# Unlocking the potential of local government:

Activating a wellbeing ecology, in place.

THE AUCKLAND CO-DESIGN LAB

The Southern Initiative
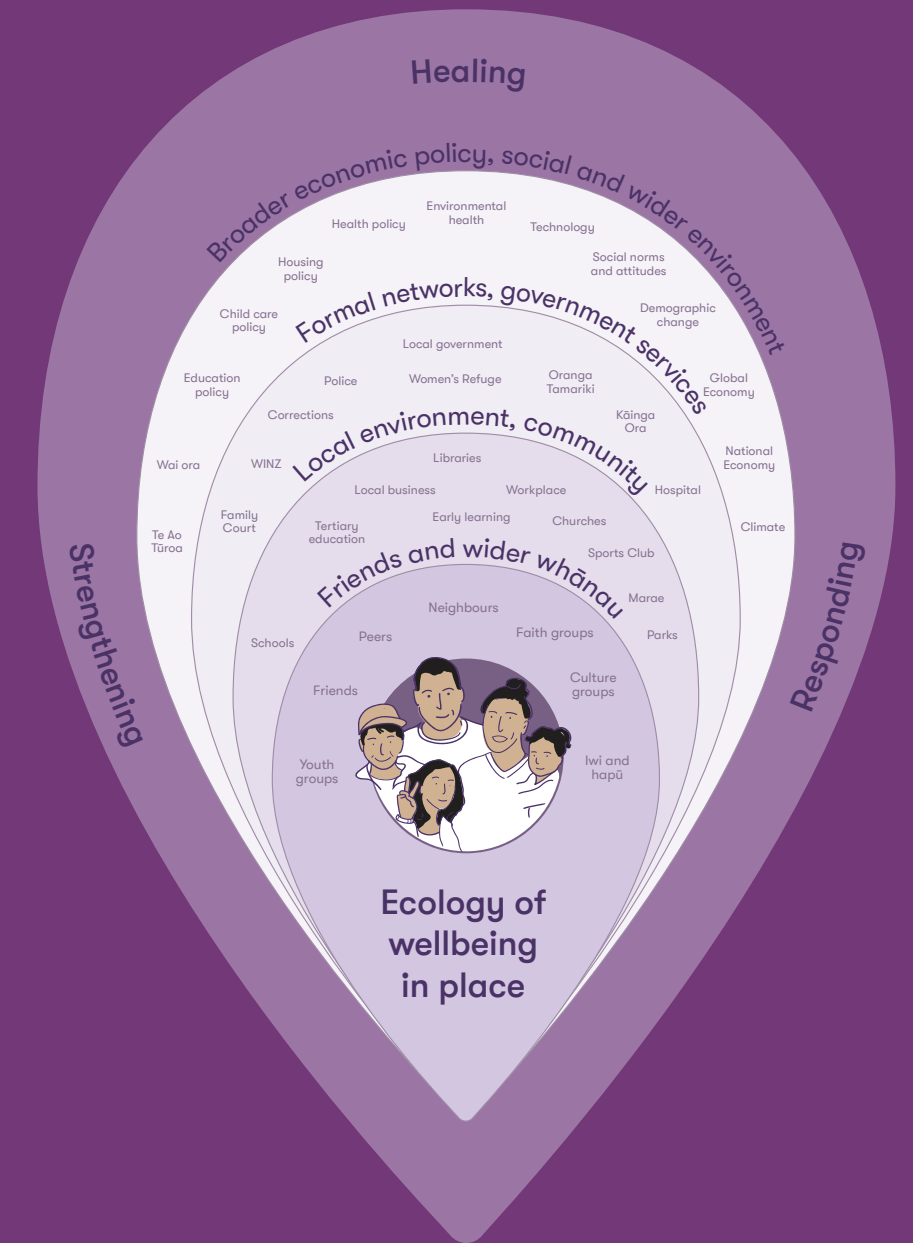
This document draws together learning and insights from our work (and that of our partners) with rangatahi, whānau and communities about the role and potential of local government in activating a wellbeing ecology in place. It was developed as a contribution to the **Review into the Future for Local Government** by the Auckland Co-design Lab, The Southern and Western Initiative and with contributions from teams across Auckland Council.
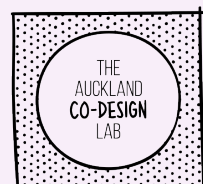
We would like to acknowledge the generosity and expertise of the teams, families and communities that we work alongside who make this learning possible even in the face of growing challenges and inequity.

**A key message from this report is that the shift to wellbeing is not about replication of programmes and interventions, or just planning for new structures.**

**It is a more fundamental shift in how we work, what we value, and the choices we make about how we use and amplify the existing influence, levers and assets of council in service of wellbeing and equity (or not). The work we will need to do within our own government systems to get there.**

**We have tried to make these aspects visible in this report by focusing not just on the potential roles of a wellbeing council, but also on what it will take to realise these.**

**These shifts are dependent on learning how to utilise existing levers differently, through shifting mindsets and investing in building the capabilities that will allow us to do that. This will allow us to harness the potential of local government as a champion and activator of wellbeing in place—which will look different in each region and iwi rohe.**

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# A shift to wellbeing.

## 1. THE OPPORTUNITY—AND IMPERATIVE

### Activating an ecology of wellbeing in place, what might it look like?

1. Recognising local and central government's capacity to influence the conditions for wellbeing and activate an ecology of wellbeing in place.

2. Re-orienting government levers and investment towards intergenerational wellbeing and equity.

3. Harnessing the power of place—taking a place-based approach to wellbeing.

4. Local government as the leader in modelling and supporting positive Te Tiriti relationships.



Grounded in past, present and future and Te Taiao.
Te Tiriti o Waitangi as the base.

## 2. HOW DO WE GET THERE?
### Unlocking the potential of local government as a wellbeing champion and activator.

**By realising the roles of local government as:**



PLACEMAKER

SYSTEMS NETWORKER & CONVENER

ANCHOR INSTITUTION

## 3. WHAT WILL IT TAKE

### Shifting mindsets & foundational capabilities

- Acknowledging and valuing **mātauranga**.

- Enacting the opportunity of **Te Tiriti** in daily practice.

- Developing an **equity and wellbeing mindset**.

- Valuing **power of people and place**.

- Building capacity as a **localised learning system**.

- Local government **valued and enabled by central government** as a wellbeing partner and leader.

### Using levers differently.

Local government has a range of tangible and intangible levers, enablers and assets available right now.

This shift provides the opportunity to utilise these existing levers more intentionally towards equity and wellbeing, and unlock latent potential across all parts of council.

Places, spaces, amenities, facilities

Services

Procurement/ funding

Investment

### Investing in a learning mindset and approach.

These shifts are as much about internal capabilities and mindsets in local and central government as they are about structural change.

To enable these transformative shifts in practice, structures and outcomes, we need a deliberate investment in the learning and capability building process.

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# Case for change.

People, communities, and places face a myriad of significant challenges today. However, we have also come a long way in our understanding of not only how to respond to issues which once felt intractable, but to work with the strengths of communities.

In many ways, this is a 'moment in time' opportunity for local government. It is the time to re-establish its purpose and re-orient its function—to unlock the significant power of local government as an anchor institution, and to understand its assets and proximity to community as levers which can influence wellbeing and equity outcomes. This is all in pursuit of activating an ecology of wellbeing in place.

As the impacts of the climate crisis, increasing lack of social cohesion, rising costs, and loss of trust in government become amplified, there is an urgent need to reset our public management system. To focus on policy and approaches that connects to people in place and whenua, and build the functions and capability to reflect the economic, environmental, cultural and social priorities of whānau and community.

The 'moment in time' also refers to the wider operating environment. There has been an increasing shift to a wellbeing approach across government in recent years. This comes with an emphasis on regional strengths, the role of place, a healthier, mutually reinforcing relationship between central government and those on the ground in locality, and the importance of place in Te Tiriti partnership, for example working with iwi, hapū or across waka regions rather than other government defined boundaries.

In our work alongside communities we often find that the outcomes and outputs prioritised and tracked by government systems are not aligned to what matters and makes the difference to whānau. This has resulted in further inequity and whānau and communities feeling alienated and undervalued. This has been exacerbated by the operating models that have been entrenched over time.

For example, top down investment and policy approaches have meant that decisions are often made far away from the lived realities of whānau, with limited active involvement of whānau, hapū and hapori. Siloed policy making and commissioning has perpetuated fragmentation and constrained local leaders from being able to configure wellbeing efforts coherently so that they make sense locally.

Too often, efforts by either or both local and central government aren't mutually reinforcing on the ground. This has created an array of services, programmes and supports that are often crisis focused, disconnected, and fail to get upstream of wellbeing challenges.

As a result, there is a huge burden on local actors to weave and hold together disparate wellbeing responses with limited capacity to do so. These current structures and approaches often serve to hold inequity in balance, rather than address it.

While there are bright spots of promising practice across Aotearoa, the leadership, collaboration and thinking capacity needed to activate the power of local has not yet been appropriately resourced and supported.

This document should be read as a call to harness the power of local government for wellbeing, by doing differently with resources we already have within the community and wider system.

# What this document is based on.

Since 2017, The Southern and Western Initiative (TSI) and the Co-Design Lab based at the Auckland Council, has been working alongside whānau, community, business and central government partners in order to co-create better social, economic, environmental and cultural outcomes with communities.

As part of this we have done extensive work with local and central partners to develop, prototype, and test frameworks and capability to support a shift to a wellbeing approach in alignment with public sector reforms.

We are currently supporting government teams to reshape approaches and investments towards a locally-led and centrally enabled systems oriented wellbeing approach that centers whānau, place and equity, for example Te Aorerekura and the Child Youth Wellbeing Strategy review.

A key aspect of our work is demonstrating and understanding the systems conditions for enabling culturally grounded, locally driven, equity and Te Titiri-led approaches to wellbeing, and helping to build the capacity and readiness of the public sector to work differently and make the adoption of such alternatives possible.

This document was commissioned by the **Review into the Future for Local Government** as part of describing the shift to a *Stronger Focus on Wellbeing.* It is a rapid consolidation of existing learning around local government, wellbeing and equity from work alongside whānau and other systems partners.

To do this we brought together a contributor group from TSI and other parts of Council who are focused on wellbeing, innovation and equity and are testing things on the ground with whānau. We also collaborated with external partner Ingrid Burkett from the Yunus Centre and Qiujing Easterbrook-Wong (Borderless).

The insights and provocations in this document have been developed and tested in practice alongside rangatahi, whānau and other partners in South and West Auckland, and informed through our network of partners nationally and beyond.

TSI is an example of a place-based systems innovation initiative. We are grounded in place but working to shift broader systems settings that set the conditions for wellbeing. The Auckland Co-design Lab is a capability and learning initiative nested in TSI in partnership with multiple central government agencies.

**Place-based approaches play a critical role in addressing a range of inequities, including persistent disadvantage. This is reflected in an increased focus on place-based initiatives around the world. [1]**

The work with whānau and communities in Tāmaki Makaurau has given us the opportunity to explore, experiment, learn about and demonstrate what place-based approaches can look like and how they generate real changes for people. It also provides practice-based evidence for what is needed to connect those changes to wider systems settings, and to enhance the broader systems conditions for wellbeing

**It is clear from our day to day work on the ground with whānau, rangatahi, partners and colleagues the powerful potential of local government in enabling wellbeing and the urgency of doing this from an equity and climate perspective.**

**This document shares what we have learnt about how this potential can be activated.**

**SECTION ONE**

# The opportunity— and imperative: Activating an ecology of wellbeing in place.

SECTION ONE—THE OPPORTUNITY—AND IMPERATIVE: ACTIVATING AN ECOLOGY OF WELLBEING IN PLACE.

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# What might it look like?

Through our work we have identified four key opportunities for local government as part of the shift to wellbeing.

## 1.

Recognising **local and central government's capacity to influence the conditions for wellbeing** and activate an ecology of wellbeing in place.

Taking an ecological systems view helps us move beyond a focus on services and programmes as the only way to deliver wellbeing. It reminds us of the powerful role of whānau, iwi, hapū, whakapapa, whenua, hapori, social networks, communities of interest, and the potential of neighborhoods, community institutions, spaces, places, workplaces, wider government services and policy settings in shaping wellbeing outcomes for communities.

It makes visible the social, environmental and cultural layers that influence wellbeing. Many of these are within the sphere of influence of local government.

Local government has significant capacity to influence wellbeing due to its assets and influence in place, proximity to mana whenua and hapori and relationship to central government. This is a critical opportunity to unlock the significant power and public value of local government through the activation of a wellbeing ecology, in place.

Furthermore, it can play a systems influencing role in championing wellbeing in locality and exercising its intermediary potential for partnership with iwi, community and central government for joint efforts in place.
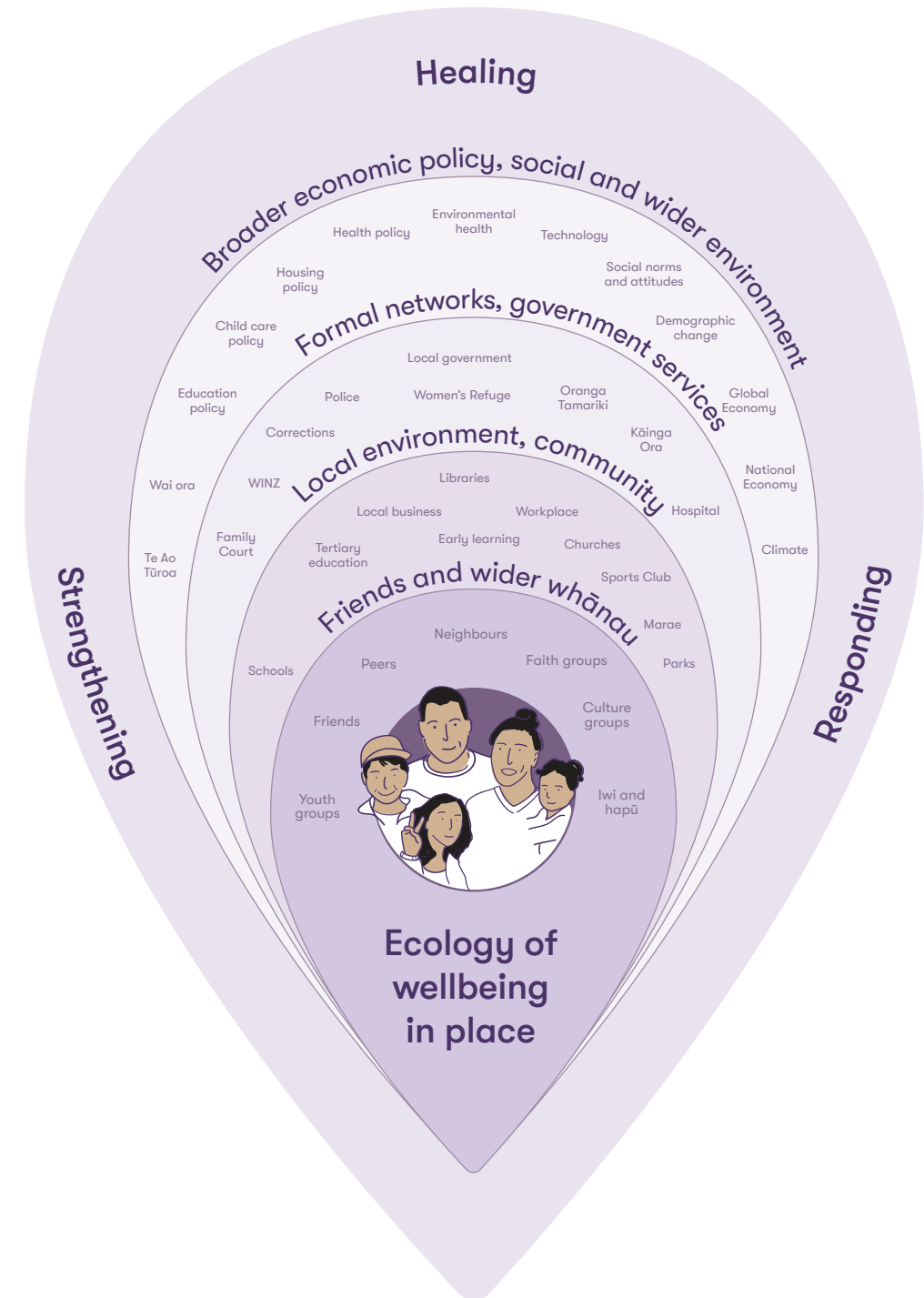


Grounded in past, present and future and Te Taiao.
Te Tiriti o Waitangi as the base.

