical to building local momentum

The importance of having a dedicated worker to build those relationships and not to rely solely on volunteers was also highlighted. These coordinators need to be good communicators and also be able to have good systems in place for documenting the community's efforts (e.g., writing good minutes).

Those that delayed appointing a coordinator and instead relied on volunteer activity struggled to develop momentum; for some who took this view, this was based on a value that favoured directing as many resources as possible towards communities. However, this determination to rely on local effort meant a reliance on volunteers who were often in short supply.

Having more than one facilitator role in communities was also seen as valuable. It can be demanding for single advisors to hold the community aspirations and be able to deliver within contexts of myriad and/or competing interests. Sole charge roles can also be isolating, and having a second coordinator to share the workload can provide the day-to-day connection to support the everyday and more substantial challenges that can arise.

A space to test ideas and new ways of working

A consistent theme from many communities was the opportunity that CLDP offers for creating innovative local solutions. These are often built incrementally and are the result of significant hard work and determination by community leaders to build buy-in and support for action. The CLDP is able to then give momentum to local solutions through funding and advisory support.

The 'low stakes' nature of the CLDP supports self-determination by offering communities a way to iterate and experiment; enabling them to test approaches and ideas without taking on too much risk. The value of CLDP in creating the environment for the "community to try anything" was highlighted as an important feature that enables success for a number of communities. While the ideas that get tested may not always work, these groups gained value from working iteratively and learning from experience.

The growing self-confidence of some communities is itself a driver of change and innovation, and with that, a willingness to try new ideas, while knowing that not all will be successful.

He would often refer back to the [CLD] principles and that and then when we'd get something wrong he'd say, "Well it is about learning as we go," and that's become a big thing for us, learn as we go. (community partner)

In one instance, the flexible funding model enabled a community to use its local networks to give momentum to a national initiative. NIWA scientists were able to supply air quality monitoring equipment and analyse the results, while the community project could use its coordinators to get the equipment into people's homes. This initiative leveraged the CLDP partner's networks, which could otherwise be undermined if administration-heavy contract variations were required.

Larger scale aspirations take time to be achieved

Even with the five-year timeframe of the programme, achieving large-scale aspirations still takes time. Some of the most cohesive and confident communities are yet to achieve some of their more significant aspirations, such as social enterprises and development initiatives. Yet those that are excelling, are growing in their confidence to follow their aspirations; in these communities, the confidence and momentum generated is still substantial, and they see themselves on a pathway towards their aspirations being realised.

What is the contribution that community advisory services are making to the programme?

Community advisors working in partnership have critical roles in achieving community aspirations

A common theme across all interviews and CLDP projects was the key role of the community advisor. Successful advisors are in regular contact with the communities and build constructive links both with the projects, and with other organisations, initiatives, leaders and funders. Advisors have also been valued for facilitating connections with other CLD partner communities.

One of the things that DIA do really well is they bring our other CLDPs together through either hui or workshops or whatever and one of the real benefits to this group has been us meeting other CLDPs and understanding their process and their project and how they became a group and each story's completely different. (community partner)

A strong relationship between the community advisor and the community coordinator is often an important foundation for the success of projects. For example, well-engaged advisors are able to open up pathways for funding or partnerships within communities. At the same time, less-engaged advisors, or advisors where there simply wasn't a suitable fit for the community, can slow momentum in projects.

Relationship managers have an important role in supporting, mentoring, and developing the community advisors, and also in supporting constructive community relationships. The relationship manager meets with communities every three to six months in addition to meeting with the community advisors. Tensions and challenges inevitably occur in community relationships, and the relationship manager plays a crucial role in mentoring the community advisors to successfully navigate any issues. Successful navigation of challenges in communities tends to lead to more resilient and cohesive communities, so this is a key aspect of the role.

Skilled advisors are key enablers

Striking a balance between offering advice and guidance, but not dictating to communities, is key to the advisory role; skilled advisors must know when to step back but still be available when needed. They also need to allow for growing independence, and they therefore walk a tightrope with their communities in terms of when to give input.

When there is a good match and continuity of adviser over the duration of a project, the benefits for communities are clear. In particular, having consistent advice and deeper relationships is a key outcome.

Retaining the same advisor over a long period and/or having a smooth change over process when a new one comes onboard was highlighted as important for successful, trusting partnerships. It can contribute to a better relationship, continuity of advice and a sense of security for the community. While this was disruptive, the changeovers had been well-managed (e.g., new advisor shadowing previous advisor) and the community acknowledged that each advisor brought different strengths to the partnership. Meanwhile, for another community, a high turnover of community advisors was impacting on trust.

Three advisors in three years, I mean they've got, you know, they've got their challenges really for building credibility amongst the community. (community partner)

Working at their best, advisors acknowledge the expertise that lies within communities and support communities in their own development:

He doesn't say you're the experts but that's how he makes us feel by the way he always hands back to us, ... he says but here's some information if that's going to help you. It's very empowering I think for us as a community. (community partner)

An important point of difference for Hāpai Hapori community advisors, compared to those of some other organisations, is the flexibility with which they are able to engage locally. Relationship building is in itself seen as a valued role of community advisors, and their activity does not appear to need to be tied to other outcomes as some organisations seem to require.

A good fit between the community and advisor is critical

A good fit between advisor and community, including proximity, 'cultural fit'⁷, local knowledge, and networks, arose as important themes in our conversations with communities. These factors have better enabled advisors to meeting a community where they are at.

Advisors who do not live in or near the community are likely to be at a disadvantage compared with those who do; they generally have (or are perceived to have) shallower local networks and are not as readily available in person.

Advisors are at times required to manage conflict

The pathway from entry to the programme, towards building thriving communities, is rarely a linear, straightforward process. Relationships can be enablers of success, but also critical challenges to progress. At times, community advisors have encountered substantial challenges in managing conflict between partners, ranging from disaffected community members through to deep divisions in governance.

In these circumstances, advisors are required to work with community leadership to build processes to find common ground and/or a landing point where the projects can alter course where they need to. In some cases they have to begin again. At times, advisors have felt isolated in these roles, and the

⁷ Goodwin D, Sauni P, Were L. 2015. Cultural fit: An important criterion for effective interventions and evaluation work. *Evaluation Matters — He Take Tō Te Aromatawai*.

programme has more recently shifted to ensuring more than one advisor is available to work with communities.

Importantly, the facilitative role of advisors in these situations has generally had successful outcomes, including adjusting direction to meet community needs, building more inclusive governance and partnerships, and in some instances, supporting a new wave of governance where divisions could not be overcome. However, in any situation where relationships are complex and challenging, this is not universal.

Where previously difficult relationships had occurred, these could be repaired with the introduction of a new advisor with the right relational approach.

The people matter, you know, like it is great working with [advisor], and the team has been amazing. I'm glad that we stayed on, I do try and let go of that old stuff because relationship does have challenging spaces. (community partner)

Advisors are often walking a difficult line between being too distant from communities to support their needs on the one hand, and being too close and directive on the other hand. Achieving the right balance is not an intuitive skill, but one that is learned over time.

How is the programme contributing to mana whenua aspirations?

CLDP has the potential to support mana whenua to make positive change. This is especially important in supporting iwi, hapū and Māori communities to realise Te Tiriti principles – tino rangatiratanga, kawanatanga and oritētanga.

CLDP contributes to mana whenua aspirations when they are genuine partners

Generally, all CLDP communities see partnership with mana whenua as a critical aspect to the success of their projects. There were different applications of partnership from co-designing the CLDP plans with mana whenua, to seeking approval of CLDP plans from mana whenua after they have been developed. However, when mana whenua were leading or involved from the beginning of the CLDP project, their goals and plans were more likely to be integrated into the CLDP plan. In one example, a CLDP project incorporated a mana whenua action plan supporting their vision of 100 years development. In another community, the CLDP contribution funded two part-time contractors to support the project and upskill hapū members.

Typically, when CLDP is engaging with and contributing to the aspirations of mana whenua, at least one of the following features is present in the community project:

- A co-governance model is adopted with necessary resources allocated to support mana whenua engagement and their role in the project. In one project, an employed community coordinator supports the inclusion of iwi and hapū voice in activities and decision making.
- Te Tiriti training workshops are provided for all community project teams, including governance, employees, and volunteers. In a few cases, Tiriti training has also been available to the wider community.
- Local hapū and marae are involved in decision-making with strong representation on steering and project committees.

- Integration of tikanga such as karakia to open meetings, manaakitanga through kai and koha, and ensuring that Te Tiriti is an explicit part of project discussions.
- Relationships with local marae and kaumatua develop, and the community projects will seek advice or defer to them. One project works closely with a local kaumatua and former marae chair, who is well-respected, connected to the community and seen as a critical source of information and support. In another example, a local kaumatua who is also a CLDP community trustee, bridged the relationship between CLDP project and mana whenua, with some Pākehā going on to a marae for the first time.
- CLDP projects reflect the needs and aspirations of mana whenua and support them to tell their stories. One CLDP project is working with a Māori researcher to identify and mitigate risk associated with climate change and sea-level rise on vulnerable Māori communities.

Importantly, when mana whenua are engaged as partners, there can be increased understanding between Māori and Pākehā in the communities. In several cases, CLDP projects facilitated healing and reconnection between community members, which was needed due to traumatic histories and colonisation. In a few cases, community project participants expressed how CLDP helped to acknowledge past hurts and take steps to address existing racism in the community.

These two communities were very separate and never kind of connected regularly but through this process they've now kind of built relationships and connections there and there's more understanding between the two communities or the two sectors of community. (community advisor)

There's been a lot of bridge building within the town I think through the Community-Led Development Programme, ... they often have the meetings at the marae now. (community partner)

The experience of some communities highlight opportunities for CLDP to contribute more positively to mana whenua aspirations

While there are some positive signs of CLDP contributing to mana whenua aspirations this is an emerging space with opportunities for improvement.

In many cases, mana whenua involvement is limited, and there were several challenges identified across the community projects when trying to involve mana whenua in the CLDP process. While CLDP aims to contribute to mana whenua aspirations, it is largely driven by principles and people that are not reflective of te ao Māori. Furthermore, while there is an overarching Tiriti approach, there is confusion about how to apply it in a community setting.

Although engagement is encouraged, there are no processes or systems set up by DIA to support communities. This was problematic for several projects who had no pre-existing relationship with mana whenua and did not know who to contact to initiate whakawhanaungatanga (relationship building). In a few instances, there were no local marae or mana whenua in the community. Groups had to go outside the area, which proved difficult, as there was little connection between mana whenua and the CLDP community projects.

The experience and knowledge of Hāpai Hapori community advisors was critical to building a CLDP project that involved mana whenua and reflected their aspirations. Relationships were easier to build in cases where the community advisors had a deep understanding of mana whenua in the community or were Māori or mana whenua.

Some projects did involve mana whenua in the community consultation prior to establishing the partnership with DIA, but then did not form an ongoing partnership with them to implement the project. Also, in a few cases it appeared to be a “tick the box” activity when mana whenua were approached after the CLDP plan had been developed. One community member expressed that much consultation was “tokenistic” and that any consultation with mana whenua must be “authentic and genuine, and on things that really matter

At least half of the CLDP projects mentioned that mana whenua were overly stretched and did not have the resources to take part.

I think our [mana whenua] resource is quite stretched, so even when you're asking them in terms of consultation, in all pockets of [area] the key people are quite stretched so you have to be quite respectful sometimes and wait and actually also outside of that build the relationship which we do quite well ... They are doing their mahi, we are doing our mahi and we are consulting where we can but we're just respecting where their resource is stretched as well. (community partner)

However, one CLDP learnt along the way and was able to develop alternative solutions to support mana whenua involvement. For example, the Chair meets informally with an iwi representative on a regular basis at a time and place that suits them. In the monthly committee meetings, agenda items of most interest to mana whenua are programmed for time slots when an iwi representative is more likely to be available and they are under no obligation to stay for the entire meeting.

Initially it was pretty tough. Like we did the typical Pākehā thing of just sending out an invitation, why aren't they coming. That never worked. (community partner)

It is also worth noting that mana whenua are more likely to be involved where the CLDP goals or projects align with their priorities. This may not mean the goals or projects are not good ones, but if they are not aligned to mana whenua goals they are therefore less of a priority, given other competing demands.

In what ways are strong and diverse community leadership emerging?

Communities have developed their capacity for self-advocacy, leadership and self-determination

Over time, it is clear that across the CLDP there are examples of communities that have developed capacity to advocate for themselves, and are working in a way where they have become better connected with decision-makers and funding/decision processes locally.

Community leadership have also built their capacity for project design and implementation, with the advice and support of Hāpai Hapori along the way. A sense of self-belief, community pride and esteem has often grown from involvement in CLDP.

CLD's a great way to marry some of those high functioning funding-minded people with some of the more grass roots, more hands-on perhaps lacking confidence or lacking professional tertiary qualifications. CLD seems to be a good way to bridge those, I think. (community partner)

Self-determination is being seen as increasingly possible among successful communities, as they continue to develop. Notably, some have struggled for a variety of reasons and even at the five-year mark are not at the same point of self-determination. This highlights the different factors that give rise to success or which can hinder success. Barriers to self-determination are commonly due to

internal tensions, often over fundholding and governance, and occasionally where the relationship with Hāpai Hapori has been challenged for a variety of reasons.

CLDP is fostering many local people to become leaders in their communities

There are some clear examples of strong leadership emerging where shared visions are being fostered in communities while helping them to navigate processes and systems. This helps communities to develop the capacity to seek funding and influence decision-making. The CLD approach was seen to be very effective in some communities in recognising and building capacity in leadership, consultation, decision-making, and project development.

Maybe one of the most outstanding things about the CLDP is that they literally trust, we felt that as a community we were trusted that we were the experts in our community. So when we decided hey we want to do social enterprise and others didn't know a lot about that, we went off to conferences and stuff and we were supported to do that and it was like wow. But we have felt that we are treated like we do have the expertise and now we actually do see ourselves as the experts in our community. (community partner)

In some cases, community leadership preceded CLDP, and the relationship with Hāpai Hapori is more complex

For some communities, leadership and identity as a community preceded CLDP; the programme is a stepping stone on their longer journey. They are therefore wary of over-attributing a role of CLDP in this space, and in one case, experienced the programme as a protracted challenge to assert their identity and mana.