This figure is derived from the version of Bronfenbrenner's Ecological Systems Theory model used by the Child and Youth Wellbeing Strategy to draw attention to the range of influences on child wellbeing outcomes. Our version connects the broader system to place, emphasising the role of place in wellbeing—and the potential influence of local government in place in particular.

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# 2.

**Harnessing the power of place,** taking a place-based approach to wellbeing, starting where whānau, hapori, hapū, iwi are at and supporting their strengths and aspirations.



For meaningful, whānau-centred or locally led approaches to be possible, we need policies and strategies to be driven by local leadership and grounded in the places where people actually live their lives.

Being place-based means understanding social, cultural, economic, and environmental dimensions of people's lives as interconnected, and wellbeing as connected to the recognition and nurturing of wairua and mauri of people and place.

The place-based nature of local government provides the opportunity to engage with people and communities holistically rather than in service silos, making a relational approach possible. Local government is uniquely placed to cultivate the conditions for civic innovation and local leadership in place, and to share power with communities, whānau, hapū and iwi who are leading their own responses to complex issues.

# 3.

**Local government as a leader in modelling and supporting positive Te Tiriti relationships.**



Although it is in early stages for local government, shifts are underway to better understand and back the aspirations of mana whena and model different kind of relationships in locality. Local government has a specific responsibility for how local policies, democratic structures and investment in places have impacted mana whenua and ngā mātāwaka in the past, and significant opportunity to invest in different relationships now and into the future.

This opportunity includes modelling power sharing and relational approaches, valuing mātauranga and investing in cultural infrastructure like marae and iwi organisations as critical to place, working with iwi Māori to identify priorities for wellbeing, and helping to enable those. It also means: recognising past and current harms, convening courageous spaces and practices that help to build trust and relationships and focusing on shifting the values and mindsets that hold an inequitable status quo in place. This includes active anti-racism work, and acknowledging and unlearning racist, colonial and monocultural practices.

Local government has the opportunity to explore and demonstrate what kāwanatanga looks like from a Te Tiriti perspective and in a particular place, working in relationship and partnership with mana whenua and ngā mātāwaka.

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# 4.

## Re-orientating government levers and investment towards intergenerational wellbeing and equity—a focus on mātauranga and social and cultural infrastructure over services and programmes.
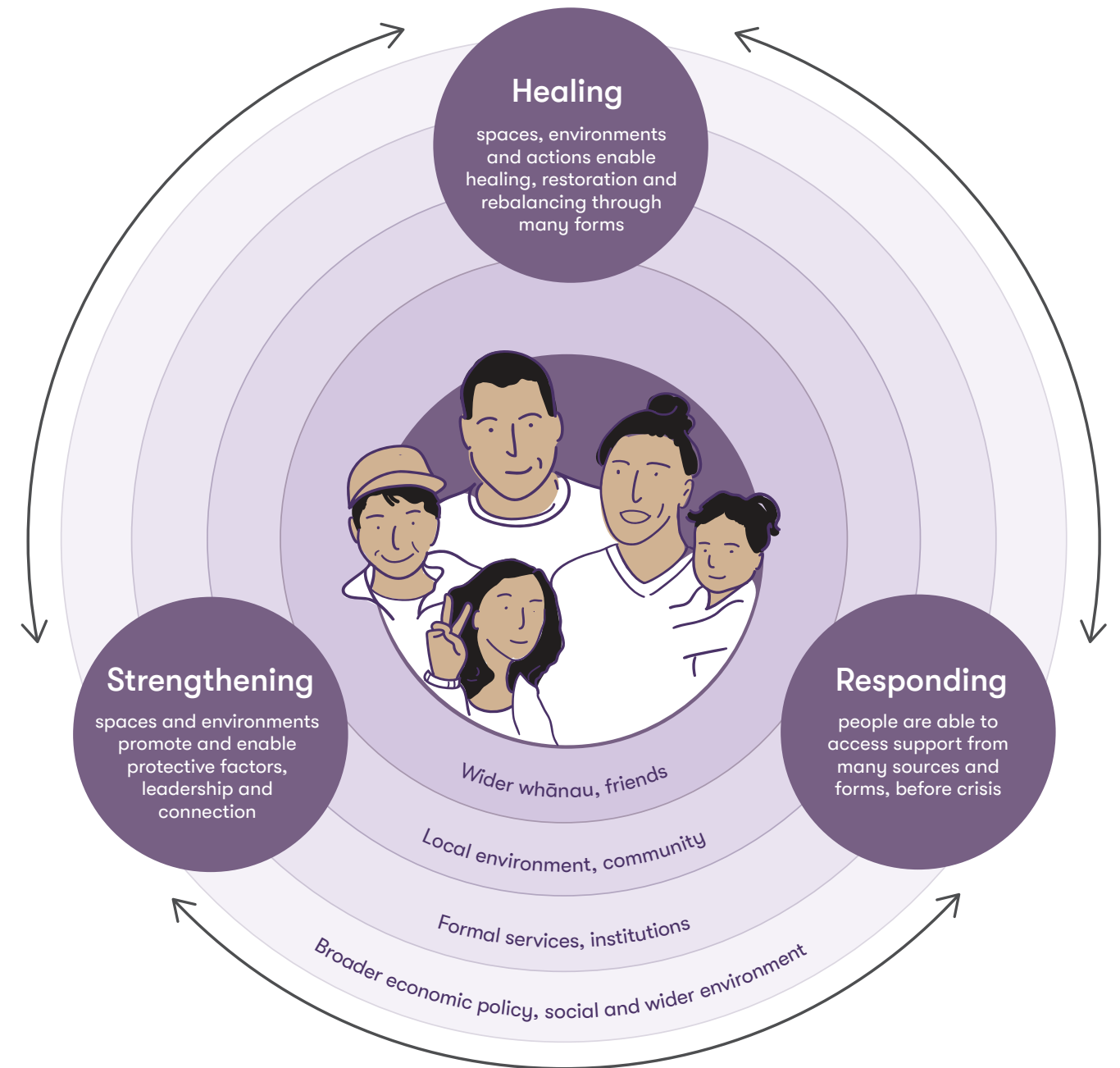
Te Tokotoru, a systems wellbeing model developed alongside whānau and rangatahi, is being used by government to take a different approach to investing in wellbeing. One that better balances investment in healing and strengthening and long term wellbeing outcomes, not just responding to crisis [2].

Whānau have shown us that the three interconnected dimensions of healing, strengthening and responding need to be active in the local and wider system at the same time to create the conditions for wellbeing.

Whānau have also shown us these dimensions can be intentionally reinforced (or not) in our spaces, places, policies and environments.

Local government is our most significant national backbone for prevention, healing and strengthening of communities because of its focus on the four wellbeings and the community assets, resources and infrastructure it is responsible for.

Te Tokotoru emphasises the critical role for local government in enhancing the systems and community conditions for wellbeing, and the value and potential of cultural, economic and social infrastructure (not just services and programmes) to enable wellbeing. It helps us to recognise and resource the capacity already in the system and in communities.
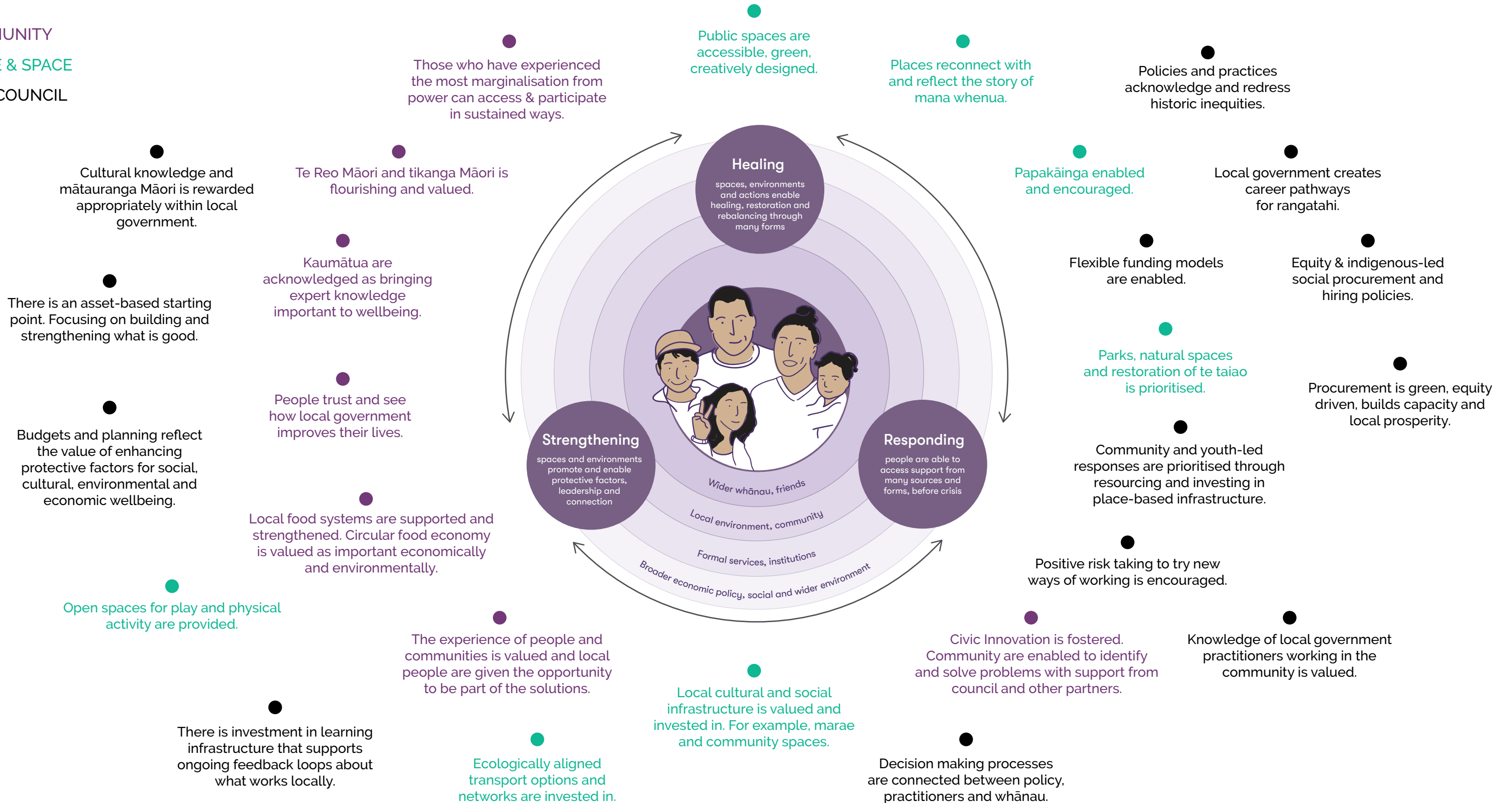


**Healing**
spaces, environments and actions enable healing, restoration and rebalancing through many forms

**Strengthening**
spaces and environments promote and enable protective factors, leadership and connection

**Responding**
people are able to access support from many sources and forms, before crisis

Wider whānau, friends

Local environment, community

Formal services, institutions

Broader economic policy, social and wider environment

**Te Tokotoru**

Te Tokotoru reflects what matters and makes the difference to whānau and is grounded in the context of Aotearoa, our history and place in the Pacific. It is helping to re-orientate investment into long term and intergenerational outcomes, not just short term responses.

# What it might look like to activate this potential.

- IN COMMUNITY
- IN PLACE & SPACE
- WITHIN COUNCIL

Those who have experienced the most marginalisation from power can access & participate in sustained ways.

Public spaces are accessible, green, creatively designed.

Places reconnect with and reflect the story of mana whenua.

Policies and practices acknowledge and redress historic inequities.

Cultural knowledge and mātauranga Māori is rewarded appropriately within local government.

Te Reo Māori and tikanga Māori is flourishing and valued.

Papakāinga enabled and encouraged.

Local government creates career pathways for rangatahi.

Kaumātua are acknowledged as bringing expert knowledge important to wellbeing.

Flexible funding models are enabled.

Equity & indigenous-led social procurement and hiring policies.

There is an asset-based starting point. Focusing on building and strengthening what is good.

People trust and see how local government improves their lives.

Parks, natural spaces and restoration of te taiao is prioritised.

Procurement is green, equity driven, builds capacity and local prosperity.

Budgets and planning reflect the value of enhancing protective factors for social, cultural, environmental and economic wellbeing.

Community and youth-led responses are prioritised through resourcing and investing in place-based infrastructure.

Local food systems are supported and strengthened. Circular food economy is valued as important economically and environmentally.

Positive risk taking to try new ways of working is encouraged.

Open spaces for play and physical activity are provided.

The experience of people and communities is valued and local people are given the opportunity to be part of the solutions.

Civic Innovation is fostered. Community are enabled to identify and solve problems with support from council and other partners.

Knowledge of local government practitioners working in the community is valued.

There is investment in learning infrastructure that supports ongoing feedback loops about what works locally.

Ecologically aligned transport options and networks are invested in.

Local cultural and social infrastructure is valued and invested in. For example, marae and community spaces.

Decision making processes are connected between policy, practitioners and whānau.

## Central diagram

**Healing** — spaces, environments and actions enable healing, restoration and rebalancing through many forms

**Strengthening** — spaces and environments promote and enable protective factors, leadership and connection

**Responding** — people are able to access support from many sources and forms, before crisis

Wider whānau, friends
Local environment, community
Formal services, institutions
Broader economic policy, social and wider environment

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**SECTION TWO**

# How do we get there: Unlocking the potential of local government as wellbeing champion and activator

• Three roles.

# How do we get there?
# **The three roles.**

## Unlocking the potential of local government as a wellbeing champion and activator.

**Placing wellbeing at the core of its purpose can give local government the permission and mandate to orientate its entire vision, assets, policies and people towards achieving positive outcomes for whānau and communities.**

Local government that is committed to activating a wellbeing ecology in place has an opportunity to leverage its existing assets in innovative ways to **unlock and drive social, economic, cultural and environmental outcomes** for current and future generations. This means all parts of local government have responsibility for wellbeing.

It can do this by embedding three important mutually-reinforcing and interconnected roles.

- Anchoring institution
- Placemaking
- Systems networking & convening

Many aspects of these roles are already present in local government and the potential is demonstrated across Aotearoa. The opportunity is now to enhance and amplify successful pockets of practice across all parts of local government.

This can be achieved through investing in foundational capabilities and shifting mindsets that allow teams to utilise existing levers and assets for multiple wellbeing outcomes (outlined later on). It also requires the deliberate investment in a learning mindset and approach.

Realising the role of local government as wellbeing champion and activator through three roles:



**PLACEMAKER**

**SYSTEMS NETWORKER & CONVENER**

**ANCHOR INSTITUTION**
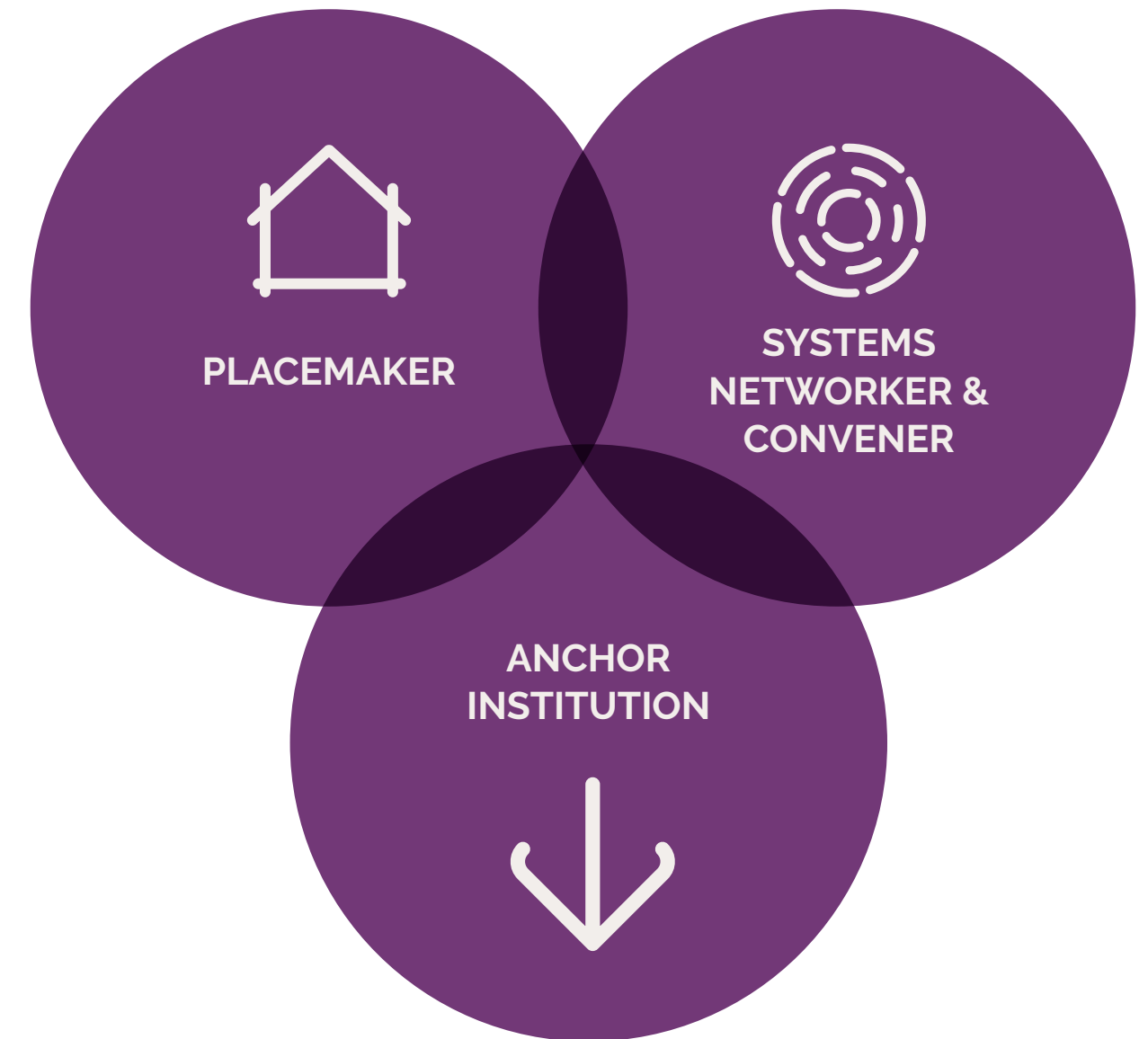
# Anchor Institution.

**Anchor Institutions have a long term and enduring connection to place. Anchor institutions utilise economic, social and political power to benefit and contribute to place tangibly.**

**Local government is a unique sort of anchor institution with a role in adding and deepening public value in place.**

Local government has an immediate opportunity to deliver core business activities (e.g. procurement, workforce) in ways which also address local challenges and/or leverage local strengths.

For example, it can leverage its economic power (such as assets, funding, investment and procurement) to influence and grow local capacity and wealth by applying the orientation and philosophical position of Te Tokotoru lens

and principles.

As a starting point, there are six key strategic activities that any local government can work with [3]:

1. Procurement & supply chain,
2. Place-based impact investing,
3. Local recruitment & workforce development,
4. Active collaboration with community,
5. Generation & regeneration of infrastructure and health environment, and
6. Growing healthy, local, affordable housing.

In addition to this, local government has a role to connect, support, activate and enable other anchor institutions in the area for collective outcomes (e.g. health, schools, marae).

There is also the opportunity to enable locally-led responses and civic innovation by building pipelines and the capacity for different forms of representation and active citizenship from different groups and worldviews.

Ultimately, by intentionally and strategically leveraging its purchasing power, assets and employment local government has the potential to actively contribute to Community Wealth Building and strengthening local communities for generations to come [4].
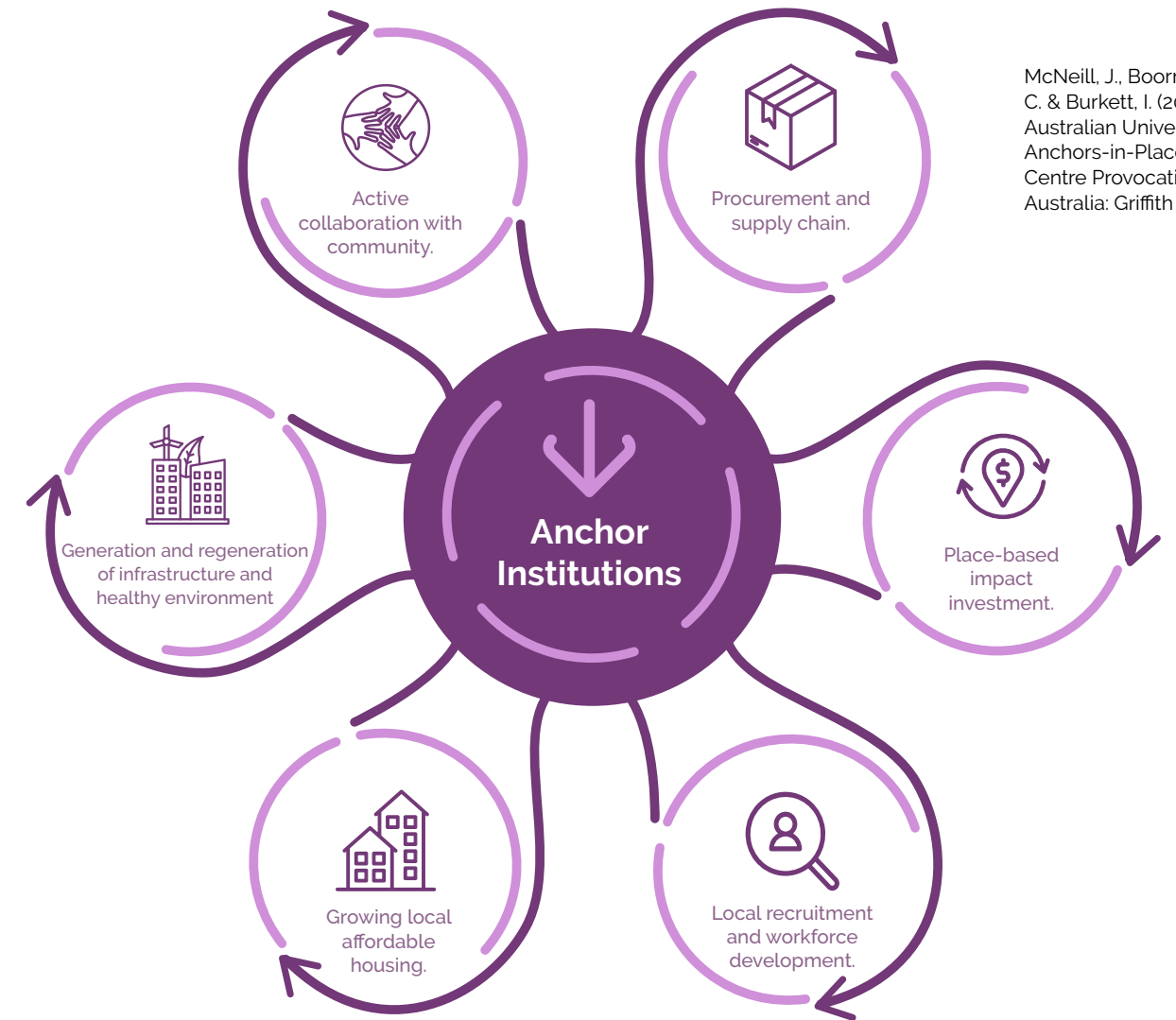


McNeill, J., Boorman, C. & Burkett, I. (2020). Australian Universities as Anchors-in-Place: A Yunus Centre Provocation. Brisbane, Australia: Griffith University

## AMOTAI

Amotai is Aotearoa's Supplier Diversity Intermediary. Amotai provides Māori and Pasifika businesses with connections to buyers who recognise the added social value buying from Māori and Pasifika businesses can create in our communities.

Hosted in collaboration with Auckland Council the process of developing Amotai included council identifying and embedding social procurement targets, which are now being adopted by other parts of government.

# Placemaking.

Placemaking and shaping provides mana whenua, mataawaka, tauiwi and manuhiri the opportunity to connect and deepen their 'sense of place' and to see themselves (and their past, present and future) reflected in their place. People have a stake in co-producing their futures when grounded in place.

Placemaking invites people to play a cooperative role in the building of their public places and neighbourhoods and influencing both the built environment as well as the sorts of activities that surround where they live, work and play.

Placemaking in Aotearoa is "place sourced, culture-led, and community-fed". It is participatory and inclusive with the intention to uplift the mana/strength and mauri/spirit of communities, making them stronger and healthier: environmentally, culturally, socially and economically [5].

The placemaking role of local government is a critical part of connecting to national legislation and frameworks for planning within the context of place and in ways that enable communities to contribute and shape their environments. It is also a key part of strengthening a Te Tiriti led approach to wellbeing.

When urban design, for example, is inclusive of indigenous knowledge and combines old ways of knowing, being and doing with new modes and technologies, it has transformational and regenerative social and environmental outcomes that are mutually beneficial for everyone.

When we think differently about development we might ask:

- How can we support the ora (health) of people who live in the area, who have worked there for generations and have tribal connections to a place through regeneration?
- How can we better care for and be kaimaanaki (carers) towards nature and remember our dependency on our natural environment for shelter, food and wellbeing?
- How can we honour mana whenua role as kaitiaki (guardians) and uplift their history, significant places and aspirations for the future?

## PUHINUI REGENERATION

The purpose of Te Whakaoranga o te Puhinui strategy is to realise the regeneration of Te Puhinui in a way that is inclusive, place-sourced, culturally-led and community-fed so that Te Puhinui and its people can thrive once more.

It aims to align and build on existing relationships and projects within the catchment and the Manukau Harbour by providing frameworks and methods that will help shift Te Puhinui from its current state towards realising its potential [6].

# Systems Networker & Convener.

**Local government, through its wealth and diversity of relationships and connections in locality and the wider system, has the potential to be a systems networker and convenor. This is a critical systems leadership role in a time of significant change and complexity, but perhaps the least familiar of the three roles.**

The role of a systems networker is about drawing on relationships and connections to support collaborations in pursuit of better outcomes. This could involve nurturing innovation already emerging in communities, helping to connect up local groups with different resources and mutual interests, or providing spaces for people to come together and lead their own initiatives. It also involves knowing when local government isn't best placed to lead or be involved and creating space for others to do that.

A systems convenor is a more active role. It involves growing and strengthening the local infrastructure around wellbeing. Creating the space outside of 'business as usual' for groups from across different sectors, organisations and perspectives to come together, form relationships and to reconfigure existing resources and systems in ways that better address local challenges.

As a convener local government is central government's key systems change and systems learning partner in locality along with iwi, supporting bottom up and top down approaches to work together. For example convening learning platforms that take systems rather than siloed agency views, connecting central government and policy development teams with practice on the ground, and providing different ways that whānau and communities can build, lead and inform policy development processes.

Convening includes fostering experimentation, activation of resource and know-how already in community in new ways, and enabling communities, business and other government partners to grapple with challenging issues in locality. It involves growing relationships and trust between groups with different perspectives, expertise and power.

Systems convening puts value on the space for courageous and uncomfortable conversations that help us work through trauma, identity, past harm and the complexities (personal and institutional) of shifting to Te Tiriti-led ways of working that prioritise healing, wellbeing and equity. This includes prioritising the voice, influence and leadership of whānau and others who are marginalised through inequitable and discriminatory systems.

It necessarily includes spaces for learning and unlearning and how we can work in partnership across Tangata Whenua and Tangata Tiriti perspectives, including honoring Pacific perspectives and knowledge systems. It also includes providing relief and support to those working in and with communities, and giving the time and space to pause and connect.

This role is even more critical right now as central government recognises the important role of communities in achieving its reform agenda. Many local networks are in crisis and experiencing high levels of stress and pressure. Local government can utilise its cross cutting position within communities to convene collective efforts and replenish social capital for future efforts.

**"As a form of cross-boundary leadership, systems convening is an approach well suited to the most complex of challenges, with the potential to help all institutions thrive in the 21st century." [7]**

## EARLY YEARS IMPLEMENTATION LEARNING PLATFORM

For example the Early Years Implementation Learning Platform supported by TSI/The Lab is a learning system approach that brings together whānau and community providers working in locality with local and central government partners responsible for Early Years systems reform policy and implementation. It is a live learning process that enables efforts, experiments and impacts in place to inform and shape national policy and systems settings.