Adaptability is an important CLDP leadership skill

The importance of listening to the community and ensuring that diverse community perspectives are captured in the vision and planning for their communities is clearly demonstrated through the CLDP experience. Some community members highlighted the importance of adaptability, both to opportunities and to the areas where there is a genuine community interest. This is part of effective community engagement and leadership, for community members as well as Hāpai Hapori.

Making little gains along the way, ... building confidence in everyone that's involved with it, so little gains that keep it progressing, that get more people excited about the part that they can play before you get to the end result, and knowing that the end result might change and being flexible with how you get there. There might be a few tangents before you get forward but it's better to have a bit more people happy about it. (community partner)

Adaptability and being comfortable with changing plans is seen as an important driver of generating successful outcomes and achieving community aspirations over the long-term. It was acknowledged that not all ideas and activities will be successful, and that learning from experience and trying alternatives is an important part of the process.

Internal dynamics can challenge cohesive leadership

Internal dynamics can be a barrier to community aspirations, and funding disputes are a particular challenge. In a few communities, deep differences emerged between community leaders that prevented the projects gaining substantive traction. However, the leadership often remains in the community, even if not directed to the CLDP project; these committed leaders can still channel their passions through other activities.

How is the programme enabling solutions that are sustainable beyond the CLDP partnerships?

Some communities have steadily grown their capability and are looking positively towards transition

Some communities are seeing a sustainable future ahead and are excited by their potential. They are actively building new funding relationships and remain connected to Hāpai Hapori through other DIA funding avenues and established relationships.

Some communities are looking to establish local trusts or social enterprises to enable the momentum of CLDP to be channelled through formal structures that can continue to drive community aspirations. As these communities come to the end of their five-year CLDP partnership agreements, many of them are hoping that a social enterprise will enable the anchor organisation to become self-supporting.

Whoever we're working with... , we want them to have all the skills at the end, lifelong skills, it's not just the growing, we want to have them do their wheels tracks and rollers and licences and chainsaw licence and all those types of things. I think we're looking at building well rounded people for society, for our community and giving them a bit of hope and opportunities and to grow that seed. (community partner)

This may point to a future role for Hāpai Hapori, that is currently unevenly distributed, which would support communities to establish structures for their long-term self-determination. It is not clear if many community advisors have sufficient experience with social enterprises, or have run for-profit businesses. It may be worth Hāpai Hapori exploring how these communities could support such a transition, for example, through capacity development, mentoring, and subject-specific advice.

However, even for those with well-developed structures and relationships, some uncertainty remains as they approach the end of their CLDP support, and Hāpai Hapori has not been able to articulate clearly what it sees as its role in this community beyond the end of the CLD partnership.

Others need further capability development to support transition from CLDP

Some projects who are looking towards the end of the programme are seeing the need for further capability development to ensure continuity through the transition to a new way of working with Hāpai Hapori. For these communities, there are conversations being initiated to identify the skills they need beyond the CLDP.

We're just what I call regular people coming to a table. So I think that the additional guidance that we need probably is more in terms of exiting, that exit support, so what does that look like, what does it mean to be a charitable trust, how do we go about setting that up and what is the most important, like do we need to focus on having an accountant sit with us, like in terms of treasurer how important, how strong do they need to be if we're going to be standalone and that could possibly be support that we need exiting. (community partner)

For some communities, transition is likely to mean an end to the project

Other projects that haven't developed as sustainable foundations, are more hesitant about what the end of the programme may bring for them. A few simply haven't grown to the degree that was anticipated, and are making their way to the end of the funding process with an unclear future for the partnership. Where projects have encountered challenges in their establishment and implementation, they may also end up with less time to plan their transition from the programme.

4. Partnerships building on trust

KEQ2: To what extent, and in what ways is the partnership built on trust and guided by the CLD approach?

This section explores the way in which the CLDP partnership is built on trust and reflects the CLD approach through programme structure and engagement with community partners. We explore

- The extent to which partnerships are in place, how they are built on trust and how CLDP allows for equitable power sharing and decision-making.
- How the partnership is guided by mana whenua aspirations, and how Te Tiriti is reflected in the delivery of CLDP.
- How the CLDP demonstrates flexibility, simplicity of access, and transparency based on a shared understanding of CLD, and what effective engagement between partners looks like.

Overarching themes

Overall, CLDP has been an effective vehicle for developing strong relationships with communities, and for partnerships to evolve.

However, partnership is a complex term, and there are many different ways to interpret it and many factors that impact the extent to which it might be enacted.

Trust in the CLDP partnership takes time to develop and is built primarily through understanding their contexts and histories and having a strong fit between community advisor and the community itself.

The extent to which equity and Te Tiriti feature in community projects varies, and this affects how mana whenua are engaged in community projects. Again, the community advisor plays a key role in how this unfolds.

The balance of power in CLDP is an area that needs some attention and consideration.

The CLD approach clearly guides the CLDP partnership, but not consistently and could do so to a greater degree. The extent to which the programme is flexible, simple, transparent and based on a shared understanding is variable.

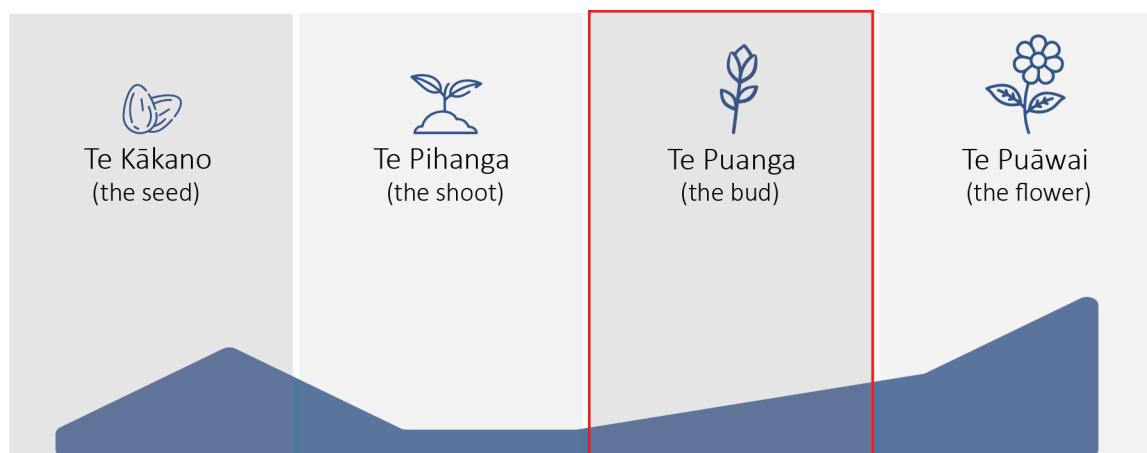
Rubric assessment

Overall, we made the evaluative assessment that the CLDP partnerships are on the pathway to excellence – Te Puanga, as detailed in Figure 4 below.

We came to this assessment by analysing where each CLDP project is sitting against the criteria detailed in Appendix 2. The overall assessment of Te Puanga indicates the average ratings for the CLDP with each community project. This is indicated by the red box centred around Te Puanga in Figure 4 below.

Figure 4: Rubric assessment of the extent to which the partnership is built on trust and guided by the CLD approach

KEQ2: To what extent, and in what ways is the partnership (between DIA and communities) built on trust and guided by the CLD approach?



The blue 'ridge plot' in the diagram indicates the distribution of rankings across each of the 18 projects, and shows a distribution of projects across all points of the rubric scale, with clustering evident around Te Kākano (the seed), and Te Puāwai (the flower), with a smaller cluster around Te Puanga (the bud). This clustering of projects around both Te Kākano and Te Puanga/Te Puāwai reflects the following factors:

- In most communities, there are strong partnerships and good working relationships in place between Hāpai Hapori and communities. Community advisors have developed in-depth understandings of the communities and are working well with communities to leverage the opportunities of CLDP.
- In these communities, there is strong alignment with the CLD approach, and in many cases, values inherent to the community have also been fostered.
- These communities have also been able to access and utilise CLDP funds effectively.
- In some cases, these are grounded in te ao Māori principles, and/or have forged constructive mana whenua relationships from the outset.
- There is no clear or consistent approach for CLDP giving effect to Te Tiriti across the programme; some localised examples provide clear signposts for the potential for this to occur.
- However, some communities and their advisors have not been able to forge durable and trusting relationships, and community feedback indicates greater support/guidance from Hāpai Hapori is needed.
- For one community, the Te Kākano simply reflects their much earlier stage of the CLDP journey compared to others.

Nature of CLDP partnerships

Partnerships are consistently present, but how they are expressed varies

By default, all communities involved in the CLDP are considered to be in partnership with Hāpai Hapori. However, there is variability in the ways in which partnerships are developed and the extent to which they are as-yet trusting and considered to be partnerships.

The majority of communities spoke positively about their relationship with Hāpai Hapori and most saw themselves to be in a partnership with them. One community described the initial partnership agreement as an act of trust on both sides, and said it was a big occasion for the community to sign it.

I think the thing that's different with this is that partnership, that it is more a partnership and a relationship whereas a lot of other funders I think you get the fund and then you just talk to them again at the end. (community partner)

There were different ways in which partnership was expressed. For many communities, the partnership centred on their relationship with their community advisor(s). For others, the partnership extended beyond the community advisor to include the wider Hāpai Hapori team.

There is a continuum of partnership in place, with one end the partnership being DIA led, and at the other community/iwi led. The nature of the partnership should reflect the aspirations, needs and assets of the community. Some will require more hand-holding and pro-active support, depending on what their starting point is in the context of CLD, while others will only call on support when they need it. The need to accept such a continuum was highlighted by one interviewee.

And being community-led is not always the best way, it's just one way of doing things. If you only had a shovel for your garden you wouldn't be able to cultivate things just with a shovel, you need other tools as well and other strategies. If you only use, I don't know, squashing the pests, you might not get the best results either. So it's about having a range of tools and not being formulaic about it and not only thinking of community-led but how communities can be leaders alongside others with a range of tools and approaches at their disposal. (other stakeholder)

There are a range of contributors and challenges to partnerships

Key aspects that contributed to a sense of partnership centred on the five-year commitment (considered 'a step forward' compared to disconnected project-by-project funding), ongoing support and presence by Hāpai Hapori (primarily through the community advisor), modelling high trust (e.g., by letting the communities try new things), staying true to the principles behind the partnership and personal relationships developing.

Where a sense of genuine partnership was not thought to be present, challenges included poor communication, not feeling listened to, lack of clarity, lack of transparency around decision-making, and turnover of community advisors. From the perspective of Hāpai Hapori, issues around partnering generally stemmed from perceived conflicts of interest and/or community leadership challenges.

How is the CLDP partnership built on trust?

Meeting the communities where they are at

For the nature of the partnership to reflect the aspirations, needs and assets of the community, it requires that DIA meets communities where they are at – within their community and how they exist as a community with their needs, assets, strengths, challenges, and aspirations. This is critical to trust, and occurs in the first instance prior to the partnership, during the contracting stage. It is clear that this is an area in which Hāpai Hapori have adapted over time, and learnt to be more flexible, based on their experiences with some of the earlier communities.

I think it's evolved now from where I think when they take on new partners that it's not a, you just sign a partnering agreement and it all happens. We sit down and have a conversation around what are our values, what are your values, how do we align them, what's your world or what's my world view and how do we align or find the common ground to make it work for both of us sort of stuff. (community advisor)

These developments were mirrored in some community partner feedback, bringing to light one example where the community leadership team pushed back against the initial terms of the partnership believing it did not align with the core focus of their kaupapa. Following multiple discussions, they came to an agreement that was flexible and inclusive of where the community wanted to take the partnership.

Meeting communities where they are at should be an ongoing consideration throughout the partnership as circumstances may change over time. This has been particularly important throughout the Covid pandemic, during which Hāpai Hapori have shown to be proactive and able to adapt.

One of the key things, well one of the most recent things is that DIA came back to us recently and said hey we know that there's an outbreak of COVID in [community], is there anything that the Board want to look at rejigging to look at the resources that might be needed in the community? That sort of thing speaks volumes to me because they've recognised the need. (community partner)

Understanding the community, its context and history

Developing trusting partnerships depends on Hāpai Hapori understanding communities' unique contexts and histories. This enables Hāpai Hapori to apply a model of partnership that works for the community.

In most instances this understanding developed over the time of the partnership. However, some felt that more could be done to ensure that Hāpai Hapori enters CLDP partnerships with this understanding and knowledge. Many of the CLDP communities are under-served and/or have complex histories regarding colonisation and failed government interventions that have left lingering mistrust and trauma. Further let-downs from a government agency could have severe and long-lasting consequences.

Community advisors are at the centre of trusting relationships

The disposition and particular working approach of the community advisor plays a pivotal role in building a sense of partnership and trust. Who the advisor is, where they come from, their worldview and what they bring in terms of skills, connections and experience are factors that all impact on trust.

Characteristics of advisors that were considered to build trust and mutual understanding included openness, transparency, humility, restraint, and availability. Communities also expressed a preference for advisors who more frequently engaged in listening over talking. In some cases, the advisor was already known to the community and/or of the community. Some communities felt there was considerable value in having an advisor who lived locally, had connections to the place and and/or was a known face. This provided a good foundation for a trusting partnership.

Most critical to a trusting partnership however is a 'good match' with the community.