It supports learning across and up and down the system, as teams work in a collective effort to learn about how they can best activate their particular levers to implement a culturally grounded, locally led and centrally enabled early years system shaped around the things that matter and make the difference to whānau.
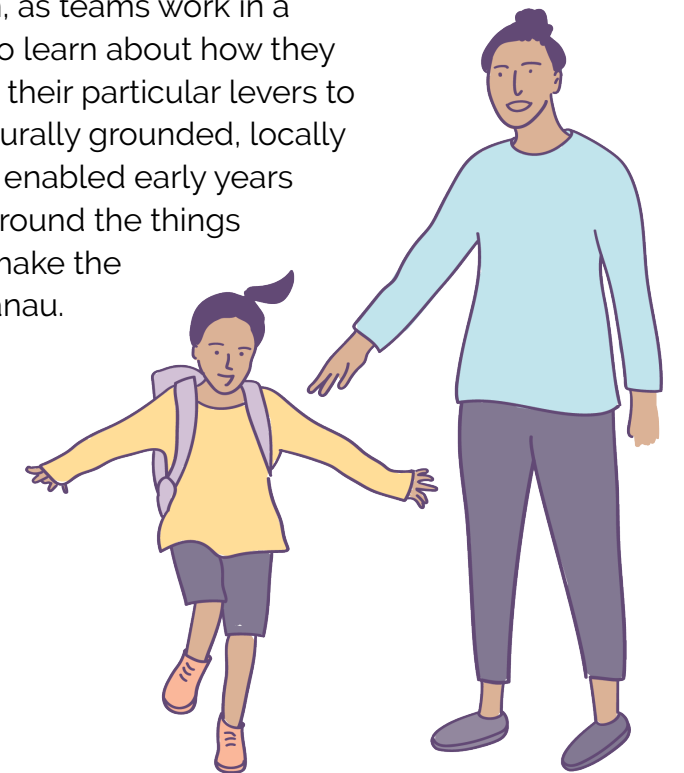
# Examples of the roles in action.

## HE WHĀNAU WHĀNUI O PAPAKURA

**SYSTEMS NETWORKING & CONVENING**

**ANCHOR INSTITUTION**

He Whānau Whānui o Papakura is a partnership between whānau, Papakura marae and Auckland Council. This is an example of a resilient whānau-to-whānau network. Here, whānau are supported by innovation practitioners from local government to build their own innovation capability, enabled through a culturally-grounded and tikanga-led process.

Whānau are supported to co-design, alongside agencies, localised, strengths-based alternatives to the status quo. Whānau work with other whānau to understand the issues that are important to them, and lead the reconfiguration of local and systems resources. It is strengths and values based and taps into the know-how and capacities of whānau and community.

Local government and Papakura Marae practitioners have created safe and healing spaces to broker and convene connections and relationships between whānau, government agencies and conventional "decision-makers".

As a result they now have strong relationships, whānau share knowledge, lead and have a say over how local resources are best applied. This relationship, developed over time, is now in a

shared partnership and power sharing relationship with local systems leaders and with whānau able to influence the operating and response models of central government agencies toward more whānau-led and centred and culturally-grounded ways of working. This is an example of a culturally grounded and intergenerational response to child wellbeing, led by whānau in locality and supported by local and central systems partners.

Whānau share and build capability and capital through the process. From a civic innovation perspective, whānau are well positioned to use local resources creatively and are comfortable working with complexity, this is a natural part of their lived experience. Through this network, whānau that are often excluded from accessing support build social capital and lead their own local responses.

Resource that is already in the system, within agencies, council and within whānau and communities is activated and distributed differently. Often resource that is directed through the right relationship, and orientated to what matters to whānau (often towards aspirations) can be transformational and significantly more efficient when compared to crisis intervention models.

## UPTEMPO

**SYSTEMS NETWORKING & CONVENING**

UPTEMPO is driven by Pasifika People leading their own futures and growing lasting intergenerational wealth and wellbeing. The initiative aims to catalyse systemic, real and long-term economic change for Pasifika peoples by working with 'aiga and systems partners to build new capacities in communities and the employment system and shift the systemic and long-term barriers which Pasifika people face to career progression and higher educational achievement.

It is a culturally grounded, whole of family and systems innovation initiative that works with 'aiga (Pasifika families) as leaders and experts, along with other systems partners such as businesses, unions, health organisations and training providers.

It highlights and challenges structural racism within the current system, and tests out and demonstrates compelling alternatives that recognise and elevate Pacific cultural values, practices and know-how as central to systems innovation, supporting these approaches and mindsets to be lifted into systems changes.

'Aiga participate in leading prototypes with businesses and other partners to test and demonstrate new approaches. The Uptempo team, nested in local government act as conveners, employment brokers and family

coaches in locality, creating a space for developing new culturally grounded practice, testing out new approaches, sharing learning, and building capability for different ways of working in locality.

They also work alongside central government systems partners to bring them in as active learners and innovators to ensure that what is learnt in locality and through practice on the ground is connected to a learning process at the policy and central government decision making level and can further impact investment into Pacific Prosperity and equity at scale.

Uptempo is an example of place-based systems innovation, building on TSI work with Pasifika 'aiga, partners and businesses to understand how economic inequity is perpetuated and what is needed to shift systems conditions for Pacific Prosperity, it is now co-funded by central government and philanthropy as a systems innovation and learning initiative alongside other active labour market interventions.

**UPTEMPO**

## GOOD KAI PRINCIPLES



ANCHOR INSTITUTION

The Healthy Environment Approach is a South Auckland partnership between four Local Board Leisure Centres, Community Grants, and public community facilities. Healthy Families South Auckland (a systems change initiative funded by Te Whatu Ora) worked with teams from the South Auckland OSCAR (Out of School Care) and Kauri Kids programmes to reimagine their budgets so that they could provide healthy kai for kids. The aim was to get better food equity outcomes in South Auckland, for the child care services delivered by council.

Supporting the aspirations of community and council staff working at events and council venues, The Healthy Families team also worked alongside staff in different parts of council to co-design and embed the Good Kai principles, which now require those using and hiring council venues and spaces, accessing public grants and running public events to adhere to the Good Kai principles.

In this example KPI's, funding and reporting guidelines have been reconfigured so that healthy and sustainable choices about food and water (wai and kai) are a required aspect of venue use and hire and part of receiving funding for events. Environmental and wellbeing criteria being prioritised equally alongside other criteria for funding and reporting.

These shifts in approach to food and sustainability across different council levers is another example of how local government as an Anchor Institution can leverage its funding, procurement and policy assets to improve the health of local whānau and communities.

Access to healthy sustainable food and water is a cultural, spiritual, health, wellbeing and equity issue. But choices about food and water are often not prioritised, in the remit of bigger operational plans and institutions.

Through this process different parts of Council such as in leases or finance, who may often feel distanced from outcomes at community level increased their understanding of their role and capacity for influence on wellbeing and equity outcomes and were supported to prioritise these alongside other outcomes and measures.



## TE PAATAKA KOORERO O TAKAANINI



PLACEMAKING

ANCHOR INSTITUTION

The newly opened Te Paataka Koorero o Takaanini (the Takaanini Community Hub) is a living example of healing and strengthening in action. Instrumental throughout the whole process of design and development was a relationship with and guidance and leadership from mana whenua, Te Ākitai Waiohua and Ngāti Tamaoho. This relationship shows up in many ways in the final building design, from what is outside the building, through the story of place described on the inside walls and further emphasised in the name and by the corrected pronunciation of Takaanini. The development process deliberately also drew upon earlier insights and learning developed with whānau about what they wanted to see, feel and experience in their community spaces to ensure they were welcome and nurturing for tamariki in particular.

Te Reo and other languages are highly visible throughout the library thanks to bi-lingual staff, books and activities. The space is a place that supports play and social interaction and connection. People come and make their lunch, offer tea to others and even restock the fridge.

The public spaces have been deliberately designed so that staff space and public spaces are shared; kitchen spaces are out the front as a common space and available to anyone. Spaces are reconfigurable so that whānau can influence the shape of the space in ways that suit their needs in the moment. Whānau participation, sense of belonging and contribution are some of the indicators of success in the space.

There is also a deliberate effort to recruit locally, indigenise recruitment practices and utilise the library as an employment transition pathway in recognition of the racism and inequity in current employment patterns. From the perspective of "responding", the community hub acts as a vehicle for a range of supports that whānau can be part of offering and providing as well as accessing.

Space and resources are available for whānau-led activities, staff are trained, empowered and ready to check in with people and help them out whether it be for a bit of a chat, emergency support or access to a shower. Specific rooms are available for whānau to connect to specialist support including Work and Income, Inland Revenue Department, legal support and so on.

# TE TAIWHANGA RANGATAHI

**SYSTEMS NETWORKING & CONVENING**

**ANCHOR INSTITUTION**

Te Taiwhanga Rangatahi (TTR) is a team of youth designers embedded in Auckland Council. It has grown from an initial "earn as you learn" design prototype with young people from Manurewa and in response to inequity in the education and employment system for Māori and Pacific young people.

In TTR "Apprentice" designers work with other public sector teams on live public sector and community projects, and support the involvement and capability building of other rangatahi and whānau. TTR is about intentionally creating the space for young people from South Auckland to lead and influence in their local community.

Building on learning with rangatahi Māori and Pasifika young people and MOE on wellbeing, engagement and what matters to connect young people to learning TTR is intentionally seeking to create and model a culturally grounded and place-based way of working and being that is both healing and strengthening.

TTR builds innovation and design leadership capability in and with rangatahi and hapori, growing the capacity for community-led responses grounded in te ao Māori, place and cultural perspectives.

It creates opportunities for young people to work with other young people on the things that matter to them, building social capital, confidence, cultural connection, capability and transferable future focused skills.

It is also an active system innovation in itself, intentionally seeking opportunities to build government capacity for and understanding of the power of rangatahi innovation and leadership for complex challenges and what partnership and power sharing with rangatahi can look like.

TTR is able to use its position in local government to both test out ways of building local innovation and leadership capability and opportunities for rangatahi, as well as building the capacity of local and central government to enable rangatahi-led responses and to value rangatahi perspective and contributions.

EST 2021

**TE TAIWHANGA
RANGATAHI**

The stories on the previous pages provided examples of what it can look like when local government leverages its role as an anchor institute, placemaker or systems networker and convener.

While the initiatives themselves are helpful illustrations of the roles in action, what we hope to encourage is not a replication of specific activities but a recognition of the kinds of capabilities and shifts in mindsets about the responsibility of local government in championing wellbeing that they represent. These mindsets and foundational capabilities are explored further in the following section.

In the Appendix we return to these stories and also show how local government levers have been used differently in each of this stories.

**SECTION THREE**

# What will it take?

- Shifting mindsets and building foundational capabilities.
- Leveraging existing levers differently.
- Investing in a learning approach.

# What will it take?
# Shifting mindsets & building foundational capabilities.

Activating the three roles involves a shift in mindsets and active investment in building foundational capabilities.

**Drawing on our work across local and central government, we have prioritised the following six mindsets and capabilities as foundational for the purposes of this report.**

- **Acknowledging and valuing mātauranga** and indigenous led practices and ways of being and doing as the starting point.

- Understanding and **enacting the opportunity of Te Tiriti in daily practice.**

- Developing **an equity and wellbeing mindset,** a local view with a systems & complexity lens.

- **Valuing the power of people in place and soft infrastructure** as part of civic participation, civic innovation and wellbeing.

- Building our capacity as a **local learning system** with accountability for systems change & systems learning.

- **Local government valued and enabled by central government** as wellbeing partner.

By actively investing in these foundational mindsets and capabilities across the whole of local government, we are able to grow the conditions (internally for local government as well as externally for whānau and community) to more readily orientate towards wellbeing; to heal, to strengthen and to thrive.

And, to use our existing levers and capacity for influence more effectively towards wellbeing.

Shifting mental models and mindsets is at the heart of systems change efforts. Without these deeper shifts, actions and plans that only make changes on the surface will have little effect. Shifting mindsets is a transformative learning processes, and we need to invest in that learning process as part of the *Shift to Wellbeing*.

## Acknowledging and valuing mātauranga and indigenous-led practices and ways of being and doing as the starting point.

**WHERE MIGHT WE START:**

Understanding that starting with an indigenous systems view is necessary to tackling the urgent challenges we face.

Understanding different world views and values, actively identifying existing bias and privilege and working to share power, understanding and connecting this to everyday practices.

Recognising and honoring the knowledge systems, histories and role of mana whenua in place. Unpacking the assumptions and worldviews that current value systems, key performance indicators, criteria and measures for financial and investment decision-making are built upon.

Bringing a critical lens to the kinds of evidence we value and how we build knowledge—building our capacity to build practice-based evidence that draws on multiple forms of evidence.

Finding ways of working that attune to indigenous knowledge and the complexity of the environments we are working in.

## Understanding and enacting the opportunity of Te Tiriti in daily practice.

**WHERE MIGHT WE START:**

Understanding the aspirations of mana whenua, hapū, marae and how local government can support that. Understanding previous relationships with mana whenua. Working in relationship, not driven only by local government needs and timing. Understanding these relationships are a fundamental part of activating wellbeing in place.

Recognising the pressure, tensions and dual roles of Māori practitioners within Crown settings. Ensuring Tangata Tiriti are shifting their practice as well as creating space for leadership and voice of Tangata Whenua. Tangata Tiriti take responsibility for where 'business as usual" is reinforcing Pākehā world views and values.

Understanding history and place and starting from there. Exploring what is kāwanatanga from a Te Tiriti perspective and in a particular place. Teams develop their own ways of understanding of what it means to practice Te Tiriti led ways of working in their locality and in their work.

Recognising that current notions of fiscal responsibility serve to compound inequity and enhance the wealth and wellbeing of those with existing assets and power acquired through colonisation and land confiscation.

## Developing an equity and wellbeing mindset, a local view with a systems and complexity lens.

**WHERE MIGHT WE START:**

Building awareness across the local government workforce that all actions are either enhancing equity or compounding inequity. No part of local government action or decision making is neutral.

Promoting wellbeing and equity as a shared and centralised focus and the responsibility of all. Building a culture of actively questioning where current configurations or activities are reinforcing the status quo.

Supporting those across the organisation (e.g finance, procurement, legal) to understand their role in wellbeing and equity. Experiment with ways to close the distance between these kinds of decision-making processes and outcomes and impact for community and whānau.

Actively investing where there has been inequity and discrimination, divesting and sharing power with communities, iwi, marae, whānau and rangatahi. Moving from a scarcity mindset where sharing power is losing power, to a regenerative mindset.

Growing our complexity capacity (and that of central government). This allows us to work across different levels of scale, and with the specifics of place, whilst holding in view the wider influencing systems conditions, and the impact of past, present and future.

**Power of people in place and soft infrastructure is valued** as part of civic participation, civic innovation and wellbeing.

**WHERE MIGHT WE START:**

A shift from a services and programmes mindset to an ecology and conditions mindset, from customer to hapori, community or village. Shifting resource towards social and cultural infrastructure, and valuing the things that matter to communities.

Acknowledging it is local knowledge and networks that activate in times of crisis and to enable civic innovation, these need to be replenished and kept strong.

Flexible, devolved funding models, experimentation with localised governance and funding structures that are connected to a wider learning system.

Moving away from expertise mindset towards experience and knowledge of community and indigenous led practices, support for communities to scale deep into cultural knowledge and know-how.

Focusing on aspirations and building on the capacity and capability of people and place (natural, cultural and environmental) and story of place.

Understanding often times healing needs to come before strengthening and this is critical to building civic participation and civic innovation.

Build our capacity as a **local learning system** with accountability for systems change and systems learning.

**WHERE MIGHT WE START:**

Building into our planning, strategy and policy processes mindsets for complexity and a systems perspective. This is premised on a learning by doing approach that connects what is happening locally in ways that can influence wider systems conditions (bottom-up, top-down).

Developing active learning relationships between policy and practitioner teams about what matters in locality and how local and central government can support this.

A disciplined focus and tracking of how we can and are using our levers differently to enhance equity and wellbeing. Holding ourselves accountable to how we are working differently, and in more relational and equitable ways. How is wellbeing being prioritised across all our efforts and actions?

Understanding that the status quo is harmful and risky, and space for experimentation and working differently is necessary for achieving different outcomes.

**Local government valued and enabled by central government** as wellbeing partner and backbone.

**WHERE MIGHT WE START:**

Local government valued as a place-based systems leader, and for its local knowledge and proximity to community and mana whenua.

Local government recognised and supported for its primary ability to enhance protective factors, supporting prevention efforts, healing and strengthening and growing social cohesion.

Funding to support the growth of social and cultural infrastructure that leads to greater trust and civic participation.

Local government influences central government supporting connection between and iteration of top down initiatives through bottom up evidence and know-how.

Investment in more mutually reinforcing ways of working between local and central government, as both are key to activating an ecology of wellbeing.

# Using levers differently.

Activating the three roles requires local government to perceive and utilise our existing levers differently.

There is an opportunity for local government to unlock the untapped resource and assets already in the system and in communities by utilising existing levers more intentionally towards equity and wellbeing. Being more deliberate about how these levers support (or currently may work counter to) equity and wellbeing outcomes is something that we can start doing immediately.

Embedding this requires recognising the value of additional and different outcomes, and changing the way we account for those in our planning, budgeting and decision-making processes. One way to do this is to shift from a focus on transactional outcomes to transformational outcomes that enable multiplier effects (see image overleaf and Appendix for more detail and examples).

For example, most economic levers are understood through a particular lens of efficiency, which prioritises short term economic outcomes and savings over longer term outcomes or environmental, social and cultural and benefits. This increases costs in the longer term and disconnects decision-making in the centre from outcomes in communities.

A shift in understanding and accounting for value from short term, transactional and economic cost savings to longer term benefits and sustainability is imperative in the face of climate change: relocating communities, impacts of severe weather events, loss of biodiversity and break down of food and water systems.

**INTANGIBLE ENABLERS**

Relationships · Leadership · Proximity/ positioning · Passion to be in service · Capability building

**TANGIBLE ENABLERS**

Places, spaces, amenities, facilities · Services · Events · Policy · Advice

Regulatory functions · Network/ partners · Access to expertise · Workforce · Research engagement consultation

**ECONOMIC LEVERS**

Assets/ infrastructure · Procurement · Leases · Planning · Data (measure/ valuing)

Examples of levers, mechanisms available to local government that can be better activated in service of wellbeing. This is not an exhaustive list of levers and enablers and different groups may use different terms. This list is offered as an illustration only of the potential already within local government.

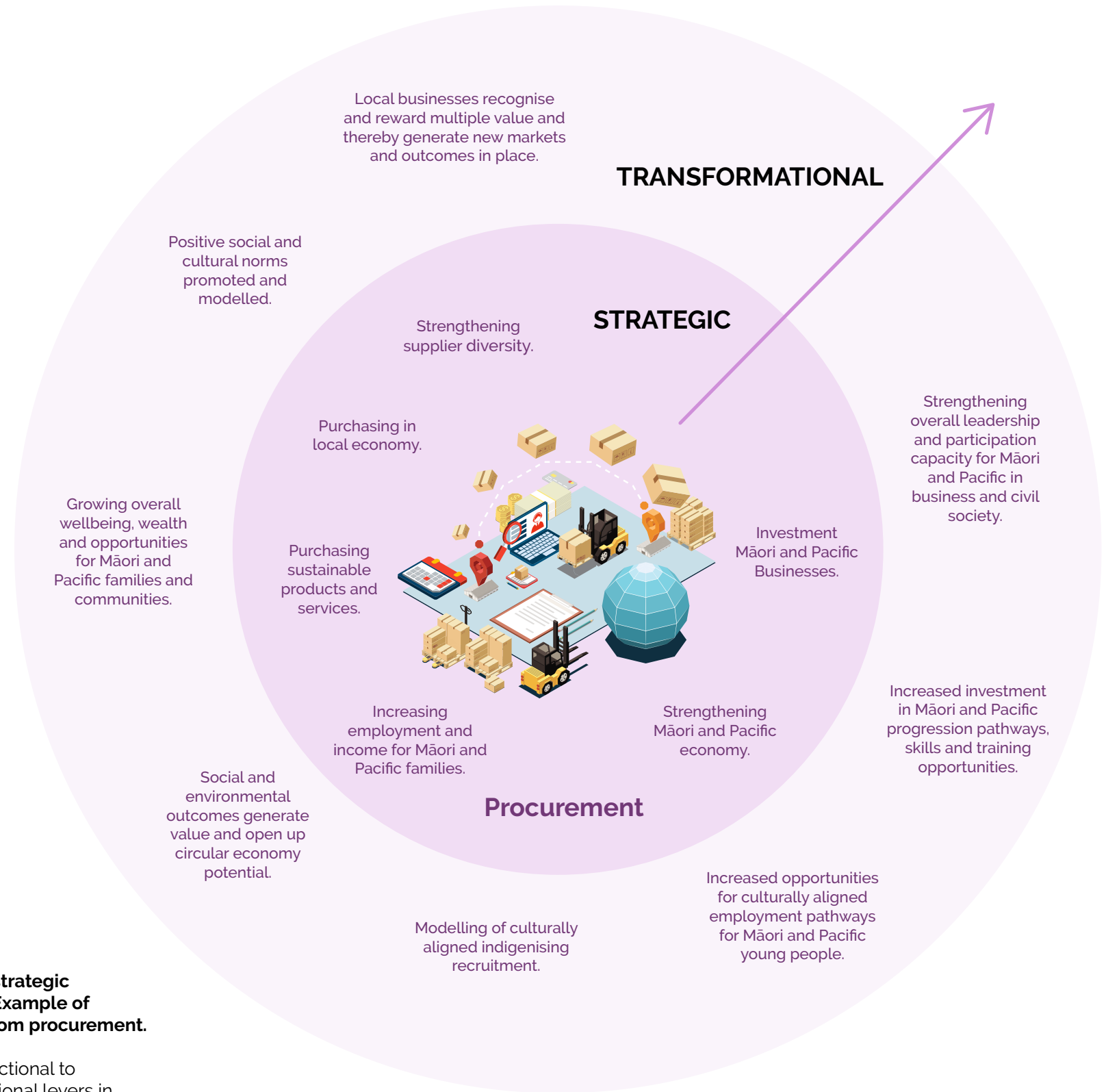**The ability to apply existing levers and enablers differently requires:**

- Mindset shifts about the role of local government as an activator and champion of wellbeing in place (see previous section).

- Understanding that the responsibility and capacity to influence and grow the conditions for wellbeing sit right across local government, not just in one department.

- The ability and capability to account differently for how local government adds critical public value, requiring and tracking additional outcomes and multiplier effects produced by using levers from an impact, equity and wellbeing perspective.

Different local governments will already be modelling different aspects of this that we can use as starting points.

The following examples provide illustrations of what it can mean for existing levers to be intentionally applied towards transformative wellbeing outcomes that we have documented from across the efforts of different teams in local government.

**From transactional to strategic to transformational.—Example of multiplier outcomes from procurement.**

The examples of transactional to strategic to transformational levers in local government was developed in collaboration with Ingrid Burkett (Yunus Centre) drawing on current work on social value, multiplier effects and measuring impact by Burkett and McNeill. See [8,9]



Local businesses recognise and reward multiple value and thereby generate new markets and outcomes in place.

**TRANSFORMATIONAL**

Positive social and cultural norms promoted and modelled.

Strengthening supplier diversity.

**STRATEGIC**

Purchasing in local economy.

Strengthening overall leadership and participation capacity for Māori and Pacific in business and civil society.

Growing overall wellbeing, wealth and opportunities for Māori and Pacific families and communities.

Purchasing sustainable products and services.

Investment Māori and Pacific Businesses.

Increasing employment and income for Māori and Pacific families.

Strengthening Māori and Pacific economy.

Increased investment in Māori and Pacific progression pathways, skills and training opportunities.

Social and environmental outcomes generate value and open up circular economy potential.

**Procurement**

Modelling of culturally aligned indigenising recruitment.

Increased opportunities for culturally aligned employment pathways for Māori and Pacific young people.

# Using levers differently.

## Examples of what it can look like when local government levers and enablers are orientated towards wellbeing outcomes.

### INVESTMENT

Cultural and social institutions in the community such as marae and community spaces are understood as critical contributors to wellbeing. As a consequence, they are funded as cultural and social infrastructure, and valued for their capacity to grow local leadership, innovation, and social and cultural capital. This is a shift from being seen through the narrow lens of spaces just to deliver services and programmes from.

Funding is viewed as a mechanism to support long-term wellbeing, as such funding is prioritised to promote systems change approaches rather than individual programmes and services. Investment is made into the conditions required for this transformative change, a culture of learning and inquiry that enables deeper conversations to understand one another, build trust and move towards funding focused on shared purpose, connecting, healing and strengthening.

Local collaboration is valued. Funding models (including co-investment) are designed to work with place-based partners to understand the assets and needs in a locality. This is enhanced by locality-specific data, insights and indicators which enable strategic and targeted funding decisions.

Intentional investment in culturally-grounded and indigenous approaches that value different and diverse kinds of expertise and knowledge is prioritised. For example place-based, tikanga or values-led approaches that give whānau and rangatahi that have been traditionally marginalised the space to lead, heal, connect, share their knowledge, co-create and participate in governance and decision-making.

This model of place-based, trust-led funding, builds the capacity, capability, and confidence in communities to grow and strengthen wellbeing in ways that make sense to them, rather than it being imposed on them through service provision.

### DATA—KPI'S, MEASUREMENT & VALUE FRAMEWORKS, RESEARCH

Key performance indicators (KPIs) and measures are understood not just as instrumental tools, but as mechanisms that embody and perpetuate assumptions about values. As a consequence, KPIs and measures are reoriented to align with both organisational requirements and the needs and values of community and whānau.

KPIs and measures are co-developed with communities, prioritising mātauranga, and culturally grounded perspectives. It is this localised data that is connected to national level indicators (for example, the child and wellbeing strategy). This focus on the collection and interrogation of local data helps to avoid decisions being made based on extrapolated data sets that are disconnect from or hide the realities for some communities.



The reorienting to wellbeing comes with the acknowledgement that systems produce outcomes, not services. As a result, evaluating the health of the wider system, not just discrete inputs is required. This enables activities or programmes to seek value in their contribution, not attribution.

This system recognition shifts the evaluation emphasis from monitoring service outputs per 'customer' to tracking ecosystem change and progression according to local indicators that reflect community priorities and evidence-based protective factors.

Reporting and monitoring is seen as a contribution to learning for improvement, not compliance. Evaluative processes pay attention to and track outcomes related to changes in practice, processes, mindsets, and ways of working in government, not just programme outputs and quantitative measures.

More holistic data and evidence is gathered and recognised, that includes mātauranga and lived experience. Hard and soft data is valued and an equity lens is applied to feedback via consultations and engagement, helping to build a more collective understanding of place, which in turn informs better decision making.

### ADVICE

Quality advice includes supporting the learning journey of elected members around Te Tiriti, wellbeing, complexity and equity, support for them to incorporate learning questions and extend their governance questions to check against the shifts towards being a wellbeing council. Extending understanding of evidence and decision-making.

## WORKFORCE

Local government prioritises investing in systems and workforce capability (inside local government and in community) to enable complexity informed and Te Tiriti-based ways of working and that build the capacity for locally led responses.

Cross-council (and ultimately, cross-sector) workforce development is prioritised and invested in. For example, system leadership support for senior and middle management and 'frontline' staff. local government actively creates career pathways into quality jobs in 'new economy' work. This includes identifying opportunities for rangatahi, providing appropriate pastoral care, and supporting career transitions.

The way council staff interact with citizens and communities is redesigned from a transactional to a relational approach. Staff are equipped to deal with the 'whole' of a person, not a 'moment in time'. All staff understand their role in enabling wellbeing, and as a result of this shared focus there is a more coherent approach to the design and delivery of services, spaces, supports, and relationships.

The shift in workforce capability is underpinned by internal infrastructure. This includes changes in traditional performance management and recruitment processes. For example, structural racism that exists in conventional approaches to workforce development is addressed through promoting Indigenised recruitment practices, and the infrastructure surrounding workforce development actively promotes pay equity and values cultural knowledge and expression.

Learning is understood as a driver of improvement by the workforce and staff are equipped with the learning tools and methods to help them understand and respond to opportunities and challenges.

## PROXIMITY—TO COMMUNITY, PLACE AND TO GOVERNMENT SYSTEM

Using local governments proximity to promote a ground up, community-led, place-based approach enabling wellbeing. To allow for this, central and local government invest in the capability to work at different levels and build a range of networks.

Using local governments proximity to hapori and government to narrow the distance between whānau aspirations and challenges and the policy and decision-making undertaken by central government agencies.

System leaders and policy makers work alongside and share power with whānau and rangatahi in the development of locally grounded solutions.

The complexity of the lived realities of whānau experiencing inequity is visible to and informs decision making. This includes decision makers in government and businesses.

Local government partners with central government to share insights into what conditions for wellbeing look like in locality. developing practice based evidence that contributes to the national understanding. This includes recommendations about what kinds of support, investment, and leadership development is needed in place.



## COMMUNITY SPACES AND AMENITIES

Spaces and places reflect partnerships with and significance of mana whenua. They actively promote Te Reo and tikanga Māori. They reflect the story of place and support belonging, healing and strengthening.

They are recognised and valued by government as a backbone for social and cultural community infrastructure, community connection, leadership and prevention and their ability to promote the protective factors for wellbeing. They are sites where local government can actively model partnership and inclusion and anti-discrimination and encourage civic participation, civic innovation, social connection and trust building.

Staff are valued for their connection to community and understanding of local issues and able to collaborate with community and whānau on local responses.

Places are seen as shared in their ownership with whānau and rangatahi, rather being seen as "owned by council". Community have the capacity to determine what happens there, how spaces are used, prioritising those who have not been well served conventionally. Community spaces are opportunities to hire locally and reflect local knowledge and culture, and build pathways for the local workforce.