It doesn't feel like a partnership, it feels more like a whānau and I don't know if that's just cos we're in [location] and like we're all connected to [location]. It's a good thing. I think if I had someone from Wellington coming up every fortnight, I would feel differently but no, [the advisor] rocks on in like it's, well everyone does, they rock on in like it's their house and I like that cos [the advisor] is non-Māori but I feel like ... she is Māori when she's here or has a connection to being accepted as a whāngai I guess to us. (community partner)

Trust takes time to build and is not static

Trust is built over time, through actions and engagement across the community and throughout the process. In some cases, continuous presence, *kanohi ki te kanohi*, contributed to community members feeling more comfortable to connect, and to hear from advisors and ask for support. In others, the presence of the advisor does not always have to be a physical presence. Having an accessible (e.g., via phone/email) and responsive advisor, who would come when they were needed, was considered more important.

Providing space and time for *whakawhanaungatanga* (relationship building) was also cited as key for building trust. Showing reciprocity, and openness to learning, on both sides of the partnership, were also important factors for building trust over time.

Trusting partnerships also rely on local factors. We have seen that in some communities, even the best motives and efforts of community advisors can be derailed by tensions at the local level (e.g., in the community itself, its governance, historical issues). Conversely in some cases, local factors with all the best of intentions have not worked well within the existing system (i.e., government processes, priorities, ways of doing things).

How are Te Tiriti and equity reflected in the delivery of CLDP?

Community advisors are central to supporting Te Tiriti and equity-based relationships

Developing a trusting partnership between DIA and communities primarily depends on the skills and experience of the advisor and their understanding of the community. To nurture positive relationships with *mana whenua*, especially where communities / leaders do not have relationships or knowledge of *mana whenua*, advisors must be knowledgeable about Te Tiriti and approaches to improving equity. They also need to be familiar with the community to facilitate learning and relationship-building. Where advisors have a strong understanding of the community, equity practices and relationships, they are better received and considered useful to community.

The extent to which equity and Te Tiriti feature in community projects varies

The equity and Tiriti focus to this programme has varied by community and advisor. For example, it was clear that for those communities that do not have strong roots and understanding of Te Tiriti and the land that they are on, they tended to not do well in engaging with *mana whenua*. For a few community leadership teams, there was uncertainty as to why they needed to consult *mana whenua* in the first place. For others, the issue was not knowing how to consult with *mana whenua*.

Overall, it appears that communities, and to some extent *Hāpai Hāpori*, need support to understand their roles and responsibilities under Te Tiriti. Some communities mentioned making this a priority and have scheduled Te Tiriti courses and focused on *te ao Māori* community activities. One community exemplified working from a Te Tiriti foundation, with a grounding in *te ao Māori* and

prioritised working for their people along the awa. This is also clear with another community where there were extensive kōrero on the cultural makeup of the community and how the community is grounded in that diversity:

It's not just a connected caring community that you might expect, it's culturally connected caring community and that had a lot to do with the Treaty kōrero but I don't think anybody really wanted to say the treaty as such, but it was there, it definitely was there. Like okay so what does this mean, what does partnership mean in a community like ours. (community partner)

Community advisors who are accessible, Māori, and of the community, support strong relationships between the partners and rūpū Māori within the respective communities. Community advisors that have strong expertise in these areas were equipped to support communities to navigate and develop in a positive, strengths-based direction that aligned with CLD, and provide further understanding where needed. Some communities spoke of their advisors supporting them to make connections with mana whenua, others spoke of an appreciation for having local community advisors that had knowledge of tikanga Māori. This speaks to the need for community advisors that are Māori and have strong ties in and with the community; or having teams and networks that have these skillsets and tikanga Māori knowledge-base.

Power and privilege

There is a continuum of power sharing and decision making

There is a continuum of power-sharing and decision-making evident that is influenced by community context and Hāpai Hapori. Hāpai Hapori holds the ultimate decision-making power, deciding what communities to enter into partnership with, what processes to use for that purpose, and what projects to fund. Community advisors play a crucial role in this, as their experience and knowledge determines the flexibility of CLDP.

A highly experienced community advisor who knows how to navigate DIA internally is more likely to be effective in advocating for and pushing back on behalf of a community to ensure the partnership reflects their needs and aspirations. Similarly, the experience, skill and knowledge of communities will determine their ability to position themselves as a 'stronger' partner. Communities new to CLD are more likely to rely on their community advisor, who may or may not necessarily fulfil the advocacy role.

There appears to be some inconsistency in knowledge of what can and can't be done in CLDP amongst community advisors, with flow-on effects on what communities believe they can and can't do. One interviewee also questions where the power sits to do things differently.

How much has been rules based in DIA versus actually empowering those communities and those advisors that are working together to be able to make those changes? (other stakeholder)

A partnership may not start with high trust, or highly developed ways of working, but as relationships and trust grows, power is more readily shared.

Overall, feedback suggests that there can never be an 'equal' partnership between communities and Hāpai Hapori as a Crown agent, holding the funds, but that a genuine partnership is something that

can be achieved. However, there is need for more consideration around the nature of partnering, and what it means to be a partner when one side is in control of the purse strings.

The meaning of partnership could be considered further

It is clear that Hāpai Hapori staff reflect on their position in the CLDP partnership. Interviewees noted that partnership is different to collaboration and involves looking at power (where it resides, where it needs to be re-distributed), along with a commitment to reducing the inherent power imbalances that exist between a Crown agency with funding, and a community.

Inviting community representation onto the evaluation steering group, Crown panels, and to the transition hui, illustrates a willingness to engage communities in decision-making and finding solutions. Community members valued this. Power is being deliberately considered in day-to-day operations to some degree. One community advisor spoke of the need to hand over control and resources to enable communities to find and build on their strengths.

A community no matter, even if it's on its knees, there's still a hell of a lot of strength there and there's still a lot of ideas and there's still a lot of goodwill to do something. They can be right down and out whether it be through various Government policies that have impacted or natural disasters or just over years it's been ignored but what I've found is that when they're given the right situation to come out and talk and identify what they want to do, there's a lot of resource in our communities, a lot of, they don't need things done to them or for them, they can do things for themselves. They just need access to the resources like other communities have had, other more privileged communities have had, for many years. (community advisor)

However, there were also examples where the actions of Hāpai Hapori have contradicted the sentiments of a genuine partnership as outlined above; where they have leveraged their position of power. Instances included making communities conform to specific funding arrangements (e.g., put in place a specific fundholder), taking a long time to let communities proceed with CLDP in ways they wanted (e.g., employing coordinator) and withholding operational funds for wages and overheads as a 'lever' to bring about change (e.g., changes to steering group).

These actions contributed to a sense of loss of identity, delayed progress, and added stress for communities. Some Hāpai Hapori staff felt that there might have been better outcomes had they done things differently. Although these examples were not consistent experiences, they amplify the ability that power imbalance can have in terms of marginalising a community in a programme meant to relinquish this very issue.

Some interviewees felt that there is a lack of recognition that the Crown is in a position of power. Some went as far as to say the CLDP is not a partnership, but more reflective of a traditional Crown relationship – and that what is occurring are relationship dynamics, some good and some not so good. This did not mean it was not considered a valuable programme, but that perhaps, some re-wording is justified to ensure accurate communication around its intent. One interviewee felt that the word 'partnership' is a "huge problem" and not one that should be "used lightly."

Flexibility, simplicity of access and transparency

Flexibility is evident, but not consistent

It is clear that communities have their unique starting points, characteristics, aspirations, and local contexts that need to be taken into consideration. We have seen flexibility from Hāpai Hapori to accommodate some of this diversity. This includes having modified partnership memoranda of understanding (MoU) processes and documentation to allow for communities to bring in their own values and ideas alongside the CLD principles. Furthermore, CLDP timeframes for some communities have been extended in recognition of initial difficulties and funding delays. Hāpai Hapori have also adapted the number, and at times seniority, of Hāpai Hapori staff to ensure communities get the support they need. Community advisors have also shown flexibility in how they work with their communities. Some community partners made explicit comments about the flexibility of the programme.

It's so broad that you can kind of make it whatever you want to make it and that's an opportunity for us to be able to make the CLDP principles and how it all works together for our programme and [community] work it's because it's not hard and fast, it's flexible and I think that is the real benefit of it is that it is flexible and you can mould it and you can mix it up in a way that suits you and your community. (community partner)

However not all communities perceived CLDP as flexible, and some Hāpai Hapori staff felt this could have been considered more in the construction of the programme. Similarly, there is an opportunity to develop systems to enable Hāpai Hapori to be more intentional in asking communities how the partnership is working for them, so they can adapt their practice.

There is no 'one size fits all' to CLD

A concept alluded to by some communities was that there is no 'one size fits all' to CLD. Each community has had to navigate what CLD is in their own way, and while they have drawn on the Tamarack approach – for some communities, it is not sufficient. Subsequently we have seen a range of approaches to, and interpretations of, CLD. For example, for some Māori-led CLDPs, the starting point, approach and drive has been their tikanga and aspirations for their people, rather than the CLD principles. However, as indicated above, differences have not always been accommodated by CLDP.

I suppose I'll take just a slightly different angle and go back to the DIA applying the one size fits all model to what we do and I believe that that in itself is a mistake. (community partner)

Opportunities for CLDP to be more flexible centred on better accommodating contextual differences. For example, some communities had already established leadership structures and CLD expertise before signing up to the partnership. However, some of these communities felt that they were made to fit the programme, rather than being acknowledged for this.

Systems and staff can dictate the extent to which flexibility is enacted

Although CLDP is intended to represent a more trusting and innovative approach to working with communities, it is developed and implemented within a system that is not always ready for change. There is clearly a desire to change amongst Hāpai Hapori staff, but that this is challenging within the current system.

Community advisors play a crucial role in determining the extent to which flexibility is enacted. Their knowledge and experience of CLDP and the workings of DIA, as well as their confidence, connections and interpretation of CLD collectively influence the extent to which they allow for and/or facilitate flexibility. They are also bound by their own knowledge learned via induction, training, and ongoing information flow.

There is room for more transparency in CLDP

Transparency is key to a trusting partnership, and while many interviewees felt there was clear and effective decision-making and information sharing with Hāpai Hapori, some disagreed. Factors that influenced interviewees' perceptions of transparency centred on not always having access to the information they felt they needed (such as clear parameters around funding, discussed further in sections 5 and 6), a lack of clarity regarding roles and responsibilities, and the expectations of Hāpai Hapori as CLDP partners. This lack of clarity had persisted three to four years into some partnerships.

One community perspective was that beyond operational level relationships with advisors, the relationship with Hāpai Hapori felt “vague”, with an external appearance of flexibility, but with “hidden rules” not apparent from the start. The process of working with Hāpai Hapori was described as “tai chi” - whereby you don't know if what you are doing is too little, or too much.

It's good that things are flexible but if there's some absolute bottom lines that could be set or perhaps some earlier guidance, earlier feedback loop, that's a safe space as well. (community partner)

Involvement in CLDP is complex; it can deliver results but drain local energy, so the phase before signing a partnership agreement is critical for generating clear agreed upon expectations. There is also a fine balance between providing space for learning by doing, and partners accepting trust for them to find their own ways of working, and providing/needling sufficient guidance/support/information.

Effective engagement between partners

Relationships with Hāpai Hapori developed in different ways; generally positively, but not always

Most communities experienced a relaxed, open relationships with their community advisors, and for some this was also true with other Hāpai Hapori staff. For many, these relationships had grown and strengthened over time as a result of improved understanding of CLDP, of each other, and thanks to effective engagement.

Naturally, when communities felt safe and confident in their relationship with Hāpai Hapori, they were more open to their support, insights, feedback, and advice. In one community for example, trust in the partnership was initially influenced by misunderstandings around what the partnership would look like, and concerns regarding not wanting Hāpai Hapori to have a strong say or influence over the direction of their mahi. These misunderstandings dissipated as the relationship grew and developed with time. For another community, perseverance through difficult times on both sides had paid off, and their relationship with Hāpai Hapori was now much improved.

I think that there was, I think some of the misunderstanding was around if we involve DIA they might take over, if I can be honest but that's not the case and I don't think that that was clear to everybody that that wasn't going to be the case and now I think in the last six months we have

pulled down some previous barriers and I think the communication flows a lot more smoothly.
(community partner)

In some instances, relationship dynamics had changed for the worse. This was generally the result of turnover of Hāpai Hapori staff and/or community groups (e.g., in the steering group). One interviewee described the changes for their community as moving from very loose and open to very prescriptive.

There's a super long leash, until there isn't. And then you're in handcuffs. (community partner)

The processes that underpin effective engagement were broadly discussed throughout the interviews, and are as follows (some of which have been mentioned already):

- Taking time for whakawhanaungatanga.
- Having a constant presence and being readily available and responsive to communication.
- Being proactive; showing an interest, and being engaged with what is happening (e.g., attending events).
- Being respectful, humble and listening to the community.
- Providing space for communities to be self-determining.
- Including communities in programme planning and decision making (e.g., via national hui).
- Being non-judgmental, creating an environment for testing and learning.
- Walking alongside, providing advice and sharing expertise.
- Providing ideas and encouragement.
- Forging connections and being a quiet enabler 'behind the scenes'.
- Ensuring appropriate handover processes when there is change in staffing.

5. Self-determining communities

KEQ3: To what extent, and in what ways are communities self-determining, and the CLDP initiatives based on community values and aspirations?

This section explores the ways in which the CLDP is supporting self-determination in partnering communities. Key areas of discussion are:

- The levers through which the CLDP fosters community self-determination, including the CLD principles and the high trust funding model.
- How the CLD approach guides and aligns with communities' ways of working to enable enduring, long-term change.
- How the CLDP is supporting the community to mobilise and own the impetus for change.
- How mana whenua are visibly included in decision-making and resource allocation.
- How the values and aspirations of partnering communities are recognised within the CLDP programme.

Overarching themes

To some extent, all communities are on the pathway to identifying values and aspirations, and taking steps to support their realisation.

Partnering communities are engaging in dialogue and relationship-building, making choices, taking risks, testing ideas, and learning from the results. As communities grows in terms of vision, and capacity and priorities develop and shift, so does their activity.

The unique context of each community, including the extent to which groups were established prior to partnership, impacts their progress towards self-determination.