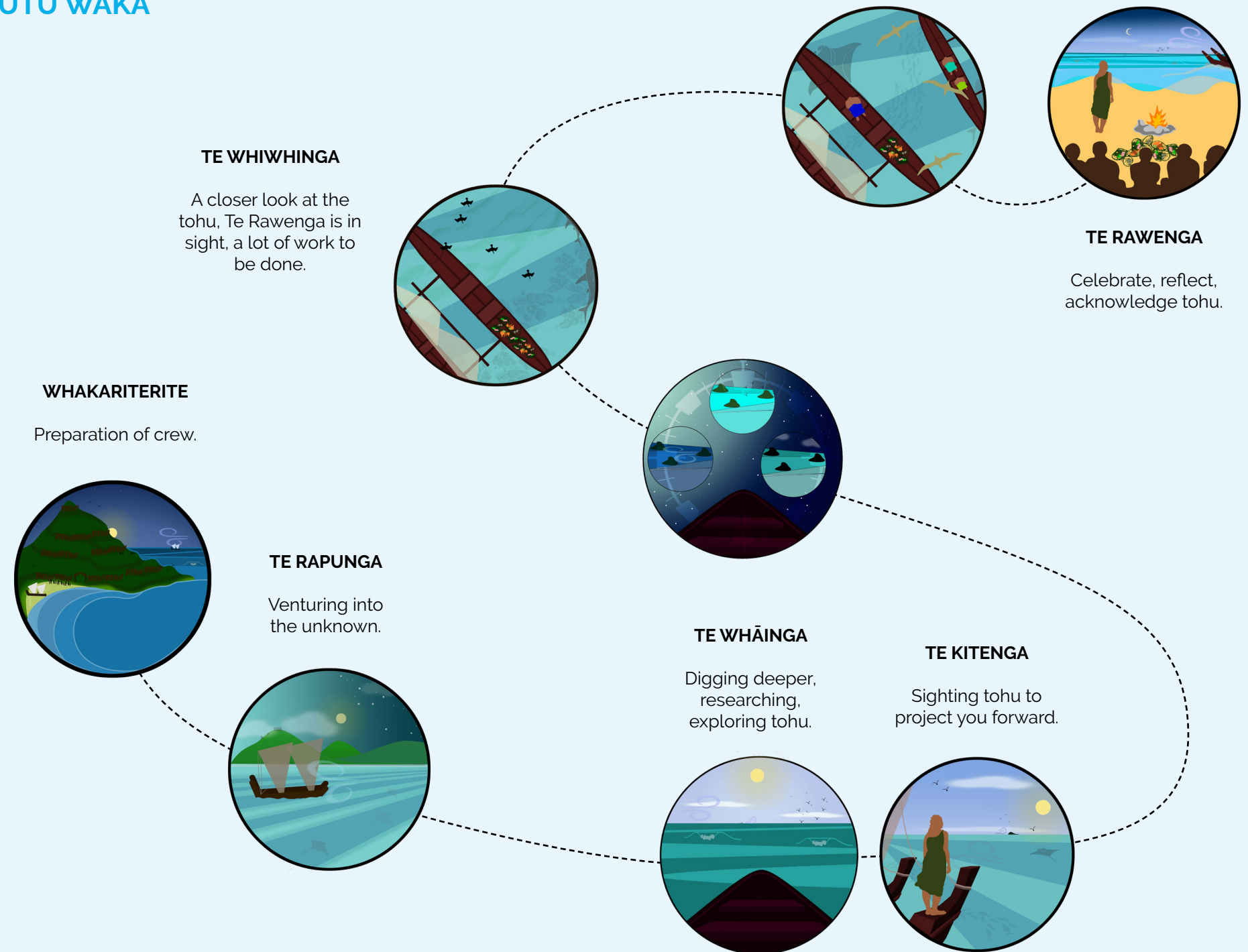# Investing in a learning approach.

Local government already has the mandate, positioning, levers and assets to prioritise wellbeing. Central government reform efforts are also laying the foundations for working in ways that are more oriented to wellbeing, equity, Te Tiriti and what matters to people in place.

However past experience tells us we won't be able to just plan or even restructure our way into these new roles and ways of working. Unlocking this potential requires active capability building and shifts in mindset. It requires experimenting with different ways of working, unlearning and reconfiguring current practices, and a different approach to investing, defining outcomes, evidencing, budgeting, decision making, tracking and monitoring.

We need to intentionally invest in learning systems and opportunities that support these shifts and actively build these capacities and capabilities internally and externally as we go. Accountability mechanisms and good real-time feedback are needed to track whether this is happening.

A learning approach means embedding learning and evaluative practice throughout the process, rather than at the end, and paying attention to and tracking internal systems shifts and capability, not just external services outputs. This is critical to innovation and systems change efforts where we are trying to shift or challenge system behaviours and norms at the same time as testing out and embedding new approaches. It also aligns to navigation and wayfinding practices and reflects the reality of working in complex settings. It assumes that we will need to continually test and change as we go as we bring recommendations, strategy or policy into life and practice in the real world.

## HAUTŪ WAKA

**TE WHIWHINGA**

A closer look at the tohu, Te Rawenga is in sight, a lot of work to be done.

**TE RAWENGA**

Celebrate, reflect, acknowledge tohu.

**WHAKARITERITE**

Preparation of crew.

**TE RAPUNGA**

Venturing into the unknown.

**TE WHĀINGA**

Digging deeper, researching, exploring tohu.

**TE KITENGA**

Sighting tohu to project you forward.

Hautū Waka is based on work by Roimata Taniwha-Paoo and Ayla Hoeta to share this practice and wisdom, guided by Matua Rereata Makiha.
https://www.aucklandco-lab.nz/resources-summary/hautu-waka

# Investing in a learning approach.

We need to actively invest in growing complexity-consistent ways of working that take us beyond expert-led and planning based approaches to enable wayfinding and learning by doing.

For example, TSI uses Niho Taniwha, a culturally grounded evaluative learning framework designed to help to connect learning and practice-based evidence developed on the ground with whānau and local partners into changes and insights into systems settings. This is currently being adopted across other parts of Auckland Council and used to support learning processes with central government agencies that connect local and culturally grounded experimentation to the development of national systems settings.

The approach captures smaller changes for people and whānau, as well as larger-scale changes in institutions, structures and systems to build practice-based evidence. It builds learning, evaluative practice, critical reflection and systems thinking into the everyday practices of public servants and helps create room to track the systems level changes and capability needed to implement change [10].

Hautū Waka is another example of an indigenous navigation practice that can be used to map, guide and track complex change and learning work. It gives more guidance for those undertaking system transformation efforts than conventional tools that seek to reduce complexity. It prioritises contextual awareness, pace, rhythm and relationships. It emphasises that change is not a planning exercise—it is a journey that we need to learn about and build the capabilities for as we go. Hautū Waka is providing a language for navigating the complex terrain of change in the public sector, drawing on the deep mātauranga of traditional navigators who traversed vast oceans to find land in Aotearoa.

**What might investing in a learning approach look like?**

1. Identifying and putting emphasis on the internal capabilities that need to be developed in local and central government, learning through implementation, and governance through learning.

2. Developing ways to track and embed learning as a function of government, to support systems change and keep us accountable to our role in enabling wellbeing, not just reporting or monitoring of actions, tasks and outputs.

3. Investing in growing capability for new ways of working that connect policy development and practice on the ground, and different ways that whānau and communities can build and lead.

4. Investing in indigenous evaluation capacity and the integration of evaluative practice to help change initiatives evolve effectively.

5. Supporting communities to develop their own local learning and accountability frameworks.

**To start we might ask:**

1. How well are our current decision-making processes helping to prioritise equity and wellbeing outcomes?

2. What becomes valued in the system that is less visible now?

3. What are the different things we need to pay attention to and track if the emphasis is on healing, indigenous knowledge and leadership in place?

# Strategic opportunities right now for local and central government.

**Strategic opportunities right now for local and central government**

There are a number of significant changes occuring right now across the central government landscape where local government can play a catalytic role as a local systems partner and leader in place. Some of these are noted below.

**Centrally enabled, regionally supported, locally led, community driven, whānau centred**

Central government is increasingly grappling with the limitations of arms-length, top down policy and investment approaches, and working to harness the power of collective approaches which are whānau centred, locally led and centrally enabled. This shift in approach is embedded in key strategic system transformation efforts to address inequity and harm including Te Aorerekura [12], Youth Crime and to orientate towards wellbeing, for example the 2022 Child and Youth Wellbeing Strategy Review [13. 14], and localities approach within the health reforms [15]. Working with local government in mutually reinforcing ways is critical to central government being able to make it's vision for working differently a reality.

**Regional Public Service Commissioners**

As part of the 2020 Public Sector Act changes, Regional Public Service Commissioners were established to support a more joined up public service in the regions [16], and better alignment in the planning and delivery of wellbeing outcomes. The potential of these roles to act in support of a stronger local view and learning and influencing connection back to central government has been demonstrated through the COVID response.

There is a critical opportunity for this collaboration mechanism to strengthen the relationship between local central government leaders in place and create a forum for taking a whole of system approach to wellbeing in the regions.

**Investment into prevention and strengthening communities**

The work of both Te Aorerekura and the ACC Strategic Investments team represents a groundbreaking shift towards investing in primary prevention and healing and strengththening communities to prevent harm, injuries and family and sexual violence. These approaches involve investing in communities and the conditions for wellbeing and addressing the factors that increase the likelihood of harm occurring This includes growing social and cultural capital in communities that provides wider and longer term and intergenerational social and economic benefits and outcomes. To have effect they rely on a strong networked local community.

Local government has a critical role to play here as a convener and connector, supporting local leadership and responses. As an anchor institution and placemaker, local government also has core social and cultural infrastructure such as public spaces, facilities and parks, community events and networks, local services that are critical to healing and strengthening communities. Their contribution to wellbeing can be amplified through a collective and mutually reinforcing approach. There are also opportunities for additional investment from central government to support local government's role in activating this ecology of support.
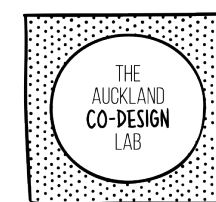
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11. Niho Taniwha. https://www.aucklandco-lab.nz/resources-summary/niho-taniwha

12. Te Aorerekura The National Strategy for the Elimination of Family and Sexual Violence. https://tepunaaonui.govt.nz/national-strategy/

13. Unleashing the Potential of Whānau Centred and Community Led Ways of Working Enhancing Collective Ownership and Action. https://www.childyouthwellbeing.govt.nz/resources/summary-engagement-reports-related-strategy-review

14. Review of the Child and Youth Wellbeing Strategy. https://www.childyouthwellbeing.govt.nz/resources/review-child-and-youth-wellbeing-strategy

15. First areas to roll out localities approach confirmed. https://www.futureofhealth.govt.nz/news/first-areas-to-roll-out-localities-approach-confirmed/

16. Ngā rohe o Te Ratonga Tūmatanui. Public Service in the regions. https://www.publicservice.govt.nz/system/regions/

THE AUCKLAND CO-DESIGN LAB

# Appendix 1.

- Levers and enablers—from Transactional to Transformational
- Examples of roles in action—orientating existing local government levers to wellbeing

# Levers & enablers.

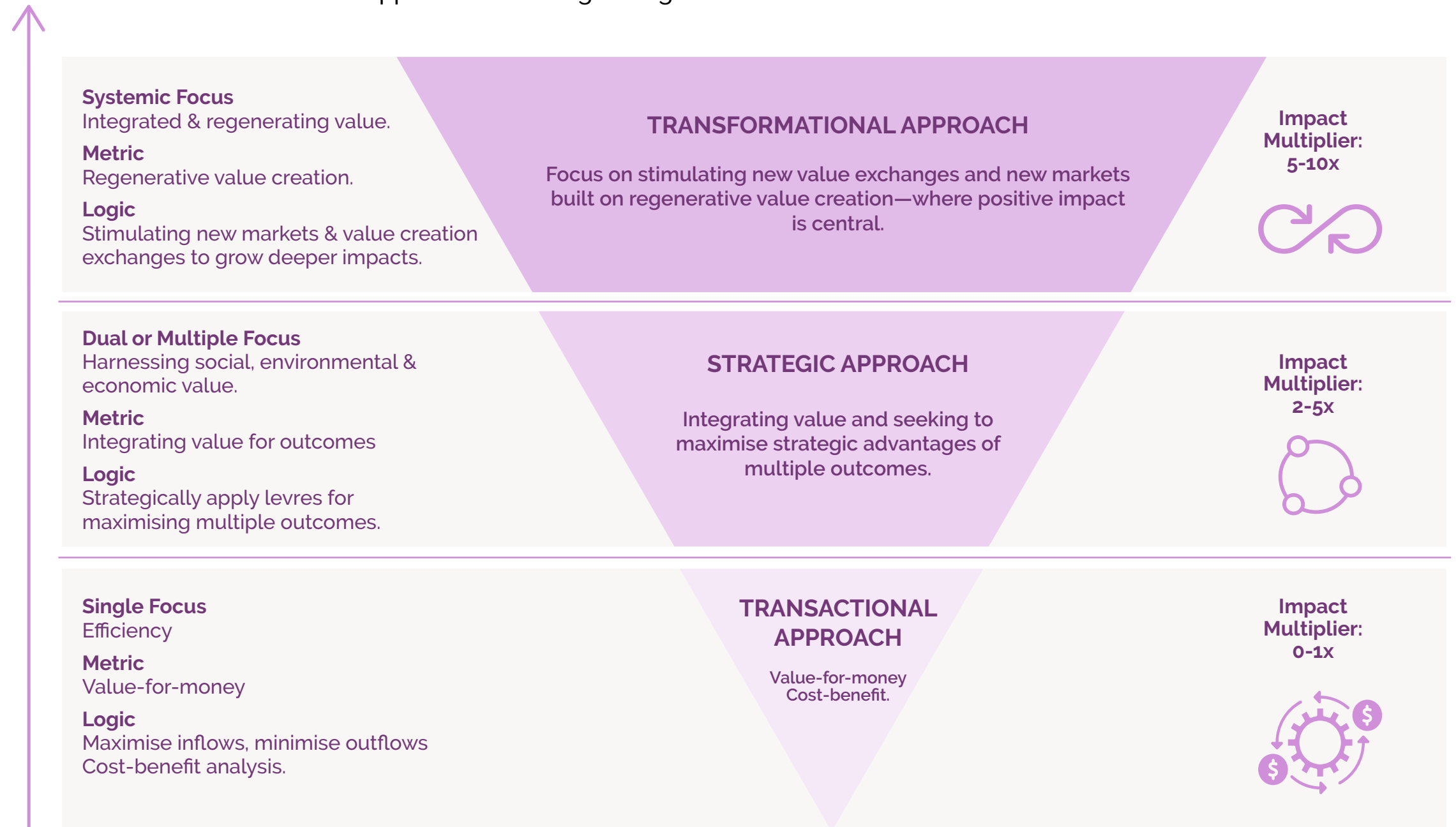## Understanding and accounting for public value differently.

While there are examples of strategic and early transformational approaches within local government around Aotearoa, the current use of economic levers is largely transactional—the focus is on efficiency, and the core metric is on generating value for money.

Social, cultural and environmental outcomes are largely seen as unintended bonuses, or as 'nice-to-have' add ons. Any social, cultural and environmental costs are considered to be externalities and to be avoided (no matter whether they generate outcomes).

Moving into more strategic, or even transformational approaches to using economic levers enables the 'valuing' of broader outcomes, but also potentially delivers greater overall value to councils, particularly if the approach is to focus on how outcomes may mutually reinforce each other, and thereby deliver impact multipliers.

**In the following pages we flesh out this strategic and transformative lens a little more using existing examples in local government that our teams have been involved in, and explore what the multiplier outcomes might look like.**

Approaches to using local government levers: from transactional to transformational

**Systemic Focus**
Integrated & regenerating value.

**Metric**
Regenerative value creation.

**Logic**
Stimulating new markets & value creation exchanges to grow deeper impacts.

**TRANSFORMATIONAL APPROACH**

Focus on stimulating new value exchanges and new markets built on regenerative value creation—where positive impact is central.

**Impact Multiplier:
5-10x**

**Dual or Multiple Focus**
Harnessing social, environmental & economic value.

**Metric**
Integrating value for outcomes

**Logic**
Strategically apply levres for maximising multiple outcomes.

**STRATEGIC APPROACH**

Integrating value and seeking to maximise strategic advantages of multiple outcomes.

**Impact Multiplier:
2-5x**

**Single Focus**
Efficiency

**Metric**
Value-for-money

**Logic**
Maximise inflows, minimise outflows
Cost-benefit analysis.

**TRANSACTIONAL APPROACH**

Value-for-money
Cost-benefit.

**Impact Multiplier:
0-1x**

Graphic adapted from work by Ingrid Burkett and Joanne McNeill, Yunus (Forthcoming), Civic Innovation in Action, 2020

# Understanding and accounting for public value differently: from transactional to transformational—**community spaces.**

Example of how we approach value creation from community spaces—using Takaanini as an example.

**TRANSACTIONAL APPROACH**

A library is an asset that provides access to books and resources as a public service for residents. It is cost borne by the local council in order to enrich community knowledge and provide a point of contact for communities.

- Minimise Costs, Maximise Returns
- Leasing out rooms, spaces for income
- Running programs and services from the asset
- Cost centres for programs run out of the library
- Outputs from programs (though these are not 'counted' in the transactional approach they're value add
- Books and resources as a public service (so a cost centre)

**STRATEGIC APPROACH**

A library is a physical and civic asset that can deliver social, economic and cultural value, and therefore represents a good investment from local government. Growing opportunities to deepen the social, economic, environmental and cultural value of the library/community space—seeing them as more than a tangible asset, and exploring ways to generate other outcomes incorporating multiple uses of the space, cost and carbon neutral power generation, and growing local cultural knowledge, promoting social cohesion and cultural capital.

**TRANSFORMATIONAL APPROACH**

A library is a value generating anchor institution which strengthens communities and generates opportunities for growing civic and economic participation. The value generated through libraries as community and cultural hubs are multiple and diverse, and in this way libraries are an essential infrastructure for supporting local development. The value generated ripples out through cultural strengthening, business and enterprise development, health and wellbeing multipliers, and civic participation benefits.
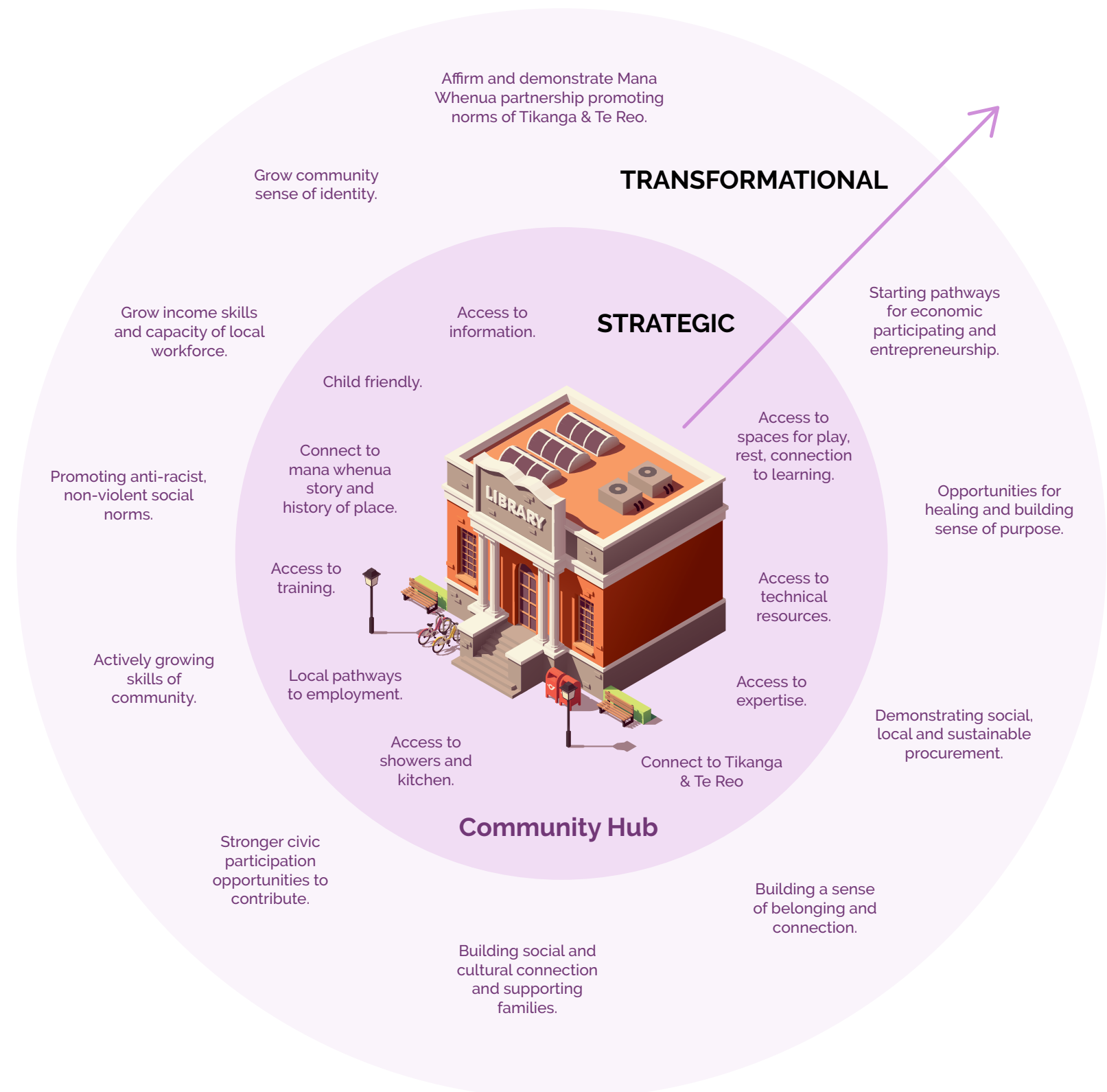


Example of multiplier outcomes from community spaces.

# Understanding and accounting for public value differently. From transactional to transformational—**procurement.**

Example of how we approach value creation from procurement—using Amotai, supplier diversity and social procurement as an example.
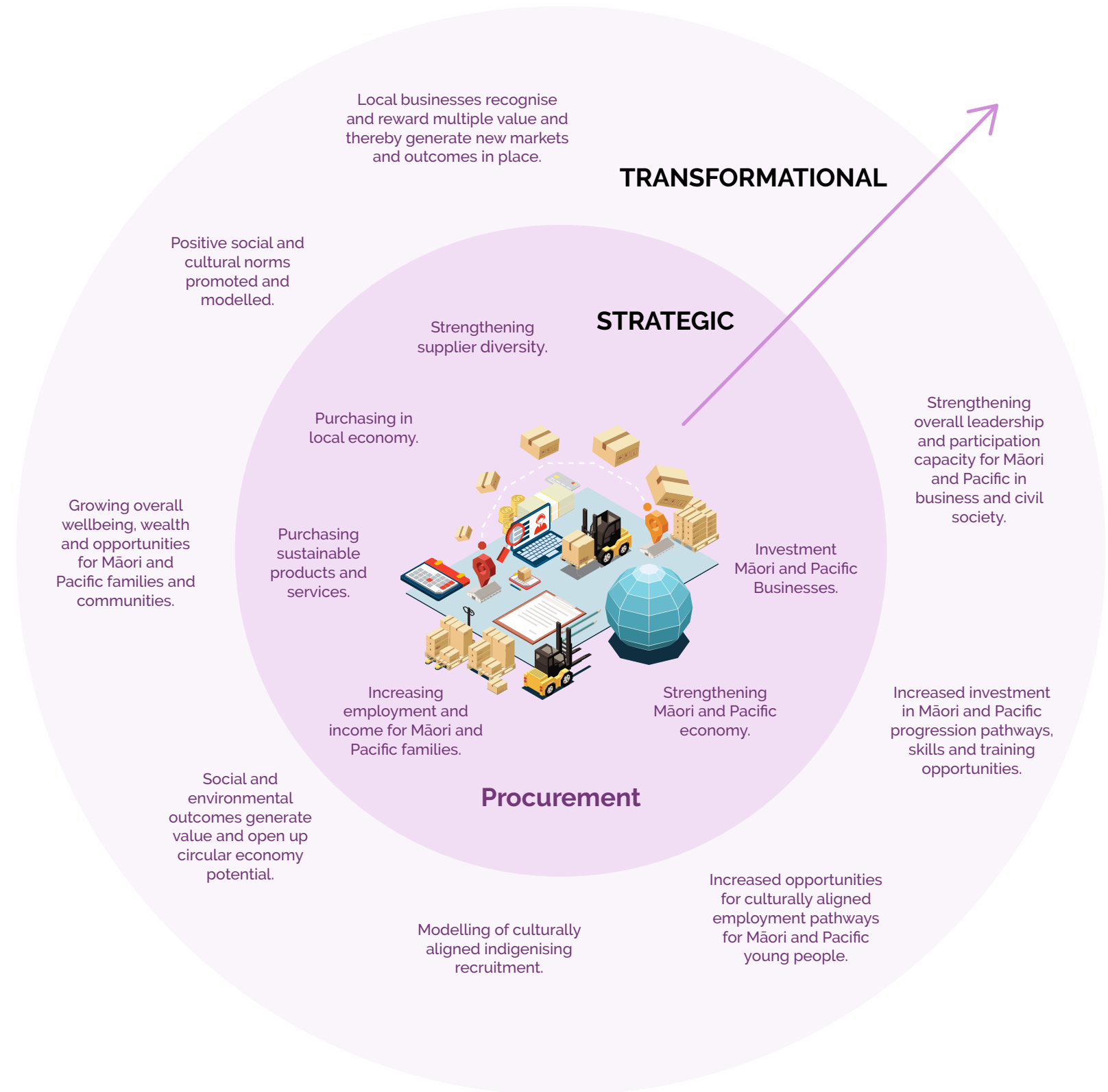
**TRANSACTIONAL APPROACH**
Procurement is an operational function that ensures the purchase of good and services for a local government are value for money, and that the provision of these goods and services is as efficient and cost effective as possible

**STRATEGIC APPROACH**
Procurement is a strategic function within local governments that can help deliver not only value for money, but can help to boost other outcomes as well. Other benefits can be incorporated into procurement to boost overall value and align with policy objectives. For example, sustainable procurement, social procurement and minority-supporting procurement can help to generate outcomes in each of these areas whilst at the same time ensuring value for money is achieved.

**TRANSFORMATIONAL APPROACH**
Procurement is a key transformational lever that can help to grow and strengthen local and regional markets, in addition to catalysing impact-generating market infrastructure—such as supporting the growth of green industries, strengthening the Māori and Pacific economy, promoting wellbeing throughout a region or fostering regenerative market practices.



TRANSFORMATIONAL

Local businesses recognise and reward multiple value and thereby generate new markets and outcomes in place.

Positive social and cultural norms promoted and modelled.

STRATEGIC

Strengthening supplier diversity.

Strengthening overall leadership and participation capacity for Māori and Pacific in business and civil society.

Purchasing in local economy.

Growing overall wellbeing, wealth and opportunities for Māori and Pacific families and communities.

Purchasing sustainable products and services.

Investment Māori and Pacific Businesses.

Increased investment in Māori and Pacific progression pathways, skills and training opportunities.

Increasing employment and income for Māori and Pacific families.

Strengthening Māori and Pacific economy.

**Procurement**

Social and environmental outcomes generate value and open up circular economy potential.

Increased opportunities for culturally aligned employment pathways for Māori and Pacific young people.

Modelling of culturally aligned indigenising recruitment.

Example of multiplier outcomes from procurement.

# Understanding and accounting for public value differently. From transactional to transformational—**urban regeneration.**

Example of how we approach value creation in urban regeneration—using Puhinui as an example
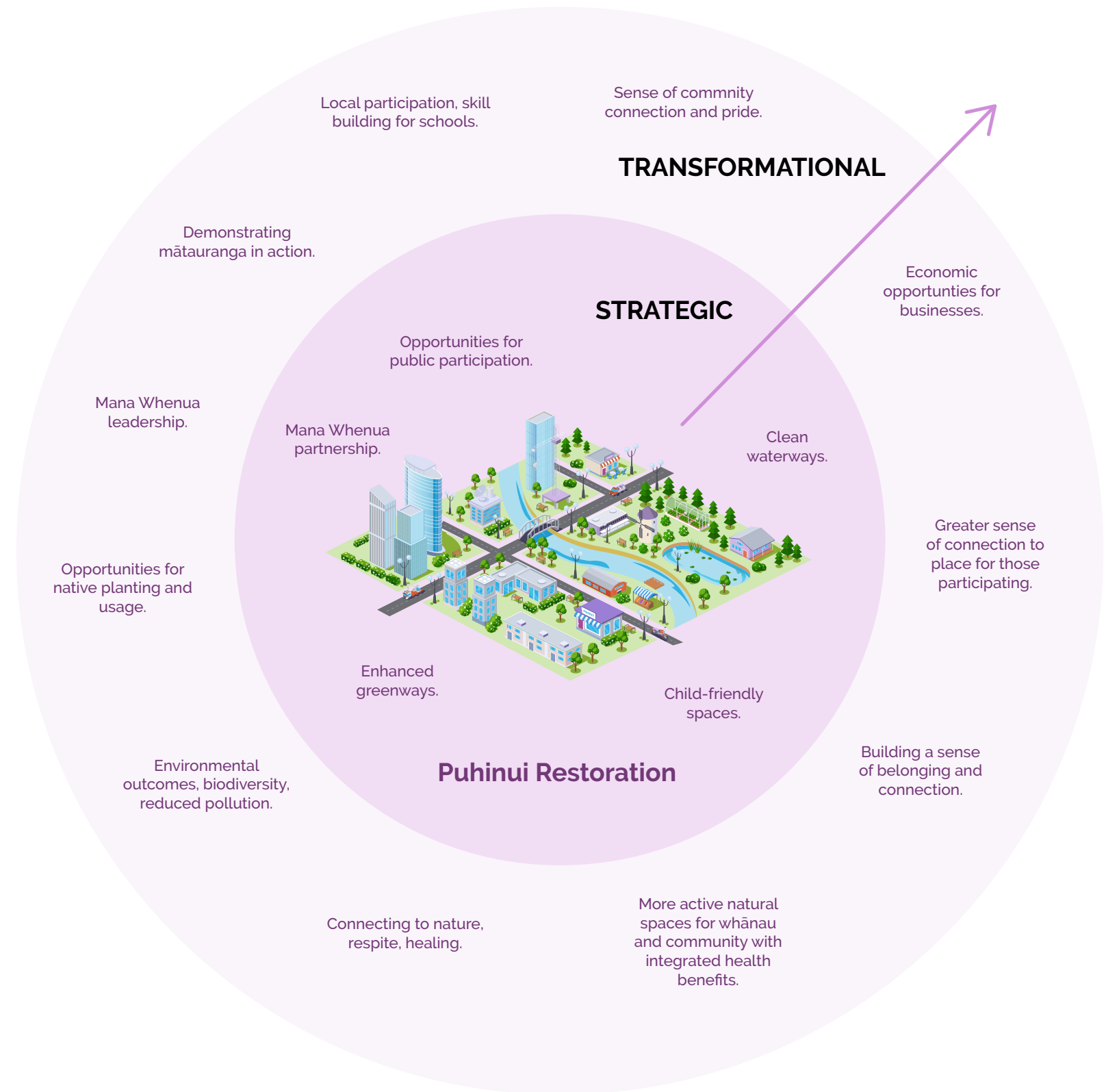
**TRANSACTIONAL APPROACH**
Urban regeneration is focused on maximising public amenity whilst minimising costs. Costs can be offset by converting some public space to commercial or private use.