There is significant variation in terms of where communities are in their CLDP journey. Some partners are still in the earlier visioning stage, while others are producing significant, tangible outcomes that represent clear steps towards their collective community goals.

Efforts to engage with mana whenua are inconsistent, and further capability building is needed in this area. Communities with strong mana whenua representation have built solid partnerships and momentum.

Community plans are central to success, as they enable “dream-building” and bring aspirations to life, alongside coordinators as “connectors” and “pollinators” in their communities.

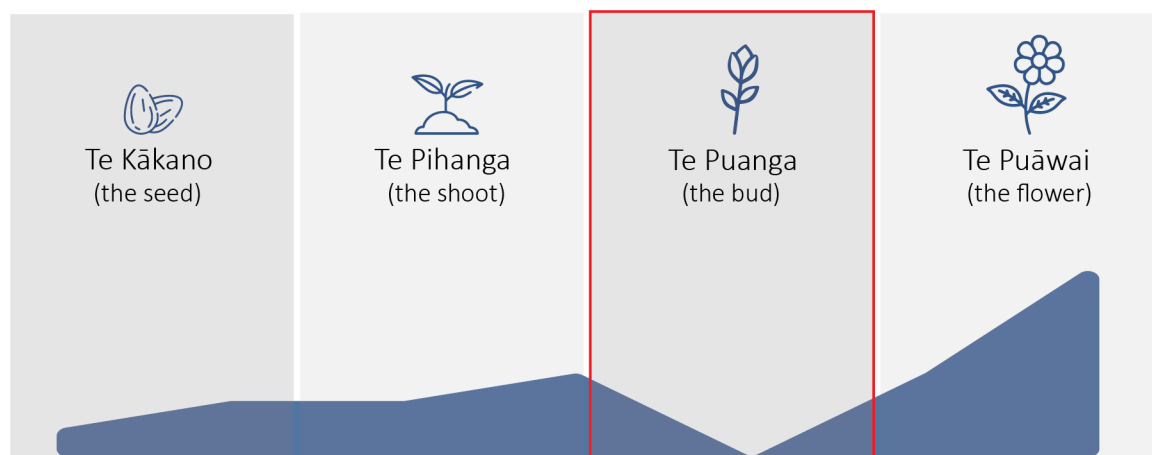
Larger or urban communities pose particular challenges in CLDP implementation, and deserve further consideration.

Rubric assessment

Overall, we made the evaluative assessment that self-determination within the CLDP is on the pathway to excellence – Te Puanga, as detailed in Figure 5 below.

Figure 5: Rubric assessment of the extent to which the communities are self-determining and based on community values and aspirations

KEQ3: To what extent, and in what ways are communities self-determining, and the CLDP initiatives based on community values and aspirations?



The blue 'ridge plot' in the diagram indicates the distribution of rankings across all projects, and shows a distribution of projects across all points of the rubric scale, with a spread of communities between Te Kākano (the seed), and Te Puanga (the bud), with a cluster around Te Puāwai (the flower). This continuum of projects reflects the following factors:

- Many communities' activities are clearly based on community values and aspirations, with well-functioning leadership groups. Many of these are on the pathway towards self-determination, and have developed transition plans in anticipation of CLDP coming to an end in their community.
- Community plans are guiding community-led activity across most projects. Hāpai Hapori provides advice and support to give effect to their aspirations.
- In many of these communities, CLDP has provided a platform for previously disparate parts of the community to come together, particularly for Māori and Pākehā. Mana whenua are actively engaged in leadership and the direction of the kaupapa.
- Some projects are seen to be delivering both social and economic benefit to communities.
- Some communities, however, feel less empowered by Hāpai Hapori to direct their own work in the community, or are working in a situation where longstanding distrust and dysfunction within community governance have hampered the project.
- Others have been slow to start and are only now starting to make headway towards self-determination, mana whenua partnership, and community-based values and aspirations.

Fostering self-determination

CLD principles provide an accessible, effective framework

The CLD principles are perceived to be of significant value and an effective guide for their work undertaken across partnering communities. They were seen to be deeply embedded in projects and sit comfortably alongside community aspirations to guide day-to-day activity. The principles are perceived as clear, easy-to-use and fit-for-purpose, with community members describing them as a "guiding light" in their work with their communities. At both governance and delivery/facilitation

levels, interviewees described using the principles as a guide in both their day-to-day facilitation work, and as a ruler to reflect on prospective projects by asking “do they fit?” with the kaupapa of CLD. The principles were also useful for identifying aspects of a project that might require strengthening.

What I started to do early on was ask the people who wanted to do these projects, how it fit with (a) the principles of the Community-Led Development Programme and (b) equally so the community plan. (community partner)

A small number of communities are building on the principles and “pushing them further” to make them more relevant and useful: for example, one community is drawing from local tikanga and principles that align with their community context and aspirations.

So CLD principles are probably, are something that we operate from but our expectation on ourselves is probably higher than that... because of what we're trying to do with bringing in our hapū and bringing in the community as a whole, I think that probably takes the CLD principles just that bit further. (community partner)

The high-trust funding model empowers communities

Self-determination is supported by providing security of funding enabled by the five-year partnership term. One outcome is that this has given communities the opportunity to look at multi-year programming and in doing so has functioned to raise their level of aspiration.

Access to a comparatively large funding pool with minimal reporting requirements has allowed communities to focus on consultation and delivery. The provision for ongoing operational funding for staff and other fixed costs has been important for achieving momentum. Flexibility enables groups to respond to changing needs and shifting priorities identified during community consultation. Furthermore, this flexibility has been crucial for some groups during the Covid-19 pandemic, allowing funding to be moved from one project to another as required.

I feel so privileged to be able to work with decent funding where they're not checking every two minutes or constraining what you do or constraining who you do it with, just amazing, I've never come across anything like it, it's very freeing. (community partner)

A few communities have reported having access to large funds to support them throughout the year without the need to submit applications on a project-by-project basis. This certainty and flexibility were described as “unique” and are highly valued by these communities. One of these groups identified flexible, high-trust funding as the key lever through which Hāpai Hapori supports their self-determination:

It's quite outcomes focused ... You've got this budget there and as long as you're meeting the outcomes of what your community's said and that's shown in your community plan then that's what they're going to be looking at. (community partner)

Proactive guidance is important

The level of support provided to communities to access funding for projects appears to vary significantly across projects, and is largely impacted by their advisors' approach. In some cases, advisors have worked very proactively with communities to ensure that a proposal has the best possible chance of success before it is submitted to the funding panel: this approach has had positive results.

However, not all partners are getting the guidance they need, and a lack of clarity and repeated unsuccessful funding requests can have negative consequences for communities. In some cases, a practice of declining applications rather than working proactively to ensure that funding applications have the greatest chance of success appears to have damaged relationships. This practice has contributed to frustration and declining community buy-in to the CLDP.

One community programme member shared that it is “embarrassing” to go back to their community and advise that funding has not been approved, after generating excitement about opportunities through extensive consultation and planning processes. Insufficient information sharing and a “touchy feely” approach where advisors appear unable to give constructive criticism, or perhaps feel that providing such feedback may undermine the ‘learning by doing’ philosophy of CLD, were seen by some communities as contributing factors in these situations.

You can’t make good decisions if you don’t have all the information – it’s that simple. (community partner)

Consistency in advice and access could also be strengthened

Interviews indicated a lack of consistent transparency in terms of funding availability, with some communities well-informed about available funds and others seeking a ‘ballpark’ to guide their priority-setting. However, others reported a lack of clarity and transparency in terms of rules/parameters, and funding availability.

A challenge is the question around how much is it. If they could actually answer that it would be much easier. If I could say to the people [of our community] “You’ve got 500 grand or 600 grand over X amount of years or whatever,”... it would be easier to work out which are the most important versus least important projects... (community partner)

Inconsistency in the information/advice provided about funding applications has emerged as a theme across communities. Advice appears to have varied considerably, with community advisors recommending differing approaches to developing applications. Furthermore, some communities have struggled with a lack of clarity around how best to structure grant applications well into their partnership period.

With the funding it’s more been that we think we’re doing the right thing and then they go actually no you need to do this... I don’t know whether that’s because it’s changed internally at their end or whether we got the wrong end at our end but again it probably goes back to that whole thing at the beginning, had we had a little bit more clear advice... (community partner)

There was some inconsistency in the funding panel process between communities. Some appeared to have direct access to funding panel members and would liaise with them on applications that needed to be beefed up for funds to be awarded. It is not clear whether all communities have had this access, and/or opportunities, or what difference this access makes to the success of applications.

Communities that have this access to funding panel members, or have had the opportunity to meet with the panel in a formal context, have reported finding this hugely valuable. This access not only enabled them to make their case, but provided insights into Hāpai Hapori processes and contributed to wider relationship building and a sense of being in partnership.

Shared understanding of CLD

A shared understanding of CLD is pivotal to building trusting relationships and ensuring success of the programme. However, that understanding of CLD is somewhat varied, amongst both communities and Hāpai Hapori staff. There are some clear examples where community advisors have worked to increase the understanding of CLD in the communities by holding presentations, and encouraging constant reflection.

However, in other cases communities appear to have been left to flounder, without truly understanding the CLD approach. This causes tension within the communities and between community groups vying for the CLDP opportunity.

CLD is driven by collective visioning, as opposed to meeting pre-defined criteria. However, some groups have found that for their communities, getting the money has become the destination itself. This is probably a hangover from previous experience of funders with more restrictive criteria.

Working with the principles of CLD, it took some time before many people realised they could become change makers in their home town. It has been important for us to get the message out that we work from ideas/dreams/needs to creation, rather than working from the 'big pot of money' backwards. (community partner)

Lack of clarity about CLD has been a barrier for people participating in community “dream building” and governance. For some communities this appears to have impacted many aspects of the project and hampered tangible progress towards achieving community aspirations – from the recruitment of governance group members to project delivery. One community partner shared that in their final 18 months of partnership they still lacked this fundamental understanding.

I really would've appreciated a lot more help in understanding what we were here for. I knew it was going to be a good thing but I didn't know what kind of a good thing it was and I'm not really sure what kind of good we can do here. I'm still waiting to find that out. I'm sure there's something. (community partner)

Some communities have faced challenges, with some individuals in the community not buying into the community-led aspect. An advisor explains:

[I'm] just trying to get those messages out that it's community-led and it's community that are applying for a grant and driving... [rather than] for a particular group of people that want to get stuff and then hold ownership of stuff and not involve the community. (community advisor)

How is the CLDP approach guided by and aligned with communities' ways of working to enable enduring, long-term change?

CLDP enables each community to develop its own approaches

The CLD programme is generally adaptable to community timeframes. The flexibility in the programme supports communities to determine their direction and to work in ways that are appropriate for their unique context.

For the most part, community advisors give communities space to develop their own approaches, providing advice and support on how to enable their vision. The approach taken by advisors is

intended to be guided by the community and their strengths, and in many communities this appears to be functioning well.

Local context and needs could be further acknowledged

On the one hand, community advisors support communities to become self-determining, and give them time to work out their own solutions. On the other hand, some communities ask for more advice, ideas, and ways to work towards self-determination. A tension exists between the two ways of working. In DIA practice, the tension exists between working in a way that acknowledges the unique context of each community and the need for Hāpai Hapori to be responsive and meet communities where they are, by providing the support and guidance to enable them to make the best use of time and resources. Some communities describe an ongoing tension between a community-driven approach with Hāpai Hapori “not wanting to tell them what to do”, and the group wishing to be effective and make progress and wanting guidance from Hāpai Hapori to achieve that .

The focus on learning by doing has worked well in some contexts, and those communities that were already well-established upon entering the partnership have been at an advantage in this regard. Some communities, however, take longer and need more support to achieve their goals, and there have been missed opportunities to tailor approaches for partners requiring more support. For example, some partners have wanted have access to a model to build on, rather than “creating the model”, because “the timeframe isn’t limitless”. Recognition of local specificity should not prevent Hāpai Hapori providing adaptable templates (e.g., fundholder MoU, coordinator position description, budget for funding applications).

It's good that things are flexible but if there's some absolute bottom lines that could be set or perhaps some earlier guidance, earlier feedback loop, that's a safe space as well. (community partner)

How is the CLDP programme facilitating the community to mobilise and own the impetus for change?

Community plans bring aspirations to life

Community plans are pivotal and function as a “tangible document around what the community wants and what the community’s trying to achieve”. They provide a key reference point for all dialogue with the community, unfolding activities, and funding requests, and are therefore an important enabler in fostering self-determination.

The plan's been... a foundation for us because if we didn't have the plan we would have to create all of that ourselves but the path has already been set in terms of this is what the community wants, these are the aspirations that the community at large have had, these are some focus areas that have, of areas that are more important than others and so we're working on our work programmes to start to align to that. (community partner)

Importantly, these are often updated each year as community aspirations evolve, rather than being seen as static documents that do not change.

That plan is not fixed in concrete but it's enough to, it's like the map. We can take different ways around on that map but we're clear about the direction we're heading and that's what that's

enabled us to do and when we've had a few challenges we've said, "Okay lets go back and have a look at our path plan." And there's like, "Oh yep that's on the path plan." (community partner)

Balancing adherence to the plan with responsible to new aspirations or projects emerging in the community has been important for communities, but has not always been straightforward to achieve. Some, from the outset, framed their plan as a living document that would constantly be updated – but in the main, more around projects and priorities as opposed to aspirations. Others have worked to collect community feedback and input throughout their partnership, including via events or social media to ensure that priorities and projects continue to align with community aspirations.

In some instances a fully formed plan was already in place prior to partnership with Hāpai Hapori, and these communities were often described as being ahead of the game from the outset. These communities have clearly been at an advantage, with less compressed timeframes than their counterparts who were funded separately for plan development and delivery.

Facilitators and/or partnership managers are “pollinators” in their communities

Funding for community facilitators and/or partnership managers is an important enabler when fostering community self-determination. The skills, qualities, and networks of those in these paid roles have proven to be vital resources for many communities.