**STRATEGIC APPROACH**
Increasing value by building in social benefits (eg child friendly spaces), economic benefits (eg. opportunities for local and private investment, addressing inequities), and cultural benefits (reconnecting to the value and story of the land to mana whenua). These additional benefits increase the overall value add of the project and may have spillover impacts for local residents, property investors and the city as a whole.

**TRANSFORMATIONAL APPROACH**
Building in connections between environmental regeneration and economic regeneration of the area, by focusing on the multipliers of engaging local residents in the cocreation of the program of work. Further multipliers may be developed through careful integration of social and cultural spaces to promote healing and respite (direct health benefits), and growing social cohesion by celebrating the ongoing participation of communities.



Example of multiplier outcomes from urban regeneration.

## Understanding and accounting for public value differently. From transactional to transformational—**circular economy.**

Example of how we approach value creation via circular economy.
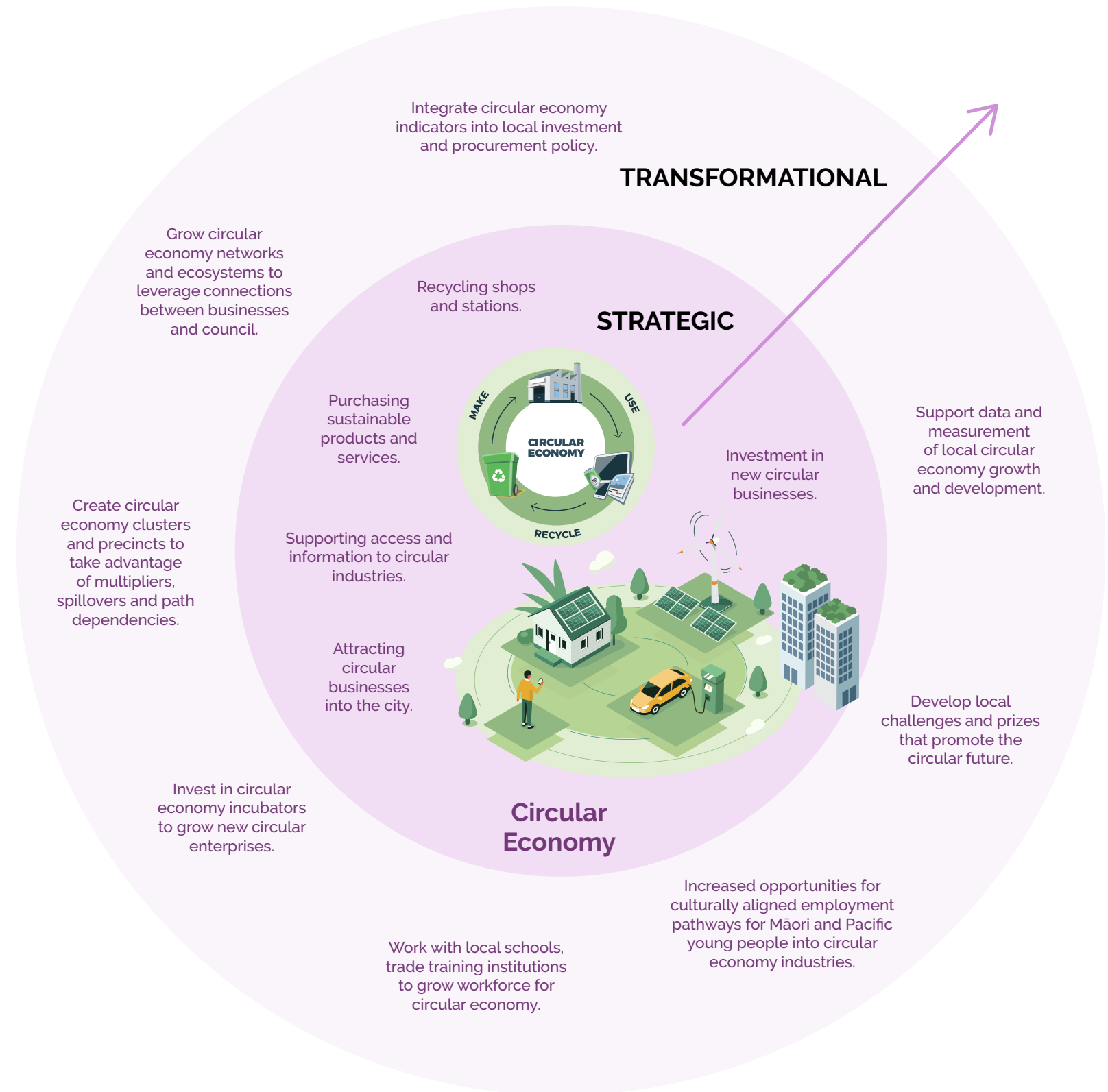
**TRANSACTIONAL APPROACH**
Waste is an externality but also a direct cost to councils. Local communities have an expectation of an effective, efficient waste facility, and increasingly expect degrees of recycling. Waste is considered a key local industry but landfills still dominate thinking.

**STRATEGIC APPROACH**
Looking at the potential economic and social benefits of resource recovery, reuse and recycling, in addition to the potential ecological benefits of attracting and growing local industries focused on regenerative materials. Promoting enterprise development in the waste and reuse space to take advantage of the value adding benefits.

**TRANSFORMATIONAL APPROACH**
Leading the way into regenerative economies by focusing on the clustering and multiplying effects of attracting, growing and investing in key material supply chains that are good candidates for circular economy futures. Putting together an impact supply chain plan, looking at workforce needs, infrastructure needs, potentials for clusters focused on particular materials that have potential to create new markets and new economic futures for the city and region. Growing circular ecosystems and taking a long view of circular economy futures.



**TRANSFORMATIONAL**

Integrate circular economy indicators into local investment and procurement policy.

Grow circular economy networks and ecosystems to leverage connections between businesses and council.

Recycling shops and stations.

**STRATEGIC**

Purchasing sustainable products and services.

Support data and measurement of local circular economy growth and development.

Investment in new circular businesses.

Create circular economy clusters and precincts to take advantage of multipliers, spillovers and path dependencies.

Supporting access and information to circular industries.

CIRCULAR ECONOMY
MAKE — USE — RECYCLE

Attracting circular businesses into the city.

**Circular Economy**

Develop local challenges and prizes that promote the circular future.

Invest in circular economy incubators to grow new circular enterprises.

Increased opportunities for culturally aligned employment pathways for Māori and Pacific young people into circular economy industries.

Work with local schools, trade training institutions to grow workforce for circular economy.

Example of multiplier outcomes from circular economy.

# The roles in action.

## Orienting local government levers towards wellbeing.

In this final section, we return to the examples given earlier to show the roles in action. Here we show how for each of these, levers and enablers of local government were orientated to prioritise wellbeing.

## HE WHĀNAU WHĀNUI O PAPAKURA

Systems Networking & Convening

Anchor Institution

He Whānau Whānui o Papakura is a partnership between whānau, Papakura marae and Auckland Council. This is an example of a resilient whānau-to-whānau network.

Whānau are supported by innovation practitioners from local government to build their own innovation capability, enabled through a culturally-grounded and tikanga-led process. Whānau are supported to co-design, alongside agencies, localised, strengths-based alternatives to the status quo. Whānau work with other whānau to understand the issues that are important to them, and lead the reconfiguration of local and systems resources. It is strengths and values based and taps into the know-how and capacities of whānau and community.

**Example of levers activated differently when local governments plays these roles:**

- Local government **workforce** collaborates with others in locality as systems conveners, **building capability** and opportunity for social capital and connection within community and with government.

- Elevating and recognising different forms of expertise including mātauranga and whānau lived experience.

- Using **proximity and positioning** of council to community and other local anchor institutions such as marae to convene spaces for indigenous and locally led innovation and power sharing.

- Intentional building and strengthening of **relationships and connections** between local and systems actors, bridging the gap between whānau and central decision-makers .

- Locally led know-how and practice-based evidence **(data)** developed in place influences back into centrally led systems, prioritising the values, 'measures' and indicators **(data)** that matter in locality.

- Brokering access to **investment** from central government and philanthropy to build culturally grounded capacity and **leadership** in locality.

## UPTEMPO

 Systems Networking & Convening

UPTEMPO is driven by Pasifika People leading their own futures and growing lasting intergenerational wealth and wellbeing.

The initiative aims to catalyse systemic, real and long-term economic change for Pasifika peoples by working with 'aiga and systems partners to build new capacities in communities and the employment system and shift the systemic and long-term barriers which Pasifika people face to career progression and higher educational achievement.

**Example of levers activated differently when local governments plays these roles:**

- Using **proximity and positioning** to convene a learning and innovation process that builds understanding (and demonstrates) how to orientate current system resources more effectively towards what matters and makes the difference for Pacific 'aiga.

- Strengthening **relationships** and building connections between between partners (who might not otherwise connect) around a shared goal of equity and Pacific Prosperity.

- Prioritising and centring the **expertise** and perspectives of 'aiga and Pacific cultural knowledge systems.

- Creating the opportunities to work in **relationship** with 'aiga to define value and indicators **(data)** based on what is important and makes the difference to them and bring forward the lived realities of 'aiga in place to inform decision-making.

- Creating learning and innovation opportunities for 'aiga, community partners, employers and government teams, building capability across the system to work in more culturally grounded ways.

- Growing **leadership** in place and from community.

- Understanding local government **workforce** as a powerful place to start for modelling equity practice in action, learning about culturally grounded approaches to workforce development and indigenising recruitment practices.

## GOOD KAI PRINCIPLES

 Anchor Institution

The Healthy Environment Approach is a South Auckland partnership between four Local Board Leisure Centres, Community Grants, and public community facilities. Healthy Families South Auckland worked with teams from the South Auckland OSCAR (Out of School Care) and Kauri Kids programmes to reimagine their budgets so that they could provide healthy kai for kids. The aim was to get better food equity outcomes in South Auckland, delivered by Council services.

**Example of levers activated differently when local governments plays these roles:**

- Council **spaces, venues, services, leases, investment** understood as ways to influence a more healthy food system, and used to promote healthy food outcomes for communities.

- Time and resource to convening **relationships** across disparate teams in local government and build connection to and awareness of the aspirations, health outcomes and realities of communities. **Expertise** is understood as coming from community and community facing workforce.

- **Co-investment** with central government into systems innovation outcomes and roles, that help to **build capability** of local government **workforce** to shift their own systems towards wellbeing, and to understand the connections between the levers they are responsible for and community wellbeing outcomes.

- **Workforce** is supported to actively **engage** and co-design with community to shape local workplaces and community environments, working together to influence **policy and funding** approaches to better reflect community and staff values.

- **Leadership** has been supported to work with community to re-evaluate KPIs, measures and criteria **(data)** for funding and align these with community values.

## TE PAATAKA KOORERO O TAKAANINI

Placemaking

Anchor Institution

The newly opened Te Paataka Koorero o Takaanini (the Takaanini Community Hub) is a living example of healing and strengthening in action.

Instrumental throughout the whole process of design and development was a relationship with and guidance and leadership from mana whenua, Te Ākitai Waiohua and Ngāti Tamaoho. This relationship shows up in many ways in the final building design, from what is outside the building, through the story of place described on the inside walls and further emphasised in the name and by the corrected pronunciation of Takaanini.

The development process deliberately also drew upon earlier deep insights and learning developed with whānau in South Auckland about what they needed to see, feel and experience in their community spaces to ensure they were welcome and nurturing for tamariki and pēpi in particular.

**Example of levers activated differently when local governments plays these roles:**

- **Planning** processes actively incorporate and value the **expertise** and **leadership** of mana whenua and whānau in shaping design and defining value and outcomes for communities. Planning process is used to build and strengthen relationships in locality and recognise local knowledge and leadership.
- Public **spaces** are understood as sites for healing and connection, to grow belonging, strengthen relationships in locality, build social capital and enable civic activity and innovation. They are sites of active power sharing between local government, mana whenua and community
- Measures of success **(data)** are defined by what works and matters to whānau and tamariki, starting with whānau and mana whenua values
- **Workforce** model and reflect Te Tiriti values and actively promote tikanga and Te Reo Māori, and workforce is understood as an opportunity to hire locally, enhance equity through different kinds of employment pathways and progression opportunities that reflect culturally connected hiring practices and actively support local community prosperity.

## TE TAIWHANGA RANGATAHI

Systems Networking & Convening

Anchor Institution

Te Taiwhanga Rangatahi (TTR) is a team of youth designers embedded in Auckland Council via the Auckland Co-design Lab.

It has grown from an initial "earn as you learn" design prototype with young people from Manurewa and in response to inequity in the education and employment system for Māori and Pacific young people. In TTR "apprentice" designers work with other public sector teams on live public sector and community projects, and support the involvement and capability building of other rangatahi and whānau.

TTR is about intentionally creating the space for young people from South Auckland to lead and influence in their local community. Building on learning with rangatahi Māori and Pasifika young people and Ministry of Education on wellbeing, engagement and what matters to connect young people to learning, TTR is intentionally seeking to create and model a culturally grounded and place-based way of working and being that is both healing and strengthening.

**Example of levers activated differently when local governments plays these roles:**

- **Co-investment** between philanthropy, local and central government and other anchor institutions such as schools to actively support local rangatahi **leadership** as part of **workforce** development.
- Using **proximity** and **positioning** and **relationships** of local government to convene innovation and learning **partnerships** between rangatahi and local and central government, schools and community partners that model power sharing and local know-how.
- Disrupting conventional concepts of **expertise** and evidence **(data)** by prioritising place, mātauranga and rangatahi experience and perspectives, increasing pathways for rangatahi to influence and participate in **policy** advice decision-making in their community.