Those in paid roles, as with advisors, must be present and accessible. Being a known face in the community builds trust, particularly with respect to engaging and developing relationships with diverse communities. This takes time, and is enabled by these project staff being employed from the outset of the project – allowing time for whakawhanaungatanga and socialising CLD. During the interviews, some communities said that having ‘locals’ in these roles has been important for fostering buy-in and trust as well as on the ground availability accessibility. Facilitation staff having strong local networks, including connections with mana whenua, was also seen to be advantageous. However the value of an external person with more objectivity was also noted.

Facilitators and/or partnership managers have helped build the relationships necessary for projects to get started. In most cases, they see their role not as leading initiatives, but as connectors or supporters that bring people and organisations together and “create spaces” for relationships and momentum to develop. This has not been straightforward for all communities, however, some of whom have had to hold clear boundaries around their roles and ultimate responsibility for projects:

We saw the role as being working with the community to help the community achieve things, not doing it for the community or doing it to the community so really following the principles of community-led development very strongly and quite adamantly, too. That's taken a bit and our community still doesn't get it... and we're saying, "No, you will do it but we will help you." It's just trying to change that mindset. (community partner)

Facilitators also stated that listening is a key aspect of their role and this can involve being in the right places to hear what the community wants, and reflecting that back where appropriate. One community member described their coordination role as “an outsourced brain for the community” and another as “joining the dots” – gaining insight, bringing groups together, and building up relationships to “make things stronger”.

Communities are growing their capacity and capability

Capacity-building is occurring to varying degrees across all partnering communities. Capacity-building has benefited facilitation staff and governance group members, and the wider community through individual projects. Skills acquired have included leadership, governance, project and event management, administration, reporting, financial management, and evaluation. Interviewees remarked that the CLDP has also helped them get to know the strengths and skills already possessed by people in the community and to leverage them for the benefit of projects and the wider community.

Community members value the skills and personal learning they are acquiring, and stakeholders have noted the need to disseminate these skills within the community, to ensure they do not sit with just one or two people. The part-time, shared nature of paid positions in communities have often been a deliberate strategy to share these benefits and bring in a diversity of skills, networks, experience and backgrounds, for the benefit of the wider partnering community.

So that's a big part of my role when I've come on board has been to help ... make sure that everything is tika and pono in terms of our accountability, our management of our finances.
(community partner)

A few communities have had a strong focus on consciously building “lifelong skills” amongst community members via their projects. These new skills were seen to go on to foster hope and opportunities, for both the individuals concerned, and their wider communities. For example, in one community a young person is being trained up to do filmmaking for a digital storytelling project, and four have been hired for their native nursery via Jobs for Nature funding.

To what extent are mana whenua visibly included in decision-making and resource allocation?

Efforts to build capability in engaging with mana whenua are inconsistent

The current CLDP model promotes diversity, especially in upholding te Tiriti and connecting with mana whenua. The role that Hāpai Hapori takes in supporting non-Māori driven communities to build capability to engage mana whenua in the partnership, is not consistent across the CLDP partnerships. Understanding this is key to providing insight on the extent to which communities are self-determining and driven by community aspirations and values. If iwi and hapū Māori are not at the table, then community initiatives and the CLDP partnerships are not aligned with the equity and Te Tiriti expectations of this programme.

Some communities spoke of being engaged, having already established relationships and reaching out to local marae or hapū themselves. There are some examples of communities doing this well, but at their own initiative or with the support of the community advisor. One community had an experience of trying to connect with mana whenua, taking multiple avenues that were not fruitful. When they reached out to their community advisor and Hāpai Hapori, the response was that they were too busy to support them in this area.

Communities with strong mana whenua representation have built solid partnerships and momentum

Communities that are driven by mana whenua or where mana whenua have been at the table from the beginning, tended to have strong values, were self-determining, and planned to remain

sustainable in the long-term. One community, for example, has a leadership with strong mana whenua presence. They have also hired a hapū focused programme co-ordinator that connects primarily with hapū to ensure that hapū voice is present in the direction of the community. Another is hapū-led, where five local hapū and other community partners collaborate and are making great strides in the development of their community.

My heart has always been with the people, not [only] the living but also those that have passed and the future generations and that's why I'm involved in doing what I'm doing and a lot of what I do in my role when I first started was with their guidance. (community partner)

Some communities struggled to develop diverse leadership representing the wider community

Some communities struggled to include a consistent diverse leadership group that represented the wider community. This has implications for the direction of the community and whose values and voices are heard over the course of the partnership, as well as into the future with community relations beyond the partnership.

The cultural make-up of an area is a point of consideration. Some communities reflected on their struggles to engage a diverse population, and this was particularly clear with communities where there is a lack of diversity and hapū presence. One community for instance, has over 90% Pākehā population and they have struggled to connect with iwi and local hapū.

Capacity for mana whenua involvement can be challenging at times with other commitments

A challenge that was voiced by interviewees in regard to for governance was that many of the positions are voluntary, and with that come individuals that are often time-poor. They often have a lot of other community or hapū commitments. This then leads to the barrier of narrow representation in governance, and cost in terms of time to participate, which can then lead to an equity issue. This was particularly true for Pākehā-led projects that were looking for Māori engagement. Often hapū members did not have the time to be involved or were only somewhat involved due to competing commitments.

Earlier reporting in this evaluation highlighted that there were no clear expectations in place for communities in how they connected with mana whenua and their responsibilities under Te Tiriti. This has since been recognised and DIA is working on making this clear and supporting capacity-building in that area for both DIA and communities.

How are the community's values and aspirations recognised within the CLDP programme?

Ensuring a breadth of community values and aspirations is a constant challenge

There is a genuine intention across CLDP communities to bring in a diversity of membership, values, and representation. However, lack of diversity in leadership was a challenge for some communities, with a few stakeholders noting that 'building diverse and collaborative local leadership' was the most challenging of the five principles of CLD for them to honour. The CLD model relies on having community members with lots of time on their hands. However, as noted above, governance is a particular challenge when people don't have time due to factors such as full-time work, dependants, and other commitments.

Some interviewees suggested that Hāpai Hapori is not proactive in helping communities achieve diverse representation, but instead set the expectation while leaving communities to work out how to achieve this for themselves:

I don't think there's any kind of structured component of the programme that actively supports that or actively requires that. I guess it's just a kind of expectation. (community partner)

Unifying vision a challenge for larger communities

Interviews indicated that smaller communities provide a whole-of-community vision, with many partnering communities in this context forming around a specific challenge, concern, or in response to an event or shared commonality, such as geographic isolation.

Larger and more urban partnering communities have often struggled to find this cohesive vision and muster leadership and community ownership/buy-in from their communities for the CLDP. Some have found that by a significant time into the partnership period, they are still struggling with shared vision and perceive themselves as outliers without comparable points of comparison.

Then there was the challenge about how much can we help the community to develop cos you don't want to do the job for the community but because there isn't anyone clearly jumping up saying, "I want to take ownership of a project," we have to find people to take ownership of projects. It hasn't been so clear cut, it's been a little bit vague about now we've got all this stuff and this information but nothing really jumped out of a really excited person or an excited group that said, "Yes, we must clean our river," or, "We must do something." (community partner)

A community advisor working with an urban community explains that while advisors understand and adapt practice to local context, policy is less flexible and ultimately ends up defining what a successful CLD looks like.

I'm talking about an urban community, when knowing your neighbours is something that's probably quite challenging. I imagine in smaller, rural communities that's probably not high on the agenda but one of my criticisms is in terms of the way that DIA does CLDP is that the way we think about CLDP does not fit very well in urban spaces... The difficulty I think that we have with DIA is that the strong vision is going to be different in each CLDP and I do wonder how good we are at acknowledging that that's okay, it's okay to have differences in different regions and in fact it's quite important that each partnership has its own vision and that DIA might work differently in each of those spaces. (community advisor)

These larger, more diverse and urban communities often seem to struggle to build connection and momentum to the same degree as smaller, rural communities. This does not mean that the CLDP should be restricted to small rural areas, but rather that different support structures, expectations and guidance may need to be set in place for larger, more urban communities.

Consideration of how to engage with Māori when there is no active mana whenua presence in a community is one example where the CLD model and reality-on-the-ground are misaligned. There was a sense among more urban communities that DIA had not fully considered how to adapt CLDP "with the shift from rural, simple communities to... [those that are] more complex" and rather than taking on this challenging mahi, were leaving it up to communities to undertake the "messy process" of making the model fit.

6. Learning from programme implementation

KEQ4: What have we learned from implementing the CLDP?

This final section explores the learning emerging from the CLDP to date.

Overarching themes

CLDP is offering value to communities in Aotearoa through a range of avenues, including as a catalyst or springboard for change; strengthening community capacity; building links with other areas of funding; bridging disconnected communities.

Some areas of challenge for CLDP implementation are governance and fundholding; socialising CLD from an early stage; maturity or readiness to be a CLD project; building community engagement; and council and other key stakeholder relationships.

Relationships and whakawhanaungatanga are at the heart of a successful project, with tailoring of support essential.

Relationships with other organisations, particularly councils, are important to CLD momentum and this could be a particular area of future developmental support.

Te Tiriti sits in an uneasy space in CLDP, with expectations of communities to uphold Te Tiriti and engage with mana whenua, but widely variable support to achieve this. A review of how Te Tiriti fits in CLDP may be warranted. It remains essential, however, to ensure Māori, iwi and hapū participants in CLDP remain well-supported by Hāpai Hapori.

Community partners highly value the opportunity to connect with each other, and at the same time, community advisors raise the need for greater support and capacity-building in their own roles. Both would benefit from developing communities of practice to extend their capability in working in complex, and at times challenging (yet rewarding), settings.

What is the value that CLDP offers participating communities?

CLDP can act as a catalyst or springboard for change in communities

Communities are developing and working in distinctive spaces, and the way they're able to achieve their goals and create new opportunities, activities, and outcomes in their communities were highlighted by interviewees. Through the availability of funding for both projects and coordinators/facilitators, CLDP enables communities to forge alliances, dream of a shared future, and enact their visions.

The path to fulfilling a community plan, let alone a shared vision, is rarely straightforward. Yet CLDP presents opportunities that would otherwise only be available in a disparate and unconnected way. The opportunity that CLDP gives communities to build on their strengths, while providing the means for communities to own and address the challenges facing them, was an overriding theme of many interviews.

CLDP provides an opportunity to build local connections between people who are passionate about their communities, and to grow and sustain these connections to create change together.

CLDP builds and strengthens capacity of communities to advocate and self-determine

When working successfully, CLDP builds capacity in communities to identify, articulate, and advocate for their needs. In addition, a successful CLDP initially provides a resource-base that is allied with advisor support then works towards self-determination over time.

To support this, community advisors often act as a critical friend and ally in the decisions and work of communities, acknowledging the expertise and knowledge that communities have within themselves. Community advisors will ultimately help bring these strengths to fruition.

CLDP is building linkages with other funding and learning opportunities

Through its community advisors and other resources, CLDP also links communities with funders and funding opportunities, and works with them to build their resource base. These activities are central to building capability in leadership and community capacity, and strengthening their potential for self-determination at the conclusion of the CLDP funding period.

Communities value the opportunity to link with and learn from other CLDP projects, by seeing how other communities have developed and enacted their community plans, the challenges they have encountered, and their enablers of success.

CLDP is an important bridge between disconnected groups within communities

Many interviewees from projects spoke of the way that the programme has enabled greater engagement and connection across communities. In some cases, the CLDP has created impetus for Pākehā to go onto the local marae for the first time. In other cases, a range of local groups have come together to work on a project of wide community interest. In some areas, CLDP is seen as an avenue to allow the community to 'try anything', which built further momentum towards community goals.

Community advisors are increasingly viewed as stepping into roles where they support communities in a journey towards their aspirations, and focusing on what the communities themselves see as being important to making a difference in their areas. Interviewees stated that they appreciated the genuine intent to work with communities rather than deliver to them. While this has not always been done well, it has been a constant focus for Hāpai Hapori.

CLDP is a continually emerging programme

The CLDP is constantly evolving and is participating in an ongoing learning curve. Each community is unique and on its own journey. Interviewees spoke of the CLDP as a growing practice, rather than something that is established and static. For example, the first community to come on board, a predominantly Māori community, could not see themselves reflected in the template for their MOU so re-wrote it to include values and tikanga that resonated with them. Their changes were accepted, which allowed for a stronger foundation for partnership. Hāpai Hapori accepted the learning from this experience and subsequently changed some of their processes to be more inclusive. This signals the flexibility of Hāpai Hapori and a genuine desire to realise partnering.

Interviewees also talked about a growing level of trust and less risk-averse behaviour within Hāpai Hapori. This was evident in less monitoring of, and questioning around, what funds are used for, and more approvals being given. Interviewees considered this to have provided more flexibility and ability to meet the needs of communities (however, this is not always to be the case by communities themselves).

What are the key sources of challenges or tension within CLDP?

For some communities, CLDP governance is an ongoing challenge

Building a governance group in a community project that is cohesive, representative of different interests, and able to give effect to the community vision, is a challenging task that some communities took time to establish. Other communities, however, struggled to resolve those competing demands, which often resulted in delays in implementation. This then meant that some communities had not been able to progress to the intended degree, or could only manage piecemeal project implementation. Many advisors worked proactively over sustained periods to resolve these challenges, with some successes, but in some projects these differences proved intractable.

Communities that were able to build a cohesive governance and shared vision from the outset were substantially better positioned as they approached the conclusion of their five-year funding periods.

Fundholding has been a source of tension

Some communities have established straightforward and broadly agreed upon processes for fundholding. These seemed to have worked best where this is either held by a third party fundholder that has no interest in the project, beyond ensuring funds are accounted for and a clear decision-making process has been made; or where a local trust works fully in partnership with the project leadership to manage the funds.

While the model has worked well for a small number of communities, external fundholding arrangements can present significant challenges, particularly where it is held within the community. Tensions have repeatedly risen where fundholders have attempted to exert more influence on projects than was intended by the community partnership. In these instances, community advisors have had to work with community leadership to resolve the conflict.

Lack of clarity around roles and responsibilities has characterised some fraught relationships, with some communities who had encountered these challenges describing the arrangement as “messy” or “vague”, where parties are required to figure out their own roles.

For some partners, expectations about who gives staff direction on operational matters have been either unclear or unrealistic. Some fundholders have sought to dictate how funds are spent and/or priorities and projects actioned. In some communities, fundholders have wanted to dictate how staff operate (for example, wanting them to spend more time in the office and less time out and about) or set wages.

In one community, a member of the collective comprising the community was given the role of fundholder, and as such had assumed responsibility for the collective. Interviewees acknowledge that fundholders carry legal liability, which could incentivise them to act counter to the spirit of CLDP, and this is a shortcoming of the model. Employing contract staff has worked for some communities because it reduces the people management burden for the fundholder.

Are communities well-supported to choose the best fundholder model for their unique context?

Establishment as a legal entity and the recruitment of an external fundholder are the two options available to partnering communities. Overall, communities that established themselves as legal entities from the outset have encountered fewer difficulties in this area (acknowledging, however, the

procedural challenges that establishing such entities can pose). The fraught external fund-holder relationships experienced by some communities begs the question of whether CLDP partners should be required to set up as legal entities from the start (if feasible), given the expectation is that they will survive past the programmes' five-year term. DIA could also investigate a national level fundholder for communities who do not have access to an appropriate, local, third-party fundholder.

This is an area that would benefit from clear direction regarding fundholder roles and responsibilities, options for fundholding processes, and templates for fundholding functions.

Socialising CLD from an early stage

Ensuring that CLD and the principles are sufficiently socialised early on within a wider community is also important for fostering wider community understanding and buy-in to the partnership. When community members know where they sit in relation to CLD, it ensures their broad aspirations are prioritised and channelled into projects.

Maturity or readiness to be a CLD project

Despite the best intentions of partners, and the promise that some communities appear to have on paper, not all communities were at a sufficient state of readiness to take on the responsibility of being a CLD project. This could be due to a range of factors, including insufficient volunteer leadership base at the outset; not all partners have had sufficient exposure to working with (rather than alongside) each other; challenging community/advisor relationships; or the differing priorities of partners that can create conflict. As demonstrated in some communities, with goodwill and willingness on all sides and/or the guidance of an advisor, these challenges can be overcome. Nevertheless, unfortunately for some communities these issues have proven to be unsolvable.

Leading, guiding and enabling communities

The advisor role is a skilled and challenging one, that requires support and guidance, as well as a willingness to allow communities to learn and prosper in the process. A challenge for some advisors is allowing communities to develop at their own pace while acknowledging the expertise that communities themselves possess. Advisors ideally see their role as complementary or supporting, rather than as expert.

Interviewees reported that it is not uncommon for communities to ask their advisors for practical advice on basic HR and finance, especially if the fundholder is not fully trusted. In such cases, the responses or support from relevant experts within DIA is often inconsistent.

Funding processes could be clarified further

For some communities, the funding process remains opaque, and the level of flexibility in funding appears inconsistent. From our discussions, some communities appear to be applying for individual areas of work, while others have a mix of discretionary funds and individual project funds. Clarity for both advisors and communities on the parameters of funding is a constantly evolving process that can be further developed.

Building community energy

A dedicated pool of volunteers who regularly participate in the project is both an enabler and an indicator of success. However, the capacity of volunteers is often limited, whether for governance

roles or day-to-day project implementation. Achieving broad-based engagement and buy-in is a common challenge, even for communities with paid coordinators.

Attrition and a lack of diverse representation on project governance, including from mana whenua, is also an issue for some communities. Contributing factors include competing demands on people's time, lack of broad community understanding of CLD, lack of understanding of the governance role, and the logistics of making hui accessible for all of those who might wish to be involved.

Council and other key stakeholder relationships can determine success

In many cases, relationships with council or other key stakeholders have had a significant effect on the success or failure of a project. Many larger scale projects require council cooperation and/or consents, and a good relationship, understanding of, and buy-in to the CLD approach can be a real enabler to progress in these cases, even if they don't necessarily work with a CLD model.

Historically, poor relationships and a lack of shared understanding has had disastrous consequences for one community, with a significant cross-cultural project blocked by council. Another community's vision focused in large part on work to improve the appearance of the village, including pedestrian safety and greening. However, this required approval from a council agency, and was complicated by such agencies not following a CLD philosophy. As the process was time consuming and costly, even for small requests, the aspirations could not be actioned.

How can CLDP better ensure equity and uphold Te Tiriti?

Te Tiriti sits in an uneasy space within CLDP

As an expression of Te Tiriti, the CLDP upholds the importance of building values-based partnerships with Māori, giving life to ngā mātāpono of whanaungatanga, manaakitanga, kotahitanga, and he tangata. However, the equity and Tiriti focus across both Hāpai Hapori and the communities has varied.

Often the sole responsibility to ensure equity and uphold Te Tiriti lies with the CLDP communities. When engaging mana whenua, this is problematic, as many communities do not have a good understanding of Te Tiriti and therefore cannot give effect to it in tangible or practical ways.

Significantly, several interviewees questioned the appropriateness of CLDP as an expression of Te Tiriti partnership. Some interviewees distinguished the Tiriti relationship from the CLDP partnership, on the grounds that Te Tiriti is between the Crown and Māori whereas the CLDP encompasses the entire community.

As in the preliminary report, a tension seems to exist between the genuine intent of Hāpai Hapori through CLDP to give effect to Te Tiriti principles of kawanatanga (the right to govern), tino rangatiratanga (authority over lands and taonga), and oritetanga (equality/equity for all) by facilitating partnerships with Māori, iwi and hapū.

As an example, when a Hāpai Hapori community advisor tried to broker a relationship between mana whenua in a community, they initially declined because they saw themselves as partners with the Crown, not the local community.

A review of how Te Tiriti fits in CLDP may be warranted

Given the challenges with engaging mana whenua, CLDP could benefit from reviewing how Te Tiriti fits in the programme. There is a need to distinguish the levels of relationships that exist between iwi, rūnanga, hapū and DIA and whole of communities. It is unclear how CLDP supports the development of partnership with iwi directly providing opportunities for hapū or rūnanga to get involved.

As identified by many interviewees, the importance of DIA and the role of community advisors to uphold and give effect to Te Tiriti is critical. Even when there is a genuine desire or appetite to include Te Tiriti, several communities were unsure what this looks like in practice. There was also a feeling and expectation that DIA needed to provide clear guidance and support to engage with mana whenua.

Ensuring effective support is available to Māori, hapū and iwi communities should be a priority

The cultural competence of community advisors was identified as critical in supporting communities to understand Te Tiriti and how it fits within CLDP. They were seen as integral to guiding engagement with mana whenua and delivering cross-cultural projects. Interviewees stated that DIA needed to be clearer with communities and community advisors by:

- Providing clear expectations of engaging with mana whenua ,and advice on how to engage with appropriateness and consistency.
- Supporting communities to broker relationships with mana whenua as needed.
- Developing explicit guidelines on ways to incorporate te Tiriti o Waitangi, with practical and tangible examples.

Māori-led communities are making substantial gains for their communities, hapū and iwi. Hāpai Hapori may wish to consider how intends to further grow Māori-led communities in CLDP, with resources and policy to support such growth. Consideration also needs to be given to how DIA is upholding Te Tiriti in these relationships and enabling Māori communities to chart their own directions in CLDP.

What have we learned for future CLDP design and development?

Key enablers of change

A range of factors have emerged that support the success of CLD in communities. These include:

- Community plans that are living documents and bring aspirations to life
- Socialising the CLD concept within communities and moving beyond a 'project funding' orientation
- Flexible funding to enable activity to occur
- Working at a small scale in many cases to galvanise community-wide action (noting that larger areas currently appear to struggle to gel in the same way as smaller communities)
- Community facilitators or advisors to mobilise and pollinate activity
- Hāpai Hapori advisors working in trusted relationships of support and guidance
- Where feasible, mana whenua partnerships.

Centrality of relationships and whakawhanaungatanga

Relationships and whakawhanaungatanga were consistently seen as critical to programme success. The five-year foundation to the CLDP is viewed as an important acknowledgement that long term investment to build relationships is needed for community success.

Fostering relationships and creating connections across communities appear to be both foundations for successful community action, and as important outcomes in themselves. This is not always straightforward, and it can take time for projects to grasp the CLD concept, delineate roles in implementation, and building functionality as a team

Some communities experienced set-backs early on in the process, through failure to bring on other community partners, particularly mana whenua, while some struggled throughout to do so at all. There may be potential for Hāpai Hapori to proactively work to bring the community together, including mana whenua, ahead of partnership forming to build is mutual respect, reciprocity and willingness to work together.

Deciding on community partners

Bringing new community partners into the CLDP is a challenging process, and has not always been successful. To ensure that there is a level of community readiness and buy-in to enable successful development, the process of how Hāpai Hapori decides who becomes partners should be continually reflected on, even if that occasionally means that timelines for introduction may not be met. There are some instances where community relations were not as well-established as they needed to be, which subsequently challenged implementation, and even led to some partnerships dissolving.

It was felt that the preliminary work prior to partnering, such as breaking down barriers and building trust, is done well in some cases, but could be strengthened. One suggestion was that in the pre-partnership stage, CLDP could fund a person within the community to develop CLD activities in the rohe, and build relationships, so that much of the groundwork would be well underway when the formal partnership begins.

Value of discretionary funding for small-scale local initiatives

When communities have been able to use a small discretionary fund to help with modest community projects or proposals, this has contributed to a stronger collective sense of being community-led. Having a flexible and low-stakes funding model allows for trust to develop between community and Hāpai Hapori, and for communities to initiate activities, without the constant need for milestone reporting and funding applications.

Building external partner participation and commitment in CLDP

Whilst still remain true to the community-led core of CLDP, it is still worth asking what is the role of Hāpai Hapori in helping support wider understanding of CLD (e.g. within council, other potential funders and supporters), to build local momentum for CLDP?

Furthermore, some communities hoped that Hāpai Hapori would use its position as a government agency to create funding opportunities for the community. This is a bigger expectation than merely letting the community know about pre-established grant opportunities. This expectation implies that Hāpai Hapori has influence at a high level, has a problem-solving orientation, and takes on the role of advocating for specific communities. Some interviewees thought that "the DIA" would be able to call

upon relationships with Ministers and/or high-level public servants across a range of departments, as well as with local and regional agencies.

Learning and developing a community of practice

Our preliminary report highlighted that learning and development, through a community of practice within the CLDP team of Hāpai Hapori has been well-intended but not well-established, and a more systematic learning process is needed. The need for an intentional, safe space offering opportunities for advisors to come together and discuss, learn, and reflect for the development of their practice were further noted in our interviews for this report.

The community (or lead) advisor role demands a wide range of skills that are a mixture of innate to the individual, and which require investment to develop further.

Some advisors have had the experience of having to work with communities with little training or guidance in the early stages of their work with CLD and partner communities. This echoes initial stakeholder feedback for the preliminary report, which suggests that the training provided insufficient grounding in CLD for many in the advisor workforce, and that systems and processes for capturing and disseminating learning were also underdeveloped.

Learning sessions offering opportunities to work iteratively and co-design the programme with those in delivery roles are an opportunity to be explored. Hāpai Hapori staff believe that a “CLDP learning hui” could be a constructive way to address key issues across partnerships. Such a hui would ensure that staff can share their collective knowledge to explore solutions to key challenges. Moreover, the hui could also provide a “low hanging piece of partnering fruit”, which would further strengthen relationships.

Opportunities for shared learning across partnerships

A consistent area of feedback from community partners was the value they received from being able to connect with other participating CLDP communities. Although face-to-face opportunities were curtailed by COVID-19 in most instances, the connections still enabled communities to feel less isolated and to learn from each other’s experiences.

Interviewees found the national hui of CLDP communities extremely valuable, both for building connections with other communities, and with those staff holding a range of roles within DIA and Hāpai Hapori. This helped them to better understand the workings and processes of the department. Many interviewees are keen to see this expanded, both towards broad-based hui across the entire programme, and also for Hāpai Hapori to facilitate smaller communities of practice. While the annual conference of communities offers some channels for sharing learning, a more systematic learning process has not yet emerged.

In the absence of a structured system, communities reported that they sought out and drew on the experience of others when navigating specific challenges. Coordinators/facilitators found meeting with peers from other areas to reflect on activity and development particularly valuable.

Further suggestions included mentoring by experienced facilitators to those new in the role, and making it easier for communities to find out what each other are doing, such as via an online database.

Another stakeholder felt that there were further opportunities for Hāpai Hapori to share their tools and learning from the CLDP with other community groups and projects around the country, to support them to work in more community-led ways. Brokering relationships and sharing learning more widely were seen to offer further opportunities to grow capacity and support groups to be prepared for this kind of investment.

Communities can build capacity through applying for CLDP participation, but unsuccessful bids have their own impacts locally

This evaluation, and the evaluation questions, are primarily focused on the experience of communities participating in CLDP, to provide learning for future. We did however engage with community advisors and others who had worked with unsuccessful applicants to CLDP to explore any learning for future CLDP activity. Important learning from these discussions were:

- Significant time and resource from both communities and community advisors goes into preparing a CLDP bid. For those that are unsuccessful, their efforts can provide a focal point for direction and builds some capability for sourcing funds from elsewhere.
- The disappointment and frustration for these communities is nevertheless real, when they fail to secure CLDP participation. This is not helped by communications on reasons for declining applications that are seen to be generic rather than specific to their bid.
- Community advisors have important roles in ensuring the readiness process is followed through to give them the best chance of success, but communities may not wish to develop their bids in ways that align with CLDP criteria; this can create misplaced effort or frustration.
- There are many other funding pathways outside of CLDP; guiding communities into these before undertaking the scale of time and resource investment required for CLDP may be a better initial means of forging local alliances and building capacity. Further, it is important to establish with the communities early on whether CLDP is in fact the best funding avenue for what they want to achieve for their community aspirations.
- The neutrality of assessment by someone external to the region has the risk of losing the sense of local connection/insight, but provides a degree of insulation for the locally-based advisors who will continue to work with the communities beyond the CLDP application.

Some equity concerns have been raised as a result of some communities missing out on funding

Some interviewees expressed concern about inequitable geographical spread of CLDP funding, as a result of some communities missing out on funding. As new communities enter the programme, this may be something that CLDP can address over time.

A question was raised of if too much money is being invested in a small number of communities, when smaller investment across a wider range of communities may be more equitable or beneficial.

The ability of community advisors to support communities into successful bids may also impact on equity of funding, i.e. the extent to which they have had the right level of training, support, and access to clear information and guidance around how CLDP works, to ensure the best chance of success, and to identify if CLDP is the best pathway for them to take.

7. Recommendations for future CLDP implementation

Drawing on stakeholder feedback, a range of recommendations are set out below. Many of these represent adjustments in direction. Taken together however, they suggest a review of the systems and structures for how CLDP operates may be warranted, to strengthen both the operation and the long-term impact of the programme across Aotearoa.

Building a library of resources, templates and guidance

Tailoring to local needs can co-exist with providing guidance on common issues that present challenges to communities and adaptable templates for broad-based use. Areas of development highlighted were:

- Templates for common functions across projects, such as fundholder MoU, coordinator position description, budget for funding applications, partnership agreements, as well as general information related to running a CLD programme and associated projects, such as GST and HR. Both Hāpai Hapori and communities could contribute to the content.
- A welcome pack for new communities, with resources that could include: what good governance looks like, information on Te Tiriti, the basics of project evaluation (including templates), and links to resources (including what is offered by external organisations such as Inspiring Communities and Exult).
- Having clear and consistent communication about what other Hāpai Hapori staff, other than the community advisor, may be able to provide in terms of support and how to access them. Some communities had ongoing, direct communication with other Hāpai Hapori staff, while others were unclear about how to go about this and what they could offer.

Strengthening Te Tiriti responsiveness

There is a clear commitment to Te Tiriti within Hāpai Hapori, however enacting this in CLDP is complex and challenging.

- CLDP could benefit from reviewing how Te Tiriti fits in the programme, distinguishing between the levels of relationships that exist between iwi, rūnanga, hapū, DIA, and whole of communities.
- Having a dedicated expert in mana whenua engagement: many communities clearly lacked the knowledge and/or connections to initiate mana whenua involvement, but are keen to develop this further with the right support.
- Providing clear expectations of engaging with mana whenua and advice on how to engage appropriately and consistently across communities.
- Supporting communities to broker relationships with mana whenua as needed.
- Developing explicit guidelines on ways to incorporate te Tiriti o Waitangi, with practical and tangible examples.

Ensuring greater clarity/equity on funding decisions and processes

There are a range of areas where greater clarity on funding decisions is sought. These include:

- How the funds available nationally are allocated between communities.
- The expectations for how scrutiny of funding applications from communities will change over time.

- Availability of small-scale discretionary funding pools, such as an untagged seed fund, or “start-up fund,” to kickstart or test local initiatives before requiring community groups go through the full funding application process.
- Ensuring equity of CLDP uptake nationally.
- Reviewing the intensity of funding in individual communities, and the extent to which spreading existing funding more widely could feasibly support more communities.

Addressing fundholding challenges

Fundholding tensions emerged as a challenge for some communities. Suggestions for improving funding approaches included:

- More guidance for communities around the functioning of an external fundholder relationship.
- Assess feasibility of projects setting up legal entities with responsibility for financial and employment matters from the start.
- Neutral fundholders outside the small community.
- Providing resources and guidance for establishing formal entities such as incorporated societies.
- Investigate the concept of a national level fundholder for communities who do not have access to an appropriate third-party fundholder.

Supporting community advisor development

An important question is: how can the capability development, guidance, and resources for community advisors in their roles be continuously supported? We understand from interviews that there are modules that can be taken as part of the community advisor induction process, but it is less clear how community advisors are supported in their development in other ways. Options include:

- Building a formalised community of practice for community advisors.
- Mentoring community advisors as they take on communities for the first time.
- Building capacity in mana whenua engagement.
- Develop systems to enable Hāpai Hapori to be more intentional in asking communities how the partnership is working for them, so they can adapt their practice.

Capacity-building for communities

A range of areas for capacity-building were suggested, including the following:

- A pre-CLDP hui on the application process, clarifying expectations and avoiding common mistakes.
- Training for communities on areas such as how to have difficult conversations, conflict resolution, and how to work effectively with your local council.
- Community governance training.
- A clear and comprehensive induction process for all partnering communities and employees. This could include an induction pack with information on expectations around grant applications and reporting, as well as pointing community members to useful resources such as the Inspiring Communities website, relevant online groups and forums.

- A mentorship or buddy system between experienced and inexperienced community employees between CLDP groups.
- Professional development opportunities to support sustainability as community reaches the end of its partnership period.

Supporting community-led social enterprise

As some communities transition out of CLDP, they are looking to establish local social enterprises as anchor organisations to ensure the continued operability of the projects. It is not clear to what extent expertise or funding is available within Hāpai Hapori to support such a transition. Options for future development in this space include:

- A national mentoring programme where projects could be paired with real social enterprises that have stood the test of time (e.g. operating for at least five years). These experienced enterprise leaders could be invaluable as a resource.
- Supporting communities to link directly with organisations such as Ākina to accelerate their start-up process and build critical foundations.
- The communities are commonly looking at either plant nurseries or cafes, so there could also be value in Hāpai Hapori coordinating subject-specific advice and mentoring on those.

Connection with other CLDP partners

Opportunities to date where communities have been able to connect with each other have been highly valued. To develop this further, suggestions included:

- Developing ways for CLDP communities to find out what each other are doing, e.g. via an online database.
- Hāpai Hapori developing more platforms for community partners to meet, reflect, and share experiences (over and above the annual hui); although the constraints imposed by the Covid-19 pandemic were acknowledged.
- Building a community of practice in different areas of CLD activity.

Utilising DIA skills, networks and expertise

Some community members and community advisors felt that Hāpai Hapori should be able to seek advice from other parts of DIA (for example, on HR and finance matters). Obtaining such advice would require the wider DIA to change how it sees itself. It would need to view helping local communities as a core function, even in corporate services. Alternatively, community advisors may need better guidance from the internal subject-matter experts as to how to put communities in touch with someone locally who can give them correct advice at an affordable rate. Options suggested were:

- Formalised pathways for Hāpai Hapori to act as a conduit for expertise outside of CLD, but relevant to the communities in their activities. This may include other parts of the DIA and external government agencies (e.g., MBIE, Waka Kotahi, Kainga Ora).
- Accessing DIA in-house expertise.
- Build understanding of, and support for, CLDP in other parts of DIA and in additional government departments (e.g., Ministry of Social Development).
- Briefing local councils on what the CLDP is, as the success of many projects depends on council cooperation and/or consents.

8. Conclusions

CLDP is a multi-faceted programme and philosophy that seeks connection and positive change from the starting point of communities' own aspirations. The comprehensive engagement undertaken through this evaluation has revealed rich and complex relationships between communities, place, and agencies.

We have seen many positive examples across Aotearoa of how CLDP has been able to link people through community, create visions and implement plans, and work through the many complex challenges to create changes to social, cultural, and physical environments. Community leaders have stepped up to support the programme, and in many cases new leaders have emerged through the CLDP. The changes that we see unfolding in communities through are in line with programme expectations and give confidence that the CLDP is making a positive contribution to community wellbeing.

The five-year funding envelope allows communities to move at their own pace, recognising that building trust and self-determination takes time. It is clear that there is significant variation in terms of where communities are at in this journey, with each reaching stages of development at different times.

Communities that have established a common foundation from the outset, and have been partnered with or led by mana whenua, have often successfully delivered positive outcomes for their communities. These communities appear to be well-positioned for the transition away from CLDP at the end of their funding period.

Communities, local coordinators, Hāpai Hapori, and community advisors have collectively been key enablers to the success of each CLDP, backed by the flexible funding and resources that CLDP provides. Relationships and whakawhanaungatanga are at the heart of successful projects, along with tailored support that meets the unique circumstances of each community.

CLDP is a constantly evolving initiative and an ongoing learning process. Throughout the programme's implementation, there have been learning points where approaches and relationships have had to be revisited. Particular challenges that have occurred in the programme are mismatches between advisors and communities, governance and fundholding, readiness for the programme, partnering with mana whenua, and other stakeholder relations. There are also capacity needs of both communities and advisors that, if addressed, would support the long-term success of the programme.

Even with these challenges, CLDP is overall making a positive difference to participating communities, and supporting them towards a more confident future.

Appendix 1: Detailed Key Evaluation Questions (KEQs)

The table below details the four KEQs, and accompanying sub-questions to provide further direction.

Key Evaluation Questions	Sub-questions for exploration
KEQ1: To what extent, and in what ways does the CLDP contribute to community aspirations?	<ul style="list-style-type: none"> • How is the CLDP programme contributing to the community's aspirations? • How do community members see the CLDP principles being activated in their communities? • How effective are the CLD principles in guiding the implementation, delivery and sustainability of the programme? • How has the CLDP programme enabled access to skilled community advisory services both within Hāpai Hapori and elsewhere? • How is the CLDP programme contributing to mana whenua aspirations? • How has the CLDP programme enabled strong and diverse community leadership to emerge? • How is the programme enabling community partners to develop solutions that are sustainable beyond their CLDP partnership? • How has the programme effectively brokered and facilitated access to other potential partners, stakeholders, funders, etc?
KEQ2: To what extent, and in what ways is the partnership built on trust and guided by the CLD approach?	<ul style="list-style-type: none"> • How is the CLDP partnership built on trust? • How is the partnership guided by the CLD approach? • How does the partnership enable equitable power-sharing and decision making? • How does the CLDP programme demonstrate flexibility, simplicity of access, transparency, based on a shared understanding of the CLDP approach? • How is Hāpai Hapori effectively engaging with community partners through the CLDP partnership? • How are community partners engaging with Hāpai Hapori through the partnership? • How have the partnerships between communities and Hāpai Hapori, and other stakeholders, changed and developed? • How is the CLDP funding model and process flexible, simple, transparent, responsive to community aspirations and built on a high trust model? • How is the partnership guided by mana whenua aspirations? • How is Te Tiriti reflected in the delivery of CLDP?
KEQ3: To what extent, and in what ways are communities self-determining, and the CLDP initiatives based on community values and aspirations?	<ul style="list-style-type: none"> • How is the CLDP programme supporting community self-determination? • How is the CLDP approach guided by and aligned with communities' ways of working to enable enduring, long-term change? • How is the CLDP programme facilitating the community to mobilise and own the impetus for change? • How is mana whenua visibly included in decision making and resource allocation?

	<ul style="list-style-type: none"> • How are the community's values and aspirations recognised within the CLDP programme?
KEQ4: What have we learned from implementing the CLDP?	<ul style="list-style-type: none"> • This is a reflective question to guide future development and implementation of the CLDP, drawing on learning from previous KEQs, Hāpai Hapori stakeholders, and community leadership. This may also provide an opportunity to explore the pressures, challenges and achievements and satisfaction that has derived from participation in CLDP for both communities and Hāpai Hapori. • The scope of the programme is communities of place, communities of attributes and communities of interest. How appropriate are these community descriptors? If they were to be expanded or redefined, what would be more appropriate and why given the diversity of communities across Aotearoa?

Appendix 2: Detailed criteria informing this evaluation

KEQ1: To what extent, and in what ways does the CLDP contribute to community aspirations?

Scale	Initial criteria
Te Kākano (the seed) Foundational but insufficient	<i>Below the level described by Te Pihanga</i>
Te Pihanga (the shoot); Adequate/just good enough	<ul style="list-style-type: none"> • The local advisors and communities, including local hapū and iwi, describe positive relationships based on trust and consistency • There are strong leaders who are involved on a regular basis • Hāpai Hapori always anticipating and seeing how they can awahi partner communities • CLDP supports diverse community leadership • Hāpai Hapori is flexible to support each partner community's individual journey • Community visions are being actualised
Te Puanga (the bud); Pathway to excellence	<i>Between the levels described by Te Pihanga and Te Puāwai</i>
Te Puāwai (the flower); Excellent delivery	<ul style="list-style-type: none"> • Hāpai Hapori is responsive to supporting the individual community and their needs and are actively looking for ways to further support each community to ensure their longevity • Leveraging community strengths • Projects have their own momentum • Community projects and initiatives align with community aspirations and the community prioritises where to focus effort. • Community confidently uses evidence-informed practice to provide insight to their activities. • There is a strong succession plan to leave the programme self-sustaining (for communities that have been with CLDP for a number of years) • Community visions are actualised and on a large scale as appropriate • Community leadership is sustainable and new leaders continue to be fostered • Local vision is being shared within the community through the use of multiple avenues • Community aspirations reflect community diversity and that is recognised in the CLDP approach • The community has many strong relationships with key stakeholders
Data sources	<ul style="list-style-type: none"> • Document review • Survey • Interviews with stakeholder groups

KEQ2: To what extent, and in what ways is the partnership (between DIA and communities) built on trust and guided by the CLD approach?

Scale	Initial criteria
Te Kākano (the seed) Foundational but insufficient	<i>Below the level described by Te Pihanga</i>
Te Pihanga (the shoot); Adequate/just good enough	<ul style="list-style-type: none"> • A collective sense has developed between DIA and communities • Willingness to work between Hāpai Hapori, CLDP partner communities and other stakeholders (including iwi and hapū) to make change • Formal agreement based on shared Kaupapa (CLDP partnership and shared understanding between stakeholder groups) • Trust is developing between Hāpai Hapori and the partner community • Hāpai Hapori works in ways that reflect their trust in community and community decision-making
Te Puanga (the bud); Pathway to excellence	<i>Between the levels described by Te Pihanga and Te Puāwai</i>
Te Puāwai (the flower); Excellent delivery	<ul style="list-style-type: none"> • Continuous work to maintain communication and ensure everyone is working towards the same Kaupapa • Trust between Hāpai Hapori and the partner community is strong, consistent and evident in all aspects of their relationship. • The partnership is meeting the needs and interests of each partner. • Regular review of the partnership agreement • Mutual respect and understanding • There is transparency and a clear basis from which decisions are being made
Data sources	<ul style="list-style-type: none"> • Survey • Interviews with stakeholder groups

KEQ3: To what extent, and in what ways are communities self-determining, and the CLDP initiatives based on community values and aspirations?

Scale	Initial criteria
Te Kākano (the seed) Foundational but insufficient	<i>Below the level described by Te Pihanga</i>
Te Pihanga (the shoot); Adequate/just good enough	<ul style="list-style-type: none"> • Hāpai Hapori processes and expectations of the partner community demonstrate some flexibility and adaptability to support the timeframes and other requirements for the partner community to base its planning and delivery on community values and aspirations. • Hāpai Hapori empowers the community by enabling them to develop their own ways of working and way of knowing in the way that they achieve their aspirations. • Engagement of community happens occasionally and only with some things • The voice of community is clear and present occasionally and/or on only some things • The CLDP programme is fit to support and facilitate positive change in the community. Most community values are taken into consideration • Community members are at the table but still need some support. Not yet considered self-determining • Mana whenua, hapū and iwi are recognised as key to community and are visible in community discussions and decision-making
Te Puanga (the bud); Pathway to excellence	<i>Between the levels described by Te Pihanga and Te Puāwai</i>
Te Puāwai (the flower); Excellent delivery	<ul style="list-style-type: none"> • Wide and deep engagement and community voice into aspirations, planning, delivery are consistently strong and are ongoing • Community understanding of CLD values continues to grow and deepen • Culture and values are expressed, understood and embedded in all aspects of the community • Opportunities are assessed against the aspirations and values of the community • Diversity of community opinion is valued and explored • A community plan is the tangible expression (accountability) of community-led development • Community values are clearly recognised in the programme • CLDP allows for a leveraging of community strengths • Mana whenua, hapū and iwi are present and leading in spaces that concern the community. Local tikanga and aspirations are recognised and incorporated into planning
Data sources	<ul style="list-style-type: none"> • Document review • Survey • Interviewing of stakeholders

KEQ4: What have we learned from implementing the CLDP?

This KEQ is primarily exploratory and intended to uncover successes, learning and challenges from the CLDP's implementation. This KEQ will also be explored through open questioning with stakeholders and the document review.

Appendix 3: CLDP background and purpose

Priorities

The overarching goal for the CLDP is ‘strong, resilient communities, hapū and iwi achieving locally owned visions and goals.’

The two key aims that the CLDP sets out in its purpose are:

- The CLDP supports communities of place, interest or attribute, hapū and iwi, to achieve their collective vision using a community-led approach.
- The CLDP is a partnering approach by the Department to invest in communities, hapū and iwi through intensive advisory services and where appropriate, the provision of funding to help New Zealand build strong communities.

Te Tiriti

As a Crown agency DIA uphold and protect Te Tiriti o Waitangi in a number of ways as outlined below.

Te Aka Taiwhenua outlines DIA’s commitment towards Te Tiriti o Waitangi and provides a strategic framework to guide and support operations, policy and planning within the whole agency. The framework’s purpose is to:

- Connect strategy to staff, services and the work undertaken.
- Articulate DIA’s roles and responsibilities under Te Tiriti.
- Recognise the resources, capabilities and skills needed to give effect to honouring Te Tiriti.

Within Hāpai Hapori, Te Whakamotuhaketanga Hapū is grounded in principles of tikanga Māori with an emphasis on Mana Motuhake – self-determination for Māori (Hapi, 2020).⁸ It is a relationship building model that supports and strengthens CLDP ensuring that policy and practice reflect a Māori worldview.

Te Aka Taiwhenua and Te Whakamotuhaketanga Hapū are underpinned by ngā mātāpono that support aspirations for Māori, hapū and iwi, including:

- **Mana Motuhake:** Self-determination, ability to self-govern and control one’s destiny.
- **Whānaungatanga:** A relationship through shared experiences and working together which provides people with a sense of belonging.
- **Manaakitanga:** Hospitality, kindness, generosity, support, the process of showing respect, generosity and care for others.
- **Kotahitanga:** Unity, togetherness, solidarity, collective actions.
- **He Tangata:** It is the people, it is the people, it is the people.

In discussions with Hāpai Hapori stakeholders, Te Tiriti was seen to be articulated through the CLDP by communities having agency in the development of their programmes and the diversity of groups

⁸ Hapi K. 2020. Community Led Development Programme (CLDP) and Hapū Development: Understanding the benefits of CLDP for hapū and the nexus between hapū development and CLDP. Internal Hāpai Hapori paper.

involved in the community projects. There is a spectrum of how ngā mātāpono from Te Whakamotuhaketanga Hapū and Te Aka Taiwhenua, and therefore Te Tiriti, are present in the current CLDP process for the individual communities.

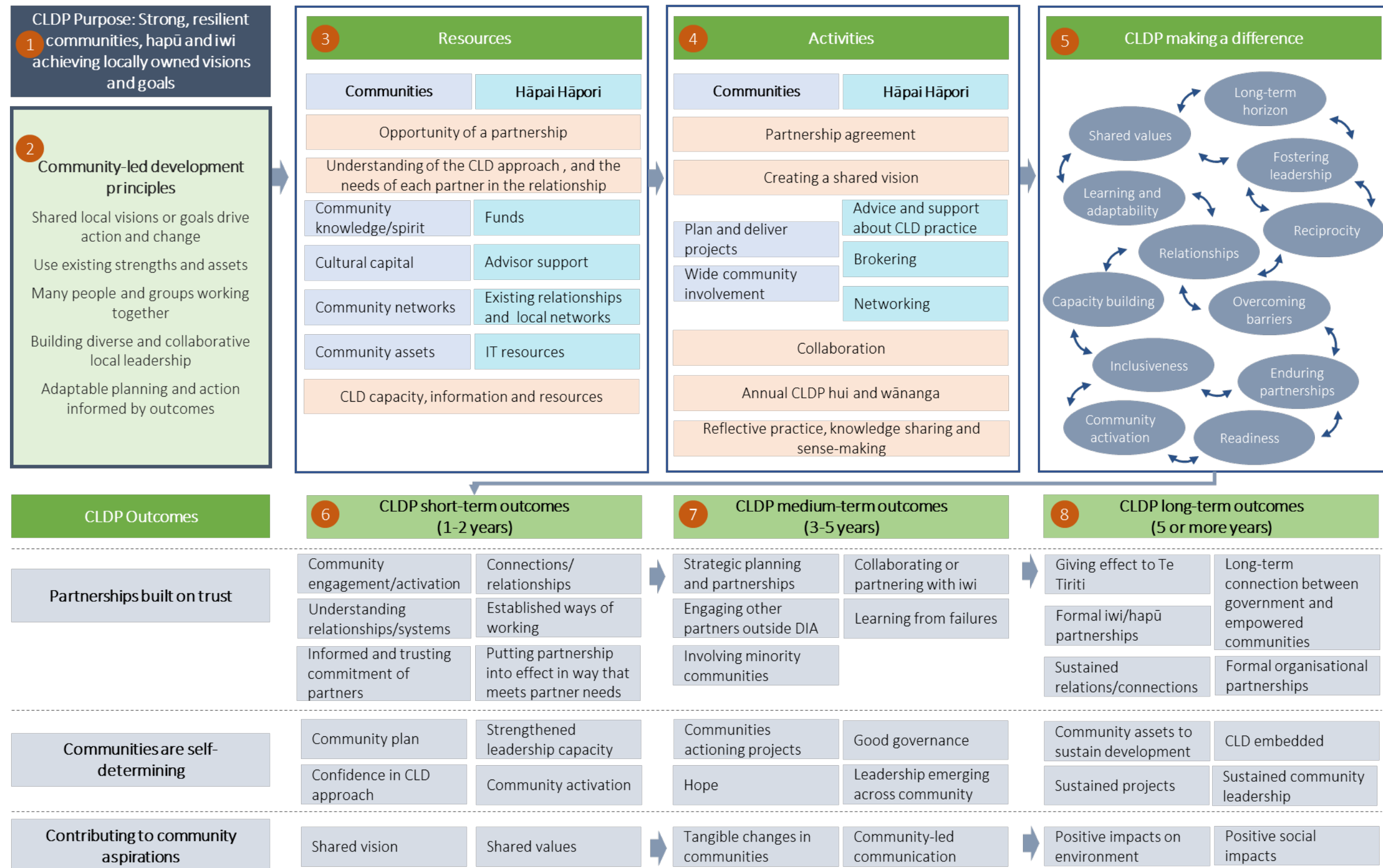
Theory of change

A theory of change sets out how a programme will achieve its vision, aims, and objectives. In the diagram on the following page we set out a theory of change for the CLDP, and describe:

- The purpose of CLDP (1)
- The underpinning principles of CLDP (2)
- The resources utilised by CLDP by communities, Hāpai Hapori, and in partnership (3)
- The activities in CLDP by communities and Hāpai Hapori, and in partnership (4)
- The ways in which the CLDP contributes to outcomes in communities (i.e. the interrelated ways in which CLDP is making a difference in reaching outcomes) (5)
- Short-term, medium-term, and long-term outcomes (6,7,8) of the CLDP for each of the three outcome areas of partnerships built on trust, communities are self-determining, and contributing to community aspirations.

The theory of change signals that Hāpai Hapori, through the CLDP, provides resources and support, and the communities themselves provide vision and direction, as driven by community aspirations. Through partnerships between Hāpai Hapori and communities, positive relationships and outcomes are formed. Throughout the model on the following page, there are multiple touchpoints between Hāpai Hapori, communities and other stakeholders, with community advisors facilitating these activities.

Figure 6: Community-led Development Programme Theory of Change



Initial CLDP pilots

In 2009, the then Minister for the Community and Voluntary Sector, Tariana Turia, asked the Department of Internal Affairs (DIA) to undertake a review of Crown funded schemes within the Vote Community and Voluntary Sector. The review concluded that greater change and more sustainable outcomes for communities, hapū and iwi could be achieved through community-led development (CLD). As a result, Cabinet agreed to pilot the CLD approach with five communities in 2011.

After completing the pilot and its evaluation, the government agreed to the establishment of a permanent CLD programme (CLDP) in June 2016. Money for the CLDP were reprioritised from two other funds, the Community Organisation Grants Scheme (COGS) and Community Development Scheme (CDS) in a move to shift away from small grants for individual projects and/or service organisations to more direct and strategic longer-term investment in communities as a whole. The programme in its current form began in 2016.

Current operations

Rapid programme development and implementation

Once there had been notification for the CLDP to go ahead, it was only two to three months until the funds were available. In the year that followed, Hāpai Hapori staff developed policy, practice and processes, setting up the programme in the grant management system and bringing in the first five communities. This was followed by seven communities in the second round. Additional communities were then included until the Department settled on 18 as the 'ideal number' of communities for the programme at any given time.

The Hāpai Hapori team developed an internal funding model for the CLDP, with involvement from managers, advisors and representation from the finance team. They based the model on \$1.4m per community over five years, which was the average amount accessed by the pilot communities. The model was designed to be simple, with easy access and turnaround.

Initially, the Internal funding committee made the funding decisions and provided operational advice. However, a more defined governance structure has emerged over time. Entry into the Programme is assisted by a Crown Panel that provides recommendations to the Department regarding who should enter each round, based on a front-end selection and moderation process, which involves operational management teams. A separate Funding Committee was set up and over time it was seen as necessary to develop a governance group. The Funding Committee makes decisions around what is granted. The Governance Group is responsible for the direction and development of the Programme and approves policy and process changes.

Contracting and partnering

Current contracting is done via partnering agreements between each community and DIA, which sets out a clearly articulated vision for programmes across CLDP contracts, and aligns with DIA objectives and what is understood to be CLD. Drawing from CLD, the programme focused on a shared local vision, using existing strengths and assets, many people and groups working together, building diverse and collaborative local leadership, adaptive planning and action informed by outcomes, using innovative and holistic approaches.

Some partnering agreements indicate that a few communities are more advanced than others, as they showcased already-established relationships, reflected on the CLDP principles and requirements, and aligned them with their own community objectives, principles and aspirations. For example, two such partnering agreements showcased an adaptive agreement and provided examples for how principles would be enacted, and another included a visual Community Strategic plan in their agreement. Other agreements detailed less established communities.

In each agreement, expectations are outlined for each party (DIA and the community partner), what their responsibilities are and how they will support one another. This also includes respective community values that align with CLD principles and expectations for the relationship. Reporting indicates that communities are engaging with the CLD principles and they are adapting them to suit their community and community values.

Appendix 4: Internal documentation reviewed for this report

National-level documents included in this review are named in the table below.

Document	Year developed
2021-04-06-CLDP Governance Meeting	2021
Community Led Development Programme (CLDP) and Hapū Development: Understanding the benefits of CLDP for hapū and the nexus between hapū development and CLDP. Internal Hāpai Hapori paper	2020
Advisors Input CLDP post 2017 round one survey	2017
CLDP- New Assessment Guide v3	
CLDP Assessment info Nov 2016	2016
CLDP Funding Assessment Guide (draft)_2017	2017
CLDP Monitoring, Learning and Evaluation - 2-8-2017	2017
CLDP Operational Framework Manual (Version 1.1)	2021
CLDP Operational Framework Manual (Version 1.2)	2021
CLDP Operational Framework Manual 2017	2017
CLDP RFP Assessment Guide (Version 2 final)	
Community Led Development Programme Operational Policy	
Memo re CLDP Audit Report - Dec 2018	2018
Memo re CLDP elements 2017	2017
MRS CLDP Questions 2017	2017